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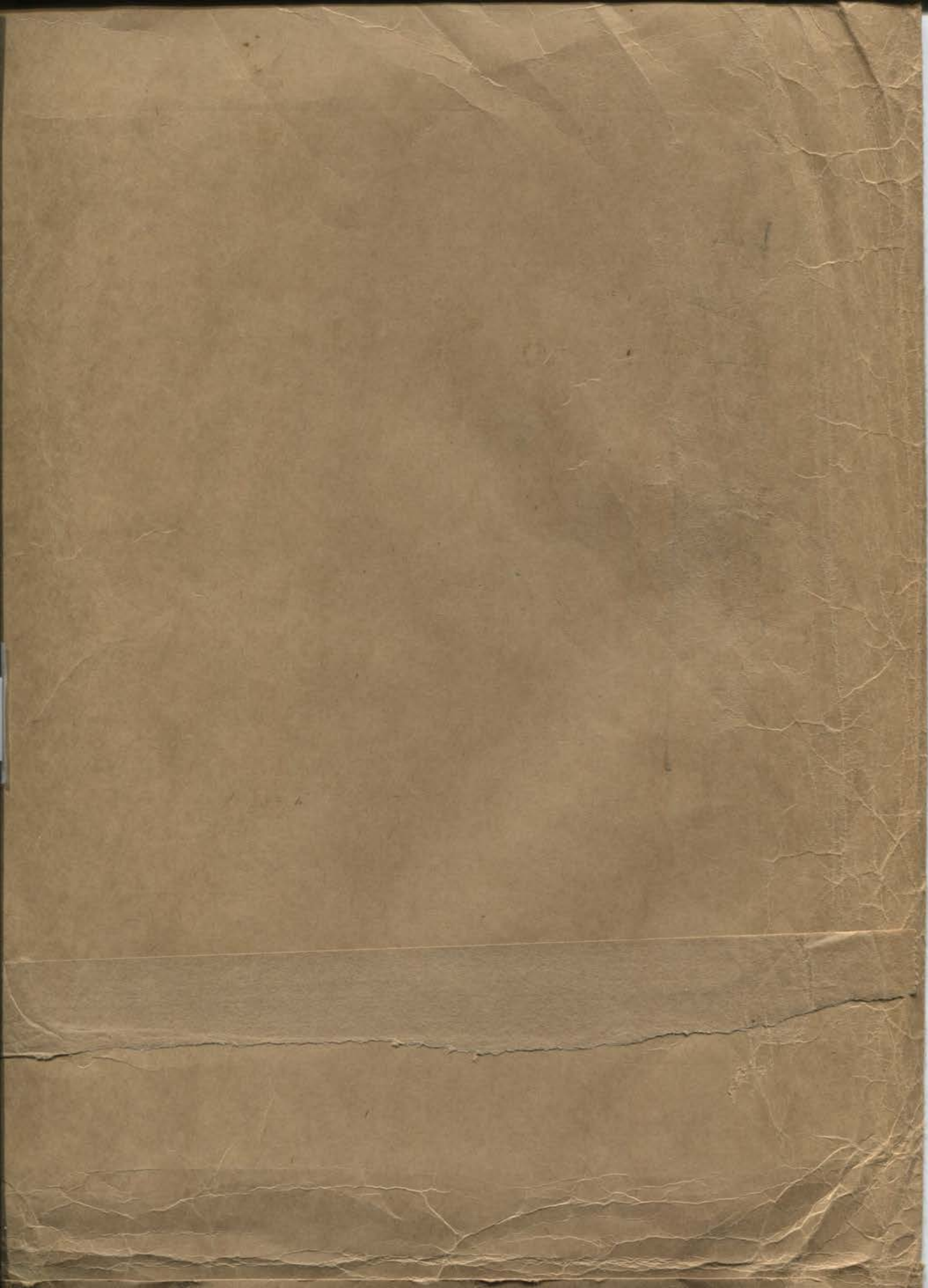
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Economische Zaken

DIENST



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Stand der maan

- Laatste kwartier 1 juli
- Nieuwe maan 9 juli
- Eerste kwartier 15 juli
- Volle maan 23 juli
- Laatste kwartier 31 juli

27e WEEK

28e WEEK

29e WEEK

JULI 1975

	APRIL	MEI	JUNI	
Z	— 6 13 20 27	— 4 11 18 25	1 8 15 22 29	—
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D	1 8 15 22 29	— 6 13 20 27	3 10 17 24	— 1
W	2 9 16 23 30	— 7 14 21 28	4 11 18 25	— 2
D	3 10 17 24	— 1 8 15 22 29	5 12 19 26	— 3
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	AUGUSTUS	SEPTEMBER	OKTOBER	NOVEMBER	DECEMBER	JANUARI	FEBRUARI	MAART	
3 20 27	— 3 10 17 24 31	— 7 14 21 28	— 5 12 19 26	— 2 9 16 23 30	— 7 14 21 28	— 4 11 18 25	1 8 15 22 29	— 7 14 21 28	Z
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5 22 29	— 5 12 19 26 —	2 9 16 23 30	— 7 14 21 28	— 4 11 18 25 —	2 9 16 23 30	— 6 13 20 27	3 10 17 24 —	2 9 16 23 30	D
6 23 30	— 6 13 20 27 —	3 10 17 24 —	1 8 15 22 29	— 5 12 19 26 —	3 10 17 24 31	— 7 14 21 28	4 11 18 25 —	3 10 17 24 31	W
7 24 31	— 7 14 21 28 —	4 11 18 25 —	2 9 16 23 30	— 6 13 20 27 —	4 11 18 25 —	1 8 15 22 29	5 12 19 26 —	4 11 18 25 —	D
8 25 —	1 8 15 22 29 —	5 12 19 26 —	3 10 17 24 31	— 7 14 21 28 —	5 12 19 26 —	2 9 16 23 30	6 13 20 27 —	5 12 19 26 —	V
9 26 —	2 9 16 23 30 —	6 13 20 27 —	4 11 18 25 —	1 8 15 22 29 —	6 13 20 27 —	3 10 17 24 31	7 14 21 28 —	6 13 20 27 —	Z

48
It is not fair to ask men to accept and believe in teachings which seem to be contradicted by all their experience and by all the experience of the society around them. How can they violate their own thinking and their own feeling by doing so?

we demand that
Wherever possible let us not use a language remote from common understanding, but where this is not possible then the others must make the effort which is necessary to arrive at comprehension. *stcl*

student
Mental attitudes can be developed, thoughts can be trained in this direction and feelings can be stimulated in harmony with it, but all this should be done naturally and not artificially.

o
They are imprisoned by their own illusory concepts and unless something or someone from outside comes to release them they will continue to be so captive, so limited and so unnecessarily lost in illusions.

Reverence, if it is to be true, authentic and feelingful, will also be humble, selfabas^ping and an act of the heart.
^ ^

If anything is perfect it can not be improved. Whoever therefore demands perfection must understand that he is demanding finality. Could there be such a thing in this ever-changing world?

He must stretch his aspirations to their highest pitch, must be prepared to let go of conservatively held attitudes in order to enter into this new one.

In the course of his Quest he will be perplexed over intellectual understanding of certain concepts. He will fail to react in feeling and deed to certain events, but these should not cause him to become discouraged, must less to despair. *failures*

The notion of infinity implies that it can not be extended and whoever understands this will not look in this world for anything which contradicts the implication.

It is not fair to ask him to accept and believe in
teachings which seem to be contradicted by all their
experience and by all the experience of the society around
them. How can they violate their own thinking and their
own feeling by doing so?

Whatever possible let us not see a language remote
from common sense, but where this is not possible
when the effort makes the effort which is
necessarily to arrive at comprehension.

Mental attitudes can be developed, language can be
trained in this direction and feelings can be stimulated
in harmony with it, but all this should be done naturally
and not artificially.

They are impressed by their own illusory concepts and
either something of essence from outside comes to release
them they will continue to be so captive, so limited and so
unnecessarily lost in illusion.

However, if it is to be life, spiritual and feelingful
will also be nature, self-being and an act of the heart.

If anything is perfect it can not be improved.
However, there is a certain perfection which understands that he is
ascending himself. Could there be such a thing in this ever
changing world?

He must stretch his aspirations to their highest pitch,
must be prepared to let go of comparatively high attainments
in order to enter into this new one.

In the course of his growth he will be perplexed over
intellectual understanding of certain concepts. He will fail
to reach an ideal and lead to certain events, but these
should not cause him to become discouraged, but lead to despair.

The notion of finality implies that it can not be extended
and whoever understands this will not look in this world for
anything which contradicts the implication.

A time may come when his own personality is distasteful to him, when he begins to dislike his own traits of instinctive reaction and innate character. This is understandable on the long path, but it is to be rejected on the short one.

negative/
caps/

Human models and examples are useful in showing us what we ought to think, feel and do on higher levels, but we ought not to be enslaved by them, for in the end we must find and express our own individual experience of Truth.

is/hon
ever

What anyone is in no position to appraise or evaluate he ought not to reject or condemn.

Whoever looks for the negative aspects of others should also remember that there usually are some positive ones also and ought to recognize them too.

that in fairness
he

Men who are confronted with this concept for the first time shudder at the thought of annihilation, are terrified at the possibility of vanishing from existence altogether, and regard the Quest of such selfdestruction as madness.

m/

q/

I am not attempting to condemn or to criticise this idea, but only to define it so as to understand clearly what we are dealing with.

itis/

Religion carries with it certain commandments and injunctions of a moral nature. Whoever accepts a particular religion automatically accepts these obligations with it.

Is it not strange that the highest experience of an inner nature open to man is a completely secret one, a fully hushed one and almost an indefinable one. Looking back upon it afterwards, knowing how profoundly beautiful and deeply moving it was he will find it difficult to speak about it to others.

at the time/

A time may come when his own personality is distasteful
to him, when he begins to dislike his own traits of
inertive reaction and innate character. This is
unpleasant as the long pain, but it is to be rejected on
the short one.

Human minds and examples are useful in showing us
what we ought to think, feel and do on higher levels, but
we ought not to be enslaved by them, for in the end we must
find and express our own individual experience of truth.
What anyone is in no position to appraise or evaluate
we ought not to reject or condemn.

However, look for the negative aspects of others should
also remember that there usually are some positive ones also
and ought to recognize them too.

Yet who are contented with this concept for the first
time and as the scope of realization, are satisfied
at the possibility of vanishing from existence altogether
and regard the world of such self-destruction as madness.

I am not attempting to condemn or to criticize this
idea, but only to define it so as to understand clearly
what we are dealing with.

Religion carries with it certain commitments and
implications of a moral nature. However, except a particular
religion automatically accepts these obligations with it.

It is not strange that the highest experience of an
inner nature open to man is a completely secret one. A fully
awakened one and almost an idealist's one. Looking back
upon it afterwards, knowing how profoundly beautiful and
deeply moving it was, he will find it difficult to speak
about it to others.

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By means of this exercise in mindfulness whatever he is doing, whatever he is working at is no longer the mere work or action itself, but is also a part of his spiritual training, his selfdiscipline, his concentration practice and ultimately his separate awareness and responsibility for himself.

images,

The rituals, parades, processions and chants of religion have their significance whether it be the merely surface one which those who participate in it lightly, or the deeper one which those who understand it symbolically, may possess.

his topic /
were /

The writer must give an inward turned concentration as if he is listening to a mental voice speaking within himself. The concentration must be absolute, without distraction; it must not even be shared with any background music.

Keep on writing no matter what it is, put down whatever comes into your head, in this way you develop fluency. The criticism and crossings out of what has been done can follow afterwards, at a later time.

91

If he is to be reproached for not having given out enough to readers he must plead a necessary prudence.

