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4th series notebook (DOPS)

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Fourth Series

Volume 4 WISDOM OF THE OVERSELF

1. THE NATURE OF MYSTICISM
4. THE MYSTICAL ASCENT
6. THE PHILOSOPHIC DISCIPLINE
7. THE METAPHYSICAL ATTITUDE
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9. TIME SPACE AND RELATIVITY — World Crisis & Sociology
10. MENTALISM
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13. GOD: THE WORLD-MIND
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16. SOCIOLOGY: WORLD CRISIS (9)
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21. PREFACE

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Volume IV — WISDOM OF THE OVERSOUL

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(3L.cont)-(A) (1)

these images into vivid felt actuality.

For the religionist; because a nonchalant faith is not alone is not enough. He who indulges in theological speculation about the souldwithout having trod the inner way to the actual experience of it for himself, is like a man standing outside a restaurant with shuttered windows and purporting to describe the meals being served inside. The religious mode of life is intended to prepare man for and to lead him eventually to the mystical mode, which is a higherrung in his development. (a code of morals or a creed of)

For the Moralist;because Ethics is only a preliminary aid to to the fulfilment of life's purpose which is to know ourselves. Our morals will automatically adjust themselves, our credo ofethics will automatically right itself once we have come into spiritual self-enlightenment. The noblest and the highest is within us will then be evoked spontaneously. A technique of mind-training is indispensible to true self-knowledge.

For the artist; because however talented he may be, a man can produce butsubstitutes for works of genius if he lacks the capacity to achieve self-absorbed states.The cultivation of this habit is a powerful help to the development of inspired moods. This is an age of brilliance . The talent for wit, satire and sophistication abounds. But the true artist needs to go deeper than that. Art which lacks a spiritual import, possesses only a surface value. The sun of inspiration shines upon all men alike, but few men are so constituted as to be able to behold it. This is partly because they cannot achieve the requisite psychological condition. The artist who is wrapped up in semi-trance of creative endeavour hardly notices at the time where he is and hardly remembers his own past life--such is the intensity of his concentration. Thus mental quiet is not to be confused with mental laziness. It is not only a triumph over the one-sidedness of external activity but also a creative quiet. This truth achieves its fullest exemplification in the sphere of art.

For the overworkked man of affairs or the tired man of action; because it affords a wonderful relief by creating a little secret sanctuary with in himself

(29) The soul, this mysterious entity, who is wholly non-existent to most people and whose quest is a chimera to conventional society, will eventually prove to be the only one who remains when all others pass away. If his thought is always directed toward the objects of his experience and never diverted toward the consciousness which makes that experience possible, then it is inevitable that those objects shall assumen a significance and reality in and for themselves alone. That is to say he will become a materialist. The Overself is that out of which his consciousness has come. Ought he not give himself the daily spiritual chance to come in contact with his most intimate self? When man has been questioning the whole unverse for centuries, it is inevitable that he should also begin to question himself. He may travel the entire length and breadth of the five continents to commune with its wisest men but if he does not also travel within and commune with our own divine self then the secret of life will still elude him. He misses what is most important in life if he misses going into the invisible temple of his own heart. There the soul abides, there the ray of God strikes the individual and there alone the satisfying discovery of what he really is may be made This is the fundamental task--to become aware of the divine that is in us. Allothers are secondary and tertiary. Everyman must establish himself in the consciousness of the Overself by and for himself. No other man can do it for him. And a course of meditation is indispensable for this purpose.

Meditation is essential for the abstract thinker; because a brooding intelligence is not enough, because it alone operates with the experience-able facts of consciousness whereas metaphysics operates either with erroneous speculations about those factsor with correct but shadowy images of them. In the latter case, brings

I (31 contd) (B) then the sordid world will be less(1) (I)
able to hurt him, the events of life less able to depress
him, not only because an unrestrained external activity is
not enough but also brings up out of the subconscious
stores, unexpected ideas which may be what he was consciously
seeking previously, because it provides him with
swift intuitions which throw light on perplexing
problems. How much did their early morning practice
of prefacing the day's work with a half hour or devotional
meditation and inner guidance seeking help the Generalissimo
Chiang Kai-shek and his wife carry on the tremendous and
long struggle of China for freedom.

For the idealist; who is struggling in a hard and
and harsh world, because these short daily periods will in
time become the blessed sanctuary wherein he can keep
alive his repressed aspirations.

Finally it is essential for every man; because with-
out meditation the best thing which life can offer him
(He lives at too great a distance from his divine centre
to understand) He must reclaim the divine estate of -h
of which he is the ignorant owner. O, it is worth while
to make this sacred incursion and attain, for a time, a
nobler and wiser state of himself. By this daily act of
returning into himself, he reaffirms his divine dignity
and practises true self-respect.

(32) How many of us find ourselves worn out by the
physical anxieties, the frequent nerve-tensions and the
jittery tumultousness of our period. We tend to get
entrapped in our own activities, to multiply them by the dozen,
to be everlastingly busy with this and that. We are, in a
sense, the unwitting victims of our surface-life, the uncon-
scious slaves of its activities and desires, the dancing
marionettes of its interests and possessions. There is no
real free movement of our wills, only an apparent one. We
have only to look at the faces of the men and women in our
big cities, to realize how desolate of spiritual repose most
of them are. We have become so extroverted that it has
become unnatural to turn the mind upon itself, artivficial
to direct the attention inwards for awhile. All this
causes us to miss the most important values, keeps us
on the plane of being merely higher thinking and
mating animmals and little more.

Everyone wants to live . Few want to know how to
live. If people permit work to take up so much of
of their time that they have none left for their

devotional prayer or mystical meditation or metaphysical study, they will be as culpable for this wastage of life as they will be if they permit transcient pleasure s to do so. Those who have no higher ideal than to chase after amusement and seek after pleasure, may look upon religious devotion as senseless, metaphysical studies as boring, mystical meditations as time-wasting, moral discipline as repulsive. Those who have no such inner life of prayer and meditation, study and reflection, will necessarily pay in emergency or crises or the high price of their hopeless extroversion. Th The needs of external life are entitled to be satisfied in their place but they are not entitled to dominate man's whole attention. The neglected and unnoticed needs of internal life must also recieve their due. It is quite true that he must eat, find shelter, wear clothes and amuse himself. And it is also true that if fate has not relieved him of the necessity, he must work (fortune) trade scheme or gamble to get the money for those things. But all this is insufficient ground for him to pass through life with no other thoughts in his head than bodily needs or financial strivings. There is still room for them there; for another kind of thought, for those concerning the mysterious elusive and subtle thing that is his divine soul. The years are passing and he cannot afford such a wastage of time, cannot aford the luxury of being so extroverted at the cost of having lost touch with the inner life.

It is bad enough to be a sick person but it is worse to be sick and believe you are well. Yet the complete extroverts are in this condition, because they regard comlete extroversion as the proper state for normal healthy living! The fact is that to let ourselfes be swept into the whirlwind of unending act without intervals, of inner rest and physical quiet is not only unworthy but also unhealthy. Such a co,plete suppression of the inner life and such a complete immersion in the outer upsets the Nature's balance and may suppress itself in disease. Unfamiliar and irksome, unpractical and inconvenient as it mostly is, exercise in mediction does not attract the modern man. In former times it was a kind of pleasant duty. In present times it is a kind of bitter medicine. Yet h his need of it still remains, indeed it is evenllarger than the medieval man's need. The more we

suffer from the psychic and physical sicknesses bred by our incessant extroversion andby our disequilebrated

(32 contd (B) materialism, the more doesit (I)
become imperative to swallow this valuable medicine
Here we ought to be guided by the importance of effecting
a cure rahter than by the importance of pleasing our taste.
Meditation provides men with a sanctuary from the
World's harassments but those who would not enter this
sanctuary of their own accord are being driven by the
harsh experience of contemporary life itself to do so.
They are being forced to seek for new souves of healing
peace. They need it greatly. There is only one safe
retreat for harassed emotions in these turbulent times that
is within themselves, within the beautiful serenity which
the mystical man find at will. The world will inevitably
witness a large-scale re-action against its own excessive
objectivity and an inward search for mental detachment will
then arise. For it there is waiting the message and the
pances of modern meditation. Meditation must be
restored to its rightful place in human program. Only
those who have tasted its wonder know how bare, how poor, is
a life from which is always absent. Only those who have
become expert in the art, know the major pleasures of
lying back on the velvet couch of meditation and let
their Burdens fall from them. The benefits of
meditation apply both to mundane life and spiritual seeking
Think what it menas to be able to give our mental
appparatus a complete rest, tobe able to stop all
thoughts at will and to experience the profound relief of
relaxing the entire being--body,nerves, breath emotions and
thoughts. Those whose nerves cannot endure the ex treme
tension of modern existence will find ample healing by
resorting to mental quiet.

The need to practice meditation is an obligatory one
upon us as human beings who have become conscious that we
are human and not merely animal beings. Yet few men
ever recognise this obligation. Most men either do not
perceive its importance or perceiving, try to establish
an alibi by suggesting to themslves that they are too
busy fulfilling their other obligations and conse-
quently have no time for meditation. But the fact
is that they are too lazy to disengage ourselves from the
common state of compelacent indifference towards the soul.

We must strike a healthy balance between work and
retirement, activity and contemplation, pleasure and
and reflection, and not remain victims of prevailing
conventions.

(33) The task which confronts the awakened man is
nothing less than to free himself from this perpetual
immersion in activity and thought. He already does it
involuntarily during sleep. He must now do it volunta-
rily and therefore consciously during the waking state.

(32cont)(C) A few minutes suggested everyday (1)
in meditation practice will more than pay for themselves
We must not only introduce it as a regular feature of h
the human day but also as an important one. We must
reorganise our daily lives so that time can be found
for the leisurely cultivation of the soul through study
reflection and meditation. Such periodical intervals
of withdrawness from the endless pre-occupation with
external affairs are a spiritual necessity. We must
learn to bring in the new factor of introversion and turn
inwards, tapping our finer reflective resources and
liberating our profoudar possibilities. To know that
amu has a sacred soul and to know this fact with invulnerab
certitude, is the first reward of right prayer and philoso-
phic meditation. The true soul of man is hidden and con-
cealed from his senses and from his thoughts. But its is
possible for him by these methods to awoken a higher
faculty --intuition--whereby he may reach know and lovingly
recieved by this soul.

32(b) (~~34~~) When we find that leaders in English literature like Somerset Maugham and Aldous Huxley, who received supreme homage from the most cultivated and sophisticated audience outside France, bravely turned from scepticism to mysticism despite the howling of disappointed followers, we find a phenomenon worth looking into.

32(c) (~~35~~) We have the illusion that here, in this sensory experience, we touch all of reality.

32(d) (~~36~~) The aimless discursive kind of thinking must be replaced by one-pointed concentrated thinking.

32(E) We do not find encouragement for calm thinking in the intense tempo of modern life, much less for calming all thoughts into stillness. The rate at which we work, the haste with which we move through our days, blur our keener perceptions of what we really are andwhat our higher purpose really should be.

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(33) Whoever wishes to develop beyond the spiritual level of the mass of mankind, must begin by changing the normal routine of mankind. He must reflect pray and meditate daily. He must scrutinize all his activities by the light of philosophy's values and ethics. He may even have to change his residence, if possible, for serenity of mind and discipline of passion are more easily achievable in a rural village than in an urban city.

(34) Logical thinking about a proposed course can never be equal to intuitive guidance about it. For the first is limited by the ego's capacity and experience whereas the second transcends them.

(35) If a lifetime given to spiritual research and spiritual adventure bore no more fruit than the keen interest generated during the endeavor itself, I would now judge it well spent. But the result has fortunately not been so barren as that.

(36) Reading through the thousands of letters which I have received from these readers, talking over the experiences and discussing the questions of many others met in my travels, has enriched my own knowledge of mystical seeking in our times, broadened my own understanding of it, corrected errors and revised estimates.

(37) In all this writing I have sought, not to found the latest church but to formulate the oldest intuitions.

(38) Mysticism is not concerned with those who depend on traditional forms of worship and current religious creeds for the satisfaction of all their inner needs. It is not for them and could do nothing for them. But those to whom such dependence is merely incidental or mostly provisional, may find further nutriment in mystical teachings and practices.

(39) The lack of time given in everyday living to religious devotion, let alone mystical practice, is partly responsible for the materialistic tone of society and, indirectly, for the moral degradation of society.

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(xx) The lack of time given to everyday living to religious devotion, let alone mystical practice, is partly responsible for the materialistic tone of society and, indirectly, for the moral degradation of society.

(40) What is the use of possessing so many things when we do not yet possess ourselves?

(41) The opinions of most people upon mysticism are either totally or partially worthless. This is because they are not informed either by accurate or by sufficient knowledge of the subject. They know next to nothing of its true history, nature and results.

(42) Is this intimacy with the higher self factual or fictional?

(43) What these men found in the innermost depths of their being, may be found again in our own being. Their efforts did not exhaust, their discoveries did not end, human possibilities. We must believe this, not merely because it sustains us in a weary and disillusioned epoch, but because it happens to be true. Not one in a thousand follows their example today. That is no reason why the few who appreciate it at its true value should not attempt to do so.

(44) In that higher world of being, no evil can penetrate, nor passion agitate. We descend from its absolute goodness to the darkness and turmoil, the sinfulness and violence of this earth, as from paradise to purgatory. The tremendous contrast between such moral sublimity and such moral degradation would doom us to perpetual sadness if there were no link between the two. But the link truly exists. Each man may find and follow the Quest, may practice its self-sculpture until the Ideal becomes the Actual.

(45) Whether we call an intuition a "thought-feeling" or "an emotive thought", it is still something that is deeper than thinking, different from ordinary feelings.

(46) There are scattered moments of inner rapture underived from earthly things, although they may be started off by earthly things.

(47) The memory of this lovely foretaste will haunt imagination and taunt desire. He will long to recapture the experience but will suffer under the feeling of its elusiveness and remoteness.

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(48) Why is it that sensitive refined souls would rather a (I) hundred times look down on a long mountain valley than on a long city street? Why does the handiwork of Nature rest them but the handiwork of man disturbs? A lovely sunset, with its glowing colors and peaceful landscape, may move them deeply. Whence comes this emotion? It is aesthetic, yes, but it is also mystical at its root. Hence the sunset's gold mauve and grey tints may start feelings which uplift console and spiritualize a man.

(49) The word "mystic" is not the perfect one to convey my meaning but it is at least the handiest one. It has been so ill-used that spouters of arrant nonsense have taken shelter under its roof whilst oracles of the loftiest wisdom have not hesitated to call themself by this name. The partisan approach to this name has caused it to become either an abusive or else an adulatory word rather than a precise description. Whereas some use it in contempt others use it in praise! Again, how many are scared by its very sound! There are even persons who feel a shiver rundown their back when they hear the word "mysticism" uttered!

(50) Art is not only here to embellish human existence. It is also here to express divine existence. In good concert music, especially, a man may find the most exalted refuge from the drab realism of his prosaic everyday life. For such music alone can express the ethereal feelings, the divine stirrings and echoes which have been suppressed by mundane extroversion. The Third Movemement of Beethoven's "Quartet in A Minor", for instance, possesses genuine mystical fervour. He may derive for a few minutes from hearing its long slow strains a grave reverence, a timeless patience, a deep humility, an utter resignation and withdrawness from the turmoil of the everday world.

(51) If the transition from religion to mysticism is to be conveniently made, it must be gradually made. But this can be done only if the teachers of religion themselves approve and promote the transition. But if they do not, if they want to keep religion imprisoned in ecclesiastic jail-irons, if they persist in a patriarchal attitude which indiscriminately regards every member of their of their flock as an intellectual infant who never grows up, the transition will happen all the same. Only, it will then happen abruptly and after religion itself has been discarded either for cynical atheism or for bewildered apathy.

(52) What is it that manifests itself during the creative moments of genius? A current of force from the Overself! Its inspiration acts as a catalyser, that is, it releases the creative imagination which sets to work to provide an appropriate

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(53) The deeper mind is so close to the source of our karma that we may at times get its right guidance not only intuitively from within but also circumstantially from without.

(54) A mind which is no longer satisfied with shallow consolations will naturally turn to mystical experience or metaphysical study for deeper ones.

(55) There is an inner light in all men which could, with time, convert their perplexed questionings into solid certitudes There is this remarkable fact that hard problems which the unaided intellect cannot solve, gnawing anxieties upon which our past experiences throw no helpful light, may become illumined and solved with ease if we adopt this practical method of applying intuition to them. Among all the varied powers of the mind a properly unfolded intuition is indeed one of the most priceless anyone could have. It always warns him against wrong courses and often counsels him the right ones. "I sometimes have a feeling, in fact I have it very strongly, a feeling of interference ... that some guiding hand has interfered," confessed Winston Churchill in a speech during October 1942. On the other hand, intuition may help us and allay our fears where reason alone merely increases them.

(56) The release from care and the repose after toil which the arts or Nature can give man are more thoroughly given by mystical meditation, which has the further advantage of depending oh no external person medium instrument or vehicle. The way of art, being dependent on such external forms and the goal itself being an interior one, has limitations which make it fall short of the way of mysticism. For if a man gets so attached and entangled in the attractiveness of those beautiful forms that his reactions to men and things are constantly swung, pendulum fashion, back and forth between attraction and repulsion, then his aesthetic senses will no longer help but rather hinder him from attaining the goal.

(57) The soul, this mysterious entity, who is wholly non-existent to most people and whose quest is a chimera to conventional society, will eventually prove to be the only one who remains when all others pass away. If man's thought is always directed toward the objects of his experience and never diverted toward the consciousness which makes that experience possible, then it is inevitable that those objects shall assume a significance and reality in and for themselves alone. That is to say, he will become a materialist. The Overself is that out of which his consciousness has come. Ought he not to give himself the daily spiritual chance to come in contact with his most intimate self? When man has been questioning the whole

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should also begin to question himself. He may travel the entire length and breadth of the five continents to commune with its wisest men but if he does not also travel within and commune with his own divine self then the secret of life will still elude him. He misses what is most important in life if he misses going into the invisible temple of his own heart. There the soul abid s, there the ray of God strikes the individual and there alone the satisfying discovery of what he really is may be made. This is the fundamental task--to become aware of the divine that is in him. All others are secondary and tertiary. Every man must establish himself in the consciousness of the Overself by and for himself. No other man can do it for him. And a course of meditation is indispensable for this puupose.
(58) We may now see what profound wisdom hid behind the ancient religious law-givers' injunction to keep a weekly sabbataical day of rest. These wise men of antiquity considered ways and means of reminding man of his true purpose on earth. He was apt to get wholly entangled in earthly desires and physical matters, and to forget what should be his supreme desire--the discovery of his divine soul. This is why they instituted a special day in the week, to put his personal affairs and worldly business aside and to substitute his spiritual affairs and transcendental business for them. He was recalled every seventh day to the higher object of all this work, the ultimate end for which it was only a temporary means. The same need and duty is even more urgent in this twentieth century of ours. For modern invention, which could be used to bestow more leisure for spiritual pursuits, is actually used to defeat this aim. With the aid of automobiles, trains and even planes and with the facilities provided by amusement and sports places, the sabbath day is spent in transient pleasures. A day of rest lets the depleted surface consciousness lie fallow only to be all the more fruitful later, it gives the deeper leverls of mind a chance to present their intuitive knowledge and it turns thoughts towards the sacred ultimate purpose of all this human life. Such a day should be marked by the re-dedication of life to the loftiest accepted ideal and to the re-statement of faith in its essentially spiritual character. It is the proper time to consider the future and reflect upon the past and inconsequence to make advisable changes in thought plan and practice. It is the time to re-inspire oneself with basic attitudes. On that day we are to think about ultimates, to reflect about aims, to remember aspirations, to read inspired books and

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worth as bearing something divine in our hearts. We are to be serious and grave, to put frivolity aside fro the day because death is an ever-present shadow. We are, finally, to consider and become conscious of the relationship which exists between ourself and God.

(59) Meditation is essential for the abstract thinker ; because a brodding intelligence is ot enough, because it alone operates with the experierienceable facts of consciousness whereas metaphysics operates either with erroneous speculations about those factors or with correct but shadowy images of them. In the latter case, it successfully brings these images into vivid felt actuality.

(60) But the mystical experience is not sufficiently common to be made the foundation for popular instruction in the modes of obtaining it. Humanity in its present stage is not even mystical by nature, let alone philosophical, but it could become so by education and training. For mysticism always follows religionnas a further stage in the individual's journey. The mystical consciousness is an inevitable stage of human evolution. Every man will attain it with the efflux of time. But he will not do so by a smooth mechanical clocklike progress. His ascent will be uneven erratic and zig-zag. Yet he will necessarily attain it. The few who want to anticipate the human evolutionary process must take to mysticism or philosophy.

(61) Why is it that despite all the visible and touchable counter attractions, despite the innumerable failures and long years of fruitlessness so many men have sought through so many ages in so many lands for God; for what is after all intangible unnameable shapeless unseen and unheard? It is because the simple but astonishing fact is that the Overself is part of their nature as human beings. Mysticism is nothing more than the methodical attempt to wake up to this fact. The 'soul' which metaphysics points to in reasoning, mysticism establishes in experience. We all need to feel the divine presence. He who asserts that he does not, is no exception. For he indirectly finds it all the same in spite of himself but under the limited forms of aesthetic appreciation or Nature's inspiration. Hence even if all contemporary mystics were to die out, even if not a single living man were to be interested in mysticism, even if all mystical doctrines were to disappear from human

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memory and record, the logic of evolution will (I) bring back both the teaching and the practice. For they are historical necessities which are certain to be regained in the course of humanity's cultural progress. (Quote Ibn Tufayl here)

(62) If serenity ever had any worth, surely it is today when violence destruction turmoil change chaos flux heave their troubled waters? The Western world's repressed longing for inward peace and a little mental quiet has itself prepeared it for the advent of these psychologic doctrines and mystical methods which can help it to help itself. Here is a remedy for war neuroses and peace anxieties, an antidote to the unprecedented strains and psychological stresses of the world crisis. If he will dig a little more deeply into his own mind, man will there find benedictory powers of healing and pacification. A half hour of silent contemplation will radiate its mood and spirit into the rest of his day. He needs these oases in the desert of life's journey. Thought and feeling welcome these brief beautiful deliverances from the burden of common existence . Yet the sad irony is that so many people are too preoccupied with worries to spare time for that which could help them better to bear their worries. It is to their own loss that they have no desire for meditation.

(63) For centuries theologians have argued about the meaning of Jesus' declaration the the kingdom of heaven was at hand. Most of them have given it a historical interpretation. Only those who could approach the mind of Jesus have given it a mystical intepretation. For only they can see that he meant that the kingdom of the Overself is really as close to us as is our own hand. All such argument is useless when it starts from different planes of knowledge and the arguers never really meet each other. Take next his further statement that "The Kingdom of Heaven is within you." The meaning of Jesus' beautiful words is transparent. He who looks for something ecclesiastical behind them is wasting time. They plainly bid man to listen is silent reverie to the sublime intimations of his hidden being, that is, to practise contemplation. Once we recognize that the Divine Mind, wherever else it may also be in this infiite universe, is certainly within ourself too, we cease wandering in darkness and start walking in light. God is then no longer an alien and remote Being to be propitiated in abject fear or flattered in wheedling mendicancy but a sublime ever-presence to be sought in our own hearts--

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(64) Religion was devised to assist the masses, mysticism to assist the individual. When religion has led a man to the threshold of deeper truths behind its own, its task is done. Its real value is attained in mysticism. Hence forth the practice of mystical exercises can alone assure his further spiritual progress. For mysticism does not rest upon the shifting sands of faith or the uncertain gravel of argument but upon the solid rock of experience. The first great move forward in his spiritual life occurs when he moves from religion to mysticism, when he no longer has to go into some stone building or to some paid mediator to feel reverential towards God, but into himself. Mysticism is for the man who is not in a hurry, who is willing to work persistently and wait patiently for consciousness of his divine soul. The others who have not the time for this and therefore resort to religion must live by faith not by consciousness. The man who wishes to rise from sincere faith and traditional belief in the soul to practical demonstration and personal experience of it, must rise from religion to mysticism. Mysticism seeks to establish direct contact with the divine soul, without the meditation of any man and without the use of any external instrument. Hence it must seek inward and nowhere else. Hence too the ordinary forms and methods of religion are not necessary to it and may be dropped. When the mystic finds the divine presence enlightening and strengthening him from within, he cannot be blamed for placing little value upon sacramental ceremonies which claim to achieve this from without. Nor is he censurable if he comes to regard church attendance as unnecessary and sacramental salvation as illusory. If a man can find within himself the divine presence, divine inspiration and divine guidance what need has he of a church organization? It can be useful only to the one who lacks them.

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We do not deny but on the contrary fully accept the ingenuity and effectiveness of hatha yoga methods. They are cleverly-designed to achieve their particular aims and are capable of doing so. But what we do deny is first, their suitability for modern western men and second, their efficacy for modern western man. And we make these denials both on the ground of theory and on the ground of practice. These methods are extremely ancient; they are indeed remnants of Atlantean systems. The mentality and physique of the races for whom they were originally prescribed are not the same as the mentality and physique of the white Eur-American races. Evolution has been actively at work during the thousands of years between the appearance of the ancients and the appearance of the moderns. Important changes have developed in the nerve-structures and brain-formations of the human species. According to the old texts which have come down to us from a dateless antiquity, the trance state constitutes the pinnacle of hatha yoga attainment. But it is an entirely unconscious kind of trance. This we have learnt from the lips of hatha yogis who had perfected themselves in the system. It is indeed nothing more mentally than an extremely deep sleep brought on deliberately and at will, although physically it bestows extraordinary properties for the time being on the body itself. Even where the trance is so prolonged that the yogi may be buried alive under earth without food or drink for several days or weeks, he is throughout that period quite inactive mentally and quite unaware of his own self. His heart beats and respiration are then extremely low, in fact imperceptible to human senses although perceptible to delicate electric instruments like the cardiogram. In what way does this condition differ from that of animal hibernation? In northern climates certain types of reptiles, rodents, bears, lizards, marmots and bats retire to secluded places mountain caves or sheltered holes under the ground when the cold weather arrives and when food becomes scarce, and pass the whole winter in a state of deep- sleeping suspended animation. In tropical climates certain types of snakes and crocodiles do exactly the same when the hottest months arrive. A twentieth century man has better things to do with his time and energy than to spend several years and arduous efforts merely to imitate these animals and birds. Such a trance benefits the animals who can not get food and it is therefore a sensible procedure for them to enter it. But how does man demonstrate his spiritual superiority over them if he follows the bear to its cave in the hills, lets the same torpor creep over him as creeps over it and permits every conscious faculty to pass into a coma ? In terms of consciousness, of spiritual advance, the hatha yoga hibernation has nothing to offer man in any way comparable with what

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the higher systems of yoga has to offer--unless of course he disdains the fruits of mental evolution and takes pleasure in atavistic reversion to the state of those wide-winged yogis, the bats, and those four-footed mystics, the rodents! We should therefore remember that there are different types of trance state and seek only the higher ones, if we wish to make real rather than illusory progress.

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It is particularly interesting to note that birds like the tinamou fall into a rigid cataleptic trance under the shock of terror and then become as immune to pain, as the hatha yogis in the same state. In both cases there is only an hypnotic and not a spiritual condition. Its value for mental enlightenment, let alone moral improvement, is nil.

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(57) Mystical experiences happen and only the crude publind materialist, who will not trouble to investigate, dare deny their occurrence. But when each mystic tells of seeing only that God or that Saviour or that Guide whom he already worships, the thoughtful scientific enquirer naturally and rightly becomes suspicious. The Christian sees St. Therese or Jesus or pictures of the orthodox heaven which were taught him in youth and childhood. The Hindu sees Rama or Shiva with whom he is already familiar. The situation in mystical circles is to-day, and always has been, an anarchical one. What else can be expected where men are free to mistake private opinion for divine guidance, human ambition for sacred mandate? But even on loftier levels, where vision is authentic, and intuition is a fact, the intellectual unity insuch circles is a precarious one. How can we imagine a common denominator of outlook between such diversified mystics as Plotinus and Swedenborg? What unity of belief can there be among Eckhart, the German prophet, and Joseph Smith, the Mormon seer? This raises a question which has to be settled and which the advanced mystic must face if he is going to be honest with himself and others.

(58) Philosophy's answer will not be palatable to most mystics but the inconsistency of such experiences cannot otherwise be explained. It declares that the actuality of a mystical revelation may be accepted without by any means accepting its content. It explains that if the heart yearns intensely for the Overself but, whether through environmental suggestion or historical tradition, associates this in belief with a particular mental image, an unconscious projection of the image into mystical experiences, should they eventually occur. The Overself uses the man's own imaginative faculty as a medium of its communication to him. It helps him by couching its message in an idiom which is familiar to, and easily understandable by, him. Thus he first puts a picture of God or a Saint in his mind and then these experiences follow after intense concentration upon it. But it is really his own mind which works all these wonders and which gives the impression of an external power, whether of God or of man, acting upon him. His interpretation has been unconsciously laid over the delight and grandeur of the inner experience itself andpresented to the world as if it were inherent and integral part of th that experience.

(59) Paul's previous familiarity with the name and notions of Jesus account for his identification with Christ of the

vision which appeared to him on the road to Damascus. Had he been unaware of Jesus's existence, had he known only of Krishna's existence for example, he would have attributed this mystic experience not to the first but to the second source. This does not in the least derogate from the genuine character of Paul's vision, the truly spiritual authenticity of his conversion. His experience would have been equally exalted, equally divine whatever attribution he gave it, because it was a veritable visitation, sudden and unexpected, by the Overself. What is already familiar to the, such as images out of his own past or forms out of conventional tradition or religious dogmas in which he has previously been instructed, adds itself to the initial inspiration. But it often adds itself so largely as to assume an importance far beyond its right. He himself is unfortunately in no position to distinguish between the original and what has been added to it, for the frontier between them has been obliterated by the force beat and immediacy of his experience. The mystic who has striven is entitled to his reward and gets it through such experiences but so long as he is unable to separate what is essential--the sublime tranquillity and that abide in their inmost being--from what is accidental--the pre-supposed mental figures and pictures he sees, the inward message he hears and the intuitive thoughts that arise--so long will he be blind to the fact that the latter is veridical only for himself, being hatched in his own mind, and not for others.

(31-b) The fatal attraction of occult phenomena and and esoteric significances has caused many an aspirant tolose his way and waste a lifetime in travelling round a circle.

(89) Certain schools of the mediaeval writers on mystical subjects leave most readers the impression that the subject is too unintelligible and too mysterious to be worth troubling about. They were over-fond of writing in riddles, leaving their unfortunate readers to decipher totisomely much that could have been stated plainly. The tortuous expressions and mystery mongering purposes for which the alchemists especially required a reputation irritate rather than inspire the modern mentality when it takes up a beloaded work, weighty with a dark jargon and mazed by a plethora of cryptic metaphors. This, on the interpretative side, while on the material side one looks in vain for authentic evidence of successful results. How many of the whole crew of mediaeval alchemists who wrote elaborate treatises on the art of turning lead into gold, themselves died as paupers!! The consequence is that those moderns who do not investigate more deeply, from the natural but hasty conclusion that to adopt mystical practices is to turn back the clock and revert to worn out superstition. But this is unfair and mistaken.

(90) How much has the mystic himself contributed towards this experience? Unless he can answer this question correctly, his understanding of it may be a partially unreliable his expression unsatisfactory. When he tries to reveal his experience or express his perception to others, the personality's interference may begin again. Where the intellectual world-view is primitive and undeveloped, the illumination will be understood in a primitive way. Three men at three different levels of development will express their experience or perception in three different ways. Therefore two different receipients may produce two different 'revelations' derived from identically the same high level of mystical experience. But of course, the differences will not be total whilst there will be a clearly recognisable common factor running through both interpretations. This situation introduces a varying amount of unreliability in all their interpretations. Only when the aspirant has passed

(89 cont) First, because amid all the ponderous gibberish and inflated imaginations of the medieval stew of pure mysticism and adulterating magic, there was an important residue of genuine irrefragable truth. Second, because the price of religious heresy in those times was often persecution imprisonment or even death and consequently mystical writers had to express themselves guardedly, brokenly, symbolically and vaguely. To day they are under no such necessity. Today on the contrary it is their duty to try to leave an opposite impression in their writings. The highest meanings can now be expressed in the plainest possible manner. All mystical teachers put their thought into direct and understandable languages. and if they do not do so it is because they fail to remember that this is the twentieth and not the fifteenth century, because they are mesmerised by the past and because their enlightenment is a borrowed and not a personal one. The wise student will waste no time with them but rather study the work of those whose thoughts leave their pens not in dark symbol but in direct clear-cut statement. For only those who know what they are thinking about are likely to know what they are writing about. And only those readers who know what they are reading about are likely to derive any profit from it.

(are now free to → directly)

(31-a) Quietism, the smug doctrine that it is enough for the mystic to give himself up to passivity and ecstacy, refraining from personal activity or social service, from intellectual improvement and aesthetic cultures was mediaeval. Europe's counterpart of India's yoga. Philosophy walks all the way with quietists and yogis when they would have us go into retreat from the world and when they would have us learn the art of meditation. But it turns off their road when they would make retreat the business of an entire lifetime, when they proclaim a specific virtue in physical or intellectual lethargy and when they debar positive effort in meditation in favour of a limp waiting on God. Their enjoyment of this inward rest is legitimate but their enjoyment of it to excess, to the point where every other duty is dropped for its sake, is not. The intellect degenerates, the morals stultify, the heart shrivels. Idleness, whether of the body or the mind, is not holiness.

(90 cont) through and finished this philosophic discipline (then) has he provided the requisite conditions for receiving and perceiving truth. It will be truth in all its purity and finality. If he attempts to make a record of it or to tell others about it, the result will be unaffected by his personal ego.

(91) It is unfortunate that the printed page democratically levels all alike; that it puts on terms of flat plance of equality the vital convincing ~~words~~ speech of a Jeus with the ~~words~~ speech of a nonentity; that it invests a man or an idea with a dignity which in actuality they may not at all possesse; that all words when set in type look more or less equally imposing and important, no matter by whose lips they are spoken or by whose hand they are written. Were we all gifted with profounder mental percipiency the fool in philosopher's clothing would then be plainly revealed for what he is; the scratcher of Truth's surface would no longer be able to bawl successfully that he had solved the secrets of the universe; and even the brainless idiot who stumbles on a momentary ecstasy would not be able to assert to an admiring audience of devotees that he had become a Master. Then, too, we would be able to penetrate the disguises of some humble ones and raise them high up on the pedestals of ~~the~~ respect which they deserve we would bend the knee in reverence before the figures of those who really do posses truth but do not posses the gift for personal publicity, who know the Infinite reality, but know not how to turn it to finite profit.

(57-a) When a man receives or communicates a mystic experience, a divine revelation, he naturally receives it through, or communicates it along with, his preconceived opinions and traditionally absorbed views, his emotional prejudices and intellectual bias, his particular situation in time and place, and his conscious or unconscious self-interest. It is limited by them whilst his pronouncements are conditioned by them. A further element which intrudes into his interpretation is that of hidden desires and unconscious wishes. Lawson and his cult of an immortal bodily life represents this type of intrusion.

(92) Those mystics who scorn science as being anti-spiritual & materialist and contemn modern civilisation as being ~~anti-~~ pro-~~spiritually~~, should stop to think how much wider service to mankind men like Jesus and Buddha could have rendered and had the radio, the newspaper the cheap book, the cinema and the railway train been at their command. Let them consider how with the aeroplane to travel in, Jesus could have brought thousands of disciples in each European and North African Country under his immediate personal influence and Buddha could have brought hundreds of thousands more throughout Asia under his own. The inventions of man's ingenuity can be directed to give an upward trend to his spiritual evolution justas they have been directed to give a downward trend to it. All life bears this twofold character. We do not refuse light because it also brings shadows. We should not also refuse inventions merely because they increase the tempo of our existence too quickly. possibility.

(93) Neurotic and psychotic individuals who imagine they are on the Quest become bad advertisements for it. Unfortunately the public does not know that their childish fantasies and wild fanaticisms do not belong to the Quest at all.

(94) These romantic doctrines offer consolation to the unhappy and compensation to the unfortunate at the price of being deceived. For they issue from dreamland and need not be taken seriously. They cannot fulfil their promises.

(95) To the extent that the mystic lacks this fullness of approach, this rounded, well-integrated development, to that extent his capacity to receive truth will be uneven and disequilibrated.

(96) Too often these cults are merely foolish systems of self-deception or clever devices to avoid the gruff confrontations of reality.

(97) Those who expect him to play God, may get the foolishness and tyranny they deserve.

(98) The interference with an illumination occurs when it is being transmitted through the everyday normal consciousness of the mystic.

(99) He unconsciously brings into it his own personal view of life, which thereupon becomes invested with the auth-ority of inspiration and the prestige of revelation.

(100) Preposterous cults can flourish only among those who are the victims of their own or other people's fancies.

(101) A sincere motive is praiseworthy but not enough to give complete protection for untried, unprotected, inexperienced innocence against these psychic and other dangers. It cannot be a substitute for cautious prudence, critical judgment and psychical knowledge.

(102) Men who give voice to the maddest fantasies, who traffic in the worst aberrations, are admired as prophets.

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(103) To reach truth naked and unadorned, we must perforce (II) thrust our way through the ranks of occult fakers and sectarian faddists who throng the path. Their circumlocuting minds are not satisfied with the straight and narrow way; but they would have all other seekers follow them in devious and weary wanderings. The time has come to lash out with stinging whips and cutting flail at all those whose stupid pretensions masquerade as profound wisdom.

(104) Because we do not care to indulge in personal criticism, because we are only concerned with getting at the truth of ideas rather than indulging in we shall mention no names. And the ideas here under examination are propagated by more than one teacher, are shared by different schools.

(105) Their interpretive world views often reveal the limitation of their intellectual knowledge and general ; indeed are sometimes quite out of accord with indisputable historical or scientific fact. It is only when they describe such matters which have actually come within their own inward experience, such as the opening into the higher consciousness and the way thereto, that their accounts possess elements of permanent and universal value.

(106) There are many who are earnest in thought and steadfast in aspiration but who, despite this, have never had any mystical experience, never known any psychical phenomena and never felt any ecstatic uprush. They may be consoled to learn that, philosophically, these happenings are not at all the most significant indicators of spiritual advancement. The ennoblement of character, the development of intuition and the cultivation of inner equilibrium are more important.

(107) The importance of the mental attitude with which the meditator enters this supreme experience is immense. For it is truly creative. Thought maketh the man. It is here that the meditator's interference may alter the results that should legitimately be expected from this enlargement of consciousness. Such interference may take the shape, for example, of insisting on attaching his intellectual preconceptions and emotional complexes to the Overself in anticipation of what he thinks it is or ought to be. He will usually emerge from this experience with a view of the significance colored by his previous habitual thought and distinctive life. If for instance he enters it out of ascetic excapism, as often happens, out of a quest of refuge from a world with whose trials or temptations, existence or value he cannot cope, he will return with a strengthened denunciation of the world's worthlessness. This faulty interpretation of his mystical experience is not only due to the immaturity of his intellectual ideas but also to the bias of his emotional temperatment.

(108) We go to the meeting halls to hear the latest lecture in the hope that perchance we shall discover a short cut to heaven. We wade through volume after volume of strange jargon. We

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(109) The time will come when he will throw tears on those years when he let the occultists hook him and thus turned the 'simple way' into a steep impassable ascent.
(110) The quest is not juggery. The most breath taking feat of the conjurer will not prove the least insignificant of spiritual truths.

(111) Just as acetate of lead is pleasant to taste but deadly to life, so are the claims of these false occultists.
(112) The myth of infallible Mahatmas should now be buried. Who can produce one?
(113) Occultism is but a blind alley whose entrance is wide and inviting, whose promise is radianf and entrancing, but whose ending narrows into deception and danger.
(114) It is not necessary to deny that these hierophants honestly hold spiritual beliefs, in order to point out that they are using these beliefs to subserve their personal ambitions and selfish vanity.
(115) Those who meander in profitless occultism but call it divine science delude themselves. They tread a tread mill but imagine it is a path.
(116) DR. F. HEILER: Biography of Sadhu Sundar Singh. "He used to sit for hours at a time in concentrated meditation; but even this effort brought him no inward peace. Under the guidance of a Hindu Sanyasi he learnt the practice of yoga. By means of prolonged concentration he succeeded in producing a trance state which brought him temporary relief; but when he returned to normal consciousness he found that he was exactly where he was before the yoga exercises began."
(117) SADHU SUNDAR SINGH: "I have met many, many Indians who had forsaken the world, who were living in caves in the jungle where they were striving with all their might to find the way to spiritual freedom; but all their efforts were fruitless."
(118) I am not alone in regarding the mystical deliverances of poets with especial caution. Quite unconsciously, and because they ar e carried away by emotion, their sense of truth becomes impaired, their capacity for judgment imperilled. Moreover poetry is concerned with personal feelings, prose can ascend higher and express the impersonal and the universal. Hence the poet is so often an egotist whereas it is easier for the prose writer so far as his work goes, to be an altruist. Newman, although himself a Catholic, critised Faber's writings in favor of Papal Infallibility as follows: "Judicious people think them crude and young, perhaps extravagant. He was a poet."
(119) Emotion there must be in every experience that is to mean anything to a man's life, be it aesthetic or painful, amatory or mystical. But if in a mystical experience the emotion becomes violent and excessive then the new consciousness of the Overself, which is on a higher level than emotion, can only be

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(120) The fantasies which are often produced by beginners as the valued fruits of their meditation will be regarded with repugnance when they have shifted their standpoint to a higher plane. When they follow the philosophic discipline, visions and messages which are the result of an intoxicated imagination or luxuriant fancy will then no longer be able to impose upon them, and pretend to be other than what they really are. The temptation to implant our egoistic motives and to project our human feelings into the interpretations of these phenomena is so strong that only the curb of such a discipline can save us. All the psychic experiences are the ephemeral and accidental by-products of the mystical path, not is abiding and essetial results. They are signs of a passage through the imaginative part of the inner being. When students are so fortunate as to enter the truest deepest part of being, they will vanish for ever or for a time. Hence they are not to be regarded as worth while in themselves. The philosopher like the mystic may and often does see visions but unlike him he also sees through them. He possesses true vision and does not merely experience a vision. But it takes time and experience to separate what elements are essential and what are merely incidental, what is enduring from what is transient, and the interpretation built up out of the original experiences from the experience itself.

(121) Humanity needs yoga, yes, but it must be a yoga that is workable under twentieth century conditons. It needs mystical ideals, certainly, but they must be realizable in London and New York, not only in Shangri La. It needs profoundly to kindle the spark of mystical experience within dull mechanized lives but it does not need to kindle the historical errors and traditional excesses of such experience. There is need for mystical practices to spread but there is no need for mystical absurdities to spread with them. We personally do not want this restoration of the art of mental quiet to be accompanied by a restoration of out-of-date views, blind superstitions, impracticable or unnecessarily harsh rules and unethical exploitations Hence nobody should be so foolish as to misunderstand this effort to purify yoga as being an effort to denounce yoga altogether. That would be a profound error.

Much of what we have written will sound heresy to the unreflective amongst the mystically-minded. But they have their guides and we do not write for them. More intelligent mystics ought not to take exdeption to what has here been written but to probe fearlessly into the true significance of their won experiences. Let it not be said that they cannot bear the truth. In encouraging them to independent or even heretical thinking and in pointing out the perils of travelling down a mental blind alley, we seek to serve and not harm the mystically minded. The discerning reader will see that we have

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reader may however see erroneously that we have tried to expose it. If we have challenged and critized the validity of certain assumptions common in half-baked yogic circles; if we have impartially showed up some of the insufficiencies of yoga and mysticism as well as corrected their commoner errors, if we have criticismd wrong mystical attitudes, all this has been done only to save right mystical ideas from being perverted or lost. We know from personal experience just as much as most Western mystics and Eastern yogis the valuable and attractive benefits resulting from this practice. It is this appreciation which has helped to support us in undertaking the unpleasant task of purifying the theories about it. The weeding out of errors from such theories is a better service to yoga than their superstitious support. After all, it is not the man who ~~is courageously outspoken~~ flatters us when we are making mistakes but the man who is courageously outspoken and tells us the bitter but wholesome truth, who is a real friend. If therefore, our critical studies have helped a few mystics to think clerely about their mysticism, and to think of it in terms of the larger background of life itself, then they have rendered them a service. If they have influenced some readers to think and rethink their mystical beliefs, we have rendered them a service, whether they are aware of it or not. If they have persuaded other readers even to consider that the philosophical appraoch to their ~~own~~ experiences will fulfil and not deny their deepest aspiration, then we have rendered them a service.

(122) The initiation into mystical experience may come dramatically and convulsively through ecstasy in the case of one aspirant but unobtrusively and gently through quietude in the case of another. Because individuals differ so widely in the personality and the history with which they meet the experience, no general rule may be affirmed in the matter, no dogma laid down. When aspirants and their half-grown teachers constantly confuse these ecstasies with the ~~high~~ highest and fullest enlightenment, it is necessary to protest and point out the error. That this is an error is shown by the fact that the ecstasy passes away, the emotions subside and the man quickly recedes from these high levels and begins to revert back to his prosaic everyday conditon once again. He soon discovers that these holy experiences, alas! cannot be kept up for long. They are as ephemeral as the colors of sunrise. St. Bernard complained that 'the clear vision of the Divine is only for a moment.' Jacob Boehme compared his mystic ecstasy to lightning which flashed and vanished. Such emotional ecstasies are always transient; they come and go simply because it is the nature of emotion to do so. Nature never intended mystical raptures to be anything more than week-end guests, as it were. She has not made the man who can enjoy them for ever at the same pitch of

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of passionate intensity which they possess at the start. In his ignorance the mystic desires to cling to his ecstasy but always fails. Consequently the experience is always succeeded by either a mood of depression or of frustration. He does not perceive that this very desire to hold on to it is something which must be conquered, as much as any other possessive desire, if he is every to attain a lasting inner peace. The foregoing may prompt the question why then is inward joy one of the accompaniments of mystic experience? In the early stages it comes to make easier his revaluation and overcoming of outward and earthly joys. Hence it is then highly emotional and tempestuous. In the advanced stages it is to tell him what the divine overself is like. Hence it is then profoundly mental and tranquil.

The bliss which accompanies a mystical experience is not only accounted for by these causes but also a further one, or by all in combination. And this is that every such experience is a renewed discovery of the glorious fact that he is not engaged on an impossible quest. That the latter can be successfully completed by conscious untion with the Overself, is joyously evidenced anew by each such temporary union. It is through such momentary glimpses or vivid intuitions of the transcendental reality that he is encouraged to continue with this long-drawn quest. The heavens have opened for him and closed again. Whoever has once had this vivid experience cannot go on again as though it had never been. He will be uneasy; restless, alternately fascinated and haunted by its memory, tantalized into seeking how he may recapture it again. And it is well that such gleams of encouragement do come to him. For there are times when he realizes the Himalayan altitude of the road he has undertaken to climb. With this realization there arrives despair, even the desire to withdraw from it altogether.

The conclusion from all these considerations is that if blissful psychic experiences or rapt ecstasies come to him, he ought not let his attitudes and utterances be too jubilant; if they fail to come he need not be too sad. It is interesting to hear about them and pleasant to have them but they are not essential to the higher life.

(123) It is unfortunate that few mystics have ever been trained in critical habits of thought and scienfific habits of observation. The ordinary mystic seldom raises the question: "What is the intrinsic truth of my inner experience?", but the philosophic mystic must do so. For instance, mental inertia may be mistaken for mental peace. And the fact of experiencing a mystical vision is no guarantee of the authenticity of its revelation. It was not an utterly materialist sceptic nor a fully enlightened philosopher but one of the best and most famous mystics amongst a people who have produced Europe's greatest mystics, the Spaniard St. Juan de la Cruz, who drily remarked of a certain nun's meditations: "All this that she

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says, 'God spoke to me, I spoke to God,' seems nonsense.(II) St Juan could never have arrived at such a perception if he had not himself arrived at the very end of the mystical path and so come to know quite well what he was talking about. Such beliefs as this nun's can only be caccepted by people whose capacity for critical judgment is very weak. Mysticism unchedked by reason may degenerate into mere superstitution. That men cling to fantasies and accept absurdities, merely evidence s their lack of intellectual capacity--not their spirituality. It is good to be a mystic but it is better to be a critical mystic. The mystic who sufferes from intellectual middleheadnd or emotional hysteria, should not be content with these defects but should try to get rid of them. In a region where yogic aberrations and mystical excesses abound so freely, the value of scientific attitude, accuracy of statement, disciplined imagination and broad-based learning is surely indisputable. When the scientific habit of observation is missing, when reason is under-developed and emotion over-weighted, the mystic receives his experiences in an unblanced way or holds his views in a disproportionate relationship. Most necessary indeed is the sceintific antidote to the excrescences of unbalanced mysticism, which magnifies the trivial and minifies the essential; most valuable is the rationalist counter to the impulses of shady superstitions; most helpful is prudent reserve against the exagerations of antiquated mysteriosophy; most assuring is the mental armour against premature conclusions; and most desirable is self-criticism, too, as a safeguard against the truth being turned by our fancies, imaginations or desires into something quite different. The mystic must use his whole intelligence, that is, his scientific faculties of criticism observation and fact-finding, plus his metaphysical faculties of abstract reflection upon facts, to check his inspired emotions and spiritual experiences. Such a remorselessly critical method of approach loosens the bonds of dogma and superstition and thus prepares the way for a genuine understanding which shall be as impeccable as it will be rational.

(124) At this stage of our brief study of the mind and its mystical powers, personal observation and experience involving thousands of contemporary cases among Asiatics, Africans, Europeans and Americans no less than wide reading in and deep reflection over the past annals of mysticism in the West a well as yoga in the East dictates the stern duty of a warning utterence. In this matter at least we have the privilege of practice as well as the theories of yoga at our finger tips and hence may be presumed to know what we are talking abou If our statements are strongly worded, that is because the importance of the matter justifies it. Many have deplored the innumerable aberrations and the countless delusions, the intellectual vagaries and the pathological states, the hysterical

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mysticism too easily leads its votaries. Why does this happen? Part of the answer is that meditation exercises are often practised incorrectly. This is still true even when they are done under a teacher's guidance, for scientifically imparted instruction is usually difficult to obtain, whereas superstitious or superficial instruction is more easily found. The consequences of wrong practice make themselves marked in time upon both character and capacity. They may appear in the following forms: fancy being mistaken for reality; the decay of reasoning power and the growth of credulity; the surrender to emotional impulse, imscalled intuition, in the belief that this is a higher guide to behaviour than right thinking; and the adoption of a holier-than-thou attitude towards others. Moreover, meditation of a merely self-hypnotic character unaccompanied by philosophical or practical discipline may lead to pathological neuroses, or to associations of personality, or to deep self-deceptive hallucinations of personal attainment. Just as the right kind of meditation will expand and develop spiritual life, so the wrong kind will cripple and dwarf it. Those who do not estimate the creative powers of meditation at their real worth, may ridicule such a statement. But the fact remains and is indeed a commonplace matter of mere observation to any competent investigator--that the whole charcter, mentality, temperament, motives and reactions of the student who continues for a sufficient period with such practices, will undergo a marked change for the better or for the worse. They will indeed either benefit or harm him.

Nevertheless, if erroneous meditation has led some to fantasies and illusions, this is not a warning to give up its practice but to meditate rightly and to gain metaphysical clear-sightedness to see through phantasms and mistakes. Indeed, it is quite possible to erect a shield against these errors by undergoing the philosophical training, which puts its students on their own guard and enables them to protect themselves. Meditation is supremely necessary but the pitfalls that surround it are so grievous as to make it most desirable to practice it as part of the fourfold balanced path, and not merely alone. Moreover in this world crisis, the service enjoined by this path and usually neglected by unphilosophical meditators is at least as urgent as self-development.

(125) Mystics who seek quivering ecstasies alone take the risk of becoming victims of their own emotional workings. For then the aberrations of mystical experience may be numerous and peculiar, the exaltations of imaginative emotionalism to the status of divine experience are often inevitable and the possibilities of psychological camouflage may be many. Moreover if their emotional overturning is carried toofar and if it is mingled with concentration on pictorial visions of a saviour or Saint who belongs to the opposite sex, it may easily develop

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into something quite unspiritual. A mystical eroticism (II)
which is rooted in repressed sex complexes, may then be the undesirable consequence. The history of religious mysticism and devotional yoga has several cases on record of those whose excited ecstasies showed all the symptons of strong erotomania. These cases have been offered as instances of "union with God." The truth must be told and it is that they are only emotional extravanganzas.

(126) If the mystics' world is a world of imagination therefore, from a practical standpoint, some imagination is worth having for we have to live personally as well as enquire analytically. Art and its creations are not rejected even if imaginary but on the contrary they are most valuable in everday life. Similarly the peace and absorption of the mystical experience may even be imaginary but they provide a useful if temporary refuge from the pressure of troubles and burdens. Even the illusiveness of his phantasy experience is not entirely worthless when it reveals little known powers of the mind in giving back to man what he has once thought, thus proving their subconscious existence. And like dreams, his mysterious visions and occult experiences illustrate the wonderfully creative powers of the same mind. If the forms taken by these phenomena are the working of imagination, the activating power behind them is not necessarily so. We must never forget that the initial movement of these experiences (in those cases where they are authentic and inspired) starts in the Overself and is a manifestation of its grace. If, therefore, we want to understand the mystic's highest experience aright we have got to get away from its concrete details and the intellectual paralysis that often accompanies them and pay attention primarily to the state of being in which it arises. He often tells us that its atmosphere is so sublime, so peace fraught, as to be beyond all human verval description. It is indeed a temporary expansion of consciousness because through it he has been led into the presence of the Overself.

(127) Nature (God) has given the mystic physical eyes and he gladly uses them. It has also given him mental eyes (reason), yet he foolishly refuses to use them. The sharpening of reason and the development of practicality constitute valuable features of the general human evolution. Scientific observation and rational thought are necessities of a higher human life. Those mystics who do not believe this to be the case, who persist in maltreating their intuition and maiming their intellects, can be quickly discerned by their neurotic attitudes and exaggerated statements. They abound in every mystical movement, cult and society. To get at the truth we must reject their partial one-sided and oversimple approach. To repudiate or denounce reason as being unspiritual and to disdain or discard balance as being unnecessary, to follow every upsurge of fancy and accept every

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claimant as intuition--this may lead the mystic further (II)
along the path he has chosen but it will also lead him nearer to the unfortunate necessity of requiring a psychiatrist's attention. Only an incorrect metaphysical approach could contemptuously pronounce intelligence to be an enemy of intuion, just as it always pronounces 'spirit' to be eternally opposed to 'matter'.

(128) Questionable excitements have often been mistaken for the true mystical experience. But the serene and clear-sighted tone of authentic realization is lacking in them. The excited ecstasies of lower mysticism should not be confused with the dignified exaltations of ultramysticism. In extreme cases the former sometimes bear a resemblance to the merry elations felt in moments of Bacchic enthusiasm, whereas even here the rapturous feeling passes away eventually as a sense of supernatural calm, of noble quietude which is rated as being far superior, takes its place. Passionate joy is something which comes and vanishes, a mood which can be kept permanently, here today and still here tomorrow. Joy belongs to the person. Peace belongs to the higher individuality. The absence of passion, however exalted it be, is a noteworthy feature of the genuine supreme realization. Emotional intoxication is not the final stage. Steady illumination--as steady as a flickerless lamp--is philosophically higher and transcends it. He who attains the heights will always evidence it in permanent dignified serenity, not in fitful egoistic excitement. Emotions are quiescent thereon.

