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Eleventh Series Notebook (DUPS)

10 JAN 73
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Dr. Paul Brunton.

DR.PAUL BRUNTON.
14,CHEMIN DE BALLALLAZ,
APP.II. BLOC A.
CH 1820 MONTREUX,
SWITZERLAND.

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(31) OTHER ESSAYS AND ROSAYETTES

(1) In these exalted moments, we rise above ourselves.
(2) Those who know nothing, or next to nothing, of true philosophy, brush the mention of it aside as 'fantastic' or dismiss the results of its mystic practices as being 'beyond the range of credibility'. They ought, just as logically, to brush aside the best in religion and dismiss the best in art.

(3) Here, within this delicious calm, he will find the inspirational source of such diverse qualities as courage and benevolence, poise and honesty.
(4) In these exalted moments, we rise above our own selves
(5) While men are caught in a tangle of work or overwork, with the worries that often accompany it, they are unable to give their concentrated thought to abstract questions and spiritual issues.
(6) Nowhere in the New Testament does Jesus ask his followers to enter into a church but he does ask them, by implication, to enter within themselves.
(7) The mystic quietly declares that he has experimental knowledge of a higher self, a diviner self than the everyday one.
(8) Hints of he existence of this deeper self come to us through seers and prophets, sages and teachers.
(9) How sweet is this tranquil relaxed state by contrast with the inevitable struggle of day-to-day living!
(10) The devotional life of religion finds its culmination in the meditative life of mysticism. Devotion can be practised en masse but meditation is best done in solitude. Religion can be organized but mysticism is best left to the individual.
(11) These delusional states of mind are not the authentic mystical states, but they do develop in some people on the way thereto.
(12) The transparent molecule of protoplasmic jelly which is the tiniest creature the miscroscope reveals contains the same element of universal mind and universal intelligence that the human being contains. There is this difference. In the first creature, there will never be any self-conscious knowledge of the fact whereas in the second one there will ultimately be the mystical awareness of it.
(13) That spiritistic messages are mischievous or lying, is a common experience.
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(15) Our attention is now so fully absorbed by externals that we never have the ~~leisure~~ leisure? to cultivate inwarness (inwardness) or the ~~in~~ inwardness to make a spiritual use of leisure. We are enslaved by attachments and distractions. We pursue the mirage of life, never life itself.

(16) The worst result of all this hurry and tumult and preoccupation with externals is that it leaves no time for intuitive live

(17) Because a man writes thru his style as well as his words, we are more sensitive to, and inspired by, a spiritual book which is good literature at the same time that it is interesting reading.

(18) If man is unable to find a divine origin within himself, that is recause of the difficulty of the task and because he is ignorant of the proper way to do it.

(19) We need this rhythm of activity and retreat because we need time to deepen faith and freshen understanding, to recuperate spiritual forces and clarify inner vision.

(20) The conventional measure of a man is his family and fortune, his church affiliation and political membership. What has all this to do with his essential self?

(21) It should heighten, and not destroy, his creative capacities in the world of art or intellect in public service or technical endeavour, inthe businesses and ~~professional~~ professions.

(22) The artist who carries this message to people through his creations

(23) Something of the quiet joy with which one greets the first faint swelling of green buds on bare trees, comes into the heart with these moods.

(24) It is not possible to absorb the unutterable silence into, and communicate it through, the spoken word, but it can be suggested and hinted at.

(25) He must segregate a certain period each day for the purpose of getting to know what lies beneath his everyday self.

(26) Here is a goal for men which can bring them the fulfilment of their best purposes, the happiness of being set free fromtheir inward bondages and the calmness of knowing their own soul.

(27) The writer who engages the reader's mind and invites it to think renders an intellectual service. But the writer who incites it to intuit renders a spiritual one.

(28) Men with mystical experiences are rare enough, so rare that they are looked upon either as abnormal by sceptics or supernormal by believers.

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(28) Men with mystical experiences are rare enough, so rare that they are looked upon either as abnormal by sceptics or supernormal by believers.

(29) When writing achieves importance through style or effectiveness of expression or beauty of form it has attained the level of literature.
(30) When the coming of night brings repose to Nature and silence to her landscaped scenes we experience a stillness outside the self comparable to the stillness which contemplation brings about inside the self.
(31) There are exquisite moments when all existence seems elevated to a higher plane, when one's individual being is absorbed in a harmony with all things.
(32) The history of mysticism is marred by imposture and fraud, superstition and credulity. Yet with all these defects it is still the history of a tremendous discovery.
(33) Is it possible for anyone to live untouched by the frenzied tempose and pressing tensions of our era?
(34) The creations which impress us most by their imaginative sweep or powerful truth spring from this stimulus.
(35) Too many modern men are expert in deceiving themselves with the justifying of their lives by showing results, getting things done or catching up with work and studies. They do not know how to let go nor understand the need of relaxing quietly, so as to hear the voice of their deepest soul.
(36) The feeling of reverence for, and worship of, a higher power is missing from our hearts, we are no longer imbued with a sense of life's sacredness. There exists no faith in what is beyond the senses, no knowledge of what transcends the intellect. We know no raptures of the spirit, no exaltations of experience, no serenities of the mind.
(37) What, amid all the noise of the world, is the hidden purpose of life, what kind of men are we ultimately meant to be? It is the business of great prophets to answer these questions.
(38) Every man has another and veiled identity. Until he finds out this mystical self of his, he has failed to fulfil the higher mission of his existence.
(39) The creations which impress us most by their imaginative sweep or powerful truthspring from this stimulus.
(39a) ~~(40)~~ The ego ceaselessly invents one 'duty' after another to keep him so involved in activities, often trivial, that he is never still enough to attend to the Overself's presence and voice within. Even many so-called spiritual duties are its invention: they are not asked of him by the Overself.
(39b) ~~(41)~~ We have made a cult of activity and a virtue of gregariousness.
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(39b) We have made a cult of activity and a virtue of preoccupations.

(39c) It is sometimes possible to deduce the nature of the wrongdoing from the nature of the subsequent affliction.

(40) It is a teaching whose conceptions give the mind a reasonable understanding of life and whose practice gives the heart repose.
(41) The superiority with which we naturally regard the primitive cave-dweller is unthinkingly and wrongly transferred also to the yogi cave-dweller.
(42) The mentalist view of man is neither a romantic approach to life nor a neurotic escape from it.
(43) Is man nothing more than nerve-stuff, flesh and bone? Thought asks this question. Thought alone can answer it. No butcher shop, however much crammed with nerve-stuff, flesh and bone, will ever answer it. Only the thinking principle in man, the emanation of his soul, can explain itself.
(44) What am I? Such a plain question demands a clear answer.
(45) Has the human mind exhausted its own wisdom? No - but it has forgotten it.
(46) Our anxiety to keep active constantly is in relation with our restlessness of mind.
(47) Those who are so immersed in outer activities that they have no inner life at all, die before they are dead.
(48) We have yet to find the need, and learn the way, of meditation.
(49) Writings so inspired, so revelatory, exorcise the evil spirits of hate and anger from our hearts.
(50)

One waits wearily for the day when such writers wil put away their fountain pens or shut down their ink-stan One hopes that these twentieth-century warehousemen, who keep a stock of cobwebbed third-century ideas, will soon go out of business
(51) An unseen hand dips the golden cup into the ever-flowing stream and gives him the sacred draught of inspired thought.
(52) The true artist, that is to say, the inspired artist must necessarily be sparse in his output. So alone can he keep up the choice quality of his work.

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CARBON (I)

(53) ( ) The secret stream of a diviner life flows ceaselessly beneath our mundane existence.

(54) ( ) There are a few who rise above the crowd to this level by their own self-ennoblement and self-interiorisation.

(55) ( ) If he can develop the facility to sustain his meditation and keep off distracting thoughts, he can gain a cooler vision in worldly matters and a clearer one in spiritual matters.

(56) ( ) The artist has this advantage over the intellectual that he recognizes sooner, obstructs less often and obeys more quickly the intuitive prompting.

(57) ( ) Art possesses the power to awake us to something in our souls, to hidden harmonies.

(58) ( ) The popular myth of the materialistic nature of life, must be fought by the private truth of the mystical purpose of life.

(59) ( ) The discovery of the soul's existence is not a result of intellectual analysis or of emotional feeling but of intuitive experience.

(60) ( ) When a man confuses the nature of the mind with its own thoughts, when he is unable properly to analyze consciousness and memory, when he has never practised introspection and meditation successfully, he can know nothing of the soul and may well be sceptical of its existence.

(61) ( ) A distinguished musician once said to me that the effective power and reality of music lay not in the sensory impressions it causes, but rather in the mental ones, not in the sounds that enter the ear but in the thoughts provoked by those sounds. He added that its essential features of time and number were mathematical ones - that is, mental ones.

(62) ( ) The quality of sublime inspiration distinguishes the ~~kinds~~ true artist from the mere technician.

(63) ( ) These truths belong to every mortal even though their discovery has remained in a select and enquiring group. They belong to no particular people, no special time. They are as ageless as they are universal.

(64) ( ) Sensitive and introspective minds will more quickly find their way to these truths than dull and extroverted ones.

(65) ( ) Sometimes his mind is flooded with divine images that bubble up from some secret depth and crowd the tip of his pen, trying to find themselves fair bodies of words.

(66) ( ) The silent empty desert may bore one man utterly, but bring another man close to infinite peace.

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(xx) Anything which is not understandable as well as anything associated with a charlatan's magic is also labelled 'mysticism.' (67)

(xx) Mysticism is not only an art whose exercises are to be practised but also an attitude towards life whose tenets are to be thought out. (68)

(5) Oscar Wilde: "While in the opinion of society contemplation is the gravest thing of which any citizen can be guilty, in the opinion of the highest culture it is the proper occupation of man." (69)

(4) They engage in every kind of enterprise except the one which is the most important of all: the discovery and fulfilment of our true purpose here on earth. (70)

(5) There is a spiritual element in every man. It is his essence. (71)

(6) If he attains at intervals to shining moods of inward peace and elevated awareness denied to most people, it is only because he has paid for them in self improvement and the practise of mental exercises. (72)

(7) We live in an age when millions of men do not know that life has higher ends than mere physical sustenance, and when any assertion of these spiritual ends is received with contempt or rejected with disdain. (73)

(8) The soul constitutes both the connection between man and God, and the ultimate attainment of man. (74)

(9) There is no person in the world more interesting to a man than himself, yet all he really knows about himself is what lies on the surface. (75)

(10) The soul is immanent in man. This is why he may and can know it, indeed feel its very presence. (76)

(11) So long as a man refuses to recognise the higher self, so long will he stumble in ignorance and hurt himself in materialism. (77)

(12) It is the art of putting oneself into, and for experts, of remaining in the soul's consciousness. Therefore only the man who is capable of doing this can write about it with either accuracy or authority. All other writers, viewing the state from outside, can get back only their (78)

own thoughts about it not real knowledge.

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(~~15~~) The need to get away periodically from worldly concerns, to relax every now and then from immediate activities, is more urgent in our times. (79)

(~~16~~) If he will take the time to withdraw for a short period from the continuous physical and mental activity that goes on from the moment of waling in the morning to the moment of falling asleep at night; if he will use this period to observe within himself certain delicate nuances of feeling and subtle changes of thought, he wil begin to cultivate his awareness of soul, his own link with God. (80)

(~~17~~) The notion that the effects of inspiration should not be handled by the labours of revision is a wrong one. First because few artists ever achieve a total purity of inspiration, however ecstatic their creative experience may be, secon because even if achieved it is still limited by the personal nature of the channel through which it flows. The writer who refuses to touch manuscripts again or to correct proofs displays vanity or ignorance or both. (81)

(~~18~~) The meaning and end of all such work is to arouse men to see certain truths. that the intuitive element is tremendously more important than the intellectual yet just as cultivable pursued through meditation, that the mystical experience is the most valuable of all exper- (82
ience and that the quest of the Overself is the most worth while endeavour open to human exertio

(~~19~~) To become so lost in this world of appear- ances, as so many have become lost, is to shut the door to the world of reality. This is why the lost art of contemplation is a necessity an must be regained if we are to open that door an let truth in. (83)

(~~20~~) It is true that the Occidental peoples hav had in the past little aptitude for exercises i contemplation. But that is no reason why they should not make a start what will inescapably have to be started if they are to put and end t their aimlessness and restlessness. (84)

(~~21~~) Man has within him all these higher (85)

1.

(78) The need to get away periodically from worldly concerns, to relax every now and then from immediate activities, is more urgent in our times.

(79) It he will take the time to withdraw for a short period from the continuous physical and mental activity that goes on from the moment of waking in the morning to the moment of falling asleep at night; if he will use this period to observe within himself certain delicate nuances of feeling and subtle changes of thought, he will begin to cultivate his awareness of soul, his own link with God.

(80) The notion that the effects of inspiration should not be mended by the labours of revision is a wrong one. First because few artists ever achieve a total purity of inspiration, however ecstatic their creative experience may be, secondly because even if achieved it is still limited by the personal nature of the channel through which it flows. The writer who refuses to touch manuscripts again or to correct proofs displays vanity or ignorance or both.

(81) The meaning and end of all such work is [illegible] than the intellectual yet just as cultivable pursued through meditation, that the mystical experience is the most valuable of all experience and that the quest of the Overself is the most worth while endeavour open to human exertion.

(82) To become so lost in this world of appearances, as so many have become lost, is to shut the door to the world of reality. This is why the lost art of contemplation is a necessity and must be regained if we are to open that door and let truth in.

(83) It is time that the Occidental people had in the past little aptitude for exercises in contemplation. But that is no reason why they should not make a start what will inescapably have to be started if they are to put and end to their aimlessness and restlessness.

(84) Man has within him all these higher

(20) If a man asks himself the question, "How did I first come to think of the soul?" he will probably have to answer, "Its existence was suggested to me by others." From where did they in their turn get the idea? At some point in the line it must have originally come from a prophet, seer or mystic. (86)

(21) When we can learn what the true worth of man is and wherein lies his real salvation, we shall learn the most practical of all things. For this, more than anything else, will show us how to live on earth peacefully, prosperously, healthily and usefully. (87)

(22) Whatever the other reasons are for the tremendous post-war popularity of the ballet, both in Europe and America, be they its colourfulness, its poetry, its vigour, its beauty and its blending of different arts, there is one more, which is important, that is, its otherworldliness. It answers a spiritual craving that does not know it is spiritual. (88)

(23) Our need of the soul's consolation was never greater than in this decade, yet our belief in its existence never less. This is the striking paradox of our times, the immense irony of our existence. (89)

(24) Man cannot run away from his problems because they are new and inherent in civilization. They must be face d in a realistic manner. This attitude precludes the fear of mysticism and entails its acceptance. The twentieth century demands a reorientation of thinking, not an attitude of shirking. (90)

(25) We know so little of the infinity behind human nature that those who return with reports of it deserve a better hearing than those who inquire into its finite manifestations. Yet do they get it? (91)

(26) The creative power of man, working through imagination or sensitivity, has brought to birth the musical composition, the painted picture, the written novel and other great forms of art. They are the forms which move feeling and inspire action. (92)

(#) If a man asks himself the question, "How did I first come to think of the soul?" he will probably have to answer, "Its existence was suggested to me by others." From where did they in their turn get the idea? At some point in the line it must have originally come from a prophet, seer or mystic.

(#) When we can learn what the true worth of man is and wherein lies his real salvation, we shall learn the most practical of all things. For this, more than anything else, will show us how to live on earth peacefully, prosperously, healthily and usefully.

(#) Whatever the other reasons are for the tremendous post-war popularity of the ballet, both in Europe and America, be they its colourfulness, its poetry, its vigour, its beauty and its blending of different arts, there is one more, which is important, that is, its otherworldliness. It answers a spiritual craving that does not know it is spiritual.

(#) Our need of the soul's consolation was never greater than in this decade, yet our belief in its existence never less! This is the striking paradox of our times, the immense irony of our existence.

(#) Man cannot run away from his problems because they are new and inherent in civilisation. They must be faced in a realistic manner. This attitude precludes the fear of mysticism and entails its acceptance. The twentieth century demands a reorientation of thinking, not an attitude of shrinking.

(#) We know so little of the infinity behind human nature that those who return with reports of it deserve a better hearing than those who inquire into its finite manifestations. Yet do they get it?

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(27) Its ideas and practices may be new to many and strange to all but that is wholly the result of upbringing and surroundings. In the Orient they are familiar enough. (93)

(28) The need to relax from our immediate activities and to withdraw from our immediate surroundings, is a recurring one. (94)

(29) The mystical intuition and experience can come to men solely through a practice or appreciation of the arts, and can be given out through them too. (95)

(30) They do not see these truths because they are blinded by the dazzle of mofern civilization and biassed by the achievment of modern science. (96)

(31) Faith in the soul is the first atep and is provided by religion. Knowledge of the soul is the second step, and is provided by mysticism.

(32) There is a beauty in the infinite reality which outshines whatever beauty there is in the imaginative phantasy. (97 (98)

(33) Because we have lost our way, these truths are once again as fresh and significant and important as if they had never before been known to humanity. (99

(34) This mystical glimpse comes to most men only at death, or at the fraction of a fraction of a second during the highest pitch of sex intercourse. (100

(35) The more he can receive the flow of inspiration, the more will he seek to efface himself behind the artistic expression given it. (101)

(36) Mystical ideas which so many intellectuals of our time once rejected, they are now beginning to receive. (102)

(37) He is a mustic not because of what he thinks intellectually about life, but because of what he intuits directly about it. (103

(38) The intuition is a mystical faculty, whose messages may dawn slowly on the conscious mind or emerge into it suddenly. (104)

(39) Its presence within them unguessed, its worth to them unvalued, the soul remains for millions of men as if it were not. (105)

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(106)Those scribes who take four or five pages to express an idea which a single sentence could express better, whose fountain-pens are full of ink but empty of thought, will naturally give birth to books which suffer from sterility. For where a dull writer makes his offering to the conventional mind of men ~~but~~ a provocative one awakens it from habitual sleep!

(107)Fine passages grow upon the pages of the Odyssey as thickly as grass in spring. Where are such great and true voices as those today? I can hear the blest of lost sheep but I cannot hear such voices.

(108)T.S. Eliot is a neurotic writer of the 'precious' school begetting muddled mystical nonsense. His reputation is overrated partly because of the portentous air he gives himself and partly because he is sufficiently incomprehensible to put himself out of the herd. But in "The Cocktail Party" where he leaves verse for play-writing, he rises to a truly superior level

(109) They do not believe in the soul, do not even dream that it exists. The impulse to engage in the quest of truth has never even been felt in their hearts.

(110) We have become so extroverted that it is thought queer for a man to sit immovable, inactive, without stirring a muscle or fidgeting a limb, sunk completely in rapt contemplation!

(111)Coleridge's "Ancient Mariner" is a mystical poem. When he wrote it, he was plunged in the study of the metaphysical mystics such as Plotinus and the Neoplatonists.

(112) Let a man withdraw far enough from the active world and the impetus for creative work will withdraw with him. For, belonging no more to that life, he loses interest in it.

(113)No artist really creates anything. All he can do is to try to communicate to others in turn what has been communicated to him.

(114)The need of self-expression in creative effort is paramount with the artist. His job is his joy. This inner relationship to his work is important and satisfying.

(115)Modern civilization moves at such a frenetic pace that there is no room in it for meditation, no recess for the cultivation of our deepest intuitions.

(116)The modern man must learn to give himself time, must resist the pressures which society and civilization unceasingly bring to bear upon him.

(117)The perspicacious student will cling steadfastly throughout his life to the writings of illumned masters, returning to them again and again. Their works are the truest of all pure gold and not alloys.

(118) Rev. C. O. Rhodes: "Protestantism makes no provision for the CONTEMPLATIVE and loses much as a result.
(119) Not only philosophy but all the Teachings of Seers like Krishna and Jesus, would have to be pronounced fraudulent if the Overself were not a fact.
(120) Who is the visionary anyway? Is it the worlding who worries himself through the years hoping to find calm in a settled but problematical old age, or is it the philosopher who gains his inner calm here and now?
(121) The work of an inspired man will always carry authenticity but it may not always carry style.
(122) Those sterile weeks are known by every artist, when words are dragged out from the pen as tho' they were teeth, and when inspiration turns disappointingly into a mirage.
(123) The book of the man who is uninspired, often suffers from that common disease, verbosity. He insists on using a whole page to explain a thought which can comfortably be put into a short sentence. Filling space with words is pitifully futile.
(124) Wisdom is all the better when it is likewise witty. Raise a laugh while you lift a man. Mix some humour with your ink and you shall write all the better. Sound sense loses nothing of its soundness when it is poured into bright, good-humoured phrases. Truth is often cold-blooded and a bath in warm smiles makes it the more attractive.
(125) A man must stay in his own orbit and take his directives from within. If through fear of loneliness, intimidation or suggestion, he joins the marching groups of his time, he will not reach his best.
(126) More and more people are moving, albeit at a slow pace and with a suspicious mind into mystical teaching, but they are moving.
(127) This verity is trustworthy not because it is traditional ancient and venerable but because it is open to vindication by each man for himself.
(128) Philosophy is for the man whose soul is suffocated by the stupidities of his age as well as for the one who submits to such stupidities without condoning them.
(129) Inspired work will always bear the glow of inner life.
(130) These truths can only make their appeal to the developed intelligence of man, not to his immature sentiments.
(131) This illuminative experience may not give birth to creative expression.
(132) Inspired books are nearly always full of detachable sentences.

(133) Literature is the religion of the modern age. Indeed, for some writers and many readers, it is a way of worship.

(134) That deep silence has a melody of its own, a sweetness unknown amid the harsh discords of the world's sounds.

(135) The business of minding our own business comes first, that of attending to our neighbour's comes next. The need of understanding the truth about ourselves is much more important than that about others. Our own endless political worry is one consequence of being too concerned with somebody else's political duty.