The work of the intellect in tracing causes to effects, in analysing situations and substances, in forming theories and making studies and even in synthesizing the results of all these, is still a limited one.

operations /

The equilibrium of a written piece may be upset and somewhat falsified by putting too much stress, ^{OR} according to ^{the meaning} too little weight to one sentence or one paragraph or the other. A prudent balance is essential. in expressing any particular idea.

9

The intellect being only a part of our being must be transcended if we seek a higher knowledge and for this the practice of philosophy, which includes meditation, is necessary.

By means of this exercise in rationality whatever he is doing, whatever he is working at is no longer the mere work of action itself, but is also a part of his spiritual training, his cultivation, his concentration practice and ultimately his separate awareness and responsibility for himself.

The final, primary, progression and change of religion have their significance, whether it be the merely human one which those who participate in it largely or the deeper one which those who understand it symbolically may possess.

The writer must give an inward turned concentration as if he is listening to a special voice speaking within himself. The concentration must be absolute, without distraction, must not even be shared with any background music.

Keep on writing as matter what it is, but know whatever comes into your hand, in such way you develop fluency. The criteria and progression of what has been done can follow afterwards.

It is to be repeated for not having given not enough to write, he must plan a necessary procedure.

The work of the intellect in tracing causes to effects, in analyzing situations and substances, in forming the rules and making studies and even in synthesizing the results of all these, is still a limited one.

The equilibrium of a written piece may be upset and somewhat falsified by having too much stress, securing too little weight to one sentence or one paragraph or the other. A prudent balance is essential.

The intellect being only a part of our being must be transcended if we seek a higher knowledge and for this the practice of philosophy, which includes meditation, is necessary.

If he practices this exercise in remembrance frequently throughout the day, then every act becomes not only a necessary or a useful one, but helps to carry him forward on his quest of higher being.

9/

In his failure to recognize that he has a higher self *and lives under* man prepares many of his troubles and sufferings for himself.

higher laws

Even where men are ignorant of the law of karma the higher self provides warnings to ~~men~~ when they deviate from the right path, but alas they do not heed these delicate feelings which speak from within, *and are often called the voice of conscience.*

them/

o

Arrogance and pride not only prepare the way for a fall, as history so often tells us, but also make a man stick more stubbornly to his deviation from the correct way.

Somewhere along this Quest humility and modesty become necessary acquisitions.

Where misfortune seems to have visited a man through no contributory cause of his own, where he does not seem to have deserved in any way the poor cards which have been dealt out to him by destiny, he has no other alternative ^a then to ascribe it to the deeds and thoughts of a former existence on earth, or to the necessary education of his inner nature, *by his higher self.*

o

Buddha tried to get his followers to abandon the will to live, but he did not try to get them to commit suicide of the physical body, *only* to kill out the cravings and desires which tied them to reincarnation, *to return* to that body. *rather*

o

and led

Men are more eager to blame their misfortunes and sufferings on others rather than on themselves.

It is too often the case that the average person is not impressed and does not react favorably if anyone tries to uplift their ethical values or to guide them to a more spiritual view than the one they already hold. *him*

84. his/

If he practices this exercise in remembrance frequently throughout the day, then every not becomes not only a necessary or a useful one, but helps to carry his forward on his least of higher being.

In his failure to recognize that he has a higher self and that man prepares many of his troubles and sufferings for himself.

Even where men are ignorant of the law of karma the right self provides warnings to man when they deviate from the right path, but also they do not heed these delicate feelings which speak from within.

Avarice and pride not only prepare the way for a fall, an injury or other pain, but also make a man stick more stubbornly to his deviation from the correct way.

Somewhere along this quest humility and modesty become necessary requisites.

When a mistake seems to have visited a man through no compulsory cause of his own, where he does not seem to have deserved in any way the pain which have been dealt out to him by destiny, he has no other alternative than to ascribe it to the gods and the gods of a former existence on earth, or to the necessary election of his inner nature.

Gods tried to get his followers to abandon the will to live, but he did not try to get them to commit suicide of the physical body; only to kill out the craving and desires which first lead to reattachment, to return to that body.

Men are more eager to claim their sufferings and afflictions on others rather than on themselves.

It is too often the case that the average person is not impressed and does not react favorably if anyone tries to uplift their ethical values or to guide them to a more spiritual view than the one they already hold.

When I investigated Subud many years ago it seemed that the weekly meeting called Latihan had much of the flavour, or rather the atmosphere of a spiritualist meeting. The believers would sit in a group waiting for something to happen to them, some psychic experience, although they were told by their guides technically called helpers, that the force at work would be God, whereas the spiritualists are told that it is the spirit of a departed person. In both cases they were told to remain entirely passive and to yield themselves to whatever urge was felt. The results were certainly curious, sometimes alarming.

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their intermittent nature became obvious,

I tried to make it quite clear in "The Hidden Teaching beyond Yoga" that just as psychic experiences were not to be sought for their own sake, so even mystical experiences were not the goal and that eventually it was only when they disappeared, however remarkable and uplifting they may have seemed, that the man who experienced them was becoming ready for the higher Truth, which was not so much a matter of personal feeling as of impersonal intuitive knowledge, confirmed though it may be by reason and experience.

highest/
 2/3/4

This/only/
 2/3/4

But also/
 2/3/4

This overidealisation of the guru, so widespread in India and so much copied now by Western seekers, indicates an elementary stage.

Many readers of "The Hidden Teaching beyond Yoga" became both concerned and critical when I pointed out the limited nature of the mystical states. What they did not know is that this was part of the esoteric doctrine given to the few students of the higher philosophy both in India and in several Asiatic countries.

2/M

As regards the latter my meeting with Professor A.G. Arbury (of Cambridge), who has translated some of the Islamic mystical works into English, was quite confirmatory. He quoted the 10th century mystic Gunaid of Iraq: "Truth comes after states and ecstasies and then takes its place." I will also quote my esteemed friend Swami Siddheswarananda of the Ramakrishna Mission and a lecturer at the Sorbonne in Paris who told me before he passed away that V. Subrahmanya Ayer, who had been one of his teachers, had been initiated into the traditional esoteric doctrine of the first Shri Shankaracharya and that this was not written in the books, but taught privately only. This is also what I myself heard from Mr. Ayer.

and philosophy

of Mysore,

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When I investigated about many years ago it seemed that the weekly meeting called Indian had much of the flavour, or rather the atmosphere of a spiritualist meeting. The believers would sit in a group waiting for something to happen to them, some psychic experience, although they were told by their guides, technically called helpers, that the force at work would be God, whereas the spiritualists are told that it is the spirit of a departed person. In both cases they were told to remain entirely passive and to yield themselves to whatever force was felt. The results were certainly narrow, sometimes striking.

I tried to make it quite clear in "The Hidden Teaching Beyond Yoga" that just as psychic experiences were not to be sought for their own sake, so even mystical experiences were not the goal, and that eventually it was only when they disappeared, however remarkable and spiritual they may have seemed, that the man who experienced them was becoming ready for the higher truth, which was not so much a matter of personal feeling as of impersonal and inclusive knowledge, dignified though it may be by reason and experience.

This oversimplification of the facts, as widespread in India and so much copied now by certain seekers, indicated an elementary stage.

Many teachers of "The Hidden Teaching Beyond Yoga" became very concerned and critical when I pointed out the limited nature of the mystical states, what they did not know in that this was part of the esoteric doctrine given to the few students of the right philosophy both in India and in the various countries. As regards the latter, my meeting with Professor A. S. Atiyah (of Cambridge), who has translated some of the classic mystical works into English, was quite satisfactory. He quoted the 10th century mystic (Said al-Buhārī) "Truth comes after states and ceases and then takes its place." I will also quote a passage from the same author which I have translated into English and a lecturer of the Sorbonne in Paris who told me before he passed away that V. Chaitanyas, who had been one of his teachers, had been initiated into the traditional esoteric doctrine of the first part of the Bhagavad Gita and that this was not written in the book, but taught privately only. This is also what I myself heard from Mr. A. J. ...

W/M

The way of mindfulness in Buddhism, of deliberately being conscious of each physical action quite apart from the action itself produces a different state from that of the ordinary person, who may outwardly perform the same action, for it produces the development of concentration and of an awareness which ultimately leads to the awareness of the being himself who is practising the exercise. The ordinary person is lost in the action itself, in the thought itself, in the speech itself, and has no separate awareness of them. The separate mindfulness gives a conscious responsibility for what is being done, what is being thought and what is being felt, quite apart from ^{what is observed and heard} the outward appearance, sound and sight. It lights up the person from within with intense concentration. This is a mental discipline which must be practised daily as the Buddhist monks practice it. ^{useful to other seekers}

2) P/s/a/a

This

Not only are there attachments to worldly things to be overcome, but also attachments to rules, regulations, spiritual and ascetic disciplines which in time ^{HAVE} become an obstacle since they are means not ends. ^{is forgotten that}

87 P/s/a/a

In the story of life there is misfortune and suffering, frustration and calamity, but it is not completed by them alone, for it usually includes some other chapters which bring out some of its positive, attractive and happier sides and even its potential glory.

There are disagreeable elements in our experience of life as well as pleasurable ones, but if we are ever to find peace of mind we must learn to put a reserve behind these feelings, to stand aside and scrutinize them, even in the midst of the events which produce them.

Young souls look for happiness, older ones for peace, calm and equilibrium.

W/M
C
1/1/10
The way of wisdom in Buddhism, of deliberately being
conscious of each physical action quite apart from the action
itself produces a different state from that of the ordinary
person, who may outwardly perform the same action, but is
produced the development of concentration and of an awareness
which ultimately leads to the awareness of the being himself
who is practicing the exercise. The ordinary person is lost
in the action itself, in the thought itself, in the speech
itself and has no separate awareness of them. The separate
mindfulness gives a conscious responsibility for what is being
done, what is being thought and what is being felt quite apart
from the outward appearance, word and sight. It lights up the
person from within with intense concentration. This is a
mental discipline which must be practiced daily as the Buddhist
monks practice it.

Not only are there attachments to worldly things to be
overcome, but also attachments to rules, regulations, spiritual
and ascetic disciplines which in time become an obstacle since
they are means not ends.

1/1/10
In the story of life there is misfortune and suffering,
travels and calamity, but it is not completed by that alone,
for it generally includes some other chapters which bring out some
of the positive, attractive and happier sides and even its
potential glory.

There are diastrophic elements in our experience of life
as well as pleasurable ones, but if we are ever to find peace
of mind we must learn to put a reserve behind these feelings,
to stand aside and neutralize them, even in the midst of the
events which produce them.

Young souls look for happiness, older ones for peace,
calm and equilibrium.

Mind puts great powers within our reach, but we have to work for them if we are to obtain them. They are not given free, nor provided arbitrarily by a capricious Creator or supernaturally by a holy man. I have quoted Emerson before and I will quote him again on this point "Take what thou wilt, but pay the price."

It is important to remember the power of suggestion when we examine the effect of a theatrical play on the spectators. This power can be used to harm them morally or to elevate them emotionally.

When in the end the ego gives up its struggle, because it sees that the better way is the higher way however much that may involve resignation and more renunciation, the reward comes quickly in the peace that falls upon the soul.

Men are enthralled by the illusions of life, the game that it plays with them, the pleasures with which it baits them, but in the end sadness and suffering overtake them if they keep on refusing to look for the realities also.

Why should the wish to live in physical comfort be opposed to the wish to live in mental calm? It is indeed a blind form of asceticism which does not see that the two can be kept in a harmonious equilibrium.

and / All theories must be brought to the test of experience and not only of reason, authority, intuition before their value can be finally stated.

(-) ? / What is the use of isolating a single factor in life and basing everything upon that one factor alone. Life is manysided and must be viewed more adequately.

Throughout Nature, which includes the human being and his experience, yin and yang coexist, opposites confront one another. It is necessary to learn how to reconcile them, to find some kind of a balance between them.