(129) The ordinary mystical experience cannot automatically sustain itself and cannot naturally continue itself. It evaporates, to the intense disappointment of the mystic, who imagines each time that he has undergone the supreme changeover of his whole life, but imagines in vain. He may catch a glimpse of the higher state of being but alas! he cannot keep it long. He may climb to the mountain-top but he cannot stay there. He may enjoy the rarefied atmosphere of its heights but he cannot live in it. He is forced by the ebb of inspiration to come down again to walk the common pedestrian roads. This is partly because his experience does not rise above the level of emotion and partly because it does not emerge from the self-centered attitude.

In the first case, a mysticism that is only emotional and nothing more, that lacks a reasoned metaphysical supporting structure, lacks also untiy and continuity, inner principle and binding significance. In the second case, an aspirant who is seeking religious or mystical satisfactions is usually pre-occupied with his own wants, his own emotions, his own reactions and his own experiences. He is still egotistic, however higher his egoism may be than that of the common level. If he wishes

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to obtain a durable enlightenement, he will have to develop it out of something, which, whilst not necessarily including emotion, gathers in the whole of his being at the same time. That is, he will have to seek through the fourfold path for the philosophic experience. Even his first initiation into philosophy will teach him that reality and truth are not to be found here and will point to an order of being beyond it From that moment he begins to look out of life from the Overself's side, which although it does not exclude the personality's side, at the same time transcends it. He begins to shift the object of thought and feeling from his ego to his diviner self.

(130) The devotional mystic enjoys being lifted up to rapturous heights. But in so far as he luxuriates in his mystical experience as he would luxuriate in a beautifully furnished bedroom, it is nothing more than a personal possession, a component of his private property. It is good that he has it, of course, but it is not enough. For how different is this from the philosophic experience, which opens egotistic ears to the call of mankind's needs! He will enjoy the thrills of being emotionally swept off his feet by mystical ecstasies but when eventually he comes to understand, whether by his own intuition or by someone else's instruction, that such excitement prevents him from reaching the fullest consciousness of the Overself, he will come to respect the preachements of philosophy in this matter. Here an a analogy may be useful to clarify our meaning. The mystic is like a man who carries away the flower, knowing that the perfume will come with it also. The mystic is so enraptured by the exalted ecstasy of peace of his experience that he tries to seize hold of it, only to find that it soon eludes his grasp. The philosopher does not dally his attention with the ecstasy of peace but directs it straight toward the source whence the peace emanates, to the Mind itself and tries through comprehension to seize hold of its very nature. In the result he gets both reality and its emananted peace at the same time. He absorbs the ecstasy instead of being absorbed by it.

(131) The biological history of living forms tells us that their attention was chiefly given to the process of breathing, just as more evolved forms gave it to the process of assimilating nutriment. Ascending to the human kingdom, we find that human forms still have to breathe but they have relegated the process to automatic action. The hatha yogis who preoccupy themselves with conscious breathing are consequently practising a merely atavistic reversion.

(132) I consider poetry to be a grand form of human culture but poets to be, quite often, victims of their own conceit, emotionalism, hallucination and wishful thinking. Palto severely criticised them. Muhammad wrote harshly in the Holy Quran: "And as to the poets those who go astray follow them; do you not see that they wander about bewildered in every valley. And And they say that which they do not do?"

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(134) In view of the growing interest, it is more needful than ever to dispel the confusions which hang like clouds around mystic thought and practice. All who seek truth with open eyes and not with blindfolded ones must sooner or later face the same problems which then confronted us. If no ray of metaphysical understanding penetrates the minds of others, then they are practising mysticism in the dim twilight, if not altogether in the dark night. The wise aspirant will one day refuse to walk through the spiritual li fe without full consciousness of where each step is leading him; as he will eventually refrain from striving vaguely for aims which are not clear to him. Let others do what they wish but he should not tolerate such confused thinking in his own mind.

(135) Mystical meditation, like metaphysical thinking is after all a preparatory act. Its ultimate end must be kept in sight. It must not itself be mistaken for that end. This tragic confession of Sadhu Sundur Singh is worth noting for its hard but wholesome factuality: "I spent hours in meditation every day. That may have helped me to cultivate my spiritual faculties but I did not understand spiritual reality. It (yoga) only assisted me up to a certain point." Let nobody fail to see the full significance and tremendous gravity of this admission. The fault however does not lie with meditation. It lies with an incomplete and misconceived theory of meditation.

(136) The region of prophetic visions, clairaudient voices and predictive messages opens up a veritable pit of possible illusions to the mystic. He must beware of the sights and scenes, the self-glorifying revelations which may present themselves to the mind during meditation. He would be better employed

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neither improves the value of the mystic experience
nor does their non-existence lessen it. Where the
are genuine and authentic communications from the Overself, their value lies rather in personal but transient satisfaction or in immediate but momentary help.
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adopt a conetmptuous attitude toward philosophical
teaching. This often happens because they are not
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pitfalls which beset their journey. Therefore we protest againstsuch a partial view. Those who are sincere but lack judgment will not be saved by their
sincerity alone from the sufferings into which their
errors may lead them. If this, the practical reason,
were the only one for adding a philsophical background
it would surely be enough. The mystics who throw
away the use of reason, throw away one of the chief
tools which Nature has given them to adjust themselves successfully to their environment. It is
strange how they are so shy of this fact and actually
flee from it. It is only in the hard school of bitter
experience that their hallucinations may begin to
fade. Those who use their mysticism to become confirmed in their foolishness are welcome to do so.
But not all of us can afford to do so. Life's leaden
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It is not an accident but a consequence that misty
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refined version of the old story of making God
partly but not wholly in man's image.

Thus these experiences do not really originate
from an outside source. It is his own mental
pictures that are brought up out of the subconscious
and reflected into his conscious mind, even when he
believes that they are visions of something external.
The message he hears may only be the echo of his own
voice, a subtle psychic self-deception. The content
of many clairvoyant visions and portentous prophecies
, as of many dreams, is determined by what has pre-
viously been read, thought or experienced. Hence
they are only projections of mental images already
familiar to him. These ideas may simmer in the min-
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to the surface. The mental phenomena obtained diffe
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are consequently colored accordingly. This is
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voice, a subtle psychic self-deception. The content
of many clairvoyant visions and portentous prophecies
, as of many dreams, is determined by what has pre-
viously been read, thought or experienced. Hence
they are only projections of mental images already
familiar to him. These ideas may simmer in the min-
d's depths for a long time but eventually they float
to the surface. The mental phenomena obtained diffe
according to the notions previously entertained, and
are consequently colored accordingly. This is
inevitable because his mystical study or practice is
usually and unconsciously carried on under the sway
of such educational pre-conception and experiential
bias as he brings to it. The historical variations
in mystical phenomena are too wide and the visions
themselves too similar to the expectations of the
mystic to be acceptable as valid even when their

actual occurrence is undeniable, as it often (II)
is. We see wish-fulfilment at work here, whether it be the consequence of unconscious wishes or conscious ones. These experiences form too frail a foundation to hold up a true conception of the world or of God.

(139) Why is it that the person who enters the deeper stage of hypnotic sleep, hears and obeys the hypnotist alone and nothing and nobody else in the world outside? Why is it that on awekening he even does not then remember what he said or did? The answer to both questions is the same. It is not his own but the hypnotist's mind which operates during his sleep. It is not the subject who is doing this or saying that during the sleep, but the hypnotist himself who is doing or saying it, unconsciously using the subject's vocal organs and bodily limbs for the purpose. Those who cannot concede this should try, if they can, to find an explanation of the following further problem: if a person during ordinary sleep cannot hear spoken words or obey spoken commands why can he do so during a sleep induced hypnotically? The fact is he does not really do so but merely yields the illusion of it to outside observers. What happens is that the hypnotiser superimposes his own mind on the sleeper's and unconciously utilizes his body. He who hears the hypnotiser speak is his own self. He who obeys his commands is likewise himself. But the process of using the medium's senses and obsessing his mind, being an unconscious one, hides these facts. The value of this instance for our present purpose is that it helps to throw light on the inner mechanism of certain mystical phenomena which accompany advanced meditation.

(140) It would be a blunder to accept all mystically derived messages as divinely given and specially revealed . They may be wholly so xxx but it is much more likely that they are only partially so, and even that they have no divine origin at all. It is wise and needful to examine them carefully, sympathetically if we wish but critically thereafter. We should note where personal limitations have insidiously or blatently crept in and where pure universality has let the divine stream flow clear.

(141) The true mystic values inward experience out of all proportion to the theories about it. This is at once a virtue and a defect. Virtue, because the inward is the reality and the intellectual its shadow Defect, because the path to it and the manifestation

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of it are so subtle that without a sound rational conception of mystical practice and an accurate metaphysical conception of mystical attainments, it is immeasureably easy to go astray from the one or to distort the other.

(142) RUYSBROECK: (a medieval European mystic): "Such a man remains seated within himself, useless and inert This repose is simply laziness, and this tranquility is forgetfulness of God, one's self and one's neighbor. It is the exact opposite of the peace of divine, the opposite of the peace of abyss; of that marvellous peace which is full of activity, full of affection, full of desire, full of seeking, that burning and insatiable peace which we pursue more and more after we have found it ... men seek it with themselves, and no longer seek God even by their desires. Yet it is not He whom they possess in their deceitful repose. The possession of God demands and supooses perpetual activity. He who thinks otherwise deceives himself and others. All our life as it is in God is immersed in blessedness: all our life as it is in ourselves is immersed in activity. And these two lives form one." These words of Ruysbroeck, who had refused to be content with a merely-self-loving mysticism, were uttered in a denunciation of thos mystics, whom he called 'Quietists', whose goal is simply to enjoy the repose which comes when, as he said, "they abstain from every interior and exterior act."

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Vol 7

(2) In "The Wisdom of the Oversel" there was (III) given meditation exercise to be practiced just before sleep and consisting of a review, undertaken in a particular way, of the previous day's events and thoughts and deeds. Here is a further exercise which is akin in character and yields equally important results but which may be practiced at any time of the day. The student should select episodes, events or whole periods out of his past experience and personal conduct and he should review them in the same detached impartial lesson-seeking manner. They may pertain to happenings now many years distant or to those of the same week. In particular, a valuable part of this exercis is the analytic dissection of moral errors and mistaken conduct with a view to their clearer understanding and future correction. The ego is to be sharply and critically examined throughout these all given reviews. does not seek like ordinary yoga to blot out thoughts as its final aim. Rather does it kindle them into vigorous life as it proceeds through its philosophical reflection and retrospective imaigenations. But their character will gradually become unusually impersonal and profound whilst their truth will become remarkably undistorted by emotional or passional deflections. Even this does does not exhaust the advantages of the exercise. For there will also develop an interiorization of awareness which brings the practitioner ever closer to his spiritual self until his entire outlook on life is reorientated in a marvellous manner

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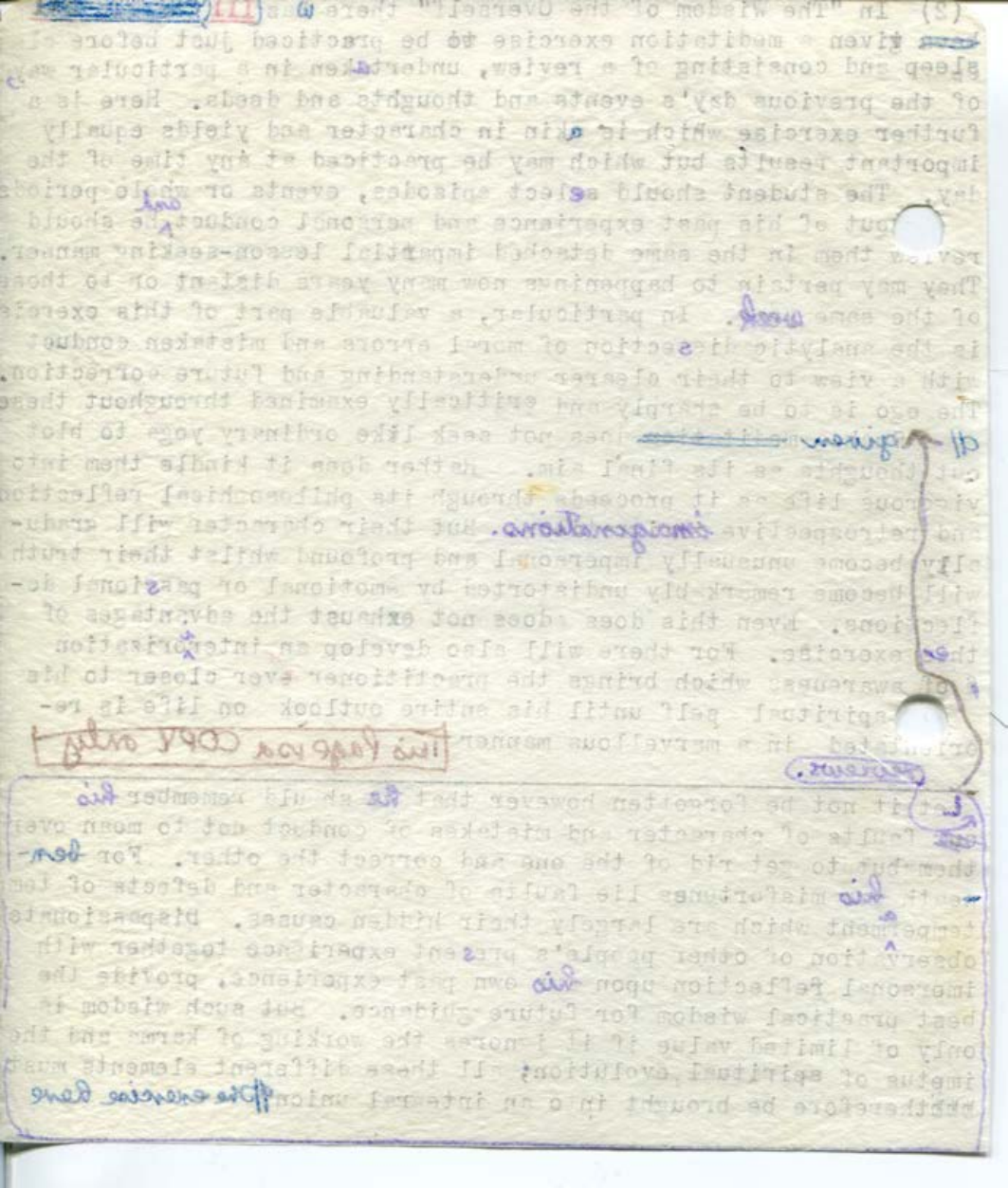
Let it not be forgotten however that he should remember his faults of character and mistakes of conduct not to moan over them but to get rid of the one and correct the other. For beneath his misfortunes lie faults of character and defects of temperment which are largely their hidden causes. Dispassionate observation of other people's present experience together with impersonal reflection upon his own past experience, provide the best practical wisdom for future guidance. But such wisdom is only of limited value if it ignores the working of karma and the impetus of spiritual evolution; all these different elements must therefore be brought into an integral union. The exercise here



(3) The bodily attitude is not without its influence upon the beginnings of meditation. All muscles should be relaxed, the jaw unclenched, the fingers at rest and the limbs at ease. Any physical tenseness hinders the onset of contemplation.

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(4) Hurt the Dervish who an adept in meditation. When asked from which master he had learnt such skill he said that a cat watching a mousehole had been his guru.

(5) When this stage is reached, when we can (CHAPTER III dismiss everything else from our attention, when the thought which flows through the sense-channels has been gathered in and turned around to face itself, we must grope within the heart with strong determination for the essence of our consciousness.

(6) When his ability to practise ultramystic meditation becomes well developed, the student may frequently find himself suddenly waking up during the night at an hour earlier than that to which he is accustomed. His mind will be alert and attentive and he will not be able to fall asleep again. This is a signal to him to begin his meditation practice. If he needs this mysterious if silent injunction, the ultimate inward effectiveness and ultimate outward results of such meditation will be far above the ordinary.

(7) Just as one who is being taught cycling must not be supported too long by another person but must eventually be left to himself more and more or he will never succeed, so the aspirant who is learning meditation must not depend too long on any guru or he too will never succeed in the practice.

(8) The stages of deepening meditation may be progressively differentiated from each other thus; first, a general feeble and vague fixing of thoughts upon the aspiration or object, second, a general withdrawal of attention from external things on all sides. Third, a definite but intermittent concentration of thoughts upon the aspiration or object. Fourth, a continuous and unbroken concentration upon the same. Fifth, the object dropped from focus but the concentrated mood still successfully maintained in pure self-contemplation.

(9) Whoever wishes to pluck the fruits of meditation in the shortest time must practice with both perseverance and regularity. This advice sounds platitudinous but it happens to be true within the experience of students. Such is the law of subconscious mental unfoldment and it is by understanding and applying it that success can be attained.

(10) Just as the lion and the elephant are not suddenly tamed overnight but are slowly, little by little, brought under control, so the thoughts must be patinetly struggled with until they too are little by little brought under control.

(11) "Turn thy face aside, come in, and close the door", sings Latif the Sufi poet in invitation to meditation.

(12). If he works energetically at this exercise, sooner or later the result will suddenly appear at the moment of falling asleep. At first this remarkable change may be felt only for a minute or two but it will slowly stretch itself out into ever lengthening periods until the night will be given over entirely to a higher consciousness. This Page is a Copy Only

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(CHAPTER IV)

(13) The influence of mind on bodily function must be granted even by a materialist. Every medico knows that sharp anxiety disturbed the making of digestive juices in the stomach and brought the process of digestion to a standstill, that a sudden shock on hearing bad news has interfered with the heart's activity and led to painful and dangerous violent palpitations, and that the mere idea of being ashamed can suddenly send blood traveling to the face. (see also para 29)

(14) The inward stillness which is attained during meditation affects the character in this way: it shows the man a joy and beauty beyond those which animal appetite can show him. It gives him a satisfaction, beyond that which animal passion can give him. This he discovers and feels during the meditation periods but its after-effects also begin to linger more and more during the long intervals between such periods and to permeate them.

(15) It will be noticed that some of the meditation exercises given in "The Wisdom of the Overself" concern the re-education of character and involve the use of mental images and logical thoughts. The aim of ordinary yoga being to suppress such images and thoughts, it is clear that the philosophic yoga does not limit itself to such aims. It certainly includes and uses them when and where necessary, as in some of the other exercises, but it does not make them its ultimate ones. On the other hand, the images and thoughts which it uses are not quite the ordinary kind. Brought into being within the atmosphere of detached contemplation or intense concentration as they are inspired at certain moments by the Light and power of the Overself and directed towards the purest impersonal goal as they should be, they do not interfere with the philosophic student's quest but, on the contrary, actually advance it further.

(16) Whoever continues to regard the world as a material thing, continues to obstruct his own efforts to attain the higher mystical experience. This obstruction is only reduced but not removed if he believes the Universal Mind to be behind the material world. Only when he resolutely discards all materialistic and semi-materialistic standpoints, only when the world ceases to be something outside the mind and becomes directly present to it as a thot, can he end this groping in the dark and begin to move successfully forward.

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(17) However transient our thoughts may be themselves, the pure principle of Thought stays forever unchanged and unmoved. If, therefore, we practise constantly to unite ourself with it, we shall share something of these qualities in time.

(18) The elementary yogas are exercises in the interiorization of attention. The philosophic yoga starts where they leave off for it takes fully interiorized attention and absorbs it into its own exercises in the interiorization of understanding.

(1) The history of a nation is really a translation from the history of its soul.

(2) The thoughts which have gestated unspoken in men's minds and the feelings which have fermented unexpressed in their hearts have been and are being thrown up to the surface through the upheavals of our times, externalized as it were in their events.

(4) ~~A State socialism which means in practice nothing less than State slavery may eliminate starvation but will substitute the miseries of slaves' employment for the miseries of freemen's unemployment.~~

(3) The war period has shown how uncertain are all materialistic standards how much they are at the mercy of military political and economic shifts. It must therefore stimulate in thoughtful minds a quest of higher standards which shall transcend such uncertainties and shifts.

~~(5) Bolshevism can not form a fit nutriment for sane balanced mature human minds or for true human lives. For it draws its inspiration from materialism. Even the discoveries of Einstein were suppressed in Russian colleges, because they refuted the crude cast-iron form of materialism taught there.~~

(4) Great errors have been made and much selfishness has been shown in the past. But it will not help us today to keep on dwelling on such old history. The torn and tormented world wants and has begun a new history. We are starting afresh. Let us therefore not receive dying bitternesses or reopen healing sores but turn our attention to constructive issues, repairing our weaknesses and remedying our mistakes.

~~(7) It will be a good day when snobbish class distinctions and the shame and misery, which go with them, vanish.~~ the selfishness and exclusiveness,

(5) With and through this war has come an awakening to the democratic peoples that the chaotic unplanned character of their industrial life cramped its own possibilities for good.

(5) The fears and frights of the war set in motion a rapid change of values. It provides mankind with a chance to learn in a single year fundamental lessons which would need a whole life-time and more to learn in a less eventful period.

(10) It was never impossible even in earlier decades to bestow on international welfare the same energy and sacrifice and determination which we have lately given to international warfare and it is much more possible to do so today.

(11) The present world situation will not be bettered by brooding over the mistakes and sins of pre-war society, industry and government. This will only arouse bitterness and make amendment still harder. We must not look backward when duty requires us to look forward, not waste time with destructive criticism when we have to be busy with constructive work.

(6) The decline of French prestige through the war will inevitably lead to the decline of French language's prestige also There will be greater need than ever before in the post-war period for a universal language. The dominance of America and England will inevitably lead to the displacement of French by English as such an international language. But English is an extremely difficult tongue for foreigners to learn. Esperanto is much easier but much less likely to become accepted. With the invention of the system called 'Basic English' however it should be a fairly easy matter for the average foreigner to master our language for simple practical non-cultural purposes.

(13) We must see things in their proper proportions. This is why the philosophic student must consider all available aspects of a situation, all sides of a question and both the past causes and future outcome of an event.

(7) Because this kind is common to all men, it is an inevitable and inescapable consequence of awakening to its existence that the initiate rises above a merely personal outlook and maintains a sympathetic attitude toward all men.

(8) That which this earth produces is for all. Every man has his birthright in what it strives to give forth. God surely is Nature's view although man in his ignorance has developed other ideas upon the matter and so brought great misery upon his fellows and heavy karma upon himself.

(9) The younger generation which mistook its cynical sophistication for wisdom and its exuberant worldliness for realism, got unwelcome shocks and unpleasant surprises when it had to face the war.

(10) We open our atlases and examine our maps immeasurably more frequently than our ancestors did. Contemporary events have forced us to acquire this wider knowledge of geography, this increased familiarity with strange places and their peoples. We can no longer sit in ostrich-like isolation even if we want to.

(11) We have learnt by bitter wartime experience that events which occur on the opposite side of the world can affect our own personal lives quite as much as events which occur on the opposite side of the road. We had to send our son to the Far East as a soldier because of a Japanese invasion there. We had to walk to the office because no petrol and no tyres are available for our car for precisely the same reason. Must we also learn the same lessons by bitter peace-time experience? Only by opening our shut eyes and seeing the interdependence of mankind, the unity of the human race, the internationalist nature of the new era, can we avoid pain-bringing errors of an out-of-date political economic industrial agricultural social and racial self-centredness. +(2)

(19) The post-war period must create a generous [redacted] and enlightened environment which will better serve mankind during the new upward twist of the evolutionary spiral. Warned by their dangers and illumined by their sufferings, released from their hesitancies and relieved of their complexes, [redacted] this tremendous task need not be beyond their capacity.

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(20) must is the one country which possesses above all other countries more men, more ideas and more resources of the kind needed to make the post-war world worth while. It is the one country which is least handicapped by outward traditions and the most possessed of a flexible mentality, the one country where the general level of intelligence has been fed by streams from so many different sources that it is sufficiently broad enough and comprehensive enough to understand the post-war problems better than any other country and consequently able to find better solutions for them. This is why I have more faith in America's future than in the future of any other land.

(11) Western man has touched the low-water mark of his ethical materialism; he will fall no further. Henceforth he will begin to rise toward the realization of his nobler possibilities.

(12) Those who can concentrate their thoughts only on the difficulties of the problems which confront them, the dangers of the solutions which are offered to them and the sacrifices which are demanded of them, will not only achieve nothing more than unnecessary blunders but will also make matters worse for those who will inevitably have to replace them. A new age needs new leaders. History has assigned this task to men of initiative, imagination and driving power, to freshminded able to forget the past and take a strong independent line of action, to the best brains able to think out the best way from the difficult maze of old crystallized conditions.

(13) During the past few war years, man has externalized his thoughts. On the one side fine ideas, on the other ignoble ones have taken shape in utterances and institutions, leaders and systems and above all in the conflicting aims of war.

(14) If the collective [redacted] sufferings are terrible they are also in some degree avertible. For they will go on and on until the fires of ethical purification have eliminated some of the selfishness, the aggressiveness and the injustice of all nations; they will continue until we all awaken to the sense of our moral bankruptcy and moral guilt and make overdue reparation where this is due.

(15) After the immediate physical reactions to this Holocaust are over, will the world witness a resurgence of truer ideas and nobler ideals?

(26) It would be a great error to suppress personal enterprise and private initiative in the new order, but the common welfare requires that they should be curbed wherever they come into conflict with that welfare.

(27) When trade became disorganized during the inter-war slump people were forced to take an interest in the study of economics. When the Fascist powers threw their weight right [illegible] and left in Europe and Asia, people were forced to take an interest in international affairs. [illegible] showed that they stood up to Hitler's hordes instead of crumpling during the first few days, people were forced to pay more respectful attention to HISTORY. Those who have not yet understood the importance of these happenings will understand them without fail during the post-war period. For they will then be forced to see a new world being born before their eyes.

(16) The war has undermined the complacency, the security and the thoughtlessness of many. This need not matter however if they realize it is their chance to advance forward into a new world outlook and a better personal one.

(29) The policy of drifting along without direction and without purpose is easy to follow but it has proved terrible in its results. The totalitarian powers had a purpose, and the democratic ones did not. The consequences were war and worse.

(17) So long as those who lead nations or rule peoples have wholly or partially inadequate understanding of the profounder significance of human existence, so long will those nations and peoples be led from one painful blunder to another.

(18) When man exhausts his own remedies, when all his strivings, schemes, methods and struggles end in futility, when he himself finishes up in a cul-de-sac, then and then only will he stop in despair like the prodigal son and turn his face homewards.

(19) Those who hold the thought that the post-war world can slip back into the outlook and the organisation of the pre-war one, hold an illusion.

(22) [illegible] mutual help, co-operative partnership.

(23) They do not take kindly to new ideas. The only cults, the only isms which have made any headway amongst them are [illegible] and upper ones. And both these cults are really representative of pathological states.

(20) Society in our time has found itself in a terrible predicament but it must itself shoulder a large part of the responsibility for this predicament. For its institutions, its culture and its leaders have shown under the gruelling tests of war how pathetically deficient they have been.

(52) must surrender some Each nation its sovereignty in favour of the federal administration, which would take over the economic social and political aspects of government. They will be free but not fully self-governing. (b) A more Federal Union Scheme of a central world Government with its member State Governments reduced to the status of an American State, will not of itself in any way suffice to solve the problems which must be faced. (c) What a nation did within its own frontiers was formerly not the business of other nations. But this century has taught us otherwise. We are too inter-dependent today not to be affected by such happenings. We have a stronger social conscience not to be moved by the sufferings of persecuted or oppressed people. (d) Driven by sheer necessity mankind must combine its constituent national units into a great confederation which by its united strength provides firm insurance against warlike aggression on the part of or against any of these units. (e) If nations really want to prevent war they must curtail their own sovereignty; and if they

Through sheer necessity and under com- (CHAPTER XXI) COPY
pulsion of screaming bombs and sinking ships men and women who
held loyally to the views which had served them and their fore-
fathers well, have already had to renounce much of those views.
Only under the stress of this unprecedented global war could
such tremendous changes of outlook and transformations of spi-
rit have become possible. But this means that people have
bought their new ideas at the price of unprecedented
world suffering. Are they to buy the still-needed and stil-
bolder and larger changes at the price of further world suffer-
ing? Or will they be wise enough to accept the counsel of
philosophy's disinterested reflection: for the postwar period
will not cease to demand from us what the war period itself
has demanded--a stretching of our mental muscles to adept them
to this world-transforming age.

(7-A) The conventional attitude SET ^ M

which left Mozart to die
in a pauper's grave but up elaborate marble monuments to nume-
rous mediocrities is not one to be admired.

(21) Selfishness in the human heart remains (CHAPTER XIII. COPY ONLY) intact even when it has twentieth century machinery through which to express itself. Nevertheless it is also true that the possibilities of new scientific destructiveness allied to old traditional selfishness become so devastating in the end that mankind are forced for the sake of sheer self-preservation as a race to curb and put limits on their own instincts. Hence although it is often deplored that new inventions like the aeroplane are too far ahead of man's moral sense to be used rightly, we may see how even their misuse leads eventually through consequent suffering to a compensating re-adjustment of the moral sense. The inventor unwittingly opens two paths, one to moral degeneration and the other to moral improvement. The first appears first also in time but its existence is temporary. The second appears last in time but its existence is permanent. Only a short-sighted view will deplore the rapidity with which inventions are appearing on our horizon. A larger view, the philosophical one, accepts the fact as an historical necessity.

(38) Philosophy does not support an educational system which encourages cruel competitive egotism in place of co-operation among pupils, which freely punishes them because it rarely understands them, which sets up examinations as a criterion of culture when they are merely criterions of cramming, which tyrannically attempts to mould all minds alike to the same degree within the same time instead of making allowances for ability, individuality, sensitivity, tendency, and difference of innate capacity to progress, which overdoes its tougher disciplines and underdoes its gentler ethics, which worships the dead past and remains superciliously irrelevant to the contemporary scene, which vainly loads memory instead of stimulating and satisfying curiosity and which has no place for a few minutes of mental quiet in its daily program.

(41) Education cannot transform a child into what its former earth lives have never made it but education can certainly modify its baser attributes and enhance its better ones.

(42) To force an artificial unity upon hostile sections or upon races with conflicting cultures is unwise. ~~Therefore it is better that, for example, Alsace should remain apart from South Ireland.~~

(22) Prosperity can descend upon mankind only when the resources of this planet are developed by a society organized as a single unit.

(23) To understand clearly what is happening behind the terrific world events of our time is the essential prerequisite before we can properly influence those events and expedite worthy historic processes.

(43) ~~It may not be desirable to remove all social differences but it is most desirable to remove that wretched infatuation with social differences which produces snobbism or exploitation and parentheses selfishness. The few must comprehend that the [illegible] will [illegible] them to look upon the many as existing not to be [illegible] but to be served, not to be kept down in [illegible] in evolution, not to be [illegible] to be helped to live as befits human dignity.~~ (24)

(24) Another of the practical applications of philosophy is the injunction to waste nothing. The usefulness of anything is entirely a matter of relativity. That which is useless to you in a certain connection may become useful in a different connection or at a later time. Again, it may still be useless even when considered under these two aspects but yet it may be most useful to another person. Therefore if there is something you dont want to keep, give it away to someone who needs it. Dont throw it away and destroy it. You are only a steward. If you take a purely personal standpoint or if you live merely for the present moment such counsel may make no appeal to you. If however you have risen to the philosophic and universal standpoint and consider everything not merely relative to your own ego but also to the All, then you will see your responsibility in this matter. This does not mean you are to become miserly. On the contrary you are to become generous. For in the last counting everything belongs to Mother Nature. We are only her stewards and our task in to use her possessions wisely and co-operatively.

(25) We have to restore the supremacy and demonstrate the practicality of the moral ideal in both political and economic affairs.

(46) It would be pleasant for many of us to be able to sink back comfortably into the pre-war state of things but that assuredly will not happen and those who look forward to it are merely cultivating self-deception.

(26) So long as these fundamental principles of life do not present themselves clearly to mankind's consciousness and so long as their basic importance remains unrealized, so long will avoidable sufferings continue to flay the inhabitants of this planet like whips upon the skin.

(27) The goal, far-off though it be, is that all mankind shall become one united family and that this planet shall become its single home. Such is the assured statement of philosophy which illumines the dark background against which we live and thus revives our fading faith in the fortunes of mankind.

no (28) continued

for both an optimistic and a pessimistic outlook; (XVI) IX neither alone is quite true. If we look only at the next few years, there is gloom all round, But if we look through them to some decades farther ahead there is light.

(29) When this finite centre of consciousness finishes the preparation in other kingdoms of nature and begins misused for what are often anti-spiritual purposes. The higher opportunities provided by physical birth are either frittered away in vanities or abused in sins or neglected in other pre-occupations. The ego is like a child that wants to remain in the stage of childhood for ever. But life won't permit it to do so. The time for its crossing over the threshold of adult spiritual responsibility has come. It must face the srious issues of existence, the why and whither of its presence on earth.

(30) The desire for happiness is a universal one but the conception of happiness is not. All creatures share the first, so why do they differ about the other? Why does not the same meaning arise spontaneously in their minds when they hear this word? The answer is supplied by the doctrine of evolution. They themselves differ in length of experience and innate capacities and hence in their result and attitudes, because they stand on different levels of evolutionary life. The grossly materialistic are on a lower level and can find their transient satisfactions only in grossly tangible things. The more refined are on a higher one and and have included purely intellectual

or solely emotional things within their conception of happiness. There is a loftier level still where a smaller number of men and women recognise spiritual things as the most precious, the most desirable of all forms of satisfaction. and the most durable

(19-a) We shall have to renounce this fetish of achieving absolute agreement and full unity among those who differ from each other in fundamentals. Human nature and human mentality in its present diverse condition in their present unregenerate they are, they are. it is futile to pursue an unrealizable ideal.

(27-b) The human situation which has emerged from the cataclysms and anguish of war and crisis, still shows insufficient spiritual awakenings, and yet this--and this alone--is the only instrument of our salvation that it is worth looking for because it is the only one which is not doomed to be destroyed. All other instruments may be effective in ordinary times, but we are living in exceptional times. Today they are can offer only the illusion of success or happiness with the actuality of failure or misery.

(NX). IX

(32) During the first world war, a sex-ridden civilisation which had sought intense pleasures found intense pain. Did it learn the implicit lesson? ~~Did it learn the implicit lesson?~~ No! It plunged more wildly than ever in the quest of sexual joy, only to find still worse agony in the second world war. The more it has wasted the gift of life, the more it has lost the essence of life, blood. (semen) Semen is white blood Nature has punished man's careless dissipation of the one with a forced loss of the other. The time has come to teach the lesson of sexual responsibility in clear words. If humanity refuses to learn and obey spiritual laws the horror of a third world war, compared with which the second will be mere child's play, cannot be eventually/not only is whole world faced with war but)Large areas are already threatened with the collapse of their social structures, the crash of their economic systems, the half-starvation of their peoples. The quest for salvation fro these perils goes on but only momentary palliatives a found.

(NX)Civilizations wearing a garment consisting wholly of patches. Nothing can save it from progressively falling to pieces except getting a new garment. Nothing can save it from apocalypse except bring to the surface the hidden truth about iself. No economic reform, no political change can save the human race today. Those who believe otherwise have been disillusioned in the past and are being disillusioned today, even tho' they often fail to see it. The only salvation which will be effectual must come from within, must reform and ennoble character. It must change thought and rule feeling for then only will conduct and fate also change.

(38) It is correct to say that one consequence of this evolutionary development will be the achievement of emotional harmony amongst mankind through mutual goodwill. But this is not the same as the achievement of intellectual unity, of perfect identity in view and attitude. This is impossible and unattainable. Each human ego has its own peculiarities, its own unique experience and its own psychological differences. No two are the same. Harmony as an ideal relation and ethical goal, yes, but unity as a necessary pre-requisite of it, no!

(39) Man will not remain a static creature. Simply because he cannot. He must go forward--or degenerate. But his forward movment is an enduring one whereas his backward movment is only a temporary one. For that which ever impels and enables him to progress is a force which ever exists within himself. It is none other than the force of his higher self, his divine soul. This is the secret energy which is lifting him upward and activating his development. If his evolution depended only upon the whim of his personal self, then it would be an uncertain and often hopeless process. That the mysterious power which belongs to his Overself is the real driving power of his evolution is the best guarantee of his ultimate achievment.

(40) The trends of destiny, and the consequences created by them, can be observed and noted much more accurately by the philosophically-minded than by any other people. For it is only they who can go so long a way behind the scenes of life. The postwar period opened with critical and dangerous years. Critical because it was so easy to fall into chaos; dangerous because annihilation could so easily follow the chaos. The decade and a half immediately following the second world war gives humanity its last chance to accept the moral truths resulting from this evolutionary crisis. If the agony of recent years has not sunk deeply enough and spread widely enough to guarantee this acceptance, if it will not cope quickly enough and adapt itself speedily enough to the altered situation, then Nature will resort to bitter necessity and civilization will sink engulfed in unimaginable chaos and conflict. Humanity's destiny rests on the decisions and movements made in the period since the war ended and lasting for three or four years. The reason for this is that after that period the direction taken can not be changed, the forces released can not

be governed, and what is thus begun will proceed to extend itself by its own terrific impetus. These are the last moments of inescapable decision. What is sown now will fructuate later. Within a year or so the trends will become fixed and it will then be too late for a new and better sowing. Civilized society may as easily perish as survive. If the first happens it will be killed by the evils in its own character. If the second, it will be saved by rising to the good in its own character.

(41)

(28) There can be a new spiritual era only when there are new men, that is, wholly changed from those the men of the old era. But such we find existing today only as scattered individulas, not as massed peoples. The latter have become more economically and politically conscious, but not spiritually conscious. This would appear to indicate a hopeless outlook. We anser, not so. For the economic and political ills mankind must be ameliorated to some substantial extent before they can become aware of their inner ills and bestow their attention on a higher godd. The man who is exhausted by his enforced intense and continuous pre-occupation with the grinding problems of earning a livelihood and supporting his family, would be foolish indeed if he did not give this problem the front rank importance which is its reasonable due. And even for the man who is more fortunate, there is nothing wrong but everything right in providing himself with the material comforts and modern conveniences, with good homes, decent clothes and enough food. The wrong begins only when he sets these things up as idols and worships them as gods in life AND forget the higher ends, when his heart is surfeited with them but starved of ideals

nowadays the way to the piritual domain lies through the social one.

worst. And realizing, they will [illegible] when he secures them their inner needs. Therefore we may expect no general spiritual awakening in our own lifetime whilst this external new era is being established, but after that such an awakening will surely come because it is evolutionaryily due. Thus there is room for both

(37) Human race has evolved to a point where its conditi-
tion of receptivity to these teachings is more favourable
than at any previous time.

(234) Humanity in our generation has been called upon to make the most momentous decisions of its history. It may respond to those moral ideals and non-materialistic beliefs which the spiritual teachers have always set before it as essential to right conduct and thought, or it may reject them. In the firstcase, it will save its civilisation and live. In the second case, it will die amid the ruins of all that it has built up through the centuriss. Events have so shaped themselves that the situation mustbe faced; the decisions cannot be put off nor the demands ignored. All this is the result of the tremendous evolutionary twist in the human ego's conscience and consciousness which is on the verge of manifesting itself. The unwilling ego is being reoriented in a new direction by this force. The result is clash and conflict within itself and, because the pressure is also synchronised with the operations of karmic destiny, clash and conflict in its external life. The wars and crises, revolutions, and famines arse both outward symbols and natural consequences of the desperate resistence. Nothing here written should be read as a prediction but everything should be read as a warning only. Humanity as yet is on trial and no verdict has been finally given.

Both the opening of such a transitional era and its close are marked by a stupendous crisis. With them, not less then with the whole stream of events between both, the law of consequences punishes wrong-doing, expiates sins, strikes balances and grants justice.

(41) Every problem that harasses mankind today was first born as a spiritual problem and only later grew into a political or economic one.
(42) These are convinced that there is no other way out than to find a new way of life and a teaching for mid-twentieth century.
(43) Folly and evil play the most powerful parts on the contemporary world stage.

(43a) Those of us who are driven by troubles, disappointments or frustrations to seek solace in mysticism do well. Nevertheless it is true to say that we do not understand the inner peace it will yield us is after all an intermittent one. Only from the philosophical standpoint will we be able to find an enduring peace. Those of us who started to endure the wartime horrors with such a standpoint were able not only to maintain but also to fortify it. After the violent stresses of war, we shall need constructive principles to guide our disturbed thoughts and mystical practices to steady our disturbed emotions. Only such intellectually-based principles can remain unclouded by the happenings of a world in crisis. The message philosophy proclaims, with its balanced estimate of fundamental human nature, brings tranquillity to the heart depressed by grim appearances of the contrary.

(43-b)

If their experience had been received aright, it would have kindled a new devotion to the spiritual values which give it a higher meaning.

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(48) If we have lost faith in so much false teaching about God and the soul, we have undiscriminatingly or unwittingly lost faith in the true teaching that went along with it. If the dangers to the human entity of this spread of materialism are paralysis of intuition and restriction of consciousness, the dangers to human society are loss of moral impulse and deterioration of moral conscience. So far as the old religions supported and promoted these things, they helped the common people. Now they have lost ground and the influences replacing them neither support nor promote moral values. This state of affairs is anarchic, regressive and dark. Character is the root of destiny. An evil character must lead to an evil destiny.

(74) So many poor sick souls have crossed my orbit who have become neurotics and psychopaths only because the spiritual tendencies with which they were born could not adjust themselves to a materialistic environment or a misunderstanding society. The consequence has been business failure, nervous breakdown, shattered lives, chronic melancholia, madness or suicide. Neither they nor those amongst whom fate had thrown them could help being what they were. Consequently none were to be blamed.

(75) This lack of religious feeling, this indifference toward mystical experience, this paralysis of veneration for higher things, which began more than a century ago, could not show its bad consequences in all their terrible fullness and visible shape until sufficient time had passed. This has since happened. Nazism and Communism, violence and war, greed and hate-these are the bitter fruits of the loss of faith in a higher power and loss of belief in those who commune with it. If they have opened the door to hopelessness for the greater number of mankind, the blame must rest upon this negation to which they must untimately be traced.

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(49) How precarious is the human foothold on happiness at all times is a fact that is so seldom recognized that evolutionary necessity has forcibly brought it to nearly everyone's attention in our own times.

(50) We live in an age which is dying before our eyes in convulsions, madness and misery.

(51) The physical starvation or privation which afflicts so many millions in Europe and Asia is deplorable but the spiritual starvation or moral degeneration which afflicts them is really a worse evil. This idea may seem strange, even repulsive, to most people. For its truth can become evident only after carefully thinking out the causes and consequences of both situations, although it is evident in a flash to those who have enough intuitive insight.

(52) The Greek States saw the value of arbitration not less than the World Union and provided for it in their treaties. Yet it failed to keep the peace between them and broke down as a means of keeping out war. The trouble then was precisely the same as the trouble today. It was not in defective arrangements but in defective character. It was moral.

(53) What we see in the world's present state and past history depends on what we are in ourselves. If we are morally crooked, we shall regard most of the people we meet as being so too. If we can find no deeper meaning in our own natures, no higher purpose in our own lives, we shall see none in the world outside. The discovery of a divine self in our own hearts will indicate the presence of a divine mind behind the whole universe to which we belong.

(76) There are those who are very anxious about the great struggle but feel so powerless in it.

(~~77~~) Confronted by this stupendous figure of world-suffering, they feel that they can do nothing.

(~~78~~) It is the distress which they feel at the situation to be multiplied by the feeling of not being able to do anything more about it than look, so helplessly on?

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(44) The attempts to prevent war and unify the nations can meet with no success while we make no attempt to discipline the violent impulses and greedy calculations which cause war. Only when human evolution has gone farther, and the brute's instincts have been sufficiently disciplined in us, shall we drop war. But the clash of egoisms will still remain. Our frictions and battles will continue; their outer form will, however, change for the better and be lifted to a plane beyond the merely animal, and more truly human.

43(c) Let us have no romantic expectations of a sudden change for the better in humanity. So facile an evolution is against history and beyond probability.

43(d) We are finding that it is easier to improve man's environment than man himself.

43(e) Those who bring even a keen intelligence to bear upon the human situation find its future unpredictable, its present unintelligible.

(44) No other epoch of history ever offered so much opportunity to create a worth-while everyday life for all humanity. No other ever delivered so terrible a warning about the results of failure along with the opportunity.

(45) Here is something which the whole world can neither circumvent nor push aside, a situation which warns and challenges at the same time.

(46) Is it any comfort to know that although the next war may be much more destructive in its effect, it will also be much more rapid in its course?

(47) Even if our civilization becomes extinct, life itself will not become extinct. A remnant of humanity will survive and will carry on.

( ) It is not only in practical life that emotional control will be needed but also in mystical life. The very intensity of his emotion however noble and aspiring they be- will confuse the reception of the truth during meditation and mingle it with the meditator's own preconceptions.

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(76) The problem of a common world language is (XVI) an interesting and important one. Out of the crucible of war only two of the existing languages will emerge with any likelihood of leadership. They are English and Russian. And of these two only English will count most in a general reckoning of their pros and cons--chiefly because it is already in world wide use. Therefore it would seem a safe and sound counsel to affirm that in addition to their mother tongue every pupil throughout the world be taught English as a secondary and universal one. But the matter is not so simple as that. For an age when so much will have to be constructed anew and when so many defective ideas will have to be replaced by better ones, will find it more profitable to construct a better means of inter-communication also. Such an endeavour must be made. For the foreigner finds certain avoidable difficulties in his way when he seeks to learn English. These difficulties can be got rid of if England has the courage to cast convention to the winds and boldly inaugurate some much needed changes in its tongue. English must first be simplified, regularized and phoneticized. Such an auxiliary language will then become the supreme medium for international culture and commerce, travel and conference. Books and magazines of planetary importance will appear not only in the language of the country of origin but as quickly as possible if not simultaneously in the language of the whole race too.

The chief advantage of Esperanto over English as a means of international intercourse is that it can be mastered in one twentieth the time. This is a tremendous advantage. Those who have seen at first hand what difficulties foreigners encounter in the studyof the complexities and confusion of English, can alone appreciate it.

The twentieth century will assuredly see one language chosen to be universally spoken and written and to be taught as a second tongue among all the peoples of the world.

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(77)

INSERT (A) PARA.18 (IV)

This is because few persons are sufficiently non-materialistic to look behind physical appearances for the mental reality of the man interviewed. Most come carrying a preconceived picture of some perfectly wonderful, perfectly handsome, perfectly saintlike, Perfect Friend. The ideal is not realized. They leave the meeting disillusioned. It is better for their sakes to remain behind the barrier of written words and not let them meet face to face.

(19) Illumination may crowd into a single day or spread over several years. (like mysticism)

(20) Philosophy demands the purity and experience of a sage not the purity and ignorance of a child.

(21) He will have to stand various tests by life itself before he can pass to higher levels of being.

(22) It is easy not to be on the quest. The only requirement for that is to be born human.

(23) No true adept thinks these powers are his own. He knows that he is merely instrumental for them. They belong to and are manifestations of the One Infinite Mind, not himself.

(24) In each test there exists the chance, thru success, to gain strength and pass up in Initiation to a higher level or, thru failure, to display weakness and fall in conduct, to a lower one.

~~(25)~~ It is not in the actual owning of things that the wrong lies; it is in such blind attachments to them that their ephemeral character and hidden penalties are left unrecognized. The Beautiful and the Useful have their proper place in home and life. Their offering may be accepted if it is kept within our understandin of truth and does not displace it and if our sense of values is not smothered by it.

(18-h) If the disciple becomes responsive enough, if his mind is harmonized with the master's, there will be a feeling of his presence even though a continent's width separates them.

(18-I) The master is only a man, not a God. He is limited in power, being, knowledge. But behind him, even in him, yet not of him, there is unlimited power being knowledge. Therefore we revere and worship not the man himself, but what he represents.

On the contrary, if he finds himself out of harmony with them, it is better quietly to dissociate himself. The proper way is by calmly acknowledging repulsions and then rising high above them. The easiest way to begin this work is to begin it in creative meditation. There he should take up the picture of that person and mentally rectify the relation with him, adjust the thought of it to what it should be from the highest standpoint. He should finish by prayerfully sending good thoughts for his inner improvement, and by forgiving any sins against his own self. Thus instead of criticizing or attacking the person against whom he has a grievance, with results that will provoke still more trouble, he will remain emotionally undisturbed whilst using his endeavours in right meditation and unselfish prayer for that person. This may bring about a remarkable change in him or in the relationship with him or at least in the aspirant's own attitude towards that person. For whatever is given out to others in the end comes back to oneself.

(18) It is rarely and reluctantly that he will give personal interviews. He finds that so many enquirers come either with an idealized preconceived picture of what he looks like (or ought to look like) or with certain prejudices which are activated when they see him that in several cases the good work done by his writings may be nullified by the disappointment consequent on the meeting. What hope could a bandy-legged guru have to find any disciples? Of course, the seeker who confounds him with his body is really still unfit for philosophy and ought not be given any interview until life and reflection have prepared him to take proper advantage of it. It is unfortunate that this human weakness is so common. This is one of the lesser reasons why the philosophic discipline has to be imposed on candidates for philosophy as a preliminary to be undergone before its threshold can be crossed. The real teacher is hard to behold. For he can be seen partly with the heart, partly with the mind, but rarely with the eye of flesh. He is the invisible man, whom you can recognize only by sensing, not by seeing him.

INSERT (A)

(SEE OVER)

ncy is in the very nature of things. Man constantly deludes himself with the hope that some transcient possession will become a permanent one. It never does and the self-deception merely robs him of a peace he might otherwise keep. And this is true whether he wants to possess another human being or another hundred pounds; whether he wants to chain someone's love to himself or to chain more things to his home. Hence the student who is oppressed by the rapidity with which his years are waning away will seek all the more intensely and aspire all the more earnestly for thatwhich is itself eternal and above the years.

(9) It is of immense importance, whether in the internal spiritual life or the external worldy career, to cultivate the art of detecting recognising and accepting opportunity. Two factors need especially to be remembered here. First, she presents her face plainly and unmistakably but more often she presents two faces each equally attractive and each claiming to bear here name. or else she disguises herself under the garb of commonplace events and unprepossessing personalities. Second, she never repeats the same situation with the same chances in precisely the same way. With altered conditions, the same causes may not produce the same phenomenon. To miss those chances through ignorance, blindness or unpreparedness, through denial of reason or dismissal of intuition, is tomiss portions of success or happiness that could easily have been made our own.

(10) It is admittedly painful to tear one's willaway from ones's desires but it is stillmore painful to xtttx have it torn away by life's experiences. Hence the philsophical methods to conquer desire is a twofold one. We must let it wear itself out by submitting to it through experience and letting it come up against inevitable disappointment, disillusionment or suffering, whilst alongside with this we must become reflectively andanalytically aware of its causes, self-deceptions and consequences. It is a matter of gradually letting thedesires lose their intensity until we become free of them not through their forcible renunciation nor through the long-drawn process of waiting for old age to come but through the process of learning to live more and more within the satisfactory beautitude of the Overself We give up our desires not by negating them but partly by

comprehending their mecanistic cause and mentalistic nature and partly by superseding them with the exalted peace of the Overself.

(IV) (12) Buddha found himself in a land where degenerate priestcraft had cunningly persuaded the masses to believe that every sin could be expiated, and its present or future effects in destiny circumvented, by some paid-for ritual, sacrifice or magic. He tried to raise the moral level of his people by denying the pardon of sin and affirming the rigorous governance of karmic law, the strict unalterable unseen justice. Jesus, on the contrary, found himself in a land where religion proclaimed harshly, "an eye for an eye, a tooth for a tooth" He too tried to raise the moral level. But a wisdom not less than Buddha's made him meet the situation by stressing forgiveness of sins and the mercy of God. "The law of recompense brings every man his due and no eternal religious form can change its working," is, in effect, the gist of much Buddhist teaching. "True," Jesus might have said, "but there is also the law of love, God's love, for those who have the faith to invoke it and the will to obey it." Let us grant that both the prophets were right if we consider the different groups they were addressing, and that both gave the kind of help that was most needed by each group. Let no one deny to divinity a virtue which is possessed by humanity. The higher self's response to the ego's penitence, is certain. And such response may stretch all the way to complete forgiveness of sins.

The average aspirant does not find the true teachers because he would not behave himself correctly with them if he did. Sooner or later he would abuse the lofty character of the relation of discipleship and seek to force it to become a half-worldly one. It is probably true to say that that even the imperfect teachers who are all that the public is likely to know, often receive from their followers frantic appeals for this or that personal intervention or frenzied outpourings concerning this or that personal material problem for which immediate help is demanded. But even when the aspirant has linked himself up with an embodied master or invisible adept, a scriptural personage or his own higher self, he may start to assume that the higher power or person is henceforwardth goin to settle all his personal problems for him spontaneously and dispose of all his personal troubles without his own exertions being called for. This is a piece of wishful thinking. The very purpose of evoltuion would be defeated if he were to be deprived of the opportunity of tackling his problems and troubles fortimself. It is only so that his capacities can stretch out and his understanding enlarge itself. We may sympathise with the need of troubled disciples but a wrong notion of what constitutes the teacher-disciple relation willnot help them. It will lead to false hopes and the anguish of subsequent disappointment. For what is it that they are really trying to do? They are not merly using the teacher as a spiritual guide, which is quite correct, but also as a material guide, leaning psot and fathermother, which quite wrong. They want to shunt their own responsibilities and shift their personal burdens a on the back of a master or at least to share them with him. Such a conception of discipleship is awrong one. Also it is an unfair one. Instead of using the master as a source of principles and inspirations to be applied by themselves in practical life, they try to exploit him, to avid the responsibility for making their own decisions by saddling it upon his shoulders. The master cannot solve all their personal problems or carry all their burden. This task rests with the disciples themselves. To seek to shift their responsibility for it on the master's shoulders is to demand the impossible, the unfair and the unwise. If successful it would defeat the very purpose of their incarnation. It would rob them of the benefit of the experience to which they have been led by their own Overself. Such

and profitof working out their own solutions.

excessive reliance on the guide makes them more and more incapable of independent thought and judgement. But it should be the object of a competent guide to help them develop these very things and grows in spiritual strength as it should be the aim of a sincere one not dictatorialy to rule their conduct but suggestively to elevate it. ~~Bernard Shaw says: "The trouble with Jesus was that he had disciples."~~

If they are to advance to higher levels, they must learn to rely on their own endeavours. No master can relieve them of this responsibility. It is not the work of a philosophic teacher to save students from having to make decisions for themselves. It is on the contrary his duty to encourage them to face up to, rather than flee from, the responsibility. The prudent will leave them to work out for themselves how to apply philosophy to their personal situation. For him to mange their lives, settle their problems and negotiate their difficulties might please their egos but would weaken their characters. Hence the master does not wish to interfere in their lives nor assume responsibility for forming decisions on those personal, domestic, family employment and business problems which they have ought to arrive at for themselves. The agony of coming to a right judgement is part of the ducative process in developing right intuition. Each experience looked at in this way, brings out their independent creative faculty, i.e makes them truly self reliant. The principles of such solutions are partially in their hands; practical horse sense must be harnessed to shrewd reason and guided by ethical ideals and intuition. At best he can point out the general direction for travel, not supply a definite map; he can lay down these general principles of action and it is for them to find out the best way of applying these principles.