(136) The glimpse will fill his heart with a beautiful peace, his head with a larger understanding, but it will end and pass away, for it is only a glimpse gained for a few minutes' space. Nevertheless memory will hold for years its wonderful afterglow.

(137) It is easy to understand why so many persons have little faith in such teachings but it is hard to understand why so few persons take the trouble to investigate them.

(138) No better fortune can come to a man than this serene inward well-being and this certitude of universal truth.

(139) We turn away from a teaching w ich does not satisfy our inmost spirit, which leaves our deepest thirst unslaked.

(140) They are not necessarily more materialistic. It is simply that they have not begun to think about life, to question its meaning and ask for its purpose.

(141) The dangers of introspection exist mostly if the aim is to revel in egoistic thoughts. But the philosophic aim is the very contrary; to cut a passage-way through all such thought s and escape entirely from them.

(142) If men were innwardly passive to the thought of the spiritual self for some minutes each day, they would be more wisely active the rest of each day.

(143) Through the practice of art a man may come closer to Soul than through occultism.

(144) An art experience brings to many a vague and dim echo of what a mystical experience brings to a few.

(145)It is true that the nature of God is incrutable and that the laws of God are inexorable. But it is also true that the God-linked soul of man is accessible and its intuitions available.

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(146) In its oneness and sameness for participants the world over, the mystic experience proves its validity.

(147) Call for the grandest of all earthly spectacles, what is that? It is the sun going to his rest.-Thomas de Quincey.--

(148) Those who get their understanding of this subject from the outside can never really understand it. All their knowingness and cocksureness of their criticism is worthless.

(149) Samkhya philosophy teaches the illuminations of art are always temporary whereas those of religion maybe permanent.

(150) The man of refined artistic taste and solid educational background finds little of aesthetic worth or intellectual dignity in much popular music and reading.

(151) The mystic who offers his special experience of living to others may be ridiculed or ignored by a materialistic epoch, but the fact is that he belongs to a continuing tradition that extends backward to the beginnings of human culture. And because this xperience is rooted in what is basic and best in the human entity, e/ the tradition will extend forward so long as any cultur/ remains at all.

(152) Getting to know our own soul is hard indeed, "one of the hardest things in the world," observes Aristotle.

(153) This is the truth that must be proclaimed to our generation, that the Soul is with us here and now; not in some remote world or time, not when the body expires and that it is our joy and strength to find it.

(154) Philosophy can give nothing original to the present day world but it can make alive for, and usable by the world truths which were faded thru neglect or even discarded thru ignorance.

(155) The organization of modern living has turned man into a kind of half-human half-mechanical robot. It has made it harder for him to be sensitive to the voice of intuition and dulled his feeling of a higher purpose in his existence. Everything is done to disturb or even de- s/ troy a valuable practice like meditation.

(156) Music, theatre and writing which are as utterly insignificant, as blatantly childish and as insolently vulgar as certain popular successes unquestionably are, represent both artistic prostitution and public sickness s/

(146) In the ordeals and sacrifices for participants in the world over, the mystic experience proves its validity.

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(97) However essentially honest and serious the researcher may be he will have to suffer for the near-criminal misdeeds, the aberrations or credulous silliness of those irresponsible fanatics or unscrupulous exploiters who have alienated educated opinion.

(98) All those dabblers who get so taken up with other persons flights of fancy into super-physical planes or their own, have lost their way to a true inner life.

(99) They seek to exploit the Soul rather than embrace it, to use it as a convenience for attaining worldly ends.

(100) These personal obsessions and neurotic complexes take on the character of a superstition. The degree to which such ideas dominate consciousness is generally unsuspected.

(101) It is not by substitutiing his own personal fancy for logical reasoning that a man becomes a mystic.

(102) The leader of a little cult who is surrounded by devotees who openly and adoringly give him Himalyan rank, hearing nothing else and meeting nobody else is oonquered by their suggestions and soon begins to believe them. This puts him (and them) in danger. If he were more prudent, he would take care to reject the flatteries of disciples and welcome the fulminations of detractors.

(103) Uner the magical glamour of these promised supernatural attainments, uncritical minds pursue the hope of evading the restriction which life's tough realities places upon them. When they fail, as fail they must, they do not put the blame upon their own fantastic beliefs, but try a different angle of approach by following a different cult.

(104) There is a measurable contrast between their lofty language with the unpleasant reality of much lower practice.

(105) Too many believe that because they have become interested in mysticism, they must join one of the minor or major cults which use it as a background. Too often their bubble of romantic delusions needs pricking. Life will have to be cruel to them so as to be kind in the ultimate purpose.

(106) The followers of these cults abound with primitive minded persons who really seek the services of a modern magic-monger or the help of a Eur-American witch doctor.

Carbon

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Carbon

(1) To the extent that he introduces self, to that extent he muddles the revelation. He does not need to do so deliberately in order to bring about such a result. He may, and most often does, do so unwittingly in the subconscious part of his mind.
(2) The habit of seeing more in his words than what he says, is likely to become delusional.
(3) These little sects, each with its handful of members, prate of inaugurating universal brotherhood but themselves split up in the end into quarrelsome cliques!
(4) The minds formed by these cults quickly fossilized, congealed rapidly around their own dogmas, and narrow into attachment to an orthodoxy hardly less rigid than the ones they denounced so vehemently and so vociferously.
(5) These partial truths fit into and are confirmed by philosophy's grand synthesis.
(6) Their neurotic inability to make their own decision is matched by their inability to take action on their own responsibility.
(7) The dictionary defines Psychic, Psychical as "pertaining to the mind or soul; mental as distinguished from physical or physiological. 2. Of or pertaining to occult mental phenomena. 3. Of or pertaining to the animal soul, or vital and sentient principle; natural: distinguished from spiritual."
(8) The truth should generously enlarge a man's perceptions and sympathies but those who can receive only a single aspect of it, imprison their perceptions and narrow their sympathies.
(9) We need not wonder that the experience fattens his ego and swells his head, that he comes to regard the revelation as entirely exclusive to himself and that finally he announces himself as a new Messiah born among men as their sole saviour.

(10) What strikes the observer first about these cults is their spiritual futility and ridiculous vanity. They create their own fantastic legend about their past and live in an equally fantastic dream about their future.
(11) These cults exaggerate some one aspect of truth, ignore the compensating aspects, and end by partially misleading themselves.
(12) The common indications of these writings, which make it necessary to examine them with discrimination and caution, are their authors' naivete, carelessness and tendency to exaggerate.
(13) He should be humble enough to recognize that he has not yet finished his journey.
(14) When a single aspect of truth is mistaken for the whole truth it holds no place for equally important fact which balance or compensate it, and then the fanatic and the sectarian are born.

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(15) (1) 'It is imprudent to stimulate with further spiritual talk, unbalanced seekers with further spiritual talk, meditation and meetings. They have had enough inspiration. They are not ready to take more in safely.

(16) (2) The monk, wrapped up in himself and his moods, locked up inside other-worldly experiences, cut off fromthe facts and realities of everyday living, unable to test by them the illusions and hallucinations which his imagination produces and his meditation confirms, treads the edge of a precipice over which he may topple into insanity.

(17) (3) He does not know how much he unconsciously contributes to the making of this experience, in which he is both actor and spectator.

(18) (4) Their loyalty is unstable and depends on whim more than on intuition or reason. They adopt or discard several cults in their lifetime.

(19) (5) Those who follow illusory goals and impracticable techniques, waste energy and invite disillusionment. In the end they become indifferent to true ideals, or cynical about them, or even antagonistic towards them.

(20) (6) These dilettantes of the Spiritual life are as fervently attached to their egos as the materialists they loudly despise.

(21) (7) 'In the mystical aspirant's life, his imaginative faculty, when properly used, keeps the Guide or Master constantly and vividly before his attention to inspire, to correct and to lead him. But improperly used, it leads him astray into fantasies and falsities.

(22) (8) These mystical aspirants are too much like mental cases or irresponsible psychotics, to have any use for the precepts taught by philosophy.

(23) (9) In his early days, Rasputin was sponsored by such men as Father John of Kronstadt, the Christlike healer, who declared that he was inspired by the hold (?) (holy) ghost. Yet even then Rasputin refused to be parted fromwx what he xii called his "spiritual sisters" with whom his relations were sensual as well as spiritual.

(24) (10) Unscrupulous charlatans succeed quickly with those credulous who are so eager to be deceived.

(25) (11) The impact of these mix miracle-mongering superstitions upon the emotions of fanatical believers, is easily calculable.

(26) (12) How simple is the path itself, how complex is the pseudo-path offered by occultism and exaggerated asceticism. "All that God asks of them," writes Thomas Merton, "is to be quiet and keep themselves at peace, attentive to the secret work that He is beginning in their souls."

(27) (13) The fanatical superstitions of these cults, their pathetic delusions and narcotic falacies indicate a mind still unevolved and unripe, incapable of correct thinking and turned away from realities.

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(xx) That the mystic can possess dignity and display intelligence is what they have to be shown. That he is not necessarily a charlatan but may well be a man of virtue is what they also have to be shown. (28)

(xx) Pretension to such wisdom and power is one thing byt possession of them is another. Where enthusiasm is not counter-weighted by discernment, this difference remains unseen. (29)

(xx) It was not levity alone which made Oscar Wilde say that "Most modern mysticism seems to me to be simply a method of imparting useless knowledge in a form no one can understand." It was not irony alone which made him remark of a book devoted to saintly and ascetic mystics, "It is thoroughly well-intentioned and eminently suitable for invalids." (30)

(xx) Father Divine is a type of those religio-mystics who not only become leaders but who also develop Messianic complexes. (31)

(xx) Philosophy rejects fanaticism and side-steps extremism. It seeks a true perspective for this higher development of man and prohibits an exaggerated one. (32)

(xx) The muscular self control of an hatha yogi is admirable only for what it is, never as a substitute for spiritual development. (33)

(xx) The message or revelation, the clairvoyant picture or clairaudient voice, presents itself as if it were newly originated from outside the personality when in fact it was all along present in the subconscious. (34)

(xx) It is true that many mystics have been impractical, others have been unintellectual, still others have been ascetically fanatical. But this is because they have fallen into acceptance of common fallacies of what is and what is not true mysticism. (35)

(xx) If the personality has been unevenly developed, if its forces have not been properly harmonised with each other and defects remain in thinking, feeling and willing, then at the threshold of illumination these defects will become magnified and over-stimulated by the upwelling soul power and lead to adverse psychical (36) results.

(10) Why should the mystic not like the two worlds, the practical as well as the mystical, the world of self indulgence as well as the world of self discipline and be at home in both? Why should so many people find it impossible to imagine the mystic being an efficient professional or business man, or able to enjoy an evening at the musical comedy theatre? (37)

(11) The difference between a practising mystic and a talking one is hard for the ordinary observer to detect. (38)

(12) "New Thought" is not philosophical thought, The difference between the "Dollars want me" attitude and the "My future is with the Overself" attitude is the difference between the retention and the surrender of the ego. (39)

(13) The clairvoyant phenomena do not make truer the mystical utterance, that still has its own worth, which is neither increased nor reduced by the visible figure or audible voice which accompanied it. (40)

(14) Those who join these cults to seek occult powers or phenomena, although with the least likelihood of attaining them, and who seldom avoid self-deception and delusions, are often those who take to these studies because they are misfits in society or because they are disappointed with the experience of life or because they hope it will bring some colour in their drab existences. But unbridled enthusiasm cannot save these fanatics from failure in achieving the new ambitions. (41)

(15) All this flitting from cult to cult is, in some cases, a search fro the one right way, the way with which the seeker feels most spiritual affinity. (42)

(16) It is a mistake of many converts to exaggerate the importance of their cult and overdo the praise of its leaders. (43)

(17) He will lose nothing if he lets these cults alone, so long as he has any doubts about them. Even if they fancy themselves to have exclusive (44) possession of the highest revelations, he should not bet himself be carried away by their pretensions. pretensions

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(44) After all, the prime business of such teaching is to illumine the mind. Yet these exponents do their utmost through heavy veilings cyyptic symbolism and overmuch mystery-mongering to darken it. (45)

(45) There will one day be a stupefying awakening from these superstitions dreams and these misplaced loyalties. (46)

(46) Just as a dream so often dramatizes the simplest mental or physical stimulus, so the mind of a psychic dramatizes some of its own ordinary content and projects that upon an event, an object or a person. (47)

(47) Ill-balanced andpoorly-informed seeking can only result in deforming whatever truth it discovers. (48)

(48) The neurotic type acts as if its own emotions are all that matter in the world, its own beliefs the last word in wisdom. This is its danger - that it cannot climb out of itself and get a proper perspective. (49)

(49) Those American mystics and pseudo-mystics who write apparently burning with enthusiasm which they are eager to communicate to their readers, reveal their adolescence. (50)

(50) The teacher who becomes drunk with the wine of his disciples' adoration, will soon commit egregious blunders. The power which has come to him has corrupted him. Punishment will surely follow. (51)

(51) They become willing partners to their own self-deception because it flatters their vanity and panders to their conceit. (52)

(52) Even George Fox rebuked one of his principal followers, Nayler, for "running into imaginations," as he called it. (53)

(53) He is not an enemy to reason, as are some foolish mystics, nor a friend of obscurantism, as are some esoteric cultists. (54)

(54) Is life's purpose in us to add new experience to the old ones, as the Western theosophist thinks, or to shed all experience entirely as the Eastern ascetic asserts? (55)

(55) If these small groups are not sometimes ridiculous (56)

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(57) A brilliant youngastromer at an English university said to me recently that what seemed to be needed was an agreed standard of criticism for religious truth, as he called it, a criterion of validity as he explained. But if a synod of competent saints or mystics were to meet privately, they would still not agree. For, at the core of every authentic mystical experience, the mystics are united but at its surface, where the power of suggestion and the limitations of ego come into play, they are not

(58) The primitive faith in possession by devil as well as protection by angels, is not wholly without basis.

(59) The reputation of mysticism has been harmed by any of its convenced votaries as well as by its sceptical detractors.

(60) The highly personal man, is too full of himself to leave any room for the soul, with its utter impersonality, to ente his field of awareness.

(61) The whole horde of futile seekers, with their impotent attitudes and pale mimicries, talking constantly of a goal too distant for their feeble powers, babbling in pretentious esoteric jargon of mystical states they know only in imagination and never in experience are heavy-lidded with hallucinations and remain sterile dreamers and neurotic egocentrics.

(62) What Rudolf Steiner somewhere calls "confused mysticism" and again, "not the nebulous mystic but the real spiritual researcher"

(63) Given enough time or rather life-times, the master may lead him to peace and wisdom, but they can never be unearned gifts. They can come to him only through his own deserving. If people accept a spurious or a shoddy mysticism the real thing, it can only be because they are not yet ready for it.

(64) It is ironic that these small and special groups concern themselves with what they like to call "esoteric philosophy". For teachings that now are freely available through the medium of lectures, journals and books can no longer rightly be called esoteric and thoughts which are wild and irrational hardly be called philosophic.

(65)Those who live in a private realm of far-fetched phantasies which are caricatures of the real facts, as well as those who betray all the signs of neuroticism, hysteria or psychopathy often talk overmuch about the quest but do not seem able to apply its most elementary injunctions. To encourage them to follow it is only still further to build up their ridiculous egoism and bolster their fool's paradise. For them the quest is unachievable until they become different persons.

(66) The too narrow and too prolonged concentration upon one's own personal emotions, creates the neurotic. This still remains true whether the man be a sceptical materialist or an aspiring mystic.

(67)If the guru is only half-purified of egoism, he may transmit to the disciple something of his own darker quality.

(68)The psycho-analyst who keeps on turning over his patients complexes for exhibition and discussion as well as the guru who encourages his disciples to talk of their achievement or non-achievement of spiritual progress is merely helping the unfortunate follower to build up his ego still more strongly.

(69)Any cult leader who pretends to be working solely for the service of humanity is either a mountebank with a following of fools or a fool with a following of greater fools.

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(70) They make the most extravagant claims but do not trouble to produce the evidence for such claims.

(71) These experiences and revelations are to be received humbly, or they will become a source of harm rather than benefit, of swollen rather than attenuated ego.

(72) They flirt with the occult seeking, not their true essence nor to have their personal egoism lifted from them, but to satisfy a dangerous curiosity or a dubious sensationalism or, worse a thirst for conceit-breeding or temptation-bringing powers.

(73) The dangers of these private interpretations the follies of letting each individual's whim and fancy, limitation and vanity, manipulate the truth found in mystical illumination, are constantly illustrated by the history of mysticism.

(74) The poor are overpowered by their grinding poverty the rich by their fortune; both find neither the time nor taste for spiritual enquiry.

(75)The independent self-reliant attitude of St. Paul set an example which, had it been followed by succeeding generations, might have changed the history of his religion. He refused money gifts and followed his craft of tent-making throughout his wide travels.

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(74) The extravagance and distortion, the fantasy and bias of these revelations unfortunately destroys the credibility of what is truly authentic and definitely factual in them. (76)

(75) The truth is that they are on the quest only in their personal supposition, and in the supposition of those to whom they talk about it. The actuality is that they have yet to find the entrance to the quest. (77)

(76) The student of comparative mysticism may examine the various doctrines without necessarily accepting them. His approach should be dispassionate, unbiased and open-minded no less than discerning cautious and questioning. He should remember that they are not only sources of enlightenment but also of obfuscation. In this way he may pass intellectually through the region of fanatical superstitions and psychic delusions to the truth. (78)

(77) The members of these cults not only possess untrained minds but also bewildered ones. Ignorant, as they are, of the laws of reasoning and the facts of science; incapable of testing doctrines and judging men correctly; easy dupes, because of their impossible wishes and impractical natures; they inhabit a mental world that breeds self-cheating illusions and attracts them to self-deceived creators of illusions. Thus they find false roads more attractive than true ones and imaginary goals better than real ones. (79)

(78) The catch-phrases of the spiritual life come pat enough; but real first-hand knowledge is rare. (80)

(79) They try to copy the true Masters but are able only to caricature them. (81)

(80) This is the downward path which leads such men, by stages, to egomania and charlatanry. (82)

(81) That morons and maniacs have so often turned the field of mysticism in their own special preserve, is unfortunately true. (83)

(82) Many people have been attracted to mysticism who are pathological cases. This is unfortunate for the reputation of mysticism. (84)

(83) The craving for Utopias of brotherly love and social sharing is common among the religiously or mystically inclined but not among the philosophically inclined. It can be nurtured only by those who refuse to believe the facts of human existence and who are long to believe that their wishes are equivalent to these facts. (85)

(84) Those who regard him as an unreliable visionary are not less victims of prejudice than those who regard him as an omniscient prophet. (86)

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(1) Bringing the same line of thought into the focus of attention again and again, holding it there sustainedly, is a path to realising it.
(2) We must regard both yoga and metaphysics as successive stages in a man's cultural and ethical advancement, but they are not more than stages.
(3) The practice of yoga is a process and the fruits of that practice will desappear with its own cessation. That is why the yogi cannot continue to enjoy trance when he returns to ordinary activity. The full insight which matures out of philosophic reason raised to its highest point with the help of yoga does not fall away, and is never lost.
(4) To bring about insight into the Overself is an inner revolution, a psychological burrowing beneath the entire ego-consciousness to that from where it arises. This is only to be achieved by advanced yoga meditation.
(5) Just as a child has to learn the art of writing by slow degrees, so the student must free his mind from erroneous views and train his habitual thought intensely to hold to the remembrance of the True and the Real by equally slow degrees. But just as the manipulation of an electric light switch instantly reveals all the objects in a room, so the maturation of insight suddenly reveals the actuality of the True and the Real. When the student reaches this stage, he will no longer need to sit down and meditate consciously.
(6) In meditation a man should follow the path pointed out by his temperament. He should strive to think his own thoughts and not always echo those of other men.
(7) Only by a personal discovery of the soul, and consequently only by going 'inside' himself to discover it can a man know himself.
(8) Practical activity must run side by side with inner detachment.
(9) Thus man may live conscious of the sweetness and the sense which are at the soul of things.

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(10) If you are willing to sit alone for half an hour every day and reflect upon this elusive theme, then one day you may expect to receive the answer, in the silence.
(11) Reflection must needs be long and arduous before it is likely to reach certainty. These truths can be reached and realised only in solitary meditation. Meditation is the first letter in the aspirant's alphabet.
(12) The meditator must hook his mind, as it were, to a single subject or idea or thing, so as to keep out all other distractions.
(13) You will face a moment in your mental self-analysis when fear will descend upon you, when the dread of disintegration will shadow you - for you will reach the bottom.
(14) We must arrive at a correct understanding of the place of yoga in the curriculum which leads to truth, and this can be done only by drawing a sharp distinction between what is known through experience and what is ascertained after enquiry.
(15) Yoga does not provide a proper scale for weighing mystic experiences, philosophy makes up this deficiency.
(16) Yoga takes a man to a certain level, philosophy to another, whilst the ultimate sahaja path takes him to a more complete experience and the highest vantage point of all.
(17) The inner king will, nay must, resume the reins of power.
(18) Yoga serves as a contributory help, as a means of removing certain hindrances and finishes tentative conceptions, to secure the proper conditions for studying Advaita. It does not lead directly to Truth.
(19) It is one of the values of yoga that it can provide a man with the actual experience of feeling that he is only a witness of the whirligig of time, whereas metaphysics only talks of this state.
(20) These moods descend without invitation and depart without permission.
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iii.

(22) Once you have caught this inner note in your experience of your own self existence, try to adhere firmly to the listening attitude which catches it.

(23) These studies coupled with the persistent practice of meditation, bring help and comfort to the mind, by showing that life is full of high meaning and lofty purpose.

(24) If we turn towards our truer selves, then light will descend and dissolve the evils in our being.

(25) You learn to meditate in the solitude of your own room; later you learn to carry that solitude with you into the thronged street, the crowded train, the busy mart. For it becomes your personal atmosphere, your 'aura.'

(26) Buddhagosha in his Pali work Attha Salini, 300, asserts that the Buddha deliberately described the delights of meditation in attractive terms to arouse yearning for it in his hearers and so induce them to practise it.