Mind puts great powers within our reach, but we have to work for them if we are to obtain them. They are not given free, nor provided arbitrarily by a capricious Creator or experimentally by a holy man. I have quoted a reason before and I will quote him again on this point "Take what thou wilt, but pay the price."

It is important to remember the power of suggestion when we examine the effect of a theatrical play on the spectator. This power can be used to harm them morally or to elevate them emotionally.

When in the end the ego gives up its struggle, because it sees that the better way is the right way, however much that may involve resignation and more renunciation, the reward comes quickly in the peace that falls upon the soul.

Man is entrained by the illusion of life, the game that is played with him, the pleasure with which it is played, but in the end sadness and suffering overtake him if they keep on returning to look for the reality also.

Any should the wish to live in physical comfort be opposed to the wish to live in mental calm? It is indeed a blind form of asceticism which does not see that the two can be kept in a harmonious equilibrium.

All theories must be brought to the test of experience and not only of reason, authority, tradition before their value can be finally tested.

That is the use of isolating a single factor in life and seeing everything upon that one factor alone. Life is regarded and must be viewed more separately.

Throughout nature, which includes the human being and his experience, yin and yang coexist, opposites confront one another. It is necessary to learn how to reconcile them, to find some kind of a balance between them.

8

In all voice production inflexion is important if expression and emotion are to be correctly communicated.

Keep an even balance, affirm what is positive in life even while you are criticizing and protesting against what is negative.

88

The view which a man takes of an occurrence in his life is coloured by various factors and one of them is the bias of his temperament.

For all of us, for the witless and for the wise, there are unanswerable questions in life and we must learn to live with them. None of us is a full and finalized encyclopedia, for however far we may penetrate into the meaning of things we are always confronted in the end by the Unknowable Mystery. We do not know why the whole process of involution and evolution ever started at all, because we find that there is in the deepest metaphysical sense no process at all, there is only the Real.

Becoming and

Whether you ascribe the secrets of happenings in your life to karma, to fate, to other people, to blind processes of Nature or any other cause, leave some space for the x factor, the unknown and unknowable which does not belong to anything which you can measure or comprehend.

No one finds that the pattern of his experience of life conforms to what he wished for in the past or wishes for now, so everyone in the end must learn acceptance.

There are some inner experiences which seem too holy to be talked about in public, too intimate even to be talked about with intimate friends, too mysterious to be mentioned to anyone else except a student or a teacher who has passed through similar ~~ones~~ himself.

experiences/

In all voice production intonation is important in
expression and emotion are to be correctly communicated.

Keep an even balance, affirm what is positive in life
even while you are criticizing and protesting against what
is negative.

The view which a man takes of an occurrence in his life
is coloured by various factors and one of them is the bias of
his temperament.

For all of us, for the wise and for the wise, there
are unanswerable questions in life and we must learn to live
with them. None of us is a fool and limited encyclopaedia,
for however far we may penetrate into the meaning of things
we are always confronted in the end by the unanswerable mystery.
We do not know why the whole process of evolution and
evolution ever started at all, because we find that there is
in the deepest metaphysical sense no process at all, there is
only the real.

Whether you realize the extent of happenings in your
life to know, to love, to obey people, to find processes of
nature or any other cases, there is some space for the x factor,
the unknown and unknown which does not belong to anything
which you can measure or comprehend.

We can learn from the pattern of his experience of life
concepts to what he wishes for in the past or wishes for now,
so everyone in the end must learn acceptance.

There are some inner experiences which seem too holy to be
talked about in public, too intimate even to be talked about
with intimate friends, too mysterious to be mentioned to
anyone else except a friend or a teacher who has passed
through similar experiences himself.

He must allow others the same liberty of thought which he asks for himself, the same freedom of expression, the same right to a private opinion, but this is valid only so far as he seeks the common welfare along with his own and if the others do not do so or do so under the form of dangerous illusions which are harmful to society then he has a right to ask for restraints be put upon them.

0/2/9

10

(-)

A man whose cultural rise has depended upon self education alone deserves praise and admiration for his effort. Nevertheless he would have done better to seek also a formal education. This would complete and elevate what he has learnt by himself by providing him with higher standards, competent instruction and well tested knowledge or by affording personal help with questions, uncertainties and problems.

The ideas and words with which he shapes his thoughts themselves have some bearing upon the result.

Even if he finds the opinions and beliefs and actions of others repulsive and not to his taste he should experiment at times in the development of tolerance and in the knowledge of human nature by entering imaginatively into their history and into their experiences until he understands why they think and act as they do. This need not result in the acceptance of their attitudes, but in the comprehension of them.

2/2/9
This can be done that

He must have the courage to acknowledge his own follies and his own sins of the past in order to see them for what they really were.

Some, like the poet Keats, find Truth through beauty others, like the poet Dante, find it through suffering.

During the ebb and flow of human development moving as it does in a spirallike course there are necessarily periods when the human being utters his protest against the experiences to which he is being subjected.

Religions decay and can find their way to an invigorating renewal only if an inspired prophet comes to their rescue.

H/

He must allow others the same liberty of thought which he asks for himself, the same freedom of expression, the same right to a private opinion, but this is valid only so far as he seems to the common welfare along with his own and if the status do not do so or do so under the loss of dangerous influences which are harmful to society then he has a right to ask for restriction be put upon them.

(~)
A man whose cultural life has depended upon his education should receive praise and admiration for his efforts. Nevertheless he would have done better to seek also a formal education. This would complete and give a better foundation by means of providing him with better knowledge, a competent instruction and well tested knowledge of the various human life with questions, uncertainties and problems.

The ideas and words with which he changes his thoughts themselves have some bearing upon the world.

Even if he finds the opinions and beliefs and actions of others repulsive and not to his taste he should experiment at times in the development of tolerance and in the knowledge of human nature by seeking insightfully into their history and into their experience until he understands how they think and act as they do. This need not result in the acceptance of their activities, but in the comprehension of them.

He must have the courage to acknowledge his own failures and his own sins of the past in order to see them for what they really were.

Some, like the poet Keats, find truth through beauty others, like the poet Dante, find it through suffering.

During the ebb and flow of human development moving as it does in a cyclic course there are necessarily periods when the human being lifts his protest against the experiences to which he is being subjected.

Religious ecstasy and can find their way to an invigorating renewal only if an inspired prophet comes to their rescue.

*Like / of Plato's
story*

He is a man who comes out of a darkness at the end of a cave into the sunshine of the open air, but who comes out with his face turned towards the open air not always looking at the cave's end.

at the cave's end.
with his face turned towards the open air - not always looking
a cave into the sunshine of the open air, but who comes out
He is a man who comes out of a darkness at the end of

XXVIII
There is no objection to ~~these~~ elementary methods of learning to concentrate, that is, to ~~mantra~~ mantram, affirmation, and breath control provided it is recognized that they are elementary and ~~that~~ therefore have their limitations. But when, as is so often the case, this is not known, not understood or not thought ^{to be} correct, then illusions and deceptions are fostered. One of the illusions is that enlightenment, Truth, reality, has been attained. One of the deceptions is that this technique is all that needs to be done.

Philosophy has no use for teachings which are impracticable, which cannot be sustained in ordinary life.

() Let him not be shortsighted and limit himself to one sect, one creed, one cult. Let him take the larger view and not exclude all other teachings except those which he has personally embraced.

The turmoil which goes on everywhere in the world and which is being daily recorded in newspapers throughout the world, is not conducive to the inward search for truth and ~~peace~~ for peace of mind. It gives too many personal shocks, creates too many vague apprehensions ^{provides} and disturbing ~~with~~ too many mental excitements ~~permit that~~.

Just as the imagination can weave all kinds of phantasies and experiences in dream which are simply not true, so it can do precisely the same ^{during} drug usage. Society needs reform. Yes, certainly! But ^{ONE} self not less, possibly ^{needs} even more reform.

The cure for loneliness is company, but if there is ^{in the company} no affinity ^{then} it is only a quack cure. This prescription is true for everyone, even for the sage, for he ~~has found~~ finds his company in the Overself's self-presence.

Thoughts come to a man without his trying to bring them on, without his willing them into existence. That is to say they are there as a part of his human conditioning. The same applies to feelings. Where then ~~it will be~~ is his freedom of choice, and what then is the use of preaching to ~~them~~ ^{him} that ~~they~~ ^{he} should be good or aspirational? What is the use of teachings which lull him into ~~want~~ the belief that he is free to create his own mental states both good and evil, when moods, emotions and ideas happen of themselves or come to him by themselves? Is ~~it~~ not better for him to understand his limitations and not deceive himself, to know what he can and cannot do and

①

There is an objection to these elementary methods of teaching to construct
that is to say, that the ~~method~~ method is not elementary and direct control
provided it is recognized that they are elementary and direct
methods have their limitations. But when, as is so often
the case, this is not known, and understood or not thought
that limitations and objections are limited. One of the
limitations is that self-interest, truth, reality has been
attained. One of the objections is that this technique
is all that needs to be done.

Philosophy has not yet the technique which are
intellectual, which cannot be sustained in ordinary life.
That this may be exaggerated and limit himself to one
level, one creed, one cult. But this takes the larger view and
not exclude all other teachings except those which he has personally
embraced.

The method which goes on everywhere in the world
and which is being daily recorded in newspaper throughout
the world is not conducive to the inward search for truth and
enriches the mind. It gives too many personal
theories, creates too many vague approximations, and it brings
out the many mental excitements and sensations.

But in the imagination and we have all kinds of
phantasies and experiences in dream which are simply not
true, and do not precisely the same in the waking
state. Society needs truth, but certainly not
more, even more reform.

The cure for loneliness is company, but if there is
no affinity, then it is only a quick cure. This prescription
is true for everyone, even for the sage, for he has found truth
his company in the ~~world's~~ world's self-presence.

Thoughts come to a man without his trying to bring
them on, without his willing them to be
that is to say they are there as a part of his nature
conditioning. The same applies to feelings. Where there
is freedom of choice, and what there is the
act of practicing to ~~the~~ that they should be good or
evil. What is the use of teaching which tells the
certain the belief that he is free to create his own mental
states both good and evil, with good, emotions and ideas
higher of themselves or come to his ~~own~~ own
is it better for him to understand his limitations and
not deceive himself, to know what he can and cannot do and

thus not fall into illusions about his spiritual progress or spiritual failure? Moreover if all is happening by the will of the World-Mind and all is comprised in the World-Idea he himself is really doing nothing, thinking nothing ^{FOR} all is ^{accomplished} being ~~done~~ irrespective of his ego. To understand this situation and to accept it and to free himself from the idea that he is thinking, he is feeling and he is doing is to free himself from the illusions of ^{personal} agency, doership and egohood as being the ultimate truth about his own experiences.

Man can come into the ^{personal} knowledge that there is this unseen power out of which the whole universe is being derived, including himself. But neither the animal, nor the plant can come into this knowledge. Here we see what evolution means and why it is necessary.

Just as we have to look at the world in the twofold way of its immediate and ultimate understanding so we have to find enlightenment in a twofold way through ^{our} ~~our~~ own self-creative efforts and through the reception of Grace.

No guru can lead anyone to enlightenment if he himself is attached to the role of guru, nor can any disciple ~~never~~ receive enlightenment if he ~~is~~ wants to play the role of disciple forever. Both are suffering from attachments which prevents enlightenment. This is why the whole thing becomes a stage play, whether serious or comical, in which the actors are performing their personal parts. Even if they babble about the necessity of not getting attached to the world they are still attached to what they are supposed to be, ^{that is, questing.} A truly enlightened man has no such attachment and unless he is invested by the Higher Power with a special apostleship, ^{OR} ^a with ^a special mission, he would not consider himself a guru, nor anyone else as a disciple.