(15) At first he will find nothing more on the path than what his efforts can secure for him. This is why the earlier years oftenn seem so long so sterile and so monotonous. But during the next period grace mingles with his his efforts and encouraging results then appear. The third and last stage witnesses the gifts of the overself falling like ripe plume into his lap without any further efforts on his part. Here all is done by the simple working of grace. Then the major virtues of life will come into his possession, not as arbitrary compulsions ~~although it is often said that~~ the of an unwilling ego

(16) The true relation of discipleship cannot be established merely by vocally asking for it and being vocally accepted. Nor can it be established by any formal outward rite or ceremony. Nor by mail order, that is by a written request and a certificate granting it. It can only be established when it becomes first; a mental fact, an inward relation, a telepathic link and when second; these things are based on the disciple's side on complete faith, devotion, loyalty and willingness to subordinate his own little ego, his own limited intellect should they ever find themselves opposed against the master's guidance. This last must not be confused with blind slavish obedience. It is a realization of the need of superior guidance until that glorious moment arises when the guidance can be dispensed with, when the master himself is transcended by union with the disciple's own higher self. In other words, there must be internal evidence of the relation having been established, for then alone does it become a reality and a certainty. Such a relationship is rare to find in the modern world partly because most people are too materialistic to contribute proper efforts towards its realization. They think that by associating with a master and looking at his body, they have found him. This is not so. They must first find his mental presence within themselves before they can really begin to say that they have found him. The relationship is also rare because few such teachers can be found in the world.

For a man may attain the heights of self-realization and yet neither his characteristics nor his karma may permit him to perform the function of teaching along with his realization.

All this is the true explanation of the word "Satsang" which is so often mentioned in Indian

mystical circles as the first condition to (IV)
be sought for in order to make discipleship effective. But in present day India "Satsang" has been materialized into a merely physical association, so that aspirants think they have only to go and live in some guru's ashram in order to become that guru' disciple. But this is only an imitation of "Satsang". Such a false belief partly accounts for the disappointing results noticeable in so many ashrams in that country. It also partly explains that melancholy warning given by the master K.H. in the book entitled "The Mahatma Letters," wherein he laments the fact that so few of the pilgrims who set forth on the ocean of discipleship ever reach the wished for land of attainment.

(17) If the aspirant has any grievance against another person or if he be conscious of feelings of anger, resentment or hatred against another person, he should follow Jesus' advice and let not the sun go down on his wrath. Which means that he must see him as expressing the result of all his own long experience and personal thinking about life and therefore the victim of his own past , not acting better only because he does not know any better. The aspirant should then comprehend that whatever wrongs have been done will automatically be brought under the penalty of karmic retribution. Consequently it is not his affair to condemn or to punish the other person, but to stand aloof and let the law of karma take care of him. It is his affair to understand and not to blame. He must learn to accept a person just as he is, uncondemned. He certainly should try not to feel any emotional resentment or express any personal ill-will against that person. He must keep his own consciousness above the evil, the wrong-doing, the weaknesses or the faults of the other man and not let them enter his own consciousness - which is what happens if he allows them to provoke negative reactions in his lower self. He should make immediate and constant effort to root such weeds out of his emotional life.

But the way to do this is not by blinding himself to the faults, the defects and the wrong-doings of the other. Nor is it to be done by going out of his way to associate with undesirables.

(56) What does getting rid of the ego's dominance mean? Until we see this clearly, we shall not see what effort we have to make to achieve it. First, it means constant training to regard ourself and our fortunes as coolly, disinterestedly and impartially as we regard other men and their fortunes. Secondly, it means constant vigilance to keep out the distorting interference of personal habits of thought and feeling It is the blind following of these tendencies of our nature, accumulated since a far past, that makes up mosthost of the ego's life. Thirdly, it means constant practice in repressing thoughts and emotions while cultivating mental stillness befogging and perverting

On the contrary, if he finds himself out of(IV) harmony with them, it is better quietly to dis-associate himself. The proper way is by calmly acknowledging repulsions and then rising high above them. The easiest way to begin this work is to begin it in creative meditation. There he should take up the picture of that person and mentally rectify the relation with him, adjust the thought of it to what it should be from the highest standpoint. He should finish by prayer-fully sending good thoughts for his inner improve ment, and by forgiving any sins against his own self. Thus instead of criticizing or attacking the person against whom he has a grievance, with results that will provoke still more trouble, he will remain emotionally undisturbed whilst using his endeavours in right meditation and unselfish prayer for that person. This may bring about a remark-able change in him or in the relationship with him or at least in the aspirant's own attitude towards that person. For whatever is given out to others in the end comes back to oneself.
(18)

(13) The Tibetans say that to arrive at the spiritual goal one requires both the eyes of knowledge and the feet of technique. Within the first they include discrimination and intelligence; within the second, self-improvement and meditation.

(19) Humanity will not be saved in groups or by organizations. It will be saved individual by individual.

(20) Is the Divine so indifferent to human supplication, so callous before human despair, as it seems to be? Is the divine Mercy an illusory product of wishful thinking?

(21) To the groping aspirant, a true Master must ever be both the Symbol of the divine existence and the Channel of its power.

(22) This eagerness to become a disciple and learn truth is the first necessary qualification. Without it nothing can be done, with it everything will come naturally in automatic response from the Overself.

(23) The first stage is negative and preparatory. It is to get out of the animal-passional forces and lower emotional complexes which make him so largely a creature of this earth. Caught in the meshes of his lower nature as he is, he must first free himself from them sufficiently to safeguard the work in mystical meditation from becoming a source of self-injury and social danger.

(24) If a man is strongly egoistic and arrogantly self-opinionated, if he lacks humility even when he approaches a Master, then he can not only not follow the path but he must circle around looking for its gate. Such a man, uneducable and unteachable, is unfit for the path of discipleship. Life is the only teacher he is ready for. It is intelligent enough to bring him exactly the kind of experiences he needs-crushing disappointments, frustrations, humiliations and disasters.

(25) The secret of self-mastery through the discipline of conduct and action is not in a few efforts of the will but in a few hundred efforts The will's power over the body grows only by its repeated use, its recurring exercise.

(26) The aspirant need not confine himself to any single approach, leaving out all the others. H is greatest success lies in using and balancing the different techniques.

(30) Character can be bettered and weaknesses can be overcome through the regular use of constructive exercises in meditation either at any time during the day or just before falling asleep. Whatever the fault weakness or vice may be, it should be firmly coupled in meditation with pictures of its dangerous consequences and then with a mental attitude of its danger and ~~xxxxxx~~ their horror. Such an association of ideas will tend to produce itself automatically whenever the fault manifests itself.

(18-a) Wrong personal intention may be negated by right intuitive guidance byt it is not easy to recognise the latter as such. The difference between a mere impulse and a real intuition may often be detected by waiting a few days: the subconscious mind has then a chance to offer help in deciding the matter. Secondly, by noting the kind of emotion which accompanies the message. If of the lower kind, such as anger, indignation greed or lust , it is most likely an impulse. If of the higher kind, such as unselfishness or forgiveness, it is an intuition.

(31) The attempt to gain all or nothing and to gain it at once, might succeed on the Stock Exchange but is hardly likely to succeed here. He cannot leap abruptly to this height across the intervening stages but must travel laboriously step by step to it. Nevertheless there exists a way of taking the kingdom by violence, a way which can be finished in sixmonths. It is the arousal of serpent-fire. But unless the nature has been well purified it may prove highly dangerous. Few are yet ready for it and teacher dare incur the responsibilyty of plunging into such a risky gamble with a pupil's health sanity morality and spiritual future. unless there is sufficient sexual stability and hardness of thewillin him. There is a slower way, the yoga of self-Identification with the Guru Mantramjapa practised once or twice daily, combined with Mantramjapa practised continuously, which leads to the same goal in a period twelve times as long, but it is perfectly safe. He should understand that the goal both ways lead to is not the physical one. Yet to attain the latter it is indispensable to pass through the mystic's goal. From which we may gather how long is the road but how grand is the achievement of philsophyis concerned with.

(2-a) He must be on his guard against the falsifications the rationalizations and the deceptions unconsciously practised by his ego when the self-analysis exercises becomes uncomfortable humiliating or painful. Nor should he fall into the pit of self-pity.

(27) It is not even that he has to give up all desires but that he has to purify them and put them all under the dominance of his one supreme desire for attainment - which may or may not mean their extinction.

(28) The real tests of character are imposed through our reaction to thoughts as well as to events. Both are needed to show us to ourselves.

(29) When we feel the littleness of our ego against the greatness of our Overself, we become humble. Therefore it is that to those who feel neither the one nor the other, the first prescription is: cultivate humility.

(30) The Quest is always interesting to talk about even if it often is not practicable to follow!

(31) The novice too often lives under the delusion that he is following the Quest when he has yet to find the entrance to it.

(32) To repent is to bring the old way of living to an end. And this in turn offers the chance to begin life afresh.

(33) To confess sins of conduct and shortcomings of character as a part of regular devotional practice possesses a psychological value quite apart from any other that may be claimed for it. It develops humility, exposes self-deceit and increases self-knowledge. It decreases vanity every time it forces the penitent to face his faults. It opens a pathway first for the mercy and ultimately for the grace of the higher Self.

(34) To put these ideals into practice, to translate these intuitions into actions and to realize these glimpses in everyday living requires a periodical sacrifice of the lower self, involving outer renunciations and inner struggles.

(35) He cannot journey far along this Quest without having to take his tests periodically.

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(42) The masters rarely emerge from their obscurity to positions of influence and prominence but their disciples may and occasionally do.

(43) The Way of Discipleship means that there is to be constant endeavor to live in the master's mental atmosphere. Of course this can be done very feebly and only occasionally at first. Success depends not only on the pressure of perseverence but also on the sensitivity to thought-transference.

(44) Because the master knows and regards his own self to be impersonal and immaterial, mental and not physical, aspirants do not have to meet him personally in order to get inspiration from him. It is enough to meet him mentally by faith remembrance and devotion to get the desired result.

(45) Unless the aspirant makes inner contact with the master he does not become a disciple at all. No outer contact and no verbal communication will suffice to give more than a pretence of discipleship; the reality can be given from within alone. The truth is that no one becomes the disciple of an adept merely by verbal intercourse; he becomes so only when he has attained enough purity and developed enough power to meet the adept telepathically in meditation. Until that time he is still in the outer court of the temple.

(46) That mental waves can be transmitted from master to disciple, that spiritual peace can be reflected from the mind of one to the mind of the other, is not merely a new theory but really an old practice. It has been known and done in the Orient for thousands of years.

(47) When this personal purification has been undergone and inner contact has been established, the disciple will find his master ever present and recognizable when called upon, ever responsive to the obeisance of his thought and feeling.

(36) The response from the master flows back to the disciple quite automatically every time he fulfills the required conditions for establishing inner contact.

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(37) Sometimes an aspirant, a candidate, a neophyte or a disciple will refuse the opportunity of personal contact with a master, when it occurs, because he feels unworthy, shame-faced or even guilty. It is a grave mistake for him to reject what a favorable destiny thus offers him. However sinful he be, there is also the fact that he aspires to rise above his sins, else he would not feel sorry for them. However pure the master himself be, there is also the fact that he blames no one, shrinks from no one, extends good-will to the virtuous and the sinful alike. Of the master it may truly be said that the utter absence of pride or conceit leads to the utter absence of the thought that he is holier than another. The chance to meet him should be taken despite all personal fears of him or personal feelings of one's own lack of virtue.

(38) Even a single meeting with a master is vastly important to the aspirant. He may never enter into any personal relation with the master but that meeting will alone suffice to do four fundamental things: It will vindicate the value of his aspirations and demonstrate their attainability; it will convince him that the Overself does exist and show him in what direction he is to seek it.

(39) Patanjali prescribes "complete obedience to the master" as one of the necessary practices "to bring spiritual insight and to reduce suffering."

(40) Where a teacher genuinely derives his authority from the higher Self, reverence and obedience, love and respect should surely be his deserts.

(41) He makes no pretense of omniscience.

(52) The teacher is not interested in making the pupil falsely happy by flattering him and remaining silent about his shortcomings. It is better that the teacher speak out about them so that something may be done to correct.

(53) If the master had no patience with his disciples, he and they would soon part. If he had no belief in their eventual evolution, he and then would never join.

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(48) One of the first duties of a spiritual guide is to correct the beginner, show where he mas mistaken his way and expose his fallacies of thought, feeling and conduct. A competent guide will be quick to perceive and fearless to point out these matters however unpleasant a duty it be and however unpalatable to the pupil.

(49) The aspirant comes to the philosophic teacher with a mind filled by error and ignorance. He comes to the philosophic life with a character filled by egoism and prejudice. Thus he is the largest stumbling-block in his own path. He himself prevents the spiritual consciousness from approaching him. So the first duty of a teacher is to show him all this error ignorance egoism and prejudice for the ugly things they are and make him aware and ashamed of them.

(50) It is not only hard to bring a man from a wrong point of view to a right one because he may not be intellectually or intuitively capable to making the transition, but also because he can make it only by losing some of his emotional self-esteem. This is as true of general propaganda among the masses as it is of the preliminary correction of disciples by a master. It is harder still when he has to deal with neurotics, fanatics, psychotics and dogmatics.

(51) It is easier for women to follow the path of devotion, for men to follow the path of discipline. And the easiest form of the first path is to choose, as an object of this devotion, some individual who reflects the divine qualities. Hence more women are usually to be found circling around a prophet, a saint or a guide than men. They are drawn instinctively to personalities, where they cannot absorb, so easily as men, principles. This is all right so long as they do not lose balance. But unfortunately that is what they often do. The relation between them and their leader then tends to become unhealthy for both and enfeebling for them. The noble devotion to him which they may properly show, becomes frenzied attachment or foolish deification. It enlarges personal egoism instead of dissolving it. Thus real spiritual development is hindered by the very thing which ought to help it.

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(56) The feeling of some presence inside his heart will become so powerful at intervals, so real and so intense, that he will quite naturally enter into conversation with it. He will implore it, pray to it, express love for it and worship it. And he will find that it will answer him in words, the sentences forming themselves spontaneously within his mind as ppeech without sound. It will give him pertinent didactic instruction--often at unexpected moments--and formulate higher points of view. (IV)
(57) Indeed, the hour may come when, purified from the ego's partiality, he will kiss the cross that brought him such agony and when, healed of his blindness, he will see that it was a gift from loving hands, not a curse from evil lips. He will see too that in his former insistence on clinging to a lower standpoint, there was no other way of arousing him to theneed and valued of a higher one than the way of unloosed suffering. But at lastthe wound has healed perfectly, leaving him as a scar of remembrance, greatly increased wisdom.
(58) There is a proper time for all acts and attitudes. The improper time to drop mystical technique and quit meditational exercises is when you are still a novice, still aware only of thoughts and emotions on the ordinary plane. The proper time to abandon set practices is when you are a proficient, when you have become adequately aware of the divine presence. Then you need engage yourself only in a single and simple effort; to persevere in paying attention to this presence so as to sustain and stretch out the welcome intervals of its realization.
(59) One of the chief benefits of meeting with an illumined book or an inspired man, is that such an encounter opens up the possibility of moving more swiftlyfrom a lower to a higher standpoint. It opens up truths which would ordinarily be too far ahead to be noticed, thus acting like a spiritual telescope. It also brings us face to face with our own errors in thought and conduct. Such a movement might otherwise take several years or sometimes a whole lifetime. But it remains only a possibility. It is for us to recognise the true character of the opportunity and for us to grasp andtake the fullest advantage of it.
(60) First, he has a vague feeling of being attracted towards the Overself. Then he bestows more attention upon it, thinks of it frequently; at length attention

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But it remains only a possibility. It is for us to recognise the true character of the opportunity and for us to grasp and take the fullest advantage of it.

(60) First, he has a vague feeling of being attracted towards the Overself. Then he bestows more attention upon it, thinks of it frequently; at length attention

grows into concentration and this in turn (IV)
culminates in absorption. In the end, he can say,
with al Hallaj: "I live not in myself; only in Thee,
last night I loved. This morning I am Love."
(61) During the 'dark night of the soul', as it is
called by Spanish mystics, the abrupt yet brief joy
of the first awakening to existence of a diviner
life is succeeded and thrown into vivid contrast by
the long melancholy years of its loss. There
will come to him terrible periods when the quest will
seem to have been lost, when his personal shortcomings will magnify themselves formidably before his eyes
and when meditation will be dry sterile and even distasteful. Not only will it seem that the Divine is
saddeningly remote but also that it is impossible of
acess. Let him know this and be forewarned, know
that even its seeming loss is actually a part of the
quest's usual course. Hope must sustain him during
such dark periods, and time will show it to be
neither a groundless nor an unfulfilled feeling.
Those yearsmay be bitter indeed for the ego, may
even seem wasted ones, but they have their meaning.
First, they bring up to the surface and into kinetic
activity all hidden faults, all potential weaknesses,
all latent evil, so that they may be exposed for what
they are and got rid of--often after their resultant sufferings.

All the aspirant's latent wickedness (as well as
virtue)is actualized by degrees; all his dormant
tempting passions are aroused in turn; all his
animal propensities are brought into play against
his worthier ideals; all his insincerities and greed
untruthfulnesses and vanities sprout quickly from
the seed stage into full-grown plants. The good
qualities show themselves too at the same time so
that there is a terrible struggle within him, a
struggle which the laws of the quest ordain he shall
endure and complete alone. He becomes a dual personality. No master and no God may interfere with
this momentous testing of a human soul at this critical stage of its evolution when the relation betwee
the lower and higher selves is sought to be entirely
changed. For it may not pass over into the new
and higher life for ever unless and until it is
really ready for such a life. All this happens
through events and circumstances both ordinary and
extraordinary by a natural law which governs all
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Hence the more he becomes aware of these (IV)
frailities, the more he should discipline himself to
get rid of them--otherwise the forces he has invoked
will bring the pressures of pain upon him to effect
this end. This is the first hidden purpose of the
'dark night'. The second is to develop the neglected
parts of his human make-up and thus bring his perso-
nality into a safe balance. The light which origin-
ally dawned in his soul successfully illumined his
emotions. He felt goodwill towards all men, nay all
living creatures. But this illumination did not
bestow practical wisdom or higher knowledge, did not
affect his intelligence. Hence the light has still
to shine down into the neglected regions of his per-
sonality. They are not automatically perfected.
Forthe higher Self always seeks to enlgithen the
whole of the man. Hence the threefold path character
of the work of this quest. He may have to build more
intellect or develop more will, for instance. He has
to reorganize his whole personality, in short. The
emotional perfecting is easiest and occurs first; the
intellectual is harder and occurs second; the moral
re-education through right actions is hardest of all
and occurs last. He has gained right feeling. He
has yet to gain right insight. But this cannot be
got without the co-operation of the full man, of
all his faculties. So the ~~high~~ higher Self turns
towards his intellect and transforms it into intelli-
gence, towards his will and transforms it into active
moral work. This process however takes years. When
all this preparation has matured him, the dark night
will suddenly, even unexpectedly, come to an end and
he will receive the long-sought illumination.

Such is the commoner form of the 'dark night of
the soul.' A rarer and sadder kind may come, not to
novices but to the highly advanced ones who are
already within sight of their goal. For it is just
here, when he has only one more step to take before
the end is successfully reached, that all may be lost
and he may fall headlong from this great height. The
Biblical phrase, "Let him that standeth take heed les
he fall," is appropriate here. This terrible lapse i
explained by the adepts as always being possible
and especially probable when the sixth or penultimate
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mystic must now be extremely careful to preserve the
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Hence the more he becomes aware of these frailties, the more he should discipline himself to get rid of them--otherwise the forces he has invoked will bring the pressures of pain upon him to effect this end. This is the first hidden purpose of the 'dark night'. The second is to develop the neglected parts of his human make-up and thus bring his personality into a safe balance. The light which originally dawned in his soul successfully illumined his emotions. He felt good will towards all men, may all living creatures. But this illumination did not bestow practical wisdom or higher knowledge, did not affect his intelligence. Hence the light has still to shine down into the neglected regions of his personality. They are not automatically perfected. For the higher Self always seeks to enlighten the whole of the man. Hence the threefold path characterof the work of this quest. He may have to build more intellect or develop more will, for instance. He has to reorganize his whole personality, in short. The emotional perfecting is easiest and occurs first; the intellectual is harder and occurs second; the moral re-education through right actions is hardest of all and occurs last. He has gained right feeling. He has yet to gain right thought. But this cannot be got without the co-operation of the full man, of all his faculties. So the ~~high~~ higher Self turns towards his intellect and transforms it into intelligence, towards his will and transforms it into active moral work. This process however takes years. When all this preparation has matured him, the dark night will suddenly, even unexpectedly, come to an end and he will receive the long-sought illumination.

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guard this position perseveringly for a (IV)
sufficiently long period and then the final complete and permanent merger into divine existence will be achieved.

(62) In a fairly wide experience we have found that most people who are interested in this subject, are still ver far from having achieved the mystical goal and that not one in a hundred has been successful in travelling the mystical path to its end. Of the many who have started on this quest in modern times, few have reached the goal, most have gone astray of those who have stood on the temple's threshold, only a very small fraction were able to make their way inside. This is a significant fact that requires explanation.

(63) When the Overself's grace is he real activiating agent that is stirring up his petition, the coming event has cast its shadow before. When this is the case the meaning of Emerson's cryptic sentences, "What we pray to ourselves for is always granted," becomes luminously revealed.

(64) These brief flashes bring with them great joy, great beauty and great uplift. They are, for most people, their first clear vivid awakening to the existence and reality of a spiritual order of being. The contrast with their ordinary state is so tremendous as to shame it into pitiful drabness. The intention is to arouse and stimulate them into the longing for re-entry into the spirit, a longing which inevitably expresses itself in the quest.

(65) Whoever desires the divine nectar may not have it withheld from him. This is not to say that it is given at once. He must ask and ask and ask yet again, if needs be.

(66) It is of immense importance, whether in the internal spiritual life or the external worldly career, to cultivate the art of detecting recognizing and accepting opportunity. Two factors need especially to be remembered here. First, sometimes she presents her face plainly and unmistakably but more often she presents two faces each equally attractive and eachclaiming to bear her name: or else she disguises herself under the garb of commonplace events and unprepossessing personalities. Second, she never repeats the same situation with the same chances in precisely the same way. With altered conditions, the same causes may not produce the same phenomena. To miss those chances through ignorance, blindness of unpreparedness, through denial of reason or dismissal of intuition, is to miss portions of

success or happiness
that could easily have been ours.

too subtle for the prosaic, too remote for those (y) preoccupied wholly with personal cares and fears. It must perforce remain to a considerable extent an esoteric doctrine to be communicated only to those who who have first made themselves fit to receive it by maturing their intelligence and disciplining their character. Hence it is not enough to be a seeker. That by itself does not entitle anyone to initiation into the highest truth. He must also be fit to receive it. Such a select few will be completely outnumbered by the gross multitude. ← Insert (A) from previous page

service

(1)49 The critics who had only a superficial knowledge of historical and integral nature of philosophical mysticism dismissed it by tagging iy under the name of those very groups whose goals are so different. They sneeringly considered it as a tiny sect propa-(methods and followers) gating exotic Oriental ideas suited to eccentric men and hysterical women. But this shows that theymerely known about it, having failed to comprehend it. However they are being forced by events to abndon this spiritual arrogance, this intellectual intolerance. Formerly, they treated philosophy with contemptuous silence. Now they have to discuss its validity quite seriously. Only a qualified few, who thoroughly understand towhat end it is leading, will also understand that it stands in a class quite apart from such insignificant groups and fanatical sects.

(2) But the obstacles which prevent the spread of philosophy amongst the masses are not only the lack of culture, the lack of leisure and the lack of interest. The most powerful of all is one which affects all social classes alike-it is the ego itself. The stubborn way in which they cherish it, the passionate strength with which they cling to it and the tremendous belief which they give towards it combine to build a fortress-wall against philosophy's serene statements of what is. People demand instead what they desire. Hence it is easier to tell them and easier for them to receive, that God's will decides everything and the patient submission to this will is always the best course, than to tell them that that their blind attachment to the ego creates so large a part of their sufferings and that if they will not approach life impersonally, there is no other course than to bear painful results of wrong attitude. This is the way of religion. Philosophy, however, insists on telling the full truth to its students, even if its detached still voice chills their ego to the bone. Acceptance of the philosophic stand point involves a surrender of the selfish one. This is an adjustment that only the morally heroic can make. We need therefore expect any rush on people's part to become not philosophers.

(3) THE MAITREYA UPANISHAD: " Contemplation of reality in a a seeker is the best. Study of the Shastras is middling. Sadhana by means of Mantras is the lower one. And the least helpful is running about places of pilgrimage. The true joy of Brahman does not come through words without real experience, like the taste of the fruit of a tree, which is reflected in a glass."

(4) All seekers inevitably gravitate to the kind of teching that suits their grade; the better the stuff they are made of the better the quality of teaching they are likely to accept. And thus we find in existence a medley of cults and a variety of sects. Thus their different spiritual requirements are provided for. Nine carat truth may hope to achieve some popularity but twenty-four carat may not. Consequently philosophy does not lend itself to propaganda and can have no large-scale appeal. Its expectation of finding students will necessarily be qualified by its realisation of limited appeal. We must thrust wishful thinking aside and resignedly accept this bare fact. It is too tough for the multitude,

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(5) It is not easy or pleasant to teach truth that contradicts the doctrine of organized churches, with all their power and authority. Persecution always, crucifixion sometimes, is their punishment for those who disturb the safe comfortable beliefs of conventional hordes. Hence the secrecy with which philosophy protects itself.

(6) It is not only the needs of public religion and private safety which have compelled this secrecy about philosophy; not only its intellectual hardness and mystical subtlety. There has also been the dangers involved in its meditational exercises. These bring eventually the powers of a concentrated mind and of concentrated dynamism to bear upon life. If selfishness or ambition, passion or desire, greed or appetite be strong and ungratified, then it is likely that these powers will be made to serve ignoble ends or, worse, to injure others in the process.

(7) A few men gifted with deep insight have attained this knowledge and guard it closely. They fear that more harm than good would be done by revealing it to the unready and unprepared masses. So they cautiously keep this property a secret. Only the candidate who proves his character and fitness by long probation, is taught.

(8) It is inevitable that the undeveloped mentalities and unprepared characters of the common people should find the metaphysical doctrine of phylosophy unintelligible and the ethical code of philosophy shocking.

(9) I have avoided the risk of starting a new movement or founding a new church only by taking the risk of causing confusion among those belonging to the old movements, the old churches. For by giving so broad a name as "philosophy" to this teaching, a name to which they are already accustomed and with which they are already familiar, they will take it to be a harmless barren intellectual playing with ideas remote from us in history time relevance and usefulness. They will fear no rivalry from it and will mostly ignore it and thus leave others, who can appreciate its timeliness, to work at it in peace.

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(6) Only a few can come near to this ideal: it is not for the many.
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(10) Philosophy will show a man how to find his better self, will lead him to cultivate intuition, will guide him to acquire sounder values and stronger will, will train him in right thinking and wise reflection and, lastly, will give him correct standards of ethical rightness or wrongness. If its theoretical pursuit is so satisfying that it can be an end and a reward in itself, its practical application to current living is immeasurably useful, valuable and helpful.

(11) These facts are known to a few. If they were made more generally known, the lies which have been mixed up with truths in traditional religion for the selfish benefit of official organizations or professional individuals, would be exposed for what they are. A situation would then develop which would help clear the minds of some people but might throw the minds of many more people into confusion and despair.

(12) A teaching such as this must seem too remote and enigmatic, too unpractical and wrapped in Sphinx-like mystery, to appeal to men of the world.

(13) Philosophy is not one teaching among many others, to be chosen in rivalry amongst all. It is fundamentally different from them in kind and nature.

(14) If philosophy has commanded the allegiance of brilliant minds and noble characters, it is because no other teaching could suit their natures and meet their needs so well.

(15) No prudent spiritual teacher will give out more than his pupil can assimilate.

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(66) In the

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through the deeds that come from him and the events that come to him, he has one effectual method of self-development. For a valuable part of the quest's technique is to treat each major experience as a means of lifting himself to a higher level. All depends not on the particular nature of the experience but upon his reaction to it. It may be pleasingble or painful, a temptation or a tribulation, a caress by fortune or a blow of fate; whatever its nature he can use it to grow. As he moves from experience to experience, he may move from strength to strength. If he uses each situation aright, studying it analystically and impersonally, supplicating the higher self for help if the experience is in in the form of a temptation or for wisdom if it is in the form of a tribulation, his progress is assured. Thus action itself can be converted into a technique of self-purification instead of becoming, as so many monastics think it inevitably must become, a channel of self-pollution.

(67) To get this strength and gain this wisdom, he must paradoxically follow two opposed courses. First, he must retire wholly from all activities every day and contemplate them analytically as well as impersonally. Second, he must plunge into and use those activities as springboards whence to rise to higher levels. Hence it is said that neither meditation nor action is enough. Both are necessary to him and to one another. The first inspires and aspires, the second expresses and tests. ~~the first.~~

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for mob passion not seldom masquerades as social conscience.

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(9) (10)

we shall understand the mysterious nature of conscience only if we understand its twofold character. What we commonly experience as the inward voice of conscience is simply the distilled result of accumulated past experience, and this includes the experience of many many earth lives also. This voice is usually a negative one, inasmuch as it more often warns admonishes and hinders us from wrong conduct. There is a rarer experience of conscience, however, which is the voice of our own Overself, that divine consciousness which transcends our personal self. This voice is usually a positive one, inasmuch as it more often directs guides and explains with a wisdom which the lower self lacks. It is needful, however to explain that there exists also a third kind of conscience or rather a pseudo-conscience. This is the guidance which comes from the fears and hopes, the suggestions and customs, that organized society and convention have implanted in our subconscious mind. PATRIARCHAL Its external disapproval of a so-called evil course of conduct may or may not coincide with the disapproval arising from ancient experience or divine wisdom for it is merely a matter of social convenience, cultural development or geographical custom. It may indeed be defectiv false or even quite immoral guidance. The trial and death of Socrates is a classic case illustrating the conflict between genuine and pseudo-conscience. When I was in India I learnt that to commit suicide under any circumstances was the worst of human sins whereas when I was in Japan I learnt that the failure to commit suicide under certain circumstances was itself one of the worst sins. In both countries the individual pseudo-conscience tenders its counsel to commit or not to commit suicide according to the suggestions implanted from outside in the individual mind by collective society. We may sum up by saying that the voice of outer convention is conscience in its commonest form, that the distillate of many incarnations, the voice of personal experience is the wisdom of the human personality, and that the serene monitions of the Overself is conscience in its purest form, the true innermost voice of divine wisdom.

(11) ~~It is better to realize that transiency is in the very nature of things. Man constantly deludes himself with the hope that some transient possession will become a permanent one. It never does and the self-deception merely robs him of a pence he might otherwise keep. And this is true whether~~ culture.

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This is the kind of conscience which has a history. It changes with changing circumstances and evolves with evolving grades of

truth, which lights up all these others, because it stands at the peak up which these ~~various ways~~ have climbed only a part of the way.

It is a man's own internal defects which often conspire against him and which show their faces in many of the external troubles which beset him. Yet it is hard for him to accept this truth because his whole life - habit is to look outwards, to construct alibis rather than engage in self-inquistion. Shaykh al Khuttali:, a Sufi adept, addressing a disciple who complained at his circumstances said: " O my son, Be assured that there is a cause for every decree of Providence . Whatever good or evil God cretes, do not in any place or circumstance quarrel with his action or be aggrieved in thy heart." Therefore, the aspirant who is really earnest about the quest should develop the attitude that all his personal misfortunes, troubles and disappointments, must be traced back to his own weknesses, defects, faults, deficiencies and indisciplines. Let him not blame them on other persons or on fate. In this way he will make the quickest progress whereas self-defending or self-justifying by self-pitying apportionment of blame to causes outside himself, he will delay or prevent it. For the one means clinging to the ego, the other means giving it up. Nothing is to be gained by self-deception whilst much may be lost by it. He must bring himself to admit frankly that he himself is the primary cause of most of his own ills, as well as the secondary cause of many of the ills of others. He must recognise that the emotions of resentment, anger, self-poty or despondency are often engendered by a wounded ego. Instead of reviling fate at each unfortunate event he should analyse his moral and mental make up and look for the weaknesses which led to it. He will gain more in the end by mercilessly blaming his own stubbornness in pursuing wrong courses, than by taking shelter in alibis that censure people. Like a stone in the shoe which he refuses to remove, the fault still remains in his character(stubbornly) when he stubbornly insists on blaming things or persons for its consequences. In this case, the chance to eliminate it is lost and the same dire consequences may repeat themselves in his life again.

The faith of the lower ego in itself, the strength with which it clings to its own standpoint are almost terrifying to contemplate. The aspirant is often

His general attitude in discussion or study should be unbiassed and unprejudiced, his observation of men and their situations impersonal and serene. He must realise that small men cannot entertain large views, that he is called upon to be big enough to put aside his personal sympathies and antipathies at certain times. He must realise too that whilst a man's mind moves at the low level of harsh prejudice or hot passion, it cannot possibly arrive at just conclusions. That before he can arrive at the truth of highly controversial matter, he must detach himself from partisan feeling aboutit. Only in such inner silence can he think clearly and correctly about it. Where his criticism is directed against others, it should be the result of calm impersonal reflection, not of emotional chagrin. This poised spirit will help him to avoid foolish extremes and dangerous rahsness. He should not adopt a violent partisan spirit towards a problem or a prind ple but always calmly view all sides in a balanced way, for he knows that such a spirit always obscures the truth. It is because he himself holds no rigidly partisan view that the earnest philosophic student can better see what is true and what is false in every partisan view than other people. It is not often that all the truth lies on one side and all falsehood on the other. His ethical attitude should be more tolerant and less unfriendly quently than the average as his intellectual attitude should be more inclusive and less dogmatic. He should refuse to imitate the irresoponsible multitudes, with their surface judgement and facile condemnation. Whilst he should stand unshakably on the intellectual footfold which he has secured, he should at the same time seek to understand and respect the views of others. He should take the trouble to put himself in their place, to give an imaginative sympathy to their point of view without falling into the error of necessarily sharing it.

Although this attitude will more and more show itself in personal and social, practical andgeneral affairs as a matter of course according to his growth, it will also show itself in his spiritual life. The unprejudiced study and unbiassed comparison of various religions, metaphysics, mysticism and ethics will be for systems of him valuable parts of philosophic culturre. He should be both willing and desirous to understand all the chief points of view, all variants of doctrine in these systems. But at the same the leading time he should estimate how limited, how distorted how falsified or how large an aspect of truth each represents, which he can do with the help of the philosophic conception of

he has hitherto

unconsciousness of its selfishness. But if he can desert its standpoint, he shall then be in a position to perceive how large an element it has contributed to the making of his own troubles, how heavy is its responsibility for unpleasnat events which he ascribed to outside sources. He shall see that his miserable fate derives largely from his own miserable faults. He is unaturally unwilling to open his eyes to his own deficiencies and faults, his little weaknesses and large maladjustments. So sufferings come to open his eyes for him, to shock and shame him into belated awareness and eventual amendment. But quite apart from its unfortunate results in personal fortunes, whenever the aspirant persists in taking the lower ego's side and justifying its every action he merely displays a stupid resolve to hinder his own spiritual advancement. Behind a self-deceiving façade of pretexts excuses alibis and rationalisations, the ego is forever seeking to gratify its unworthy feelings or to defend them. On the same principle as the pseudo-patriotism which prompted the Italians to follow Mussolini blindly throughout his Ethiopian adventure to its final disaster, the principle of "My Country! right or wrong," he follows the ego through all its operations just as blindly and as perversely, justifying its standpoints merely because they happen to be his own. But the higher self accepts no rivals. The aspirant must choose between denying his ego's aggressiveness or asserting it. The distance to be mentally travelled between these two steps is so long and so painful that it is understandable why few ever finish it. It is only the exceptional aspirant who will frankly admit his faults and earnestly work to correct them. It is only he whose self-criticising detachment can gain the upperhand, who can also gain philosophy's highest prize.

(60) The moral precepts which it offers for use in right living and for guidance in wise action, are not offered to all alike but only to those engaged on the quest. They are not likely to appeal to anyone who is virtuous merely because he fears the punishment of sin rather than because he loves virtue itself. Nor are they likely to appeal to anyone who does not know where his true-self interest lies. There would be nothing wrong in being utterly selfish if only we fully understood the self whose interests we desire to preserve or promote. For then we we would not mistake pleasure for happiness nor confuse evil with good. Then we would see earthly self-interest restraint in some directions

(Cont. over)

(61). We must see things in their proper proportions. This is why the philosophic student must condider all available aspects of a situations, all sides of a question and both the past causes and future outcome of an event.

(62) Conventional people fond only of commonplace ideas may feel shocked at some philosophical statements. They do not see that their thinking is falsified because they have prejudiced their quest of truth from the start, ~~at the start~~ because it is done within the context of conventional attitudes. How few can free themselves from the thick incrustations of prejudice; how many are unable to approach an idea with calm impersonal detached open-mindedness. Most people naturally pick out from a teaching those views which please them and reject the others. Only the seeker who has disciplined himself morally and intellectually will be heroic enough to take unpleasing views along with the pleasing ones. Philsophy's teaching will appeal and can only appeal to those who have striven to escape from dogmatism, who have shaken off widespread prejudices and outgrown crudely materialistic ideas, and whose minds are sufficiently developed to realise the value of free views and flexible attitudes. Where that has been insufficiently achieved, a special discipline is prescribed to complete the preparation.

(63) But although an uninformed, unchecked and unguided imagination can carry him into dangerous places or on useless journeys, can bog him down in utter self-deception or influence him to delude others, nevertheless when it has the right qualities the imaginative faculty can carry him far along the spiritual path. It can help him to create from within himself good qualities and bettered attitudes which, ordinarily, the discipline of painful events would have created from without. It is needed for visualising the Ideal, for acquiring virtues and for holding the Symbol in meditation. Hence the old Rosicrucian adept, Mejnour, who is one of the leading characters in that interesting occult novel, "Zanoni", says: "Youngman, if thy imagination is vivid...I will accept thee as my pupil" And Bulwer Lytton, the author, himself an experienced occultist, remarks: "It was ~~not~~ to this state that Mejnour evidently sought to bring the Neophyte... For he who seeks to discover, must first reduce himself into a kind of abstract idealism, and be rendered up, in solemn and sweet bondage, to the faculties which contemplate and imagine."

is in reality holy self-affirmation in others and that the hidden part of our self is also the best part.

(1) He has struck out along an unbeaten path (VI) and, remembering the powerful prejudices and deep ignorance which exist, he must accept its loneliness and disagreeableness as being natural and inevitable.

(2) After a life-time of world-wandering, after a varied experience among different races of people and in different classes of society, we have come to the firm and settled conviction that what is most to belooked for in a man is character and that the best test of character is not intellectual hari-splitting nor emotional wordy gush, not high-flown idealistic professions nor flowery mystical pretensions, but deeds.

(3) Our emotions rise and fall like the tide but reason if developed, remains constant.

(4) We have become aware of thedisharmony and insufficiency of our inner life and this awareness has brought it the duty of reparation.

(5) We are not tokill emotion but tocome to reasonable terms with it.

(6) Ali, the son-in-law of Muhammed, said, that anger is a species of madness.

(7) He must not confuse the itch for mere change, which is an intellectual skin disease, with the aspiration for needed progress, which is a state of intellectual good health.

(8) What a biography does not tell us is equally as important as what it does. No biography is ever accurate because no biography photographs more than one side of its subject. What a man does not say is not less important--sometimes even more important as in the cases of a statesman a diplomat, a spy, a scoundrel and a sage--thanwhat he does say.

(9) The philosophic appraisal of the present situation will always be the correct one. This in turn permits an adequate anticipation of its probable outcome and future developments.

(10) From time to time his hgher self will show him his own moral face as in a glass. But it will only show him that side of it which is the worst as well as the least-known one. He will have to look at what is thus exposed to him in all its stark fulness and hidden reality, only because he has to reeducate himself morally to a degree far beyond the ordinary. The experience may be painful but must be accepted. He has invoked the Overself. Now its light has suddenly beeen thrown upon him. He is now able to see his ego, his lower nature, as it has not hitherto shown itself to him. All its uglinesses are lit up, revealed, for what they really are. By thus showing up its true nature and evil consequences, this experience is the first step to making the ego's conquest possible.

(64) All extremists, whether in politics, or theology, are fond of propounding false dilemmas. Either you are a Xist or a Yist, they assert. That you need limit yourself to neither of these things alone does not enter their brains, any more than that you may often treat the competitives and alternatives of those false dilemmas as complementaries. It is not only wrong to take up such an extremist attitude it is also dangerous to the quest of truth. Both attitudes cannot be right at the same time If we want the truth we must accept neither and search with less fanaticism for it. And we shall then discover that it is not so black or not so white as the extremists and partisans would have us believe. The choice before us is never really limited to two extremes. Philosophy refuses to confine itself so rigidly to them and points out that there is always a third alternative. But unphilosophic minds are too partisan to perceive this. They operate mecahanically on the dialectic pattern. It is as natural for the ordinary enquirer to be a partisan, to suppress what is good and proclaim what is bad in an opponent's case, as it is natural for the philosophic student to bring both forward becauxe he is genuinely a truth-seeker.

Consequently most public discussions of any case present a picture of it whichvaries entirely with the mentality and outlook of the discusser. Even if the philosopher finds it necessary to take one side any controversy, this never prevents his perceiving admitting and accepting what is true in the opposite side. With this understanding of the relativity of all human knowledge and experience, he will understand that a multiplicity of possible standpoints is inevitable. Consequently he will become more tolerant and less inclined to accept the hard dogmatic "either this ultimate or that one" attitude. Nevertheless if philsophy affirm that different views of the same subject may each be right from their respective standpoints, it does not affirm that they are equally right. It recognises ascending levels of standpoint and consequently the progressive character of the resultant views.

(64-A) Only those people are entitled to freedom who understand and accept the responsibilities involved in it. And even such people are entitled only to so much of it as accords with the extent to which they possess this understanding and yield this acceptance. Outer discipline may go it, and far as, inner discipline replaces it.

(65) Noble indignation and just resent ment at (VI) (VI)
on an immensely higher level than grossly selfish indignation and greedy resentment. But inthe case of the disciple, for whom the scale of moral values extends farther than for the 'good' man, they must be abandoned for unsuffled serenity and universal goodwill. To the definitely wicked and the evilly-obsessed he need not give his love. But he must give them and all others who wrong him his forgiveness for his own sake as well as theirs. Every thought of resentment at another's action against him, every mood of bitterness at his refusal to do something he wish him to do, is a crude manifestation of ego in which as a disciple, he cannot indulge without harming yourself and hindering a change in the other person's attitude towards him favourable. The man who burns with hate against an enemyis, by keeping the fire of the fuel of his own thoughts, keeping the fire of the other man's mutual hate alive. Only by such psychological about-turn towards goodwill and forgiveness will he open the first door to abatement of his enemy's feeling.

Let him remember instead those glorious moments when the higher self touched his heart. In these moments all that was noble in him overflowed. Enemies were forgiven, grievances let go and the human scene viwed through the spectacles of tenderness and generosity. He who nurses a grievance, cultivates a sense of being injured and feels resentment against the person he deems responsible therefor, interrupts his own spiritual progress. He will do better to transfer the object of resentment to his own ego for the lifelong deception it has played on him and for the lifelong injury it had done him. He cannot manage a trying situation without yielding to its provocation, and expressing his lower emotion or displaying his unworthy attributes. He blames the lack of spiritual development in others for this result. This evasion of responsibility is an old trick of the ego. But nobody is responsible for its fortunes and misfortunes except itself. The more it makes itself conscious of its faults, the more it may expect from life. The quicker it recognises its blunders, the better its future will compare with its past. The less it is anxious to improve its neighbours and the more to improve itself, the greater the likelihood of doing both. The chief enemies of a disciple are more often within him than without. They are the

when he should blame himself.

ignorance anger unblance lust hatred and the like.(VI) But the ego masks itself so thoroughly and so speciously that he is unaware of how it is harming him. Let him not make the mistake of hiding his faults from himself. This foolishness of bolstering up the ego instead of acknowledging its guilt, puts unnecessary obstacles in his way and keeps the soul's grace at a distance. His judgements will be wrong, his goals will turn out to be phantoms and his life will be haunted by misfortunes when he insists on defending the ego instead of censuring it. Whilst others are wasting their time and harming themselves by searching for excuses of their defects, the earnest philosophical student improves his time and helps himself by searching for constructive ways of amendment. He will need courage to recognise his own deficiencies instead of being engrossed in other people's, but the reward be commensurate.

(69) Emotion is so powerful a factor in human life and so valuable a one in human action, that it would be foolish to ask anyone to dispense with it. Philosophy does not ask for such a thing. But it does ask for a proper balance between emotion and reason. What most men do not see is that their enemy is more often inside themselves than outside. for it is noticeably harder to reason out a situation calmly than to feel about it emotionally. The emotions give us driving force but we need also to see where we are being driven. Their strength is no substitute for the safety of right direction. To gain this protective sight both the guidance of reason and the prompting of intuition are required. Emotion in itself is neutral. It is not an evil

to be overcome. It may ally itself with an evil(VI) idea but it may also ally itself with a good one. The philosophic discipline calls for its conquest when it is joined to a false or evil idea for it then chains the man to it. Therefore the disciple who must live more carefully than most people, will have to make a distinction between the lower and the higher emotions. He will have to discourage the one group and encourage the other. The lower emotions are to be firmly ruled by reason, the higher ones are to be harmoniously allied with it. All must be brought under control by a persistent self-imposed discipline. Refined by intuition, exalted by moral purpose and by reason, they are a powerful asset in his spiritual endeavour, but left to sway unchecked hither and thither or to overpower his thinking and will, they are a lamentable debit. He must not be easily moved. He should learn to cherish right emotion but spurn false emotionalism. This done, the emotional will no longer be the foolish whilst the intellectual will no longer be the ineffectual. To curb spendthrift emotions or even to put them into rational straight-jackets, becomes desirable whenever they draw an aspirant away from pursuit of the Ideal. Something of the Stoic has indeed to be cultivated. When passion is finally brought to heel by intelligence and emotion eventually guided by impersonality, he is set free from many needless anxieties and safeguarded from many avoidable perils. His outward life will then run its course more quietly and more surely as his inward life will enjoy more serenity and more freedom than will other mens'.

(88) He will find, with time, that this increasing detachment from his own person will reflect itself back in an increasing detachment from other persons. Consequently irritation with their faults, quarrel with their views and interference with their lives will show themselves less and less. It is pertinent to note, however, the difference between the ordinary mystic's detachment from personalities and the philosophical mystic's. The first tends finally to become mere indifference whereas the second always becomes compassionate.

(89) Such people do not come to hear the truth about themselves or to learn the truth about life. They come for confirmation of their own ideas, flattery about their own character and endorsement of their own conduct. This is why they will vehemently reject all criticism or correction.

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(70) He will learn to appreciate and even become tough enough to like this aloneness. He will realize that he has enough in himself, as well as in the inspired writings, that he will keep around him, to last a lifetime. He will come to see how soft, how weak are all those who cannot live without craving for, and constantly having at least one other human being near at hand.

(71) All the experiences thru which he passes, many of those thru which he observes others pass, should find their way after reflection and distillation into his wisdom .

(72) Whilst utterly and apologetically patient with other people's pitiful or romantic illusions, he should firmly and austerely have none with his own. His needs are too high, too distant from those of fools and weak beings, to be satisfied with anything less hard than reality itself.

(73) (96) Most beginners must resign themselves with moral patience and intellectual far-sightedness to the fact that the removal of these old tendencies in character and the remedying of these old lacks in mentality, will take several lives on earth. It is going to be a hard long struggle to master the lower nature, to purify the emotions, to subjugate the ego and to acquire the strength to contemplate easily. But, little by little, all this can be done given sufficient time.

(97) What it asserts is that the real truth already exists in the pithy core of man's mind, that it can be seen by anyone who will undo the illusions which cover it so thickly, the passions which obscure it so agitatedly and above all the egoism which fears it so greatly. This does not imply the development of new things: it implies the removal of old ones. It is concerned with the discovery of what we really re, not what we shall one day become.

(98) Down thru the centuries there have always been men who made hearsay their truth, appearances their reality and conformity their virtue. They are the gregarious many, the countless victims of those twin illusions--the ego and the world.

(99) The process is not abrupt, Sudden and dramatic. It is slow and very gradual. He must wait in patience while these seeds germinate and bear their plants and later their fruits.

(100) The lower emotions and the moods they produce are his first enemies. Every antagonism and envy, every wrathful temper and animal lust, every self-injuring xxxxx desire and socially-harmful greed, bars his way. And it will not move out of the way without a long fight.

(101) The truth comes when it is sought, but is found only when we are ready. This is why the aspirant must take himself in hand, must improve his character and discipline his emotions.

(102) It is true that the student of philoso- (VI)
phy, understanding the impermanent and imperfect nature of this world , has in one sense renounced the quest of personal happiness but he has done this only as an end in itself. He comprehends that it is futile to on the one hand demand perfection and permanence when the ever-changing world cannot by its very nature give them. To seek to establish personal happiness under such conditions is to travel farther away from it. He comprehends on the other hand that so long as He feels for and with other living creatures, he cannot be fully happy whilst so many among them are immersed in suffering. But all this is not to say that he need forego the quest of the hgiher trans-worldly happiness which is entirely independent of persons, places and things and which is to be found within the Overself alone. Moreover he realizes that it is his duty to attain it precisely because he must attain the power to lift those suffering creatures above their misery and gloom, to infuse in them the life-giving qualities of hope courage and serenity which will help them triumph over difficulties. Thus there is no adequate reason why he should be less happy than other men. The depth of his thinking and discipline of his senses do not prevent his sharing in the beauty bringing arts, the laughter raising fun and the lighter diversions of human living. Indeed by his efforts to reshape his thought and conduct, he is eliminating a number of causes which would otherwise bring himfuture worry and misery, just as he is fortifying himself to bear present trouble with calmness and wisdom. Moreover he is on the path to realizing for himself--if he has not already partially realized it-- that inexpressible inner beauty and satisfying bliss which accompany the consciousness of the Overself. Even afar from its reflected light shines down upon his path, cheering the mind and warming the heart. No--he cannot be a miserable man. He is in the process of finding an exalted and enduring happiness which is not bought at the expense of others but rather shared with others.

(103) The first need of our readers is to obtain clear reasoned comprehension and a solidysystematic grounding in the philosophy of truth. This they can get only by study, and meditation and by putting into practice what they have learned.

(104) The student must hold the picture of his personal life as a whole. He must not see it only as it

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is at some particular moment or period. If he (VI) can succeed in doing this, he will also succeed in banishing the constant oscillation between over-depression on one side and over-elation on the other, between being subjugated by the plain of today and by the pleasure of tomorrow. He will have attained peace.

(104) Some students have expressed disagreement with my use of the term 'compassion' when describing the enlightened man's loftiest social quality. They believe the common term 'love' would be more correct. Now one of the fundamental terms of the New Testament is, in the original Greek, 'agapee' which is always translated as 'love'. But this is unsatisfactory because man's love may be selfishly motivated whereas 'agapee' has the definite implication of unselfish or better, selfless love. And the only English word which I can find to express this idea is the one which I have used, that is, 'compassion'. If we cast out its selfish sentimental or sensual associations, the word 'love' would be enough to express this attitude, but because these associations thickly encrust its meaning, the word 'compassion' is better used. The kind of compassion here meant does not condescend to help others. Rather does it stretch out its hands through innate fellow-feeling for them. It puts itself in the shoes of others and intellectually experiences life from their standpoint.

(105) The student should notgo about criticising or abusingothers. He should not do so, because it is mentally unhealthy and hinders his own progress, because it will one day bring down criticism or abuse upon his own head, because he has to foster a compassionate outlook and because he ought to understand that everybody on earth is indeed here owing to his own imperfection so that the labor of showing up faults would be an endless one.

(106) Because this ever-and-everywhere-present Mind has become the basis of his life, even when he has travelled to the other side of the world, he always has a curious feeling of never being absent from his pupils and of his pupils never being absent from himself. And because of the intimate telepathic communion which is constantly going on between both, they also will have occasional flashes of the same timeless spaceless feeling concerning him.

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(108) The aspirant's progress will necessarily be uneven with spurts forward at one time and stagnation at another. But if he sticks to the quest and does not desert it, he will find eventually that help will come to him.

(109) If we misapply the right or overdo the good, we may create new foolishness and fresh wrongs. If, for example, we remain patiently inactive when it is time to effect a positive change then we fall into the sin of indolence.

(110) Evil arises only when an entity goes astray into the delusions of separateness and materialism, and thence into conflict with other etities. There is no ultimate and eternal principle of evil but there are forces of evil, unseen entities who have gone so far astray and are so powerful in themselves that they work against goodness, truth, justice. But by their very nature such entities are doomed to eventual destruction and even their work of opposition is utilized for good in the end, and becomes the resistance against which evolution tests its own achievements, the grindstone against which it sharpens man's intelligence, the mirror in which it shows him his flaws.

(111) So soon as a being limits interests and welfare to its own self exclusively, so soon is it bound to come into conflict with other beings. Thus evil originates through the first being's ignorance, not through the presence of an absolute and eternal principle of evil.

(112) So materialistic has the religious understanding of many men become, that will only accept as the highest if not the only proof of life after death the appeal to their gross senses and not to their fine intuition or rational intelligence. That is to say, bodily form of a dead person has to materialize in from of their own or someone else's eyes to convince them that he has not perished after all.

(113) It is not emotion in itself that philosophy asks us to triumph over but the lower emotions. On the contrary, it asks us to cherish and cultivate the higher ones. It is not feeling in itself that is to be ruled sternly by reason but the blind animal instincts and ignorant human self-seeking. When feeling is purified and disciplined, exalted and ennobled, depressionalized and instructed, it becomes the genuine expression of philosophical living.

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(117) He who has conquered his own sorrows and aboli-
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while the impact of his aura will gradually strengther
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(118) There are many to whom such a life of inward
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prejudice, their own complacent crucifixion of the
Ideal is what is really terrifying and repulsive. Or
they declare it inhuman, thus standardizing man by
what is base in him instead of by what is best.
(119) If you have made mistakes in practical life and
if you have committed sin in moral life, do not let
these shadows of the past haunt you perpetually
like wraiths. Analyse them thoroughly, criticise
yourself mercilessly but only to lat the foundation
in better self-knowledge for sound reform. Do not fo
get them too soon but do not hug them too long. Aft
this work of psycho-analysis is well done, turn for
relief and solace to the Overself. In its utter

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(117) He who has conquered his own sorrows and abolished his own ignorance will find in time that others will come of their own accord to him. He will sit there imperturbable, yet sympathetic, inscrutably poised yet gently understanding, the while the sorrowful and the aspiring, the world-worn and the seeking, pour out their sorrows and aspirations, their aims and ideals as at a priestly confessional yet without any assumption of priestly superiority on his part, without any pretence of moral height, and without any quackery of pontifical infallibility. When he speaks his detached impersonal standpoint will help to re-orient their own, will show the truth of a situation and the lesson of an experience as their desire-tossed ego could never show it. And all the while the impact of his aura will gradually strengthen calm and uplift them if they are at all sensitive.

(118) There are many to whom such a life of inward independence is terrifying and repulsive. They do not see that their own unrealized enslavement to passion and desire, to hatred and ignorance, to greed and prejudice, their own complacent crucifixion of the ideal is what is really terrifying and repulsive. They declare it inhuman, thus standardizing man by what is base in him instead of by what is best.