(27) Men have practised these exercises in meditation since the most ancient days. Their goals were different, but what was generally sought was an exalted state of mind and a liberation from the body's own limitations.

(28) The relation of meditation to prayer needs to be made clearer.

(29) The more inert the ego can be during this exercise, and the more passively it rests before the Overself, the fuller will be the latter's entry. Obviously this condition cannot be achieved during the first stage, that of conscious effort and struggle with distractions.

(30) It is the calm which comes from profound reflection, the repose which repays adequate comprehension.

(31) As he enters this immobile state, not only do his eyes close to the scenes of this world but his mind closes to the thought of it. The reflected change appears on his face, which is transfigured, mysterious and serene.

(32) The world recedes and the last fringes of it in awareness seem a long, long way off. The sensation is exquisitely comforting.

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(33) The lines of the face become somewhat rigid, the eyes mostly or wholly closed, as he retires into himself and into abstraction from this world. That which draws him magnetically through noisy thoughts to the state of silent thoughtlessness is none other than the soul itself.

(34) The Samurai of old Japan embodied a yoga technique in the fencing instruction. The novice had to develop the power of mental concentration, and then use it by picturing himself during meditation wielding the sword to perfection. Thus the body was broken gradually to the will of the mind, and began to respond with rapid lightning strokes and placings of the sword. The famous Katsu, who rose from destitute boy to national leadership of Japan's nineteenth century awakening, went night after night to an abandoned temple, where he mingled regular meditation with fencing practice, in his ambition to become one of Tokyo's master swordsmen.

(35) The powers of concentration of modern man are weak. The effort to practise the art of mental quiet imposes a great strain on them in the earlier stages.. Perseverance is a necessity for this reason alone.

(36) Unfamiliarity with these phenomena may cause fright and withdrawal at first, but the confidence that comes with experience usually replaces these negative feelings.

(37) The effect of this constant dwelling on the mantram is to come to rest within the mood of mind or the state of heart which it symbolizes.

(38) Only after a long, long search can he trace these thoughts to their final source in the pure stream of Mind.

(39) He has to keep out all irrelevant thoughts, to hold the mind centred uninterruptedly on a single subject.

(40) At night when the busy world quietens, thought can come to a central point more easily and pierce its way through riddles.

(33) The lines of the face become somewhat rigid, the eyes mostly or wholly closed, as he retires into himself and into abstraction from this world. That which draws him magnetically through noisy thoughts to the state of silent thoughtlessness is none other than the soul itself.

(34) The Samurai of old Japan embodied a Yoga technique in the fencing instruction. The novice had to develop the power of mental concentration, and then use it by picturing himself during meditation wielding the sword to perfection. Thus the body was broken gradually to the will of the mind, and began to respond with rapid lightning strokes and placings of the sword. The famous Kaken, who rose from destitute boy to national leadership of Japan's nineteenth century awakening, went night after night to an abandoned temple, where he mingled regular meditation with fencing practice. In his ambition to become one of Tokyo master swordsmen.

(35) The powers of concentration of modern man are weak. The effort to practise the art of mental quiet imposes a great strain on them in the earlier stages. Perseverance is a necessity for this reason alone.

(36) Unfamiliarity with these phenomena may cause fright and withdrawal at first, but the confidence that comes with experience usually replaces these negative feelings.

(37) The effect of this constant dwelling on the mantram is to come to rest within the mood of mind or the state of heart which it symbolizes.

(38) Only after a long, long search can he trace these thoughts to their final source in the pure stream of Mind.

(39) He has to keep out all irrelevant thoughts. To hold the mind centred uninterruptedly on a single subject.

(40) At night when the busy world quietens, thought can come to a central point more easily and pierce its way through riddles.

(41) The womb of mysterious nothingness out of which the soul emerged is God, the World-mind. When, in deep meditation, the ego faces the soul and is then led by it to that nothingness, the first reaction is a terrifying fear of annihilation, or at best an (at worst) almost equally terrifying fear of utter aloneness.

(42) Some have felt in the nitrous oxide gas experience of anaesthesia, a terrifying loneliness ~~of~~ frightening experience of being alone in the whole (a) cosmos.

(c)

(43) "All discussive operations cease in mystic ecstasy", wrote an ancient. The mind's winding in and out of a subject, its thoughts running to and fro, its interests running among varied topic, come to an end.

(44) He must study these inspired sayings as a lapidary might study a gem--with loving care and joyous feeling.

(45) The eyes are not in focus, they are staring into space, for the mind is not resting on the scene that is before them.

(46) The unbalanced (seeker) will do better to limit the time he gives to meditation and use it to try to adjust himself to the world instead of running away from it.

(47) This condition, this entry into the Void, is a kind of death. Everything is taken away from him; he is nothing and has nothing; yet he ~~is~~ still feels one think which utterly compensates for this loss. He feels the presence of the Overself.

(48) In these first moments when he feels the Void opening up in the center of his being, an intense ~~expans~~ expectancy thrills him.

(49) He needs to be alone for this practice, so he needs a place for it where he can sit unnoticed.

(50) Here he is to enter into real as well as apparent solitude. So he must cast out all thoughts which connect him with, or recall the presence of other people.

(51) If he is to become aware - however briefly - of his spiritual self as it really is on its own level, then he must become unaware of his lesser self for a time. This is to say philosophically what the Old Testament says in a different way: "No one hath seen the face of God."

(52) There are two mental workings which can profitably be used by the aspirant to self-betterment. One is imagination; the other is reason. With the one he can create pictures in his mind of the kind of man he aspires to be. With the other he can create ideas on the lessons to be learnt from experience and observation.

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(53) Why do you contradict yourself by advocating meditation in your earlier books and then criticising it in The Hidden Teaching Beyond Yoga? The answer is that first of all there is some misunderstanding here. It is not meditation but the abuse and misuse of it that was criticised. It is a necessary part of the philosophic quest, but this does not mean that the laws which govern it can be recklessly ignored by those who think their enthusiasm for it a sufficient equipment for it. The law of life is rythm.

(54) The long walk which might fatigue your strength and become difficult drudgery, becomes easy and endurable if at the same time your mind is deeply absorbed in concentration on some matter. Why? Because then you are not thinkthinking of your ego. Such is the power of the mind over the body.

(55) Charles Morgan: "Sit for a long time still: still for so long and in such a way that your imagination annihilates yourself. You cease to exist. Then, slowly, let consciousness return; hearing, feeling, sight slowly return; and you who were dead are alive again..." in his novel, "Sparkenbroke"

(56) The danger of sitting passively in meditation whilst in the presence of someone else who is not, is the danger of receiving and absorbing from that person his emotional and mental emanations of an unspiritual character. This is an important reason why solitary practice is usually enjoined.

(57) Clare Luce, the actress, told me that once when she practised breathing exercises her body became cataleptic, like dead, while she saw it lying inert from above. That stopped her exercising!

(58) It is not possible to master theart of meditation without acquiring the virtue of patience. One has to learn first, how to sit statue-still without fidgeting and without changes; second, how to endure the waiting period when the body's stillness is mocked at by the minds restlessness.

(59) The words of his mantra will eventually become like a jingle in his head.

(60) Formal exercises in meditation done at set hours is more useful to the beginner than to the proficient.

(61) So long as thoughts remain unmastered, this present and personal experience shuts us out from reality.

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(59) The words of his master will eventually become like a jingle in his head.

(60)Formal exercises in meditation done at set hours is more useful to the beginner than to the proficient.

(61) So long as thoughts remain scattered, this present and para-normal experience shuts us out from reality.

(62) The irregular and miscellaneous activities of the mind are to be conquered only by persistent effort in regular concentration.
(63) ~~They try~~ The practise of meditation finds its climax in an experience wherein the meditator experiences his true self and enjoys its pure love.
(64) When the ego's continuous mental and emotional activities are lulled at last by/this practise (and during) he knows real peace.
(65) If the mental life is disciplined and trained along these lines, if for a chosen period each day the sense-experience is suppressed and the emotional life quieted, he will reach a point where a real spiritual

(66) It is certain that if he perseveres in this practice, if he does not lose hope but continues to strive with ~~unbeata~~ unbeatable patience, the thoughts will in the end give up their resistance and retreat, like a besieged ~~army~~ enemy, they

(67)The work of meditation may eventually become a transforming one. If the meditator, while resting in this creative quietude earnestly strives to reeducate his character, impersonalize his attitude and strengthen his spirituality, he can develop an inner life that must inevitably bring marked and deep changes in his outer li
(68) An enterprise which offers such rewards is ineitab beset with certain dangers, too. One of them is losing the capacity to sleep. When this begins to show itself t the extent of causing fatigue, the exercise should be abandoned.

(69) It is needful to develop the power to exclude from the mind allnegative thoughts, however much personal emotion may prompt their acceptance. This is a discipline which cannot be imposed from without but must be submitted to from within.
(70) Whatever talent of creative quality he brings to meditation will come out inspired, renewed and exalted.
(71) The first stage is indeed a hard one. To sit perfectly still, surmounting the distractions from without and surviving the boredom from within, requires an immense patience. He who lacks it is not likely to fare far.

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(72)He should practice regularly and follow a definite method. The uselessness of drifting into a chaotic vague reverie should be brought to his memory repeatedly.
(73)In this experience he loses consciousness of his own personal identity, a state which begins with a kind of daze but passes into a kind of ecstasy.
(74)Imagine and believe that the Master is here in your room, sitting in his accustomed chair or position. Then behave and meditate as you would do if in his presence.
(75)He feels as if he were floating on air. His troubles have vanished. Life generally looks well.
(76)The higher stage of meditation is where it abandons the ratiocinative and follows the intuitive method.
(77)My use of the term"reverie" may mislead some to think I mean idle, drifting purposeless languid thinking. I mean nothing of the sort.
(78)It is hard yet not impossible to practice meditation in the large cities of today. They are filled with the disturbing uproar of mechanized traffic and the agitated haste of emi-mechanized crowds with pressures and tensions. The nervous fatigue and restlessness which such conditions create tend to prohibit effective meditation for all except the most determined, the most persevering characters.
(79)It is not essential for the meditator to be so sunk in his practice as to become entirely heedless of his surroundings.
(80)If he is to make his inner journey easier, he should begin by shutting out the noises of his surroundings.
(81) Once the mind has been trained to the discipline of daily meditation, it becomes reluctant to miss it even once.

(62) The irregular and miscellaneous activities of the mind are to be conquered only by persistent effort in regular concentration.

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(64)When the ego's continuous mental and emotional activities are lulled at last by and during this practice he knows real peace.

(65)If the mental life is disciplined and trained along these lines, if for a chosen period each day the sense-experience is suppressed and the emotional life quieted, he will reach a point where a real spiritual experience may be within easy reach.

(66)It is certain that if he perserveres in this practice, if he does not lose hope but continues to strive with unbeatable patience, the thoughts will in the end give up their resistance and retreat, like a beseiged and beaten enemy.

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(71-a)The long wait for this fruitless and distracting period to draw to an end becomes boring and irksome.

(71-b)He must sink himself in the imagined character of the ideal with intense feeling until he <u>becomes</u> the ima itself.

(1) If he could see his present path and goal more clearly, he could foresee his future ones more correctly.
(2) The years of spiritual fulfillment may be far off still, but presages and tokens may come momentarily to hearten him at times.
(3) Here, in his own strong will and heart, he can find some of the guarantees for future progess.
(4) His unfoldment is not too smooth and is accomplished rather by an oscillating movement than a direct one. If it is progressive at some periods it may be retrogressive at other.
(5) He needs must cultivate a great patience and see through the illusions bred by the time-sense.
(6) The first steps may seem feeble and without much result. Nevertheless they are important because they are steps in a new and different direction.
(7) These aspirants, who are so constantly and anxiously concerned about their progress, remind me of a gardener measuring a little shrub every morning to see if it is growing!
(8) His early and blundering search for truth, with its impossible fancies and blind moves, its pathetic unbalance and premature enthusiasms, will now seem very far off.
(9) The quest is governed by its own inherent laws, some easily ascertainable but others darkly obscure.
(10) He feels the unreality of the physical world, a feeling which turns the human world around him into a mere masquerade.
(11) The intuition cannot be completely cultivated ~~finally~~ in a few weeks, the passions cannot be overcome successfully in a few months, the thoughts cannot be brought to a standstill finally in a few years, the ego's deeply-rooted point of view cannot be changed permanently in many years. The disciple's growth needs time and therefore needs patience If he cannot shake the old Adam forever out of his mind and heart as quickly as he would like to, there will be other births in which he can take up the work again and continue it.
(12) If the clairvoyant vision is not produced by other causes, then it is usually produced by the subconscious mind automatically taking a familiar form, thus creating an intelligible means of communication with the conscious mind.
(13) His occult feats perform themselves and happen of themselves.
(14) The conversational advances of a materialistic society no longer interest him at this stage, and so he wards them off. He prefers a solitary life to a silly one.
(15) At this stage of his proper development as a philosopher, he lacks the proper balance between intuition and emotion which can come only with the years.

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(16) His purpose must be kept stubbornly and vividly in mind, lest people distract him or affairs overwhelm him.
(17) The ineffable peace and exquisite harmony which take hold of his heart, are the first results of grace.

(18) His early years on the quest hold great expectations and interesting exploration.
(19) The quest is not a thing to be played with; that is only for those who merely talk about it. To engage in it is of necessity to devote one's entire life to it.
(20) These first experiences of feeling raised to transfiguring peaks, should not be expected to reproduce themselves often. They are necessarily rare sensations. Nor, when they do repeat themselves, can they come in precisely the same form and with the same initial intensity.
(21) Not only are the thumb-prints of each man unique and different from all others, but even the eye-balls are unique and different.
(22) When he reaches this condition wherein his whole being seems emptied of hope and light, of certainty and reality, he learns the dread truth that nothing in himself can be relied on and that nobody outside himself can help him. This is the lesson of the "dark night of the soul."
(23) A man can look to his own knowledge and his own actions to carry him a long distance on this path but in the end he must look to grace for final results.
(24) What he is unable to attain by all his efforts will, if he is blessed by grace, be given him unexpectedly and suddenly when all desire for it has lulled.
(25) It would be wrong to expect that he must duplicate somebody else's mystical experiences and equally wrong to regard himself as a failure because he does not have these experiences.
(26) Because they hear of a few others who have had mystical raptures, they think the same experiences will and should come to them too - and soon. The reality which awaits them is more elusive - and not so rosy.
(27) He is not satisfied to stagnate. He is constantly trying to develop intuition to expand consciousness, to strengthen character and to increase knowledge.
(28) So long as he is measuring every inch of his progress along the spiritual path, so long as constantly measuring and often admiring his own virtues, he is really so preoccupied with his own ego that his bondage to it becomes more dangerous as it becomes more deceptive.
(29) He must finish what he has started. He must go on until the peace, the understanding, the strength and the benevolence of these rare uplifted moods have become a continuous presence within him.

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(30) It is not necessary to let aspiration for mystical experience develop into over-anxiety for it. That only creates nervous strain and does not help progress. It is better to be patient and turn over the question of progress to the higher power.

(31) Impatience to make progress is quite understandable, we all experience it. Isn't that which we seek not a thing or things but a condition, a state of being, in which inner growth can take place, not at the speed or rate which we wish to predetermine, but in the manner and at the relative rate which is peculiar to the nature of the condition itself? Does not development on the psychological level occur in a similar fashion?

(32) The worldly wise and the shallow may not care to understand why anyone should seek spiritual truth.

(33) There is always hope for a man so long as he is looking for something higher than his little ego, so long as he is aspiring for release from the merely personal. This hope is that Grace may touch and transfuse him.

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(35) The dread phenomenon of the dark night of the soul makes its appearance in a mystic's life only a few times at most, sometimes only once. The devotions lose their fervour, the emotions become cold and worship seems a futile exercise. There is no longer only pleasure to be got from the inner life and ~~mystical~~ experiences of mystical satisfactions are either rare or absent altogether. Meditation becomes dry, barren and ineffective; often the very taste for it departs. Aspiration seems dead, where there was once spiritual light in the mind and spiritual heat in the heart, there is now only darkness and ~~xxxx~~ ashes. A torpor of sheer fatalism settles over the will. Life becomes marked by emptiness, aimlessness, lack of inspiration and drift with the tide of events.

(36) He seems to walk absolutely alone in a condition of mental gloom and spiritual barrenness. No friend, no book and no teacher can help because they have only words to offer and he wants to feel the divine, and not merely to hear words about it. It is, however, a phase which will adjust itself in the course of time. There is nothing he can do except to hold on to the sure faith that he will emerge from it, at the time set by the wisdom of his higher Self. So he needs to be patient. It will not do him any harm but on the contrary will benefit him. It is

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certainly very unpleasant for the emotions. But it is necessary because the higher Self wants to train him to rise above them - even above religious emotions and to live in intuitive calm. He is faced with the hard lesson of learning detachment from personal feelings but it is necessary to master it if he is ever to reach inner peace.

(37) Spiritual raptures, which are such a help and encouragement, for the beginner, become a hindrance and stumbling block to the advanced disciple. The latter must learn to give them up without complaint, and no longer to expect or depend on them. The most effectual way to teach him that lesson is unfortunately for him also the most desolating. It is through the dark night of the soul. The absence of the higher self or God or grace in this condition is only a seeming one. Each is still there underneath the darkness. The situation is really paradoxical and beyond correct appraisal by the conscious mind, certainly by the suffering ego. He is being made to learn, by the severest experience, that the divine reality must not be confused with his conscious reactions to it, nor with his mental reactions to it nor even with his emotional reactions to it, that it belongs to an unknown and unknowable realm that transcends human faculties and defies human perceptions.

(38) Unless he has perseverance he will be unable to absorb the long series of doubts or disappointments which may attend his endeavours.

(39) A whole lifetime of constant quest for the Beauty and Truth that lie hidden in the heart of the universe will not be enough to find them.

(40) At this stage there is no struggle for further growth; it comes as softly and as naturally as a flower's. There is no sacrifice of things the ego desires or clutches to itself for there is such insight as to their worth or worthlessness that they stay or fall away of themselves.

(40) When he sees how feeble are his resources and how formidable are his problems, he may see also the need of receiving help from outside or beyond himself.

(41) In the end it is individual endeavour helped by grace that winds. The one is not without the other.

(42) He will not reach this degree at a single bound. He will pass only by successive stages to its lofty rank.

(43) He couldn't have met any person whose contact left deeply-felt or important effects at any particular time in his inner life without the power and wisdom behind life having brought the meeting about for his own eventual development.

certainly very unpleasant for the emotions. But it is necessary because the higher Self wants to ~~xxxxxxxxxxx~~ ~~xxxxxxxxxxxxxx~~ brain him to rise above them - even above religious emotions and to live in intuitive calm. He is faced with the hard lesson of learning detachment from personal feelings but it is necessary to master it if he is ever to reach finer peace.

(37) Spiritual ~~xxxxxxx~~, which are such a help and encouragement, for the beginner, become a hindrance and stumbling block to the advanced disciple. The latter must learn to give them up without complaint, and no longer to expect or depend on them. The most effectual way to teach him that lesson is unfortunately for him also the most desolating. It is through the dark night of the soul. The absence of the higher self or God or ~~xxxx~~ in this condition is only a seeming one. Each is still there underneath the darkness. The situation is really paradoxical and beyond correct appraisal by the conscious mind, certainly by the suffering ego. He is being made to learn by the severest experience, that the divine reality must not be confused with his conscious reactions to it, nor with his mental reactions to it nor even with his emotional reactions to it, that it belongs to an unknown and unknowable realm that transcends human faculties and defies human perceptions.

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(44) He needs for such psychic encounters the faith, the courage and the knowledge which may come with time and growth. He needs such an attitude as George Fox had when, thrust into the c cell haunted by the ghosts of man's murderers, he exclaimed, "I told them if all the spirits and devils in hell were there, I w was over them in the power of God, and feared no such thing."

((45) These weaknesses are evoked from the darker depths of his own under-surface being. They have always been there, although only latently, and now he must face them unflinchingly and deal with them before he can advance further.

(46) If an artist falls from the height of his inspiration and cannot continuously live it, why should not the mystic do likewise?

(47) Only when he comes to love it deeply and understand it instinctively, can he be said to have arrived at real discipleship.

(48) Let us consider truth as an ever-receding horizon. Thus we achieve humility and keep the mind open for progress thru these successive degrees.

(49)It is not enough to accept these ideas; he must also foll ow their behests, obey their injunctions and apply their self-disciplines, if he is to gain their beneficial results.

(50) Alas! there is always plenty of time in the future for taking up the quest in real earnest and so it is often comfortably postponed, while the familiar egoistic life is always immediate and urgent.

((51) He has entered upon the quest for no other reason than that he has been inwardly and strongly commanded to enter it.

(52) The belief that a change of city or land may lead to a change of mental condition is not altogether without basis, even though we still take the ego and its thoughts with us wherever we go.

(53) Hope withers in the heart and joy is put away during this dark night of the soul. The man once eagar, passionate, and ardent in his aspiration, becomes dried and sapless.

(54) The truth may not always burst on its votary in a sudden brief and total flash. It may also come so slowly that he will hardly know its movement. But in both cases this progress will be measured by his abandonment of a purely personal and self-centered attitude towards life.

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(55) Few mystics attain an exalted condition all at once, or are able to maintain it permanently. It is reached by successive stages.

(56) The disciple must expect to pass through long periods of flat uninspired aridity, interspersed by short periods of brightly illumined exaltation.

(57) The dark night of the soul has been known to last for several years. On the other hand it has also been known to pass away in a single year. It is a trying time when the power to meditate, the desire to worship, the urge to pray, the hope of spiritual attainment, and even the feeling of God's benevolence desert the pilgrim.

(58) He may not only have to spend most of his lifetime in this quest to get any noticeable results, but he may also need the benefic smile of karma to get any results at all.