In the Hindu Chakra system (of which you can see gaudy ^{centre} the yogic circles of coloured lithographs in India) the lowest and first ^{deals with} survival, the second with sex, the third with power. Thus the first three are ^{animalistic,} egoistic and materialistic, but when we come to the fourth there is a crossing over, ^{for} this has to do with spiritualisation. The fifth ^{is connected} ~~is connected~~ with surrender of the ego, the sixth ~~is connected~~ with the discrimination between truth and falsity, between reality and appearance. The seventh is the last and highest, it is ^{linked with} ~~the absolute~~ enlightenment, liberation, realisation, call it ^{w/ consciousness} what you will. But all this applies to the particular yoga called kundalini yoga. Philosophy is not concerned with it, ^{because} it is not concerned directly with the awakening of kundalini.

...not fall into illusion about his spiritual progress
or spiritual failure. Moreover if all is happening by the will
of the world-idea and all is contained in the world-idea
he himself is really doing nothing, passive, waiting, all is
being done irrespective of his ego. To understand this
situation and to accept it and to rise above it from the idea
that he is thinking, he is feeling and he is doing is to rise
above from the illusion of agency, doership and egoism. He
the ultimate truth about his own experience.

...
...can come into the knowledge that there is this
under power out of which the whole universe is being derived
including himself. He is neither the mind, nor the gross
can come into this knowledge, here we see what evaluation
means and why it is necessary.

...
...that we have to look at the world in the world
way of the intellect and also to understand that we have to
live enlightenment in a definite way through our own
self-creative force and through the reception of grace.
The pure and the egoism if he himself is attached to the role of turn
over can not be done. Never feeling enlightenment if he is
wants to play the role of deity forever. Both are suffering
from attachment which prevents enlightenment. This is why
the whole thing becomes a single play, whether actions of
control in which the egoism is performing itself personal
part. Even if they realize about the necessity of not getting
attached to the world they will attempt to get free and
supposed to be. A truly enlightened man has no such attachment
and unless he is invested by the right power with a special
enlightenment, with a special power, he would not consider
himself a guru, nor anyone else as a disciple.

...
...in the first stage (of which you can see easily
the four stages of the first and first stage with
colored lines) the first and the second with power. Thus the
survived, the second with sex, the third with power. Thus the
first three are essential and characteristic, but when we come to the
fourth there is a cross over, this has to do with spiritual
force. The fifth was connected with the second of the two, the sixth
connected with the distinction between truth and falsity,
between reality and appearance. The seventh is the last and
highest, it is the state of enlightenment, liberation,
realization, call it what you will. But all this applies to the
particular yoga called kundalini yoga. Partisanship is not
concerned with it, it is not concerned directly with the awakening
of kundalini.

If in your divinest being you are the Overself and if the rest of you is both path and goal, ^{the} way and the truth, what do you need a guru for, why step outside yourself? But people do not care for such questions. ~~then~~ ~~they~~ ~~run~~ ~~about~~ ~~or~~ ~~in~~ ~~India~~ and look for teachers locally thus ~~keep~~ looking always outside themselves, outside the Overself.

To be unattached is also to be unattached intellectually, to take up no intellectual position as against all the others and to refuse partisanship, sectarianism, group joining, onesidedness, exclusion of all other ideas and teachings. By refusing to join a sect ^{the} ~~you~~ refuses to put ^{him} ~~your~~ self in the position which regards all those outside the sect as being the unchosen race.

Each man has to work on himself and leave others alone. To criticize and to condemn them is easy, but it is to fail to mind one's own business. And what is one's own business? It is to work on ^{one} yourself until ^{one is aware of the divine part of} ~~you are yourself.~~ oneself.

candidate for philosophy

Thirty three I wrote in The Hidden Teaching beyond Yoga, which after all was written forty (years ago), that we ^{were} ~~are~~ living in a period of accelerated change. The acceleration has been ^{plainly} ~~visible~~ ^{ever} ~~all~~ since and even ~~this time, but by today it has~~ very largely increased, ~~and it is necessary to observe that,~~ It is going on not merely in one particular department of existence, but in all departments and in all ways.

A man is made up of several different ϕ factors. What he has inherited from his parents, what he has picked up from his surroundings, what he has brought over from previous reincarnations, what he thinks, feels and does, what his reactions are to other people ^{the} ~~it is~~ combination of all these elements which make one man.

Those who have committed sins, done wrongs, ~~and~~ suffered the consequences ^{AND} ~~endured~~ the penalties need not continue to punish themselves a second time. They will do better to learn the appropriate lesson, ~~and~~ forget the experience and find mental peace.

In every situation which brings pleasure, gratification, satisfaction, there is a built-in ^{opposite} swing of the pendulum.

Never in the world's history has there been so much available knowledge, so much teaching, so much information and ~~also~~ so much exchange of these things.

It is your divine being you are the Overself and if the
rest of you is both part and goal, why and the truth, what do you
need a goal for, why step outside yourself? But people do not care
for such questions, they want to know the truth and find the teachers ready
to look always outside themselves, outside the Overself.

To be unattached is also to be unattached intellectually,
to take up no intellectual position or stand all the other
to relate to relationship, socialization, group joining, socialization,
excitation of all other ideas and technical. It is relating to this
a goal and related to the position which regards
all those outside the rest as being the unknown race.

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philosophy

you can not do work on yourself and have others also
to outside and to connect with in early, but it is to fall
to mind one's own business, and what is one's own business?
one is never of the divine part of
oneself.

THIRTY THREE
The whole is the human being, the human being, the human being,
of accelerated change, the acceleration has been visible since
since the very beginning, the very beginning, the very beginning,
It is going on all the time, it is going on all the time,
a ritual adjustment of existence, and in all departments and in
all ways.

A man is made up of several different physical, what
he has inherited from his parents, what he has picked up from
his environment, what he has learned over the years,
relationships, what he thinks, feels and does, what his reactions
are to other people, the combination of all these elements
which make one man.

There was never committed mind, the mind was unlinked
the connection, and the connection was not confined to
human consciousness, they will do better to learn the
appropriate lesson, and forget the experience and the mental process.
In every situation which brings pleasure, gratification,
excitation, there is a little bit of the divine.
ever in the world's history has there been so much
evolutional knowledge, so much teaching, so much information and
yet so much exchange of these things.

Do not get locked up in a particular sect and exclude all others from it in your mind. This too is a form of attachment and life today is teaching most people **the futility of such attachments.** Look what is happening to the Roman Catholic and to other churches! See how the idea of oecumenism among them has taken on. See what ~~has~~ happened to the Theosophical Society which started out to find the truth in all religions ~~and to become~~ ^{by being} unsectarian, but by establishing centres, lodges, branches, headquarters ~~it~~ has ended up by becoming another sect itself

In the secret Mysteries of the ancient Egyptians and ancient Greeks the accepted candidates were put in the trance state. This was done in some cases by mesmerism, in other cases by the use of certain herbs such as the now well-known sacred mushroom. They did not have chemical drugs in those days and the knowledge was carefully controlled, so that there was no risk ~~or~~ danger in in the use of ~~either means, either~~ the mesmerism or ~~the~~ herbs.

One of the bad effects of drugs, in a certain ~~number of~~ cases, is to create schizophrenia.

To become established in the Reality is to give up ^{seeking} all these transient and temporary experiences which come by ^R pursuing particular techniques, whether they be techniques of yoga or techniques of taking drugs, and take to philosophy.

^{those modern ways} of earning a livelihood which they ^{may} One ~~must~~ ^{those} admire ~~the~~ young people who refuse to fall into line with ~~what is~~ called "the rat race" and ~~who~~ prefer to drop out ^{of} it. But merely to drop out in a negative way and do nothing further ~~and~~ or constructive about ^{the situation} ~~it~~ is no advance on the ~~situation of the~~ conformists and ~~can only~~ lead to sloth ^{or} idleness, ~~vegetation~~. Others have tried to organize the dropouts by groups, into ~~what~~ ~~they~~ ^m call communes where they practice cooperative living. Most of these ~~do~~ have a short life and are then abandoned, but at least they represent an attempt to be constructive. ~~But neither alternative is~~ All this shows that a new kind ~~the right one.~~ of economy is needed but has still to be found.

Religion which wills to lead mankind into spiritual consciousness has failed to do so. Why? Because it has led him into organizations, groups, divisions, monasteries, ashrams and centres. ~~and~~ These have become the important things, not the spiritual consciousness. ~~These lead to~~ sectarianism

Mind in its most unlimited sense is a reality. ^{A man} ~~one~~ can know it only by ^{the intuitive process of} being it, ~~which means that he~~ has no longer to think about it, to think that he knows any more than he thinks that he knows his name, which is not an intellectual process but an immediate one.

(4)

The sage includes the saint, but is not limited ^{by} ~~to~~ him.
The sage possesses qualities and attributes which ~~are~~ ^{may be} missing in the saint.

It would be a poor thing if ^{he} ~~one~~ had to sit down and squat in meditation in order to lift ^{him} ~~oneself~~ into peace. This is why ~~he~~ ^{For} for the sage may or may not make a practice of meditation. [^] Whether he meditates or not he always enjoys his inner peace.

All the signs are here that the world is preparing, ^{and} has in fact been prepared for some time ^{for} to enter the Aquarian age.

also ^{in the intellectual world.} there have been commotions

Not only have there been commotions in Nature and commotions among men, but [^] every kind of opinion, good and bad, finds expression nowadays. Spiritual, ~~and~~ materialistic, religious, ~~and~~ sceptical, ~~and~~ atheistical, mystic, philosophic, scientific, artistic [^] they are all ^{coming up today} ~~are~~ in all their varieties.

Men are what they are. We have only to look around and see how the great Avatars have not ^{the human species.} saved ~~men~~ ^{It is} ~~very~~ much. ~~They~~ ^{are} still more or less what ^{it was} ~~they were~~ thousands of years ago. ^{those} ~~men~~ of light and power not change ~~mankind~~ ^{es} in the mass, how can ^{others} ~~we~~ do so? Is this a doctrine of hopelessness? No! Men will ^{have to} ~~change~~ despite themselves, but it will be under the inexorable pressure of the World-Idea, which will be their teacher, their guide and their enlightener, because it is the expression of the World-Mind.

There were times in history when ~~the~~ religion had become empty and hollow, ~~its~~ ^{rs of} priests uninspired and ignorant, ~~and~~ the populace worshipped superstition. ^{followed true religion} Those who [^] ~~knew the truth~~ had become a small minority.

It will be a help to meditate more successfully if, at the beginning, the breathing ^{rhythm} ~~process~~ is equalized, so that the inbreathing ~~and~~ the outbreathing ~~are~~ ^{of roughly} the same length; and if one draws ^{the air in} a little more deeply than normally and ^{lets it out} a little more slowly than normally.

The desire to avoid the sufferings of pregnancy and childbirth may become so strong ^{in a woman} that ⁱⁿ ~~with~~ a further rebirth the ~~terror~~ of sexual intercourse with a person of the opposite sex may be channeled into desire ^{the safety of} for [^] intercourse ~~only~~ with a person of the same sex.

It is possible to direct the healing power of the white light, in imagination and with ~~the help of~~ deep breathing, to any part of the body where pain is felt or to any organ which is not functioning properly. This does not ~~mean~~ that the trouble ~~will be~~ instantly removed, but it does ~~mean~~ ^{make} that a contribution towards ~~this goal will be made.~~ the healing process.