(119) If you have made mistakes in practical life and if you have committed sin in moral life, do not let these shadows of the past haunt you perpetually like wraiths. Analyse them thoroughly, criticise yourself mercilessly but only to let the foundation in better self-knowledge for sound reform. Do not let them too soon but do not hug them too long. After this work of psycho-analysis is well done, turn for relief and solace to the Overself. In its utter

serenity every memory of sin will dissolve and (VI)
every error of judgment will cease to torment you.
Here, in its mysterious presence, you can experience
that forgiveness of which Jesus spoke.
(120) He must thrust aside the unsatisfactory common
habits--often unconscious but sometimes wilful ones--
of overlooking mistakes, exaggerating difficulties,
evading problems, excusing ~~xxxxxx~~ selfishenesses,
explaining away failures, rationalizing evil
conduct and shifting responsibility for his own short-
comings by blaming other people.
(121) The very fact that he has become aware of these
faults arises because the light has come into exist-
ence and begun to play upon the dark places in his
character, thus generating a conscious desire for
self-improvement. This awareness is not a matter for
depression, therefore.
(122) It is a man's own internal defects which often
conspire against him and which show their faces in
many of the external troubles that beset him. Yet it
is hard for him to accept this truth because his whol-
le life habit is to look outwards, to construct defe-
nsive alibis rather than engage in censorious self-
inquisition. Shaykh al Khuttali, a Sufi adept, add-
ressing a disciple who complained at his circumsta-
nces, said: "O my son, be assured that there is a
cause for every decreee of Providence. Whatever good
or evil God creates, do not in any place or circumsta-
nce quarrel with his action or be aggrieved in thy
heart." Therefore, the aspirant who is really earnest
about the quest should develop the attitude that his
personal misfortunes, troubles and disappointments
must be traced back to his own weaknesses, defects,
faults, deficiencies and indisciplines. Let him not
blame them on other persons or on fate. In this way
he will make the quickest progress whereas by self-
defending or self-justifying or self-pitying apporti-
oment of blame to cause outside himself, he will del-
ay or prevent it. For the one means clinging to the ego
the other means giving it up. Nothing is to be gained
by such flattering self-deception while much may be
lost by it. He must bring himself to admit frankly
that he hismelf is the primary cause of most of
his ills, as well as the secondary cause of some of
the ills of others. He must recognise that the
emotions of resentment, anger, self-pity or desponde-
ncy are often engendered by a wounded ego. Instead
of reviling fate at each unfortunate event, he should

(IV)

serenity every memory of sin will dissolve and every error of judgment will cease to torment you. Here, in its mysterious presence, you can experience that forgiveness of which Jesus spoke.

(120) He must thrust aside the unsatisfactory common habits--often unconscious but sometimes willful ones--of overlooking mistakes, exaggerating difficulties, evading problems, excusing unkindness, selfishnesses, explaining away failures, rationalizing evil conduct and shifting responsibility for his own shortcomings by blaming other people.

(121) The very fact that he has become aware of these faults arises because the light has come into existence and begun to play upon the dark places in his character, thus generating a conscious desire for self-improvement. This awareness is not a matter for depression, therefore.

(122) It is a man's own internal defects which often conspire against him and which show their faces in many of the external troubles that beset him. Yet it is hard for him to accept this truth because his whole life habit is to look outwards, to construct defensive alibis rather than engage in conscious self-inquisition. Shaykh al Khurtali, a Sufi adept, addressing a disciple who complained at his circumstances, said: "O my son, be assured that there is a cause for every decree of Providence. Whatever good or evil God creates, do not in any place or circumstance quarrel with his action or be aggrieved in thy heart." Therefore, the aspirant who is really earnest about the quest should develop the attitude that his personal misfortunes, troubles and disappointments must be traced back to his own weaknesses, defects, faults, deficiencies and indiscipliines. Let him not blame them on other persons or on fate. In this way he will make the quickest progress whereas by self-defending or self-justifying or self-pitying apportionment of blame to cause outside himself, he will delay or prevent it. For the one means clinging to the ego the other means giving it up. Nothing is to be gained by such flattering self-deception while much may be lost by it. He must bring himself to admit frankly that he himself is the primary cause of most of his ills, as well as the secondary cause of some of the ills of others. He must recognise that the emotions of resentment, anger, self-pity or despondency are often engendered by a wounded ego. Instead of reviling fate at each unfortunate event, he should

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for the weaknesses which led to it. He will gain
more in the end by mercilessly accusing his own stub-
borness in pursuing wrong courses, than by taking
shelter in alibis that censure other people. Like a
stone in a shoe which he stubbornly refuses to move,
the fault still remains in his character when he stub-
bornly insists on blaming things or
condemning persons for its consequences. In this
event the chance to eliminate it is lost and the same
dire consequences may repeat themselves in his life
again.

The faith of the lower ego in itself, the
strength with which it clings to its own standpoint
are almost terrifying to contemplate. The aspirant is
often unconscious of its selfishness. But if he can
desert its standpoing he shall then be in a position
to perceive how large an element it has contributed it
the making of his own troubles, how heavy is its res-
ponsibility for unpleasant events which he has hither-
to ascribed to outside sources. He shall see that his
miserable fate derives largely from his own miserable
faults. He is naturally unwilling to open his eyes to
his own deficiencies and faults, his little weaknes-
ses and large maladjustments. So suffering comes into
open his eyes for him, to shock and shame him into
belated awareness and eventual amendment. But quite
apart from its unfortunate results in personal fortu-
nes, whenever the aspirant persists intaking the low-
er ego's side and justifying its every action, he
merely displays a stupid resolve to hinder his own
spiritual advancement. Behind a self-deceiving facade
of pretexts excuses alibis and rationalizations, the
ego is forever seeking to gratify its unworthy feeling
or to defend them. On the same principle is the
pseudo-patriotism which prompted the Italians to fol-
low Mussolini blindly thoughout his Ethiopian advan-
tures to its final disaster, the principle of "MY
country! right or wrong," he follows the ego through
all its operations just as blindly and as perversely,
justifying its standpoints merely because they happen
to be his own. But the higher Self accepts no
rivals. The aspirant must choose between denying
his ego's aggressiveness or asserting it. The dista-
nce to be mentally travelled between these two steps
is so long and so painful that it is understandable
why few will ever finish it. It is only the exceptio-
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(72) While men are blinded by partisanship, they cannot see truth. While they are caught in a dust storm raised by the lower emotions, they cannot judge correctly.

(73) He who follows the quest will have to attend to his inferiorities of intellect, fill in gaps of personality, fight weaknesses of will and develop needed virtues by self-training.

(74) Introspective self-examination of this kind, done in this way, is not morbid and unhealthy. On the contrary, it is helpful and healthy.

(75) If he studies past experience in this impersonal and analytic way, what he learns will help him begin a self-training of character and intellect that will stop the commission of further mistakes or sins and eliminate the fallacies of belief or habit.

(76) He should not waste thought or harm others by destructively criticizing them. Instead, if his life-path forces him to deal with them and therefore to understand them exactly as they are, he will calmly and constructively, gently and impersonally, analyse them. He will see their weakness without involving himself in egotistically emotional reactions to it- unless they are compassionate recognitions of the sorrowful results it must inevitably bring.

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(77) When the family circle prepares the younger members for mature life, it does its duty. But when it sets itself up as the supreme value of human existence, and its loyalties or attachments as the supreme forms of human ethics it overdoes duty and breeds evils. It stifles individual growth and crushes independent thought. It is nothing more than enlarged self-centredness. It ~~is~~ turns a means into an end. Thus the influence of a useful institution, if over-emphasized, becomes unhealthy and vicious. Parents who refuse to release their children even when the latter are fully adult, who constantly fuss around them with over-solicitousness and hover around with over-protectiveness, belong to the patriarchal age. They stifle the children's development, breed the daughter-in-law's or the son-in-law's resentment, and fill their own minds with unnecessary anxieties.

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(78) The temptation to look anywhere else than within himself for the cause of his troubles the impulse to blame other persons for discordant relations with them, may be accepted by the ordinary man but must be resisted by the disciple.

(79) The day may seem far when ethical ideal will become natural impulse. The disharmony between them may seem too great. The hope of bringing them together may seem groundless.

(80) Men not only permit themselves to be deluded by their ego-bred illusions, but even welcome them.

(81) Practical wisdom, no less than spiritual seeking, requires an impeturbable psyche, a serene disposition.

(82) His attitude towards those situations in life which are difficult or trying will show how far he has really gone in the quest. If he has not undergone the philosophic discipline, he will either analyse these situations in a wrong egoistic way or else avoid analysing them altogether.

(83) He should be vigilant against his own violations of ethical standards but indifferent towards other people's sins where duty does not call upon him to deal with them.

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(84) The ego's interference shows itself in practical life no less than in mystical life. Under its influence people create a false and favorable mental picture of a situation or of a person. They then expect one or the other to yield results that by their very nature could not be yielded. This leads to disappointment and unhappiness within themselves. Or the same people create a false but unfavorable picture and then severely criticize them for faults which do not exist outside the picture itself. This leads to disharmony and friction with others. From this simple instance we may see that the elimination of egotistic interference- which philosophic discipline sets for itself - is not merely a theoretical affair for dreamers or hermits with nothing else to do, but a practical affair promising great practical benefits for everyone who has to live or work in the world. The charge that philosophy is useless can only be made by those who have failed to inform themselves sufficiently about it.

(85) If philosophy disciplines his desires, it also consoles his sufferings. If it chastens him in rapture, it also sustains him in frustration.

(86) It does not mean that he is to force himself to like everyone under the sun equally well: that he is to negate every personal preference and deny every personal repulsion. It does not mean that he is no longer to discriminate his perceptions of human status and quality.

(87) Ordinary people let their reactions of like or dislike to other people or their resistance to daily happenings become too emotional in the one case and too violent in the other. The quester has to free himself from these expressions of egoism, these dangers to correct judgment, these destroyers of inner tranquillity.

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(90) The wise student should emulate the Masters when encountering a man who insists on controversial argument but who has no desire to learn the truth, no humility to accept it from those who, from broader experience, know more about the matter or who, from superior intelligence, judge it better than himself. The student should lapse into silence, smile, and take the earliest opportunity to get away! He should not waste time and breath or fall into friction and disharmony by letting himself be drawn into further talk. For the truculent and bull-headed man who argues against every standpoint he takes, who disputes each explanation he gives, will be impervious to whatever truth is given him. It is better meekly to acknowledge what he asserts, without criticizing it or correcting its errors. It is better to let the man remain in the smugness of his mistaken views and let the situation be accepted since its change is not possible.

(91) We shall make the curious discovery that the more men worship their own fallacies of thought and belief, the firmer the conceit that they know the truth.

(92) If a man is born with innate tendencies for this quest, nothing will keep him from it and he will surely come to it in the course of time. He may come because he is so satisfied with life that he believes in God's goodness. He may come because he is so disappointed in life that he disbelieves in God's goodness. But, by whatever the road, he will come to it because the urge will be irresistible.

(93) He must become thoroughly sick of his mistakes and sins before he will take the trouble to develop by self-training his discriminatory faculties and moral ideals.

(94) He will live leisurely in the moment yet not aimlessly for the moment. He will take things as they come yet a steady purpose will underly this calm detachment. He will establish within himself a retreat from the furore and rush of modern existence yet not be apart from it.

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earnestly work to correct them. It is only (VI)
he whose self-criticism and detachment can gain the upperhand, who can also gain philosophy's highest prize.

(123) The things which hamper the student's progress are varied and although they may bring despondency and discouragement, impatience and rebellion, they need not and should not be permitted to bring the loss of all hope. Difficulties there must be but they need not make us cowards. The times of swift progress are generally followed by times of slow moving, success alternates with failure as day with night. He must go on with the faith and trust that obstacles are not for all time, that fluctuations on the path are inevitable, and that his own inner divine possibilities are the best guarantee of ultimate attainment. The trials of the path, as indeed the trials of life itself, are inescapable. He should endure the tribulations with the inner conviction that a brighter world awaits him; hope and faith will lead him to it.

(124) It is unfortunate that when anybody becomes cranky about some doctrine or practice, he becomes a fanatical extremist, considers it as the only true one, sees it as being irreconcilably opposed to others, recognizes no intermediate position, shows foolish hostility toward every attitude that deviates from his own and loses capacity to think except upon this single mental rail. The extremist always sees men events and things in all-black and all-white without any finer shades between them. Hence he is governed by sweeping likes and dislikes. He lays an undue and extreme emphasis upon a particular aspect of truth and gives place to the other aspects, simply because he has not attained sound mental balance. Philosophy gets rid of such onesided limited and unbalanced attitudes. The philosophic discipline gives a prominent place to the achievement of a well-balanced mind.

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(1) It has always seemed to me that the one great theme around which Shakespeare hung all his writing were in his own words:" There is nothing good or bad but thinking makes it so." Certainly right thinking is even more important that right action. For if two men both perform the same deed rightly but one does so on false reasons and the other on true ones, the first is always liable to slip into wrong action but not the second.

(2) For those who have devoted several years to its detailed study, thisteaching is not a matter of pious belief or fanciful thinking but a tested fact and demonstrated truth. Nor, for them, does it depend upon the say-so of some bygone man or thetradition of some bygone century. It depends upon procurable evidence and appeals to scientific attitude.

(3) Those who pride themselves on being practical and who consequently(such is their reasoning) dispense with metaphysical theory as a useless encumbrance, may learn with surprise that there are students of metaphysics who are not less practical than they are and who find in their studies the best foundations for their management of dayto-day living.

(4) Because philosophy aims to develop a fully rounded psyche, it does not share the fantic and extreme points of view of some medieval western mystics and modern Indian yogis who banish every intellectual pursuit from the aspirant's path and who regard study as not merely being useless but as even being harmful. It is true that if a student is forever reading and never digesting what he reads, or never acting on it, he will make little progress. Nevertheless he cannot be said to be entirely wasting his time, for he will be gaining information. And if his reading includes works by the great masters, he will also be gaining inspiration. If, moreover, he has learned to read properly, he will be gaining yet a third thing and that is, stimulation, thinking and reflecting for himself. Yes! An inspired book and a good reader if brought together are not necessarily an unspiritual combination, but the qualifications which we earlier made should be remembered. What he reads should be digested. He should learn to think, to create his own ideas under the stimulus of what he reads. Otherwise the more he reads, the more bewildered he may become with contradictory ideas and doctrines. And again reading and thought must lead to action and not leave him uselessly suspended in the world of dreams and theories.

Philosophy does not adopt the anti-intellectual attitude of so many medieval ascetics and their modern inheritors. For it declares that metaphysical thinking can lead the thinker to the very threshold of mystical intuition. It asserts that by persevering in abstract reflection he may earn the grace of the higher self and be led nearer and nearer to the highest truth. But there is one qualifying condition for such a triumphant

lead the thinker to the very threshold of mystical intuition. It asserts that be persevering in abstract reflection he may earn the grace of the higher self and be led nearer and nearer to the highest truth. But there is one qualifying condition for such a triumphant achievement. The thinker must first undergo a self-purificatory discipline. His thoughts, his feelings and his actions must submit themselves to a prolonged training and a constant regulation which will eliminate or at least reduce those factors which falsify his thinking or prevent the arisal of true intuition. Therefore his character has to be improved, his egotistic instinct has to be struggled against and his passions have to be ruled, his prejudices have to be destroyed, his biases have to be corrected. It is because they have not undergone this discipline that so many people have been led astray by the thinking activity into a miserable materialism. For philosophy asserts that the ordinary man's thinking is is corrupted by his lower nature, with which it is completely entangled. Therefore he must free that thinking to a large extent from the thraldom of the lower nature if it is to lead to true conclusions, if it is to lead to the recognition of its own limitations and to invite intuition to arise and replace it at the proper moment. Just as education of intellect and practice of courtesy lifts a man from a lower class of society into a higher one, so purification of thought feeling and will lift his mind into a realm of higher preception than before. So philosophy welcomes and includes metaphysical activity into its scheme of things.

(5) Intuition collides with reason in unphilosophic men but unites with it in the philosophic.

(6) Reason is always proudly self-conscious of its worth. Just as the emotional devotee glories in abasing himself so the metaphysical student glories in exalting himself. Here he must be warned on one danger. Hence he should make a point of cultivating a sense of his personal unworthiness in other directions. He should hold to a wise humility as being one of his best safeguards.

(7) The Absolute is beyond human comprehension, the Infinite beyond finite measurement, MIND--in--itself is an inscrutable mystery

(4) Here is the essence of both the theory of Relativity and ~~the~~ philosophy's development of it. Two men standing on two different planets moving at different speeds and at disproportionately different distances from the same object at the same instant of time will differently perceive this object and differently estimate both its character ~~and~~ and the measure of the forces working upon it. How can it be said that one of these results is wrong and the other right; both are correct for both must be what they are from their respective standpoints. But the same object and the same forces cannot at one and the same time possess contradictory measurements and properties. Therefore these men are not really dealing with it but with their own observations of it. On the other hand, two entirely different objects may produce two entirely similar sets of sense-impressions as in the case of the meteor called shooting-star and a genuine star. Hence the things and forces in the world are not really the world-in-itself but what we individually see and experience as the world. All that we really know of them in the end is the picture which forms itself out of our sense-impressions and this picture alone has genuine existence. Anything beyond it has only a supposed existence. But these impressions when thoroughly analysed are found to be only forms which the mind has unconsciously made for itself, just as a dreamer unconsciously makes his dream-world for himself. The world of man's experiences is always entirely relative to the individual man himself. All that he sees and so smells lies wholly within his consciousness and not outside it.

(5) World-Mind has truly made an image of itself in man who has his pure Mind state in sleep and his active state in waking. Hence space time relations are introduced only with manifestation and not in Mind. The eternal stillness of Mind is broken by the birth of a cosmos but it is broken only from the low standpoint of human ignorance.

(6) Everything that is manifested must be manifest d in some space-time world, that is, it must have a shape and it must be subject to 'Before' and 'After'.

(7) As we try to think away all the objects (IX) which space contains, we must not forget to think away the light with which we unconsciously fill all space. We shall find if we succeed in this admittedly difficult exercise, that space itself will then disappear. Thus the common belief in space as a kind of vast vessel containing everything as depending on and being determined by the distances between two or more objects and the relative positions occupied by these objects is hardly a correct one. Both 'inside' and 'outside' are merely relative terms. All this again is because as mentalism declares, space is really the idea which we subconsciously impose on. Hence, when, for a few brief moments the mind transcends its creations and returns to itself in mystical abstraction, we love the feeling of the 'outsideness' of things and the world fades into being our own unreal dream. This happens because, as mentalism has already taught us, space is needed by the mind to contain its images, to measure its forms, and therefore mind accordingly makes it. Now the same considerations apply to time, for if we think away all the objects which have their life in the past present or future, there will be no time left to flow onwards. There will be no independent thing called time. Nevertheless the mind is not left in a wholly negative state after this is done. Whatever we may possibly experience or know in the external world must necessarily be experienced or known under the forms of space and time, to be all they have to be as they are. But these forms are variable and changeable relative and dependent. Therefore these events or things are not themselves eternal and enduring realities. Space and time are ways in which we experience existence; they are not things in themselves.

(8) Metaphysically everything and every thought contains in itself the form of its opposite. We must try not to be attached to one opposite and not to be repelled by the other in a personal way. This does not mean that we may ignore them, indeed we cannot do so for practical life requires that we attempt at least to negotiate them, but that we deal with them in an equable and impersonal way. Thus we keep free of the bonds of possessiveness. If we try to cling to one of the opposites alone whilst rejecting the other, we are doomed to frustration. To accept what is inherent in the nature of things, is there-

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fore a wise act. If, through being personally (IX)
hurt by it, we are unwilling to do so, if we rebel
against it then we shall succeed only in hurting our-
selves all the more. To run away from it one of the
opposites and to run after the other, is an unwise
act. We must find a balance between them; we must
walk between the two extremes; we must ascend the
terrace above the standpoint which affirms and ab-
ove that which negates: for the entire truth is never
caught by either and often missed by both. For, the
way in which our consciousness works, shuts up, as it
were, in a prison house of relativistic experiences
which are the seeming real but never the actually
real. To accept both and yet to transcend both, is
to become a philosopher. To transcend the opposites
we have to cease thinking about what effect they will
have upon us personally. We have to drop the endless
'I' reference which blinds us to the truth about them
We must refuse to set up our personal preferences as
absolute standards, our relative standpoints as
eternal ones. To do this is to cease worrying over
events on the one hand, to cease grabbing at things on
the other. It is indeed to rise to an impersonal
point of view and enter into harmony with what Nature
is seeking to do in us and in our environment. We
have to find a new and higher set of values. For so
long as we cling to a personal standpoint we are
enslaved by time and emotion, whereas so soon as we
drop it for the philosophic one, we are liberated
into a serene timeless life.

(9) Infinite Duration alone is real. The planet's
circling movement and the clock's ticking changes
merely measure time but do not make it. Waking time
vanishes in dreams as though it were a mere nothing
for the events of a day are live through in a flash.
The experience of time's succession is made for us
by the mind; therefore time itself must be mental.
"Now is the day of Salvation", announced Paul the
Christian Apostle who had never met Jesus the man,
but who had met Christ the Overself that illumined
the man. That which the aspirant seeks lies not only
in the remote future but even more so in the
timeless Now. It is not only to be gained by a
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possesses and has indeed always possessed. If (IX)
he remembers the mentalist doctrine that time is
meaningless when taken away from the succession of
his thoughts, that it is only an idea imposed upon
his consciousness, he may put forth antennae to the
source of this idea, to that which itself is out of
time. He should cease to imagine that he lives wholly
in time for he will learn that there is no time
for his real self to live in. Then even whilst his
body acts busily in time his mind may stand profoundly
still in the eternal. He must come to perceive that
the timeless Now of what perpetually is, is not dif-
ferent--except in man's thoughts about it--from the
shifting 'now' of what perpetually flows; that appea-
rance is so sacramentally and so intimately in commu-
nion with reality that the two are, in their loving
embrace, as one. Yet he must not confuse the timele-
ss Now with the timeful present. If he is to free
himself from the domination of past and future then
he must necessarily free himself from the domination
of the present too. What is required of him is to
rise right above the present, which means that he
must keep his continuous remembrance of the Overself
inwardly detached and sublimely poised even in the
midst of moment-to-moment activity. Then, as the
New Testament "Book of Revelations" solemnly declares
"there shall be time no longer." Hence it is a
salutary and necessary exercise for the student to
practise constantly to take up the disturbing excite-
important or joyful events of his life as they occur
and regard them from the standpoint from which he
habitually views such events. This will help to free
him from personality. Here is an idea which takes
him out of his insignificant and evanescent personal-
ty and puts it in its place, which exalts him above
the distractions of his earthly existence and fixes
his thoughts on a higher order of being altogether
where peace eternally reigns. Yet although this
order seems so remote from him, it is nevertheless
not beyond his reach. "I am all that is, that was,
that will be. No mortal man has ever lifted my veil
These words were honored by the Egyptians by car-
ving them over the shrine of the temple of Sais. They
were honored by Beethoven by writing them on a card
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(10) Herbert Spencer admitted the truth of mentalism(X) in his "Principles of Psychology" (vol 2,Part 8) He admitted that the world we know is mentally constructed and mentally existent. Having got so far, he then fell into error for he said that our experience of the resistence which objects to the world offers us proves that they also exist independently of and outside the mind. What was Scencer's mistake of all'of all objective idealists'? Itwas the failure to penetrate sufficiently far into the meaning of these two words: 'independent' and 'outisde'. How can the world havean independent existence when it has no significance for us before we actually experience it? It must touch our body or affect our senses before its existence xxxx comes to have any meaning at all for us. When this happens we have the feeling s or thoughts which science calls sensations. Whether they are feelings of hardness, resistance or weight, thoughts of redness, fragrance of noise, they are still nothing else than our feelings and thoughts. Where is the independencehere? The objects in the world are onlyobjects of our consciousness. They amy be independent in relation to our body but they are not independent in relation to our senses and hence to our mind. The sensations of resistance and hardness are no less mental ultimately than are any of the other sensations. Again, where is the outsideness here? Does the world really stand outside the mind thatknows it? xxxxxthe It is only at the cost of self-contradiction that we can answer it does so so stand. For whatever is in consciousness, whatever is mental, can be explained by the mind alone. It is the mind's own activity which makes resistance as it makes smells sounds and sights. Furhtermire it is this same activity which creates the space-relationships between objects andhence the thought of their outsideness.

(11) When a mystical seer proclaimed on the basis of his own insight that the reality of the u niverse was not matter but mind, educated people could afford to disregard his proclamations. But when leading scientists themselves proclaimed it on the basis of verifiable facts and rationalreflections, they could not help giving their confidence to it. Consequently those who have seriously absorbed the latest knowledge have been falling away from intellectual materialism. It is indeed only the uneducated, the half-educated, the xxkf pseudo-educated and the word-educated who today believe in this miserable doctrine.

(13) The mind's capacity to perform the function of seeing, hitherto universally regarded as being the body's alone, will now have to be conceded. In prewar days I published an article collecting some instances of such extra-sensory perception, among them the case of a Spanish boy discovered by Dr. Pedro Niel. The boy could read the letters of a closed alphabet book. He could detect the presence of a missing button, no matter where it had been hidden. Once a button was purposely hidden in a tobacco box placed inside his father's vest pocket and he quickly detected it. On being questioned, the boy stated that he could actually see the button lying inside the box. Dr. Niel tested the boy several times and concluded that he really did possess a kind of X-ray sight which penetrates metal, cloth and paper barriers. Monsieur Ouvrien of Lille, too, could see through closed eyes. This claim was tested by Dr. Louis Farigoule, a French scientist, before a large crowd. Ouvrien's eyes were tightly bandaged with a black cloth which completely excluded all light. Nevertheless, he succeeded in picking out a doll hidden in a drawer of a table which stood in the dark-room of a laboratory. After that test he took his seat in a motor-car and drove it through heavy Paris traffic, dodging the other cars and even stopping whenever traffic signals required him to do so! Two Continental doctors, Preyer and Berger, who made a special study of sleep-walking, found that persons in a state of somnambulism could frequently see quite well with their eyelids shut. The late Professor Cesare Lombroso, Italy's famous neuropathologist, described the case of a fourteen-year-old patient who became blind. As a compensation Nature provided her with the power of vision in her nose! The professor told how he put a letter to the tip of her nasal organ and she read it out to him word by word, although he had blindfolded her eyes as an additional safeguard.

(14)

this book Kris
human self.

(2) PLATO supports this view to the extent that he regards the intuition of the poet or artist to be inferior to the insight of the philosopher because it could give no reflective explanation of itself. ~~There are however more important reasons for this view.~~

(3) Hegel was a curious creature who had the metaphysical greatness to recognize the fact that the Absolute Mind existed, but the metaphysical pettiness to place it in a specified locality in place and time--Berlin.

(4) RAMAKRISHNA MISSION: Its virtue is the creation of more tolerance between existing religions. Its defect is its inability to perceive that an Irish stew of the old religions will not suit the requirement of the new age. Our times must give birth to their own Voice. Shree Ramakrishna himself warned his disciples against developing a cult. But unfortunately, his followers have already created an emotional cult around him of worshipping his personality and placing him in the pantheon of the Gods.

(5) BHAGAVAD GITA: We must not fear to test the ancient knowledge and so far as it is sound, it will survive. We must explore the newer knowledge and not turn timidly from its unfamiliar paths. We must wed ancient wisdom to modern. It is absurd to follow either blindly. That in many ways the men of thousands of years ago thought and felt differently from us, is undeniable. Take even such a wonderfully inspired work as the Bagavad Gita, from which so many millions (including myself) for so many centuries have drawn light and hope and peace. Yet it does not hesitate to insist upon even the most spiritually advanced men offering to the gods sacrifices of animals birds and

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It is a commonplace of scientific teaching to say that without the five senses man would know nothing of an external world. This is true but only whilst science remains on a materialistic basis. For when it turns over--as it is now beginning to turn--to a mentalistic one, then it has to admit that both those senses and that of which they become aware are themselves mental products. Once this is grasped then it is possible to grasp why they do function during dreams and why we do know an external world in them.

(15) How shall thinking man find his way out of the materialism into which his thought has led him? Consciousness is the clue. For if he will follow up this Ariadne-thread it will lead him into the liberating knowledge of mentalism.

(16) We are easily deluded by the solidity of things into a belief in 'matter'. The solidity is certainly there, it is real enough, but the 'matter' is not.

(17) It is a thousand times easier to laugh at mentalism than to disprove it.

(18) The sensation which a man experience when he first begins to investigate mentalism is something like the one he experiences when standing on his head

(19) The world must be present in my mind or it is not present at all to me. Only as a n idea does it truly exist for me.

(20) The common-sense view is that the world is outside the human mind but reflects itself inside it.

(21) To underline these points I could quote from Kant and Fichte, from Bergson and Bradley, and all the other European philsophers whose systems are studied inside college walls. I could show you how these ideas fit in with their particular systems. But why should I tread such well worn ground? Why should I expound someone else's writings?

(22) Hitherto he has accepted the interpretation of his world experience which the lower self has thrust upon him with overwhelming force and great immediacy. Now he must re-interpret it mentalistically under the gentler and slower influence of the higher self.

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(1) If a man sinks in this contemplation without bringing it into reciprocal balance with reason and compassion, he will soon fall into a state of in which, quite clearly, it wil be difficult for him to demand active usefulness from himself. He will set up immobility of thought and body as his chief goal, indifference of feeling and desire as his ultimate beatitude. The consequence of this disequilibrium may be gratifying to the man himself but cannot be gratifying to society also. Nevertheless however high such a mystic may soar like the skylark he must perforce return to rest in the dull heavy earth. He will then be faced by the problem of reconciling the two existences. There are yogis who assert that the one blots out the other. How then, we must ask them, if the man is no longer aware of any other mind than the Divine Mind or any other life than God's life, can he be aware of the personal business to which he is called and to which he does attend from hour to hour? That of which everyone is immediately conscious is the body, the emotions and the intellect. When he can include the Overself too without however excluding these three themselves he shall have attained the properly matured divine consciousness. If the mystic attains his highest aspiration when the world is lost from his consciousness, the philosopher attains his only when the world is again restored to his consciousness.

(2) There is a little confusion in some minds as to the precise differences between philosophic meditation and ordinary meditation. The following note is intended to help clear up this matter. There are five stages in the philosophic method. The first four of these stages cover the same ground as those in traditional mysticism. It is in the last stage that vital differences appear.

In stage 1, the student learns to concentrate his faculties and power of attention. In the second the thoughts must fix beforehand an object for his gaze, or any subject for his thoughts or any theme for his feelings. This provides a post, as it were, to which the horse of his mind can be tethered and to which it can be made to return again and again each time it strays away.

In stage 2, he must definitely drop the use of his bodily senses and external objects, withdraw his attention entirky within himself and devote it exclusively to considered thinking about and devotional aspiration to his spiritual quest, ~~again~~ making use only of an idea or ideal ~~to be used~~ elevating

as a tethering post'

In stage 3, he is to reverse this method for he is not to fix beforehand any theme for thought, not even to predetermine the way in which his contemplation shall develop itself. His conscious mind is to be thoroughly free from any and every suggestion from the thinking self, even if it be of the purest kind. For everything must here be left entirely to the higher power. It might be said that, he returns to the first two and recapitulates them, for he reintroduces thinking and therefore ego. But there is a notable difference. The thinking will be first, illumined by the higherself's light; and second, directed towards the understanding of Reality.

In stage 4 the student unites completely with his higher self and its infinite universality, drops all personal thinking, even all personal being.

In stage 5,

(3) The A part of the illumination does not rise up from within. It is implanted from without. It is not a contribution from divine wisdom but a suggestion from human thought. It is really an activation, by the soul's newly-found power, of ideas put into the mind previously by others. For example, many Indian yogis actually hear the word "aum" sounding through the mind in their deep and prolonged meditation. A few, belonging to a particular sect, hear the word "Radha soami" in the same condition. Why is it that no western mystic, uninitiated into Eastern Yoga, has ever recorded hearing these words? This phenomenon is really due, in one group of cases to hypnotic suggestion by a guru; in the other group, to unconscious suggestion by tradition. All that does not however negate its actuality and genuineness, nor detract from its value in first strengthening the aspirant's faith religious faith, second; promoting his mystical endeavours, and third, which is the most important of all; providing him with a diving-board whence to plunge into the vast silence of the Void, where no words can be formulated and no can be sounds heard because it is too deep for them or anything else. These phenomena occur in the last stage of meditation and just before contemplation proper begins. , being the most advanced form of psychic

(4) The mystic may get hi union with the higher self as the reward for his reverent devotion to it. But its light will shine down only into those parts of his being which were themselves active in the search for union. Although the union may be a permanent one, its consummation may ~~nevertheless~~ STILL be only a partial one. If his intellect, for example, was inactive before the event, it will be unillumined after the event. This is why many mystics have attained their goal without a search for truth before it or a full knowledge of truth after it. The simple love for spiritual being brought them to it through ~~a~~ their sheer intensity of ardour earning t the divine grace. He only gets the complete light, however, who is completely fitted for it with the whole of his being. If he is only partially fit, because only a part of his psyche has worked for the goal, then the ~~effect~~ result will be a partial but permanent union with the soul, or else it will be marred by the inability to keep the union for longer than ~~a~~ temporary periods. utmost

(5) It would be agrave mistake to believe that the following of ascetic regimes and the stilling of wandering thoughts causes the higher consciousness to supervene. What they really do is to permit it to supervene. Desires and distraction ar hindrances to its attainment and they merely remove the hindrances. This makes possible the recognitio of what we really are beneath them. If however we do nothing more than this, which is called yoga, we get only an inferior attainment, often only a temporary one. For unless we also engage in the rooting out of the ego, which is called philosophy, we do not get the final and superior transcendental state.

(6) He separates the thought of his own existence from all other thoughts, then attacks and annuls it by the most penetrating insight he has ever shown.

(7) The root-thought which underlies the ego that has to be slain is not that it is separate from all other creatures but that it is separate from the one infinite life-power.

(8) Those who are willing to learn the doctrines and practise the methods of scientific mysticism, are few. Such an approach does not appeal to the many. This is because they are hypnotized by authority and simply cannot think for themselves, or because their experience is too narrow, too parochial, or because they prefer sentimentality, mireacle-mongering and pseudo-intuition, or that they are too ready to take as facts what are merely surmises. It will never be a popular one. Yet the mystic will lose little and gain much if he makes a scientific approach; if he places facts above speculations and does not take the unchecked play of the imaginative faculty--whether it be his own or some authority's--for ascertained data or verified observations. The scientific spirit is a proof-wanting one. It seeks certainty. The mystic may ignore or despise such a spirit but the philosopher welcomes and incorporates it in his own. For he perceives that here is the difference between blind faith and assured knowledge. Even if there are matters that he has to take on faith, at least he takes them on a reasonable faith, not a blind one. Our appeal is against a negative misleading emotionalist mysticism. It is directed toward a rational and scientific modern mysticism and therefore it is at the same time a crucial test of the wisdom of our readers. If they take the first and easier path, the loss in the end will only be their own. For we seek neither a single follower nor supporter for ourselves, and certainly not popularity. We are self-content and self-contained. If they take the second and harder path the gain will be entirely their own. They will be saved from wasting years in sterile beliefs and deceptive practices. They will learn a healthy self-reliance, of which half blind guides or exploiting cults would have robbed them. They may even come to regard our warnings and pointers with gratitude.

(9) Most mystical enlightenments arising out of relgious devotion alone or aspirational meditation alone, are partial ones. Mysticism needs the support of knowledge to attain self-maturation and self-completion. It does not possess an adequate understanding of itself. The intelligent mystic will sooner or later feel the want of an adequate formulation of his own inward experience. But this can only be done through a metaphysical system, and if he seeks and finds the right one, which is the metaphysic of truth, he will find something which wil

(8) Those who are willing to learn the doctrines (XX) and practise the methods of scientific mysticism, are few. Such an approach does not appeal to the many. This is because they are hypnotized by authority and simply cannot think for themselves, or because their experience is too narrow, too parochial, or because they prefer sentimentality, miracle-mongering and pseudo-intuition, or that they are too ready to take as facts what are merely surmises. It will never be a popular one. Yet the mystic will lose little and gain much if he makes a scientific approach; if he places facts above speculations and does not take the unchecked play of the imaginative faculty--whether it be his own or some authority's--for ascertained data or verified observations. The scientific spirit is a proof-wanting one. It seeks certainty. The mystic may ignore or despise such a spirit but the philosopher welcomes and incorporates it in his own. For he perceives that here is the difference between blind faith and assured knowledge. Even if there are matters that he has to take on faith, at least he takes them on a reasonable faith, not a blind one. Our appeal is against a negative misleading emotionalist mysticism. It is directed toward a rational and scientific modern mysticism and therefore it is at the same time a crucial test of the wisdom of our readers. If they take the first and easier path, the loss in the end will only be their own. For we seek neither a single follower nor supporter for ourselves, and certainly not popularity. We are self-content and self-contained. If they take the second and harder path the gain will be entirely their own. They will be saved from wasting years in sterile belief and deceptive practices. They will learn a healthy self-reliance, of which half blind guides or exploiting cults would have robbed them. They may even come to regard our warnings and pointers with gratitude.

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be both a guiding star amid all the bewildering (XX)
maze of his inner experiences and a supporting hand
to help him keep his balance amid their confusing
alternations. It will provide him with a definite
means of assessing the truth value of doctrines,
ideas, movements or masters. It will enable him to
determine the proper moral attitude to adopt in what-
ever kind of situation he may find himself.

(10) The philosopher is satisfied with a noble
peace and does not run after mystical ecstasies.
Whereas other paths often depend upon an emotionalism
that perishes with the disappearance of the primal
momentum that inspired it, or which dissolves with
the dissolution of the first enthusiastic ecstasies
themselves, here there is a deeper and more dependa-
ble process. What must be emphasized is that most
mystical aspirants have an initial or occasional
ecstasy and they are so stirred by the event that
they naturally want to enjoy it permanently. This is
because they live under the common error that a suc-
cessful and perfect mystic is one who has succeeded
in stabilizing ecstasy. That the mystic is content
to rest on the level of feeling alone without making
his feeling self-reflective as well, partly accounts
for such an error. It also arises because of
incompetent teachers or shallow teaching, leading the
to strive to perform what is impracticable and to
yearn to attain what is impossible. Our warning is
that this is not possible and that however long a
mystic may enjoy these 'spiritual sweets' they will
assuredly come to an end one day. The stern logic of
facts calls for stress on this point. Too often he
believes that this is the goal and that he has nothin
about which more to trouble himself. Indeed, he woul
regard any further exertions as a sacrilegious denia
of the peace, as a degrading descent from the exalta-
tion of this divine union. He longs for nothing more
than the good fortune of being undisturbed by the
world and of being albe to spend the rest of his life
in solitary devotion to his inward ecstasy. For the
philosophic mystic however this is not the terminus
but only the starting point of a further path.
What philosophy says is that this is only a prelimina
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~~xfxthaxxkndenk~~ There is a more matured state--that
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goal lies beyond them and he should not forget that all-important fact. He will not find final salvation in the mystical experience of ecstasy but he will find an excellent and essential step towards salvation therein. He who would regard rapturous mystical emotionas being the same as absolute transcendental insight is mistaken. Such a mistake is pardonable. So abrupt and striking is the contrast with his ordinary state that he concludes this condition of hyper-emotional bliss to be the condition in which he is able to experience reality. He surrenders himself to the bliss, the emotional joy which he experiences, well satisfied that he has found God or his soul. But his excited feelings about reality are not the same as the serene experience of reality itself. This is what a mystic finds difficult to comprehend. Yet until he does comprehend it, he will not make any genuine progress beyond this stage.

(11) An important query now arises, although hardly a mystic ever conceives the challenge of its existence and consequently ever seeks its answer. We have to enquire, what really happens during the highest effort of the meditator, when thought is so overcome that it appears as if about to lapse. Will he enter a higher dimension of existence as he believes? Will the self-revelation of the hidden reality really occur? Is this thrilling ecstasy or this stilled peace, which has begun to supervene, the peculiar sign of a revolutionary shifting of spiritual gravity from mortal concerns to external life, from mere appearance to basic reality? Many mystics think that the mere elimination of thoughts during self-absorption is a sufficient achievement. The world is then forgotten and with itall personal cares. This state really arises from the extreme diminuition of the working and tempo of thought, with the consequent diminuition of attention to the man's own personality to its varied cares and affairs, as well as to the external world with its insistent claims and constant demands. Thus it is simply one of exquisite relief from human burdens, (whehter of pain or pleasure for here there is no distinction between both), from attention to the external world and from the strain of supporting a continuous series of thoughts. The results is a delightful lightness and soothing peace. But the feeling of peace is alone no guarantee of the attainment of true realization. Peace is admittedly one of its signs. But there are different grades of

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the tomb to the positive mind mastery of the sage.
The arrestation of thoughts touches the frings of the transcendental state but not more than the fringe. When I wrote in "The Hidden Teaching Beyond Yoga", page 309 British edition, that the mystic only penetrates to illusion of reality, I referred to visions of forms and ecstasies of emotion. If however the mystic does achieve a visionless serene unexcited be-ness then it is the Overself, for he touches the Void, wherein is not form and no thoughts; then he does touch reality. I admit this. But his task is still incomplete because of transiency for this experience occurs in trance; hence the need of gaining metaphysical insight also for permanency.

(12) One fact about most mystical phenomena is that they are transient. Strains of heavenly music may be heard by the inner ear and intoxicate the heart with their unearthly beauthy--but they will pass away. Clairvoyant visions of Christ-like beings or of other worlds may present themselves to the inner sight--but they will not remain. A mysterious force may enter the body and travel transformingly and enthrallingly through it from the sole of the feet to the crown of the head--but it will soon vanish. Only through the ultra-mystic fourfold path can an enduring result be achieved.

(13) Just as pseudo-intuitions deceive many an unwary novice so pseudo-realizations deceive some unwary intermediates. We should be suspicious of sudden realizations. Such overnight changes belong only to the sphere of the emotions.

(14) What are the signs whereby he shall know that this is an authentic glimpse of reality? First, it is and shall remain everpresent. There is no future in it and no past. Second, the pure spiritual experience comes without excitement, is reported without exaggeration and needs to external authority to authenticate it.

(15) If he continues to gaze at the mental images which he thus sees in his vision, rapt and absorbed as he is, he may eventually mesmerize himself into a firm belief in their external reality. But whether they be Gods and saints or lights and colors, these strange visions which pass before his eyes, are partly creations of the mind itself. Many so-called clairvoyant and occult phenomena are really mental projections but it is perfectly possible for them to be so vivid as to appear as if they were outside their

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seer. The experiences of them have been largely (XX) if unconsciously created within the tortuous recesses of the narrator's own cranium. He visualizes mental images with such intensity and exuberance that the imagined forms and events appear to him as external objects. This kind of thing has now come even within the sweep of scientific investigation. A group of psychologists, professors attached to American universities, have discovered that the faculty of perceiving mental images os vividly that they appear to be outside objects is not uncommon among children, and they have bestowed the term "eidetic imager" on this paper. There is little difference between such imagining and that of those grown-up children who unconsciously create their own visions. In both cases the visions are the result of the percipient's own mental construction and have no independent existence.

(16) The mystic must beware of the effusions of his all too vivid imagination. The confustion wrought by those earnest but inexperienced aspirants who associate their wrong intellectual beliefs, their narrow emotional prepossessions and their foolish hopes with the Overself's inspiration, is immense. They enthuse about what is inconsequential and neglect what is important. So long as they insist on taking the imaginations they revel in so uncritically as a basis for the understanding of life, so long will that understanding itself remain shallow and inadequate. So long as they are less interested in the pure experience of the Overself and more in the fanciful drapery which the mental complexes unconsciously wrapes around it, so long will their knowledge of divine matters be halting and uncertain. An unexamined and critised mysticism, which carries a heavy cargo of wishful thinking, is not good enough.

(17) The developed mystic needs but neglects the undeveloped thinker within himself, just as the thinker needs but neglects the mystic. It is not enough to arrive at truth through mystical feelings; we must also arrive at it through metaphysical thinking. The liability to strive for unrealizable ends as well as the tendency to mistake in his hurry mere reflection of reality for the Real itself, will then be eliminated. Truth can never suffer from the proper activity of human reason and experiment but only from their improper or unbalanced activity. The moment the mystic seeks to convey his experience to others, when his trance, ecstasy or inspiration is over, that moment he has to begin to analyse it.

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If he lacks the proper intellectual equipment to do this with scientific objectivity and precision, he will convey it faultily, insufficiently and to some extent ineffectxxxxxively. This is most often the case unfortunately, because the distaste ofr intellectual activity is one of the customary reasons why a number of men have taken to mysticism. Without such equipment the aspirant will be unable to extract the precise significance of his own mystical experiences as he will be unable to check the correctness of his opinions upon them, whereas with it in his possession he will be able toexamine any such experience and any sucy opinion by the light of a systematic thoroughly tested world view. The vagueness of his concepts, the looseness of his thinking, the confusion of his facts and the partisan character of his conception of life, all combine to render the average mystic's understanding of the truth about his own inner experience often unsatisfactory and his evaluation of other men's vaunted occult claims often untenable. We must distinguish between ebullient emotion and deep love. Those whose aspirations are still in the region of the first may sneer at any other spiritual path than the devotional one, yet if an aspirant is really devoted to the Divine, as he says, he ought not to object to learning all he can about his beloved, which is to say that he ought not to be averse to study of the metaphysics of truth, however difficult and strange it is likely to be.

(18) The materialistic opponents and critics of meditation fasten triumphantly on its unhealthy phenomena as conscituting sufficient grounds for condemning the practice outright. Nevertheless we reply that those socalled scientific psychologists who analyse and expose only on the fantastic aberrations of mysticism in the belief that they are analysing and exposing mysticism itslef, are themselves self-deluded. For unless they can approach mysticism from the inside, from their own personal experience as well as from the outside, from what the observing world sees, they will blunder badly into undue scepticism, unnecessarily materialistic explanations and even wholly false interpretations. But because few scientists possess such an equipment, few can offer an accurate fiar sympathetic yet critical estimate of mystical claims or comprehend that all mystical experiences are not on the same level, or that even those which are, differ in kind and degree.

(19) The crucial point of our criticism must (XX)
not be missed. Our words are directed against the
belief which equates the criterion of truth with the
unchecked and unpurified feeling of it--however mysti-
cal it be. We do not demand that feeling itself shall
be ignored or that its contribution--which is most
important--toward truth shall be despised. Our criti-
cism is not directed against emotion but against that
unbalanced attitude which sets up emotion almost
as a religion in itself. We ask only that the reaction
of personal feeling shall not be set up as the sole
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and truth. When we speak of the unsatisfactory valid-
ity of feeling as providing sufficient proof by itself
of having experienced the Overself, we mean primarily,
of course, the kind of passionate feeling which throws
the mystic into transports of joy, and secondarily,
any strong emotion which sweeps him off his feet into
refusal to analyse his experience coldly and scientifi-
cally. Three points may be here noted. First, mere
feeling alone may easily be egoistic and distort the
truth or be inflamed and exaggerate it or put forward
a wanted fancy in place of an unwanted fact. Second,
there is here no means of attaining certainty. Its
validity, being only personal, is only as accep-
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who can also talk in terms of psychological but not
metaphysical reality. For instance, the mystic may
gaze at and see what he thinks to be reality, but some
one else may not think it to be so. Third, the path
of the philosophical objection to appraising feeling
alone as a criterion of truth and of our insistence on
checking its intimations with critical reasoning may be
put in the briefest way by an analogy. We feel that
the earth is stable and motionless but we know that it
traces a curve of movement in space. We feel that it
is fixed in the firmament but we know that the whole
heliocentric system has its own motion in space. The
reader should ponder upon the implications of these
facts. Are not the annals of mysticism stained by many
instances of megalomaniancs who falsely set themselves
up as messiahs merely because they felt that God had
commissioned them to do so? This is why the phi-
losopher is concerned not only with the emotional effect
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mystics, elated by the emotional thrill of it(MX) discovery, stop here. The second is to penetrate to its serene center and pass during trance into the undifferentiated void of its non-sensed, non-thinged essence. The more intelligent and superior mystics, who are naturally far less in number than the first kind, are not satisfied until they reach this attainment. It is upon this world vanishing experience that most Indian yogic metaphysicians base their theory that universe is an illusion. To the ordinary yogi this is the summit of achievement and represents for him the goal of human existence. But the trance itself is only temporary. How can a mental self-abstraction, however prolonged, a merely temporary condition, be a final goal for mankind? This is the problem which indeed was stated in "The Hidden Teaching Beyond Yoga." All such theories merely show that such mystics have their limitations, however admirably may be their capacity to enter into and sustain the trance state. The third goal is to bring the true self, the essential emptiness and the unviersal manifestation, during full normal wakefulness into a harmonious unified experience. This last is philosophical mysticism. Being a complex and complete attainment, it naturally calls for a complex and complete effort. Careful analytical and historical study of mystical practices and mystical beiographies will show that it is these three different goals which have always been pursued or achieved, no matter what the external religion country or race individdal mystics may themselves have belonged to. Thus the ordinary mystic's account of the Overself is true but incomplete, his experience of it authentic but insufficient. He has yet to undergo the whole, the complete experience which mysticism can yield. But then, if he does so, if he refuses to remain satisfied with an incomplete and imperfect attainment, he will no longer reamain a mystic. He will become a philosopher. (21) It is not a merit to be proclaimed but a defect to be deplored when mysticisms would put a taboo on modern knowledge and scientific attitudes. The medievally disposed mystic who looks down upon the practical inventions and mental achievements of science, is not really being spiritual, as he believes but merely being foolish. And those who scorn literature and vaunt anti-intellectualism, are dreamers of the dreamiest kind. Sharpness of intelligence and breadth of experience are not only at a large discount

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longer remain a mystic. He will become a philosopher
(21) It is not a merit to be proclaimed but a defect
to be deplored when mysticism would put a taboo on
modern knowledge and scientific attitudes. The
mediaevally disposed mystic who looks down upon
the practical inventions and mental achievements of
science, is not really being spiritual, as he believes
but merely being foolish. And those who scorn
literature and vaunt anti-intellectualism, are dreamers
of the dreamiest kind. Sharpness of intelligence and
breadth of experience are not only at a large discount

in such circles but are actually regarded with (XX) disfavor. You will not find the kingdom of heaven between the covers of a book but you may find some ideas which could ~~thus~~ point the way to the kingdom. If so, the book has served you well. Mystical denunciations of intellectual activity find their logical conclusion in the advocacy of absolute idiocy, in futile stagnation. Moreover, we need the intellectually formulated doctrines to guide our thinking and conduct because we cannot hold for long the moods of religious reverence and mystical inspiration. They give us something to hold on to when we are bereft of inward experience. The endeavor to make a scientific analysis of the contradictory situations which arise in meditational practice or mystical doctrine and thus clarify its issues, is often avoided with horror as being blasphemous! Those who are afraid to look such shortcomings in the face or who even deny that they exist, are not suited for philosophy. We may find in their uncritical enthusiasms and vague outlooks and anti-rational attitudes, some of the grounds why mysticism has not commended itself to the educated Western mind. For the latter expects and rightly expects that what is claimed to be a higher way of life should surely raise and not lower the level of intelligence of its readers.

(22) The philosophic mystic seeks to rise from what is sense-tied to what is sense-free, from the appearance of reality to the pure reality itself. The perceptual symbols, and optical phenomena which are so often labelled 'mystical' are therefore a degree less sensuous to him than their physical counterparts. They are helps at first on the upward way but they become hindrances in the end. To live permanently in the midst of a psychic mirage, however pleasant or dazzling it seem at the time, is not going to help his true advancement in this path. He should be warned by their appearance not to dally to long with them but to pass them by unheeded and seek the true insight ahead. This rule is pushed to such an extent in the highest mystical circles of Tibet that the lama-student who has emerged from his novitiate ~~ax~~ is even warned against accepting as the goal the visions of an enveloping universal light--which is the supreme ~~xxxx~~ clairvoyant visiton possible for man--and told that this is merely a test of his fixed purpose and a trap for his metaphysical knowledge. He is warned that they will pass as they come. They are useful as steps to

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the Truth, but they are not the permanent realization of truth itself. Those who are babes just emerging from the wood of ignorance may see the mystic light in a temporary clairvoyant vision but those who are grown adults will know it always as the principle of pure consciousness which makes all vision whether clairvoyant or physiological, possible. The divine reality being the ultimate and undisclosed basis of all existences, if we externalize it in spectacular visions and phenomenal experiences we miss its pure being and mix it up with mere appearances. Thus the very experiences which are considered signs of favorable progress in meditation on the mystic's path become signs of hindrance on the philosopher's path.

(23) The atmosphere of muddle headedness which is prevalent in such circles is one inevitable consequence of pouring scorn on intellectual advancement. The first step out of this fog of confused appreciation of mystical culture is to learn that the latter possesses various strata. What he has achieved through aspiration and meditation is excellent but not enough. It may even be self-deceptive if it lulls him into thinking he has done enough. He must be warned not to fall into the easy temptation of jumping prematurely to sweeping general conclusions from inadequate data but to be patient until the whole landscape can be surveyed. He must beware of comfortably believing that he has already attained the larger goal when he has merely attained a lesser goal on the way, as much as he must beware of mistaking a fitful glimpse for an abiding enlightment. He has not reached, as he fondly believes, the end of man's possible course. He must do one thing more, without which the achievement will in the end prove unsatisfactory and imperfect.

(24) Students must guard against faulty technique. They misuse meditation when they force it to serve their fantasies and errors, ascetic phobias and religious fanaticisms. Then they become bogged in their own conceptions or in idealized projections of their own selves. It is easy to mistake the voice of the ego for the voice of the Overself. And it is not hard for the meditators to see things in their imagination which have no reality corresponding to them or to cook a deceptive mixture of fact and imagination.

The sceptic's doubts whether in this condition one acquires spiritual affinity with the Divine or merely creates an hallucination are not infrequently justified

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Much that passes for mystical experience is mere hallucination. Even where there is genuine mystical experience it is often mixed with hallucinatory experience at the same time. The subconscious mind easily formulates prepossessions, preconceived notions, externally received suggestions, and so on, into visualor auditory experiences which emphatically confirm the ideas or beliefs with which the meditator originally started. Instead of liberating him from errors and delusions, mysticism thus practised may only cause him to sink deeper and firmer into them. For he will convert what formerly he held on mere faith to what he now holds as assured mystical realization. In the course of an extensive experience, we have found that meditation, unchecked by reason and unbalanced by activity, has not infrequently produced menomaniacs. A 'pure' experience is rare and belongs to a highly advanced stage. Only where there has been the proper preparation, self-purification and mental discipline can a genuinely pure experience arise.

If these twisted truths and disguised emotions are such common fruit of mystical orchards, may it not be because they are inescapable corollaries of mystical attitudes? With a higher criterion, could they even come into existence?

(25) AL GHAZZALI: "The end of Sufism is total absorption in God. This is at least the relative and to that part of their doctrine to which I am free to reveal and describe. But in reality it is the beginning of the Sufi life, for those intuitions and other things which precede it are, so to speack, but the porch by which they enter ... in this state some have imagined themselves to be amalgamated with God, others to be identical with him, others again to be associated with him: but all this is sin." Schmolders "Les Ecoles Philosophiques chez les Arabes." page 61 (memo to P.B. see A. Schmolder's book for development of this theme; it contains the best account of All Ghazzali. Published in Paris 1842.) "Essai sur

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(16) I write out of no other authority than my own mys-
~~tixxx~~ metaphysical reflections, my own mystical experiences
my own studies and observations of other men's spiritual
quests-- ancient, medieval and modern through out the
world. Much of what I have described, here or elsewhere, has
been what I have myself experienced. If nothing else hinted
it, surely, the precision of my statements, the vividness
of my phrases and the reality of my descriptions hint at
first hand experience? If I did not know from personal
~~experience~~ KNOWLEDGE the course which this quest usually takes,
if I had not endured its crushing darknesses and sac-
rificial anguish, its distresses and tantalising osci-
lation, as much as its dazzling illuminations and unfor-
gettable ecstasyes, its behedictory graces and
healing serenity, surely I could not have written
about it as I did? perplexing
~~wrote it as I did?~~

KNOWLEDGE

(17) All the ten volumes that I have previously written belong to the formative stage. Only now, after thrity years unceasing travail and fearless exploration have I attained a satisfying fullness about my comprehension of this abstruse subject, a clear perspective of all its tangled ramifications and joyous new revelation from a higher source hitherto known only obscurely and distantly. All my furtherwritings will bear thesimpress of this change and shbl show by their character how imperfect are my earlier ones. Nevertheless on certain principal matters, what I then wrote has all along remained my settled view and indeed has been thoroughly confirmed by time. Such, for instance, are (1) the soul's real existance, (2) the necessity for and great benefits arising from meditation (3) the supreme value of the spiritual quest (4) the view that loyalty to mysticism need not entail disloyalty to reason.