(59) Even if you have to wade year after year through all the spheres of doctrinal illusion, through all the false ideas of men about Truth, only to find disappointment in the end, yet you must keep up that burning longing for it. You have to be unhappy about it, to grumble and rage and despair, and the next day go on with the quest. If you can do this you are fit to find Truth in the end.

(60) If the student will only persist he will master come at least of the difficulties embedded in these new ideas, and this will encourage him to continue.

(61) Even though we may not know why grace comes to certain men and not to others, we may be sure it is not because they are God's favourites.

(62) Grace is not a fruit which can be artificially forced. It must be left to ripen of itself.

(63) He who perseveres to the end, gains the end-- the true self which is within and beyond him.

(64) We must recognise what is not always recognised, that the growth of mind and character takes time, just as the growth of trunk and limb takes time. A man does not begin to mature, and become what he is likely to be until he is past thirty.

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(64) What are the attributes of a little child? A child has a flexible mind. It has not become mentally set or prejudiced by a collection of conceptions about life. It is fresh. Its head is not stuffed with a lot of so-called education. It is ready to learn - in fact, it is learning all the time. And the child has also a simplicity of spirit. It does not become complicated, tied up with all sorts of conjectures imposed by societies or families or newspapers. It has not become prejudiced by caste or environment. Moreover the child has not yet developed the strong sense of personality which adults have. Above all, the child is humble, it is teachable, it is willing to learn. This is what we need too. Humility is the first step on this path. We should realize how little we really know when confronted by the great mysteries of life. And even what we believe we do know, we cannot be too sure of it in an age when the doctrine of relativity has undermined our bases. We must understand that what seems true today may seem false tomorrow. Many of the most widespread truths of last century have now been thrown overboard. Don't hold any doctrine too tightly. (65)

(~~66~~) The Calvinist's stubborn ~~of~~ ascription of salvation wholly to grace is as extreme and one-sided as the yogi's ascription of it to self-labour. It is not less extreme than the (66) Calvinist view of fate, with its iron hardness.

(~~67~~) Only when the ego, thwarted and disappointed, hurt and suffering, finds that it cannot sufficiently change its own character, is it ready to beg out of its helplessness, for grace. So long as it believed that by its own power it could do so, it failed. And the way to ask for grace is to sit perfectly still, to do nothing at all, since all previous doing failed. (67)

(~~68~~) The connection between the manifestation of grace and the kind of person to whom it comes, is sometimes inexplicable. It comes not at all, or it comes sporadically or it comes so completely that he is changed for ever. (68)

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(69)The unpleasant feeling he sometimes gets either momentarily or suddenly on meeting certain persons may be merely the echo of his own dislike or prejudice, or it may be a psychic reaction nd authentic warning, or it may even be a souvenir from an earlier incarnation.

(70) Whatever is easily gained is cheaply valued. Whatever must be struggled for with arduous labour and long perseverence is valued accordingly. And because we are seeking the grandest goal in existence we must comprehend that it cannot be lightly conquered. We cannot afford a foolish impatience here. We must be prepared to wait a lifetime. Whoever offers a quick attainment offers a false one.

(71)It is the presence of the Overself in us that creates the germ of our aspirations for a higher life. It is the warm sunshineand cold rain of experience that nurtures the germ. It is he influence of spiritual men that brings the growth through its varying stages.

(72)Doubts will come to him at times, hesitations will paralyse him and consummation of the distant goal seem quite inachievable. Such moods will leave wretched depressions and frustrating despairs in their train. If he is to overcome them he must call in the help of reason and clearly understand first, that the quest by its very nature is a matter of multiple life times and second, that a calm acceptant patience is the prime condition of engaging in it at all, and that progression through its different stages will come in its own time and way, and not his.

(73)Under the emotional thrill of a religious conversion many people have thought themselves saved and have believed they live in Christ. Yet how many of them have later fallen away!. They thought the conversion was enough to bring about a permanent result whereas it was only the first step toward such a result in reality. The same situation holds with those who have undergone the emotional thrill of a mystical experience. The illumination they have achieved is not the end of the road for them but the beginning. It gives them a picture of the goal and a glimpse of the course to it. It gives them right direction and an inspirational impetus to move towards it. But still it is only the first step, not the last one. They should beware of the personal ego's vanity which would tell them or of its deceitfulness, which would tell it to others otherwise.

(74)We ought not to mistake this for the exception; it is really the type. Most aspirants have experienced this mystical glimpse, brief and unexpectedd perhaps which has started or kept them on this quest.

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(steep and rocky climb to truth but our weaknesses incapacities and faults periodically hurl us down again. The quest is no smooth ever-progressive affair.

(76) The old motto, "Per ardua ad astra," Through difficulties to the stars, is as inspiring now as ever.

(77)The thoughts one gets in the vicinity of certain persons may well be the psychic reaction to their aura, the intuitive indication of their character. But it may also be this mixed with one's own opinion, or even mere opinion only.

(78)What Krishnamurti says is partially true. There has to be self-effort in the first stage and the aspiration for improvement. But as this keeps the ego within the circle of self, the second stage opens by that abandonment of effort which Krishnamurti preaches. To enter the second stage prematurely would be a mistake and this he does not seem to grant. He is good medicine for theosophists but still not properly balanced.

(79) This is the surest way to expiate sin, correct error and pardon shortcomings.

(80) Where does this quest begin?

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(81) One's personal mystic experience is an important, perhaps the most important, test of the truth but it should not stand alone. It needs to be checked by other standard And it should be kept in the direction of man's true and highest goal--discovery of the Soul. It should be kept away from the direction of occult phenomena. Psychic experience is something heard or felt or seen or touched--it is a sense-contact it belongs to the body's realm. The senses may deceive a man--or be used to deceive him! For such experiences involve the same five senses, albeit in another dimension, and need even more checking than physical ones. They belong to a road that is beset with temptations illusions and deceptions but in any case it is not "the straight and narrow path"to the kingdom of heaven. Psychism easily leads to a feeding and fattening of the ego, whose vanity glories in "powers" which it can show off to impress other people or even u se to exploit them for its own benefit.

(82)When he is in the crowded city he will keep himself inconspicuous; lest he draw other mens' attention to himself; and with that their thoughts impinging on his sensitive mind and disturbing its calm.

(83)He should not fall into extremes and, in his care for self-protection, fall into an excessive prudence that risk nothing and consequently gains nothing.

(84)

(94)The Quest is beset by fluctuations. At some period there seems to be definite advancement but at another stagnation rules, while sometimes there may be even retrogression.
(95)From error at one end to truth at the other, the journey is long and tedious.
(96)That situations will arise to test him, and that persons will enter the stage to provoke him is sure.
(97) We may strongly feel our unfitness for grace but yet as strongly feel our need of it.
(98)When a man loves God and loathes himself, he is reall ready to begin the search to find God.
(99)However falteringly and however weakly, amid all the private tragedies and public calamities of Human Experienc let him keep his feet on the Quest and his heart in the true faith.
(100) When he can live constantly in those ideas as in his natural element, like birds in the air, he may expect dramatic results.
(101) A prudent man, who measures his strength and calculates the number of his obstacles, might well consider such an effort to be enough for one life.
(102)The soul's dark night brings him a painful and poignant apathy.
(103)This quest holds situations hidden in its eventual course wich will stun him with their paradox and amaze him with their contradictions.
(104)He is unlikely to taste the fruits of success before certain pre-requisite conditions are fulfilled. One of the is that the quest must become as necessary to him as life itself...
(105)Elaborate traps are set at intervals along his road, made up of a combination of his own weaknesses with persons or events related to them. He must be wary of relapsing into complacency must be prepared for tests and temptations in a variety of forms.

(84) It is not enough to know with the intellect that God is everywhere and every men. It is also necessary to establish a practical working connection with God, if we are to obtain the actual benefit of his knowledge. Moreover this, and this alone, will give absolute assurance
(85)These spiritual longing are not easily capable of fulfilment. It is hard to find the strength to overcome egoism, thwart desire and disturb apathy.These are torments of frustration and stagnation when travelling the road to spiritual perfection.
(86)These visitations of a higher presence may deceive him into thinking that he has reached a higher degree than he really has. If so, he may expect their light and streng th to abide permanently with him. In that case he may plunge into emotional reactions of gloom and disappointment when they ebb. It would be better for him to receive them gratefully as well as to regard their passing as tests of his resignation to the higher self and of his trust that its inner working is not mistaken. It knows quite well what it is doing in and for him.
(87)If it is individual effort which has to make the long journey from ignorance to illumination, it is divine grace which has secretly and silently to lead the way for it.
(88)If we are wholly and solely dependent on grace than a man's endeavours to better himself are certainly superfluous and may well be unavailing.
(89)He who has undertaknen to lift himself to the higher consciousness has undertaken something which Porphyry sadly admitted, two thousand years ago, "is not easily accomplished even by the best of men."
(90)In most cases the imagination is excited by the belief that great secrets will be unveiled as the aspirant passes from grade to grade with the years. But the difficulty of making this passage is usually under-rated and the nature of these secrets over-rated.
(91)He has emotionally to crawl on hands and knees before the higher power in the deepest humility. This kills pride that terrible obstacle between man and the Soul's presence.
(92)He needs to become possessed by the feeling and magnetized by the belief that he has to get at least some brief glimpses of mystic light before the darkness descends.
(93)It is not always easy to erase he distinction betwee imagination and clairvoyance.

(61) It is true that the differences of evolutionary grades must be respected. It is true that the mass of people are children spiritually. But it is also true that children can be taught something and led a few steps onward however low their grade. Moreover, we live in times when the old evil forces are so active only because they feel the approach of new and good ones.

(62) There may be no sense of recognition, no feeling of ancient familiarity with these teachings, and yet they may have a strong appeal and attraction for him.

(63)He does not care to face an attitude which is hostile or indifferent, he does not even need to talk to men who begin by disbelieving him.

(64)Is the truth so exclusive that only a lucky few ever find it.

(65)He would be a foolish man indeed who let the unready take the time he could put into more fruitful service.

(66)How can such a man hope to catch the fancy of the crowds?

(67)No sage looks proudly down on others from his pedestal but that does not alter the distance that extends from their ignorance to his knowledge.

(68)He has such a certainty about truth only because it is his experience and not his opinion, and such a faith in its ultimate prevalence that he never attempts to impose his knowledge on others.

(69)There is no significance in the number of followers these ideas get, for human history has ever been the same--the true and the false messiahs, Christ and Hitler, have both had their millions--what is significant is be ir character, the quality of those followers.

(70) Its mission is neither to preach nor to proselytize, neither to start a cult nor to gain disciples.

(71)MARCUS PORCIUS CATO:"I had rather men should ask why no statue has been erected in my honor, than why one has."

(72)The face of philosophy is unquestionably strong and distinctive but is it not also too austere, too aloof from ordinary human existence?

(73)It is useless to talk of these higher matters to those who are not even wishful to reform their character and reorient their tendencies. The result would not only be either imcomprehension or miscomprehension, but also antagonism.

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(1) Although philosophy cannot hope to appeal to every man walking this planet, it will ultimately do so.
(2) If philosophy in its wholeness is not for everyman but only for every qualified man, some philosophical truths are.
(3) Most men are more body than mind, some more mind than body. Philosophy cannot by its very nature, appeal to these in the first group and can only appeal to a limited number in the second one.
(4) Does it matter so much that they are numerically small if they are spiritually great? Is it not better to be ~~war~~ with God in a tiny group than to be with pseudo God in a large majority?
(5) His silence and reserve, his secrecy, become a kind of fortress for his ~~protection~~. protection.
(6) With scientific carefulness of statement and without egoistic vanity, a man may yet know that he has evolved far beyond the herd.
(7) The great advances in human intellect and scientific knowledge, the great collapses of religious institutions, the widespread propaganda for political and economic movements which have captured the faith and following that earlier went into religion — these things have by themselves made the self-revealing of the hidden philosophy most necessary. But the grave moral and physical perils which surround us today, make it still more necessary.
(8) When we remember that a ~~magnet~~ magnet repels as well as attracts, we may see how, and understand why, if philosophy draws to itself those mentally intuitively and morally equipped to accept it, it also leaves uninterested those not so equipped.
(9) Philosophy seeks the truth not for the intellect alone nor for the emotions alone, but for the complete human being.
(10) If only because philosophy was not there for anyone to pick up casually if he wished but only there for anyone who could think and intuit, its possible adherents were well limited in number. Such a man would inevitably think and intuit himself more and more into its great teachings to the degree that he wished to seek truth and was able to abandon ego.
(11) It needs time, plenty of time, and it needs mental capacity for these ideas to be thought out to their final conclusions.
(12) This wisdom is really so ancient that it sounds as if it were quite new. How ironical that the first principles of human culture should have become the latest principles!
(13) Those who are too lazy to delve into unfamiliar thoughts or too biased to examine unorthodox ones, often contemptuously dismiss this teaching as that of another strange, queer fanatic religious sect.

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(8) When we remember that a negligent or negligent replies as well as attracts, we may see how, and understand why, if philosophy draws to itself these mentally intuitively and morally equipped to accept it, it also leaves uninterested those not so equipped.

(9) Philosophy seeks the truth not for the intellect alone nor for the emotions alone, but for the complete human being.

(10) If only because philosophy was not there for anyone to pick up casually if he wished but only there for anyone who could think and intuit, its possible adherents were well limited in number. Such a man would inevitably think and intuit himself more and more into the great teachings to the degree that he wished to seek truth and was able to abandon ego.

(11) It needs time, plenty of time, and it needs mental capacity for these ideas to be thought out to their final conclusions.

(12) This wisdom is really so ancient that it sounds as if it were quite new. How ironical that the first principles of human culture should have become the latest principles!

(13) Those who are too lazy to delve into unfamiliar thoughts or too pleased to examine unorthodox ones, often contemptuously dismiss this teaching as that of another strange, queer fanatic religious sect.

14) The masses, lacking proper intuitional emotional and intellectual equipment, are incapacitated from attaining this wisdom. Moreover, they also lack the opportunity to gain this equipment.
(15) Only the philosopher can move through the narrow world of conventional religions and remain strong in individuality and free in méntality. The same truth which gives him faith in religion, also saves him from its limitations.
(16) These teachings are given a new importance, a fresh dignity by our own generation's tremendous need.
(17) Although the pure truth has never been stated, nevertheless it has never been lost. Its existence does not depend upon human statement but upon human sensitivity. In this it is unlike all other knowledge.

(18) The doctrines of philosophy fit us exactly into the needs of intuitive feeling and the demands of high intelligence as a properly turned machine screw into its hole.
(19) What communion of exalted feeling, what communication of perceptive insight could there be between such spiritually distant persons?
(20) It is not his concern to take care of humanity or to save it from the consequences of its own errors.
(21) Philosophy can afford, as nothing else can, to await the ages for the vindication of its truth.
(22) If they can not comprehénd his quality intuitively by his silent presence alone, words will be useless.
(23) To explain philosophy and advocaté its doctrines to those who are unready for, and unsympathetic toward it is to commit a kind of desecration.
(24) There is no room in philosophy for the exhibitionism which tries to attract attention to itself.
(25) He always makes it á point to behave civilly and sympathetically to everyone, nevertheless if he deliberately lives a lonely existence, if he withdraws from the society of evolutionary inferiors, it is not only because he has no spiritual interests in common and familiarity could only lead in the end to boredom, but also because promiscuous intimacy would expose them to the perils of overstimulation which the forces present in him bring about automatically.
(26) He may leave his guarded privacy to enlighten the laity.

(27) Because he has achieved a state of sublime imperturbability he lacks the apostolic fervor which shouts the truth with shrill voice or proselytizes indiscriminately and publicly among the unready. On the contrary, he is sensitively reticent about it.

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(27) With many persons he will feel only half of himself, with all his finest inner life closed up, and shut in with them he is physically present but spiritually far off. (28)

(29) The true mystic will not go out of his way to be enigmatical or dogmatical but it is in the nature of things that what he has to communicate may baffle materialistic mentalities or irritate sectarian ones. (29)

(30) Without any desire to meddle in politics, content to live as obscurely as might be, keeping aloof from the prevalent thirst for public notoriety, the everyday impulses of finite man, he lives quietly. (30)

(31) There are true as well as false opinions, adequate as well as groundless beliefs. We may freely hold opinions and beliefs, provided they are supported by sufficient evidence. (31)

(32) The beginner who goes around thrusting his enthusiasm at everybody, will soon be taught the unwisdom of his tactics. (32)

(33) It is as hard to get a brutal, materialistic egotist to understand and accept philosophy as it is to get an uneducated illiterate and semi-savage Amazon forest-native to understand and accept the quantum theory. (33)

(34) No hierophant will divulge his secret knowledge of the way to, or the working of, these powers to those who are likely to abuse them through weakness or wickedness.

(35) The thinking of the toiling masses is perhaps beyond its influence, but the thinking of those who rule, lead, teach and direct those masses is not. Therefore it aims primarily at penetrating the minds of those few.

(36) The presentation of these truths is usually dated but the essence of them is always timeless. It belongs to the ages.

(37) The impulse to convert others must be firmly restrained by the novice. Otherwise he may provoke them into futile argument or personal hostility.

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(39) The persuasive character of truth exists only for those who are ready for it.

(40) There are no initiatory rites, no disciplinary rules and vows.

(41) Whether this other world of being is something into which he has advanced or into which he has retreated may be arguable. What is not arguable is that it is a world which the unequipped or the undeveloped cannot enter.

(42) The philosopher does not hold any views. Views are held by those who depend on the intellect or the emotions alone for their judgments. His dependence is on the intuition, the voice of his higher self.

(43) The age of esotericism is past. With the world menace darkening every year, Truth can no longer hide herself in an obscure corner. She must now speak forth challengingly and boldly to the public consciousness.

(44) Even if their writings are not intelligible and their phrases fantastic, the final inspiration behind these writings is not thereby invalidated. Truth is still truth even if it is uttered in pidgin-English, even if it is gestured in the most cryptic sign-language.

(45) Does the truth become more effective as it is made more explicit?

(46) It is not a teaching likely to appeal to, or help the growth of, the mindless masses.

(47) When the dangers were great, it was inevitable that the esoteric philosopher moved with care, spoke with caution and guarded his knowledge with extreme rigour.

(48) Once he has uttered the sacred Word, once he has revealed to men what they have not been able to know for themselves, he has done his work. If it fails to be accepted, if he gains no converts to belief in man's higher purpose, the blame is not his.

(49) Every teacher has to accomodate his message to the receptive capacities of those he teaches. Many could not understand the whole truth ; or could not bear it if they did.

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(51) (~~11~~) When a man finds out the truth about philosophy he cannot help becoming its friend; if he is strong enough he cannot help becoming its follower. But since the facts which lead to recognition of its truth must be personally experiences, and this is not easily come by, few are its friends, fewer still its followers.

(52) (~~12~~) The primary use of philosophy is not to console the suffering and give refuge to the unhappy. Religion can do that. People ought not come to it because they are tired of ~~his~~ life and joyless. They should come because it can inspire their life and because they appreciate the beauty of its silent contemplations, the truth of its sublime ideas.

(53) (~~13~~) It is useless to give out a truth which people's minds cannot follow. It is practical wisdom to adapt that truth to their intelligence and ~~#~~ thus make it available to them.

(54) (~~14~~) No animal has, like man, the capacity to feel intellectual passion or to endure spiritual pain.

(55) (~~15~~) We must recognize that not all people are of the same spiritual rank and that the exalted tenets of the higher philosophy cannot be understood by those of undeveloped mind, unawakened intuition and deficient ideals.

(56) (~~16~~) Should a master composer spend his time teaching musical scales to children? Should an adept come out of his seclusion and spend his time teaching the mass of people? The answer to the first question is obviously, no! The answer to the second question is less obviously but not less equally, no!

(57) (~~17~~) The mind which has not yet been properly prepared by the philosophical discipline to receive truth directly through intuition, must meanwhile receive it indirectly through faith and reason.

(58) (~~18~~) Just as a physically-immature baby could not take a half-mile walk, however much it wished or even willed to do so, so a spiritually-immature man could not take in the higher philosophy, however much he wished or willed it. The intuition and intelligence, the character and capacity needed for this latter purpose must be present in him, and used, before the teachings could ~~readily~~ really reach him.

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(59)

(1) He must look for the real unconscious motives behind his actions.
(2) Resolutely must he refuse entry into his mind the first onset of a negative thought. For it is then that their baleful sorcery can be most easily unspelled.
(3) He is careful about his emotional reactions and knows that if appreciations bring pleasure, criticisms must inevitably cause pain. If he is to find and establish peace, it can only be at the cost of accepting and applying a view of life something like the stoic's.
(4) While too many people are busy criticizing or condemning others, he is busy criticizing and correcting himself. He is careful not to mind their business for them but to keep his thoughts on his own failings and shortcomings.
(5) He studies his mistakes with great care, for he knows that they can be turned into useful stepping stones.
(6) His feet will rest on the firm rock of spiritual peace only after they have walked through storms and tempests.
(7) There is need of a more human approach to the quest than that used by modern Oriental ascetics and medieval Christian mystics.
(8) This is the ideal which the philosophic discipline holds before its adherents, whether such an ideal can be attained is another matter.
(9) He may react to this situation in two ways. He may sink into feelings of melancholy cynicism about life or he may rise up to philosophic appraisal of it.
(9a) The gulf between careful criticism and unbalanced denunciation is a psychological one.
(10) The distance from lip to heart is sometimes immense. Who has not known men who had God prominent in their heard speech but evil prominent in their silent desires?
(11) The sages were never so unpractical as to offer a rule of life whose logical application could only be that all men should enter monasteries and all women enter convents.
(12) The idea that perfectly harmonious human relations can be established between human beings still dominated by egoism, is a delusional one. Even where it seems to have been established, the true situation has been covered by romantic myth.
(13) If the value of a calm stability in our emotional life could be sufficiently known and appreciated, we would have less unhappiness, less tragedy and less inefficiency.
(14) They live in a constant state of emotional turmoil, which puts the peace they are seeking farther and farther from them. They live on the edge of hysteria, without protection because they are without self-discipline.