The sage includes the saint, but is not limited to him.
The sage possesses qualities and attributes which are missing in
the saint.
It would be a poor thing if we had to sit down and argue
the matter in order to bring it into order. This is why we
try the way of the sage not to have a principle of meditation.
In meditation we do not always enjoy his inner peace.
All the things are new that the world is preparing, and in
it of been prepared for some time to enter the Aquarian age.
Not only have there been conditions in Nature and conditions among
men, but every kind of condition, good and bad, this expression
of spiritual and materialistic, religious and ecological
and spiritual, scientific, religious, scientific, artistic, they
are all part of the same process.
Then one must try to have only to look around and see
how the great variety of things are not always the same. They will
not of them want something thousands of years ago. It may come
not of them wanted in the past now can be so in this a feeling
of independence? Not now will change despite themselves, but it
will be hard to break it because of the world-idea, which will
be their freedom, their guide and their enlightenment, because it is
the expression of the universe.
There were times in
history when the religion had become empty and hollow, and people
were led and inspired and the people were in a state of
from the world the religion became a real thing.
It will be a help to realize that we are not alone. It is
certainly, the breathing process is equalized, so that the
independence and the other things are not lost. The air is
and it one does a little more deeply than normally and a little
more slowly than normally.
The desire to avoid the bitterness of pregnancy and
childbirth may become so strong that a woman resist the
birth of sexual intercourse with a person of the opposite
sex may be channelled into desire for intercourse with a
person of the same sex.
It is possible to direct the healing power of the white
light in meditation and with the help of deep breathing to any
part of the body where pain is felt or to any organ which is not
functioning properly. This does not mean that the trouble arises
Invariably however, but it does mean that a condition towards
which you will be made, the healing process.

Also in the
interior world
there have
been
conditions

It was not considered by ^{several} ~~the~~ ^{peoples} ~~ancients~~ nor by the
of Judea and [^] Essenes in ~~bygone times~~ [^] ~~nor by the Jaines~~, I mean the Jain monks,
of India, that suicide was a criminal act if it were performed for
valid ^{These were} ~~sound~~ reasons, ~~such as~~ a hopelessly crippled condition, an advanced
^{accompanied by} age ~~involving~~ physical helplessness, ^{a grave,} ~~serious~~ chronic or
incurable disease.

Behind, within and around the physical body there is
another and invisible body which we may call the vital body.
This is a kind of archetype or pattern ~~is a way~~ for the physical
body, ~~so that~~ ^{On} several points they coincide, but not on others.
This ^{subtler etheric} ~~vital~~ body comes into existence before actual birth and
remains for a while after actual death. During incarnation it is
closely connected with the physical body and especially with its
vitality, its health and its sickness. That part of it which
surrounds the physical body and which we may call the vital aura
should not be confused with the ~~better known~~ ^{other and} aura wherein emotions
and thoughts are reflected ~~and which is much larger in extent.~~
During experiments which I made with a group of London physicians
before the war it was found that this vital aura extended for about
forty five centimeters ~~18 inches~~ beyond the physical body, ~~and that~~ When ~~it was~~ in a
devitalized ^{latter} fatigued condition the ~~body~~ ^{it had} had less resistance to
sickness, but when it was energized ~~the body~~ ^{it had} became more resistant.
The ~~prana~~ or vital life force which we draw from the universal
life force enters into ^{the} ~~this~~ vital or etheric body. ^{Resistance} ~~we can be~~
~~supplement it~~ increased ~~it~~ by deep breathing, by exercise, ^{and} by
imagining the life force as ^a ~~the~~ white light entering through the
head and penetrating downwards into every cell of the ~~physical~~ body.
This ~~is a~~ ^{also} helps for our own good condition or for our healing ^{processes} ~~from~~
in sickness. Not only ^{are} ~~do we~~ permeated the cells by these methods ~~which~~
also of course involve the use of imagination, but ^{they are also} ~~we help to~~
purify ^{ied.} ~~them~~. There are two faculties worth developing. They are
the faculty of observation and the faculty of imagination ~~and the~~
~~faculty of~~ ^r visualisation, ~~which makes three faculties. Two of them~~
We look, but ~~we~~ see ~~very~~ little ^{FOR} ~~we~~ do not notice ^{MUCH OF THE} ~~detail.~~ ~~Two of~~
~~them~~ We are unable to imagine clearly, sharply and vividly ~~and two~~
~~of them~~ We lack the ability to recreate a physical scene purely
in the mind.

They do not write from an adequately informed position
so their statements are ^{only} of very limited use.

When self-interested motives become dominant the ecclesiastical organisation wishes to achieve power, prestige and wealth to the detriment of the higher purpose it is supposed to serve.

Seventy years ago that versatile Irishman who used the penname of A.E. published his collected poems. He was a gifted painter as well as a poet, economist as well as a prose essayist, clairvoyant, ~~and~~ seer and, when I met him, ~~something~~ ^{more} of a sage. Looking through his verses I select a few lines which impress me: ~~than the others. I quote.~~

1. "The power is ours to make or mar
Our fate has on the earliest morn,
The DARKNESS and the RADIANCE are
Creatures within the spirit born.
2. The wisdom that within us grows
Is absolution for our sins.
3. He does not love the bended knees,
The soul made wormlike in HIS sight,
Within whose heaven are hierarchies
And solar kings and lords of light.
4. He felt an inner secret joy —
A spirit of unfettered will
Through light and darkness moving still
Within the ALL to find its own,
To be immortal and alone.
5. Dark churches where the blind Mislead the blind.
6. Unto the deep the deep heart goes,
It seeks a deeper silence still;
It folds itself around with peace,
With folds alike of good or ill
In quietness unfostered cease. "

There are no permanent solutions because there are no permanent problems.

They do not wish to be an obedient subject
in their statements are of very limited use.

When self-interested motives become dominant the
sociological organization wishes to achieve power, prestige and
control to the detriment of the higher values it is bound to serve.

Seventy years ago that venerable Irishman who used
the language of A.E. published his collected poems. He was a killed
fighter as well as a poet, economical as well as a prose essayist,
classical and modern, and when I met him, a member of a party
looking through his verses I select a few lines which impress me

... ..
The heart is due to love of art
Our life has on the selfish art,
The GARDENS and the RADIANCE are
Gardens within the spirit's core.

... ..
The wisdom that within us grows
In darkness for our eyes,
The heart not love the dearest kind,
The soul and work in his sight,
Which shows never the slightest
The outer kind and form of things.

... ..
He left an inner secret joy --
A spirit of unshaken will
Through light and darkness moving will
Within the soul to find the way,
To be immortal and alone.

... ..
Darkness where the blind raised the blind,
But the deep the deep heart goes,
It seeks a deeper silence still;
It finds itself around with peace,
With love like of good or ill
In darkness unshaken still.

There are no permanent solutions because there
are no permanent problems.



The discontent, rebelliousness, bitterness and violence on the part of workers in industry which we have seen rising like a tide through the past century and in several cases ending in open revolution, is not altogether or rather only a matter of more wages and less working hours. It is also a matter of ^{the} kind of work which they have to do. When men work with machines they get worked upon by the machines themselves, they begin to lose their humanness and become more mechanical. And if the work is a mere repetition of a previous operation done at speed, as we saw theatrically presented in ~~that~~ film Charles Chaplin's Modern Times the worker's situation psychologically gets worse. The dehumanisation of large masses of people creates negative emotions and materialistic thoughts within them. This is not to say that the machine is an evil thing. It has its place, especially where it saves unpleasant, dirty or fatiguing labour. This is only to say that it should be kept in its place and not allowed to overwhelm the worker inwardly.

Too many unbalanced persons ^{prematurely} occupy themselves with occultism, hypnotism, spiritualism and even mysticism.

It is better not to encourage them for ~~this~~ ^{at} will only make their present condition worse. Their first need is to get straightened out and for this they need outside help. The proper help is not easy to find. If it is professional and paid for such as that given by psychologists, psychoanalysts or psychiatrists it may have only a very limited value ~~if at all~~. The kind of help that ^{would be} really efficient would be a combination of these professional equipments with philosophic, intuitive and psychic equipments.

In some cases the practice of meditation may arouse the kundalini which leads to a marked heightening of body temperature through the sensations of heat engendered. In other cases it may lead to a fall in body temperature through sensations of cold.

For those who have made sufficient progress with the Quest, death is not a frightening experience. Once the exit from the body has been made the rest is pleasant and peaceful.

The human being is played upon by various influences at various stages of his life in the body. We all know what climate and music will do to create different moods, but one factor often ~~is~~ not understood or neglected is the influence of colour. It is always there in our surroundings, in a room, ^papartment, ~~or~~ house,

The discontent, rebelliousness, bitterness and violence on the part of workers is largely in industry which we have seen rising like a tide through the past century and in several cases ending in open revolution is not altogether or rather only a matter of more or less and less working matter. It is also a matter of ^{the} kind of work which they have to do. When men work with machines they get worked upon by the machine themselves, they begin to lose their humanness and become more mechanical. And if the work is a mere repetition of a previous operation done at intervals we see historically presented in that the worker's psychological condition is being destroyed. This destruction of inner nature of people creates negative emotions and materialistic thoughts within them. This is not to say that the machine is an evil thing. It has its uses, especially where it saves unpleasant, dirty or tiring labour. This is only to say that it should be kept in its place and not allowed to overwhelm the worker himself.

The new advanced machine, which the worker with scientific and systematic and even systematic, it is better not to encourage him for this will only make their present condition worse. Their first need is to get strengthened and for this they need outside help. The proper help is not easy to find. It is in professional and paid for such as that given by psychologists, physiologists or psychiatrists. It may have only very limited value at present. The kind of help that is really efficient would be a combination of these professional equipments with physical, technical and psychic equipments.

In some cases the question of sanitation may arouse the kind of which leads to a marked deterioration of body temperature through the formation of heat insulation. In other cases it may lead to a fall in body temperature through reactions of cold. For those who have made sufficient progress with the best of it is not a lightning experience. Once the exit from the body has been made the rest is pleasant and beneficial. The human being is played upon by various influences at various stages of his life in the body. We all know what climate and what will do to create different moods, but one factor often seems not understood or neglected is the influence of colour. It is always there in our surroundings, in a room, apartment, house,

in our clothing and in our furnishings. It can contribute towards health or take away from it, it can cheer or depress the emotions, it can invigorate or devitalize, ^{the body} it can give pleasure ^{to the eyes} or irritate ^{them}. Red, for instance, colour of the planet Mars, ^{and} associated in astrology with war and anger, can be stimulating and life-giving if it is in its pure clear form. But in its undesirable darkish shades it simply stimulates the lower desires, the animal feelings. However it is a warm colour and for those who are old in years and in whom the circulation of blood ~~whose colour is red~~ is poor the presence of ^{pure} red in the decorations and furnishings ~~if clear~~ will help to keep them warmer ~~and will please their senses~~. Orange will give the beneficial side of red and less of its negative side. Yellow is the colour of reason and helps to lift a man above his lower desires. In its pure golden phase sun-coloured it is the colour of spiritual attainment, of the master who has achieved rulership over his emotions and body and passions. Green, which is Nature's colour, is restful, soothing, cheerful and health giving. The pure azure blue of Italian skies is associated by astrology with the planet Venus, the star of art, beauty, and sympathy verging almost on love. In its purest form it denotes devotional love, spiritual aspiration. It is not enough to know the meaning of colours, one must also know two other things about them: first, how to blend different colours and second, how to contrast them.

It is true that the destruction, ~~and~~ ^{ve} violence and upheaval which has ^{are} marked the last half century ~~is a~~ sign of the liquidation of the old era. This may be painful but at the same time ^{heralds} and overlaps ~~is~~ ^A the rise of a new era, the Aquarian age.

Will find.
 ~~find~~ ^{find} before long that others come to him ^{perhaps} a few at first ~~perhaps~~, but later many ~~more~~ ^{more} later ^{perhaps} to pile on his sturdy shoulders the burdens and sufferings, the perplexities and ~~the~~ gropings which they find so difficult to deal with themselves.