(18) The essence of this teaching is to be found only in that unlimited sphere where impersonality and universality reign. No better name than philosophy could be found for it, because no other is so impersonal and so universal.

Although Brunton has written so many pages about it, he does not want it called by his name and turned into a cult. If Bruntonism should arise, he himself would be the first anti-Bruntonist! He is not at all interested in the triumph or fame of P.B. But he is deeply interested in the triumph and spread of that attitude which will best advance mankind's spiritual life. He does not ask for personal acceptance from one section nor personal honour from another. The world's opinion is rarely God's opinion. But he does ask for acceptance and honour to be bestowed upon what istrue and helpful in his ideas. He does not want men to follow him but to folow the quest of truth. He does not callthem to a declared creed but to a suggested way of approach, to the integral philosophical way which secures results no narrow sect could secure. Let people use the signposts he has erected, by all means, butlet them not ignore the many other valuable ones which have also been erected for their benefit from the earliest times until today.

(21) Sri Ramana Maharishi is unquestionably a great saint and an adept in yoga. But this must not lead me or others to confuse the issue. The claims of truth press irresistably on me and I will continue to follow the elusive Goddess even though she were to lead me into a deserted wilderness where I must walk utterly alone. Time has opened my eyes to the fact that the states of mystical ecstacy, however delightful to experience, were not necessarily tokens of truth.

(22) Now comes the crux of the whole matter. So far as I can follow the teachings of the ancient sages, the path which stretches Before mankind appears to have four gates set at intervals along its course. The first is open to the great majority of mankind and might be named "religion, theology, and scholasticism". The second is open to a much smaller number of persons and could conveniently be named Mysticism The third which is rarely opened (for it is heavy and hard to move) is "the philosophy of truth", whilst the final gate has been entered only by the super-men of our species; it may be titled "Realization". Few readers would care to wander with me into the wilderness whither it leads. I refuse to tarry in the limited phases of development and have gone forward in further quest of the sublime verity which is presented to us as life's goal by the sages. I value tolerance. Let others believe or follow what suits or pleases them most; I trust they will alow me the same freedom to continue my own quest.

(23)Yoga is ABC of Indian Wisdom: I am trying to unearth the XYZ. Do my critics want me to stay in the ABC stage for ever or to continue my researches? And if further knowledge has caused me to revise my former estimates, then they ought to be happy at the unveiling of this knowledge. Yoga is one of the most valuable practices in the world, but it is only a stage on the way to truth, not, as I formerly thought the direct path to truth.

(24) The teaching which is particularly expressed in my books is not so far as I know, imparted by any individual who is accessible to the general public, nor is there any institution to develop the capacitie of learners along these lines. This situation exists

(24)Cont.) because the teaching traverses its own unique field. None other approaches life from quite the same standpoint.

(25) Not one but several minds will be needed to labour at the metaphysical foundation of the twentieth century structure of philosophy. I can calim the merit only of being among the earliest of these pioneers. There are others yet to appear who will unquestionably do better and more valuable work.

(26) All men who win through to the world of their higher self, enter the same world. If their reports differ, as they do, that is not because the experiences differ but because the men themselves differ. Nevertheless a comparative examination of all available reports will show that there is still a golden thread of similarity running through them, a highest common factor of perception.

(27) Henceforth the background of this teaching will be, nay must, a universal one. It shall resist those who would label it Eastern because they will not be able to deny its Western contents, form and spirit. It shall resist those who would label it Western, because they too shall not be able to deny its Eastern roots and contents.

(28)The realism of the terrible war conditions can not therefore be without their effect upon the character of the present writings. At least they have moved us to bring down to earth the loftiest flights of thought, they have compelled us to insist upon all reflection having a practical bearing upon life and they have made us recognizedthe duty of improving the physical surroundings of men no less than the more important duty of improving their minds.

(29) My books represent the stages through which all seekers after the Indian esoteric wisdom willhhave to pass; they cannot leap up to top; therefore those books will always remain valuable.

(30) I have so minutely described the technique and practice of yoga that there is nothing more for me to write on that point consequently no further books on the subject will again issue from my pen.

(31) I practice yoga every day and regard it as a fundamental part of my daily life.

(32) Reading and reflection have helped to endorse what experience has taught. Personal contacts with mystics of every kind and status have still further confirmed it. The knowledge gained at the initiation through invitation into a secret order instructed by perfected adepts who dwell on a superior plane, finally clinched it.

(33) It is precisely because we are entering an epoch when the common people are at last coming into their own and when the world's conscience about its duty toward the under-privelege has been tardily aroused, that I feel I am obeying a divine command when I write of sacred things in direct manner, of metaphysical themes in a plain manner and of mystical experiences in a familiar manner. Spiritual snobs may call my treatment of these subjects, cheap, and my work, journalese, but its result,--faintly indicated by the long record of help gratefully acknowledge--is their best answer.

(34) The reflections which I gave out to the world were imperfect but they were nevertheless important. They have already changed the whole outlook of some readers and have widened the thinking of many more.

(35)If I descended from the summits of philosophical truths to accomodate those people I ought not to be blamed, condemned and sneered at for having apparentl repudiated what I had previously taught.

(36) Nevertheless judging by my experience with the public it is evident that so long as one writes what will please people he is feted, but as soon as he ventures to criticize their fallacies, he is execrate

(37) I over-stressed certain points and thus disturbed the balance of the whole teaching. That is, I emphasized the intellectual and metaphysical aspects of this philosophy at the expense of the devotional and mystical aspects. That this was done was partly because I had earlier emphasized the last two at the expense of the first two. did not excuse the fault. A harmonious co-ordination is still lacking. Henceforth I shall seek to provide it.

(38) When I ventured into it, I found a partially unexplored jungle. When I left there was a trodden path through this jungle.

(39) It is a fault in most of my writings that I did not mention at all, or mentioned too briefly and lightly, certain aspects of the quest so that wrong ideas about my views on these matters now prevail. I did not touch on these aspects or did not touch on them sufficiently, partly because I thought my task was to deal as a specialist primarily with meditation alone, and partly because so many others workers had dealt with them so often. It is now needful to change the emphasis over to these neglected hints. They include moral reeducation; character building; prayer communion and worship in their most inward, least outward and quite undenominational religious sense; mortification of flesh and feeling as a temporary but indispensable discipline and the use of creative imagination in contemplative exercises as a help to spiritual achievement.

(40) Philosophy itself is the unchanging verity of life but my understanding and interpretation of it, like that of most students, are neither infallible nor final. Hence my blunders. Hence the shortcomings and imperfections of my books. If I were anything more than mere student, if I were a master, these errors and defects would not have been able to insinuate themselves into my writing. But unfortunatel I am not. Would it not have been better then to have remained silent, some will ask? I thought so myself for many years and although a whole series of occult and spiritual experiences happened during my adolescence, I waited for a decade and a half before venturing to write my first book of a mystical character. Even then, I broke this silence at a bidding which was not my own and which I accepted as higher than my own. Even now, the poignant perception of all their faults and mistakes, I feel that my books contain much that was worth recording and was indeed too important not to record. It was enough to redeem them. Nevertheless those faults and mistakes are there, so I thought it better to fall silent again for a while and see whether I could not do better next time.

(41) I came to look on my work as that of a pathfinder and a path breaker.

(42) In these pages we propose therefore not only to present a philosophical view of some of the causes and consequences of the war but also to think out the principles governing some pressing practical world-problems to their ultimate terms, even at the risk of offending others. There will be no room for superficialities here and we do not think those readers who have both personally and intelligently experienced the ghastly horrors of the past few years will care for them either.

(43) My earlier researches in yoga, were a prelude to my maturer researches in philosophy. Had they done nothing more than to direct attention to a neglected line of enquiry, they would have justified themselves but in forming a stepping-stone to the immensely important philosophical discoveries of the ancient Asiatic sages they have more than justified themselves.

(44)Those who look in these pages for an exact presentation of the Oriental doctrines look in vain. Scholars purists and pundits had better beware of these pages. We do not write for them. For the teachings which we have drawn from the East have been used as a base upon which to build: but the responsibility for the superstructure rests solely with us for it is a building intended for the Modern West. Nevertheless those who decry our writings cannot deny that they have contributed much towards the creation of a new interest in Oriental literature. They would do well also to place some of their censure upon destiny, which all alon has used me as an agent at first unwitting but later clearly conscious.

(45) The realism of the terrible war conditions can not therefore be without their effect upon the character of the present writings. At least they have moved us to bring down to earth the loftiest flights of thought, they have compelled us to insist upon all reflection having a practical bearing upon life and they have made us recognize the duty of improving the physical surroundings of men no less than the more important duty of improving their minds.

(46) Because I wanted my most unmetaphysical readers to be able to get the full meaning of these metaphysical ideas, I deliberately avoided teahnical language.

(47) Where he was satisfied with the exalted peace he had attained, and permitted neither world nor man to intrude upon it, I became convinced that such an attitude could only be a kind of enlightened selfishness, although he had every right to adopt it if it pleased him.

(48) Problems began to suggest themselves. I could of course have imitated mystics and dismissed them as unnecessary agitations of the mind, but I had entered into the practice of yoga in the hope and belief that would lead to the discovery of Truth about all life and not merely that little part which individually represented.

(49) I now want to help such keener spirits to move forward in the path and find a fuller life, that of truly universal being, that of the Overself as the ALL, and not merely as the sacred spirit in man.

(50) So long as we are satisfied with inner peace and seek nothing more those views will well suffice. It may be that may will be so satisfied for all are not equally capable of grasping the extraordinary subtle conceptions which are here unfolded.

(51) The reader will findthat a strenuous labour of concentration is demanded of him, that truth must be earned with difficulty, that this mind must be steadily sharpened until it reaches the proper degree of insight.

(52) I can claim, however, that I have achieved an enormous simplification of the esoteric philosophy and put the most movements toward truth in the plainest possible terms.

(53) In the past I tried to present a method, a technique and an ideal that seemed suited to the generality of men. That is to say, the earlier books were intended for such of the masses as were unable to find enlightenment elsewhere. That work has come to a natural close. (I tried to build a case for yoga which would be worthy of consideration by thoughtful men.)

(54) I condeded the truth of mysticism in order to lead the reader to give up his self-identification with the material body. I advocated the practice of yoga in order to discipline his mind into utter calmness, and thus prepare it for the study of higher truths later on.

(55)Here are offered some ideas got from philosophy that may help to unveil a few of the obscure forces which created the awful tensions of the years previous to the war, which largely influenced the tragic course it ran and led to inevitable and widespread disaster simply because they were not clearly recognized and properly understood. It must be mentioned, however, that we make no arrogant claim to succeed where others have failed nor do we offer an explanation which is fully adequate to the problem. Our contribution consists only of a few ideas which have been useful to our own understanding of the complex nightmare episodes we have lived through/ perhaps they might be useful to others.

(56) It is not easy to write such bitter words and we write them only because we must, because the pen has become our sacred offering on the altar of the unknown God. We are now ashamed to offer less than what we consider to be completely true. We can no longer conform merely to conventional authority, public opinion, bad custom or wrong thought. We can no longer submit to enslavement by the oppressions of environment when writing on a matter whose mis mis-comprehension has brought ruin, disaster, misery and even death to millions of people.

(57) We have developed our previously held ideas and extended the results of our earlier researches. This is unfortunately led to unexpected modifications, to shifts of emphasis and to revisions of values. These changes have led to a much broader outlook. People seem horrified when a man changes his views, But if it is sincerely done, it is praiseworthy. That is what he is here on earth for, to change his views. They cannot be confined permanently in experience proof and idea-tight compartments. With widening experience he should find his views widening too. If he does not then he is missing one of the purposes of incarnation. He is here to learn and he can not learn without modifying an old view. Each incarnation is a field of experience which he must plough, sow and reap not so much for immediate gains as for ultimate ones, not so much for material gains as for moral and mental ones.

(58) When I saw that yoga was being taken by most people as a sensation seeking cult I felt that they were going too far. And when I saw that a crowd of exploiters both Western and Eastern had begun to take advantage of the interest aroused by my works I felt that it was time to call a halt.

(59) There is a vast difference between growth based on the ripening of intellect and change based on the impulse of emotion. Those who do not perceive this difference accuse me of glaring personal inconsistency; those who do, know that is inevitable ideological development.

(60) Candour was the one thing which was not wanted. Honesty was a crime and to be punished accordingly. Therefore the duel functioning of these two qualitie in my public announcements that I had found feet of clay amongst the swamis and Sadhus infuriated my critics.

(61) In my earlier works I laid stress on the possibilities of yoga; perhaps I never overstated its case;now I must shift the emphasis to philosophy.

(62)My faith in the value and utility of yoga stands unshaken. But I would be untrue to the quest I have undertaken if I did not make a fair appraisal of its disadvantages as well as advantages. And if I remained blind to the defects which yogis themselves frequently show. I am still an advocate of yoga as much as I ever was but I am not an advocate of the unbalanced practice of yoga nor of the extravagant valuation of yoga.

(63)One method of teaching which the ancient rishees adopted was to lead the seeker gradually by of well defined separate stages of enquiry. Thus the reality might first be taken to exist in Matter itself when the disciple began to have doubts andask questions later on, as he found this explanation insufficient, he was told that a high reality existed and it was Life-principle. In the course of time the limitations of this teaching were discovered by the student and the definition of Nonduality was made clear to him. This is precisely the method which I have adopted in my books, too.

64) Have I not searched far and suffered much to prepare an easier path for you all, to cut through thick jungles a track which others could follow with less pain and less labor. Have I not gleaned sufficient knowledge at great cost to be worthy of a hearing? Have I not attained sufficient proficiency in yoga and philosophy to be worthy at least of a claim on truthseekers' attention. Have I not toiled and over-toiled in the effort to share both the modicum of knowledge and the measure of proficiency with others to be worthy at least of their interest?

(65) It demanded no less than hundreds of interviews with different teachers and hermits, thousands of miles of travel to reach them and at least a hundred thousand pages of the most abstruse reading in the world, before I could bring my course of personal study in the hidden philosophy to a final close. Today I have not got the time to take others through such a long and arduous course and they have probably not got the patience to endure it.

(66) I collected a number of extraordinary events and and described a few almost fabulous personalitie My work as a memorialist of those Eastern men is finished: I have put away the pen so far as the yogies and mystics are concerned.

(67) If he should ever see these pages, as I hope he will, may he take them as a tribute from the Western student to whom he opened darkly curtained doors.

(68) Such is the blind prejudice of man that those not wanting who once praised me and eagerly followed my writings, now question my competence to understand yoga and to expound mysticism.

(69) The purpose of these pages is not to attack but to explain, to appeal and to suggest. Their criticism is constructive and untouched by malice. It comes from a well-wisher and not from an opponent of religion: therefore it ought not to be resented.

(70) Because I wrote on Yoga with such easy confidence, many Hindu critics wrote me down as a superficial dillettante.

(64) Have I not searched far and suffered much to prepare an easier path for you all, to cut through thick jungles a track which others could follow with less pain and less labor. Have I not gleaned sufficient knowledge at great cost to be worthy of a hearing? Have I not attained sufficient proficiency in Yoga and philosophy to be worthy at least of a claim on truthseekers' attention. Have I not toiled and over-toiled in the effort to create both the modicum of knowledge and the measure of proficiency with others to be worthy at least of their interest?

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(69) The purpose of these pages is not to attack but to explain, to appeal and to suggest. Thethr criticism is constructive and untouched by malice. It comes from a well-wisher and not from an opponent of religion: therefore it ought not to be resented.

(70) Because I wrote on Yoga with such easy confidence, many Hindu critics wrote me down as a superficial dilletante.

(71) I discovered in the end that the yogi is afraid of action and consequently indifferent to the troubles of the world and unconcerned about mankind's well being; that his society and presence does not radically change human character for the better, as is claimed, but merely lulls its worst qualities into semi-quiescence to spring up again, however, at the first release from his immediate influence. I perceived how I had over-idealized mystics in the past and wrongly thought them to be sages, how I had mistaken their attainment of yogic peace for the true self-realization, and how inevitable was their pre-occupation with themselves when the knowledge of universal truth alone could give the wider interest in the welfare of others.

(72) I wrote an article which was published in "The Indian World" of Bombay under the title of "An Estimate of Yoga" in which I castigated the defects of the holy men and placed the merits and demerits of yoga in justapostion. The editor, the late S.C. Warty, homself a cultured and respected Indian, wrote me privately that "you are correct in your observations. Your criticism is bound to serve as a corrective.

(73)The strength of such a group must lie in its quality and not in its numbers. It must be the result not of propaganda activities but of the spontaneous association of like-thinking people.

(74)I am a messenger, not a master; an awakener, not a teacher; my external work ends with the deliverance of this message thru writing and the arousal of those minds who can respond sympathetically to it.

(75)My task is only to inaugurate such a movement of thought; other persons must lead it.

(76)My chapters were not dogmatic. I tried to write so as to lead the readers, by a chain of questions or analysis or reasoning to the truth.

(77) I have long laid down a fixed rule not to identify myself definitely with any particular cult group or organization. Consequently, I have no need or desire to enlist converts. I have not sought to draw my readers into a new sect, or indeed into a external movement of any kind, but only to their private search within their hearts for their own sou . The promotion of a new sect is very far from my aim. I personally shall do absolutely nothin in this line.

(78) Somewhere in one of his works, Goethe begins by saying that he wishes to spare the young, those circuitous paths whereon he had once lost himself. I have tried to do for other seekers what I once wanted to have done for myself--to provide them with a clear precise account of how to carry on this mystical quest and what to expect in the phases of mystical experience.

(79) It is not enough to be a good mystic but remain a bad thinker.

(80) All the learning was not on one side. From the responses which came to my writings; the narratives, the spiritual autobiographies, the praise and criticism, I gained a larger view of the subject, confirmations of truth and corrections of error.

(81) It is the thinking mystic who can best explain mysticism to others and even to himself. And it is the active mystic who can best demonstrate its worth.

(82)I am only a generator of ideas, not a disseminato of them. My work isto inspire and direct others in private, that they might serve humanity spiritually in public.

(83) It takes all my time and brains to teach myself, my My pupil is an intractable and forgetful fellow.

How then could I be in a position to teach others? Hence I have not given any encouragement to those who wanted to become disciples but have told them time and again to find their own individual road to attainment, to become the disciple only of their own higher self. I have asked them to look upon me as a fellow-student who is striving to perfect his knowledge rather than as a teacher who is seeking to impart it.

(84) All I wish to do is to contribute towards the movement of mystical ideas in our time and to assist the generation of mystical life in a few individuals. I am dubious, if not suspicious, of external organizations. Because I would shrink from starting one, I could not become the leader of a new group. Hence it is not my personality but only my ideas which I place before others. I shall always retain and maintain my independent status. I am only a messenger, not a teacher nor a leader.

(85) My task is to utter a message, to state a truth, to hold up an ideal and to cry in a wilderness. It is not to propagate or organize.

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(85) My task is to utter a message, to state a truth, to hold up an ideal and to cry in a wilderness. It is not to propagate or organise.

(86) I put my ideas out into the world through these books, through many letters and through several interviews. I tried to express them in a clear and direct way. People may now do what they individually independently and autonomously please with them. I do not desire or intend to organise collect or come into personal contact with any following.

(87) Although I have had a large correspondence from all parts of the world and given numerous interviews during my travels, I would never attempt to form a sect or a society for, with perhaps the single exception of the Quakers, the history of religious organizations and mystical communities is quite unedifying.

(88) Most of those to whom our writings have appealed are attached to no external group and prefer to remain isolated students. We approve of their attitude. To form a new society is to form a new futility.

(89)But I have not planted in vain. My teachings have already borne a little fruit. Although I have refused to set myself up formally on the teacher's dais, nevertheless teaching has somehow been going on.

Through books, letters, interviews and even meditations, men and women have been guided, counselled, instructed, perhaps inspired, upon this age-old quest of the Overself.

(90) Again and again, in several prefaces of my books, I have denied claiming the function of a teacher, much less the ambition of a cult-founder. "Here are some ideas which have helped me," I say in effect. "Perhaps they can help you." But if I seek no disciples and no followers, I do seek to serve mankind.

(91) I cannot undertake the work of organized and systematic personal instruction but must, owing to the force of major circumstances, leave my books to make their own way, find their own students and serve by stimulating interest and thought.

(92) That which links them together is a deep feeling of loyalty to a worthwhile cause. Nothing external is needed, no outer ties exist.

(93) I look around and see only a rare few of my compeers drawing their life's breath from the diviner heights.

(94) I am a merchant of words, it is true, but they are words which leap hot from my heart. I have not cut down the expression of my views to accord with conventional ideas.

(95) There are books which break chains, and books which bind them on tighter. May this one help someone to find a greater Freedom for himself.

(96) Youth to me was a perpetual quest, but I find the maturing ones of today incurious of any higher adventures than are afforded by cocktail bars and tennis fields. I remember how I was attracted to the literary portrayals of certain characters whom I felt must exist in real life, and whom I longed to meet. Was Zanoni a mere creature of the quill of Buliver Lytton? Did not his prototype exist somewhere in unrecorded history, if not in the authors own experience?

(97) Such are the thoughts which come shyly out of the winding convolutions of my brain. I have no intention of pouring out my mind on paper: rather do I desire to set down a few hints only, and to reserve all else.

(98)Up to the last few years I have philosophised but little on paper, preferring to write my thoughts with the pen of action.

(99) Philosophy does not find many friends in this era of nightclubs and jazz-bands.

(100) I am sometimes contradictory precisely because I am sometimes candid. I am not at all afraid if today's truth negates the maxim of yesterday. My purpose is not to present a case on behalf of any theory; it is rather to present a series of moods. If they hang together, alright; if not, they shall yet be published. I have never concerned myself to offer a thesis in the form of irrefutable syllogisms;there are plenty of clever men who can do that. I can but offer my erratic moods; dp not expect more from an obscure scribbler like myself.

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(101) Perhaps these unorthodox pages will shock those who prefer their philosophy unreadable. I am sorry. The cobbler must stick to his last, and I to my native outlook.
(102) The West has brought a genius for thoroughness to the service of knowledge.
(103) It would not be prudent for me to plunge deeply and rashly into such a highly specialised subject.
(104) I believe in a constructing my philosophy of life out of my own experience, not out of some one else's theories.
(105) These truths must inevitably filter through from spirit into man's mind.
(106) Even though he has embarked on the profoundest of all studies, it is necessary to retain a sense of humour.
(107) The ancients treat with great respect what the modern treat with derisive laughter.
(108) They will deliver weighty judgements after the most casual examination of the subject.
(109) Metaphysical subleties cannot change a man's life. Dull sermons will do it less. We do not find a fresh basis of life in these methods. What then is the way?
(110) I have here given an account of a way of expressing spirituality in life which is fit for our time; however ancient be this way I have described it differently because I speak a language and have to encounter envireonments which the ancients never spoke or encountered.
(111) Those alone who have descended from the sublime state of divine withdrawness to be confronted by our world of intolerance and hatred and greed and jarring strife can appreciate the difficulty of this task, can perceive how hard it is to express the ineffable.
(112) We naturally and normally shrink from entering into the study of spiritual mysteries, so materialized have we become.
(113) Truth is Ignorance to those who do not know it
(114) Although I find my deepest interest in attempting to explore the dark mysteries of man, although this world is seemingly full of worry and woe, I still try to remember that there is another world, not so far off as most imagine where ineffable bliss holds its inhabitants as permanent

CAPTIVES ↑

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(115) The mill of contemporary classification grinds us between the folly of mere materialism and the fanaticism of doctrinaire religion.
(116) We do not expect the masses to feed on the caviare of philosophy.
(117) If this were merely an idealistic message it would hardly be worth its ink. In the result such a thing would be a fine but futile effort. But because it is based on the firmest of facts, because it is truly scientific, we have taken the trouble of writing it down.
(118) Mental indolence and moral elthargy are hardly likely to waft us into the high haven of spiritual peace. We must learn to think fearlessly and courageously about every problem that faces us; we must try to elevate our hearts above the level of the moral lepers and spiritual cripples of our time.
(119) At the least we expect ours to be listed among the multifarious watery 'Spiritual' messages which are addressed to and ignored by the busy world.
(120) Knowing these things we yet have not hesitated to set down the following pages. For the changes which throb through history during the present perioed are unexampled and unique. The world is passing through what many regard as its final crisis and not a few as its fatal one; but most people seem to be blind to the significance of the struglles which mankind is enduring. So overpowering are the darker elements in life today that the very memory of spiritual ideals would appear to be in danger of being lost to the world. This is a hint which has fallen unwittingly from my pen, but it will be enough for the thoughtful.
So we would say in advance to those myopic scribblers who fill their fountpens with turgid ink, who will sneer and cast contumely at this message; "You shall live to see the falsity of your criticisms and the emptiness of your worldly wisdom, if you will live as long as the present scribe."

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(121) They write as though mysticism had become the nernacular of the land, and as though intuition had tinctured the talk of the day.
(122) The proof of these asserttions is written in the faces of most men we meet and can be read in their eyes.
(123) Mystics do not usually possess the hands of Midas and therefore we do not look forward to much monetary return for the time and labour put into this work.
(124) I have embodied in these pages the matured wisdom and dearly-bought experience of many many lifetimes.
(125) We have passed out of the centuries of duperstitious belief in fossilised creeds only to pass into the centuries of superstitious belief in credalised fossils--such as the materialistic conception of Man; the crude notion that might can ultimately conquer right; the ignorant acceptance of the inferiority of all Oriental knowledge.
(126) The spiritually-paralysed modern mind often skims the surface of things with great brilliance but the poor thing is completely unable to penetrate them.
(127) When the guiding stars which helped us in the past begin to fade out of our firmament, we are perforce driven to look about for new lights.
(128) The few who cherish these spiritual impulses will understand why we must await patiently the cyclic moment for such a message just as they will understand that it is something more than a mere fable for old women.
(129) The subject is hardly popular and scarcely pleasant enough to air one's private thoughts about. I would rather hang up my ink horn or put my pen to another subject, and so keep my thoughts to myself. But I belong to the restless band of scribblers; ink flows in our veins and must be spilt.
(130) If we point to the spiritual sphinx of our time we at least attempt to answer its riddle.

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(131) We have blindly failed to understand life. Our generation seems immature and juvenile. It lacks spiritual poise and a ripe sense of proportion.

(132) If some report that I have written a helpful message without preaching a ponderous sermon, that would be nice to hear but it would represent my primary aim. As my slow pen plods over the white sheets-unconscious symbol of my ruminative mind--I am aware of but one driving impulse. And that is simply the desire to play with thoughts as they arise, and to print such of them as seems pleasant to me.

(133) Shall we reveal our spiritual thoughts to a sensual world, or shall we slip a few robes of metaphor upon them, to cover their fragile bodies

(134) It is not to be expected that the busy and boisterous Western World will listen long to this spiritual voice which we would bring into its midst. We shall be content to catch the ears of the few, those elect souls who have fought their way through years of suffering and lives of heart hunger to the silent certainty of God's existence.

(135) "The world is about to see a revolution in thought more extensive and more powerful than that which was witnessed by the Renaissance of Greek Literature" said Schopenhauer, a century ahead of his time.

(136) No idea in this book is so very novel; but if each one is considered without prejudice and without misunderstanding, that will indeed be novel.

(137) Thoughts which seem to come glibly enough to the utterance of this pen, were usually found after long travail and sometimes after many tears

(138) There is something in the old Zoroastrian doctrines after all. Ormuzd and Ahriman are ever at war for the world: Stupidity and Wisdom are ever struggling in battle. Every great truth has to fight its way anew. Enemies are obstinate and entrenched. while the memory of man is weak.

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(139) It is fine to feel physically fit: but we must also be spiritually fit.
(140) Life is a mystery and a riddle, baffling most of the philosophy of man.
(141) Practise your theories before you propound them, is a useful motto which I have not forgotten. The statements made in this book have been tested thoroughly by personal experience. Mere opinion has been unhesitatingly rejected.
(142) The world of readers may cast a complacent eye upon this book but is hardly likely to take its message seriously. Man is a creature of habit and prefers the stupid sisyphean round to which he is accustomed rather than to any other saner way.
(143) When I suggest a simpler mode of living I am not preaching neo-stoic gospel. I believe that man was born to be happy and that he need not disdain the things of this earth in order to attain some supra-mundane bliss. I refuse to make my philosophy a torture for myself and a nuisance to others. These thoughts co-incide with my instinctive tastes and I am well content if the rest of mankind refuses them hospitality. What I do suggest is that we call the bluff of that bully, Mammon, and stop to enquire whether we really need all the things we desire, and whether all our consequent slavery is worth while.
(144) We preach no particular creed. We can come before the world with no system of teaching, but only with a few indications of the grand truths which any ardent seeker may discover for himself from himself.
(145) I cannot commend these studies too highly to those who feel drawn by Eastern wisdom, nor compliment the students too warmly for their exceptional interest in matters about which little is really known in the West and less understood. We must try to take a sane balanced view between the materialists, on the one hand, and the idealists on the other. There are few who have much sympathy with Oriental methods of psychological investigation, and fewer still who have done more than discreetly hint at their own indebtedness to them.

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(146) Few men have thought deeply upon these themes, yet all men are ready to offer you their opinions.

(147) If we have sought for truth in directions which have yielded negative results, it is time to take a new direction.

(148) Meanwhile I amused myself with dipping my cup into differing streams. Now it was Hegel on the meaning of history; and then it was Bacon on the virtues of scientific method. Today I took Sidney Webb's socialistic investigations into my stride, while tomorrow I listened to the simple wisdom of Jacob Boehme. Anon the paradoxes of Oscar Wilde brought champagne to my beaker; then the remote thoughts of James Hinton engaged my attention. And so I moved on, visiting such other varying rivers of thought as the scientific Huxley, the irritable Schopenhauer, the imperturbable Emerson, the deep Upanishads, the Persian poets, the inspiring Bhagavad Gita, the delightful Shelley and the unforgettable novel Zanoni by Lord Lytton.

(149) A book like this must necessarily savour somewhat of egoism iin the writer, and that cannot be helped. The truth is that we all are egoists, only some are unpleasantly so while others retain a refined feeling of consideratness.

(150) I write for the man of average intelligence and average power.

(151) Organizations really exist to help beginners. The advanced student cuts loose from the herd and makes his own path, or finds his personal teacher. And because my message is chiefly for the few who are advanced enough to appreciate it, I do not care to handicap myself with the formation of any organization.

(152) In these circumstances, then the offering which he makes herein of ancient ideas welded into a practical ethic for modern use, bearing healing, redeeming and illuminating forces, should surely find ready acceptance in a few quarters, at least.

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(152) In these circumstances, then the offering which be makes herein of ancient ideas welded into a practical cable for modern use, bearing healing, redeeming and illuminating forces, should surely find ready acceptance in a few quarters, at least.

(153) As a man walks through life keeping a secret loyalty to his inner spiritual self, he is likely to make a few friends among those who are keen-sighted enough to perceive this loyalty, and a few enemies among others who misconstrue his actions and misunderstand his motives. And because he firmly believes in complete payment for all deeds by the Higher Powers set over mankind, he will remain indifferent without resentment and without hatred, to the latter, while silently returning a benign love to his friends.

(154) He was the kind of man who would have had Jesus sent away to a mad-house and Chatterton put into the stocks. He not only had no use for poetry or for spirituality, but regarded both as being grave menaces to a healthy state.

(155) The Latin poet Horace talks quaintly of travel as changing our sky. But the experienced wanderer who Destiny has taken to distant lands knows well enough that he is beholding the same sky, whether it canopies in waving palm trees or sturdy oaks. Yet we purpose here to show how a man may really change his sky, though it be by a somewhat new sort of travel. Hitherto he has been going outwards to this or that place; we propose that he shall now travel inwards and find that centre whence all places radiate. Then indeed will he see strange sights for the old sun and moon will faill from their places, and he will behold a new heaven.

(156) "Silence is golden" is a common proverb with most nations but has been a common practice with TRUE mystics only. There was and is a necessity of reserving as well as of publishing many things. The great mystics have often lived in secrecy and solitude because of the defamatio n that greeted them whenever they ventured out of their hermitages. But I hope in this more spacious and more tolerant century their thoughts can find safer harbourage when expressed to the wrold than they did in former times. The urgent needs of this sorrow-stricken age call for a bolder dispensing of the sweet waters of true life today. Ridicule will come but it must be

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risked; I for one, thought but the humblest of their pupils, intend to annihilate the future malice of detractors by present scorn.

(157) To say that these ancient doctrines cannot be true merely because they are so ancient, is to revert to imbecility. If Truth is to be measured by time and a doctrine tested, not by reason, but by the day when it first appeared upon the calendar, then our own boasted teachings of the 20th century will seem

(158) Those who walk from Edgar Wallace straight into these pages, who have never learnt from him that other and more spiritual sleuths exist who devote their days not to tracking down crime, but to searching for God, will find my writing a mere riddle. But if they will have the patience to read farther, they will fall into a half-sleep; and if they will then do me the kindness of bravely continuing, there is no doubt but that a complete coma will supervene. When however they emerge from this mysterious state later, they can take it as as a warning that the bright and breezy adventures of their favorite crook are better suited to such delicate constitutions theirs must obviously be.

(159) Every reformer drives the camel of compulsion before him: which may explain why so many of us get the hump when we see him. But all I ask is that we sit down and try to see straight, to think a thing out impersonally, forgetting for a while the reformer and the evil he wants to reform and the way he would make you do it.

(160) It is thought proper and respectable by many, if not most writers to emasculate your pen before putting it to paper. We are not of such a way of thinking. We posess a heart as well as a brain, whatever those gentlemen may have, and we will not approach the modern horrors of materialistic civilization with kid-gloves.

(161) Time is the tyrant who will impose severer penalties with each day that we delay making our amendment.

(162) We are not terrified by the tribunal of public opinion.

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(163) The prophet has no apparent value in social life; he cannot prevent the woes of which he warns men; and his bitter words fall only on the ears of fools, rarely into the hearts of the race. When Voltaire wrote in 1764: "Everything ispreparing the way for a great revolution. It will undoubtedly take place, though I shall not be so fortunate asto see it...On the very first opportunity the French nation will break out.. Those who are young will behold most extraordinary things," he might as well have wrapped up the script of these words in a small bottle and cast it into the sea. Few listen to the seer, and fewer still want to listen. Mankind cannot then justly complain of its tribulations when they do happen.

(164) Hitherto the mob has crowned its courageous "speedmerchants" with plaudits, but stoned its spiritual prophets with scorn.

(165) The paradoxes of my versatile profession have made me unite in a single personality something of the scholar and the explorer, the saint and the sinner, the reporter and the artist, without in fact, being any one of these. The result has been that those readers who have been attracted by one particular aspect of my work are frequently confused when confronted by other elements for which they are unprepared, and sometimes in which they are uninterested. For instance those who like to let their imagination accompany me upon the occult and psychic adventures which I narrated in "A Search in Secret Egypt" will probably show no great eagerness to pass through the door which is now open before them in these pages. The truth is that that former work appealed to those whom our conventional academic educationalists are likely to dismiss somewhat scornfully as the "under-brained", whilst this new book can only by its very nature appeal to those whom our conventional academic ministers of religion may dismiss as the "over-brained". This cannot be helped. If I have found that the carpet of life is not adorned with a mere medley of colours, but with a definite understandable pattern, it may be that others who are willing to make a similar investigation will discover the same kind of pattern.

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(166) Owing partly to the circumstances under which HTBY was written and printed, the critique of mysticism which appears in the book did not conform quite accurately to the critique which dwells in my mind. Even the Appendix or Supplement which was written shortly after publication in order to bring the two together, was written under the same tremendous pressure of other matters on my time as was the book itself, and only partially succeeds in its purpose. It is necessary therefore to take up here the remaining points on which misunderstanding may and has arisen and to clear them up once for all so that any lingering doubt about my metaphysical and mystical position should vanish.

(167) Re-reading these books after the lapse of several years there is so much that I want to alter in them that they would have to be transformed into new creations to bring them into accord with my present views impressions knowledge and feelings, and as my life is a continuous pressing forward to new discovery I have neither the years nor the forces left to re-occupy myself with the outworn old and the faded past.

(168) This strange thing I found- that my writing not only recorded spiritual experience which had been mine but also creatively contributed to forming new experience.

(169) My views have been considerably modified during the years since the book was published- modified, that is, not in essentials but in incidentals.

(170) The fact remains that my work has earned the right to the most serious criticism in England- that of the London "Times Literary Supplement."

(171) Disraeli, in a speech: "As a man advances in life, he gets what is better than admiration- judgment, to estimate things at their true value." So anyone who finds statements in my latest work which are incompatible with those in my earlier work, is invited to modify the latter. But let him first be sure that such incompatibility exists.

(172) The earlier P.B. saw truth through a glass darkly.

(166) Owing partly to the circumstances under which HTBY was written and printed, the critique of mysticism which appears in the book did not conform quite accurately to the critique which dwells in my mind. Even the Appendix or Supplement which was written shortly after publication in order to bring the two together, was written under the same tremendous pressure of other matters on my time as was the book itself, and only partially succeeds in its purpose. It is necessary therefore to take up here the remaining points on which misunderstanding may and has arisen and to clear them up once for all so that any lingering doubt about my metaphysical and mystical position should vanish.

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(172) The earlier P.S. saw truth through a glass darkly.

(173) The better balanced understanding and clearer vision of which we have become conscious in the past few years, render us dissatisfied with the books produced before these changes occurred within ourself.

(174) My advisers suggested that I should so construct my explanations of the revision of views as to save face and not openly contradict much of what I had previously published. But in my desperate sincerity and, as is now obvious, foolish indignation, unfortunately I did not heed them.

(175) Those books represent a part of the history of my mind and a fraction of the record of my activities, but after all they are only a part. There are things which one does not utter in the street.

(176) They were bad books in several ways but good in other ways. They largely fail to satisfy my present standards and tastes but they still continue to satisfy the needs of many less critical mentalities.

(177) P.B. as a private person does not count. There are hundreds of millions of such persons anyway. What is one man and his quest? P.B.'s personal experiences and views are not of any particular importance or special consequence. What happens to the individual man named P.B. is a matter of no account to anyone except himself. But what happens to the hundreds of thousands of spiritual seekers today who are following the same path that he pioneered, is a serious matter and calls for prolonged consideration. Surely the hundreds of thousands of Western seekers who stand behind him and whom indeed, in one sense, he represents, do count. P. B. as a symbol of the scattered group of Western truth-seekers who, by following his writings so increasingly and so eagerly, virtually follow him also, does count. He personifies their aspirations, their repulsion from materialism and attraction toward mysticism, their interest in Oriental wisdom and their shepherdless state. As a symbol of this Western movement of thought, he is vastly greater than himself. In his mind and person the historic need for a new grasp of the contemporary spiritual problem found a plain-speaking voice.

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(178) My only serious significance as a writer does not lie in the quality of my work, about which I hold no illusions, but in the symbolic relation and representational capacity whereby I, as a Westerner, sought Eastern wisdom and I, as a mid-twentieth century man, sought deliverance from the prevailing materialism.

My own personal quest is unimportant but Western man's quest is not. Something more than my personal life is involved. So far as my own character reflects certain characteristics and shares the trends of my generation, it is not arrogance to say that my personal search is also representative of one group within that generation's search. But so far as my character outsteps it, the search is a creative and pioneering one. The same struggle which enacts itself within my mind repeats itself in dozens of other minds. For it is representative of a development which must necessarily occur in this twentieth century above all other centuries, to those who seek mysticism's true insights rather than its dangerous blindnesses.

I do not care to appeal to historicity and authority but rather to experience and intelligence. So I do not care to associate this teaching with P.B. as a person but rather with the research and seeking of his generation. It would be an error to regard P.B. as merely an individual airing his personal views. For a tremendous and momentous conflict between distinct ideologies is now going on in the world of thought. His attitude is representative of a particular one of these ideologies. The ideas at stake are immensely more significant than the ups and downs of one man's fame.

(179) What the book contains is of unequal value and parts of it are mere journalese intended to attract readers to the more serious portions. It would be a mistake for anyone to attach to any chapter such as the one dealing with Mahmoud Bey an importance which does not really belong to it. In his case I merely reported what happened and gave his own explanation of it, neither defending nor denying this explanation. I strongly disapprove of Mahmoud Bey using my name to advertise himself. Is there any quite tactful step to put a stop to his exploitation of my name and book. I should have written about him in the same way in which I wrote about Meher Baba, as a warning against credulity. He is a clever charlatan.

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(180) I do not wish to clothe men in a new faith but rather to get them to stand as giants and shake off the ropes which keep them imprisoned. I want to get them to depend on a fourth dimensional life where that the old existence has utterly failed them.

Some friends and many critics complained of "The Secret Path," that its structure was a patchwork and that it lacked continuity of development. They were to a certain extent quite right but I endeavoured to forestall them in my preface by stating that my mind habitually worked in that way and in no other and that I had to give my thoughts as I found them, whether in sequence or not. (181) Whatsoever I have done in the way of attempting to explain the inexplicible experiences of the overself has been done against my own will and desire, even as my much more illustrious and ancient namesake sank his own personal prejudices and set out on the dangerous task of converting the Graceco-Roman world to the Christian gospel which he had himself discovered with such drastic unexpectedness. The parallel runs still more closely for just as Paul confessed that he was going forth "as a liar yet telling the truth" so I feel that few will give credence to the plain records of divine experiences nowhere to be seen in the market place and of apparently supernatural phenomena nowhere to be found in the laboratory, which it has been my unsought task to write down. And if this comparison with one who after all was but a tent-maker by vocation be not too presumptuous, I have at least freed myself from the other man's preoccupation with calling men to follow Christ and to join the Christian church, for I call men to follow no other Christ than the quiet Christ-Self rooted deep in their hearts and to join no other church than the unseen one. (182) I knew that if I commiteed truth to paper in such a personal form, as complete autobiography, the world would not believe me, critics would rise up and remark: "This man is a complete egoist who suffers from the intolerable vanity of believing that he has solved what centuries of human history have not solved. His head is swollen, his conceit is inordinate."

(183) There are those who would accuse us of the crime of inconsistency. We plead guilty. Yet though we have much to explain to them, we have little to retract and certainly nothing to repent. The search after truth is not a static thing. It drives the soul first here and then there, assaying and testing all the time, and if we pick up a nugget of genuine gold every now and then in the course of our quest, we may be forgiven for the jubilant whoop that accompanies each discovery.

(184) Once I took it upon myself to interpret Oriental mysticism to the West. Now after long experience and longer thought, I find it necessary to stand aside from all the dead and living sources of knowledge with which I had established contact, if I am not to misinterpret Oriental mysticism. I am compelled to walk in lonely isolation, even though I respect and honour not a few of those sources. What I learnt and assimilated from them stood finally before a bar of my own making. For I thought, felt, walked, worked and lived in terms of a twentieth-century experience which, seek as I might, could not be found in its fulness among them. However satisfactory to others, their outlook was too restricted for me. Either they could not come down to the mental horizons of the people who surrounded me, or else they came down theoretically with their heads and not with their hearts. This does not mean that I question their immediate correctness; it means that I question their ultimate usefulness.

It would be as absurd to deduce that I am now inconsistently rejecting mysticism as it would be absurd to declare that I reject the first three letters of the alphabet, merely because I refuse to limit my writing to the combination of ABC alone. I am trying to say that the whole content of mysticism is not identifiable with what is ordinarily known as such; it exceeds the sphere of the latter to such an extent that I have preferred to return to the ancient custom and call it <u>philosophy</u>.

(185) As one with no axe to grind, as a teacher who paradoxically is not in search of a single follower, I surely can give disinterested advice.

(186) I seek and possess no disciples, yet it would appear from reports that many somehow are being taught.

(185) There are those who would accuse us of the crime of inconsistency. We plead guilty. Yet though we have much to explain to them, we have little to retract and certainly nothing to repent. The search after truth is not a static thing. It drives the soul first here and then there, sampling and testing all the time, and if we pick up a nugget of genuine gold every now and then in the course of our quest, we may be forgiven for the jubilant whoop that accompanies each discovery.

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(187)It is absurd to demand that what a man thought yesterday he shall continue to think tomorrow. Even stones, if given sufficient time, will crumble and alter; how much more ideas also? Those who find a discrepancy between my earlier writings and my later ones should, if they have enough sense, find it to be an evidence not of insincerity but of sincerity, a testimony to my own published declaration that those books represent an evolutionary movement towards truth and that they are the product of life not of its paralysis. For if riper thinking, wider and deeper experience, maturer balance, combine to bring a man to modify his former views, to revise his earlier estimates and to correct his self-confessed mistakes, surely he has done what is laudable and not what is reprehensible? He who persists in an error only because he is ashamed to acknowledge that he can ever be wrong, is to be blamed and not he who prefers to uphold truth rather than uphold his own vanity.

(188)Whoever regards such writing as a professional activity which I have engaged myself in, is the kind of fellow who is unable to look underneath appearances and is consequently the constant victim of illusion. I have testified before and must testify again that I write at the bidding of a higher call than the purely professional one. This is the only kind of writing that interests me and this is why I have often refused and shall continue to refuse much more lucrative literary and journalistic proposals.

(189)Because I try to share the results of my mystical philosophical researches with fellow-students, nobody is entitled to sneer that I set myself up as a pretended little Saviour. I have not yet so lost all sense of humour as to call my acitivity a redemptive one. On the contrary, I must confess to getting a little fun out of it I leave to others the solemn illusion that they can change mankind overnight or even by next Wednesday. I have to do something on this planet, anyway, and writing being about the only activity I seem to be fit for at all I might as well write about the things which interest me and a few like-minded people, as write about the places, the people and the goods which so many publishers, governments and advertising organizations have unsuccesfully tried with fat fees to cajole me into doing.

(190)The more my experience of human life on this planet grows, the more I travel from land to land among different peoples, the more I witness the practical consequences of every kind of materialist, religious or mystical faiths, the more I become convinced of the truth of these tenets.

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(190)The more my experience of human life on this planet grows, the more I travel from land to land among different peoples, the more I witness the practical consequences of every kind of materialist, religious or mystical faiths, the more I become convinced of the truth of these tenets.

(191)We do not seek to shine in the firmament of literature. We do not compete for a place among great writers. It is enough for our pen if it can communicate something of the knowledge we have gleaned, the consciousness we have gained of the possibilities of a transcendental existence for man. If therefore we are accused, as we often are accused by academic metaphysicians, disdainful mystics, superior yogis and highbrow litterateurs, of being nothing better than a journalist, we humbly plead guilty. Only, it should be added in fairness that we have something quite celestial to report. But are our writings less true because they refuse to wear the sedate dress of academic respectability or because they refuse to conform to the stiff obsolete and feeble style which is supposed to be natural for mystics, metaphysicians and philosophers? Are they to be condemned, as some reviewers have condemned them, because their ideas are conceived and expressed with an almost journalistic plainess of appeal to the man in the street? If this is to be the era of the common man, if the war has brought his right to a fuller life to belated recognition, if the higher teachings of mysticism and philosophy are to be placed at last within his grasp, are we not serving him by striving to make the abstruse simple, the abstract understandable and the metaphysical interesting?

(192)We had aroused a few minds to the needs of considering such age-old questions about human and universal existence and if we had initiated a few more into unfamiliar methods of meditation, then these efforts would have justified themselves. But evidence has accumulated that those who have been directly touched number not a mere few but scores of thousands whilst those who have been indirectly touched must number hundreds of thousands.

(193)It is possible for a practised writer to transform obscure ideas into understandable ones.

(194)I do not presume to instruct anyone, but only to share with others some ideas which have been personally helpful and enlightening.

(195)I conceive my work to be the blowing of smouldering coals of aspiration into burning flames of inspiration, expressible and visible in the end as altruistic action.

(196)One day it will be recognised even by the academic world how much pioneer spade-work I have done in this metaphysical field, even as I had already done in the mystic field.

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(196)Although we wrote those books at the bidding of a higher will than the merely personal, unfortunately we carried out that bidding in an imperfect and incomplete manner. In some cases this was because of the tremendously time-pressed circumstances under which they were composed but in others because we ourself were not then competent to do any better. Consequently they appear as adolescent and immature efforts to our present-day sight. What is worse, however, is that their pages preserve what we now know to be traditional superstitions, factual errors and exaggerated estimates, wrongly-placed emphases and disproportionate treatment. It might be said in a sense that their own defects usefully illustrate the general defectiveness of the mystical standpoint, which is of course the one from which they were written. These faults are indeed regrettable from the readers' standpoint besides being a source of personal chagrin from the writer's. Nevertheless they must not be allowed to hide merits. The books are not useless for they still hold more of truth than of error, more of help than of hindrance, more of particular worth-while interest to our own generation than not.

(197)Writing is in my blood. Consequently when duty demanded that I share with my fellows, such little knowledge as I have attained the logic of temperament pointed out a single way alone and I naturally began to set down this knowledge on paper.

(198)If these pages can but recall a few men to the paramount importance of philosophical culture, can sustain in them larger hopes for their own future as for that of mankind, can keep before them a shining vision in the darkness the effort will find justification.

(199)I wish therefore to put before readers the fundamentals of this hidden philosophy in concise form and plain phrasing, and to substitute a brief bird's eye view of the whole matter which though it may leave some stony places of thought difficult to climb over will nevertheless put them in possession of the basic principles and provide them with an Ariadne's thread to guide them through the maze of life and its problems of reflection and of experience. Nay, even if I fail to do this but succeed in kindling within them something of that love of Truth, that passionate quest for the meaning of all life, of all experience and of all this wonderful world, I shall have accomplished enough to justify our coming together in these pages.

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thought and word which exists because of the transcendenta
nature of the subject itself. Nevertheless so far as
human art can make the effort and so far as I have
mastered such art, this chasm has been made, markedly
narrower, it is hoped, than earlier Western writers had
left it.

(201) A related misconception which must now be cleared up, prevails chiefly among Indian readers. It arises out of the statement in the final paragraph of the final page, wherein it is asserted that every tenet of my exposition found its parallel somewhere in the old Sanskrit writings and could therefore be fitly declared Indian in origin. Here again I must remind readers of the aforementioned fact that I have refused to expound these tenets in the archaic fashion with its terse undetailed dogmatic and dry form, but have entirely reshaped them with the help of modern Western thought, adding numerous details lacking in the old texts. This reworking and renovation of the old tenets naturally tends to make them somewhat unrecognizable by Indians accustomed only to the somewhat dreary and highly condensed material in their own texts. To Hindus who criticise "Hidden Teaching Beyond Yoga" as being unauthentic we reply that the last chapter of "Aitareya Upanishad" plainly says everything that is, is Mind. But the point I wish to explain here is that I soon ascertained the undoubted historical fact that several of the most important texts of the hidden teaching has got lost to India since at least seven hundred years ago. This was because they were the work of Buddhist sages and they disappeared in the general stamping-out of everything Buddhist from India, a persecution practised partly by the Brahmin priests fearful for their own selfish power and financial profit and partly by the Muhammedan invaders antipathetic to what they wrongly regarded as atheism. It must here by pointed out what is not realized by most Indians today, that Buddhism and Brahmanism dwelt as sister religions for several hundred years after Buddha appeared, their esoteric doctrines merely complementing each other, and their esoteric teachers friendly to each other. The philosophers of one faith showed no hostility to the philosophers of the other. It was--and ever shall be-- only among the unphilosophical priests and uninitiated mystics and their followers the masses that mutual antagonism later reared its ugly head.

Unfortunately in their craze for eliminating everything that seemed of Buddhist origin these persecutors both Brahman and Mussulman even eliminated many of their own

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Unfortunately in their crime for eliminating everything that seemed of Buddhist origin these persecutors both Brahman and Mussulman even eliminated many of their own

(201 contd) pre-Buddhist texts because they seemed to teach similar "atheistical" doctrines. The present-day consequences of these destructive activities is that it is now so difficult to ascertain wht precisely was the complete hidden teaching (as opposed to the mere fragments which are available) that whoever attempts the task alone and unaided will soon lose himself in a labyrinth of puzzling contradictions and tantalizing obscurities. The only way whereby the numerous tenets into which the general teaching ramifies can be collected in all their completeness, is to enlarge one's research beyond the frontier of India itself. For thousands of Buddhist monks and scholars fled from the bitter persecutions and cruel massacres to the remote mountains of Nepal, Sikkim, Bhutan and the interior of the Himalaya range, taking such of their texts with them as they could carry. In addition to them, there had been earlier propagandist journeys of Indian sages and philosophers to other parts of Asia such as Tibet, China and Cambodia, as well as the vast territory now called Sinkiang, and these had already introduced and translated several important texts.

(202) It is also a historic fact that even where the Sanskrit originals are still inaccessible or wholly lost everywhere in Asia, many are saved for posterity in their existing Tibetan or Chinese translations. The consequence of these discoveries was that I later perceived the fundamental necessity of completing these researches in a wider field, taking these other parts of Asia in my orbit. I therefore pursued by investigations in such countries as Japan, China, Cambodia, Sikkim, Siam and as hinted on page .... of the first volume, was finally fortunate enough to receive personally from the hands of a high lama of the Mongolian Buddhist Order, as well as from an initiate in the Tibetan order the esoteric key which unlocked several of these contradictions which had heretofore puzzled me. The above explanation is essential to make clear to Indian readers that I am no follower of their Advaita Vedanta school alone; I have taken the hidden teaching in all its integral fullness and refused to limit myself to those fragments of it which are alone available in present-day India. All Asia and not merely a part of it is now the repository of this teaching.

(203) I am constantly struck with shame when, on taking up one of my books, I observe the errors which have been set down along with the truths, the faults of emphasis in the wrong place, the imperfect comprehension which my growing mind prematurely passed on as though it were a finished one. And shame is followed by remorse when I remember that little can now be done to amend the matter as those

books have already made their way all over the world.
(204) Let me confess frankly that my books contain a number of errors, some unbalanced emphasis and premature therefore inaccurate conclusions. For they were written at a time when I was very much on the move, both mentally and bodily. Virgil was so ashamed of its imperfections that he hoped his "AENID" would be burned. I too have suffered and continue to suffer still the same excruciating remorse as he. To the certain horror of mypublishers (who own the copyrights) but to the certain satisfaction of my conscience let me say that I would like them all suddenly to, in Shakespeare's phrase "dissolve and leave not a wrack behind." But alas! there is nothing to be done in the matter now, for I can find neither the time nor energy nor interest to go over the same old ground again and rewrite the past as should have been written. The task of translating the subtlest truths and most metaphysical tenets accessible to mankind into understandable contemporary language is such a tremendous one that only a sage could have carried it out without fault and without error. Consequently we warned readers in the prefatory chapter of the second volume to expect mistakes when we warned them that we were only 'a blundering student.' The best that can be done is to resolve on the one hand that all future productions of my pen shall be as faultless in matter, as free from these particular defects, as they can be made, and onthe other, to publish a little journal wherein readers of those older books can have their misconceptions continually pointed out and corrected.
(205) I may have to unsay a few passages here and there and to retract a few statements which seemed factual descriptions at the time but which were really interpretational and perhaps expunge a few credulities; nevertheless these earlier books are, taken generally, sound enough as guides for those who are still passing through the yogic-mystic stage of this quest.
(206) These swamis and asrams do not accord me the tolerance which they are so fond of preaching--to others. I, on the other hand, accord them gladly complete tolerance to teach and preach what they please. They criticize me as a perverter of Hinduism and a degrader of its ideals. They denounce me as a western journalist who has picked up a smattering of yoga for mercenary reasons. Whereas they claim that the monkish state is the highest goal of humanity, I reply that the highest state has nothing whatever to do with monasticism. It is entirely invisible because it is an inner state, whilst monasticism is a matter of yellow robes, buildings

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called monasteries, non-participation in physical human activities like marriage, working for a livelihood etc. I further reply that I make no claim to teach or lead men, to the highest state because I have not attained it myself; I have repeatedly pointed this out in various prefaces to my books. I claim only to tell a few others of ideas which have appealed to me and practices which have helped me. Whether they are the highest I do not know. I am interested only in what is practicable, not in what is beyond the reach of all human beings I have met and know. I am uninterested in what is attainable by theoretical human beings whom I have never met. Therefore I say that if the swamis criticize me, I criticize them back and call them materialists: For they are pre-occupied with such a highly material matter as regulating the material body, whereas I am occupied with a purely mental matter, i.e. with the discovery of truth!