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(15) The man who goes away from a home only to go into a ~~nonce~~ monastery, who gives up earthly pleasures for the sake of spiritual ones, is taking the way that best suits him. But he should not believe that it best suits all other seekers too, nor that it is the only effective way.
(16) The steps from inner conviction to outer conduct are always inevitable, if sometimes invisible.
(17) Who applies, who can, who dare apply the precept of love to his neighbour as to himself?
(18) Sincere criticisms should always be welcomed, although the extent to which they are justified is another matter which should be determined humbly impartially and unemotionally. As a seeker after truth, he should constantly seek out his error and deficiencies. Whoever points them out to him, is a benefactor. Friends rarely render this service.
(19) Can he rise above the passions which drag him down and conquer himself?
(20) Two and a half thousand years ago Gautama attained peace more completely than our sense-bound intellect-confined contemporaries can imagine. On the statues which have come down to us from near his time there appears the flicker of a smile. Yet this was the man who formulated the tragedy of human existence, the everlasting frustration of human desire.
(21) There is the danger, however, that those who begin by being spiritually insensitive may end by becoming spiritually offensive.
(22) G.K.Chesterton wrote voluminously in defence of drinking wine and beer (he never touched spirits) yet he drank himself into a long serious illness which nearly cost him his life and after which he was forbidden for some years to take any alcohol at all.
(23) Such a teaching has been called pessimistic. We answer: how can it be so when it teaches the way to the ending of all sorrow, the way to the achievement of all serenity? Where is the pessimism in denouncing the baser joys for the sake of receiving the better ones? The teaching would be pessimistic if it saw no hope at all for humanity and if it denied the worth of all satisfaction, but on the contrary it offers an immeasurable hope and it shows the way to transmute lower into higher satisfactions.
(24) There is quite enough sexual stimulation today coming from every source including the radio, movies, stage, publicity, press, and fashion business without having further able assistance from gifted scholars.
(25) He should bestow an intellectual sympathy on all even though he cannot bestow an emotional sympathy.
(26) Although we are divided in awareness from the higher power, we are not divided in fact from it. The divine

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(28) The underside of human nature is not pleasant to look at, nor are the retributive consequences of its behavior pleasant to experience.
(29)

About the time that the eighteenth century closed in England, William Cobbett could write scornfully of vegetables as "green rubbish" unfit for human food and suitable only as cattle food - such was the ignorance of an influential writer, economist and politician.

(30) He may perpetuate these negative emotions or else try to control and eliminate them.
(31) The capacity for emotion is not to be lost but the inability to control it, the helplessness under it, must be lost.
(32) He should set up as his goal this mood of sustained inward tranquillity and train himself to allow no wave of emotion or upsurge of passion to dispel it.
(33) Adverse criticism should be as acceptable to him as flattering notice.
(34) He has enough to do with the discovery and correction of his own deficiencies or weaknesses, not to meddle in criticism of other peoples'.
(35) I always recommend a vegetarian diet to those who can under go the change without inconvenience to themselves and or friction with their families. It is to be preferred for several reasons.
(36) Negative transference, positive transference, balanced orientation, all are stages of external adjustment and deserve no higher evaluation than that on the internal level alone is the surest equilibrium attainable.
(37) A great distance separates the life of a disciple from the life of the unaspiring, where emotions are involved. To overcome or renounce such personal feelings is really to crucify the egó. Yet only by such crucifixion whether voluntary or forced, can the serene contentment of the true self be found.
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(VI)

(39) Let him take the criticisms of others under full consideration, whether they be friendly and constructive or hostile and destructive in origin. He may emotionally feel chagrin at hearing them but this should not be allowed to stop any effort to correct or improve himself.

(40) The thinker may get somewhat impatient with the conventional world, may rail at its ridiculous fictions and absurd fanaticisms, its false values and smug hypocrisies but in the end, he must compromise with it if he is to live in it. Hardly a man can afford to go off as a solitary and live his own values. The millionaire may do so, if he wishes, but the sage must.

(41) In many circles, the man who exhibits moral superiority irritates and provokes others into accusations of hypocrisy and pretension.

(42) "The wise man is scarcely ever moved in his mind, and always enjoys true peace." These lines could not have been written by Spinoza if he had not himself felt this peace at times. His statement means only that the subjugation of emotions, the discipline of passion, leads to a serene state of mind.

(43) The happiness which earthly fortune brings is uncertain and precarious, the hopes it arouses subject to disappointment and frustration.

(44) When a man comes to understand that he has no greater problem than the problem of himself, no worse enemy than the enemy within, he comes to wisdom.

(45) Parents should respect the child's individuality and not let it get too dependent and too attached, thus robbing it of the capacity to grow mature and self-reliant.

(46) When criticism is trying to be helpful and constructive, it should be welcomed. We need it for we need a reappraisal of ourselves from a less egoistic standpoint.

(47) When contention becomes stagnant and kills the living element in custom or religion, it suffocates the growing element in man's soul.

(48) When he has brought the host of conflicting emotions to rest, when he has trained the thoughts to obedience, when he has fought and beaten the ego itself, he comes to a state of peace.

(49) A man must be strongly individual and bravely independent to throw off the ties of smug conventionality and to reject the fictions of social intercourse.

(50) He learns through experiences and results to mistrust his own emotional impulses, to pause and examine them critically before yielding to them.

(51) How few nourish their character on high principles, how many on cynical opportunism!

(VI)

(39) Let him take the criticisms of others under full consideration, whether they be friendly and constructive or hostile and destructive in origin. He may emotionally feel chagrin at hearing them but this should not be allowed to stop any effort to correct or improve himself.

(40) The thinker may get somewhat impatient with the conventional world, may rail at its ridiculous fictions and absurd fanaticisms, its false values and smug hypocrisies but in the end, he must compromise with it if he is to live in it. Hardly a man can afford to go off as a solitary and live his own values. The millionaire may do so, if he wishes, but the nuts must.

(41) In many circles, the man who exhibits nonconformity, irritates and provokes others into accusations of hypocrisy and dishonesty over moves in his mind.

(42) "The mind is supposedly over moved in his mind, and always enjoy true peace." These lines could not have been written by Plotinus if he had not himself felt this peace at times. His statement means only that the subjugation of emotions, the discipline of passion, leads to a serene state of mind.

(43) The happiness which earthly fortune brings is uncertain and precarious, the hopes it arouses subject to disappointment and frustration.

(44) When a man comes to understand that he has no greater problem than the problem of himself, no worse enemy than the enemy within, he comes to wisdom.

(45) Parents should respect the child's individuality and not let it get too dependent and too attached, thus robbing it of the capacity to grow mature and self-reliant.

(46) When criticism is trying to be helpful and constructive, it should be welcomed. We need it for we need a reappraisal of ourselves from a less egotistic standpoint.

(47) When contention becomes stagnant and kills the living element in custom or religion, it suffocates the growing element in man's soul.

(48) When he has brought the heat of conflicting emotions to rest, when he has trained the thoughts to obedience, when he has fought and beaten the ego itself, he comes to a state of peace.

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(50) He learns through experiences and results to mistrust his own emotional impulses, to pause and examine them critically before yielding to them.

(51) How few reveal their character on high principles, how many on cynical opportunism!

(52) While the aspirant fails to take an inventory of his weaknesses and consequently fails to build into his character the attributes needed, much of his meditation will be either fruitless or a failure or even harmful.

(53) How many couples, who married in defiance of reason and in ignorance of realities, have travelled the flinty painful road from love to loathing!

(54) When emotions make reasoning distorted, the perceptions blurred and the approach unsteady, they are no longer to be trusted.

(55) Those whose emotions are strongly held by personal psychological problems would be better prepared for the quest if they first got their lives straightened out or first underwent personal readjustment. Where their attitudes are neurotic hysteric or psychopathic, it is rash impertinence to dare to consider themselves as candidates for probing the divine mysteries.

(56) It is the thought of attaining happiness in some way which induces men to commit most crimes just as it is the thought of attaining truth which induces them to hold the most materialistic beliefs. Although they see both happiness and truth from a wrong angle and so are given this deceptive result, still the essential motivation of their lives is the same as that of the questers. The segregation in thought of a spiritual elite as being the only seekers, is valid only for a practical view, not for an ultimate one.

(57) If you can go to a man you greatly dislike and remember that he, too, will one day discover his spiritual identity and express a finer, more lovable self, it will be easier to be calm, patient, just and at ease with him.

(58) He may look at what has happened in five different but equally valuable and equally necessary ways (a) as a test (b) as opposition of adverse force (c) as a problem to adjust himself to psychologically (d) as a temptation or tribulation to be met and overcome morally (e) as the outworking of past karma to be intelligently endured or impersonally negotiated.

(59) The renunciaton of negative emotions and the ruling of blind passions may hurt painfully but they are indispensable to growing up.

(60) If he is to keep his inner peace he must always keep the innermost part of himself aloof and deny the world any intimacy with it.

(61) How frivolous the conduct, how shallow the emotions and how complacent the mentalities of such people!

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CARBON

(62) It is not enough to wish to better one's character. One must also know how to begin the task aright and how to continue it correctly. Otherwise he gropes blindly and falls into the old weaknesses, the old errors, even if they take new forms.

(63) He has to find out what unwise tendencies are operative in his character without his knowledge, what wrong impulses arise from his subconscious self and lead to harmful actions.

(64) It has taken several lifetimes to shape his present character and he is not likely to jump out of it in a year or two.

(65) When men or mobs get into a frenzy they get into a condition where the gravest mistakes of judgment or the worst crimes against others can be made.

(66) When his feelings are really a conscious or subconscious cover for other feelings, nothing will help save the uncovering of what the ego has hidden.

(67) He is urged to become aware of his strength and weakness, his merits and faults. This is the first step.

(68) He must not himself be swayed by emotions into unreasonable actions nor lured by intellect into unintuitive ones.

(69) The point is that he is not oppressed by the aspiration to the degree of becoming a neurotic egoist, as many do become.

(70) He may know that he is beginning to progress when he becomes his own strictest judge, his own severest critic.

(71) Happiness? Is it so important and so necessary? Are not strength, understanding and peace of mind more indispensable to a human life?

(72) Life is stretching before the young person as a wonderfully interesting adventure, and that the future is his chance to bring out all that is best in him.

(73) So long is the time needed for a man to change his character, so persevering the endeavor and so strong the resistance to his emotional trends, that the task must be rated as harder than most people believe it to be.

(74) When a man feels the presence of a diviner self within his breast, when he believes that its power protects and provides for him, when he views past errors and future troubles alike with perfect equanimity, he has a better capacity to enjoy life and a truer expression of happiness than those who delight only in ephemeral pleasures and sense satisfactions. For it will endure into times of adversity and last thru hours of calamity, where the other will crumble and vanish.

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CARBON (VI)

(75) It comes to this: that we have to view our own life's events in a bifocal manner, both impersonally and personally.

(76) Is the monkish view correct that physical love between husband and wife is unclean? Is the feeling of guilt which that view attaches to this love a justifiable one? Is the sexual urge implanted in us by Nature to be obeyed, controlled or eliminated?

(77) Those who under-rate the difficulty of self-changing, who promise a simple and easy path to a successful result, render the flock of gullible aspirants only a disservice. Wishful thinking may bring such aspirants to this path but eventual disappointment will throw them off it.

(78) When he finds out that all his efforts at self-improvement are movements around a circle, that the ego does not really intend to give itself up in surrender to the Overself and therefore only pretends to do so, he realizes that left to himself he cannot succeed in really changing his inner center of gravity. Help is needed from some outside source if he is to free himself from such a hopeless position.

(79) At the beginning of each temptation there is a choice offered, as tho one stood at the crossroads and must take one which leads upward to peace and wellbeing or the other which leads downward to hell. In the offering the chance to escape from the oncoming temptation given. If the chance is taken immediately it can be escaped but there is the slightest dallying with the luring picture, then the chance is lost. Therefore there should be instant rejection of it.

(80) To the degree you keep ego out of your reaction to an enemy, to that degree you will be protected from him. His antagonism must be met not only with calmness, indifference, but also with a positive forgiveness and active love. These alone are fitting to a high present stage of understanding. Be sure that if you do so, good will ultimately emerge from it. Even if this good were only the unfoldment of latent power to master negative emotion which you show by such an attitude, it would be enough reward. But it will be more.

(81) The relationships which develop between him and other people become a further channel for expressing what he has of this understanding, this peace, this self-control.

(82) The Stoic view that the stilling of emotions and the overcoming of passions are needful to man's true happiness, is quite near the philosophic view.

(83) Does a man have to rise above his passions by will or can he be relieved of them by grace?

(Paras 84+85 withdrawn)

(75) It comes to this: that we have to view our own life's events in a different manner, both impersonally and personally.

(76) Is the monkish view correct that physical love between husband and wife is unclean? Is the feeling of guilt which that view attaches to this love a justifiable one? Is the sexual urge implanted in us by Nature to be obeyed, controlled or eliminated?

(77) Those who undergo the difficulty of self-changing who produce a simple and easy path to a successful result, render the flock of gullible aspirants only a disservice. Tearful thinking may bring such aspirants to this path but eventual disappointment will throw them off it.

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(Pages 814-815 withdrawn)

(86) If the mind is to engage with success in the quest for truth, it must first be unfettered and then unprejudiced.

(87) He must learn to keep the equable detachment of his mind undisturbed and the clear sight of his intuition unclouded.

(88) Many years are needed for a man to gain this composure of self, this sureness of purpose.

(89) It is futile to expect any sudden and dramatic reform of human character.

(90) The problem of making right choices or wise decisions is no easy one.

(91) His cheerful enjoyment of life did not pull down the blind between Whitman and his mystical experience of life. Asceticism is certainly a way, but it is not the only way to the goal.

(92) The unity between our character and our destiny is indeparable; the connection betweeen our way of thinking and the course of events is unerring.

(93) When a man discovers that the same Overself dwells in his enemy as in his own heart, how can he ever again bring himself to hate or injure another?

(94) Those who wish may live a crippled ascetic life, out of touch with their times, but the student of philosophy will live a full one.

(95) A gloomy preoccupation with his sinfulness, a neurotic obcession by his frailty, is discouraged in the philosophic way of self-improvement.

(96) The gain of building an equable character and evenness of mind is not only a spiritual one, it is also a contribution to personal happiness.

(97) He should accept criticism and try to get help out of it. But he should not accept all of it, only what is true. He need not worry about critics even while he minds them.

(98) The eagarness of desire betrays him into romantic self-deceptions and leads him into wounding frustrations. The ego lures his hopes constantly onward only to lacerate them in the end.

(99) This truth insinuates itself into the mind in all its quiet sublimity. We alas! can receive only the mere flavor of it, such as the resistence of our ego, whereas a Buddha, with squatting body and dreaming face, can receive the full total force of it.

(PARAS 84 & 85 WITHDRAWN)

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(98) The eagerness of desire betrays him into romantic self-deceptions and leads him into wounding frustrations. The ego lures his hopes constantly onward only to lacerate them in the end.

(99) This truth insinuates itself into shrinking in all its quiet sublimity. We alone can receive only the mere flavor of it, such as the resistence of our ego, whereas a Buddha, with equalling body and dreaming face, can receive the full total force of it.

(X) To cultivate equanimity when life is full of splendours is as necessary and as much our duty as when it is full of miseries. (100)

(XI) If you cannot govern your own life satisfactorily, the time has come to hand over the task to the Higher Self. (101)

(XII) Surrender to the Higher Self is one thing; apathetic resignation to life is another. The one act gives birth to, or is the consequence of mystical intuition. The other merely shuts out or prevents the arisal of such intuitions. (102)

(XIII) We must put out of our minds every weakening impulse by instant reference to the strength of the Overself, every evil thought by a call to the infinite good of the Overself. In this way character is uplifted and made noble. (103)

(XIV) Happiness depends on our understanding of life, understanding depends upon the penetration of insight, insight depends upon right instructions received from a competent teacher. (104)

(XV) Values are imposed upon things by human feelings, human desires and human purposes. The common criterion of value is whether a thing or an occurence brings an agreeable feeling or satisfies a personal want. But as wants and feelings are subject to change, so likewise first valuations are subject to revision with time. Indeed, it may happen, as indeed in the case of marriage it often does happen, what was formerly valued as good, is later branded as bad. (105)

(XVI) We must get to the very source of those deep seated karmic mental and emotional tendencies if we would attain the Real which they obscure. When this is done a tremendous sense of liberation is experienced, an inner revolution undergone, and then follows the "lightning flash" of insight into the nature of the Real. (106)

(XVII) To the degree that we are able to transcend the world thought within our consciousness, to that degree we are able to transcend the gravitational force of worldly desire itself. But this presupposes a knowledge of the mentalistic doctrine. Therefore even in the sphere of ethics can be seen the usefulness of such knowledge (107)

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(107) We may first take to this quest to find a way of escape from our sufferings, whether mental or physical, but gradually we become aware that this negative attitude is not enough, that we must also realise positively the mysterious purpose of human existence. (108)

(108) This is the power that coaxes the unwilling personality to enter the fires of expiation, this is the urge that makes a man swim through bitter waters to find wisdom. (109)

(109) Just as a man who has escaped from the inside of a burning house, and finds himself in the cool outdoors, understands that he has attained safety, so the man who has escaped from greed, lust, anger, illusion, selfishness and ignorance into exalted peace and immediate insight, understands that he has attained heaven. (110)

(110) To attain knowledge of Brahman the mind must be held in the prerequisite state of being calm, tranquil and in equilibrium, not carried away by attachment to anything. <u>After</u> this is established, and only then, can you begin enquiry with any hope of success. Unless the mind is balanced you cannot get Brahman. (111)

(111) The kind of truth you will find will depend on the kind of man you are, the kind of thinking of which you are capable, the kind of experience you have had, and the kind of instruction you have received. The man with a distorted mind, for instance, will discover only distortions of truth, that is, there will be a basis of truth beneath his ideas, but their structure will be perverted or distorted. (112)

(112) The notion that it is first necessary to become a monk or to live like a saint before one can hope to acquire this knowledge is erroneous. One must find the inner self, and this of itself will purify us, subdue passions and tame selfishness. When the magic touch of the Overself falls upon us, our long held foolishness withers away, and our tightly clutched vices die off and disappear. (113)

(113) The duel between good and evil goes on daily in millions of hearts. It is indeed an unceasing one. (114)

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(114) # The duel between good and evil goes on daily in millions of hearts. It is indeed an unceasing one.

(14) Perceive these two things now, the dream-like character of life in the world, and the illusory character of the personal ego. Hence the need of the "What am I?" enquiry that the illusion of the ego may be dispelled. When you can see these things clearly, then you may be still and undisturbed, unentangled and unillusioned amid the struggle of life. You will be wise, free, impervious to the petty persecution of men, their lies, [illegible] and injuries, for being no longer identified with the personality, you are no longer their target. (115)

(15) But beware of those barren hours when no gleam lights up the mind, when no inward voice arises to heal our soreness. Beware of these dark moods, for they lay rule and measure upon our vaunted merits. (116)

(16) The student must work for the welfare of the world, yes, but he must do it in his own way, not the world's way. He must not only do the right thing at the right time, neither too early nor too late, but also in the right way. He will not desert the world, but rather transfuse his little corner of it with truer ideals. (117)

(17) Disinterested action does not mean renouncing all work that brings financial reward. How then could one earn a livelihood? It does not mean ascetic renunciation and monastic flight from personal responsibilities. The philosophic attitude is that a man shall perform his full duty to the world, but this will be done in such a way that it brings injury to none. Truth, honesty and honour will not be sacrificed for money. Time, energy, capacity and money will be used wisely in the best interests of mankind, (118) and above all the philosopher will pray constantly that the Overself will accept him as a dedicated instrument of service. And it surely will

(18) Amid the tragic gloom and harsh vicissitudes of present day life, when possessions are precarious and even life itself uncertain, philosophy offers, as always, light, fortitude and peace. (119)

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(117) We westerners have to bring two polar opposites into harmony, for we have to adjust ou temperamental inclination towards the practical, the actual, the visible and concrete with rising other-worldly needs of the transcendental, the the real, the silent, the invisible and abstract It is from this deeper part of our being that there arises our noblest ethics and our loftiest ideals. (120)

(118) The economic and political reconstruction of the world is a vitally important task, but its ethical reconstruction is immeasurably (121) more important. The former touches the surface of life only, the latter touches its very core.

(119) A physical reconstruction which is rotten at its moral centre, try as it may, can never bring more happiness. It will succeed only in bringing more misery. (122)

(120) The history of Russia during the two decades following the revolution grimly illustrates this point, just as the history of Russia during the two decades before the revolution also illustrates how the retributive character of the revolution was karmically created. (123)

(121) Any new order which offers to fill stomachs and actually empties hearts is but a mockery and a danger. (124)

(122) We can depend on making a correct ethical choice always only when we have consciously worked out a true philosophical basis for all our ethics; otherwise we shall be at the mercy of those many possible changes of which feeling itself is at the mercy. (125)

(123) Mentally man can do what no animal can. He can consider conduct from a purely ethical standpoint, he can struggle at heart between right and wrong, self and selflessness. (126)

(124) The pacifism which would turn a man into a weakling or a wild fanatic is not for the stude of philosophy. He knows that it is his duty to help promote public good. He knows too that he must be strong and balanced and self-reliant. 127

(125) All ethical paths are twofold inasmuch as they must consist of the acquirement of virtues and the expulsion of vices. (128)

VI.

We westerners have to bring two polar opposites into harmony, for we have to adjust our temperamental inclination towards the practical, the actual, the visible and concrete with rising other-worldly needs of the transcendental, the real, the silent, the invisible and abstract. It is from this deeper part of our being that there arises our modest ethics and our lofty ideal.

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Mentally man can do what no animal can. He can consider conduct from a purely ethical standpoint, he can struggle at heart between right and wrong, self and selflessness.