11 What is he to do with these persons who penetrate his privacy by means of unsolicited and uninvited letters? If he refuses to answer them ^{writers} they ~~themselves~~ will be hurt and he himself ^{may} ~~will~~ be accused of rudeness. If he answers them he will be disloyal to his own inner guidance. ^{to maintain the flow of outer creativity and inner deepening.} ~~and inner deepening.~~ (INDEPENDENT SECRETARIAL)

If you wish to speak distinctly you must speak slowly. This clear slow articulation is the only way whereby those with weak voiceboxes can make themselves properly heard without having to repeat their words. (VOICE)

in an effort to... and in all instances, it can contribute towards
... of laws away from it, it can cause or decrease the emotional
... it can investigate or devitalize, it can give pleasure or irritate.
... for instance, colour of the plant parts associated in pathology
... with the eye can be distinguished and life-giving it is in its
... part clear from, but in its unexcited darkish shades it simply
... stimulates the lower centres, the animal feelings. However it is a
... warm colour and for those who are old in years and in whom the
... circulation of blood, whose colour is red, the presence of
... red in the complexion and hair, is clear, will help to keep
... them warm and will stimulate the system. Hence will give the
... beneficial side of red and lack of the negative side. Yellow is the
... colour of reason and helps to lift a man above his lower desires.
... in its pure golden shade (yellow) it is the colour of spiritual
... attainment, of the master who has crossed humanity over his
... emotions and body and passions. Green, when in nature's colour, is
... health, freshness, cheerfulness and health giving. The pure green
... blue or bluish green is associated with the plant
... world, the world of art, beauty and sympathy, various almost on love.
... in its purest form it denotes devotional love, spiritual aspiration.
... it is not enough to know the meaning of colours, one must also know
... two different shades about each, for how to distinguish different colours
... and second how to contrast them.

It is true that the destruction, war violence and
... however which has marked the last half century is a sign of the
... destruction of the old era. This may be painful, but at the same
... time and overlapping it is the rise of a new era, the spiritual age.
... who has dedicated his life to the kind of service
... that others owe to him. To this in his story accounts the students and
... efforts, the perplexities and the problems which they find so
... difficult to deal with themselves.

Next in he to do with those persons who possess his
... every day of their lives and uninvited letters. It is release
... to answer them, they themselves will be hurt and he himself will be
... caused of trouble. If he answers them he will be obliged to his
... and must speak slowly.
... This clear, calm association is the only way whereby those who
... speak voiceless can make themselves properly heard without having to
... repeat their words.

(VOICE)

The mind leaps from one thought to a new one without being bidden as a monkey leaps from one branch of a tree to another. ~~and~~.

It is clear that his attention has been diverted, but the puzzle is in what direction and to what object; ^{it is} ~~it is~~ certainly not a physical one or a worldly one.

It is better to make himself silent for some seconds at the beginning of the meeting [^] even though the other person is disconcerted by the silence [^] for then he the host will receive a truer impression about the other's mental and emotional condition and he ^{may} ~~will~~ also receive from a still higher source some guidance as to how he is to deal [^] and what he is to say ^{to,} ~~with~~ the guest, the questioner or the contact.

These twilight periods become a veritable oasis in the desert of ordinary living, ~~or~~ a sacred sanctuary in the materialism of modern day existence.

It is well not to be boastful about one's attainments on the long path, still less about one's achievements on the short path.

Most people submit to the conventions and obey the unwritten laws which ^{in the} ~~in the~~ society or the community prevail ~~at~~ at the time. The man who refuses to submit or to obey is either manifesting a disordered mind or, an unbalanced temperament or, personal courage in being loyal to a ^{high} ~~an~~ idea or ~~an~~ ideal at whatever cost.

All these sufferers come to him in their need and expect so much from him, but he must expect ^{and ask} ~~nothing~~ from them. ^{he is to} ~~ask them for nothing,~~ be content with this one way transaction. If he wishes anything in return [^] even an acknowledgment of service rendered ^{form --} much less a payment in any ~~any~~ mental, emotional or physical [^] the ego has reared its head and the service is impure. If he helps them, it is out of natural goodwill to all men. ^{returns} ~~things~~ It comes to this that, because of the tremendous ~~things~~ he is drawing from his solitude spiritually, mentally and emotionally, he must be content ^{and} to be an exile from his neighbours [^] expatriated even whilst living among them.

Whoever labours worthily at a worthy task which does not afflict ~~t~~ his conscience is rendering service to humanity. It does not matter whether he is a peasant or a business man, ^{the} ~~the~~ bricklayer's apprentice or ^{his} ~~a~~ spiritual teacher.

The first thing I saw was a monkey jumping from one branch of a tree to another.

It is clear that his attention has been diverted, but the monkey is in west direction and its main object, certainly not a monkey, but a person.

It is better to ask myself what I want for some seconds of the existence of the monkey. Even though the other person is disconnected by the monkey, for then he the next will receive a proper impression about the other's mental and emotional condition and he will also receive from a still higher source some guidance as to how he is to deal and what he is to say with the monkey.

The question of the monkey. These brilliant periods become a veritable oasis in the desert of ordinary living, or a sacred sanctuary in the materialism of modern day existence.

It is well and to be desired about one's attainments on the long path, still more about one's achievements on the short path.

Most people react to the conventional and copy the unbroken level which society or the community provides at the time. The man who refuses to submit to it, or to copy it, either manifesting a disregard of an unexplained judgement or personal concern in being loyal to a level of conduct whatever cost.

All these children come to him in their needs and expect to learn from him, but he must expect nothing from them. He must be content with this one way transaction. It is better to give in return even an acknowledgment of service rendered than to have a payment in any way mental, emotional or spiritual. The man who takes the money and the service in return, it is better than if he takes them. It is out of a mental generosity, it is out of a generous heart.

It is to give from his nature, not from his mind, and emotionally he is to be contented to be an exile from his neighborhood, or to be an exile from his neighborhood, or to be an exile from his neighborhood, or to be an exile from his neighborhood.

However, I have written at a very late hour and I have not written consistently in freedom. Service to humanity. It does not matter whether he is a peasant or a business man, or a scholar's apprentice or a spiritual journey.

(10)

As villages, cities, countries and whole civilisations grow in size their problems grow with it. The more people, the more problems. Today a fuss is being made about the dangers of the population explosion. But the only kind of remedy which the world considers seriously is mechanical or chemical birth control, the use of some kind of contraceptive. It does not seem to occur to most people that the root of the matter lies in their enslavement to sexual passions and that only a voluntary sex control arrived at by their own inner growth can deal with this problem without creating adverse or harmful side effects ^{whether personal or social} as the contraceptives are causing.

The ~~Western modern~~ arts movement such as cubism and non-objective painting ~~etc.~~ have used geometrical forms in an ugly way. ~~But~~ If anything attractive ^{has} ever appeared in their pictures it has come through the colours. ^{used.} The Oriental Muhammedan artists and architects ^{likewise} ~~also~~ used geometrical forms, because this was the restriction laid upon them by the prophet Muhammed, but they have used them in a beautiful way. A mosque is a thing which is a joy to ^{whatever one's religion be} see. What further comment need be made?

Whether we take the industrialist ^{ic} machine-ridden civilisation of the communists, ~~or~~ ^{or of} of Western Europe ~~and~~ the United States, in the end they are ~~both~~ setting up the same goals - the creation of a slavery to technology which can only end in nervous breakdown and physical illness.

^{ere} This is a strange happening which comes ~~so~~ often to every man: first he is embraced by sleep, then during sleep he is embraced by imagination in the form of dream. All this is happening outside his ordinary awareness and independently of his personal control. ~~What~~ What happens when he is embraced by deep dreamless sleep? The answer is that he has been taken to the source of his being for renewal of his forces physical, emotional, mental and spiritual. **That which took him there is Grace.**

Too often man has to have his ego crushed, has to be pushed into sorrow and even despair before he is willing to turn his head upward ^{or} ~~to~~ to bend his knees in prayer to the unseen power.

N.P. [We who find ourselves in old age with brittle bones and shrunken flesh, with wrinkled face and greyed hair may find this a depressing experience, But like every other situation in life there is another way to look at it, perhaps in compensation for what we suffer. And that is ~~we can now~~ ^{to} sum up the lessons of a life time and prepare ourselves for the next incarnation so that we shall better perform the necessary work on ourselves when that ~~happens.~~ comes.

In his presence we are willing to sit without words merely to enjoy the peace which emanates from him.

It is tendencies and ~~its~~ dislikes ^{among other things} and which ^{and receiving} therefore stand in the way of perceiving ^{personal} truth. It is ~~being~~ bound to these things at the deepest level of ^{personal} thought and feeling which ^{keep the} aspirant ignorant. ~~the way~~. If instead of being held by them ~~the aspirant~~ would shift his ~~diverse~~ the position and simply hold them quite loosely he would then be freer in himself ^{for} to receive the truth. ~~He will hold them anyway or rather either way.~~ Because he is a person, an individual, he ~~is~~ possesses certain colourings peculiar to himself. He is an ego functioning in the body and in the world. He has various possessions because he has to live among and use the various objects needed for this life in the world. The change which enlightenment brings is not necessarily to throw ^{them} ~~all these things~~ out. ~~because he can not,~~ He can not throw his body out, he can not throw the personal colouring out, but he can ⁽⁻⁻⁾ and this is what enlightenment does -- free himself from being bound to them. This is what non-attachment really signifies. Too ^{often an} many aspirants ~~misunderstands~~ this point. ~~He should not let himself~~ and do not be held by them. Do not be deceived by books, however ancient and authoritative, or by gurus however knowledgeable, reputed or esteemed, into pursuing ^{inner} freedom in the wrong way. ~~for you will~~ ^{he may} end either in disappointment and frustration or in self deception and deception of others. The conditions under which he ~~you~~ lives have been dictated by karma in the largest possible meaning of the word. Those conditions can be modified and perhaps changed only up to ^{a limited} ~~certain~~ extent for there are limitations within ^{him} yourself and within the karma which prevent ^{him} you going any farther. In understanding this and in accepting the actualities of life and self ^{he} you can claim and find the only true freedom that is findable, all else is clamour or illusion.

It is a serious error to believe that the monastic life or the ashramic life is the only way to express completely the aspiration for enlightenment which is so strong within ^{him} you. Provided ^{he} ~~you~~ makes certain adjustments mentally and physically this aspiration is compatible with ordinary living. It ~~therefore~~ ^{is partly} ~~becomes~~ a matter of tendency, of ^{characteristics leading to} personal ^{partly} choice, whether one takes this or that path and ~~also it is~~ a matter of fate.

The beginner is too inexperienced to understand that all claims made for all paths, methods, yogas, schools, cults or ^{ordinarily} sects represent these things in actuality. He is not ^{ordinarily} in a position to judge quite accurately ^{so} he takes what appeals to him.

as a The practice of mantram yoga is well known throughout
 India ~~and is one method of~~ suppressing the wandering tendencies of
 the mind. ~~In this method~~ A mantram, usually given by a guru or
 adapted by oneself from a book, is a word or a phrase or even a whole
 sentence which the ^{practitioner} chants to himself or whispers or even
 mentally utters again and again and again. ~~If he adopts a~~ ^{Some} Sanskrit
 mantrams ~~he will find that some of them~~ are quite meaningless sounds
 whereas others are full of metaphysical or religious meaning. ^{Which one is used} ~~It~~ does
 not matter from the point of view of ^{acquiring concentration} ~~suppressing the wandering~~
~~tendencies~~, but it does matter from the point of view of developing
 any particular quality ^{of character} or ^{devotional homage} ~~attribute~~ which the mantram plainly deals
 with or else symbolizes. ^{This} Mental or vocal repetition is ^{to be} done
 periodically, faithfully and ~~as often as possible~~.