(207) If P.B. made a mistake I shall be unsparing in my criticism of the fellow. He made many mistakes in the past and this may be one of them but he has at least the merit of trying to profit mentally by his mistakes so as not to make them a second time. Let us hope therefore, that the more mistakes he made years ago, the more practical wisdom he is likely to possess now.

(208) MY PILGRIMAGE: But, for one who had never really severed himself from the independent investigation of truth, such an unsatisfactory situation had to come to an end eventually. And it did come to an end with an incident which stars my history.

(209) My researches have been of a many-sided character consequently no narrow result could emerge from them.

(210) It became necessary for me to inquire why living thus led not to the increase of happiness but to the loss of it.

(211) Having had a rich and exceptional experience in the departments of mysticism and yoga, my maturest conclusions are surely more valuable than my immature ones.

(212) My attempt to be realistic involved a break away from of enthusiasts. Those who are unable to stop dreaming w were naturally resentful at my move and suspicious of my motives.

(213) Despite these faults and however much I grieve over them, the books have nevertheless rendered an important service to my generation.

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(215) If my teaching will help others to gain the same truths but without the same suffering that I have undergone, then the effort of formulating them is worth while.

(216) Rather than be the scribe of ephemeral fact let me, O Lord, be the scribe of eternal vision. Let me write down word for word those divine messages which come to me out of the ether.

(217) This book is made dedicate to that Sage of the Orient at whose behest these pages were written: to one incredibly wise and ceaselessly beneficient. And, further, I have wrapped this book in the bright orange-chrome coloured cloth even as you have wrapped your body in cloth of the same colour-the Sanyasi's colour-the mark of one who has renounced the world as you have. And if the dealings of the cards of destiny bid me wear cloth of another hue, command me to mix and mingle with the world and help carry on its work, be assured that somewhere in the deep places of my heart, I have gathered all my desires into a little heap and offered them all unto the Nameless Higher Power.

(218) **Those thoughts could no longer be contained within my own mind. I was forced to express them. No sooner was a meditation ended, an intuition formulated, a vision completed or a communion consummated, then I was driven to reach for my pen and put at least some fragment of it down on paper. I went fishing with a long rod in philosophic waters, with what results my readers may themselves gauge from the catch here presented to them!**

(219) He is indeed glad and grateful that where little men and narrow minds doubted, scorned, criticised or distrusted him, great sages and lofty spiritual personages of the Orient, who read by inner reality rather than by outward appearance, confide and trust in him.

(220) I have somewhere quoted the sage saying (with which I fully agree) that "to be great is to be misunderstood." But sometimes I am amazed at my own achievement in being misunderstood without achieving greatness !

(221) I humbly crave pardon for the deficiencies that mar my work. Each remembrance of the errors in those earlier books makes me suffer.

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MP:HH

(222)Having had too many falls and bumps on the way myself, I cannot consider my role as being anything more than that of a seeker. I have never asked for the role of a master.
(223)Let them find shelter from a hard turbulent world in these pages.
(224)I have found my work in telling men that the Soul is and explaining how they minght find this for themselves. I write out of a sense of duty, not out of the need of a career.
(225)The dedication of my intellect and pen to the spreading of Light was the first act of my literary career. It certainly helped me, by preoccupying my working time with spiritual ideas, and perhaps it helped the world.
(226)I fully andwholeheartedly acknowledge the need of professional background, the worth of professional preparation. Medicine, surgery and law are not for amateurs. But my profession is quite unorthodox, nay it is unique. There is no recognized institution, no public organization which trains a man for it. For its qualifications are created entirely from within oneself, not created from without. Hence my statements of mystical experience personally passed through carry more weight among my followers than any academic recognition through diploma or doctorate could carry.
(227)Why should you go to the East for light? If you believe in a World-Soul, then it should be possible to sit down even in a town like Dublin and look within until you contact that World-S oul and so gain all the spiritual light you seek. But perhaps your destiny compels you to go, for I foresee that you have an exceptional work to perform in threshing the corn of Eastern wisdom for the sake of Western students."---This was the advice tendered me by my beloved friend, the distinguished Irish poet "A.E." It was sound advice, as I found to my cost. Yet the force which drove me to disobey it, was overwhelming. It was, as "A.E." rightly surmised, my personal destiny.
a few weeks before he died.

(228) The writer never really knows how much good or how much harm--his work really does. The reports of its results are very few and far between. But if his aim is to serve, he need not be concerned about the results. He will do his best and find peace in the thought that man and fate will take care of them.
(229) I know well enough what so many critics and friends have told me, that I repeat myself too often. I know also that sometimes I even contradict myself. These are admitted and regreted faults, but they cannot be helped. For they arise partly out of the unsettlement of a wandering life and partly out of the unconventional methods of work which my temperament forces upon me.

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(228) I know well enough what so many critics and friends have told me, that I repeat myself too often. I know also that sometimes I even contradict myself. These are admitted and regretted faults, but they cannot be helped. For they arise partly out of the unsettlement of a wandering life and partly out of the unconventional methods of work which my temperament forces upon me.

(XXX)

(230)He must learn to live what he writes, which is harder than learning to write what he lives.

(231) For months and years I sat in mosquito-ridden rooms and endured countless sharp stings with stolid stoic patience for the sake of studying the Indian wisdom and practising the Indian Yoga. Hands feet and face were mercilessly attacked by numerous legions of these pestilential insects, which were often ably assisted by little brown biting ants. Yet to feel that I was absorbing the one and mastering the other was sufficient reward for my sufferings If my body was spasmodically tortured, my mind was soothed with growing peace.

(232) The world-wide extent of my correspondence and travels, the extraordinary variety of oriental and occidental human contacts which has fallen to my lot, the narratives and information which has fallen from the lips of those who have sought me out for interviews and those whom I too, have sought out for the same purpose. The know ledge which I have gleaned from ancient little-known texts and modern printed books in four continents, experiments made and observations recorded amongst mystics and devotees of the most varied types. From all these sources and immense amount of valuable mystical occut and metaphysical knowledge, there tical and practical, has fallen into my hands. Had I known all this at the beginning of my own quest--now thirty years ago, I would have been saved much trouble, many errors and constant sufferings. However, others will profit by it for I intend to make the best fruit of my own experience available to genuine seekers.

(233) I have writtne many things in my earlier books which I know wish I had never writtne, Time has forced me to revise beliefs, impressions, estimates, and even principles. I was misled by others in some cases and went astray through my own defects in others. Again and again dark moods have come over me solely because of past mistakes. They have often caused me unhappy moments. Nevertheless compensation creeps in now and then despite myself. For as a scientific friend at the University of Cambridge, who seesthe white as well as black in them remids me, the essence of these books is a true one, their general effect a valuable one and their contribution a necessary one in these times. And the late Margaret Wilson, daughter of the celebrated President of the Untied States expressed the belief that, as regards initiation into meditation, I had a real message for the West.Moreover, they are perhaps the most important contents, after all. If I have done nothing more than affirm certain unalterable verities, such as the existance

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of man's divine soul, and shown the way to the discovery thereof, I have done something that has made many people happier and my writing has not been quite pointless. That is the credit which may balance my debits.

(234) Yes, my work is of pathetically unequal value. Some parts of it were written under the authentic guidance of the Overself and will consequently carry oasis-water to desert travellers. But alas! it is also true that other parts of it were written under the baneful illusions of the underself and may consequently bring them what is worse than nothing. The remembrance of this self-failure is one of the crosses I am doomed to carry until I can lay it down with my body in the ever receptive earth. It has brought me enduring humiliation and taught me a caution which makes me shrink from printing anything again. Humbled by the discovery of these errors I did nto take up the pen again for several years. Nevertheless those who derived much help from the truths in whcih the errors were inlaid, pressed and pressed me to do so. I had at last to put aside my reluctance, I had o yeild and consent to write for them. However If I made mistakes then ther is the consolation that most pioneers inevitably make them. If I abandoned previously held positions, then there is the comfort that all search for truth is dynamic, not static. After all, so many years spent in teaching, so many people, such greater truths of life cannot be wasted ones. On the contrary, they are worth while and fruitful.

(235) But all these experiences, disheartening though they were at the time were not without their useful results. For they aroused me to the folly of pursuing a path of servile imitation and awakened me to the necessity of starting on a path of creative independence.

(236) I have framed my views not out of a narrow experience and narrower culture but out of a fairly wide knowledge of both Orient and Occident and both ancient classics and modern thought. Hence the completeness of this system.

(237) It was never my desire to be the founder of a new school. If such a thing should develop after my death, it will be only because fate has shaped circumstances in such a way as to bring it about for her own purposes, not mine. For I have never been conscious of bringing any new truth to the world, although I have tried to find new ways of presenting the old truths.

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(238) Some people get frightened at the mental toughness of those books. I had to wirt in such a tough way in order to appeal to the dominant authority of this particular age in which I happend to be born; the said authority being scier ce, intellect, high-browism etc. which are worshipped as though they were God. The whole subject is really much simpler than it will appear to be from the books and not at all difficult to grasp.

(239) To ignore my mature observations would be as unscientific for my own personal questions it would be unfair to the public to whom I gave my immature conclusions. If they brought me surprise and regret, this was all the more reason why I should not hide the fact from my readers.

(240) They see in my statements the reaction of a disappointed enthusiast but if they do not see more than this, they will be in error.

(241) A man is known by the company he keeps away from! I saw that the Rubicon of my spiritual life had to be resolutely crossed and my boat burned behind me; that the last tight-holding threads of an entire cycle of outer and inner life had to be cut and cut for ever.

(242) I have gathered my materials from the West as well as the East, from modern science as well as ancient metaphysics, from Christian mysticism as well as Hindu occultism. The narrowness which would set up any Indian yoga as being enough by itself, is something which I reject. And there is no cult, orginization or group with which I associate myself or within whose limitations I would ask others to confine themselves. It is

(243) I have to confess that I have made my quota of errors in the past, No doubt many other human beings could make the same confession. But I do not accept such excuses from myself. My grief over the mistakes is very real. For they not only involve myself but also those who have been influenced by me.

(244) It is no the books which belong to my past that I have any esteem for or count important to humanity; it is the books which belong to my future. I feel intensely what Tolstc felt in 1864: "I regard everything that I have published unti to-day as no more than exercises."

(245) In spite of their defects my books have however, made a useful contribution to a development which is urgently needed in modern society. Others will doubtless come after me and do much better and more careful work in this line of thought.

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(246) If my books have been widely read, instead of remaining on the shelves widely unread, the reason must briefly be that they met an unfulfilled need.

(247) It was entirely outside my purpose to encourage dubious cults and dangerous charlatans or to promote a Western emigration to Eastern ashrams. Yet it must regretfully be admitted that such institutions and persons have unfortunately benefitted by my work, because there was nothing to prevent the unbalanced, the credulous and the neurotic reading it.

(248) I am not sorry that I made this research into Eastern mysticism but only that I overdid it. Wisdom required that I use it as a contributory stream but ignorance turned it into the great river itself.

(249) I endeavoured to bring the theoretical principles and inner experiences of mental quiet into a thoroughly scientific form. This could only be possible by approaching it with complete impartial objectivity with an attitude of mind that was sternly critical and yet profoundly sympathetic wherever criticism or sympathy were called for.

(250) I tried to make this exposition of philosophical doctrines easier to read than those expositons which I myself had to read.

(25I) The doubts which had made a wavering and intermittent appearance, now became obstinately fixed in my mind.

(252) Unfortunatley I invested these men with a wisdom which I was to discover years later they did not possess; I assumed they had attained heights which I discovered later they had not climbed; I imagined their minds preocupied with the service of humanity which I discovered later seldom

(253) But in spite of the number and character of the admi t ed defects weaknesses and errors in my books their unusual usefulness and contemporary importance still remain and justify their continued existence.

(254) I regret those deficiencies in thought and errors in statement. I now seek to mend the one and correct the other.

(255) There could only be an elucidation of previously-expressed ideas if I were to write further books. However, that too might help some people. But I have not yet received the inner command to do so.

(256) Some have written to me about matters raised in these books, others have consulted me about their personal spiritual problems.

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(257) But if I have retracted my steps, revised my estimates and clarified my pictures, I have gone forwqrd more determinedly than ever in the new path. The pursuit of truth remains the grandest passion I know.

(258) In these two volumes there was an endeavour to bring together in a unity the elements of a scattered doctrine.

(259) I went to the trouble of carefully analysing the mystical experiences through which I passed, checking and comparing them with those of a host of other men, dead and alive.

(260) During the earlier part of my literary career, I was passing through my philosophical apprenticeship. My views were naturally revised as they matured and it is only now that they have had enough time to become well considered and well settled.

(26I) My researches were made not only amongst modern books and ancient texts and living men. They were also made in the mysterious with-inness of my own consciousness.

(262) If I fell into certain errors, it is not only my own defects that must be blamed, but also the confusion in which I found the subject itself; and if I sometimes lost my way in this subject is only in part my own fault and in part the fact that it is still a veritable labyrinth.

((263) Destiny determined that the years of my most critical awakening to the necessity of a complete and radical alteration of my world-view should coincide with the tragic years of the world war.

(264) I am not the first writer on thesesubjects who has come with more time and much reflection to modify his earlier ideas nor shall I be the last. Evelyn Underhill herself said, in one of her posthumously published letrers, about her own book "The Mystic Way" that she disliked it for its "False doctrine".

(265) I am following my own path and have no special desire to reach the average academic mind. My own approack is to unacakemical and unconventional ever to satisfy its rightful requirments and my own interests too much connected with life and action rather than with books and quotation.

(266) Th e author of those earlier works is dead. He himself certainly and perhaps many readers too would not want to resuscitate him. The old P.B. had too many deficiencies, weaknesses, and faults for my liking. Time has turned and I with it. I have profited by past errors and in dealing with individuals but in any case larger issues will necessarily claim me henceforth.

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(267)Whatever I owe to their traditions and however much I may have associated with their leading contemporaries, it is conclusions of my physical and spiritual maturity which should surely count most now. And those conclusions differ in important theoretic and practical matters. I cannot therefore truly call myself an adherent of their schools or an exponent of Oriental yoga.

(268)The aim of carrying on to a new and better level the work begun so imperfectly by my earlier books, is now close to my heart.

(269)My present teachings seem to me to be on a higher level than my earlier ones.

(270)The complete misunderstanding by this Ashram of my character and motive, my outlook and purpose, was of itself sufficient proof that their path did not necessarily lead to true knowledge, however much it led to inner peace.

(271)I am not the first mystic who blundered in his quest nor shall I be the last. The very subtlety of its nature, the sad difficulty of getting expert guidance upon it and the tests snares and pitfalls and temptations that stage it, render this a common event. "I made many mistakes," confessed Madame Guyon, and perhaps it was out of these failures that she found her way to final success. In my own case the perils were greater than in most others, simply because I searched so widely and helped so many others so indiscriminately that I exposed myself to the attack of evil forces almost incessantly. That I survived all this, that I did not lose bodily life or become a bodily wreck, that I have emerged mentally, morally, spiritually and philosophically stronger out of all these trials was only to be attributed to the saving grace of my Guardian Angel and to nothing else. I have experienced the black depths of occult enemity and endured the harsh menaces of occult hatred. I do not refer here to their pitiful but feeble, their treacherous and vicious human echoes on our plane. They have only my silent contempt. If my nerves are today unshattered, it is because the power that has used my pen has also intervened at the last moment again and again to save my body and mind. All this need not frighten other aspirants on this quest, however, for most of them have not to play the pioneer role that I had to play and are therefore exempt from its special risks.

(272)The passing of time brought not only a longer experience of these ashrams but what is more important a deeper one, and this shook my faith in them and altered my estimates of them.

(273)But only a small percentage of the mystically minded could escape the influence of the war. Most could not adopt the ivory tower attitude but had to look problems straight in the face.

(274)The movement of my thought had brought me far away from the position to which I held so long.

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(275)How much time did I not waste in exploring a medley of foolish cults and a diversity of fantastic beliefs! But I did this so as to ensure intellectual integrity and emotional tolerance against any suspicion of partisanship or negligence in the search after truth. Truths do not stop being true because they are introduced into false systems. The contact is certainly unnatural. Nevertheless it cannot alter their character nor deprive them of their value. We may accept a part of these systems without having to accept all of them. We must disentangle what is worth such acceptance from what is not. Most of those which I investigated had more or less good in them but there was enough of the bad, the unsound or the unworthy to render it undesirable to stay long with any of them.

(276)My later writings are not likely to interest those who have been mesmerized into intellectual inactivity but only those who have felt misgivings aroused in them.

(277)He who sees inconsistencies in my work sees and reads it superficially.

(278)He who sees too much repitition in my books sees rightly. I have other excuses to offer but the feeling that strong emphasis through such means was needed, is my first excuse.

(279)Here is a teaching freshly garnered from sould experiences rather than from book citations and brought to the door of those seekers who are ready for it.

(280)My work in the East has come to a final close. My real work in the West will soon begin. What I had done there before was but an imperfect preparation for it.

(281)The P.B. of 1946 is not the same as the P.B. of 1926. They differ on several points, although, happily, not on the fundamental points that man's soul is and that his duty here and now is to realize it.

(282)The unerring Wisdom of Providence separated me with pain and protest from limited standpoints, aroused me with shocks from India's glamour, only to unite me with pleasure and agreement to a global standpoint, illumine me with insights into real spirituality, remind me of the worth and need of Christ's message of lov

(283)That I was most unfairly treated by the Ashram in particular and many Indians in general is a shameful fact but nevertheless it was a fact which helped my own emancipation.

(284)I sought and attained direct contact with the Master mystics

(285)My investigations into mysticism were of an original and yet comparative character.

(286)I do not belong to that small and sentimental band of avowed propagandists for Eastern culture. I have not forgotten and do not intend to forget the values I learned in the West.

(287)Those who were surprised when I played the double role of mysticism's critc as well as advocate, were those who had to learn that this was the inevitable result of my initiation into philosophy.

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(288)A few of my errors were serious but happily most of them were not. But I do not want them to persist and gain a permanent currency.
(289)But these errors, after all, make up not even a tenth part of my writings.
(290)The truth is that I am not an enthusiastic advocate for some Eastern cult. On the contrary, I hold that we in the West can work out our own salvation.
(291)If the further development of my experience led to the exposure of my own past illusions for what they were, that was a result which I neither sought nor welcomed nor foresaw. It was indeed a bitter one.
(292)It is true that my writings represent a simplification of the philosophy of truth and that therefore they do not adequately cover the ground, but this is not to say that they represent a distortion of it.
(293)I travelled in the Orient not only geographically but also mentally. I absorbed its ancient wisdom from books, men, monuments and atmospheres.
(294)I was compelled to create my own broader technique, drawing on the systems of the Orient for contributions but letting them remain contributions only.
(295)My work has been to cut new patterns, clear and untrodden paths and clean backened windows. It has been a pioneer's work, and has met with a pioneer's fate. Some have appreciated it but others have jeered at it.
(296)Those who condemn me for having lapsed from the chastity of traditional mysticism, are only half right.
(297)What is worthy in my work will bear consequences and be durable; the errors will be overcome by truth and time, and pass away. This is a result which I myself wish for it.
(298)The East has not glamour for me and the illusions, which once hung around it like a thick cloak, have fallen away.
(299)I did not come to this truth by the accident of inspiration It came to me at first by deep thought and wide research. Later, it was confirmed by transcendental methods.
(300)Am I a heretic to venture such criticisms? But even an ant possesses the right to its own judgment.
(301)It is only an individual utterence.
(302)All the facts that I have mentioned can easily be verified Consequently they cannot be evaded or explained away by th os who may choose to evade or explain away my unfortunate experiences in Indian ashrams as being due to my own personal defects, my lack of comprehension and so on.

(303)Although it is by no means a complete exposition, it is at least an indispensable foundation upon which such an exposition may later be set up by more competent hands. As such it may serve my contemporaries for the time being.

(288)A few of my errors were serious but happily most of them were not. But I do not want them to persist and gain a permanent currency.

(289)But these errors, after all, make up not even a tenth part of my writings.

(290)The truth is that I am not an enthusiastic advocate for some Eastern cult. On the contrary, I hold that we in the West can work out our own salvation.

(291)If the further development of my experience led to the exposure of my own past illusions for what they were, that was a result which I neither sought nor welcomed nor foresaw. It was indeed a bitter one.

(292)It is true that my writings represent a simplification of the philosophy of Kant and that therefore they do not adequately cover the ground, but this is not to say that they represent a distortion of it.

(293)I travelled in the Orient not only geographically but also mentally. I absorbed its ancient wisdom from books, men, monuments and atmosphere.

(294)I was compelled to create my own broader technique, drawing on the systems of the Orient for contributions but letting them remain contributions only.

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(304)When I undertook to raise mysticism to sane acceptable and useful standards, I undertook a job which was crying out to be done.

(305)"The Wisdom of the Overself" represents the results of long arduous research conducted in several ways, a research which has shattered health and shortened life but which has not been without some success.

(306)This teaching is presented as an iddependent one because its intellectual form and external practices are being orgaini-cally recreated afresh in the light of altered conditions due to human evolution as well as to meet the needs of twentieth century civilization.

(307)If I have offered these teachings as the result of my studies and contacts, it would be a mistake to believe that I offer them only as other men's teachings.

(308)I have tried to provide some primary formulations of a philosophical mysticism suited to our times.

(309)Many of these statements have been made, not out of the garnerings of other mens' fruits but out of the fulness of our own.

(310)Out of this wide orbit we have at last come to a point where the process of sifting the wheat from the chaff has sufficiently advanced to permit us to stand aside from all asserted teachers, to be indifferent to the utterances of all authoritative texts, and to devote no further time to researches in Oriental lands. Nevertheless, in the present book, owing to the personal progress which has been made since the writing and completion of the previous volume, (which is not nullified by the fact that the long path we have yet to tread reveals by contrast how little advanced we really are), we have been guided more than anything else by an inner guide in such cases where limited attainment made verification not possible. It taught us what to set down where we could not see and it told us what to give forth to others concerning regions where we could not walk.

(311)I have tried to put forward the essence of their teaching, to abbreviate and yet not distort their system.

(312)If I revolted against what was practically defective in the mystical tradition and what was practically undesirable in the Oriental tradition, it became inevitable that I should sooner or later pass also through a process of re-examination and re-valuation of their metaphysical bases.

(313)Never at any time in our research did we depend on mere texts alone. There have been other andfresher sources; the living voice of reputed experts, our own metaphysical reasoning and our own mystical experience. Equipped with a readiness to learn even from the most obscure expositor, an utter absence of conscious color or racial prejudice, many years of advanced meditation practice and a modicum of cultural preparation, we turned from the dead worm-bored manuscripts

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themselves to living men, discussing all the knotty historical textual, metaphysical and yogic-practice problems arising out of these studies with Sanskrit pundits, learned pontiffs, grave ascetics, mountain-dwelling hermits, contemplative mystics, monastic heads and even specialist university professors. We did not hesitate to ask them hundreds of questions with plaguey persistence nor to keep our critical faculties alive for we sought to bring Oriental truth and not Oriental superstition to the West. We also accepted a few mystical initiations from among those which were offered us. The third source which has informed our exposition of the hidden teaching was an internal one. Being a practising and not merely a theoretical mystic we sought whenever possible and whenever within the scope of our restricted powers to test and verify our revelatory statements before publishing them. For example, we succeeded in confirming in this way the truth of mentalism, a doctrine which forms the very basis of the hidden teaching. This happened during mystical semi-trances wherein we found the source of the surrounding things to be deep below the threshold of the wakeful mind. This single experience out of several is mentioned to dispel the misconception that these pages are merely an indulgence in academic theory, as also to encourage fellow pilgrims plodding farther back on the same road.

Nevertheless our attainment is only a limited one. We ar unable to achieve similar verifications of certain other tenet. In such cases we have tried to check our declarations by those of ancient sages who, it is believed, themselves possessed the requisite capacity. Be that as it may, the labour of correlating all these fragments, the toil of eliminating the puzzling contradictions was an exceedingly heavy one. Abnormal reflective ability was needed to understand this philosophy and abnormal introspective ability was needed to describe its ultramystic experiences. The theme was indeed so far beyond an ordinary capacity that at times we strongly felt like renouncing it. We have elsewhere acknowledged our indebtedness to that practical philosopher His Highness the late Maharajah of Mysore for his patient personal encouragement in this undertaking. The immense mass of material which gradually accumulated within our head and notebooks was so confusing in parts that we had to reduce it to systematic shape by a comparative study and careful analysis which required so prodigious an amount of work that the excessive labour involved doubtless cut several years off our earthly life. It was only an iron determination to try to master something of Asia's highest wisdom that enabled us to persevere all the pieces of this mosaic pattern together until they finally fell into proper place and an intelligible pattern came into view at last. Although India has been the central scene of these

themselves to living men, discussing all the knotty historical textual, metaphysical and yogic-practice problems arising out of these studies with Sanskrit pundits, learned pontiffs, grave sacristis, mountain-dwelling hermits, contemplative mystics, monastic heads and even specialist university professors. We did not hesitate to ask them hundreds of questions with plagney persistence nor to keep our critical faculties alive for we sought to bring Oriental truth and not Oriental superstition to the West. We also accepted a few mystical initiations from among those which were offered us. The third source which has informed our exposition of the hidden teaching was an internal one. Being a practising and not merely a theoretical mystic we sought whenever possible and whenever within the scope of our restricted powers to test and verify our revelatory statements before publishing them. For example, we succeeded in confirming in this way the truth of mentalism, a doctrine which forms the very basis of the hidden teaching. This happened during mystical semi-trances wherein we found the source of the surrounding things to be deep below the threshold of the wakeful mind. This single experience out of several is mentioned to dispel the misconception that these pages are merely an indulgence in academic theory, as also to encourage fellow pilgrims plodding farther back on the same road.

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studies, conversations and experiences, its insufficiencies compelled our visits to a number of other Asiatic countries upon the same quest, unexpectedly earning for us from His Holiness the aged Supreme Monk of Siam a gift of one of his personal treasures in the form of an ancient bronze statue of the Buddha as well as a Certificate of Merit.

(314) Reply to Critique of HTBY in "Light" Journal London. The reviewer has mixed up the M with the M in Theos Bernard 's book. They are two separate persons. He has also poured scorn on my statement that I had sufficiently repaid Maharshee etc. Just as his first critique was based on his own mistake, so his second critique was based on his own misunderstanding. I did not mean that M was seeking repayment or had any desire for publicity. Anyone like me who knows M knows also that to attribute these things to him would have been absurd. I meant rather that in giving this publicity to M I did what I considered to be m duty to M and to the public. If later destiny dismissed me from his service that was because the task allotted me in connection with himhad been fulfilled and she had other tasks for me in view.

(315) It were the more pleasant task temperamentally to hold my peace and still my pen, to keep to the quieter and kindlier ways of an existence beyond the glare of limelight.

(316) A man may be sincere despite his success, humble despite his fame.

(317) I am humbly aware that the bulk of my writing is only journalism in book form. It is certainly not literature. This consciousness tames my vanity and mocks the hopes which I nurtured in youth of becoming a creative artist. And yetI know that I wasnot built for journalism. Its never-ending haste, its intrusions upon the affairs or privacy of other people are repugnant to my taste and repulsive to my temperament. And I know too that few journalists have dealt with such unworldly themes or written for such aspiring readers as I have.

(318) Edward Gibbon: "The freedom of my writings has indeed provoked an implacable tribe; but, as I was safe from the stings I was soon accustomed to the buzzing of the hornets."

(319) It is not necessary to have a beard in order to have wisdom. Increase of years may also mean increase of foolishness. After all, age is not merely a chronological matter, when a man tries to live profoundly and travel widely, when his moments are tightly packed with the most diversified thoughts episodes and contacts, he will pick up sufficient experience to put him in the class of centenarians! He is then able to gaze out over the vast expanse of his fellow men with all the superiority-complex and all the smug authority of a unique old age! But he cannot expect to win to such a temporal attitude

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and communicate its results to others without paying the cost both of the ascent and the communication with many an unjustified laceration and manya personal antagonism. Yet that which inspired the ascent and prompted the communication will necessarily be developed enough to endure the laceration understandingly and even to smile at the antagonism compassionately.

(320) My work testifies to the fact that I have not only thought of others who have found themselves in a similar situation, but also for them.

(321) Writing is not really my professional career. It is my God-given avocation. I am compelled to write by an inner necessity, not by any outer one. Fame money or power are not the baits. And this necessity itself arises out of the profound dedication to human enlightenment which has burned like a flame in my innermost being for nearly thirty years.

(322) What critics like Douglas Ainslie call my "commercialization" of Hindu philosophy is really my "democratization" of it. For I have attempted to bring it down out of the rarefied atmosphere of academic circles into the common air of plain men and women, where alone it can help them. I have tried to make easily understandable what the academics and mystics have made ponderously incomprehensible. Moreover it may be said that those who know well what they are talking about may have the temerity to simplify it, whereas those who do not know find it safer to mistify it! The first can really help truth-seekers whereas the second can only hamper them. The reward of my efforts has been a larger circulation of my books than that achieved by writers like Ainslie himself. Hence their envy and malice. I seek to serve the masses, not the classes, the many and not the few. I seek to make philosophy's message plain to the untutored mind of common people. In doig so it will automatically be made plainer to the cultured intelligence of better educated people. If therefore my books are popular and those of the academics are not, that is not to be charged to my commercialistic spirit but to my democratic sympathy. Douglas Ainslie's article is not a genuine book review but a sorry exhibition of personal animus. The self-conceit from which Douglas Ainslee seems to think I suffer is simply the attempt to give a human feeling and personal value to ideas which have too often been ignored and neglected by non-mystical people because they seemed to inhuman and so impersonal. The deep conviction of my own importance which he comments so sarcastically is his mistaken reading of the deep importance which I attach to other ideas which I have sought to describe intensely and put forward for the benefit of the few real seekers after truth among mystical people. If,in all these ways, I have succeeded in giving by actuality to such ideas, if I have brought them to some life, then the results have adequately justified the means.

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(323) Those who talk of my financial ambitions have the excuse of public ignorance; if not this, then the excuse of private malice.

(324) In the next world, nothing can be hidden and everyone will be shown for what he really is. Here, in this world, a critic looks at my work and imagines that he has sounded the depths of my mind, an enemy looks at my body and imagines she has seen me. My great comfort is that these opponents see only what they imagine to be P.B. whereas God sees the real P.B.

(325) When a man's fame has stretched across the five continents he has a better chance to evaluate its real worth than those who liveoutside its glare. I personally would be more content and more comfortable without it.

(326) The critics who have kept their worst venom for me do not belong to the materialist camp but to the mystic camp. Why is this? It is because I understand their defects to be defects.

(327) Writing is a sphere of activity which now assists, and does not hinder any pursuit of self-realization. When a man's work is absolutely congenial to him, it becomes a channel of creative art; but when it is repulsive it becomes a sin in which he engages at his peril.

(328) Writing is now to me a mode of life rather than a means of living. Not to be a traitor to my own teaching, I have refused high paid executive posts for low paid literature.

(329) Why do these impertinences come to birth? Why should it be thought that because a man has once been a journalist, he cannot therefore be sincere? Have only those who follow other professions and trades the right to possess souls and not journalists? Have only doctors, butchers, lawyers, shopkeepers and peasants a desire to understand the inner meaning of life? As a matter of fact, my old work was more editorial than journalistic and an editor is more finicky about his facts than most human beings. Cannot a man be in earnest even if he does wield a pen? No, these lightly made criticisms, so easy when you depend on appearances alone, are an indication of the arrant stupidity, the suffocating conventionality, the befogged outlook of the world at large. Whoever endeavors to break away from the old manner of presenting spiritual truths, whoever tries to sandwich the cheese of attractive anecdotes of interesting interviews between the dry crusts of philosophic doctrine, whoever seeks to stimulate men to new avenues of thought by showing that truth, religion, philosophy, wisdom need not bore the average reader as they often have done hitherto and finally whoever seeks to make as plain as day what has hitherto been as obscure as night, may expect to be termed insincere, superficial, liar, impostor and perverter!

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(330) The broad message of my books has gone forth by compulsion. The movement of my pen has essentially been dictated by an irresistible inward force. Critics may say what they will but I did not write for profit (of which, contrary to common belief, I have had little enough anyway) nor for self-publicity (from which I shrink immeasurably more than they can ever understand). The theme of these books has constituted the basis of my own life.

(331) Critics may say what theyplease but the primary motivation of all my work has been neither money nor fame. My publishers can bear out the first and my friends the second.

(332) That a man could devote himself to the studyand dissemination of these tenets out of no financial incentive but out of pure love for the subject, is something beyond their comprehension and therefore something to be regarded with suspicion.

(333) Writers of books with little circulation and less influence have become jealous of me.

(334) We have been accused of being nothing more than a mere journalist. If the effort to carry to the populace through writing what has hitherto been kept for the few is journalism then we must plead guilty.

(335) Most reviewers tell us more about the state of their own mind than about a book itself and this is why I usually fail to get perturbed when a critic assails my books in the press.

(336) I have not troubled to document my books partly because I was always working under heavy pressure of time, but principally because I considered that the authority of my own modern, personal experience was more helpful to modern seekers than mere references to other books.

(337) When I consulted my respected friend, Sir Vepa Ramesam, late Chief Justice of the Madras High Court, about these calumnies emanating from those who had repaid myservices with ingratitude, his advice was: "Ignore them! Whoever <u>knows</u> you will immediately dismiss such attacks with the hearty contempt they deserve."

(338) Why did the late Yuvaraja of Mysore keep a photograph of P.B. prominently displayed in a central position on his writing table at the Mysore Palace? Why does the Yuvaraja of Kasmanda keep a similar photograph on his own writing table at his Lucknow Palace? Why, when most of the yogis of India were at their command, did they take lessons in meditation from P.B. and honour him with their chelaship? Why did Yogi Ramiah, esteemed one of the leading disciples of Maharshee, declare on January 1, 1936 in the presence of some of his own Telegu disciples, to P.B.: "You have learnt all about yoga. There is nothing more for you to learn about this

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Vani

practice." Why did Captain Mohamed Rashid, A.D.C. to the late Yuvaraja of Mysore say in 1939 when broadcasting from the Akash Radio Station in India: "My learned and distinguished friend and European yogi, Dr. Paul Brunton is now in our midst again. He has done more to clarify the subject of yoga than any other westerner."

The fact that I have had practical experience of earning my livelihood as an editor has been made a subject of (339) criticism. Were my critics not so narrow-minded they would have had the sense to see that exactly therein lies one of my merits. For this experience has purified me of the common mystical defects of writing whole pages that mean nothing, of recommending readers to attempt impossible tasks, of getting both thought and pen lost in the clouds to the neglect of the earth. It has taught me a robust realism and a healthy self-reliance—two qualities which are notoriously absent from the ordinary mystical make-up and for lack of which they commit many mistakes. My critics try to give the impression that earning my livelihood was a low act and that being a journalist was a kind of crime. These two facts are indeed held up against me as though they prove that I am both mercenary and materialistic, as though nobody with mystical aspirations would do the one or be the other. Such facts really pay me a compliment and do me no dishonour. But the blind unreflective followers of a dying tradition cannot be expected to perceive that. They cannot be expected to comprehend that I am endeavouring to bring mysticism into mundane life, to throw a bridge across the chasm which has so often separated them. And I know no better way than to have done so in my own personal life first before attempting to tell others how to do it.
(340) I have never thought of my book-writing as a branch of commerce; it has always been a part of my ideal of service.
(341) I am no longer interested in answering critics. Hence I no longer waste valuable time composing paragraphs to answer them.
(342) I am truly delighted to hear of such spoliation of my character and thank those who utter it. For most people will tend to believe it and to have lurking doubts about my literary truth and personal sincerity. I take this opportunity of hereby commending their condemnations to the attentions of others and of publicly expressing my gratitude for their services. Let them go on with such good work! I have a few friends of the other and more conventional kind, however, who know me long and well, and whose loyalty nothing can shake; they shall suffice for the period of my temporary sojourn on

Vani

practice." Why did Captain Mohamed Rashid, A.D.C. to the late Maharaja of Mysore say in 1939 when broadcasting from the Ahmad Radio Station in India: "My learned and distinguished friend and European yogi, Dr. Paul Brunton is now in our midst again. He has done more to clarify the subject of yoga than any other westerner."

The fact that I have had practical experience of earning my livelihood as an editor has been made a subject of criticism. Were my critics not so narrow-minded they would have had the sense to see that exactly therein lies one of my merits. For this experience has purified me of the common mystical defects of writing whole pages that mean nothing, of recommending readers to attempt impossible tasks, of getting both thought and pen lost in the clouds to the neglect of the earth. It has taught me a robust realism and a healthy reliance---two qualities which are notoriously absent from the ordinary mystical make-up and for lack of which they commit many mistakes. My critics try to give the impression that earning my livelihood was a low act and that being a journalist was a kind of crime. These two facts are indeed held up against me as though they prove that I am both mercenary and materialistic, as though nobody with mystical aspirations would do the one or be the other. Such facts really pay me a compliment and do me no dishonour. But the blind unreflective followers of a dying tradition cannot be expected to perceive that. They cannot be expected to comprehend that I am endeavouring to bring mysticism into mundane life, to throw a bridge across the chasm which has so often separated them. And I know no better way than to have done so in my own personal life first before attempting to tell others how to do it.

(S40) I have never thought of my book-writing as a branch of commerce; it has always been a part of my ideal of service.

(S41) I am no longer interested in answering critics. Hence I no longer waste valuable time composing paragraphs to answer them.

(S42) I am truly delighted to hear of such spoliation of my character and thank those who utter it. For most people will tend to believe it and to have inviting doubts about my literary truth and personal sincerity. I take this opportunity of berating by commending their condemnations to the attentions of others and of publicly expressing my gratitude for their services. Let them go on with such good work! I have a few friends of the other and more conventional kind, however, who know me long and well, and whose loyalty nothing can shake; on they shall sacrifice for the period of my temporary sojourn on

on this alien and benighted star. Now that I have touched on this theme, I take the opportunity to enlarge on it and be done with it forever. Because I detest both controversy and quarrel and generally disdain to defend myself, let me once for all assist in advance further critics who wish to excorciate me by informing them here that I write for the mere playful exercise of my pen, not with any sense of a 'mission,' and that I admit the possession of every personal fault which their dark imaginations conceive possible. But although I confess these deplorable vices I beg them to permit me to retain one good quality--faith in, love of and devotion towards that mystic God of Wisdom whom fate has set like a shining star to jewel the firmament of my private life.

(343) My publishers, with motives laudable enough from a commercial viewpoint but reprehensible from a spiritual one, have done me a serious disservice in glaringly stressing the sensational elements of my books.

(344) S o long as my views pleased those who read my earlier writings, the latter were admired and I was praised.. Now that our views clash my writings are criticized and my character vilified. Nevertheless the experience has been a profitable one, for it has provided a further lesson in the fickleness of human nature, when it has not undergone the philosophic training.

(345) I have been unfortunate in having to live down a long reputation of being a dreaming mystic, a squatting yogi, and all that sort of nonsense. And if he has the temerity to write books on the subject then what else could he be but a quack and a charlatan, if not a crook? So the only thing for the poor fellow to do is to waft his mind off in meditation into another world of being, where he can try to influence individuals and events for the good by the power of spiritually dynamical concentrated thought and spiritual forces and nobody need be any the wiser.

(346) I have cut a path for other researchers to follow and widen.

(347) Must everyone express the profoundest spiritual experiences in the most tedious sentences he can find?

(348) I enjoy the old tree under which I am squatting and hear the birds' song uninterrupted by human crows croaking.

(348) Unintelligent, impractical and unself-reliant men proudly announce their possession of a degree. The worship of degrees often makes me laugh. An education which mistakes books for facts, words for things and talk for action has produced individuals who over-value degrees and under-value

Vol (7)

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(349) Unintelligent, impractical and unself-reliant men proudly announce their possession of a degree. The worship of degrees often makes me laugh. An education which mistakes books for facts, words for things and talk for action has produced individuals who over-value degrees and under-value

life. I have met too many academic non-entities to be much impressed by an academic qualification. I do not have to have a diploma. There is no academic or professional post which I would accept were it to be offered me. I am in a position where I do not need the honours or even the emoluments which the world can give. I cherish my independence and freedom. I do not share the superficial joy of the typical hunter of academic distinctions any more than I share the infantile elation of the average climber in the social pyramid. My heart is elsewhere and my head otherwise occupied. With mystical knowledge and experience of an unusual character already in my possession, with an assured place in world literature, there was no need from the point of view of personal advantage to trouble to secure a scholastic honour. Nevertheless I know that while conventional society believes and accepts such values, I can use them for the advancement of true ideas where I would not lift a finger to use them for the advancement of P.B. This is sufficient justification for not discarding the title derived from the college degree which I hold. I sought and obtained this degree for one reason alone and that was for the benefit of the spiritual work. These teachings will carry more weight and be better estimated in the public eye if they are presented with the backing of such a weighty academic honour as a Ph.D. For then people will think that the man who holds it has some brains at least and that if he takes up the teachings there may be something worth while in them after all. This is quite apart from, and has nothing to do with the fact, that the possession of this degree is an indication to the reading public that I have at least the mental equipment properly to handle the subject of philosophy. And this indication remains and is even strengthened by the further fact that it was granted, not on the basis of examination but partly on a philosophical thesis submitted which was judged as showing capacity for original research and as making a contribution toward existing knowledge and partly in recognition of distinguished service to the cause of Oriental research. And I became a candidate specifically for a doctorate of philosophy because this would be a recognition of attainment in the field wherewith my future publications would be most concerned.

It was necessary to help all those numerous people who do not or can not take the trouble to think for themselves and who therefore have to accept the second-hand thoughts of other men. If we had to make these abstruse tenets more comprehensible to modern minds we had also to make them more attractive to simple ones. Hence we have tried to transmit, in as easy and understandable a style as it was possible for us to achieve, these

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much needed philosophical ideas, mystical practices and ethical ideals. Truth's message had to be formulated as explicity and as clearly as possible. Such a vital presentation was not easy to create for it had to avoid the forbidding rocks of technicality on the one hand and the deceptive shallows of superficiality on the other.

(350) The Western world does not want abstract abstract metaphysics alone. It wants also tangible results, visible demonstration and practical guidance. And because I wrote chiefly for my Western fellows, I endeavored to bring this subject down from the rarefied atmosphere in which I found it in the East, and make plain its bearing on common life.

(351) Plunged amid the cares and frets of mundane existence as we are, most will read such statements with wistful or scornful scepticism. Whoever doubts these thoughts doubts them with me! Sometimes they seem too good to be true and I try to turn a sceptical face towards them, but lo! -- a strange peace invades my room, a sudden stillness descends on my mind, a grave grandeur elevates my heart--and I am undone! Then nothing seems too glad to be true, for then I have found the infinite Goodness behind life. And then too the last and greatest of the deceivers that holds us to life suddenly loses all its power.

(352) I write out of no other authority than my own metaphysical reflections, my own mystical experiences, my own studies and observations of other men's spiritual quests--ancient, medieval and modern--throughout the world. Much of what I have described, here or elsewhere, has been what I myself have experienced. If nothing else hinted it, surely the precision of my statements, the vividness of my phrases and the reality of my descriptions hint at first-hand experience? If I did not know from personal knowledge the course which this quest usually takes, if I had not endured its crushing darknesses and sacrificial anguish, its perplexing distresses and tantalising oscillations, as much as its dazzling illuminations and unforgettable ecstasies, its benedictory graces and healing serenity, surely I could not have written about it as I did?

(353) In this volume there was taken up again the heavy task which was left unfinished in "The Hidden Teaching Beyond Yoga", whose pages carried its reader into the strange difficult territory of mentalism and left him there as in a flinty wilderness, for the promised land of the sublime Overself still lay too

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far off to be discerned with the naked eye. Now(XXI) if he wished, it became possible for him to resume the mental journey and even carry it though to completion. The trail which others had cut for him would give right direction--no small gain in an enterprise which is indeed the protracted labor of a lifetime. This said, he is still likely to have hard going. The kingdom of heaven is not so easy to find as our old creeds and modern cults imply by their glib tones of familiarity. Oh yes, they can lead him into their particular conception of it, their imaginary construction of it, but not into the reality itself. (354) Because in the second chapter of "The Hidden Teaching Beyond Yoga," we mentioned three ancient texts: Bhagavad Gita, Astavakra Samhita and Gaudapadas Mandukya Karika, it was supposed that our exposition of the hidden philosophy was entirely drawn from them alone. A wholly exaggerated importance was thus given them by several readers. Indeed, in the case of the third title the teaching there given is as much opposed to our own on some points as it is in agreement on others. These three titles were mentioned only in passing just to show how we were introduced to the literature of the hidden philosophy, to illustrate a single phase out of several of our mental development, and for no other purpose. They represented only a beginning of our delving into those mysterious ancient texts which were written with sharp style-point on palm leaves now time browned. From this first start we went on to explore a wide range until we discovered and studiously plodded through, either alone or with learned pundits, a hundred others which were equally or more important--some, like the Yoga Vasistha Maharamayana, (a hugh work of several thousand pages), were lying half neglected because of their forbidding bulk, whereas others like the little Ratnavali were no longer extant in modern India but had become treasured classics in cold Tibet. The bulk of our exposition consists of important material that is not mentioned by these three books. Our knowledge has been derived, from several other Asiatic sources besides the Indian ones. Secondly, because we prominently mentioned our interest in the palm leaf philosophic texts it was wrongly believed that the entire teaching presented here is only a theoretical elaboration of such musty old writings. The texts were named in the reference partly for the benefit of Indian readers, who form a noticeable porportion of our audience, and partly for the benefit of those who

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(355) The time came to give public expression and co-ordinated form to doctrines which I had hitherto either not received at all or esle received in disjointed fragments and torn scraps. I not only tried to simplify these metaphysical ideas for ordinary readers, but also to systematize them for intellectual ones, and to expound the whole teaching in a clear and continuous manner. Indeed, some readers have been kind enough to say that they find that these two books (H.T.B.Y and W.O.T.O.) possess a logical development of their argument which helps to clarify the difficult subjects they deal with. Whether this be true or not, the fact is that it is normal for me to write merely disjointed fragments, but abnormal to write a sustained thesis; easy to throw off a short article for a periodical journal but hard to elaborate patiently a complete book. I like to announce in short staccato jerky sentences the truth I intuit but self discipline has made me argue them out in long flowing ones. All that smooth transition from paragraph to paragraph which is righly held to be one of the prominent features of literary artistry, is absent from my natural capacity. What little I may have gained has been gained with great labor. Like Beethoven I have a habit of working at three or four compositions at the same time. And like him I often transfer a short fragment or even a complete piece from one composition to another. But the method of composition which is most predominant of all in my make up is the peculiar one of jotting down my ideas about a theme without any order whatsoever, so that its end middle and beginning are jumbled together anyhow. Only after a certain period has elapsed do I untertake the task of arranging it in proper sequence.

(356) It is better to meet an author of spiritual writings on paper than to meet him in person. For in the first case you will always meet him at his best wheras in the second case you might meet him at his worst. In the first, mind meets mind unhindered but in the second his body his speech or his mannerisms may offend you and thus prevent such an inward meeting.

Thus there was a woman who for some years kept one of my books on a shelf of honor where they might be easily accessible and often read. But one fateful day we accidentally met each other on board a ship for the first time. A single glance was enough to make up her mind that she disliked my face as it was enough to convince her henceforth that she disliked my

(XXX)

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philosophy! I hope that the next author she (XXI)
meets will be better looking so that he may fare
better than I did. For I fear I have little to offer
such seekers in the way of hair on the head and less
in the way of tallness of the body. As for my fea-
tures Venus was too busy elsewhere to give any
attention to them when they were formed! Thus a
woman may reshape her world view if she is attrac-
ted by the shape of an exponent's ear of be impr-
essed by the grandeur of a metaphysical outlook
according as she is impressed by the grandeur of its
advocate's physical height. I tremble for the guru
whom Nature has adorned with a pair of bandy legs.
No matter how impeccable his teaching may be, many
will come but, being repelled by his legs than
attracted by his more logic, few will remain!
(357) I have several excuses for continuing to inflict
my screeds upon the public. One of them has been well
put by Arthur Machen: "When you are condemned by the
gods to write," he said, "you can't leave off."
Another is that I wrote down these creative ideas not
only because of the wish to assist other seekers but
also because of the struggle to work out my own
intellectual salvation. Much of my writing has not
only been an attempt at communication but also an
effort to work out my personal salvation. Much of
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ation but also an effort towork out my personal
salvation. I wrote for myself as well as for others.
For, as explained in so many prefaces, I am only a
student of these matters and not a master. In the
words of St Paul, "I count not myself to have attai-
ned." This is partly why I seem to have fallen into
inconsistency. But every growing thing is inconsis-
tent with its former self. Consistency belongs to
the cemetry alone. Between the time when I wrote the
first book and the time when I wrote the tenth book
there was an advance in capacity and an evolution in
outlook. The shift of emphasis and the transference
of interest which my writings show are the natural
result of fuller inner maturation and furher outer
experience.

The third excuse may appear less credible in a
cynical and self-centered world. Yet it happens to
be true. And it is true only because I feel the
presence and command of the Overself continually
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But for this I would certainly be as cynical and
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(xxx)

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has tyrannised my head and hands for years. I (XXI) have long promised myself freedom, but know that I shall probably never take it. Yet freedom is already there, I have only to stretch forth my hand and it will lie within my grasp. Why then do I submit to unending slavery? The answer can be given in a single word--compassion! Those personal malice prevented them from believing this during my lifetime, will have to believe it as soon as I have gone. And I shall not be sorry to go. But that is another story. If I can persuade or at least encourage some people to tread ahigher path rather than a lower one, to look for guidance to spiritual rather than materialist sources, to think rightly about God as well as their fellows, it will make me feel that one of my life tasks has been accomplished. So it is something real for me not to want others to have it too. Also, this realization seems to me to be just what we have been put on this earth to find, all the other activities such as earning a livelihood and feeding the body being merely the accessories which enable us to exist here in order to do so. I have written about it not to obtrude my own personality but in obedience to an overwhelming inner urge. The task itself is an inspiring one. It is not an exaggeration to say that sometimes I felt as if I were bringing humanity messages from another world. Starved souls have found nourishment in these pages that speak of the Overself. These writings have instructed some in the noble truths of philosophy and consoled others in the sad hours of affliction. They have propagated themselves all over the five continents. However lightly and however imperfectly, their truths have entered the thoughts and their ideals have suffused the hearts of hundreds of thousands. I have tried to transmit aureoled concepts to my own generation, to lodge new-old spiritualizing tenets in its mind.

(358) Such reputation as I may achieve will rest, I hope, much more on the philosophic system to be unfolded in this and future works, than on my rescure of yoga from disappearance with the disappearing old culture of the East.

(359) We shall set up no new Gods. On the other hand, neither shll we acclaim or deny the Gods of the past.

(360) These ideas are extremely old but I have given them a modern dress.

(361) My one aim is to expound and explain: above all to simplify.

(362) I turn over in myspeculative lazy mind the possibilities of such an idea.

(XXI) I have tyrannized my head and hands for years. I have long promised myself freedom, but know that I shall probably never take it. Yet freedom is already there. I have only to stretch forth my hand and it will lie within my grasp. Why then do I submit to unending slavery? The answer can be given in a single word--compassion! Those personal malice prevented them from believing this during my lifetime, will have to believe it as soon as I have gone. And I shall not be sorry to go. But that is another story. If I can persuade or at least encourage some people to tread a higher path rather than a lower one, to look for guidance to spiritual rather than material sources, to think rightly about God as well as their fellows, it will make me feel that one of my life tasks has been accomplished. So it is something real for me not to want others to have it too. Also, this realization seems to me to be just what we have been put on this earth to find, all the other activities such as earning a livelihood and feeding the body being merely the accessories which enable us to exist more in order to do so. I have written about it not to obtrude my own personality but in obedience to an overwhelming inner urge. The task itself is an inspiring one. It is not an exaggeration to say that sometimes I felt as if I were bringing humanity messages from another world. Starved souls have found nourishment in these pages that speak of the Oversoul. These writings have instructed some in the noble truths of philosophy and consoled others in the sad hours of affliction. They have propagated themselves all over the five continents. However lightly and however imperfectly, their truths have entered the thoughts and their ideals have suffused the hearts of hundreds of thousands. I have tried to transmit sureoled concepts to my own generation, to lodge new old spiritualizing tenets in its mind.

(358) Such reputation as I may achieve will rest, I hope, much more on the philosophic system to be unfolded in this and future works, than on my resource of yoga from disappearance with the disappearing old culture of the East.

(359) We shall set up no new Code. On the other hand, neither shall we acclaim or deny the Code of the past.

(360) These ideas are extremely old but I have given them a modern dress.

(361) My one aim is to expound and explain; above all to simplify.

(362) I turn over in myspeculative lazy mind the possibilities of such an idea.

(363) ~~(500)~~ The earlier works gave as much attention to meditation procedures as the later ones gave to metaphysical expositions. What they failed to give was sufficient attention to moral and self-development and religious devotional exercise. It is this lack that the present work proposes to full
humble self-surrender
(364) ~~(501)~~ This is not the same as the supine resignation of the coward. On the contrary, it is an attitude of the brave.
(365) ~~(502)~~ The books I have already written are like flown water that cannot be recalled but the book I here propose to write is within my control and direction.
(366) ~~(503)~~ Thus I tried to pass on my experience, my knowledge and my ideals to others.
(367) ~~(504)~~ Those who were puzzled by the author's transition from writings which were praised to writings which were deplored, were precisely those readers who most needed to make it themselves.
(368) ~~(505)~~ The truth is that I am neither a critic nor a partisan of any movement, because I have placed all political questions outside my sphere of interest, so that I might concentrate my undivided attention upon what I conceive to be the most important effort open to man - the discovery of the truth about himself and about the universe.
(369) ~~(506)~~ It is my duty to clarify my present attitude towards Maharshi because my pen was the means to introduce him to the Western world and - strange paradox - to most of the Indian world also.
(370) ~~(507)~~ I learnt anew the ancient lesson which one learns in every land, that human nature is, basically, everywhere the same, that it runs eternally around the triangle of self, money-desire and sex-desire, with religion as the fourth dimension which holds this triangle.
(370) ~~(508)~~ I like a quiet, lamp-lit room. I prefer a vista of red-tiled roofs which are sloping on whitewashed cottage walls to a vista of steel-framed blocks of flats. I retreat from gas-heaters, but am charmed by wood fires. I love to tread grass-grown paths but quickly tire o

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(371) ~~(508)~~ properly paved streets. I am old-fashioned.