The position which would turn a man into a weakling or a wild fanatic is not for the student of philosophy. He knows that it is his duty to help promote public good. He knows too that he must be strong and balanced and self-reliant.

All ethical paths are twofold inasmuch as they must consist of the acquirement of virtues and the expulsion of vices.

(130) The right move made at the wrong time may no longer be a right one. If made too late, it may lose much of its effectiveness; if made too early it may meet with failure. (129)

(131) We must learn not only to develop right qualities of character, but also not to direct them wrongly. Misplaced charity, for instance, is not a virtue. (130)

(132) In ethics we are to seek a sublime common sense which means that we are not to help ourselves to the ignoring of others, not to help others to the ignoring of ourselves. (131)

(133) The economic and ethical viewpoints can be harmonised without much difficulty. (132)

(134) Ethical practice is the best ethical precept. Merely telling man to be kind and not cruel is utterly futile. They must be given adequate reasons to justify this precept. (133)

(135) To float in a stratosphere, whilst all human interests and all human emotions surge below, is not asked of the student. (134)

(136) It is perfectly right at a certain stage to be indifferent to the welfare of organised society, and to maintain an attitude of stolid apathy towards its affairs. For the ascetic is seeking to gain a self-mastery in which the world will only hinder him. (135)

(137) It has been said that ideas rule mankind. This is but a half truth, but be it as it may, it can be unhesitatingly asserted that ideals rule the traveller on this quest. If they do not, then he is not embarked on the quest. But an ideal is only an abstract conception. Unselfishness, freedom, goodness and justice are intangibles, and their practical application has altered from age to age according to the conditions prevailing in different times and places. An ideal must have a concrete shape or it becomes sterile. (136)

(138) It is not enough to pursue the good blindly without adequate knowledge of metaphysical truth and with all the ethical understanding which this implies. (137)

(139) Individual taste may distort the truth of what is heard or seen. (138)

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It is not enough to pursue the good blindly without adequate knowledge of metaphysical truth and with all the ethical understanding which this implies.

Individual taste may distort the truth of what is heard or seen.

(10) Even a good man will fall occasionally into evil ways from which all his good intentions will fail to save him. (139)

(11) It is not only a question of what course of action will be most effective, but of what will be most ethical. Neither of these two factors can be ignored with impunity; both must be brought into a balanced relation. (140)

(12) The first and immediate consequence of perceiving philosophic truth is a moral one. There is a strong appeal to the intellect and an equally strong appeal to the heart. These two viewpoints are not opposed to each other. (141)

(13) The notion that we should not neglect feeling is commendable, but the notion that feeling should guide reason is questionable. (142)

(14) We must retain our determination and our loyalty to the quest in all circumstances. Physical pains, climatic extremes must not deter us. We must console ourselves with the thought that these things are certain to pass away. They are mental figments, ideas which will be negated and sublimated, whereas the truth and reality we seek belong to the immutable, and can never be negated or sublated. (143)

(15) Procrastination may be perilous. Later may be too late. Beware of being drawn into that vast cemetary wherein men bury their half-born aspirations and paralysed hopes. (144)

(16) We who have lived through the past decade have witnessed the tremendous spectacle of a whole nation yielding to unbalanced emotion and ungoverned passion, and thus falling into wrongdoing and ruin. This is a weighty lesson for all who can bear it. Let them profit by Germany's error. (145)

(17) Acceptance of change. Bright flowers soon become discoloured when plucked, their fragrance turns to noxious odour, and their beautiful forms turn into unshapely amorphous masses. Thus the very things which make them attractive for us make them repugnant to us with time. (146)

(18) For they cannot escape change, nor the sorrow that change brings, nor the loss of individual existence which it also brings. Such (147)

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Such is the universal law which dominates all things and all creatures. When we try to press a permanent happiness out of this world of impermanent things we are deceiving ourselves. There is no escape.

(147) If the philosophical code attracts some by its moral nobility, it attracts others through their personal necessity. (148)

(148) "Most people are other people. Their lives are a mimicry." (149)

(149) Because an even mind is necessary if inner peace is to be reached, philosophy instructs us to take both the troubles and the joys of life with calmness. (150)

(150) Blinded by negative emotion and limited by the personal ego, how can they find the pure truth? They can find only a negative and limited truth, a half-truth and half-falsehood. That they perceive in the world or in men is the measure of their own standards where opinion, prejudice and ignorance sway the observer. They enter into the observation as if it were fact. (151)

(151) No flesh food passes between my lips, and no smoke passes out from them. Nevertheless, when asceticism dominates over mysticism and tyrannises the mystic, I counsel rebellion and offer protest. (152)

(152) He cannot meet hatred with hatred but only with resignation. His answer to enmity is to condone it. His attitude to opposition is to be tolerant. (153)

(153) Are you Happy? is a question people often ask him. But he has not sought happiness. He has sought to find out why he is here and to fulfil that purpose. (154)

(154) Why should he share the lives of those who find their highest purpose in being polite to others of their own class but snobbish to the lower class, in gossip and dance and games? (155)

(155) By making other persons responsible for our suffering, we feel that we escape from the duty of making ourselves responsible. (156)

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(##) Everything that belongs to the ego and its desires or fears has to go. For some men it is hard to put aside pride, for others it is harder to put aside shame, but both feelings have to go. (157)

(##) We find by rueful experience that years are needed to begin to correct a weakness, let alone complete the correction. The moral adjustment to truth is a long drawn affair. This is disheartening if we seek quick results. The formidable nature of our task of self-changing thus discloses itself. Tendencies built up through many a lifetime cannot be altered, without grace, in a single year. Patience is called for in dealing with them. (158)

(##) At the end of many years, after passing through many varied experiences, as we draw close to the terminus of life, we realise that we have not altered our character in fundamentals. We know then that many lifetimes may be needed to change ourselves. (159)

(##) There is a difference between the temporary elations produced by favourable outer circumstances and the true happiness produced by constant inner striving. (160)

(##) After a man has perceived his evil characteristics and his bad qualities, he should take the next step and set about counteracting them. 161

(##) The notion that a yog i must needs be a hard and gloomy person is a common but not a correct one. Some yogis are like that but others are not. The philosophical yogi can-not be reproached on this account. He does not lack the human touch and he responds spontaneously to the joy which dwells in the secret heart. 162

(##) The Buddhist who gloats over the miseries of life and points continually to its horrors is not necessarily wiser than the hedonist who sings over its joys and points continually to its beauties. Each has exaggerated his facts; each is to preoccupied with a single facet of existence. Wisdom lies in the impartial appraisal and the balanced view. (163)

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(##) The buddhist who resists over the miseries of life and points continually to its horrors is not necessarily wiser than the hedonist who sings over its joys and points continually to its beauties. Each has exaggerated his facts; each is so preoccupied with a single facet of existence. Wisdom lies in the impartial appraisal and the balanced view.

(##) It is not easy to extract the truth out of situations where deeply-felt desires have overwhelmed calmly-reasoned judgment.

(152)

(##) The passage from D.H.Lawrence to Brother Lawrence is the passage from a mysticism that exaggerates sexual desire to a mysticism that ignores it. Either attitude is ill-balanced. A philosophical mysticism must revolt against both Lawrences, for it cannot risk the madness which shadows the modern one, nor be satisfied with the incompleteness of the medieval one. (165)

(##) Because so large a part of human activity must be attributed to the impulses of sex, it is unreasonable to attribute the whole of human activity to that same source. Those analysts who do so have something to learn about the unconscious quest of every creature for its own spiritual self-realization. (166)

(##) Only they who have brought all the different sides of their being into equilibrium as well as they who have lived fully between the opposite poles of human experience, can appreciate the quest for serenity over the quest for happiness. Goethe in Europe was one man who appreciated this superiority as Buddha in Asia was another. (167)

(##) So long as a man identifies himself with the physical body, so long will he perforce have to identify himself with its desires and passions. Only when he transfers this self-identification to the infinite mental being can he completely detach himself from them. (168)

(##) We often imagine we have made a new friend when we have merely made a new acquaintance. He only to whom we can speak our private thought is our friend, and none else. He who flies to our aid when all others flee away is our friend, and none else. Above all he whose sympathy is so perfect that he understands and forgives our failings, he is indeed worthy to be our honoured friend. (169)

(##) There is no hope for present-day humanity in a narrow shrivelled asceticism, a cold hard rejection of normal living, however much this helped or suited medieval humanity. A larger and more generous outlook is needed. (170)

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There is no hope for present-day humanity in a narrow sectarian asceticism, a cold hard rejection of normal living. However much this helped or suited mediaval humanity. A larger and more generous outlook is needed.

(172) If it would be wrong for the monk, who has renounced worldly life, to resist evil, it would be foolish for the householder not to do so. (171)

(173) Resist beginnings; therein lies his wisest path. What is easy to do at first becomes hard to do later when time has given growth and strength to a feeling. (172)

(174) It is needful to penetrate into motives, to examine their true nature and free oneself from any deceit about them. (173)

(175) A willing discipline of the character by one's own self may often take the place of an unwanted and unwilling discipline by outer events. (174)

(176) The fact that he is becoming aware of his weaknesses more acutely and that he now sees egoism in himself where he formerly saw virtue, is a revelation made by his progress towards truth. (175)

(177) Philosophy will create within him a disgust for evil, a disdain for what is ignoble, a taste for what is refined and beautiful, a yearning for what is true and real. (176)

(178) The human and the natural are not to be dropped in disgust. (177)

(179) The ego can find every reason for a wrong deed except the right one - its own guilt. (178)

(180) Resist beginnings - that is the most practical way to deal with negatives. (179)

(181) The temptation to blame others for unpleasant situations in which we find ourselves involved with them, is always a powerful one. (180)

(182) He will give up disparaging others, however blameworthy they seem to be. (181)

(183) If two wrongs do not make for right, neither do two follies make for wisdom. To add a further blunder to the original one, will do no good and may do much evil. (182)

(184) Because the soul is present deep down on each human heart, none is so depraved that he will not one day find the inward experience of it (183)

(185) It is better to malign his own character than to wait for others to do it. (184)

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(183) # Because the soul is present deep down on each human heart, none is so deprived that he will not one day find the inward experience of it.

(184) # It is better to realign his own character than to wait for others to do it.

(185) It is useless to prate and prattle of altruistic motives when the essential motive imposed on us by Nature is self-interest. Every man has a complete right to be selfish. Trouble arises only when he hurts others in order to fulfil this aim. Then the same Nature which prompted him to concentrate on his own existence will punish him. For the law of compensation cannot be evaded; that which we have given to others, of woe or good, will will some day be reflected back to us.

(186) The right way to regard possessions and property is to replace the sense of ownership by the sense of trusteeship.

(187) Scarcely any desired thing comes to us without its twin drawback or disadvantage. When we begin to perceive this we begin to regulate our desires more carefully.

(188) Sinfulness is relative. What is right for a man at a low stage may be wrong for him at a higher stage, and in the highest stages he may act rightly yet sin in thought.

(189) Sufficient unto the day is the evil thereof say the apathetic, the sluggish the inert, and they refuse to look forward. They experience the evil alright. If time is simultaneous and the future already exists, what is the use of making any effort. This dispairing but plausible objection overlooks the parallel fact that the future is not fixed for all eternity; it is always fluctuating because it is always liable to modification by the intrusion of new factors, such as an intense effort to alter it or an intense interference by another person. The future exists, but the future changes at the same time.

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(190) ~~The inner life.~~
(185) Possessions should not become prisons. The ideal is to move through life with inward detachment. The aspirant's mental attitude toward possessions must be vigilant lest he lose his deeply hidden independence. The thought of the impermanence of all things is one which should spontaneously arise in the aspirant's mind whenever he comes into good fortune.
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(191) The search for happiness is a basic one in all men, only their conceptions of happiness vary. The instinct which prompts the search is a sound one but they misdirect it away from the only possible channel which could really fulfil it.
(192) Ambition wears thin with time or even wears out altogether. The hour may come when it means nothing and when a man feels nothing of it. Only the young are so eagar to risk the perils of upward flight to fame. The reflective man is ~~(188)~~ indifferent to worldly ambitions as the aged man is tired of them. Philosophy leads its votaries to a somewhat similar detachment but, by supplying new incentives, does not lead to negative results.

(193)Freud thought that by searching in the darkest corners of our souls, by putting the most sexual interpretation upon the most innocent thoughts and dreams, we would develop our personalities and free our souls! This distorted and pseudo-deep psychology is typical of present-day theorists who offer their last surmise as a first discovery. No man who has practised the profound meditation which philosophic self-knowledge enjoins, will hear without a smile the psychoanalyst's doctrine that human nature is but a bundle of obcenity.
(194)The youthful zest for action, speed and excitement is replaced little by little with the mature appreciation of inward peace and the philosophic practice of detachment.
(195)With thoughts and the body living their own egoistic life, the world must needs be regarded as obstructive to spiritual development but with them brought under control it becomes useful to such development.

(196) The work of a true psycho-analysis and a wise psychiatry is only preparatory to the work of mysticism. Yet in some cases it is necessary and valuable to a ~~true~~ philosophical mysticism. In clearing the mind from pre-occupation with

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maladjusted personal problems, it makes more possible the opening of the gate of impersonal spiritual consciousness.

(197) His goodness, forgiveness and comprehension should go out to those who seem to have misjudged him. What they feel about him seems to them to be the truth about him. It is the best they know, why blame them if appearances deceive them?

If he continues to send them such kind thoughts, he actually lifts himself out of his own ego, he vanquishes his own egoism.

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(198) Those are much mistaken who think the philosophic life is one of dark negation and dull privation, of sour life-denial and emotional refrigeration. Rather is it the happy cultivation of Life's finest feelings.
(199) The crinolined dullness of early Victorian women compares strikingly with the vivacious brightness of the modern Miss. Two or three generations have sufficed to knock man's stuffy a and stupid notions of women on the head.
(200) Pride can take a dozen different disguises, even the disguise of its very opposite, humility. The quicker he grows and the farther he goes on this quest, the more must an aspirant examine his character for its traces and watch his actions to detect it.
(201) From Lord Beaconsfield's novel: "Ah, said Coningsby" I should like to be a great man." The stranger threw at him a scrutinising glance. His countenance was serious. He said in a voice of most solemn melody, "Nurture your mind with great thoughts. To believe in the heroic makes heroes."
(202) If a man becomes cold, pitiless, impenetrable, if he sets himself altogether apart from the life and feelings of other men: if he is dead to the claims of music and the beauties of art; be sure he is an intellectualist, or fanatical ascetic not a philosopher. ~~Philosophy must make men who make history.~~
(203) Rousseau taught that human nature was essentially good whereas Calvin taught that it was essentially bad. Philosophy teaches that the innermost core of human nature is essentially good but the outer and visible husk is a mixture of good and bad, varying with individuals as to the proportions of this mixture.
(204) Every man betrays himself for what he is. He can hide his thoughts and dissemble his feelings, but he cannot hide his face. Therein are letters and words which tell plainly what sort of a man he really is. But few there be who can read in this strange language.
(205) Any analytical remorse maybe helpful in uncovering faults or deficiencies but a morbid remorse will hinder betterment and paralyse aspiration.
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(206) He who can detach himself from emotion even while he continues to feel it, becomes its true master.

(207) Only those who hold the same spiritual conception of life can be true affinities in friendship.

(208) The past is a moving film of egregious errors and dismal failures.

(209) The aspirant needs to rise above his emotional self, without rising above the capacity to feel, and to govern it by reason, will and intuition.

(210) He who seeks a position of influence or power, seeks also the responsibilities and penalties which follow after it. Ambition gives good prizes but its roses have thorns.

(211) The quest for an ideal place or person can never be satisfied, consequently it can never really end. What we may hope to find are better places, better persons. The dream of the Best will remain only a dream.

(212) Time may bring him more perception, experience may bring him more knowledge, but he will gain inner strength only as he uses his opportunities aright.

(213) The only gentlemanly thing to do when the raucous clamor of falsehood grates on the air and the frightful spectres of animosity gibbers at him is to oppose them with silent fact of what he is and leave it at that. It is better therefore that he let personal abuse find like-minded ears and pay it back only with dignified silence. He who understands what he is about and who is conscious of the purity of his motivation can afford to smile at his 'critics' remembering the Turkish admonition: "Let the dogs bark: the caravan marches on." His sense of dwelling in the Overself would be of little avail if he reacted to these unpleasant events and unfortunate experiences in the way which personal emotion would persuade other men to react. It is natural for the egoistic part of them to feel resentment, indignation, bitterness, disillusionment and even sadness over base calumnies the personal hatred and prejudice they have endured. But it is equally natural for the diviner part of him to feel undisturbed, unsurprised and compassionate over the same treatment. For here there is a perfect understanding that these opponents can only act according to their knowledge and experience, can only view him, because of the limited facts at their disposal and the limited evolutionary character they possess, through the spectacles of ignorance. Karma will assuredly take care of their deeds; his business is to take care that he send them his kindliest thoughts, keeping the devils of separateness out of their relation, holding firmly to the feeling that they are all members of the same grand life.

(214) He should be humble enough to admit when it is right, the justice of criticism directed against him.

(206) He who can detach himself from emotion even while he continues to feel it, becomes its true master.

(207) Only those who hold the same spiritual conception of life can be true affinities in friendship.

(208) The past is a moving film of egregious errors and dismal failures.

(209) The aspirant needs to rise above his emotional self, without rising above the capacity to feel, and to govern it by reason, will and intuition.

(210) He who seeks a position of influence or power, seeks also the responsibilities and penalties which follow after it. Ambition gives good praises but its roses have thorns.

(211) The quest for an ideal place or person can never be satisfied, consequently it can never really end. What we may hope to find are better places, better persons. The dream of the best will remain only a dream.

(212) Time may bring him more perception, experience may bring him more knowledge, but he will gain inner strength only as he uses his opportunities aright.

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(214) He should be humble enough to admit when it is right, the justice of criticism directed against him.

(215) Without inner detachment and outer discipline, a man will be the hapless sport of his impulses and tossed from pleasure to trouble by his senses.

(216) What man can trust his own critical judgement of himself? Will his ego be willing to betray itself?

(217) Sentimentality is a disease. The sooner an aspirant is cured of it, the quicker will be progress.

(218) What then is all this repentant religio-mystic activity in prayer and reflection since his novitiate began but a form of confession of his sin? Confession is a rite as necessary to those outside the church, apart from priest as it is to those inside. The object is a kind of psychoanalytic procedure, to bring the sin to the surface by re-living the past if forgotten in the past, and correct it mentally and imaginatively as well as in the character by resolves for future change. The result is purifactory.

(219) Those who are not deceived by the fictitious goodfellowship of saloons and taverns, may find his calm cool presence more truly cordial than those who seek emotional displays.

(220) Human nature is universally frail; this is no exception. Nevertheless if he is appalled at this mistakes, if this anguish is doubled because what he has done wrongly is irreparable, is there nothing else left to do than to give himself up to helpless despair? The true answer is more hopeful than that. "I know that if I keep patient while cultivating humility and silencing the ego's pride, I shall grow away from old weaknesses and overcome former mistakes."--this should be the first stage of his new attitude. For the next one he can at least go over the events of the past and amend them in thought. He can put right mentally those wrong decisions and correct those rash impulsive actions. He can collect the profits of lessons expensively learnt.

(221) It was Jesus' closest relative, his own mother, who sought to sidetrack him from his mission, compelling him to exclaim, "Woman! what have I to do with thee?" It was the Maharishee's own mother who sought to drag him back from his meditation-cave to a worldly life, compelling him to tell her, in effect, not to alter a course already preordained for him. The duties towards one's family are limited ones: whereas the duty towards one's soul is an unlimited one.

(222) Where the good and the evil are so closely blended together, as in human character, unless he makes his self-portrait harsh uncompromising and unbeautiful, he will waste many years in illusions, only to find out at the end that everything still remains to be done.

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(260) It is time preachers b gan to realize that giving naive admonitions to the weak and sinful is not enough. The latter must not only be told to be good but not less important taught how to be good!

(261)It is an heroic and stoic goal to set before a man, that he shall not be dependent upon others for his happiness and that he shall be emotionally self-sufficient. But it is a goal reachable by and, ~~mxafuxxtex~~ in the present kind of faulty human society, useful to, only the few.

(262)There is no shame in confessing that one is fallible so there should be no reluctance to admit that one has made mistakes. The first step in self-knowledge is such an admission but coupled with the eagerness to learn from them. This however can only be done if, first, we identify them.

(263)He may become detached without becoming dehumanized. He may live inwardly apart from the rest of the world without lessening his goodwill and good feeling for others.

(264) Certain scientists have tried to persuade us that love is but a secretion of the molecules of the brain, or at best, a mere activity in one of the glands.

(265)A man may have to free himself from bing unduly dependent on or overly attached to another person if he is to attain the freedom and assume the responsibility of true adulthood.

(266)If a man reaches finality of decision and recognizes that enlightened self-discipline is to be achieved and not resisted, he takes the first step to true happiness.

(267) His outer conduct should be brought into agreement with the soaring aspiration of his inner life. When the one is antithetical to the other, the result will be chaos.

(248) When the picture of himself is no longer pleasing to him but on the contrary, painful, he is beginning to see truly. When he passes from the stage of self-pity to that of self-loathing he is beginning to progress effectively.

(249)The hurt grows mostly from his own incapacity to read the lessons of experience impersonally and calmly.

(250)He will feel humiliated, if not exasperated, at the recognition of the ways in which he has failed but it will be better to suffer emotionally than drift in complancence or stagnate in indifference.

(251) He must begin this preparatory work on himself by an analysis of character. This requires a sincere honest appraisal, a rigorous search for truth,not easy when vanity, for instance, may masquerade as duty among his motives.

(252)How morally helpless many persons allow themselves to become is shown by the compulsive nature of their deeds and the obsessive nature of their thoughts.

(253) Men will seek to feel the real life only after thgy have felt the uncertainties of human affection, the transiencies of human passion and the insufficiencies of human activities.