The fascination which follows the taking of those drugs which
 seem to have given instant mystic experience is deceptive. A scrutiny of such
 experience shows that ~~it must be~~ ^{instant mystic experiences} is offset not
 only by the fact that ~~this~~ ^{e seeming} enlightenment is illusory, but also by
 the fact that the taker has no control over the drug and its effects
 - some of which can be quite bad. He has ^{(in advance} ~~and also~~ no means of judging how tolerant his body and mind are
 towards it, ~~that is~~ whether it will give him nausea, sickness,
 or ^{momentary insanity} ~~nightmares~~ instead of the alleged enlightenment.

When the meditator tries to keep out all the other thoughts
 except the chosen one he puts himself up to a tension, a strain,
 because in most cases he simply can not do this and the failure which
 is finally admitted after repeated efforts then has a depressing and
 discouraging effect upon his Quest. Therefore other and easier
 methods have been devised for beginners as a preliminary to
~~undertaking~~ the more difficult practices of concentration. Such
 methods include ~~tatah, which is~~ the steady gazing at a physical
 point, object or place; ^{use of a} mantram, which is the constant repetition
 of a word or phrase; ^{or formula;} Short Path affirmation which is the ~~slow~~
 dwelling mentally and constructively on a metaphysical truth or
 ethical quality of character, and finally; the ~~method of practicing~~ of
 certain breathing exercises.

Whenever the meditator notices that he has lost his way
 and is no longer thinking of his chosen subject he has to start
 again and rethink the subject so that this process of refinding his
 way several times when he loses it ^{may} ~~will~~ be repeated during each
 session of meditation.

If possible a beginner should ^{avoid} ~~any~~ thing, any person, any contact, any event, any environment which he knows will upset his emotional balance or produce negative thoughts. ~~should for a beginner be avoided when possible.~~ It is only at a later stage when he is more proficient in the art of selfcontrol and has more strength within himself that he should not be afraid of these challenges but should accept them and ^{try to} win through.

None of the elementary methods of yoga such as breath control ^{and} mantram, ~~but etc.~~ lead to a permanent control of the mind, but they prepare the way, they make it easier to take up those practices which ~~can do so~~ lead to such a result.

One experience which the meditator may get and which many meditators have had is to ^{get} ~~experience~~ a lightness in the body, a feeling as if he is floating in air, in space or in infinity. ^{It} ~~This~~ is a blissful feeling and ~~one~~ he is likely to be welcome, ^d although there have been a few cases where beginners are frightened by it, frightened that it may be the beginning of annihilation, the annihilation of consciousness, and so they stop and withdraw.

^{in most cases} It is better ^{not} to meditate for more than about sixty minutes at each session because one may develop a dreamy, languid temperament and find it more difficult to cope with the necessary activities of ordinary life. Monks however are in a different situation and this advice is not given to them.

The method of the Maharishi Mahesh Yogi can not ~~lead~~ lead to enlightenment by truth, but it can lead to a very pleasureable quieting of the mind temporarily.

He must not only learn to ^{be} ~~live~~ alone and like it but, even more, to love it for in the great silence of being shut in with his higher self he ^{can} find great satisfaction, serene fulfilment.

He will be shown ^{some} way of dealing with his problem whether it leads to overcoming or to submission, to amendment or to sidestepping, ~~some way.~~

The higher self is there every time he sits down to meditation, but he should not let impatience pull him away from the possibility of realising its presence. ^{Success} ~~it~~ may need time, often plenty of time; and ^{he must learn to} ~~this requires~~ that he wait in patience on the Lord.

Lost in the ego's misery they do not hear the joyous voice which is calling out to them from a deeper level of their own being, do not know that there is ^{a grace} ~~something~~ to be hoped for.

N.P.

Perhaps it was 35 years ago that I went on a journey with V. Subramanya Aiyer. We travelled for about 10 days through jungles and mountain villages in the depths of Mysore State. On our trip a yogi who was unknown to us joined the party and stayed with us for a day or two. Later in the ^{first} day the yogi darted to the ground where some creepers were growing in a shady damp place. He pulled up part of ^a the plant and showed it to me and praised its medical merits. Aiyer told me it was used by old people to become more youthful and to lengthen life and the yogi told me he used it to treat patients suffering from leprosy, to strengthen the heart and thus prevent ~~heart~~ attacks, and to purify the blood. He added that it was ^{even} ~~also~~ useful in the kitchen where, mixed with curry and grated coconut, it improved the taste of food. I could not at the time identify the plant with anything I had seen in the West. ~~I carefully wrote down the names which they gave me.~~ In Sanskrit it is Soma valli, in Tamil it is Vallarai in Hindi it is Brahmi. Preparations from it are made by the ayurvedic native herbalists and medical practitioners.

12
Perhaps it was 30 years ago that I went on a journey with
V. Subramanya Aiyer. We travelled for about 10 days through
hills and mountain villages in the depths of Mysore State.

On our trip a yogi who was unknown to us joined the party
and stayed with us for a day or two. Later in the ^{12 days} ~~day~~ the yogi
started to the ground where some creepers were growing in a shady
damp place. He pulled up part of ^B ~~the~~ plant and showed it to me and

urged its medical merits. Aiyer told me it was used by old
people to become more youthful and to lengthen life and the yogi
told me he used it to treat patients suffering from leprosy.

to strengthen the heart and thus prevent ~~heart~~ attacks, and to
purify the blood. He added that it was ~~also~~ ^{even} useful in the kitchen
where, mixed with curry and grated coconut, it improved the taste
of food. I could not at the time identify the plant with anything
I had seen in the West. ~~Accidentally~~ ~~was~~ ~~down~~ ~~the~~ ~~house~~ ~~when~~ ~~they~~

garnane. In Sanskrit it is ~~some~~ ~~called~~ ~~in~~ ~~Tamil~~ ~~it~~ ~~is~~ ~~called~~
in Hindi it is ~~called~~. Propagation from it was made by the
ayurvedic native herbalists and medical practitioners.

I refuse to write letters under pressure of business and hurry ~~the~~ the words and sentences because of lack of time.

I prefer to reduce the size of my letters, perhaps to a single paragraph, perhaps to a single sentence, maybe even a short phrase, but if these are pregnant with meaning they will suffice.

If he has both inspiration and technique his message will carry authority, power, enlightenment and hope to those who can receive it.

Many years ago perhaps 35 years ago I had gone on a journey with V. Subramanya Ayer. We travelled for about 10 days through jungles and mountain villages in the depths of Mysore State. One day he darted downwards to the ground where some creepers were growing in a shady damp place. He pulled up part of the plant and showed it to me and praised its medical merits. With us there was travelling a yogi as part of our party I can not remember now whether it was the yogi or Subramanya Ayer who plucked the plants. It was one of the two, but both agreed as to its merits. They told me it was used by the old to become more youthful, to treat leprosy, to strengthen the heart and thus prevent heart attacks, to purify the blood and to lengthen life. Strangely enough it also had a usefulness in the kitchen where it could be mixed with the curry and grated coconut to improve the taste. I could not identify the plant from anything I had seen in the West and they did not know any other name for it than the Indian name or rather names as it has several different names which I carefully wrote down. In Sanskrit it is soma valli, in Tamil the South Indian language it is vallarai, in Hindi it is brahmi. Preparations from it are made by the ayurvedic native herbalists and medical practitioners of the name.

1.

He finds that he is perceptibly pulled away from fleshly lust to a deeper level where the calmness and the judgment enable him to realize that the lust belongs to his animal physical inheritance and not to his inmost character and that therefore it may be brought under control and discipline.

If he acquires the power to achieve this it will come imperceptibly ~~for it will come mostly by~~ ~~for it is none other than~~ grace.

I would like to have a copy of the
and having the notes and references because of lack of time.
I prefer to reduce the size of my letters, perhaps to a single
paragraph, perhaps to a single sentence, or yet even a short phrase,
but if these are present will mean they will suffice.
If it is a both in relation and technique his message
will carry authority, power, and conviction and hope to those who
read it.

Some years ago, perhaps 25 years ago, I had come to a
point where I had decided to travel for about 10 days
through the mountains and valleys in the district of the Great
and to arrive downwards to the ground where some cave
was situated in a rocky area. I had been up part of the hill
and looked at to me and tried to get a better view.
With me there was traveling a year a part of our party. I can not
remember how many it was the year of our party who passed
the place. It was one of the two, but both agreed as to the result.
They told me that they had to become more youthful, to
get a better view, to get a better view of the world and the present world.
At the end, to partly the first and to further life. I strongly enough
it also had a question in the kitchen where it could be asked with
the party and asked about to improve the taste. I could not identify
the light from the sky. I had seen in the west and they did not
know any other name for it than the Indian name or rather name
as it was a better different name which I certainly would do.
In English it is some well, in French the word is some language
it is similar, in which it is French. I remember that it was
made by the scientific native population and was a scientific
at the time.

He insisted on a perceptibly pulled away from
likely that to a higher level where the distance and the judgment
enable him to realize that the just colors to his ideal
logical limitations and not to the innerly cast over and that
therefore it may be through greater control and discipline.
It is possible the power to achieve this it will come immediately
for it will come more by
for it will come more by
for it will come more by

Many aspirants are volatile in their loyalty and mercurial in their beliefs. They change gurus as they change clothes and denude themselves of ~~all~~ ^{earlier} teachings when new ones appear. However there ~~is~~ ^{may be} some good in this ~~even if there is also~~ ^{as well as} ~~some~~ ^{inferior} bad, ~~but~~ ^e If they are changing from ~~an~~ ^{inferior} to a ~~good~~ ^{more advanced} guru, obviously the change is for the better, or from an impostor to a knowledgeable person, again ~~they are changing~~ ^{or} from a commonplace platitudinous belief to ~~one that is iconoclastic~~ ^{a superior} and original ^{one} ~~that is~~ ^{during} ~~in fact~~ ^{others simply move from one} better. In this way they may in the end and ~~after~~ ^{Others simply move from one} many years study several ~~conceivable~~ facets of the truth. ~~It unfortunately also~~ ^{to another.} of phantasy.

There are phrases in the New Testament which must impress the mind of every sensitive person. These phrases embody truths but they embody them in language which carries ~~an~~ added authority derived from the style ~~alone~~. I refer to the King James version, ~~the authorized version of~~ the translation into English made in the 17th century and today replaced by several modern versions in plain everyday 20th century English. It is true that in this way the ordinary person gets a clearer notion of the meaning and therefore for him the modern translation is undoubtedly more useful. But I ~~spoke~~ ^{wrote} of the sensitive person. ~~such a person is not to be classed with the ordinary one~~ For him not only is the meaning clear enough in the old version, but the style, with its beauty and authority, makes the statements even weightier.

The goal set up by this teaching may seem too foolish and perhaps even too fatuous for persons who pride themselves on their reasonability and practicality. This judgment may be the result of a slight ~~knowledge~~ ^{acquaintance} with the subject; it could not be the result of a full and satisfactory knowledge of it.

Few know where really to look for the truth most go for it to other men, to books, or to churches. But the few who know the proper direction turn around and look in that place where the truth is not only a living dynamic thing but is their own. And that is deep deep within themselves.

There is a point where to be kind is to be cowardly: usually it is that point where one needs to say decisively "No!"

I was told that ^{this area} this canton of Vaud has a long winter and a short summer. Now I have verified the statement by my own experience. It is an aesthetically pleasing experience to look across lake Lemane and see those huge French Alps rising from the water and the land or to turn in the opposite direction and to see the Swiss Alps ^{jutting upward} but it is not an ^{enjoyable} pleasant feeling to have their cold icy winds blowing down and cutting into one's body.

Why is it that there are such differences in the teachings of the seers and mystics? The answer is partly ^{and} only partly ^{that} in each case ~~his~~ ^{the} human response to the superhuman visitation forms, shapes, or colours the communication or ~~his~~ the interpretation of it.