(372) ~~(509)~~ My work is not only to state the old wisdom but even more to clarify it. Hence my work is not expository but clarificatory.

(373) ~~(510)~~ I would like to give myself the pleasure of quoting here a writer whose personality I esteemed when he was alive and whose books I admire - A.E., the Irish poet.

(374) ~~(511)~~ I do not know if the chapter on this subject in "The Wisdom of the Overself" was ever read by this distinguished statesman before he wrote his article. Anyway, I am delighted that he has taken a standpoint so similar to the one adopted therein. If he has arrived at his views quite independently, then this is still more gratifying as a sign of the times.

(375) ~~(512)~~ They will however - if past and present experience is any guide - unconsciously proceed to prove the imperfections of their outlook by the personal abuse which they will heap angrily on the writer of this statement, despite the fact that it is made quite impersonally and purely metaphysically. For it is one of the oldest tricks in the world to shift the point under examination when awkward questions will otherwise have to be faced and answered. It is so much easier to throw contumely on the character of an unconventional person than to discuss the character of an uncomprehended teaching.

(376) ~~(513)~~ I am no crusader for a queer cult or creed. My sole aim is to bring before my fellows some little stresseddpoints of worth in the ancient culture of mysticism, and if I support that culture so largely, I do so with a clear recognition of the frailties and follies into which many followers of that culture have sadly fallen. This temperate attitude towards the old learning and this critical reserve towards its degenerate successors, will make me little acceptable to the narrow-minded. But I do not care. Truth is my aim and truth takes a wider orbit than any group of people with their little ideas.

(377) ~~(514)~~ It is not because I think life to be so meaningless that I write so lightly at times, but because I think it to be so purposeful.

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(378) ~~(515)~~ If, in my writings, I have quoted so often from St. Paul, it may be because during boyhood I for a time nourished my soul, amid the prevailing wilderness of modern materialism, on devotional thoughts contained in his wonderful "Letters." Ibn Tufayl's "Awakening of the Soul" fed me too, in those days, but the other man somehow kindled a greater awe and respect in me because in every letter I saw how he was spending himself to enlighten so many people over so wide an area; and perhaps also because he eventually spent out his life in the final dramatic experience of martyrdom.

(379) ~~(516)~~ In these ashrams I witnessed at first hand what I had perforce hitherto taken at second hand from history. For I witnessed the spectacle of myth-making which turned a human being into a remote idol, the process of building up the legendary figure of a god out of a man. Although the master himself personally protested against the practice, he did so vainly. Incense was daily offered to him in a ritual of perambulation and worshippers prostrated on the floors before him amid cries of "Lord! Lord!"

(380) ~~(517)~~ During my intermittent disappearances from the Western world, I gained a theoretical knowledge and practical experience of the processes by which the soul could be brought within the field of awareness.

381) ~~(518)~~ What joy came to my heart, during the years when I could wander this earth, each time I met one of those rare spirits who had liberated himself from common prejudice! What ease to be able to exchange thoughts in an atmosphere of perfect equity!

382) ~~(519)~~ These conclusions were reached slowly, hardly and reluctantly. For they were reached from within, from a first-hand experience that provided sounder facts about mysticism than any generally used to justify external praise or external criticism.

383) ~~(520)~~ I am not concerned with what some men have thought and taught about other men. Nor is it for me to wander in the grey valley where the mists of opinion have been settling while the centuries raced them by.

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(384) ~~(519)~~ I contemplate with mixed satisfaction the results to which my books have led. Many individuals have been helped to attain a higher measure of interior peace and mental tranquility but others have foolishly confirmed their previous superstitions through a one-sided reading of what I have written. What has distressed me most, however, is a painful realization of the opportunity I have given to religious humbugs, commercially-minded mystics and half-baked teachers of yoga to exploit earnest but credulous people. I would not have my books exploited by mystic quackery and parasitic superstition. Still worse, is the fact that an ashram which I had helped to make famous, now no longer possesses the character which it had in the days I found it many years ago, so that complaints may justly be laid at my door for giving it regrettable publicity. It is my present duty therefore to warn all readers against the misunderstanding of my teachings on yoga, against the exploiters of questing ignorance, and against these ashrams which I had formerly praised so extravagantly.

(385) ~~(520)~~ All these early researches into Yoga were but the preface to my later researches into unutterably grander philosophy of Truth.

(386) ~~(521)~~ I do not denounce what I have taught in the past. Let this be perfectly clear. I do not reject the meditation methods which I have devised and given out in earlier books.

(387) ~~(522)~~ Those who expect me to go on repeatedly expounding the same teachings as though I were a gramaphone, have failed to understand me. yoga I took up as part of my quest of truth. I was not wedded to it. The moment it ceased to serve the purpose of that quest, that moment it was dropped.

(388) ~~(523)~~ Some may take up this book deceived by the title and thinking to find in it the fancies of a wandering imagination or the lively records of a sensational life. I assure them it is a true book and is none the less true because some of the adventures and a few of the characters are not easily met.

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(#389) ~~(524)~~ Whoever finds that further investigation puts at variance his earlier theories and has the courage to expose the fallacies which led to them, is on the right road to truth. When misplaced fidelity to a wrong concept is praised in the name of honourable consistency, it bars the road to truth. A man who fears fundamentally to revise earlier conclusions because he fears that his reputation for reliability will be damaged, may save his reputation but will forfeit more than he saves. Therefore, let us not pretend to be surprised when further effort is crowned with truer comprehension.

(390) ~~(525)~~ Such is the prime consideration which has recently led me to refuse all worship of personalities, and which has lately made me put principles in the foreground of my own quest. I have bought this lesson in the open mart of bitter experience. I shall sell it to my readers for a mere trifle of what it has cost me. I beg of them therefore to remember it, and no to let themselves be led astray.

(391) ~~(526)~~ So must I move through the world "A paradox to those who know you and a puzzle to those who do not," as a certain psychologist once remarked.

(392) ~~(527)~~

Seven years may seem a long interval for an author who had produced ten books in ten years to wait before producing his eleventh.

(393) ~~(528)~~ The mason's hammer, splintering the aeon-resting rocks for the sake of intruder man echoes no more. The bricklayers have gone and he with it. The carpenter's saw has ceased its rough music. At last the place has become quiet again and no doubt Nature will absorb this artificial structure of my cottage in her landscrape and may lay it with in time with part of her own varied-coloured (394) omena.

(394) ~~(529)~~ A combination of analytical capacity with first-hand personal mystical experience is needed for such writing, quite apart from the intellectual talents (395) are needed for all serious writing.

(395) ~~(530)~~ I shall give on these pages an explic tion from those higher sources.

(396) ~~(531)~~ My happiest moments have been spent eith mental quiescence or in mental creation.

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XII

(1) Take away the thoughts and feelings, including the body-thought and the specific I-feeling, and you take anwyy the whole basis of personal existence. It is indeed the only mode of his (man') life that the can conceive. After all, the personality is ony a series of continuous thoughts, strongly held and centred around a particular body. He who can win the power to free himself from all thoughts, wins the power to free himself from the personal "I"- thoughts. Only such a man has really obeyed Jesus' injunction to lose his life. For what other life has man ordinarily than the personal one? But Jesus also promised a certain reward for successful obedience. He said that such a person would save his life. What does this mean? When the thoughts lapse and the finited personality goes, will the man be bereft of all consciousness? No-- he will still posses pure consciousness, the deeper life that supports the finited self and sustains its very thoughts.

(2) We ascribe permanence and bestow reality on the ego, a mistake which leads to all the mistaken thoughts, attitudes course and acts that follow as its effects. But the fact is that no ego can be preserved in perpetuity and that all egos are made up of ephemerally joined-together activities. One of the first consequences flowing from this fact is that any happiness which depends on the ego's keeping its united state, must break down with its further changes or disunion. Moreover, since the cosmic law dooms all egos to eventual merger in their higher source, a merger which must be preceded by their dissolution if it is to take place at all, their egoistic happiness is likewise doomed.

(3) It would be utterly ridiculous not to grant some kind of existence to the ego within this world of appearances. This, our own eyes, our own sensations, tell us to be the case. But it is equally ridiculous for the ego to arrogate to itself a higher and more durable kind of existence ththan it actually posses or a self-sufficiency that belongs only to its infinite source. None of the elements which form it is a permanent nucleus and none by itself is entitled to its name. Dissolve these elements and the ego likewise dissolves, thus revealing its temporary character. Still all thoughts, give the quietus to all passions, call all emotions- and individual characteristics of an ego

VANISH.

XI

(1)

 There is much confusion of understanding about what happens to the ego when it attains the ultimate goal. Some believe that a cosmic consciousness develops, with an all-knowing intelligence and an 'all-overish' feeling. They regard it as unity with the whole universe. Others assert that there is a complete loss of the ego, an utter destruction of the personal self. No--these are confused notions of what actually occurs. The Overself is not a collective entity as though it were composed of a number of particles. One's embrace of other human beings through it is not in union but only in sympathy, not in psychic harmony. He has enlarged the area of his vision and sees himself as a part of mankind. But this does not mean that he has become conscious of all mankind as though they were himself. The true unity is with one's own higher indestructible self. It is still with a higher individuality, not cosmic, and it is still with one's own self, not with the rest of mankind. Unity with them is neither mystically nor practically possible. What we discover is discovered by a deepening of consciousness, not by a widening of it. Hence it is not so much a wider as a deeper self that he has first to find.

With the rectification of this error we may find the correct answer to the question: What is the practical meaning of this instruction laid by all the great spiritual teachers upon their followers, to give up the ego, to renounce the self? It does not ask for a foolish sentimentality, in the sense that we are to be as putty in the hands of all other men. It does not ask for an utter impossibility, in the sense that we are never to attend to our own affairs at all. It does not ask for a useless absurdity, in the sense that we are to become oblivious of our very existence. On the contrary, it asks for what is both wise, practicable and worthwhile that we give up our lower personality to our higher individuality.

Thus it is not that he is asked to abandon all thought of his particular self (as if he could) or lose consciousness of it, but that he is asked to perceive its imperfection, its unsatisfactoriness, its faultiness, its baseness and its sinfulness and, in consequence of this perception, to give it up in favour of his higher self, with its perfection, blessedness, goodness, nobility and wisdom. For in the lower ego he will never know peace whereas in the diviner one he will always know it.

(20) If his earlier life has been self-centred, the attainment of this stage will provide him with the opportunity to escape from our miserable planet and to pass into a world of harmony peace and light, althoug this escape cannot in the nature of things mature until his physical body dies. But if his earlier life has been compassionate and altruistic in ideal --however unsuccessful in practice --the attainment will provide him with the power to implement this ideal, the strength to realize it in actuality. The thought will then present itself to him "How best can I serve mankind?" This will lead him to seek for ways of helpfulness appropriate to his times, environment and circumstances. Naturally the knowledge that helping others toward a similar enlightenment is the best service he can render them will predominate, but he will understand that their physical existence cannot be separated from their mental one and that it may somethimes may be needful as a step toward that ultimate purpose to take up a duty which seems to belong solely to the external sphere of things.

(21) In that universal Mind wherin he now dwells, he can find no man to be called his enemy, no man to be hated or despised. He is friendly to all men, not as a deliberately cultivated attitude but as a natural consequence of his own agitated ones. His mind seems impenetrable to our own easily-readon ones.

(22) His eyes seem passionless to our own agitated ones.

(23) If anyone asks us to define the name philosopher and seeks to know by what test he is t to be recognized, we should find it hard to answer him.

(24) The succession of saviours has existed as lor as the human race itself has existed. The infini power which shepherds its evolution can always b trusted to send these illumined men as and when its own laws and human needs call for them.

(25) There is such a perfect harmony of his facul s that although each still continues to exist autonomously, all work together like a single faculty.

(26) We must not imagine that the subordination of this sense of personal identity leads to any loss of consciousness; rather the reverse. Man becomes more, not less; for he emerges into the fullness and freedom of one universal life. He thinks of himself as: "I, A.B. am a point within the Overself," whereas before he only thought: "I am A.B."

(27) From this lofty standpoint the tenet of rebirth sinks to secondary place in the scale of importance. What does it matter whether one descends or not into the flesh if one always keeps resolute hold of the timeless Now? It can matter only to the title "I" to the ignorant victim of ephemeral hopes and ephemeral fears, text not to the larger "I Am" which smiles down upon it.

(28) Why did Jesus say, "I and my Father are one," but yet a little later add, "The Father is greater than I"? The answer is that Jesus the man had attained complete harmony with his higher Self and felt himself one with it but the universal Christ-principle will always be greater than the man himself, the Overself will always transcend the person.

(29) But before he can even attempt to surrender the underself, he must first begin to feel however feebly and however intemittently, that there is an Overself and that it is living there deep within his own heart. Such a feeling, however, must arise spontaneously and cannot be manufactured by any effort of his own. It does not depend on his personal choice whether he experience it or not. It is therefore an unpredictable factor; he can not know when it is likely to come to him. This indeed is what makes this quest so mysterious. For such a feeling is nothing else than a manifestation of grace. Hence an old Sanskrit text, the "Tripura" says: "Of all requisites Divine Grace is the most important. He who has entirely surrendered to his larger self is sure to attain readily. This is the best method. Without the divine grace (Faiz Ullah), the Sufis say man cannot attain spiritual union with Him, but they add that this grace is not witheld from those who fervently yearn for it.

(30) Such is the wonder of grace that the worst sinner who falls to the lowest depths may thereafter rise to the loftiest heights. Jesus, Buddha and Krishna have plainly said so.

(31) We should not egotistically interfere with the working of grace when it comes but should let ourself

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be borne unresistingly and, as it were, helpless by, upon its gentle current.

(32) After descent of grace, he feels lifted by a power stronger than his own above the stormy passions and unpleasant greeds, the petty egotisms and ugly hatreds which agitate the mass of manking.

(33) The point in consciousness where the mind projects its thoughts, has been called by the ancient 'the cave' or 'the cave of the heart'. This is because to the outside observer there is nothing but darkness in it and therefore the cave hides whatever it may contain. When, by an inward re-orientation of attention, we trace thoughts, whether of external things or internal fancies, to their hidden origin and penetrate the dark shroud around it, we penetrate into Mind, divine the Overself. We cannot help remembering Gray's aposite lines: "Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear."

(34)His inner state will not be easily discernible to others, unless they happen to be the few who are themselves sufficiently advanced and sufficiently sensitive to appreciate it. Yet it is his duty to announce the glorious news of its discovery, to publish the titanic fact of its existence. But he will do so in his own way, according to his own characteristics and circumstances. He will not need to announce it in a speech, or print it in a book, he will not publish the fact in daily newspapers nor shout it from the housetops. His whole life will be the best announcement, the grandest publication.

(35) If you seek to invoke the divine grace to meet a genuine and desperate physical need or human result, seek first to find the sacred presence within yourself and only after you have found it, or at least only after you have attained the deepest point of contemplation possible to you, should you name the thing or result sought. For then you will not only be guided whether it be right to continue the request or not but you will also put yourself in the most favorable position for securing grace.

(36) The problem of philosophic attainment is one which man cannot solve by his own unaided powers. Like a tiny sailing boat which needs both oars and a sail for its propulsion, he needs both self-effort and grace for his progress. To rely on either alone is a mistake. If he cannot attain by his own strivings, neither is the Overself likely to grant its grace without them.

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sed by Jesus in the following words: "The Father is
in the Son, and the Son is in the Father."

(38) Ultimate reality does not lie in this world
nor in that which perceives it but in that which per-
ceives the perceiver.

(39) The day will inexorably come when this pen shall
move no more and we wish therefore to leave on record
for the benefit of those who shall come after, a sac-
red and solemn testimony that we know, as surely as
we know that we are not this pen which scribes these
lines, that a being, benighn wise protective and
divine, whom men call the Soul, whom we call the Over-
self, truly extists in the hearts of all; therefore
all may discover it.

A day will break surely when every man will have
to bend the knee to that unknown self and abandon
every cell of his brain, every flowing molecule of
his heart, his blood into its waiting hands. Though
he will fear to do so, thought he will fear to
give up those ancient idols who had held him in bond
so long and given him so little in return, though he
will tremble to loose his moorings and let his soul
drift slowly from them with sails set for that myste-
rious region whose longtitude few men know and whose
shores most men shun yet he will do so all the same.
For the presence of man's own innermost divinity is
the guarantee that he must inescapably seek and find
it.

(40) Whoever has been led into the cave of timeless
life will poise his pen in a futile attempt to find
words which will accurately measure this sublime
experience. He rises renewed from the exquisite
embrace of such a contemplation. He learns in those
shining hours. That which he has been seeking so
ardently has been within himself all the time. For
there at the core of his being, hidden away under-
neath all the weakness passion pettiness fear and
ignorance, dwells light love peace and truth. The
windows of his heart open oneternity, only he has kept
them closed! He is as near the sacred spirit of God
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The message of philosophy in this matter (XII) may be summed up as this: Look beyond your tiny circle of awareness and forget the little 'I' for a while in order to remember that greater and grander Being whence you have emanated.

(41) The interpretation of 'Overself' which I have given in my book "The Widsom of the Overself" is confirmed by the teaching of a former Sri Shankaracharya of Kolhapur (1912) as told by one of his disciples. He taught Atman--that part of the Absolute which is Man. He translated it as "higher self".

(42) We found it necessary, in the interests of greater precision and better exposition, to restrict the term "Overself" to represent the ultimate reality of man, and to introduce the term "World Mind" to represent the ultimate reality of the universe.

(43) When we experience Mind through the senses we call it matter. When we experience it through imagination or thinking we call it idea. When we experience it as it is in its own pure being, we call it Spirit, or better Overself.

(12) What is the use, ask many questioners, (XIII) of first an evolution of the human soul which merely brings it back to the same point where it started; and second, of developing a selfhood through the long cycle of evolution only to have it merged or dissloved in the end into the unselfed Absolute? Is not the whole scheme absurdly useless? The answer is that if this were really the case, the criticism passed would be quite a fair one. But it is not thecase. The unit of life emanated from the Overself begins with the merest glimmer of consciousness, appearing on our plane as a protozoic cell. It evolves eventually into the fullest human consciousness, including the intellectual and spiritual. It doesnot finish as it began but, on the contrary, there is a grand purpose behind all its travail. There is thus a wide gulf between its original state and its final one. The second point is more difficult to clear up but it may be plainly affirmed that, Man's individuality survives even in the divinest state accessible to him. There, it becomes the same in quality but not identical in essence. The most intimate mental and physical experiences of human life cast a little light for our comprehension of this mystery. The misunderstanding which leads to these questions arises chiefly because of the error which believes that it is the divine soul which goes through all this pilgrimage by reincarnating in a series of earthly forms. The true teaching about reincarnation is not that the divine soul enters into the captivity and ignorance of the flesh again and again but that something emanated from the soul, that is, a unit of life that eventually develops into the personal ego does so. The Overself contains this reincarnating ego within itself but does not itself reincarnate. It is the parent; the ego is only its offspring. The long and tremendous evolution which the unit of life passes from its primitive cellular existence to its matured human one, is a genuine evolution of its consciousness. Whoever believes that the process first plunges a soul down from the heights into a body or forces Spirit to lose itself in Matter, and thenleaves them no alternative but to climb all the way back to the lost summit again, believes wrongly. The Overself never descends or climbs, never loses its own sublime consciousness. What really does this is something that emanates from it and that consequently holds its capacity and power in latency something which is

(11-a) In the unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets like the sun's light, the manifested world-mind in its turn there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond man but the second is always accessible to man as the Overself within him.

(contd) finited out of the Overself's infinitude and becomes first, the simple unit of life and later, the complex human ego. It is not the Overself that suffers and struggles during this long unfoldment but its child, the ego. It is not the Overself that slowly expands its intelligence and consciousness but the ego. It is not the Overself that gets deluded by ignorance and passion, by selfishness and extroversion, butthe ego.

XIII

The belief in the merger of the ego held by some Hindu Sects or in its anhilation held by some Buddhist ones, is unphilosophical. The 'I' differentiated itself out of the infinite ocean of Mind into a distinct individuality through a long development, through the diverse kingdoms of Nature. Having thus arrived at consciousness of what it is, having travelled the spiral of growth from germ to man, all this effort is not gained only to be thrown away. resultless certainly

Were this to happen then the entire history of the human race would be a meaningless one, its entire travail a restless one, its entire aspiration a valueless one. If evolution were merely the complementary return journey of an involutionary process, if the evolving entity arrived only at its starting point for all its pains, then the whole plan would be a senseless one. If the journey of man consisted of nothing more than treading a circle from the time of his emergence from the Divine Essence to to the time of his mergence back into it, it would be a a vain and useless activity. It would be a stupendous adventure but also a stupid one. There is something more than that in his movement. Except in the speculations of certain theorists, it does not happen. simply

The self-consciousness thus developed will not be dissolved extinguished or re-absorbed into the Whole again, leaving not a trace behind. Rather will it begin a new spiral of evolution towards higher altitudes of consciousness and diviner levels of being, in which it will co-operate as harmoniously with the universal existence as formerly it collided against it. It will not separate its own good from the general good. Here is part of the answer to this question: What are the ultimate reasons for human wanderings through the world-process? That life matters, that the universe possesses meaning and that the evolutionary agonies are leading to something worthwhile--these are beliefs

we are entitled to hold. If the sosmos is a wheel which turns and turns endlessly, it does not turn aimlessly. Evolution does not return us to the starting point as we were. The ascent is not a circle but a spiral.

Evolution presupposes that its own possibility has always been latent within the evolving entities. Hence the highest form is hidden away in the lowest one. There is development from the blindly instinctive life of animals to the consciously thinking life of man. The blind instinctive struggles of the plant to sustain itself are displaced in the evolutionary process by the intelligent self-conscious efforts of the man. Nor does it end, in the Vedantic merger or the Buddhistic anhilation. It is development of the individuality. Everywhere we find that the evolution produces variety. There are myriads of individual entities but each possesses some quality of uniqueness which distinguishes it from all others. Life may be one but its multitudinous expressions do differ, as though difference were inherent in such expression. Evolution as mentalistically defined by philosophy, is not quite the same as evolution as materialistically defined by Darwin. With us it is simply the mode of striving, through rhythmic rise and fall, for an ever fuller expansion of the individual init's consciousness. However, the ego already possesses all such possibilities latently. Consequently the whole process, althgugh apparently an ascending one, is really an unfolding one.

(13) Every time we hear or see anything, touch taste or smell it; everytime we remember or reason about it, it is the mind that does so. And this, when traced to its ultimate character, is the undivided universal basisof all experience and all thought, all life and all existence--God. Our sensations and thoughts may be associatedwwt with materialistic beliefs about the nature of mind but this does not alter their fundamental character. He therefore who doubts the divine existence isable to do so only because he employs what is in reality a divine power. The internal thought of self and external experience of the world could not arise if there were not this fundamental principle of Mind at their base. God is sobointerwoven with man that the two cannot possibly be separated. It is not only for entranced mystics but also for ordinary men that the poet Tennyson's phrase is true "Close is He than breathing, nearer than hands and feet."

(contd) The very thinking power by which he denies God is itself a manifestation of God within his own self. The denial is paradoxically possible only because God does exist. What he merely denies is merely a creature of his own imagination. How forces, which are themselves unintelligent, can produce intelligent beings; how energies which are themselves blind can produce purposive ones: These are questions which no materialist answers satisfactorily.

(14) No man has ever shown the same degree of intelligence and artistry which Nature shows. The technical skill which has gone into the building of the human body is something to be wondered at, first in awe and and then in reverence. Whoso calls this skill 'blind force' and does not perceive the living intelligence behind it, thereby reveals hisown intellectual blindness. Why is it that plants find their nourishment, animals their food, and man hissubsistence and clothes --all out of the body of this planet? Why is it that Nature provides so unerringly for their needs? The answer is that Intelligent Mind isthe underlying basis of everything, the activating force of existence. We live in a universe governed by inexorable law. If anyone sees only a universe governed by blind chance that is only because his own eyes are myopic. As the philosophic seeker's knowledge increases so will his religious worship intensify. He will become impressed more and more with the everpresence of infinite intelligence in the universe, more and more lost in contemplation of the wonder of its infinite life. He will perceive that all Nature is but a parable of some primeval reality which transcends it.

(15) The downfall of every faith began when the worship of God as Spirit was displaced by the worship of Man as God. No visible prophet, saint or saviour has the right to demand that which should be offered to the Unseen alone. It is not true reverence but ignorant blasphemy which could believe that the unattainable Absolute has put itself into mortal human form, however beneficient the purpose may be. The ideas that God enters the flesh as a man was originally given to most religions as a chief feature for the benefit of the populace. It was very helpful both in their mental and practical life. But it

(cont)(15) was true only on the religious level, which after all is the elementary one. It was not quite true on the philosophical level. Those few who were initiated into the advanced teaching were able to interpret this notion in a mystical metaphysical way which whilst remote from popular comprehension, was closer to divine actuality. They will never degrade the Godhead in their thought of it by accepting the popular belief in personification, incarnation of avatarhood. It is a sign of primitive ignorance when the humanity of these inspired men is unrecognised or even denied, when they are put on a pedestal of deification. The teaching that Godhead can voluntarily descend into man's body is a misunderstanding of truth. The irony is that those who try to displace the gross misunderstanding by the pure truth itself are called blasphemous. The real blasphemy is that to lower the infinite Godhead to being directly an active agent in finite world.

Nothing can contain the divine essence although everything can be and permeated by it. No one can personify it, although every man bears its ray within him. To place a limitation upon it is to utter a blasphemy against it. The infinite Mind cannot be localised to take birth in any particular land. The absolute existence cannot be personified in a human form. The eternal Godhead cannot be identified with special fleshly body. The inscrutable Reality has no name and address. It cannot be be turned into an historical person, however exalted, with a body of bones nerves muscle and skin. To think otherwise is to think materialistically. The notion which would place the Deity as a human colossus amongst millions of human midgets and billions of lesser creatures, shows little true reverence and less critical intelligence. We must acknowledge the ever-existence of Mind, even though it is incomprehensible to the senses and inconceivable to the thoughts. We must deny that the Absolute can ever manifest itself within time and space and consequently deny also that it can ever show itself under a human form. We must finally deny that any man right in arrogating to himself as the sole channel through whom worship must be performed, communion achieved or belief given.

The time has come to repudiate all this foolish worship of human beings and to transfer our reverence and obedience to the pure divine Being alone. The more metaphysical comprehension we develop, the lesser we shall look to the person of a teacher. We shall then regard teaching itself as the essential things.

(16) When the implications of this tenet of the beginingless and endless character of the cosmos are adequately understood, it will also be understood that our historical era of a paltry few thousand years is to be set against a prehistoric era of millions and millions of years. Because the planetary cycles which preceded our own have passed away under conditions of vast and destructive upheavals of Nature, their events have been forgotten and their records obliterated. Yet we in our ignorance and arrogance continue to estimate evolutionary values on a most insufficient basis. The perplexing tale of time which is told us by by those tear strained records which so inadequately and imperfectly pose as history perplexes us only because we do not know how man lived and thought and felt in the far past before that tale was written down

(17) If the Divine Essence could really subject itself to the limitations of human existence, this could only be achieved at the cost of impairing its own, infinitude and absoluteness. But even to comprehend the hint of a hint about it, which is all that we may hope to do, is enough to show how utterly impossible such subjection would be. The notion that the infinitude of Deity can be compressed and contained within a human organism, is unphilosophical. Whether such an avatoar be Krishna in India, Horus in Egypt or Jesus in Palestine, there has never been any ground for raising one above the others, for the simple reason that there have never been any avatoars at all. And if the doctrine of divine incarnations is irrational, the sister doctrine of their predicted and messianic second advent, is partly a wishfulfilment and partly a miscomprehension. If a divinely-inspired being first appears visibly in the flesh of his own body his second appearance is invisibly in the heart of his own worshippers.

(19) In his book "BETWEEN HEAVEN AND EARTH", (XIII) Franz Werfel says: "The stupidest of all inventions of nihilistic thinking is the so-called "impersonal God." Confronted with this non-personal God, one is tempted to bless the personal non-God of the honest atheist; for the concept of a spiritless and senseless world created by nothing and by no one, and existing nevertheless, is for all its ghastliness, more acceptable than the idiotic notion of a kind of extra mundane and autonomous power station that creates and feeds all things without ever at all having been invented or operated by a creative Mind. The impersonal God is the most wretched reflection of technologized and thought-weary brains, the modern old folks' home of senile pantheism."

These sentences betray such a misunderstanding of one of philosophy's most important metaphysical tenets that they call for a reply. We offer the most unstinted praise of Werfel's genius as a novelist and we consider his book, the "Song of Bernadette" oneof the finest/contributions to modern religio-mystical biography. But Werfel has gotten out of his depth when he attempts to criticize this, the ultimate concept of all possible human concepts about God. For he has brought to his thinking, albeit quite unconsciously, all the limitations of his otherwise gifted personality. We must remember that Werfel is primarily a man of imagination, an artist to whom 'forms' and 'entities' are a necessity in the working of his mind. Consequently the Void which is Spirit in all its uttermost purity, remains impenetrable to him. To the philosopher the privation of all things and even thoughts represents the only absolute emancipation from the limits set by matter time space and ego. Therefore it represents the only power which is really infinite and almighty. That is, it represents the only true God. Werfel unconsciously looks for a mental picture in his search for God because only such a picture, together with the ecstatic devotion it arouses, give him, as an artist, the assurance of a real presence.

Werfel is not only incapable of accepting the concept of the Void but he also does not want to accept it. This is because he is like so many artists an

emotionalist. Witness in proof of this assertion the three intellectually weak reasons he gives why a Jew should never become a formal convert to Christianity. When analyzed these reasons turn out to be nothing more than mere historical tradition worship passionate sentimentality.

(20) If you merely scratch the surface of philosophy you will, as Bacon says, become an atheist But if you will dig a deep shaft into it you will become completely conviced of God's existence. The word 'God' has been usedin different senses. The meaning here assigned to it is that of a supreme imperishable existence which is both in the world (and hence in us) and yet transcends the world. (XIII)

(21) All this impressive movement of cosmic life, all this tremendous interaction of countless creatures on countless stars has but a single ultimate if unconscious direction; the rediscovery of self as living moving and having its being in God.

(22) There is metaphyscially no such thing as a human appearance of God, as the Infinite Mind brought down into finite flesh. This error is taught as a sacred truth by the Bahais in their Manifestation doctrine, by the Christians in their Incarnation doctrine and by the Hindus in their Avatara doctrine. God cannot be born in the flesh, cannot take a human incarnation. If He could so confine Himself, He would cease to be God. For how could the Perfect, the Incomprehensible and the Inconceivable become the imperfect, the comprehensible and the conceivable?

Yet there is some smoke behind this fire. From time to time someone is born predestined to give a spiritual impulse to a particular people, area or age. He is charged with a special mission of teaching and redemption and is imbued with special power from the universal intelligence to enable him to carry it out. He must plant seeds which grow slowly into trees to carry fruit that will feed millions of unborn people. In this sense he is different from and, if you like, superior to anyone else who is also inspired by the Overself. But this difference or superiority does not alter his human status, does not make him more than a man still, however divinely used and power-charged he may be. Such a man will claim no essential superiority over other men; on the contrary he will plainly admit that they too may attain the same state of inspiration which he possesses. Hence Muhammad confessed; repeatedly:"I am only a human being like unto yourselves. But revelations are made to me." And the tenth Sikh Guru declared "These who call me the Supreme Lord, will go to hell." No human temple can receive the Infinite Essence within its confining walls. No mortal man has ever been or could ever be the Incarnation of th

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(23) Modern man looks in all sorts of impossible
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all its creatures.

(24) There is a double alternating movement within
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(25) When we gaze observantly and reflectively around
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(X)

(19a) Our own mind is a human analogue of the universal mind. Thus in its character and working, Nature provides an easy lesson in divine metaphysics. If we wish to obtain some slight hint as to the nature of the highest kind of mental existence, that is of the Universal Mind, God, we must examine the nature of our own individual mind, limited and imperfect though it be. Philosophy is not afraid to admit pantheism but does not limit itself to pantheism. It also affirms transcendentalism but does not stop with it. It declares that the Unique Reality could never become transformed into the cosmos in the sense of losing its own uniqueness. But at the same time it declares that the cosmos is nevertheless one with and not apart from the Reality. The easiest way to grasp this is to symbolise the cosmos as human thoughts and the Reality as human mind. Our thoughts are nothing other than a form of mind yet the mind loses nothing of itself when thoughts arise. The world-mind is immanent in but not

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(15) No human idea can account for its own existence without testifying to the prior existence of a human mind. The world as idea can only account for its own existence by pointing to a World-Mind. And it is equally a fact thht the highest kind of existence discoverable to us in the universe is mental existence. In using the name 'Mind' for God I but follow some ofthe highest examples from antiquity, such as Aristotle in Greece, Hermes Trismegistus in Egypt and

(16) Philosophy defines God as pure Mind from the human standpoint and perfect Reality from cosmic one. The time has indeed come for us to rise to meditate upon the supreme Mind. It is the source of all appearances, the explanatinn of all existences. It is the only reality, the only thing which is, was and shall be the unalterably the same. Mind itself is ineffable and indestructible We never see it as it is in itself but only the things which are its passing phases.

confined by the universe in the same way that a man's mind may be said to be immanent in but not confined by His thoughts. Further more not only may we find it helpful in the effort to understand the relation which the cosmos bears to the World-Mind, to compare it with the relation which a thought bears to its thinker or his speech to a speaker, but when we consider our own mind is able to generate thoughts of the most (how) multivaried kind, we need not be surprised that the Universal Mind is able to generate the inexhaustibly varied host of thought forms which constitute the cosmos.

(15) No human idea can account for its own existence without testifying

(17) The Real is forever and unalterably the same, whether it be the unmanifest Void or the manifested world. It has never been born and consequently can never die. It cannot divide itself into different 'realities' with different space-time levels or multiply itself beyond its own primal oneness. It cannot evolve or diminish, improve or deteriorate where as everything else exists in dependence upon Mind and exists for a limited time, however prolonged, and therefore has only a relative existence, Mind is the absolute, the unique, the ultimate reality because with all its innumerable manifestations in the universe it has never at any moment ceased to be itself. Only its appearances suffer change because they are in time and space, never itself, which is out of time and space. The truth about it is timeless, as no scientific truth could ever be in the sense that whateverfate the universe undergoes its own ultimate significance remains unchanged. If the Absolute appears to us as the first in the time-series, as the First cause of the Universe, this is only true from our limited standpoint. It is in fact only our human idea. The human mind can take into itself the truth of transcendental being only by taking out of itself the screens of time space and person. For being eternally self-existent, it is utterly timeless. Space dividions are equally unmeaning in its 'Be-ness.' The Absolute is both everywhere and nowhere. It cannot be considered in spatial terms. Even the word 'infinite' is really such a term. If it be used here because no other is available, let it be clearly understood, then that it is used merely as a suggestive metaphor. If the infinite did not include the finite then it would be less than infinite. It is erroneous to make them both mutually exclusive. The finite alone must exclude the infinite from itsexperience but not viceversa In the samw way the finite Duration does not exclude finite time.

The divisions of time into past present and future are meaningless here;we may speak only of its 'everness'.

(17a.) What is the meaning of these words 'the Holy Trinity'? The Father is the absolute and ineffable Godhead, Mind in its ultimate being. The son is the soul of the universe, that is, the World-Mind. The Holy Ghost is the soul of each individuel, that is, the Overself. The Godhead is one and indivisible and not multiform andcan can never divide itself up into three personalities.

(23) It would however be a mistake to consider the World-Mind as one entity and Mind as another separate from it. It would be truer to consider World-Mind as the active function of Mind. Mind cannot be separate from its power. The two are one. In its quiescent state it is simply Mind. In its active state it is World-Mind. Mind in its inmost transcendent nature is the inscrutable mystery of Mysteries but when expressing itself in act and immanent in the universe, it is the World-Mind. We may find in the attributes of the manifested God, i.e. the World-Mind the only indications of the quality existence and character of the unmanifest Godhead that it is possible for man to comprehend. All this is a mystery which is and will perhaps forever will remain an incomprehensible paradox.

Sir Arthur Keith has complained that when he read the words "God is a Spirit infinite and eternal" no visual image appeared in his mind, and that when he heard the words "the Holy Ghost" he tried in vain to grasp the mental image held by the the clergyman who pronounced them, but how could an abstract conception assume pictorial form? how could imagination probe into mysteries and where the senses can register nothing at all? Only the metaphysical faculty can even approach them, although it too cannot enter them. And unfortunately Sir Arthur Keith, brilliant scientist as he was, was deficient in that because his one-sided specialism had become a trap.

(21a) The Infinite Reality cannot be reasoned, but only reasoned about. It cannot even be adequately symbolised for it is only a more refined form of idol worship to regard as a mental image, a pictured thought, but it can only designated. The true Godhead is unconditioned formless impicturable. No individual worship can reach what is utterly beyond all individual existence. No name can be given that will properly

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For what is without attributes and without limitations. In the ultimate reality there are and can be no distinctions and no difference, no grades and no change.

Philosophy understands sympathetically but does not agree practically with the Buddha's consistent refusal to explain the ultimate realisation. His counsel to disciples was:

" What word is
there to be sent from a region
where the chariot of speech finds no
track on which to to go?
Therefore to their questionings offer
them silence only."

It is certainly hard to capture this transcendental indefinable experience in prosaic pen-and-ink notes. But is it really so impossible for the initiate to break this silence and voice his knowledge in some dim finited adumbration of the Infinite? To confess that intellectually we know nothing and can know nothing about the Absolute, is understandable. But to say that thereforewe should leave its existence entirely out of our intellectual world-view, is not. For although the exact definition and direct explanation words are unable to catch the whole of this subtle experience within their receiving range, because they are turned-into ordinary human intellectual emotional and physical experience, they may nevertheless evoke an an intuitive recognition of its beauty they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration tow ards its attainment for oneself.

Why if this state transcends thinking, whether in words or pictures, have so many mystics nevertheless written about it? That they have protested at the same time the the impossibility of describing the highest levels of their experience, does not alter this curious fact. The answer to our question is that to have kept completely silent and not to have revealed that such an unique experience is possible and such a supreme reality existent, would have been to have left their less fortunate fellow-men in utter ignorance of immensely important truths human life and destiny. But to have left some record behind them, even if it would only hint at what it couldnnot adequately describe, would be to have left some light in the darkness. And even though an intellectual statement of a super-intellectual fact is only like an indirect and reflected light, nevertheless it is better than no light at all.

unique, mysterious and imperishable. He who can gaze into its mysterious Nothingness and see that the pure Divine Being is forever there, sees indeed.

(25) Philosophy refuses to compromise with truth; hence refuses to place itself at the point of vie which attempts to comprehend the Infinite with a finite equipment.

(26) The phenomena of the world-form tyrannously and completely masks its reality, so completely that ~~even~~ only a dwindling number of men even suspect there is any reality behind it. Spiritual intuition has never been so dormant amongst the race as during the past hundred years. Form, which should have been a wicket-gate giving entry to its diviner significance, has become a prison which they are held captive by their own obtuseness.
(27) There are no relativities in It, no timed events no places, no creatures; nothing that can ever be known by finite perceptions.

(20a.) The one behind the Many is not to be mistaken for the figure one which is followed by two, threeand so on. It is on the contrary the mysterious Nought out of which all the units which make up multiple figures themselves arise. If we do not call it the Nought it is only because this might be mistaken as utter Nihilism. Were this so then existence would be meaningless and metaphysics absurd. The true ineffable Nought like the super-physical one is rather the reality of all realities. From it there stream forth all things and all creatures; to it they shall all return eventually. This void is the impenetrable background of all that is, was or shall be;

(28) If Mind is to be regarded aright, we must(XIV) put out of our thought even the notion of the cosmic Ever-Becoming. But to do this is to enter a virtual Void? Precisely. When we take away all the forms of external physical existence and all the differences of internal mental existence, ~~and~~ what we get is an utter emptiness of being which can hardly be differentiated after we have taken away its features and individualities, its finite times and finite distances? There is then nothing but a great void. What is the nature of this void? It is pure Thought. It is out of this empty Thought that the fulness of the universe has paradoxically evolved. Hence it is said that the world's reality is secondary whereas Mind's reality is primary. In the Void the hidden oneness of things is disengaged from the things themselves. Silence therefore is not merely the negation of sound but rather the element in which, as Carlyle said, great things fashion themselves. It is the supreme storehouse of power.

(29) We are dependent on and dwell in Mind but Mind on the contrary is self-sustained and dwells in itself.

(30) The ~~xxxx~~ ideas pass, the Mind remains. But whilst they exist they are included in and share the Mind's reality. The world's appearance is therefore and in this sense real enough to the conscious beings within it while it lasts. Thus the distinction between inner reality and outer appearance, while not effaced, is nevertheless reduced to secondary status.

(31) The mystic will not care and may not be able to do so but the philosopher has to learn the art of combining his inward recognition of the Void with his outward activity amongst things without feeling the slightest conflict between both. Such an art is admittedly difficult but it can be learnt with time and patience and comprehension. Thus he will feel inward unity everywhere in this world of wonderful variety, just as he will experience all the countless mutations of experience as being present in the very midst of this unity.

(32) Although reality is all around and all within us our relation to it is like that of a blind man to the glamorous lustre of a row of pearls which lie in his own hands.

(33) It is only the Sun that can bear comparision with the Overself for the Sun can never really be

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covered by darkness nor set back by another star. Similarly the Overself is never really covered by the person's ignorance of it nor brightened by the person's knowledge of it. The sun lights up everything else and thus makes every other object known. The Greek word for sun is 'helios' whose predise meanings is:"That which is clear to itself." The sun can be understood by nothing but itself, just as the Real can be understood only by itself. Hence, truth, the supreme Reality, is as Sanskrit texts say: "That which when known, all else is known."

(34) Reality being what it is, a gigantic fact which is utterly impregnable against time and change, even the total disappearance of the exponents of that truth which points to it could not alter its own status.

(35) The truth is that the hands touch and the eyes see but the surface of things. They do not touch nor see the completeness, the inner reality of things In our ignorance we look upon forms as reality, we must needs have something to touch and handle if we are to believe in its real existence. The forms are alright where they are but they do not exhaust existence. That which tells us they are there, the consciousness which causes our senses to function and our ego to become aware of the results of this functioning, is itself closer to real being than the physical forms or mental images which are but tokens of its presence. We look always for mere forms and so miss their infinite source. We try to reduce life to arithmetic, to make one thing the effect of some other thing as cause, never dreaming that the sublime essence of both is unchanging and uncaused, formless and bodiless, the self-existent reality of Mind.

(36) The speculative metaphysician starts by postulating the existence of some self-sustaining eternal principle, whereas the scientific metaphysican ends with such a principle.

(37) Our own mind is a human analogue of the Universal Mind. Thus in its character and working, Nature provides an easy lesson in divine metaphysics. If we wish to obtain some slight hint as to the nature of the highest kind of mental existence, that is of God, we must examine the nature of our own individual mind, limited and imperfect thought it be. Now philosophy is not afraid to admit pantheism but does not limit itself to pantheism. It also affirms transcendentalism but does not stop with it. It declares that the Unique Reality could never

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(1) For such a man worldly-life is neither a dream (xv) to be dismissed nor a snare to be avoided.

(2) The belief that the mere cessation of external activity is an avenue to holiness, is another of these curious superstitions which have fastened themselves on the human mind since the earliest times. And the related belief that if a number of such persons who have adopted a donoxhix nothing existence segregate themselves from the world and live together in a communal institution such as an ashram a monastery, they will become wiser better and holier than those they have left behind, is likewise a superstition.

(3) Asiatic mysticism has been well nigh suffocated under the weight of monkish traditions which have accumaulated around it. The consequences is that the present day student who lacks the spirit of critical research, will not know where the philosophy begins and where the monkishness ends. If we study the available texts today without the expository guidance of a competent personal teacher we shall almost certainly fall into a number of erros. Some of these are merely contributory towards a superficial understanding of the texts and no harm isreally done but one of them is crucial and much harm may then be done. For it must be remembered that in the days before the art of writing was widely used almost all the earliest texts were handed down from generation to generation by word of mouth abone. This entailed wonderful feats of memory which we must admire but it also entailed the possibility of conscious or unconscious alteration of the texts themselves, which we must guard ourselves against. It must also be remembered that the texts were customarily in the possession of a segregated class of men either priests or monks or both types united in the same man. Quite humanly too new passages which praised their own class and idealized their mode of living were slowly if surreptitiously introduced into these same texts. It may be said that an honest man would not do this but it must be replied that an honest yet well-meaningman may do it. Anyone who really knows the East knows xxxxx that this has demonstrably happened right through its history even until our own era. Whether it happened or not, however, one thing was psychologically unavoidable. This was the interpretation of passages, phrases or single words according to the unconscious complexes govrning the mind and controlling the characters of those who preserved and passed down the texts. It is perfectly natural therefore to expect to find that sacerdotal and monastif interests characterisedcs and practices are idealized whereas the interests characteristics and

and practices of all other classes are minimized and criticized. This indeed is what we do find to be the case. The inevitable consequence is that words which bore one meaning when they were uttered by their original author came bit by bit to receive a modified or altogether different meaning, when they had passed through the mouths and pens of monks and priests. Our semantic study would alone indicate such a historic probablity. The result for us who live today is somewhat unfortunate. For we learn from the text that if we would live a higher life, if we would pursue the quest of the Overself, we must put away our duties, cast aside our responsibilities, and deny our physical natures. We must discourage interest in the improvement of this world or the betterment of mankind's miserable lot. We must flee from society and hide in retreats with other escapists. We must regard the world as a trap cunnigly invented by Satan for our downfall and the body a a tomb dug for our divine soul. Whoever refuses to accept the path outlined by monkish and sacerdotal editorial interference is shamed by having the gery world-meanings or passage quotations born of such interference hurled at him in proof of his error! The divine quest which was originally intended for the study and practice of mankind generally--so far as their worldly status class or profession be--he has now become something intended for the study and practice of monks and ascetics only. Men obsessed by a persistent complex which made them fuss anxiously over their bodily life to the detriment of their mental life; men who failed to perceive thatthe real battlefield of human life is internal and not external; men who couldnot comprehend the unity of Spirit and Matter; men, in short who had het to realize that they were virtuous or sinful primarily as their thoughts were virtuous and sinful--these are set up today as the arbiters of how we twentieth-century persons shall live in a world whose circumstances and systems are beyond their own narrow imagination. The quest indeed has been tunred into something impossibly remote from us, something only to be talked about at tea-tables because we cannot implement it. [illegible] Such a situation is unacceptable to the philosophic student. Better ostracism, abuse, slander and misunderstanding than this.

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50) If he finds himself brought by circumstances ~~(CHAPTER~~ XV. into the society of evil-minded people, the first step to self-protection should be to switch the mind instantly into remembrance of the witness-self and to keep it there throughout the period of contact. To turn INWARDS persistently when in the presence of such discordant persons is to nullify any harmful or disturbing effect they might otherwise have on our thoughts.

51) We are influencing the coming years by our thoughts. The importance of thought in forming external environment, the value of imagination in ultimately creating circumstances and the use of visualizing the sort of life we aspire to have, are to be impressed and re-impressed on a generation which has to escape from the materialistic outlook. By this twofold process of rising to our divine Source and controlling our intellectual ideas, we can begin to control our outward life in an extraordinary manner.

52) Thought feeling and will are the three sides of a human being which must find their respective functions in this quest. Thought must be directed to the discrimination of truth from error, reality from appearance. Feeling must be elevated in loving devotion towards the Overself. Will must be turned towards wise action and altruistic service. And all three must move in effective unison and mutual balance.

(53) Not to desert activity is the aim of philosophy but to inspire and illumine it. Not to neglect meditation but to bring back its gains of peace and power to transform external life.

~~53) We need~~ Not to give up reason but to warm and round it out by devotion. Only the neurotic, the dissociated and the ignorant do so. The wiser ones, better balanced, will let them all actively collaborate with one an other.

~~54)~~ Yoga is primarily the method and result of meditation. Philosophy accepts and uses this method and incorporates its result. But it does not stop there. It adds two further practices: metaphysical reasoning and wise action. Therefore we are justified in saying that the hidden teaching does go beyond yoga.

(54) The sage will not be primarily concerned with his own personal welfare but then he will also not be primarily concerned with mankind's welfare. Both these duties find a place in his outlook but they do not find a primary place. This is always filled by a single motive; to do the will, to express the inspiration of that greater self of which he is sublimely aware and to which he has utterly surrendered himself. This is a point whereon many students get confused or go astray. The sage does not stress altruism as the supreme a value of life nor reject egoism as the lowest value of life. He will act as the Overself bids him in each case, egoistically if it so wishes or altruistically if it so declares, but he will always act for its sake as the principal aim and by its light as the principal means.

(64-B) If any one of these factors is absent, then his effort is an unfinished one. Consequently his result will be an incomplete one. Each is to be regarded as an indispensable part of the total effort called fro by the quest. Philosophy shows the place and explains the value of each and all in this integral technique.

But the harder one will give something to suffering humanity also. A merely personal salvation will not satisfy the philosophic aspirant.

(64-B) Others may turn away in despair or disgust from the harshness of the worldly scence; he must gaze into and beyond them. Others may ignore or escape from ugliness; he must take them up into his scheme of things and taking, transcend them by philosophic knowledge.

(6) what he chooses at the beginning of his quest will predetermine what he will become at its end. And the choice is between self-centred escape and selfless activity. Both will give him a great peace. Both will permits him to remain true to his inner call. But the

59) To be an intellectually conscious philosopher (CHAPTER XV. offers advantages in every way. Forour conduct of life flows naturally out of our understanding of life. If the second is faulty incomplete or wrong the first will be so too! For the appraisals of men and the values of things which determine this conduct are themselves determined by our understanding. Sound principle and correct theory afford the best guarantee that when action is taken it will be rightly taken. It is then possible to understand clearly what is being done and why it is being done. Therefore our studies in the metaphysics of truth are not wasting his time. It is here that the soundness of the philosophic attitude and the quality of its metaphysical knowledge, save us on many occasions from followingothe s into grave blunders. [wisely and altruistically]

60) The knowledge got from metaphysics, the intuitive peace gained from meditation, must now be accompanied by practical work donevinthe world to express both. The student must evoke the strength to descend into this sharply contrasting activity. The quest is not a single-track but rather a triple-track affair. He must travel along it with his intelligence, his intuition and his deeds. "All speak of the Open Path only, rare ones enter the "complex path", SHAH LATIF the 18th century Sufi poet. When rational thought and mystical feeling and self-al-negated action are integrated into one, when life becomes a sincere and successful whole, it becomes philosophic. It may be that such a combination of qualities has been rare in the past but it is certain that it will be necessary in the future. The world will need men as leaders who have their roots deep down in the divine self but who have their intellects very much alert, their hands very much alive and their hearts very much expanded.

61) The worth of philosophy may not be estimated not only by its intellectual truth or personal usefulness or social service alone but by all three. Its unique merit lies not only in its transcendental reach but also in its balanced integrality.

62) The surrender to Overself must not be misinterpreted as surrender to lethargy, to lack of initiative or to absence of effort. It means that before intitiative arises and before effort is made, a man will first look to the Overself for inspiration. When such inner guidance and rational thinking speak with united hopeful voice, then he can goforward with a plan, a faith or a deed sure and unafraid, serene and confident.

(63) He comes to the service of mankind by an indirect route. For his primary service is to the Overself. But after he makes this inward act of entire dedication to it, the Overself then bids him go forth and work for the welfare of all beings.

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(63) He comes to the service of mankind by an indirect route. For his primary service is to the Overself. But after he makes this inward act of entire dedication to it, the Overself then bids him go forth and work for the welfare of all beings.

How shall I act rightly and wisely ? This is the problem which faces every man. Hence philosophy not only tencies a way of thought but also a way of action. This is inevitably so because it is concerned not merely like mysticism with a segment of life but with the whole of it. There is something defective about a teaching of it forgets the ultimate purpose for which it itself exists, if it leaves its followers in the air, and therefore cannot be successfuly applied in practical action. We may understand the value of our intellectual formulations only when they are put to the test in actual practice. In putting an idea, a theory or a doctrine to the practical test or in bringing a way of living into practical operation, we enable it to reveal its truth or falsity, its scope or limitations, its merits or demerits. A doctrine must be tested not only by its intellectual soundness but also by its results practical. The first test can be instantly applied but the second only after a certain time has elapsed. Thus the good is separated from thebad, the right is distinguished from the wrong, the true divided from the false, either by intelligence in the sphere of abstract ideas or by time in the sphere of spatial things. The first shoots of both wheat and weeds cannot be distinguished by ordinary sight or knowledge but give them the time to grow up to maturity and everybody can distinguish them. The barrenness or fruitfulness of any teaching is ascertained by applying the test of historical results, that is, the test of time. in the end inexorably

He who has sufficiently purified his character, controlled his senses, developed his reason and unfolded his intuition is always to meet what comes and to meet it right. He need not fear the future, Time is on his side. For he has stopped adding bad karma to his account and every fresh year adds good karma instead. And even where he must still bear the working of the old adverse karma he will still remain serene because he understands with Epictetus that, "There is only one thing for which God has sent me into the world, and that is to perfect my nature in all sorts of virtue or strength; and there is nothing that I cannot use for that purpose." He knows that each experience which comes to him is what he most needs at the time, even though it be what he likes least. He needs it because it is in part nothing else than his own past thinking, feeling and doing come back to confront him to enable him to see and study their results in a plain concrete unmistakable form. He makes use of every situation to help his ultimate aims, even though it may hinder his immediate ones. Such serenity in the face of adversity must not be mistaken for supine fatalism or a lethargic understand why it has happened to him and master the lesson behind it, he will also seek to master the event itself and not becontent to endure it helplessly. Thus, when all happenings become serviceable to him and when he knows that his own reaction to them will be dictated by wisdom and virtue, the future cannot more frighten him than the present can, intever happens. For he kn

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crice when, though all his sacrifices for the sake of harmony, human nature being what it is--a mixture of good and evil, of the materialistic and the holy--crises may sometimes arise when society will attack him. If the inner voice of conscience bids him do so, then he will perforce have to make a firm stand for principles. It is then that he must summon enough courage to do what is unorthodox or say what is unpopular and display enough independence to disregard tradition or ignore opinion.

Up to a certain point he may walk with the crowd but beyond it his feet must not move a step. Here he must claim the privilege of self-determination, concerning which there can be no compromise, for here, at the sacred bidding of the Oversel, he must begin to live his own life. Consequently although he will always be a good citizen he may not always be a popular one.

(CHAPTER XV) (66)

(5 cont) and take noble attitudes. Wtith their help he may bring one visitation of bad karma to an earlier end or even help to prevent the manifestation of another visitation which would otherwise be inevitable.

(79) "Whence did St. Paul draw strength to support his labours? We see clearly in him the effects of visions and contemplations which came indeed from God; not of a delerious fancy, nor the ~~xxxxxxxxxxx~~ arts of the spirit of darkness. After the reception of such great favours, did he go and hide himself in order to enjoy in peace, the ecstasy which overwhelmed his soul, without occupying himself with other things? You know that on the contrary he passed his whole days in apostolic labours, working at night in order to earn his bread."--St. Teresa.

(80) Ancient spirituality thought that want was most important was to cultivate individual soul. Modern materialism thinks it should be social betterment. These two goals have usually been placed in opposition. But Modern spirituality refuses to accept such a false dilemma. Let us seek both tthe cultivation of the soul, it declares, and the betterment of social conditions. Why, when we open our eyes tothe one need should we shut them to the other? Humanity's outer need does not justify the neglect our of our own inner need, nor this the other. No amount of humanitarianism can counterbalance the duty ofdevoting time and energy to spiritual our self also, but this ought not become so self-centred as to become a total and exclusive devotion.