(254)To ask mankind generally, instead of scattered groups of individuals, to adopt so ascetic a regime is to ask for something beyond its capacity and hence, ~~t~~impracticable. For why should men who have not joined monastic orders behave like those who have?

(255)There will be no true satisfaction if we follow personal indulgence alone, if we do not put back into conduct an ethical basis and spiritual discipline.

(256)Patanjali allowed the candidate for a course of yoga to begin only after he had prepared his character for it by moral disciplines

(257)Philosophy touches life at all points. The philosopher willingly comes into contact with all kinds and conditions of men, to observe to study and to learn.But there are times when he may not do this, may not expose himself to psychic infections or disturbances.

(258)Neurotics, who live in hothouse emotions, need the serenity of this escape from their egos. But it needs to be a rightful escape, and not the censorable refusal impartially to look at their own egos, not an evasion of the need of looking at ~~themselves as they really are~~, is

(259) (259)Destructive criticism arising from a negative mind is one thing but helpful

18

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(237) Only a teaching like this could lift humanity from the mud in which it flounders to the radiant zenith of its possibilities.

(238) He is too sincere to become an opportunist who uses people professionally or a climber of pyramids who exploits them socially.

(239) Of what use is it that a young man shall have the admirable strength of a lion if he also has the stubborn foolishness of an ass and the undisciplined passions of a goat? Balanced growth is better.

(240) It is not fully helpful to us, creatures of modern civilization and metropolitan cities as we are that most of the information which has come down to us about this subject has come from monks, nuns, abbots and hermits too often given over to excesses of asceticism. This has given us their point of view but we ourselves are not placed at the same point as theirs.

(241) Everybody hashis own ideal; his own capacity, his own limits. We should not try to impose on one man what is suited only to another.

(242) He is an ascetic, in his own kind of way, but does not carry it to an extreme point.

(243) The parent, the husband or wife who demands continuous attention and undivided devotion, who assumes as a natural right the duty of making decisions for one, turns a home into a gaol.

(244)The awakening from this hypnotic state of automatic reaction to the sense-repo ts requires an effort beyond the ordinary or a shock beyond the usual. Whatever way it happens, it is extremely painful. The man has to see himself as if he were somebody else, that is objectively and impersonally. This is the straight road to self-mastery for it is the straight road away from the flesh-bound fluctuating ego to the true unchanging man. It requires constant work within,a vigilant and resolute handling of thoughts and feelings at the moment of their birth.

(245) Each man has to fight his lonely battle which nobody else can share with him, has to work out personal problems in the solitude of his own mind, has to gain command of his passions in the secrecy of his own heart.

(246)The men who have seen deeply into the hidden meaning of life, are the men best qualified to guide us in matters of conduct and motive.

(247) His weaknesses must be isolated in clear full consciousness and there brought under discipline before they will begin to vanish from action and conduct.

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(223)No man can become philosophical and yet derive complete satisfaction from or attach complete importance to whatever is favorable in his external life. He sees too clearly how transient, how imperfect and how compensated by disadvantages it all is. Indeed he outgrows the excessive common interest in and the excessive common preoccupation with the ebb and flow of external life. He finds more and more trivial what he once found--and the generality of men still find--worthy of serious attention.

(224) Is it possible to be inwardly aloof from the pleasurable things of the world and yet be outwardly able to enjoy them? Is it possible to love another in a human way but yet retain the inner detachment requisite for resting in philosophic peace? Can we make the best of these two worlds? The answer is that just as we can learn by practise to remain inwardly peaceful in the midst of outward turmoil, so we can learn to remain peaceful in the midst of outward pleasure. But this practice is hard to learn and most beginners fail at it. For a man to train himself in emotional control over the mad loves and insane passions, the recurrent longings and tormenting desires, is like training himself to die. Let no one under-estimate this tremendous task.

(225) Large cities are also large concentrations of all that is bad in human nature. Whether by falling into profft temptation or by picking up psychic infection, men are always exposed to moral degeneration in such cities. This is why so many mystics and most ascetics have refused to live in them

(226) It is everywhere the state today that most people are automats, merely reacting to the outward world of the five senses in a mechanical manner. They do not really control what is happening to them but merely drift with the forces playing through the sense-stimuli. The consequence is that they do not actually possess or use the power of free will. They are puppets on Nature's stage.

(227) He may try to keep up the illusion that he is a well fitting part of these surroundings called civilization, a member of the society into which he was born, but in the deepest layer of his heart the reality will deny it. He no longer belongs to a race caught up in appearances, ensnared and hypnotized by them to the point of self-destruc ion.

(228) Fear weakens a man, hate destroys him in the end but love brings him his best.

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(229) They turn to this or that for a substitute happiness, to drink or diamonds, but in the end either the changing fortunes of life itself or the black form of death parts them from it, while before the end destiny always throws in a counter-weighting grief. Thus they never get either an enduring or a true happiness. If the desire remains they will one day have to look this fact in the face, that a transient or substitute one is not enought, and begin the final search. If the desire goes, squashed by much suffering, the prayer for mental peace replaces it.

(230) The forces at work in the human heart are not fundamentally different in Tibet, the highest inhabited country in the world and the most solitary country in the world, from what they are in the U.S. A. They may be and are modified in their expression by environmental differences but not in their essential nature.

(231) The philosophic way of living asks for more than most men possess, more command of the passions, more discipline of the thoughts and more submissiveness to intuition.

(232)Yet with all this confession of, and grappling with, his weaknesses, he should not let himself be tormented by them. The truth of reincarnation must teach him patience and consequently reconciliation with his imperfect state.

(233) The philosopher is usually too comprehensive in his outlook to confine his stand to one of two sides; he prefers to take a third position

(234) The consolations of human affection sometimes uncertain, the fervors of human passion are often transient.

(235)We must begin by admitting the existence of a twofold self in us: -This is the cause of our inner conflicts and tensions. This is the origin of the struggle set up in man's heart and mind.

(236) If some who have tried it recommend marriage, others repudiate it. Schopenhauer, the lonely thinker of Danzig, whose bitter mind and unfortunate early experience, inspire his caustic and famous essay "On Women", never knew the shared happiness and reciprocal good fortune of ~~xxrelation-~~ship true marriage. Such a relationship demands much from each for its successful accomplishment, but it gives much in return. This we can see theoretically. If it fails often to fulfill theory we have to enquire whether any human desire is ever fulfilled in a wholly satisfying way. We shall find none that is.-not even the lofty desire for a faultless spiritual master!

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(1) No book should be made into a bible, ~~whether~~ it be worshipped by a million men, ~~or scorned by them~~ even if.
(2) Right reasoning is not to be disdained so much as a self-centred attitude of mind.
(3) We cannot underestimate the importance of the leading ideas which direct and control a man's thinking. Man possesses creative power. He may pour his molten imagination into new moulds, then solidify it, and through sheer intensity of will give birth to his own brain-child.
(4) The aspirant with a scientific mooring is safer than a mere dreamer.
(5) He must have the courage not to be frightened away from these doctrines merely because at first sight they seem absurd. If he will take the time and trouble to make a comparative research, he will find that great minds in ancient Greece and Rome and Egypt, in medieval Europe and Asia, and some in the modern world have found these ideas reasonable.
(6) Civilization has supplied us with the means of communicating thought in ways that would have astonished our forefathers, but it has given but little attention to supplying us with ways of cultivating thought. Machines may be developed to give us the first, but only man can do the second. We may telephone from New York to Bombay but the worth of what we say is the real test of our progress.
(7) Reason can analyse and intellectually interpret what insight already knows. Thus it gives deliverance and rational satisfaction to insight. Reason occupies a particular position and performs a particular function, but neither the one nor the other exhausts the possibilities of man. The purely rational approach to the Overself can never replace the psychological experience. This latter is and must be supreme.
(8) The study of philosophy educates the mind in deep thinking. It must needs be approached in the spirit of scientific detachment.
(9) The impact of science on man's mind has taught him to beware of medieval attitudes.

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(10) Any way of living which attempts to negate the grand achievments of science is an atavistic reversion to the primitive state of mankind. So Those who seek to propagate such an attempt are doomed to failure.

(11) Thought and reflection must walk very delicately here. No mental system, no intellectually constructed edifice can do this. Nevertheless the intellect in its thinking about what is beyond itself, may eventually succeed in annihilating its own tyrannical power.

(12) When you are going through the intellectual analysis, you must think as sharply as possible, you must hack your way through the woods by the sharpness of your thinking. You must not be vague and hazy about ideas, and their formation and expression in clear phraseology is most necessary. It is only later, when you have mastered the intellectual phase, that you can drop this activity. Then you begin the task of stilling the mind.

(13) If we remain true to the logical course of our thinking we shall be forced in the end to accept the truth of philosophy.

(14) Our beliefs must assume a clearer form in this rational age. Whatever is true in them need not fear such re-moulding. Modern science hints at confirmation of the age-old intuitions of religion and mysticism. During the past hundred years man has accumulated enough scientific detail to make a worthy system of knowledge, but he still lacks the guiding principle of putting the details together. Only the higher philosophy offers this principle.

(15) Just as reason is most essential as a disciplinary check for yoga, so yoga is most essential as a disciplinary check for reason. Otherwise the thinker will be only adding to his stock of intellectual constructions.

(16) The yogi who would impose a purely mystical interpretation upon the universe is as one-eyed as the scientist who would impose a merely intellectual interpretation.

(17) We get out of the marsh of dubious data on to the firm ground of fact only when we observe a strict semantic discipline.

(10) Any way of living which attempts to negate the grand achievements of science is an atavistic reversion to the primitive state of mankind. Those who seek to propagate such an attempt are doomed to failure.

(11) Thought and reflection must walk very delicately here. No mental system, no intellectually constructed edifice can do this. Nevertheless the intellect in its thinking about what is beyond itself, may eventually succeed in annihilating its own tyrannical power.

(12) When you are going through the intellectual analysis, you must think as simply as possible, you must back your way through the woods by the sharpness of your thinking. You must not be vague and hazy about ideas, and their formation and expression in clear phraseology is most necessary. It is only later, when you have mastered the intellectual phase, that you can drop this activity. Then you begin the task of stilling the mind.

(13) If we remain true to the logical course of our thinking we shall be forced in the end to accept the truth of philosophy.

(14) Our beliefs must assume a clearer form in this rational age. Whatever is true in them need not fear such re-moulding. Modern science hints at confirmation of the age-old traditions of religion and mysticism. During the past hundred years man has accumulated enough scientific detail to make a worthy system of knowledge, but he still lacks the guiding principle of putting the details together. Only the philosophy offers this principle.

(15) Just as reason is most essential as a disciplinary check for yoga, so yoga is most essential as a disciplinary check for reason. Otherwise the thinker will be only adding to his stock of intellectual constructions.

(16) The yogi who would impose a purely mystical interpretation upon the universe is as one-eyed as the scientist who would impose a merely intellectual interpretation.

(17) We get out of the marsh of dubious data on to the firm ground of fact only when we observe a strict semantic discipline.

(18) Popular thought will always turn to the materialistic or commonsense view point, whereas philosophy will always represent the aristocracy of thinking.

(19) Before we try to rid ourselves of traditions we ought to make sure that we have learnt their best lessons.

(20) This philosophy does not come within the range of any recognised system. This is because it refutes all standpoints including those which it adopts itself temporarily as as means of leading the student higher. And when no other view is left for examination and attack it says "Truth itself is beyond thought and speech, but the way to it embraces them. Reality itself is beyond thought and ideation but the way to it can be pointed out. You must eliminate from the definitions of both truth and reality everything which might mislead you to regard concepts as the final goal. Just as a man may use one thorn to pick out another from his flesh and then throw both away, so you must use right concepts to remove erroneous ones. Finally you must discard them all.

(21) Modern scientific ideas cannot be kept out. A mystique which ignores them is both unsound and unattractive.

(22) The scientific outlook is its own satisfaction. The practical regards which attach themselves to it possess their value, but the consciousness of being able to appraise life correctly, wherever and whatever be one's environment, is immeasurably worth while.

(23) We must first give intellectual assent to philosophical teachings before we can hope to gain practical demonstration of their worth.

(24) Unless one is prepared to part with a wrong habit of thinking, unless one is willing to eradicate all limited conceptions which blur clear sightedness, unless, in short, one is willing to re-orient the mental outlook completely, it will never be possible to penetrate the world illusion.

(25) It is unphilosophic to use the word 'spirit' when what is unconsciously meant is 'mind.'

(18) Popular thought will always turn to the materialistic or commonsense view point, whereas philosophy will always represent the aristocracy of thinking.

(19) Before we try to rid ourselves of traditions we ought to make sure that we have learnt their best lessons.

(20) True philosophy does not come within the range of any recognised system. This is because it refutes all standpoints including those which it adopts itself temporarily as a means of leading the student higher. And when no other view is left for examination and attack it says "Truth itself is beyond thought and speech, but the way to it embraces them. Reality itself is beyond touch and ideation but the way to it can be pointed out. You must eliminate from the definitions of both truth and reality everything which might mislead you to regard concepts as the final goal. Just as a man may use one thorn to pick out another from his flesh and then throw both away, so you must use right concepts to remove erroneous ones. Finally you must discard them all."

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(26) That it is possible by a process of abstract thinking to attain a knowledge of what is beyond thinking itself, may seem paradoxical, But this is not really the claim. Thinking can lead us to its own source, but there it must halt. It points to what is beyond itself but it does not yield the realization of that which transcends it except indirectly. And this it achieves by merging itself into its own origin when its own task has been fulfilled.

(27) Language, which was invented to help primitive man, sometimes hinders his advanced brother. When it appears in the form of a profuse plethora of abstract words or of a loose phraseology which needs mending, he is likely to be led astray.

(28) How many words, how many phrases, are but thick disguises which deceive their users, and delude their hearers into the naive belief that they contain real meaning. How many utterances are but hollow sounds, containing no sense and conveying no facts.

(29) All unprovable statements of this character, all assertions based on the usage of ambiguous words are outside the realm of pure thinking, and therefore need no refutation; they are ineligible for discussion, and incapable of yielding the slightest fruit upon examination.

(30) We begin by making a scientific analysis of the meaning of each major term used in a linguistic expression. We proceed by exposing withthe utmost clarity and exactitude, the implications hidden beneath the superficial meaning of each concept. We conclude by examining the general purport of the entire linguistic form, whether it be a phrase, a sentence, a paragraph or a page.

(31) THE WORD. I am the world's greatest tyrant. Yet paradoxically I am the world's greatest liberator. I decimate peoples, raise armies, ruin families, and destroy marriages. I make the lives of countless people happy, I also mar the lives of countless others. I bring wealth to some and poverty to many. I am the Word.

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(32) A word like - X - is used in several senses, in fact the particular sense in which it is employed depends on the personal caprice of the user. This loose usage renders communication unsatisfactory to the critically minded.

(33) The difficulty in getting at the truth about controversial questions, whether they be economic, political, religious or metaphysical, is that the advocate of a particular side pushes forward the good points of his own views and the bad points of his opponent's views, whilst at the same time he suppresses both the bad points of his own and the good ones of his opponent's views. Consequently the only way to form a fair and just estimate of the question is to construct our own picture, frankly and impartially incorporating in it all the essential points from both sides and those which they may have missed too.

(34) Although such philosophical insight cannot be a mere product of intellectual exercise alone but must emerge from something which transcends the intellect itself, nevertheless such exercise has its place and value. It helps to dispel illusions, to evaluate and discipline emotions and to map out untrodden territory for exploration.

(35) Whoever asks of reason what it is neither competent nor qualified to give merely falls into self-delusion.

(36) Nevertheless reason can also tell us that although the Overself is beyond our thinkable comprehension, it is not beyond our possible experience.

(37) Nor should we rightly expect such a deliberately-evoked intuition to act always as a substitute for reason. Its help is to be sought only when reason is baffled. We must not on the plea of the superiority of intuition desert our parallel duty of evolving reasoning power. We are endowed with intelligence, with the faculty to reason things out, with the ability to box the compass of our own life, and it is our task to use this most common of all potential qualities a little more frequently than we appear to do at the present time.

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(38) The sturdy struggle of reason against passion, truth against self-interest individuality against the mass, comtemplating against convention is an unending one. But it is also an honourable one. We must not, we dare not surrender wither the right nor the power to think for ourselves. It is both a blunder and a sin to take this easier path. We have witnessed its terrible consequences in the case of a whole nation like the Germans, who let themselves be led like sheep from step to step down a slippery slope which ended in moral degradation and material ruin.

(39) If we allow authority in doctrine to step beyond its rightful place then, instead of fulfilling a useful function it paralyses our powers of thinking.

(40) Aldous Huxley.."After Many a Summer." "It's extraordinary the way the whole quality of our existence can be changed by altering the words in which we think and talk about it. We float in language like icebergs - four-fifths under the surface and only one-fifth of us projecting the open air of immediate, non-linguistic experience."

(41) We habitually speak of "sunrise" and"sunset" yet we know that those phenomena have nothing to do with the sun's movements but only with the earth's daily rotation. Our very language is obsolete, unscientific and misleading in this instance, and many others.

(42) ~~It is unphilosophic to use the word 's~~--- There is a profound difference between using words because they have been understood and merely repeating them because somebody else has used them.

(43) Yoga Vasishta: "First consider well the meanings of words, both in your mind and in utterance of them; and all the habitual and growing misconceptions will slowly cease and subside of themselves."

(44) Emotion is too strong a motive force in human life ever to be killed, but it ought to be tamed. That is all philosophy asks of a man.

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(45) Men are easily deceived by the aural attractiveness of a mere catchword.

(46) Do they realise what they are talking about? Or are they merely repeating with no more understanding than a phonograph record what they have been told by someone else?

(47) Articulate speech is not an absolute necessesity for human intercourse. Mere gazing is said to be sufficient in the world of Samantabhadra to make one realise the highest state of enlightenment known as "Anutpattikadharmakshanti." Even in this world, says the sutra, the ordinary business of life is carried on most successfully among bees or ants that never use words. If so we never need wonder at those Zen Masters who merely raise a finger.

(48) (SUZUKI:).."Studies in Lankavatara Sutra." The "Lankavatara" makes a distinction between words (ruta) and meaning (artha) and advises us not to understand meaning by merely depending upon words, to do which is quite ruinous to the comprehension of reality. A word(ruta) is the combination of sound and syllable subject to our logical or intellectual understanding. It issues from the cavity of the mouth between the teeth, jaws, palate, tongue and lips, when one is engaged in conversation; inflections conjugations, and other grammatical and rhetorical modifications are effected according to the errors (vikalpa) and innate desires (vasana) of the speaker. As to meaning (artha,) it is an inner perception itself gained in self-realization.

The understanding of the relation thus existing between ruta (word) and arhta(meaning)will be necessary when we wish to know the nature of the inner perception. This relation between words and meaning, or between syllables (akshara) and reality (tattvam or tathatvam), is like that between the finger and the moon. The finger is needed to point out the moon but it ought not to be taken for the latter. The same disastrous result follows from regarding akshara or ruta or desana as reality itself. Those who are not able to take their eyes away from the finger-tip will never realise the ultimate truth (paramartha) of things.

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naturally, we would not know what the teaching of the Buddha was if we had had no communication in words, words were very much needed, but when there is no correspondence between words and meaning the teaching itself will lose its sense. The "Lankavatara" thus reiterates throughout the text that the Tathagata never teaches the Dharma fallen into mere talk."

(49) We perceive things because we distinguish the form, colour, etc. of a particular one from others. After having done this, we affix a name to the thing so distinguished. The fact that we have perceived, distinguished and named the thing makes us sit complacently back with the feeling that we have understood it. We deceive ourselves when we utter this word that is a name. For we have perceived only an appearance, namely, only as much as the five senses can comprehend. The reality behind this appearance has excaped us.

(50) Water which has any temperature at all, however low, necessarily has some heat. Therefore when we speak of cold water we are speaking of apparent and not scientific truth.

(51) What do we mean when we use this word A..? We must mean something or we would not use it. Now we must either understand what we mean by it or else we do not understand it. Few persons will venture to assert that they understand A. Consequently we do not understand what we mean when we use the term. But is there any difference between such a situation and one where we use a term like GKMOUCH? That is to say, is not A...a meaningless sound?

(52) Many think it useless to discuss the meaning of a term. This is often correct in the case of a logician who seeks merely to score a cheap intellectual triumph over an opponent, however dishonestly, but in the case of a true metaphysician who seeks truth in its genuine sense, such a procedure may be most helpful to him. At the least, it may point out pitfalls

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(53) It is unfortunate that a sentence which has not factual content, no logical meaning and no corresponding object in Nature, is shaped into the same grammatical form as a statement of fact which can be scientifically verified or as an account of experience which can be personally verified . The consequence is that careless readers are misled into illusory belief that they are reading about real things or reasonable events when they are doing nothing of the sort.

(54) We get the meaning of a statement from several factors, such as the text which contains it, the obvious intention of its writer or speaker, the mood which seems to dominate him at the time and the ideas which it arouses in our own minds. The same sentence in a different text, written by a writer with a different intention and under a different mood may arouse different ideas in us and thus yield a different meaning.

(55) Any man can fool himself by the trick of finding out just those facts that fit his fancy. All such pickings are easy, but they are also worthless. Any fuddle-minded person can twist and turn a state of affairs into a painfully sorry caricature of itself. But in doing that he is simply twisting his own head, in order to ignore conveniently what he does not wish to see.

(56) The profound philosopher tries to put his truth into terse terms. The shallow philosopher wades out into the deep waters of many words, loses himself, and half drowns his reader in the waves of time-wasting.

(57) Hitler's regime could not have survived a single day if the Germans had had even a most elementary semantic training.

(58) "The awakened one is not led astray by words," said Buddha.

(59) Before we go any farther it is desirable to define our terms. We have to deal with facts, truth, reality, God and religion, all of which are among the most ambiguous words in human language. Everybody usually produces the first definition that pleases him, without caring to enquire and consider whether there are other definitions of a conflicting kind.