Yes, it is unfortunately a frequent experience on the part of a philosopher ^{who is} thrown among the unphilosophical ~~and~~ if he ventures to utter a philosophical remark, ~~they will~~ ^{to be} stared at ~~and~~ blank faced.

With the failing strength of old age comes ^{an oft repeated} ~~often repeated~~ mood of sadness at the limitations of human existence, limitations which were not thought of or felt during youth.

The pains which sometimes come to the body or the distresses which sometimes come to the mind tend to confirm those moods of a man in which he may feel the truth of the pessimism which is so rife in the writings of a Schopenhauer or so discernable in the teachings of a Buddha.

He may believe as the Brahmins still believe that caste is a fact in Nature but he will be without that pride in social rank which has too often ended with the Brahmins in some sort of ^{arrogance} or even cruelty to those of lower status.

It is a period of struggle, of strife with his lower nature, and it is a period which may last for several years. Yet if he remains faithful to the Quest and does what he ought to do the time may come when he will fling away the thoughts which arise from that nature quite instinctively.

Strange things may happen to the consciousness in that half-world when one is unsure whether it be the state of sleep or waking. Images may be seen that have a clairvoyant quality about them or truths ~~which~~ ^{which} may be perceived which have an intuitive one.

Long after the naiveté of the novice in these matters ~~has~~ ^{has} left him he may yet fall victim to teachings or teachers of an undesirable sort.

It is not pleasant to think of the decay which overtakes the faculties of so many ^{persons} who live into their seventies or eighties yet it is a necessary thought for ^{those} both who are only half that age or less to entertain. ~~For the thought~~ ^{It} may act as a reminder or ~~rather~~ ^{even} as a spur to quicken their pace upon the Quest.

A creative work of music, pictorial art or literature ~~An art work~~ which kindles and inspired mood in the audience, the beholder or the reader has justified itself. It has made a contribution to humanity ^{not less} valuable on its own different plane ~~as~~ as that which is made by the engineer or the builder.

Youth today is unwilling to obey the conventions or at least ^{many} ~~most~~ of them. It seeks to be itself, to live, to dress, to behave ^{or} to speak as it wishes and not as its parents or grandparents did.

All this unrest ^{and} disturbance violence which is going on in the world is a symptom of ~~the~~ discontent with the kind of life into which materialism has precipitated so many ^{members} of the human race. It is also a symbol of the settling of karmic accounts which happens during the transition period ^{in history} from one zodiacal sign ~~of~~ ~~history~~ to the next.

The symptoms of neuroticism have been well analysed by psychiatrists but they all sum up to a single thing:—
Intensity of egoistic emotion. This is disturbing to the mental balance of the ^{neurotic person} ~~patient~~ and tiring to those who have contact with him ~~the patient~~.

It is possible to agree with the ends proposed while disagreeing with the means used to ~~carry it out~~ arrive at them.

The detachment which comes to the old through weariness and fatigue is in some ways similar to the detachment which comes to much ^u younger people through the study of philosophy and the work upon themselves. However in their case it is a positive quality whereas in the case of the old it is merely a passive one.

One of the first activities ⁱⁿ changing thought for the better is to cleanse it of ^{undesirable attributes} ~~negativities~~ to wash them ^{away} ~~out of~~ the mind by positive energetic willed control ~~by the ability~~ ^{ing} react immediately to their appearance with a very definite mental exclamation of "No!" A mind filled with negative qualities can not possibly be a healthy mind and is certainly unsuitable for high spiritual flights.

Let us welcome the existence of beauty ^{as we find it} in nature and in art; let it come in and help our spiritual quest ^{which it} can.

The evening light is a blessed one. ^{It} transfigures a landscape or a seascape, ~~and~~ The evening pause of Nature is for many the favoured hour of meditation. When ^{I am able to be} alone I arrange matters, work and meals so that I do not miss this hour ~~time~~ of sunset watching and sun worship.

What man ^{is} who has not felt the peace of a forest the uplift of mind which it gives? ~~the~~ healing of a ⁱⁿ troubled consciousness.

There are moments when a piece of music or a production of art causes one to catch the breath and hold it, to forget the world if only for a few moments and lose oneself in this nostalgic feeling for beauty.

...of them. It seems to be that to live in peace
by behaving to speak as if wishes and not as if persons or
...
All this must be understood violence which is going
on in the world is a symptom of war disconnected with the kind of life
like which is civilized and practiced so many of the human race.
It is like a symbol of the ending of human economic which
appears during the transition period from one social stage to
the next.

The systems of neuritis have been well analyzed by
psychiatrists but they all sum up to a single thing:—
The tendency of early life emotion. This is according to the medical
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It is possible to agree with the only proposed wife
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The evening light is a blessed one. It translates
a landscape or a landscape. The evening hours of nature
in for many the lowered mood of meditation. When I sit alone I struggle
... with and realize so that I do not miss this hour
... of sunset watching and the world.
What can one not feel the peace of a forest? The still
of rain which it gives. The feeling of a spiritual consciousness.
There are moments when a piece of music or a
produced of art causes one to catch the breath and hold it
to forget the world if only for a few moments and to be oneself
in this nostalgic feeling for beauty.

Sometimes the experience got in deep meditation verging ^{es} on trance ^{and} abolishes the normal awareness of time and space. The sense of time may cease altogether so that there is no succession from one moment to the next but an absolute stillness, ~~or it may be accelerated or slowed down.~~ The sense of space

may be so enlarged that there is a feeling of being spread out to immense dimensions or ~~the~~ ^a contrary feeling of being reduced to a single point. The whirling dervishes of the Near East by turning round and round and round for a long time also lose the sense of time and space. But we must remember that the experiences just described have a beginning and an ending, they are ^{only} mental conditions which change; they are not the authentic ultimate experience of enlightenment. This latter ~~is~~ what is called ^{ja} sahaja. ^{It is} the permanent awareness of the divine presence whether in the midst of activity or ~~whether in~~ meditation.

~~Vedanta or rather Advaita Vedanta~~ ^{however} ^{and} admirably lofty in its outlook. ~~teaching, nevertheless although it deals in ultimates the last~~ ^{seems to} ~~be dealt only in ultimate abstractions.~~ Viewed from the stand-
~~point of the house in which we all have to live, that is, the~~ body, The body is there and its actuality and factuality must be noted and, more, accepted. This is why I do not give any other label to the ideas put into my later books than ~~the name~~ the generic name philosophy. I do not call it ~~an~~ Indian philosophy since there are ideas in the books which do not belong to India at all. I do not identify it with any particular land, ~~or~~ race, ~~or~~ religion, or teacher ~~whether he lived~~ ^{from} in the ancient past or the modern present. Philosophy can not be ~~applied~~ ^{limited} only to ~~abstractions to~~ abstract ideas, ~~as advaita does~~ It includes those ideas but it also includes other things, ~~which exist on other planes of being~~ therefore philosophy ^{concerns} in its original Greek meaning "love of wisdom" ~~must be applied to~~ ^{and} the whole of man, not only ~~to~~ his abstract thoughts; ~~it must be applied to~~ his intellect, ~~to~~ his feelings, ^{and relation} ~~and to~~ his body, ^{concerns} to the world around him. It ~~must be applied to~~ his ^{contacts} entire life, ~~to~~ his relations ^{with} other people ~~to the fruit he eats to~~ the morality or ethics ^{which} ~~with~~ guides him in ~~those human relations and~~ ^{dealing with them} finally in his attitude towards himself. ~~It must be applied to his~~ ~~imagination in fact to his whole way of life all must be embraced~~ by philosophy even including the prevention of sickness and the ^{Philosophy} ~~cure if sickness does come.~~ ^{may} It must be universal in its scope; ~~and~~ therefore it ~~must~~ embrace ideas which originate not only in India or in America or in Europe but in every other country and in every other period of civilisation not all those ideas but only those if they ~~which~~ are true, useful, in harmony with the World-Idea and ~~which~~

able to survive the test of practice and applicability.

Until about the turn of the previous century the truth about religion was never published frankly and plainly. This was because those who wrote about it were either one-sidedly biased in its favour and so refused to see the undesirable aspects or else they were hostile in their personal standpoint which stopped them mentioning the deeper merits ~~of religion~~. ~~Meanwhile~~ Those who really knew what religion was in theory and practice, what were its goods and bads, kept silent. This was because they did not wish to disturb the established faith of the simple masses or else because ~~these masses~~ ^{the latter}, being uneducated, were unprepared to receive ~~the~~ subtleties which required sufficient mental development to comprehend.

He does what he can he introduces ^{to} here and there through whatever means he ~~is~~ possesses of the seeds of higher ideas into the consciousness of others. These seeds may not grow and certainly may not fructify for many years but that is not his affair. ~~It is because~~ ^{He knows that} the vitality in these seeds and depth of mental ground in which they have been sown will inevitably lead to some result.

The means used is ~~of course~~ important, the technique must be suited to the level of the practiser, but in the end it is not so important as the direction to which he has turned, the aspiration to which he has committed himself.

Philosophy must in the end begin to show its effect in his personal likes and dislikes, his wishes, his thoughts, ~~and~~ his attitudes, ^{and actions}

Then only does it come into ^{more fulness} ~~completion~~ and justification.

^{the} which in space is a The point appears ^{the point} of light, ~~the point~~ spreads and spreads and spreads and becomes World-Mind. God has emerged out of Godhead. And out of the World-Mind ~~emerges~~ ^{appear} the world itself not all at once but in various stages. ~~And with the world we~~ have the opposites, the dual principle which can be detected everywhere in Nature, the yin and the yang of Chinese thought. From that great light come all other and lesser lights, come the suns and the planets, the galaxies, the universes and all the mighty hosts of creatures small and great, of beings just beginning to sense and others, ^{fully} conscious, aware, wise.

The energy which ^{to us} appears as light is the basis of the universe, the principle from which all things are made.

... arrive the last of practice and responsibility.
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... does what he can to introduce new and better
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 ... the energy which ^{the latter} appears as light in the basis
 ... the principle from which all things are made.

12

who are philosophic minded

For us ^{the} World-Mind truly exists, for us it is God, and for us there is a relationship with it, the relationship of devotion and aspiration, of communion and meditation. All the abstract talk about non-duality may go on but in the end ^{the talkers} you must humble ^{they} yourself before the infinite Being until ^{you} are as nothing and until ^{you} are lost in the stillness. ^{Its} stillness.

The universes come forth from the World-Mind, from its own being and its own substance. Therefore it is divine, therefore God is present in every atom and likewise in everyone of us. Whoever denies the existence of God denies the very essence of his own self.

The power which operates the World-Idea is the same power which operates the processes of what the ^{Asiatics} ~~Hindus~~ call karma. The law of karma, or come-back, of consequences, of causes and effects, is inseparable from the World-Idea. Behind the World-Idea is the World-Mind. Behind karma is God.

Once across the threshold of puberty the girl of boy begins the unfolding of the emotional nature. ^{will then} Each ~~must~~ develop or his or her own individual feelings and passions as a process of growth towards ^{or} manhood or womanhood. How can this be done unless the young begin at the same time to develop away from ~~dependence~~ utter dependence upon the mother? ~~From this moment~~ ^{They} must begin in however small a ^{degree} way to claim their freedom. ^{and} to move away emotionally from their physical source. All this is to be accomplished by stages ^{and} not all at once until maturity is reached. ~~and~~ Then just as the fledgling bird has to emerge from the nest and learn to fly even at the risk of falling so the young must learn to stand on their own ^{in order to} feet ~~as they~~ reach maturity.

He imagines a point upon the wall and concentrates all his being upon it ~~and upon nothing else~~ until he is aware of nothing else but the point. All other thoughts have to be emptied out of his mind, all experience of the physical senses has ^{to} vanished ^{other than this sight of the point.}

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