(78) Whoever has attained this blessed state would not be true to himself if he were not ardently happy to share it with others, if he were not ever ready to help them attain it too. And this desire extends universally to all without any exception. He excludes no one--how could he if the compassion which he feels be the real thing that comes with the realised unity of the Overself, that is of the Christ-self, and not emotional masquerader! He himself could have written those (merely temporary) noble words which St. Paul wrote more thanonce in his Epistles: " In him there cannot be a Jew or Greek, Barbarian, Scythian, but all are one man in Christ Jesus." Despite this he soon finds that iron fetters have been placed on his feet. For he finds

(78cont) first; that only the few who are themselves seekers are at all interested; and second; that among this even small number there are those who, because of personal dislikes, racial prejudice, social snobbery or family antagonism are unwilling to approach him, and third; that the mischievous agencies from occult spheres delude through false reports and stimulated malice a part of those who remain into creating an evil mental picture of him, which is utterly unlike the actuality. For when such a man really begins to become an effective worker in this sacred cause, the evil forces begin their endeavours to pull him down and thus stop him. They may inspire human instruments with fierce jealousy or personal hatred of him or they may try other ways. It is an unfortunate but historic fact that many an aspirant is carried away by the false suggestions emanating from such poisoned sources.

It is their task to destroy the little good that he had done or to prevent whatever good he may yet do.

(4) If he seeks the realization of his mystical (XV) aims only for his own gain and no one else's, then it is quite proper and necessary for him to concentrate all his attention upon them and upon himself. To indulge in any form of altruistic service --even if it be spiritual service--is to go astray from this path and to be led afar from his goal. But if he seeks humanity's benefit as well as his own, it is not proper and necessary to do so. For he will then have to divert some compassionate thought and meditation and feeling to humanity. The kind of mystical attainment which fructifies at the end of the quest depends on the kind of effort he previously put forth for it. If his aim has been self-centred all along, his power to assist others will be limited in various ways but it it has been altruistic from the start then he will be able to assist them adequately, easily, widely and differently.

(5) He notes that their outer sufferings are greater than his own whilst their inner understanding of those sufferings is less. He is both willing and ready to disturb his own bliss with other people's misery and he will do this not in condescension but in compassion. St.Paul following the master whom he had never seen in the flesh but knew so well in the spirit, put all other virtues beneath compassion. Are the few who try to be true Christians in this point at least, utterly wasting their time alone? For the yogis who would abolish all effort in service and concentrate all on self-realization say so. Yet neither Jesus nor Paul were mere sentimentalists. They knew the power of compassion in dissolving the ego. It was thus a part of their mystical technique as much as it was a part of their moral code. They knew too another reason why the disciple should practise altruistic condu-

(81) The complete happiness which people look forward to as the objective of their life on earth can never be attained. For it is mostly based on things and persons, on what is outside the seeker and on what is perishing. The happiness which they can truly attain is not of this kind, although it may include and does not exclude this kind. It is mostly based on thoughts and feelings, on what is inside the seeker and on what is abiding.

The disciple's serenity must remain unbroken whether he succeed in any enterprise or not, and whether he is able to do so soon or late. For it must not depend on these outward things; it must depend on inward realization of truth. He should do all that is humanly possible to succeed. But, this done, he should follow the Gita counsel and leave the results in the hands of God or fate. Thus whatever the results may be, whether they are favourable or not, he can then accept them and keep his peace of mind.

Even if he is doubtful about a favorable result he must resign himself to the situation as being truly the Overself's will for him just now. By this acceptance, the sting is removed, and patient resignation to the divine will is practised. He will then have no feeling of frustration but will retain his inner peace unshattered. He should remember too that he is not alone. He is under divine protection for if he is a true disciple he has surrendered himself to his higher self. Therefore let him cast out all worry in connection with the matter, placing it in higher hands and leaving the issues to It. Let him refuse to accept the depression and anxiety. They belong to the ego which he has given up. They have no place in the quest's life of faith trust and obedience. Let him resort to prayer to express this humble resignation and trust in superior guidance, this belief in the Overself's manipulation of the results of this matter for what will be really the best in the end.

Fate provides him with difficulties from which it is sometimes often not possible to escape. But what must be borne may be borne in either of two ways. He may adjust his thinking so that the

lessons of the experience are well learnt. Or he may drop it for he need not carry the burden of anxiety but remember the story of the man in railway carriage who kept his trunk on his shoulders instead of putting it down and letting the train carry it. So let him put his 'trunk' of trouble down and let the Overself carry it.

From "Peaks and Lamas" by Marco Pallis.

"We love to go to wild places for their solitude, to avoid the bustle of town life." "You will never find it thus," he (the monastery abbot) replied. "You have no idea how to seek it. It cannot be won by such methods. It will not be obtained nor acquired nor gained nor procured nor encompassed." (I have tried to give an impressionistic rendering of his words in Tibetan.) "The solitude to seek is the concentration of your own heart; if you have once found it, it will not matter where you are." Perhaps he was thinking of his own spiritual ancestor who said, "For him who hath realized Reality itis the same whether he dwell on an isolated hill-top in solitude or wanders hither and thither." Then placing a tiny image of the Buddha on the table, he said, "Learn to fix your thoughts on this, and then you may know solitude, but not otherwise."

There is a common delusion that giving up selfishness in the sense of becoming utterly altruistic, is the highest call of the quest. It is believed that the sage is simply a man who no longer lives for himself but lives wholly for others. Getting rid of one's own ego, hoever, does Not mean taking on someone elses. It means taking on or rather, being taken up by, the deeper self. (81-C) He does not regard greatness to be in him but only behind him. Neither vain ambition nor false egoism can deceive him about the inner reality of hi psychological situation. He understands and feels that a power not his own and not human is using him, that a larger mind is overshadowing his ego as its human instrument,

(82) The Quest is not to be followed by studying metaphysically alone or by sitting meditatively alone. Both are needful yet still not enough. Experience must be reflectively observed and intuition must be carefully looked for. Above all, the aspirant must be determined to strive faithfully for the ethical ideals of philosophy and to practice sincerely its moral teachings.

(83) His approach to the Ideal must not be one-sided or it will be ineffectual. It must be made through every part of his fourfold nature, each being integrated in a balanced whole.

(84) No single path will lead of itself to the full Truth.

(85) Monastic life or ascetic retreat needs the occasional complement of practical activity to provide a vivid test of its own fruits.

(86) There is a valid reason and a practical use in such occasional and limited flights from the urban world. They give refuge to agitated emotion, quietude to agitated intellect, opportunity to meditation-seeking intuition.

(87) The man who finds human existence too tragic, too unsatisfactory or too difficult may retire from society as a hermit or remain in it as a hobo. Or he may join with others who feel the same and become a monk.

(88) The more secluded, less active and above all highly introspective life which the would-be-mystic leads in monastery, ashram or private retreat may tend to turn him into an ill-balanced dreamer. It is useful for him to descend into the cities at times and take his place among their varied dwellers and doings. For his inner world will have a chance of being e xamined and brought to the test by hard contact with the outer world. Such experience will expose futile dreams and shatter wishful thinking just as it will endorse imaginings that do correspond to realities.

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(89) What are so many doing who indulge in social work or who take to public political activity to help their nation? They are not serving the people so much as serving the vanity of their own ego or the ignorance of their own superficial view of life or the passion of their own excited emotions.

(90) The truth of a principle or an idea must finally be tested by working out its results in practice.

(91) As the aspirant evolves his service expands. He gives more as he grows more.

(92) Philosophy bids him follow its quest and practice its ethics in his own person before he bids others do so. Only after he has succeeded in doing this, can he have the right to address himself to them. Only after he has discovered its results and tested its values for himself, can he guide them without the risks of deception on the one hand or hypocrisy on the other.

(93) Spirituality achieves its finest flowering in the man who is emotionally adult, intellectually developed and practically experienced. Such a well-rounded and admirably balanced growth is always best.

(94) The ideal is not to achieve this inner balance with scanty materials but to achieve it with the amplest ones.

(95) The smoothly-rounded symmetry of this fourfold development makes not only for the fullest acceptance of truth but also for the maturest kind of living. Because philosophy considers and improves the human personality as a whole, it is nothing less than inspired practicality. There is indeed no new situation which it cannot meet and negotiate for the best, no old one for which it has failed to give support.

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(96) Gargya's "Pranava", an old Sanskrit text(XV) says that one of the several meanings of Aum is that the word of truth is spelt out by the tree letters of the three divisions of human nature, feeling, thinking and action. This is the same meaning as integral development on the philosophic quest.

(97) We must bring our whole personality to this quest and not merely a part of it. All sides are valuable to each other, hence all are needed by ourselves and all must be embraced. The rich fullness of philosophic life appreciates beauty, aspires to knowledge, activates the will, is suffused by feeling and cultivates intuition. All these activities--emotional, mental, physical, mystical, metaphysical and ethical--are to be inseparably consolidated in one and the same character. There must be a total response of our total nature to this call from the Overself. For it is not something which can penetrate our reasoning alone for example and leave the rest of our being as cold. The quest cannot be limited to any single way alone. It must be wide enough and comprehensive enough to enable us to throw all the forces of our being into such a supreme entrerprise. How far is this generous ideal from the narrow ideal anceticism!

(98) The quest has three aspects: metaphysical, meditational and morally active. It is the metaphysician's busness to think this thing called life through to its farthest end. It is the mystic's business to intuit the peaceful desireless state of thoughtlessness. But this quest cannot be conducted in compartments; rather must it be conducted as we have to live, that is, integrally. Hence it is the philosopher's business to bring the metaphysician's bloodless conclusions and the mystic's serene intuition into intimate relation with practical human obligations and flesh and blood activities. Both ancient mystical-metaphysical wisdom and modern scientific practicality form the two halves of a complete and comprehensive human culture. Both are required by a man who ants to be fully educated; that one without the help of the other will be lame. This may well be why wise Emerson confessed, "I have not yet seen a man!" Consequently he who has passed through all the different disciplines will be a valuable member of society. For meditation will have calmed his temperament and disciplined his character; the metaphysics of truth will have sharpened his intelligence; protected him against

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ethos will have purified his motives and promoted his altruism, whilst the philosophic insight will have made him forever aware that he is an inhabitant of the country of the Overself. He will have touched life at its principal points yet will have permitted himself to be cramped and confined by none.

(99) He who has sufficiently purified his character, controlled his senses, developed his reason and unfolded his intuition is always ready to meet what comes and to meet it aright. He need not fear the future. Time is on his side. For he has stopped adding bad karma to his account and every fresh year adds good karma instead. And even where he must still bear the workings of the old adverse karma he will still remain serene because he understands with Epictetus that, "There is only one thing for which God has sent me into the world, and that is to perfect my nature in all sorts of virtue or strength; and there is nothing that I cannot use for that purpose." He knows that each experience which comes to him is what he most needs at the time, even though it be what he likes least. He needs it because it is in part nothing else than his own past thinking, feeling and doing come back to confront him to enable him to see and study their results in a plain concrete unmistakable form. He makes use of every situation to help his ultimate aims, even though it may hinder his immediate ones. Such serenity in the face of adversity must not be mistaken for supine fatalism or a lethargic acceptance of every untoward event as God's will. For although he will seek to understand why it has happened to him and master the lesson behind it, he will also seek to master the event itself and not be content to endure it helplessly. Thus, when all happenings become servicable to him and when he knows that his own reaction to them will be dictated by wisdom and virtue, the future can no more frighten him than the present can intimidate him. He cannot go amiss whatever happens. For he knows too whether it be a defeat or a sorrow in the world's eyes, whether it be a triumph or a joy, the experience will leave him better, wiser and stronger than it found him, more prepared for the next one to come. The philosophic student knows that he is here to face understand and master precisely those events, conditions and situations which others wish to flee and evade, that to make a detour around life's obstacles

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and to escape meeting its problems is, in the(XV) end, unprofitable, that his wisdom must arise out of the fulness and not out of the pverty of experience and that it is no use non-cooperatively shirking the world's struggle for it is largely through such struggle that he can bring forth his own latent resources. Philosophy does not refuse to face life, however tragic or however frightful it may be, and uses such experiences to profit its own higher purpose.

(100) To the question "What is the relative importance of the constituents of the the threefold path?" there can be no stereotyped answer. Each man will find that one to be most important to him which he most lacks. Whoever, for example, has practised little meditation in the past will probably feel within himself--and feel rightly--that meditation is the most important member of the tribe. But this will be true only for himself and not necessarily for others. The improvement of concentration and the tranquilization of a troubled mind are essential. He must have experience in yoga before he can have expertness in philosophy, but if he wants to overdo it, if he becomes excessively pre-occupied with this single facet of life, then he is to that extent unblanced. The aim must always be to bring each element not only to maturity but also into balance with the other elements. Whatever is needful to achieve these aims becomes important to an individual. He must not let one member of the self walk to far ahead of the others without stepping back to bring them up too. He must tread a middle path and keep away from extremes. The hidden teaching believes in the necessity of integrally developing and harmoniously establishing a reciprocal balance between reason, intuition, emotion and action in the whole human personality. The philosophic synthesis brings all these different trends together without interfering with their separate functions. This can be done by reconciling them instead of setting them against each other, by reconizing the inevitable manifoldness of all manifested existence. He must correlate these various tendencies and keep them harmonised, not permitting any single one to become unruly or to ursurp the throne of sovereignity. He must use and unite these seeming antitheses. When the aspirant understands the interdependence of all these

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No longer will his inner being be at cross purposes
with itself. No longer shall his will be self-shat-
tered by its own attractions and repulsions. No
longer are his emotions to be torn and divided by co-
nflicting demands. He must not cling to a pendulum
which swings now this way and now that way. To
achieve a perfectly balanced character which does
not sway too much up or down into intellectual extr-
emes or too far to and fro into emotional moods, and
which discriminatingly keeps a proper sense of pro-
portion in all actions, is a necessary discipline on
this quest. The philosopher cannot afford to take
only a selfish or sectional view; he must take a
balanced all-embracing one if only because he knows
that his duty towards truth calls for it. This is
why the man who has no philosophic aim in life cannot
achieve balance in life.
(101) It is out of the interplay of meditation, meta-
physics and altruistic action that insight is unfol-
ded. No single element will alone suffice: the con-
junction of all three is needed and then only can
insight emerge. We cannot in the end escape from
this complexity of life. The metaphysician who
has not balanced his overmuch thinking with
richer feeling, the yogi who has brought his contem-
plative tandency into better equilibrium with
altruistic action, suffers eventually from psychic
ill-health and external failures. For he is only
one thrid or one half alive.
(102) Neither mysticism nor metaphysics is sufficient
by itself. We need not only the union of what is
best in both but also the disinterested driving force
of moral activity. Only when our metaphysical under-
standing and meditational exercises begn to interpret
themselves in active life, do we begin to justify
both. The Word must become flesh. It is not enough
to accumulate knowledge. We must also apply it. We
must act as well as meditae. We cannot afford like
the ascetical hermit to exclude the world. Philoso-
phy which quite definitely has an activist out-
look demands that intuition and intelligence be harm-
oniously conjoined, and that this united
couple be compassionately inserted into social life.
Like the heat and light in a flame, so thought and
actionare united in philosophy. It does not lead to
a dreamy quietism but to a virileactivity. Philosop-
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the tension of keeping them in perpetual conflict.
No longer will his inner being be at cross purposes
with itself. No longer shall his will be self-shat-
tered by its own attractions and repulsions. No
longer are his emotions to be torn and divided by co-
nflicting demands. He must not cling to a pendulum
which swings now this way and now that way. To
achieve a perfectly balanced character which does
not sway too much up or down into intellectual extr-
emes or too far to and fro into emotional moods, and
which discriminatingly keeps a proper sense of pro-
portion in all actions, is a necessary discipline on
this quest. The philosopher cannot afford to take
only a selfish or sectional view; he must take a
balanced all-embracing one if only because he knows
that his duty towards truth calls for it. This is
why the man who has no philosophic aim in life cannot
achieve balance in life.

(101) It is out of the interplay of meditation, meta-
physics and altruistic action that insight is unfol-
ded. No single element will alone suffice: the con-
junction of all three is needed and then only can
insight emerge. We cannot in the end escape from
this complexity of life. The metaphysician who
has not balanced his overmuch thinking with
richer feeling, the yogi who has brought his contem-
plative tendency into better equilibrium with
altruistic action, suffers eventually from psychic
ill-health and external failures. For he is only
one third or one half alive.

(102) Neither mysticism nor metaphysics is sufficient
by itself. We need not only the union of what is
best in both but also the disinterested driving force
of moral activity. Only when our metaphysical under-
standing and meditational exercises began to interpret
themselves in active life, do we begin to justify
both. The Word must become flesh. It is not enough
to accumulate knowledge. We must also apply it. We
must act as well as meditate. We cannot afford like
the ascetical hermit to exclude the world. Philoso-
phy which quite definitely has an activist out-
look demands that intuition and intelligence be harm-
oniously conjoined, and that this united
couple be compassionately inserted into social life.
Like the heat and light in a flame, so thought and
actionare united in philosophy. It does not lead to
a dreamy quietism but to a vivifiesctivity. Philosop-
hic thought fulfils itself in philosophic action.

This is so and this must be so because mentalism affirms that the two are really one. Thus the quest begins by a mystical turning inwards but it ends by a philosophic returning outwards.

(103) In leading men toward higher life and truer world view it is as justifiable to cajole their feelin s as it is to convince their reason; it is as right to stimulate in them the warm aspiration of a mystical devotee as it is to harden the cold precision of a metaphysical scholar; it is as needful to inspire them to compassionate service as it is to exalt their moral outlook. All these are needed for an adequate result. All these qualities are a necessity for a fuller and better-poised life. Each supplements the others and supplies what they, by reason of their own nature and limitations, cannot supply. All these separate things can take an aspirant some way along the quest but none will take him all the way. Most efforts are aimed only at one or the other, for they often contradict each other, whereas philosophy aims not only at all together but also seeks to achieve something more. For on the one hand it seeks to unfold the transcendent faculty of insight and on the other itseeks to test all its teachings against the opposition of actual experience in the active world.

(104) Such a revolutionary acquisition as insight must necessarily prove in a man's life can only be developed by overcoming all the tremendous force of habitual wrong thinking, by neutralizing all the tremendous weight of habitual wrong feeling and by counteracting all the tremendous strength of habitual wrong doing. In short, the familiar personal 'I' must have the ground cut from under its feet. This is done by the threefold discipline. The combined threefold technique consists of metaphysical reflection, mys ical meditation and constant remembrance in the midst of disinterested active service. The full use and balanced exercise of every function is needful. Although these three elements havehere been isolated one by one for the purpose of clearer intellectual study, it must be remembered that in actual life the student should not attempt to isolate them. Such a division is an artificial one. He who takes for his province this whole business of truth seeking and gains this rounded all-comprehensive view will no longer be so onesided as to set up

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a particular path as being the only way to (XV)
salvation. On the contrary he will see that salvation is an integral matter. It can no more be attained by mere meditation alone for example, than by mere impersonal activity alone; it can no more be reached by evading the lessons of everyday external living than by evading the suppression of such externality which meditation requires. Whereas metaphysics seeks to lift us up to the super-physical idea by thinking, whereas meditation seeks to lift us up by intuition, whereas ethics seeks to raise us to it by practical goodness, art seeks to do the same by feeling and appreciating beauty. Philosophy in its wonderful breadth and balance embraces and synthesizes all four and finally adds their coping stone, 'insight.

(105) The student's task does not end and cannot end with metaphysical study alone nor with ultra-mystical contemplation alone. Action is also needed. Indeed the illusmination thus gained will of itself eventually compel him to add this factor spontaneously by an inward compulsion, if he has not already begun to do so by an external instruction. This is true of all the qualifications which philosophy demands the aspirant: mystical feeling, metaphysical thinking and altruistic action. Each of the trio, when certain ripe degree of its own development has been reached will spontaneously impel him to seek after whichever of the others he has neglected.

For himself this means that he can claim to understand a truth when he feels and knows it so profoundly and acts up to it so faithfully that it has become a part of himself--not before. There is then not merely understanding alone, not merely mystic experience alone, but also a transformation between contemplating and action. Life thereafter is not merely thought out in the truest way but also lived out in the loftiest way.

(106) Philosophy must critically absorb the categories of metaphysics mysticism and practicality. For it understands that in the quest of truth the co-operation of all three will not only be helpful and profitable to each other but is also necessary to itself. For only after such absorption, only after it has travelled through them all can it attain what is beyond them all. The decisive point of this quest is reached after the co-operation between all three activities attains such a pitch

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that they become fused into a single all-comprehensive one (XV) which itself differs from them in character and qualities. For the whole truth which is then revealed is not merely a composit one. It not only absorbs them all but transcends them all. When water is born out of the union of oxygen and hydrogen, we may not say that it is the same as the simple sum-total of both nor that it is entirely different from both. It is a fluid and therefore possesses properties which they as gases do not at all possess. We may only say that it includes and yet transcends them. When philosophic insight is born out of the union of intellectual reasoning, mystical feeling and altruistic doing, we may not say that it is only the totalization of these three things nor that it is utterly remote from them. It comprehends them all and yet itself extends far beyond them into a higher order of being. It is not only that the philosopher synthesizes these triple functions, that in one and the same instant his intellect understands the world, his heart feels a tender sympathy towards it and his will is moved to action for the triumph of good, but also that he is continuously conscious of that infinite reality which, in its purity, no thinking, no emotion and no action can ever touch.

(107) The worth of religion's contribution toward human life is admitted. The transcendent character of mysticism's goal is admired. The offering of metaphysics is respected. The necessity of disinterested practical service is accepted. The attitude which is attracted by one and repelled by the other is defective and incomplete. The coming age will require their synthesis. But these things, however good, are not enough. For there is need of adding to them another and still farther milestone on mankind's great march. And this philosophy—that which harmoniously brings all these together and then transcends them.

(108) The philosopher contrives—in obedience to his ideal—to drive the horses of mystical feeling and critical intellect in double harness, and to drive this strange couple with ease.

(109) We must carefull qualify by such words as 'intermittent', 'partial' and 'temporary', the attainments to which exercises lead. This is because the full and permanent attainment cannot emerge out of meditation alone. It is a fruit of the threefold planting of meditation and reflection and action combined. Hence although the foregoing exercises will bring the student considerably near it, it must not be thought that any mystical exercise of itself can confer ultimate enlightenement. The path to this exalted result must traverse all three fields of yoga, metaphysics and self-abnegating activity.

(110) Only at the end of a course in these studies can their intellectual, ethical and practical importance to mankind be...

adequately assessed. If they do no more than (XV) rationally establish without reliance on any supernatural revelation the existence of a Deific Principle and thus confirm the profoundest yearnings of the human heart; if they do nomore than dispel the current orthodox errors and unorthodox illusions about the Supreme Mind and reveal a new and truer way of thinking about it; if they provide a proper basis for the belief that death cannot really touch us; if they trace out the secret significance of all the struggle and sorrow in this life and proffer the hope of a new and better one here and now, they will surely have done enough. But the world view which is developed here can do very much more than that. For the theoretical worth of man, ther personal happiness of his existence and the practical contribution of his citizenship depend partly upon his discovery of a world-conception which not only satisfies his own head and heart alike, but also serves the social interest.

(111) There is a gratifying secret entrwined with this injunction to serve mankind. Whoever gives himself in such service will inevitably receive a boomerang-like return one day when others will display a readiness to serve him. For karma is a divine law which brings back to him whatever he has given forth. The area and depth of his own service will mark the area and depth of that which mankind will extend toward him. Only the form of it will be different because this will depend both on prevailing circumstances and his own subconscious or conscious desire. It may take only a mental or emotional form. The moral of this is that the wise altruist loses nothing in the end by his altruism, although the foolish altruist may lose much as the karmic consequence of his foolishness.

(112) The ordinary mystic who has surrendered his will to the Overself is like a man floating down stream in a boat with his eyes turned up to the sky and his hands folded in his lap; The philosophic mystic who has surrendered his will to the Divine is like a man floating down stream with his eyes gazing ahead on the look-out and his hands keeping firm hold of the rudder to steer the boat. The first man's boat may crash into another one or even into the river bank at any moment. The second man's boat will safely and successfully navigate its way through these dangers.

Yet both men are being supported and propelled by the same waters, both mystic and philosopher

(XV)

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the Divine. Nevertheless the consequences arenot
and cannot be the same. For the first despises and
refuses to use his God-given intelligence.
(113) Whoever attains this, the topmost peak of the
philosophic life, will naturally possess the capacity--rather the genius--to help the internal evolutionary advance of mankind. Indeed, it will be
the principle and secret business of his life, whatever his external and conventional business may be.
Those who stood closest to Jesus were asked to
preach the gospel. Clearly therefore he conceived
the spreading of truth to be their primary task.
That other tasks, such as feeding and clothing the
poor, had their own particular importance too, was
acknowledged in his injunctions to other persons.
But that such tasks were secondary ones is clear
inference of his instructions to the apostles. And
in this critical passage of humanity from a used-out
standpoint to a newer one which confronts it today,
such a service is more than important. In his own
humbler way and in a quiet unobtrusive manner, remembering always that people will find the best
account of his beliefs in his deeds, even the neophyte who has still to climb the foothills of
philosophy can and must communicate so much of this
knowledge as he finds men may be ready for, but not
an iota more. His task is not, like that of the apostles, to convert them but to help them. He may
be only a firefly with little light to shed but he
should desert the esotericism of former centuries
and try to enlighten others because he must understand the unique character of this century and see
the dangerous gaping abyss which surrounds its civilization. Moreover he may take refuge in the words
of Tripura, an archaic Sanskrit text, which, if its
archaic idiom be translated into modern accents,
says: "An intense student may be endowed with the
slenderest of good qualities but if he can readily
understand the truth--however theoretically--and
expound it to others, this act of exposition will
help him to become himself imbued with these
ideas and his own mind will soak in their truth.
This in the end will lead him to actualize the
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(114) Whoever acts by becoming so pliable as to let
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become inwardly detached from the personal con-(XV)
sequences of his deeds. This will be true whether those consequences be pleasant or unpleasant. Such detachment liberates him from the power of karma which can no longer catch him in its web for 'he' is not there. His emotional consciousness preceding an action is always enlightened characterised by sublime composure whereas the unenlightened man's may be characterised by self-centered desire, ambition fear, hope, greed, passion, dislike or even hate motivations, all of which are karma making.

(115) The philosophical ideal does not deny the humanity of man. Because it asks him to live with keen rationality and cold judgment, it does not ask him to live without ardor or without emotion. It does not keep separate and unrelated different elements of his nature.

(116) After all, we have ourselves for company all the time, we can work in self-improvement every hour of the day, whereas we have others for company only some of the time and cannot do as much for them as we can do for ouself.

(117) Let it not be forgotten that goodwill towards mankind does not exclude goodwill towards oneself.

The way of martrydom, of dying uselessly for others is the way of emotional mysticism. The way of service of living usefully for others, is the way of rational philosophy.

(118) His work is being done within the inner life of hundreds of human beings. His altruism is active more often behind the scenes of the world stage than before its footlights.

(119) "Is it not because he himself is disinterested that the sage's own self interest is established?" asks Lao Tsu. It is impossible for the materialist to perceive this because it is impossible for him to perceive that we live and move and have our being in a universal Mind. But the sage, knowing this knows also that this universal life will take care of his individual life to the degree that he opens himself out to it, to the extent that he takes a large and generous view of his relation to all other individual lives.

(120) The momentous results of this inner change will naturally reflect themselves in his outer life as a general non-attachment to the world. And because he has become free even of intellectual possessions, he is able to enter with full sympathy into the views and ideas of every other person, although this does

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noting at the same time the defects and errors of
those views and ideas. To himself the practical
value of this attainment is its conferment of freedom
but to humanity the practical value is his resulting
dedication to service.

(121) Those who would assign philosophy the role of a leisurely pastime for a few people who have nothing better to do, are greatly mistaken. Philosophy, correctly understood, involves living as well as being. Its value is not merely intellectual, not merely to stimulate thought but also to guide action. Its ideas and ideals are not left suspended in mid-air, as it were, unable to come down to earth in practical and practicable forms. It can be put to the test in daily living. It can be applied to all personal and social problems without exception. It shows us to achieve a balanced existence in an unbalanced society. It is truth made workable. The study of and practice of philosophy are particularly valuable to men and women who follow certain professions, such as physicians, lawyers and teachers, or who hold a certain social status, such as business executives, political administrators and leaders of organizations.

Those who have been placed by character or destiny or by both where their authority touches the lives of numerous others, or where their influence affects the minds of many more, who occupy positions of responsibility or superior status, will find in its principles that which will enable them to direct others wisely and in a manner conducive to the ultimate happiness of all. In the end it can only justify its name if it dynamically inspires its votaries to a wise altruistic and untiring activity, both in self-development and social development.

(122) Even while working in an office or factory or field a man is not prevented from continuing his search for the inner mind. The notion that this quest requires aloofness from the commonplace utilarian world is one which philosophy does not accept. Distraction and action are not so mutually exclusive as we may think. The student may train himself to maintain your calm and serene poise even in the midst of strenuous activity just as he also avails himself of the latest discoveries of scientific technique and yet keeps his mind capable of browsing though the oldest books of the asiatic sages. He can discipline himself toreturning from meditation to the turmoil, go anywhere, do anything, if truth is carried in th

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live in reality at all times. The sense of its presence will need not constant renewal, no frequent slipping into trance, no intermittent escape from the world, if he follows the philosophic threefold path.

(123) Because the metaphysic of truth deals with root ideas, and because in a mentalist universe such ideas are naturally more potentially powerful and more important than materialist ones, the metaphysics of truth becomes the most worthwhile study which man's intellect can engage in. For they provide him with the right patterns for shaping physical existence.

(124) The philosophic student will not make the mistake of using the quest as an excuse for inefficiency when attending to duties. There is nothing spiritual in being a muddler. The performance of worldly duties in a dreamy casual uninterested and slovenly manner is often self-excused by the mystically minded because they feel superior to such duties. This arises out of the false opposition which they set up between Matterand Spirit. Such an attitude is not the philosophical one. The mystic is supposed to be apathetic in worldly matters, if he is to be a good mystic. The philosophic student, on the contrary, keeps what is most worth while in mysticism and yet manages to keep alert in worldly matters too. If he has understood the teaching and trained himself aright, his practical work will be better done and not worse because he has taken to this quest. He knows it is perfectly possible to balance mystical tendencies with a robust efficiency. He will put as much thought and heart into his work as it demands.

(125) Action should be soundly based as to render the chance of failure as necessarily impossible as human capacity can render it. This means it should be based on philosophical principles. The mental mastery of these principles will help to give a right direction to thw whole of one's life, just as the correct focussing of a camera will help to ensure satisfactory results in the finished photograph. Every man has worked out the basic ideas by which he lives but only philosophic man has worked them out consciously. Because of the soundness and impartiality and penetrativeness of its approach, his judgments in the most perplexing matter of practical conduct will therefore be more reliable than those

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sence will need not constant renewal, no frequent
slipping into trance, no interval-tent escape from
the world, if he follows the philosophic three-fold
path.

(125) Because the metaphysic of truth deals with
root ideas, and because in a mentality universe
such ideas are naturally more potentially powerful
and more important than materialist ones, the meta-
physics of truth become the most worthwhile study
which man's intellect can engage in. For they pro-
vide him with the right patterns for shaping physic-
al existence.

(126) The philosophic student will not make the mis-
take of using the quest as an excuse for inefficiency
when attending to duties. There is nothing spiritual
in being a muddler. The performance of worldly
duties in a dreamy casual uninterested and slovenly
manner is often self-excused by the mystically
minded because they feel superior to such duties.
This arises out of the false opposition which they
set up between Mastered Spirit. Such an attitude
is not the philosophical one. The mystic is sup-
posed to be apathetic in worldly matters, if he is
to be a good mystic. The philosophic student, on
the contrary, keeps what is most worth while in
mysticism and yet manages to keep alert in worldly
matters too. If he has understood the teaching and
trained himself aright, his practical work will be
better done and not worse because he has taken to
this quest. He knows it is perfectly possible to
balance mystical tendencies with a robust efficiency.
He will put as much thought and heart into his work
as it demands.

(127) Action should be soundly based as to render the
chance of failure as necessarily impossible as human
capacity can render it. This means it should be
based on philosophical principles. The mental
mastery of these principles will help to give a right
direction to the whole of one's life, just as the
correct focussing of a camera will help to ensure
satisfactory results in the finished photograph.
Every man has worked out the basic ideas by which he
lives but only philosophic man has worked them out
consciously. Because of the soundness and impartia-
lity and penetrativeness of its approach, his judg-
ments in the most perplexing matter of practical
conduct will therefore be more reliable than those

passed by so-called practical men themselves(XV)
(126) Philosophy demands that we actualize our ideals Widsom must flower in deeds that accord with it or it is not wisdom. Action is the decisive factor, the acid test of all mystical, metaphysical and religious pretensions to a superior ethic. Therefore the ethical values, such as compassion and integrity which arise from the interior experience of metaphysical and mystical meditation must also be upheld in the exterior space-time world.
(127) The effect of his studies and meditations will slowly but surely reveal itself in his life. His world outlook will sparkle with vitality, his speech will form itself with precision, his deeds will be wise and more virtuous. For philosophy unlike metaphysics is not only a theory to be learnt from books but even more an integral way of life to be practised in society.
(128) Let others not mistakenly believe that he has adopted a nonco-operative attitude, has fled from reality, renounced a human existence in exchange for an illusory one in an imaginary world, or deserted the paths of sanity and reason. If he wants to live in comparatively outer peace with them he must make certain outer concessions. It is better to behave as unprovokingly as possible, to hide his deeper thoughts behind a screen and to avoid being labeled as a religious fanatic or intellectual faddis It is especially unwise to uncover one's philosophica thoughts before everybody. He must try to adjust himself smoothly to his environment. This is a hard tas But he must not shirk it and must do all that can be done in the given circumstances. He must fulfil his reasonable obligations towards society, must co-opara te in turning the great wheel of human activity, must contribute his share in achieving the general welfare but he should reserve the right to do so in his own way and not according to society's dictation. And because he has outstripped those around him in important ways, because he is already thinking centuries ahead of them, it is unlikely that he will succeed wholly in keeping off their criticisms or evnn in avoiding their hostility. For with all his endeavours to placate them and with all his sacrifices for the sake of harmony, human nature being what it is-- a mixture of good and evil, of the materialistic and the holy--crises may sometimes arise when society will attack him. If the inner voice of conscience

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bids him do so, then he will perforce have to(XV) make a firm stand for principles. It is then that h must summon enough courage to do what is unorthodox or say what is unpopular and display enough independence to disregard tradition or ignore opinion. Up to a certain point he may walk with the crowd but beyond it his feet must not move a step. Here he must claim the privilege of self-determination, concerning which there can be no compromise, for here at the sacred bidding of the Overself, he must begin to live his own life. Consequently although he will always be a good citizen he may not always be a popular one.

(129) Unless he puts his abstract principles into concrete deeds, unless his highest thoughts are reflected in his lowliest acts, the student is no philosopher. These teachings have not been easy to comprehend in theory, they will certainly be still less easy to follow in practice. Nevertheless these rarified principles must be translated into terms o everyday living. The skeleton must now be fleshed and the warm living blood of action must course around it. Hence the thirdpath seeks to connect thi knowledge with the practical obligations of mundane existence and to associate these practices with the social and personal responsibilites of men who lead active lives.

(130) He should endeavour skilfully to keep active from one to another this wonderful faculty which lay the heart of reality open to his insight. He should keep the integrity of this insight quite unimpaired even when he is occupied with the shapes and is participating in the events of a space-time, relativity stamped world. After he has learnt to rest inwardly in the thought free state at all times and amid all circumstances and not merely during meditation it is not essential that he should keep permanently free from thoughts in order to keep always in the pure-Thought awareness. No mental or physical activity can interrupt this insight once it has been fully realized. For then, whatever thinking the duties of earthly life may rightly demand of him will be done within the pure Thought and not with any feelir of being apart from it. He will feel that it is one and the same pure Thought which is able to play through all these separate thoughts without prejudic to its own self identity.

(131) How far does a man possess his external cond-

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itions? He can do much in this way but he cannot do everything for obviously, there are certain limits beyond which it is humanly impossible to go. The balanced fact is that Man's thoughts make his surroundings and his surroundings make his thoughts. When the materialist tells you that man is what his environment makes him and when the idealist tells you that man is what he creates out of himself, both are telling you the truth. Only, each is not telling you the whole truth. The philosopher must accept both apparently contradictory standpoints because he insists on seeing life whole, not in bits and pieces. All this said we may now say that in this bewilderingworld and its bewildering activities there is a place for each man and if he has not found it, it is primarily because he has not found himself.

(132) When you have trained yourself to empty your consciousness of its thoughts at will, your worries will naturally be emptied along with them. This is one of the valuable practical fruits of yoga.

(133) There are great dangers falling into a supine attitude of <u>supposed</u> submission to our will, into which so many mystics and religionists often fall.

There is a profound difference between the pseudo-surrendered life and the genuine surrendered life. I It is easy enough to misinterpret the saying, "Thy will be done." Jesus, by his own example, gave this phase a firm and positive meaning. Hence this is better understood as meaning, "Thy will be done <u>by me</u>." A wide experience has revealed how many are those who have degenerated into a degrading fatalism under the illusion that they were thereby co-operating with the will of God; how many are those who have through their own stupidity, negligence, weakness and wrong doing made no effort to remedy the consequences of their own acts and thus had to bear the suffering involved to the full; how many are those who have failed to seize the opportunity presented by these sufferings to recognize that they arose out of their own defects or faults and to examine themselves in time to become aware of them and thus avoid making the same mistake twice. The importance of heeding this counsel is immense. For example, many an aspirant has felt that fate has compelled him to work at useless tasks amid uncongenial surroundings, but when his philosophic understanding matures, he begins to see what was before

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invisible--the inner karmic significance of these tasks, the ultimate educative or punitive meaning of those environements. Once this is done he may rightly and should for his own self-respect set to work to free himself from them. Every time he patiently crushes a wrong or foolish thought, he adds to his inner strength. Every time he bravely faces up to a misfortune with calm impersonal appraisal of its lesson he adds to his inner wisdom. The man who has this wisely and self-critically surrendered himself may then go forward with a sense of outward security and inward assurance, hoepful and unafraid, because he is now aware of the benign protection of his Overself. If he has taken the trouble to understand intelligently the educative or punitive lesson they hold for him, he may then--and only then--conquer the evils of life, if at the same time of their onset, he turns inward at once and persistently realizes that the divinity within offers him refuge and harmony. This two-fold process is always needful and the failures of Christian Science are partially the consequence of its failure to comprehend this.

(134) This instant and unhesitating turning inward is also an effective method of insulating oneself against the currents of fear, despair and weakness which misfortune often generates

(135) It is most important to get rid of an unbalance condition. Most people are in such a condition although few know it. For example, intellectuality without spirituality is human paralysis. Spirituality without intellectuality is mental paralysis. No man should submit to such suicidical conditions. All men should seek and achieve integrality. To be wrapped up in a single side of life or to be over-active in a single direction ends by making a man mildly insane in the true and not technical sense of this owrd. The remedy is to tone down here and build up there, to cultivate the neglected sides, and especially to cultivate the oppostite side. Admittedly it is extremely difficult for most of us, circumstanced as we usually are, to achieve a perfect development and equal balance of al the sides. But this is no excuse at for accepting conditions completely as they are and making no effor to remedy them at all. The difficulty for many aspirants in attaining such an admirably balanced character lies in their tendency to be obsessed by a

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wed in former births but which cannot by itself meet the very different conditions of today. We must counter balance the habit of living only in a part of our being. When we have become harmoniously balanced in the philosophic sense, heart and head will work together to answer the same question, the unhurrying sense of eternity and the pressing urge of the hour will combine to make decisions as wise as they are practical, and the transcendental intuitions will suggest or confirm the workings of reason. In this completed integral life, thought and action, devotion and knowledge do not wrestle against each other but become one. Such is the triune quest of intelligence aspiration and action.
(136) Life today is so agitated that it becomes necessary to draw from time to time from our ordinary duties, to observe whether we are making mistakes or condoning weaknesses, to take stock of our past experiences and present ideas and to enquire into the best course of future development. This can most effectively be done only in quiet countryside retreats or by peaceful seaside shores. It is not easily done in large noisy cities. But such a withdrawal from activity, such a respite from agitation, need only be a temporary one, never a permanent one. The philosophic student will avoid making the mistake of ascetically or monastically secluding himself in an ahhram or institution for a whole lifetime when Nature wants him to retire only for a few days or weeks or months at the most.
(137) To state this truth on paper theoretically, is one thing. To apply it practically in life, is another. Until it moves from our lips into our lives it is only a reflected image.

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(24) Those who object to the doctrine of self-determined fate, who put forward an absolute freedom of will, have to show how free will can change the results of a murder. Can it restore life to the corpse or save the criminal from death? Can it remove the unhappiness of the murdered man's wife? Can it even eliminate the sense of guilt from the conscience of this murderer? No--these results inevitably flow from the act.

(25) The wisdom of the sage is not the fruit of a single lifetime but of many.

(26) Why arent you in Russia being ground under oppression instead of being in the comparative freedom of U.S.A?

(27) P.G.BOWEN:"The Natal Horoscope becomes null an void in the case of a Learner who passes on into accepted Discipleship."

(a)"The common idea that man is ruled by the sta s is wrong and obstructive of genuine occult progress. Man rules himself and makes his own desti He is not of necessity bound by any of his conditio

(28)Given a certain set of characteristics in a man it is often possible for the psychologist to foretell in advance how he is likely to act in a given situation.

(29) There is a spiritual penalty to pay for every intellectual misbehaviour and every moral one, whether there be worldly penalty or not. For the one, there is the failure to know truth; for the other, there is the failure to find happiness.

(30) If the end of a man's suffering means also the end of any likelihood of a change for the better in his conduct, from a long-range point of view the benefit is only illusory. His sins will continue to recur and their penalty of suffering will likewise continue to recur.

(8) If, for instance, he is not destined to enjoy marital happiness, it would be futile for him to go on seeking it. If he does, he will one day get tired of beating the wings of desire against the bars of fate. But it is not always possible to know through past experience or present reasoning what his destined lot really is. For the past may be quite misrepresentative of the future and thought can only throw light on some of its mysteries, not on all. Consequently he is forced to seek aid from revelation. This may come to him unreliably through the channel of one of the predictive arts or, most reliably, through a deeply-felt intuition granted by his own higher self

and which will strengthen you to

You may have lost your long-held fortune, your wife may shamefully have betrayed you, your enemies may have spread false accusations against you, while your private world may have tumbled to pieces over your head. Still there remains something you have not lost, someone who has not betrayed you, someone who xxxxxxxxxxxxxxxxxxxxxxxxxxxx believes only the best about you and an inner world that ever remains steady and unperturbed. That thing and that being are none other than like your own Overself, which you may find within you, to which you may turn when in anguish disregarding the clamant of the personal distress, if you do not do this, there is nothing else you can do. Whither can you turn save to the inner divinty.

(23) If Nature's way of evolution is cruel, it is also necessary. For the human entity would soon be led astray from its true path it there were no suffering to warn it of wrong direction, no pain to signal a disharmonious condition.

(10) The law of consequences is immutable and not w whimsical but its effects may at times be modified or even neutralized by introducing causes in the form of opposing thoughts and deeds. This of course involves in turn a sharp change in the direction of life- course, Such a chage we call repentence.

(12) It is a shallow perspective-lacking view which would abandon the valuable instruction given silently by frustration and defeat rather than have them in the scheme of life at all.

(13) No man passes through this life without having to drink of the cup of sorrow.

(14) If suffering ceases too quickly, such is the intractability of human egoism that he learns little or nothing from it. The old habits of thought and patterns of conduct will remain only slightly erased or else not erased at all. If suffering continues too long, it may arouse negative emotions of bitterness, resentment, anger, despair, apathy or self-pity. Again little or nothing is learnt.

(15) If we bring a correct attitude to our life-experiences they help us to gain greater inner balance and truer moral understanding. But if we bring the wrong attitude then these same experiences plunge us into emotional unbalance and mental distortion.

(16) All that happens to us, whether sent by the general Cosmic Plan or started by our personal karmic activity, is for our inner growth.

(17) To react to the pressure of suffering with blind resentment is the way of the ignorant. To study the nature of this suffering and learn its message, self-educating his character accordingly, is the way of the aspirant. He will understand that at some time, in some way, he broke the universal laws and inevitably brought this thing upon himself.

(18) Regarded in this way, every experience becomes an instruction, all life a spiritual adventure.

(19) A callous egotism is a bad-paying investment. For it means that in time of need, there will be none to help; in the hour of distress, none to console. Whatever we give out, that we get back.

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(20) What is the use of fooling oneself with stirring phrases about our freedom to mold life or with resounding sentences about our capacity to create fortune? The fact remains that Karma holds us in its grip, that the past hems us in all around and that the older we grow the smaller becomes the area of what little freedom is left. Let us certainly do all we can to shape the future and amend the past but let us also be resigned to reflective endurance of so much that will come to us or remain with us, do what we may.

(21) The choice between right and wrong can only exist where there is freedom of will to make it. Man is neither responsible nor free, declares materialistic determinism. If he is or becomes a criminal, environment is to blame, heredity is to blame, society is to blame - but not he. Spiritual determinism, karma, does not give him so wide a license to commit crime. It asserts that he was and is in part the author of his own character, consequently of his own destiny.

(22) What is demonstrated by observing contemporary life is that so few men are willing to take their lessons from the past experience of other men throughout history, that so many obdurately prefer to learn under pressure by the hard way. The same foolish errors, the old pain-bringing sins are repeated monotonously and regularly. The cost of ignoring such experience is heavy. People are not teachable and their defects not corrigible by the gentle way. They will not absorb guidance from the interior sources of reflection or intuition or the exterior sources of preachment or observation.

this OK→ (11) Is there one human life anywhere on this planet today which has always been free from the pressure of misfortune or trouble, adversity or suffering, sickness or discord, frustration or conflict, calamity or disaster? Are not some of these things part of the human lot at some time? This being so, is it not wise to train oneself in a little stoic self-control of emotion and discipline of thoughts? With that one can hope to keep a measure of inner peace; without that one will be tossed periodically into unhappiness or even despair.

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(31) There are certain rare moments when intense (XVII)
sorrow or profound bereavement make a man sick at heart. It is then that desires temporarily lose their force, possessions their worth and even existence itself its reality. He seems to stand outside the busy world whose figures flit to and fro like the shadowy characters on a cinema screen. Worst of all, perhaps, significance vanishes from human activity, which becomes a useless tragic-comedy, a going everywhere and arriving nowhere, an insane playing of instruments from which no mustic issues forth, a vanity of all the vanities. It is then too that a terrible suicidal urge may enter his blood and he will need all his mental ballast not to make away with himself. Yet these black moments are intensely precious, for they may set his feet firmly on the higher path. Few realise this whilst all complain. The self-destruction to which he is being urged by such dread experiences of life is not the crude physical act but something subtle, a suicide of thought, emotion and will. He is being called indeed, to die to his ego, to take the desires and passions, the greeds and hates out of his life, to learn the art of living in utter independence of externals and in utter dependence on the Overself. And this is that same call which Jesus uttered when he said: "He that loseth his life shall find it." Thus the sorrows of life on earth are but a transient means to an eternal end, a process through which we have to learn how to expand awareness from the person to the Overself.
(32) We do not easily grow from the worse to the better or from the better to the best. We struggle out of our imperfections at the price of toil sacrifice and trouble. The evil of these things is not only apparent are, in essence, in any ultimate conflict with divine love. Whatever helps us in the end towards the realization of our diviner nature, even if it be painful, is good and whatever hinders, even if it be pleasant, is bad. If a personal sorrow tends towards this result it is really good and if a personal happiness retards it, then it is really bad. It is because we do not believe this that we complain at the presence of suffering and sorrow in the divine plan and at the absence of mercy in the divine will. We do not know where our true good lies and, blindly following ego, desire, emotion or passion, displace it by a fancied delusive good. Consequently, we lose faith in God's wisdom at the very time when it is being manifested

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and we become most bitter about God's indiffe- (XVII)
rence just when God's consideration is being shown to us. Until we summon enough courage to desert our habitual egoistic and unreflective attitude, with the wrong ideas of good and evil, happiness and misery which flow out of it, we shall continue to prolong and multiply our troubles unnecessarily.

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

(34) He who has the courage to put first things first, to seek the inner reality which is changeless and enduring, finds with it an ever-satisfying happiness from which nothing can dislodge him. This got it will not prevent him seeking and finding the lesser earthly happinesses. Only he will put them in a subordinate and secondary place because they are necessarily imperfect, liable to change and e ven to go altogether. And then if he fails to find them or if he loses them after having found them, he will still remain inwardly unaffected because he will still remain in his peace-fraught Overself. This is as true of the love of man for fame as it is as true of the love of man for woman. The more he looks in things and to persons for his happiness the less he is likely to find it. The more he looks in Mind for it the more he is likely to find it. But as man needs things and persons to make his existence tolerable, the mystery is that when he has found his happiness in Mind they both have a way of coming to him of their own accord to complete it.

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(35)

cakes upon altar fires. Which of us Westerners would derive inward joy and emotional uplift from watching, as I have watched in NORTH India, a number of screeming goats stabbed and flung on blazing flames ? Let us not mislead ourselves in this matter.

(6) SHAKESPEARE: it does not matter whether Bacon wrote Shakespear's plays, or whether Shakespeare wrote Bacon's Essays; but it does matter whether we can recognise a single truth in either writer and receive it in our minds. BACON—

(7) [illegible] it has always seemed to me that the one great theme around which Shakespeare hung all his writings was, in his own words; "There is nothing good or bad but thinking makes it so"

(8) CHRISTIAN SCIENCE: we ought not to be swept off our feet by the great admiration felt for a genius or a doctrine that we have no clear perception of his defects or its faults. We must main-

alongside it

(33) PSYCHO-ANALYSIS (XVIII). COPY

(33) Freudic outlook was too materialist, his interpretations of psychical processes too mechanist, his personal experiences too one-sided to permit him adequately to solve the human problem. Nevertheless he represented a good start in opening up a neglected mental hinterland to science. Adler advanced beyond Freud. Jung advanced beyond Adler. Psycho-analysis has made a useful contribution, amidst all its errors and exaggerations. It has brought into the light what was formerly and unhealthily hidden in darkness. It has said what needed saying but nobody had the courage to say. It has helped people understand their character better. But this said, its work is useful only on its own level, which is much inferior to the philosophical one.

(21) ELBERT HUBBARD had his moments before big business got him," is Stuart Chase's appraisal of this great American genius. The wisdom expressed in his writings and the originality exhibited in his printings were inspired, as we might anticipate, by a living faith in the esoteric philosophy.

(17) P.H.I: (continued) (XVIII)

it is useless to regret the unavoidable, to pine for the unattainable and to strive for the undesirable. We should not waste time seeking for unity of thought or creating unity of outlook. These aims are unfeasible, these endeavours are impracticable. The ladder of incarnated life stretches all the way through progressively different levels of intelligence and character. It is to be expected therefore that there should be disagreement and disunity. Men can arrive at the same views when they arrive at the same standpoint, when they all attain an identical level. But the ever active operations of re-embodiment differentiate their various stages of evolution, environments and conditions, the influences brought to bear upon them, admit new entrants to the human kingdom and let out old inhabitants, and thus prevent this from happening. A monotonous uniformity of thought and solidarity of aspiration--could they ever be obtained--would be signs of totalitarian compulsion, intellectual paralysis, or moral inactivity. They would not be a social advance but a social calamity.

T.S. Eliot. Much the same diagnosis and remedy as Rene Guenon's being put forward by T.S. Eliot, but with more success and with the emphasis on mystical religion rather than on metaphysics, in the world of poetry. Eliot deplores the chaotic plight and sinful condition of modern society, the exaggerated individualism of modern literature. He demands a return to tradition, a recovery of the sense of history and community, a submission to the church in culture and morality.

(24) D.H. Lawrence. The sensual weaknesses to which writers like D.H. Lawrence devoted so much literary talent instead of being regarded as morally undesirable, came to be regarded as praiseworthy virtues! The prudent man will contain his desires within reasonable limits, if ideals and not caprices are to rule his life. Lawrence possessed ideals but lacked prudence. In short he was unbalnced.

(25) Confucius. did not deny the existence of spiritual worlds but taught that they should be left to take care of themselves, than men should concentrate on their practical duties here and now.

(26) Quakers: A society which has always been told by its rules that the corporate form of worship is the primary and necessary if one, cannot leap suddenly into the blending glare of full truth. It hasto travel first fromthe quarter -truth to half-truth, and so on. The Quaker mehod of group meditation was such an advance. It represented a lofterie view of the meaning of worship because it shifted the emphasis from outward sacrament to inward holiness, from swallowed creed to quiet'waitingon the Lord'. But from the true mystical standpoint, the group form was only a concession to traditional human habit and gregareous human weakness. Nevertheless if any one feels that membership of areligious body is essential to him, then I wouldrecommend him tojoin the society of friends, or Quakers as they are more popularly called. Not, that I am satisfied with all their doctrines and methods, but that I consider there more honesty and more safety amongst them, less exploitation and less insincerety. than amongst any other religious denomination I know. That there is no paid class of professional clergy in the society of Friends is undoubtedly one of the factors which contribute to this purity.

(27) Neo-Realism. This is a twentieth century metaphysical movement, whose most brilliant exponents were Bertrand Russell, A.N. Whitehead and Samuel Alexander. It took from materialism the postulate that the thing univierse of our experience is indepnedent of, and is unaffected by, our conscious experience of it. Nevertheless it also took from mentalism some of its epistemological and psychological features. It started out to demolish the mentalist position but in the end it came so perilously near demolishing its own that it has almost become bankrupt.

(28) Schopenhauer: It is always a pity when thinkers are not equal to their own thoughts. Schopenhauer, that melancholy metaphysician is a case in point. He extolled the Buddhistic calm of Nirvana and the supreme beautitude of living in deep thought, but he did not hesitate to beat his landlady when she committed some trivial transgression.

In his attitude to events and his relation with men, it is the business of a philosopher eto display qualities flowing it from the ethos of his teaching, but it is not necessarily the business of a metaphysician to do so. This is the practical difference between them.

(29) Kant after all was a rationalist. He worked primarily with intellectual concepts purely not with mystical ones. Consequently he shared the limitations of such a narrow stand point. He recognised that his ideas pointed beyon d themselves but he did not venture to make the journey himself. Besides professors have to consider their posts first and truth afterwards and truth often comes off the second best. But, Kant, being a thoroughly honest man who had already found that the full and free expression of his views brought threats of dismissal from the State authorities, probably refrained from entering religious mysticism and fell into silence about it because the intellectual revolution he advocated would itself be a tremendous advance.

(30) ~~James~~ Jeans sees in the universal orderliness an evidence of God's design. Eddington sees in it an evidence of what the human mind can contribute to its own experience.

(31) Islam: The meaning among cultured muslims of these phrases " La Llaha" " Il-la lahu" is: 1st The denial of plurality and affirmation of Unity in the Supreme Being; : 2nd. This Being is also the only real activating Force in the cosmos.

(32) Berkeley's clear thinking and clever statemtnt of a noble truth, was admirable. But he made one large mistake in formulating his views. This was to split the qualities of external objects into those which the mind contributes and those which belong to the objects in their own right. Everything, without exception, is derived from mind. The fact is that