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(60) The philosopher must ask each word to yield thoroughly a definition which possesses an exactitude that may well terrify the ordinary man. He must become a hunter and wander through the forests of verbal meaning to track down real meaning. He will not rush prematurely into utterance. Words are cheap for the ordinary man but dear for him. His studied hesitation leads however closer to truth. This interpretational discipline must be vigorously applied until it leads to a thorough understanding of all concepts which are the essential counters in philosophical research. For when men go astray in their definitions of these highly important terms they will surely go astray in their thinking and thence be led astray altogether from truth.
(61) Words are much like coins for we find those whose value is nil, and yet these counterfeits are freely passed into general circulation. We a also find others that have become debased by misuse and still others which are worn thin by time and mean but half of what they once meant. Yet whether genuine, defective or worthless, all are still tokens of negotiable utility with us.
(62) In work of a non-philosophic or non-scientific character the duty of preliminary definition is not laid on the student because both author and reader may imagine what they please without doing much harm. Hence the philosopher need not become austerely insensitive to the charms of poetry and the fascination of fiction and the solace of humour. And he may himself rise above taking words in their literal meaning and move amid their attractions as simile and metaphor.
(63) We can adequately solve a problem only after we have adequately stated it. We can thoroughly think our way to a solution only after we have thoroughly thought out its verbal meaning. When this is done it may even be found that the problem simply does not exist.
(64) Language is intended for self-expression but it may also become the mere making of a noise.
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(66) The value assigned to the symbol X must be strictly adhered to throughout the series of equations and being pre-determined, no confusion concerning what it stands for can ever arise, But when we turn to words we find them to be imperfect, elastic and indeterminate. When we deal with mathematical symbols we expect and find a determinate meaning has been assigned to them but when we deal with words we cannot always expect and often fail to find any fixed meaning at all.

(67) The difference between these two mental interpretations of the word is fundamental and can never diminish if it is to depend merely on verbal and never on mental negotiation. The real content of this word turns out, therefore, to be wholly illusory.

(68) The school of analytical logical positivists, which has become an outstanding one in present-day philosophical circles denounces most traditional philosophy and all theological or mystical philosophy as being poetry and not science.

(69) The proposition is a bogus one. For when we put it under an analytical semantic microscope, we discover that it is made up of meaningless words.

(70) We must first free our language from terms which are devoid of factual meaning.

(71) We start by elucidating the information contained in single words or in sentence-constructions and our procedure is to question not the word of sentence itself but the <u>meaning</u> assigned to it.

(72) If such a sentence is not to be a mere juxtaposition of words, if it is to be something more than verbal confusion, we must test its meaning by reference to the facts of verified and criticised experience, and we must discover if it corresponds to something discernible in the actual world.

(73) When we consider how much of our knowledge is merely verbal and not factual, we may realise ruefully how much of it must be mere fiction or myth.

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(74) The Bible tells us picturesquely of the tower of Babel which men laboured to build until they were stricken by a confusion of languages and abandoned the enterprise. This is a symbolic warning of the confusion that comes with ambiguity. We must not minimise this negative value of getting rid of wrong conceptions by right enquiry.

(75) Whether it be a professor entangled in a web of words or a labourer imprisoned in a cell of materialism, both misconceive the meaning of "rea

(76) Mind and its expression in language are thoroughly interwoven and to improve one is to improve the other.

(77) The cultural assumptions of earlier periods are embodied in such words and, without our awareness, are apt to mislead us when they are false to present knowledge of facts.

(78) The more we rid our language of obscurity, the clearer becomes the mind.

(79) Whatever image or idea this word raises in the mind.....

(80) This writing, where it is not caught in a vortex of confused thinking, degenerates into a jargon in which the critical reader can find no intelligible content.

(81) We have to disentangle the real from the assumed meaning of all such terms.

(82) However approximate all meanings may be in view of the incessant development of language, we have to pin down the words used in philosophy to workable definitions. This sort of self-training is highly valuable and constitutes the beginning of philosophical wisdom. But where this quest is concerned we ought to avoid such simplicity of mind and not fall into fallacies as readily as the unthinking masses.

(83) The problems of metaphysics are often mere pseudo-problems. The dogmas of religion are mere dogmas of language, playthings of terminology, utterly divorced from universal fact and human experience.

(84) Whilst we have to use a materialistic vocabulary with which to demolish materialism, we are hampered greatly.

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(85) Only present-day western language is strained when it deals with other than physical matters. We find it difficult to talk about mental matters with the subtle precision they demand. We tend to make things out of words in the same way that we tend to make facts out of traditions.
(86) Beware of words. To the ignorant they are expressions of human knowledge; to the wise they are expressions of human ignorance.
(87) Why is it that there are speakers whose words are forgotten as soon as they are uttered? Why is it that there are lecturers whose addresses are lost to remembrance as soon as the audience leaves the lecture hall? Why is it that there are writers whose works are left unread to perish slowly on untouched shelves? In the last analysis it is because of the lack of truth. For those whose every sentence compels thought, whose every lecture is a notable event in the audience's life, and the appearance of whose every book is hailed with holy joy, are those who think truth and can therefore speak and write it.
(88) It is essential to re-think the meaning of this short word and not to be carried away by common indifference.
(89) They have never paused to expend thought upon the implications of this word.
(90) We are word-drugged.
(91) Faulty construction of language may lead to the use of spurious data, misleading representation of fact.
(92) When we probe through the folds of these words to find out what it is that is really known, what is the result?
(93) Semantics are really a part of logic.
(94) The budding philosopher must learn to be more fastidious in his use of words.
(95) The right use of words has brought into being that immense store of recorded knowledge which is one of the most precious heritages man possesses. Today, through the understanding of words, we are able to shake hands with the world's most renowned sages, to have the privilege of a discussion with the distant wise and to sit at table with an intellectual feast with the dead.

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(96) Let us first enquire into the nature and function of this code of communication called language. What was its origin? Primitive men soon found the need of making known their thoughts or perceptions to each other when they began to live together. Ideas, not being visible, could hardly be communicated by gestures whilst a suitable vehicle had to be found by men even to present them clearly to their own minds. Thus the word was born and made to stand for a thought. Herein they secured a tremendous advantage over the animals. The number of words which human beings could form and accumulate immensely outranged the few hoarse cries in which animals had perforce to express themselves. This development was rendered possible by the possession of a larynx.

(97) When we analyse a spoken word we find it to be nothing more than a vibration in the air, which strikes the tympanum of the ear, a sound produced by throat, palate, lips and teeth uniting to operate together. Speech therefore is thought made flesh. Every time we hear a word uttered we stand in the presence of this miracle. Familiarity has rendered it commonplace, but miracle it remains.

(98) A tremendous advantage came when words were inscribed on clay tablets, styled on dried palm-leaves, written on tough parchments or printed as marks on paper. Then, a man's thought was able to traverse the immensity of space as his voice never could until lately. Such was the birth of this complicated apparatus of language which represents things and thoughts by articulate sounds or written signs.

(99) Words came to possess a power to influence man which, in primitive times, was widely recognised and raised by priestly society to the pedestal of magic. Sacred words or secret ones were embodied in all the primitive systems of magic and religion. Contrariwise, men even made scapegoats of mere words, so that evil spirits and gibbering devils had their evocatory names.

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(100) It is through the word that we attend to personal affairs, conduct business, educate children and transact national negotiations.
(101) Whoever has read the blood-stained pages of history knows whatterrors and what agonies have afflicted mankind when words were only half-understood or quarter-understood or quite misunderstood, When these dangerous interpretations of words have been let loose like beasts of prey in the name of religion or war, men, women and children have in consequence been butchered. For religious scripture and monarchical proclamations are nothing but collections of words. When they are deified, words thereby become deified. Sect wars with sect over the interpretations of a few words in a single scripture and Governments war with their own people over the interpretation of a constitutional phrase or a legal clause. Who then dares assert that the worship of words is of no consequence?
(102) The upshot of this statement is that although it is a fact from the practical standpoint that your typewriter still rests on the table, it is equally a fact from contemporary knowledge i.e. the ultra-scientific standpoint of deeper enquiry that the series of energy-waves which constituted your typewriter, the series of events which were originally present in the space-time continuum, are perpetually vanishing. What then is the meaning of this 'fact?'
(103) To use a word which conveys either a wrong or inaccurate impression is to speak a falsehood.
(104)is an old perception on the part of man. Between two and three thousand years ago the Chinese sage, Lao Tse, said the same thing: "Just as the long and the short, the hard and soft are opposites and each reveals the other." Meaning arises out of duality.
(104) Such is the extraordinary situation that language which delivers most men from superficial ignorance, binds them the more closely to profounder ignorance.
(105) To what category does this word refer? Its ambiguity spreads its possible meanings quit widely.
(106) Put this word on the torture rack and make it confess its meaning

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(107) Paralysis has seized the mind which uses words so wrongly.
(108) They use words but show no evidence of any comprehension of their meaning.
(109) When the verbal-mental amalgam deceives its users.
(110) Communication can only come into actual being where the collective verbal symbolism is understood in a similar manner by all who use it. If such common understanding is absent or only partial, then the representational value of the symbolism breaks down.
(111) The quality of the word may shadow forth the quality of the mind.
(112) The logic of thinking may be affected and influenced by wrong use of words, even by the wrong use of grammar'.
(113) Language is intended for self-expression but it may also become the mere making of a noise
(114) They belabour mere shadows under the delusion that they are attacking realities. Their verbal wrangles profit nobody, neither others nor themselves.
(115) The difference between these two mental interpretations of the word is fundamental and can never diminish if it is to depend merely on verbal and never on mental negotiation.
(116) The real content of this word turns out, therefore, to be wholly illusory.
(117) The thing which is supposed to be signified by this word is revealed under the clarifying light of critical analysis, to be no-thing. It disappears altogether.
(118) What remains when we purify the significance of this term of all hallucinatory and imaginative elements? We must frankly confess that nothing at all is left.
(119) Such words veil knowledge with a black curtain instead of revealing it.
(120) If we attribute meaning where there is none, we are telling lies to ourselves.
(121) By such meaningless use of words men create a cloud of dust before their eyes. It is not surprising if they can then see but dimly.
(122) What may well serve us then in the market place renders us a disservice in the study-room.

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(123) Such a word makes much out of nothing and conceals its emptiness under the mask of mere sound. Here is a word which means nothing in particular but which careless persons use profusely.

(124) How can we get at truth when long but meaningless words or short but ambiguous ones are built like a barricade between it and us?

(125) He is incoherent; he is making a noise; he is mouthing consonants and vowels in jumbled order; but he is not communicating any intelligible meaning.

(126) We must begin by looking into our thoughts and examining what sort of ideas we form when dealing with such words and especially when dealing with abstract words. We must attend carefully to what passes in our own mental comprehension the moment an abstract term is used.

(127) This is not a plea for the abolition of all abstract terms and all universal ones; they are immensely useful and necessary in the everyday affairs of practical life. It is a plea for the realisation that the moment we drop the practical affairs from consideration and take up the philosophical quest of truth, we have to shift to a higher and stricter standpoint; we have to reject for the time being all such terms asare temporary counters that have no value in exchange and no corresponding significance.

(128) What does the word "space" stand for? Does it represent the image of something actually known? Does it represent the imagined concept of something not actually known?

(129) Prevent people using meaningless words like "eternal", "sublime","absolute truth" and the like, without which no religion can get on.

(130) Abstract words like "justice" may easily mislead the thoughtless and call for care in use or reading, but that does not mean they are quite unnecessary. They have their place but they ought not to be permitted to transgress beyond their proper limit.

(131) The fact is it is utterly impossible to form an abstract idea in the mind. We can only think of particular ideas.

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(132) When a meaning is not made explicit it will not be possible to determine its volume and weight.
(133) We have to go far behind such a word to get its meaning.
(134) Nothing could seem more obvious than the meaning of this disarmingly short and simple word, yet the truth is nothing could be more delusive.
(135) The word overplays the thought.
(136) Such a word is charged with heavy potentiality either to help the pursuit of reality or to hinder it.
(137) Thus the fluctuation of verbal meaning proves a curse on correct thinking.
(138) A further difficulty is that not all are competent to grasp the meaning of every word and especially of every philosophical word.
(139) Every time we use an unclear term, we stultify thought.
(140) The philosopher must cut like a diamond through the hardness of this word.
(141) Once a word has transmitted the meaning in its speaker's mind without failing at any point, it may be said to be effective.
(142) The philosopher must demand as perfect an integrity in speech as possible. For him a word must be used rightly or not at all.
(143) We can define only by contrast and discrimination. Light defines itself by contrast to darkness. All definition is therefore relative and forms a duality. Meaning arises only by separation of one thing from another. Hence the meaning of one word is entirely relative to that of another. We can think of what the word "hot" means, for instance, only by thinking of its opposite "cold". Similarly "tall" and "short"
(144) Such a word is nothing but a congealed hallucination.
(145) A word like.....is frozen foolishness.
(146) A term which is not only quite out of accord with modern knowledge but actually does violence to it.
(147) We are bound to the stake of the terminology which the past presents us with.

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(148) In the Upanishad we find Narada approaching Sanatkumara asking for instruction, whereupon Sanatkumara says: "Relate unto me what you know. I shall then teach you what is beyond." Naráda gives a formidable list of the subjects that he has studied. Sanatkumara, after listening to Narada says: "Whatever you have read, s is only a name." Thus do sages make the student go deep into the essence of words.

(149) Science has been helped in its advance because it has always sought to create a new term for every new conception, whereas philosophy has been hindered because its store of distinguishing terms lags far in arrear of its store of conceptions. With such an inadequate number of tools in its possession we need not be surprised what philosophy has been hard put to till its fields satisfactorily. It has had to pack two or more meanings in a single word; it has had ot bear the burden of ancient words which caricature the newly discovered facts of today. It has found itself at times unable to say what ought to be said and at other times actually saying what should not be said and at still other times trying to say what cannot be said. The poverty of the philosophical vocabulary can only be got rid of by inventing new words or borrowing from alien tongues but philosophers are a conservative race.

(150) For philosophical affairs we shall find that the most important words represent their ideas only imperfectly and incompletely.

(151) Words may thus deceive the mind as well as guide it, may darken understanding as well as enlighten it, may confuse thought as well as clarify it.

(152) Philosophy gives us prescriptions about the proper use of these much-abused terms.

(153) The emotions may be outweighed by reason, they need not be annihilated by it.

(154) If we wish to free ourselves from the fal ideas attached to this ancient term, we must desist altogether from its use.

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(154) If we wish to free ourselves from the fetters attached to this ancient term, we must dissect altogether from its use.

(155) Orators and propagandists perform tricks with words, pour out a babble of childish nonse-

(156) The nominalist of medieval times were realists whereas the conceptualists were idealists. The former abhorred abstract words as unnecessary mystifications and declared there was no such entity as India but only individual Indians, for instance, that society is only the men who compose it. A list of abstract universal which are non-existent and which may be unveiled by semantic analysis, follows: God, Time, Space, Matter, Eternal, Absolute Existence, Happiness, Motion, Justice versus Evil, Spirit, Truth, Real, "First Cause", "I" (which I?), etc.

(157) Here is a sentence which contains no sense and those who read it reverently awe-struck merely prostrate themselves before the mystery and obscurity of meaningless words. It is a revelation which reveals nothing. And those who accept it imperil their own sincerity.

(158) It is as ridiculous to keep on informing us that the God who looks down on helpless mortals from his starry seat, is all-merciful as it is redundant. The mouthing of such parrot phrases affronts the intelligence.

(159) The importance which Buddha gave to semantic purification may be gauged from his own words: "O Bhikkhus! The notion of 'myself' and 'mine' is a childish notion of simple uneducated people, who are misled by expressions in current usage." And again: "I, the Arahant, who am a fully-enlightened one, an expert in the crooked ways, the faults and flaws of speech and thought is not abandoned - such fall away from this Truth discipline. In whatsoever monk or nun the crookedness of speech and thought is abandoned - such are firmly set in the truth discipline. Wherefore monks thus must ye train yourselves; We will abandon the crookedness, the faults and flaws of speech and thought." (second excerpt only is from Anguttara Nikaya)

(160) We must keep things in their proper places to characterise them correctly and to use names with more precision. Theology should not be dressed in philosophic pretensions as magic should not be dressed in mystical pretensions.

(161) Thus the evaluation of linguistic factors forms an important determinant of the validity of philosophic ideas.

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(VII)

(162) Mathematics is fortunate in having been able to invent a language of symbols and signs which is adequate to the most exacting demands of precision. The connotation of each sign is definite. It derives a fixed meaning from the common universe of discourse which is implicit as the background of both speaker and hearer. The mathematician must give every symbol he uses a clear meaning in his own mind as well as to those who are to read his symbols. Therefore he is compelled to provide a common medium of understanding about which there can be no two opinions. Mathematics is thus placed in a position of superiority in reference to language and rigorous reasoning when compared to other subject It provides perfect instruments for the expression of an idea. The meaning of arithmetical minus sign is for ever invariable and forever precise.

(163) Logicians pride themselves that they can offer with their "Law of Contradiction" a perfect test of truth. They call it the fundamental law on which all reasoning rests. Put into a few words it declares "A proposition cannot be both true and false." The extraordinary thing about this law is that its own truth cannot be proved by logicians themselves. They can offer an indirect or roundabout proof by assuming the contrary, and affirming that a proposition may be both true and false. The significance of such a statement however, is as even the tentative denial of the law implies, that at the same time it may also be true. But this is a contradiction. Therefore the law must be true. Unfortunately for the logicians such a proof is hardly valid because it is applying the very law which is called into question. So they are forced to content themselves by regarding the law as a self-evident one.

(164) The animal develops the use of its five senses. Man in his animal body has this same use But he also has something which the animal has not developed. He has the capacity for reasoning, and the intellect for abstract thinking, the imagination for creating.

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(164) The animal develops the use of its five senses. Man in his animal body has this same use but he also has something which the animal has not developed. He has the capacity for reasoning, and the intellect for abstract thinking, the imagination for creating.

(165) The fear of yielding to personal feeling in his thought about the world became so exaggerated on the scientist, that it shut out the pleading and rejected the services, of impersonal feeling, which manifests itself through intuition. This is why he came to denial of mystical doctrine and scorn of mystical experience. But such undue one-sidedness could not last indefinitely. Its end is within sight.

(166) Buddha found the metaphysics of his time had run riot in worthless speculations and puerile logic-quibblings. He realised that only by making a clean sweep of the subject altogether could such speculations and quibblings be got rid of. Consequently, he enjoined upon his disciples to enter into no metaphysical controversies but to apply themselves to the practical task which they had to achieve - liberation.

(167) Kant courageously accepted the conclusions of his own rigorous reasoning. He admitted that metaphysica as a science transcending all sciences, as an intellectual quest of God, was doomed to failure. The rational could never discover the Supra-rational.

(168) We are not likely to give up voluntarily the civilized comforts which science has given us, not the machines with which it serves us. A return to tribalism, medievalism and primitivity is unlikely.

(169) The complacence with which men view themselves, the satisfaction with which they fit into their ego, acts as a barrier to the influx of spiritual influence and understanding.

(170) The philosopher and the philosopher alone can sincerely believe and accept two opposite points of view at the same time.

(171) Minds untrained in the methods of sifting truth from falsehood, fall easy victims to the logic of mere appearance. (172) Philosophy wants facts "Leave your theory as Joseph left his coat in the hands of the harlot and flee" said Emerson.

(173) Socrates put his questions to professional teachers and public men in such a manner that he forced them to reveal their ignorance.

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(~~173~~) When we place science as an essential preliminary and integral part of this course, we must make clear that what is primarily meant by the term here is scientific education of the understanding and not the communication of scientific knowledge. Both are necessary in every curriculum but whereas the former implies a development of intelligence, the latter an accumulation of facts. We value the cultural aspects of science, its power to train the mind in correct thinking and proper enquiry, as being more important for the purposes of this quest than its practical aspects, which deal with physical techniques and material behaviours. We esteem the cautious, sceptical and keenly enquiring method of approach which the scientist uses; the utilitarian results of such a method are not our special concern. The meaning of this difference becomes clearer when it is stated that the colleges have produced many science graduates who possess much scientific knowledge but little scientific training. They have assimilated a fair amount of scientific knowledge through the use of memory and other faculties, but they have not organised their reason and sharpened their intelligence by the assimilation of scientific principles. The study of philosophy demands a cettain mental equipment, a preliminary expansion of the intellectual faculties, before it can become really fruitful and actually effective. The knowledge of a number of facts contained in a number of books, is not sufficient to make a scientist; such knowledge is sterile from the viewpoint of this quest, however valuable it be from the viewpoint of commercial and industrial development.(174)(

(175) The scientist, using observation and practising analysis, will only profit and not suffer if, in addition he uses intuition. Why limit himself, and consequently results?

(176)There is a difference between transcending reason and contradicting reason. Both foolish sceptic and foolish mystic may not see this and thus fall into error

VII.

(175) The philosophy of cosmic existence, of which human existence is merely a part, cannot change with, or depend on, changing human opinions. It is and must be eternal, the same with ancient peoples as with those yet to be born, independent of individuals who come and go. The intellect cannot deliver itself of such a philosophy. Its functions are too feeble, its range too limited.

(176) The last act of human intellect, when it reaches its highest level, is to recognize its own limitations and surrender its own authority. But the surrender is not to be made to another human intellect! It is to be made to the intuition.

(177) It refuses to travel in the narrow lane of a merely intellectual life but requires the wide road.

(178) If we consider for a moment how obsolete today are the ideas of nineteenth century physicists about the structure of the atom and hence about the nature of the physical universe, we may see what a large advance has been made away from the falsity of nineteenth-century scientific materialism.

(179) No human relationship, not even the most romantic of marriages, is always and continuously free from its jarring moments or its boring ones or its annoying ones. The two members have their limitations, they are still finite and, in some ways, perhaps frail human beings. They still make mistakes sometimes and are sorry for them afterwards.

(180) The very fact which may be put forth in support of one point of view may be triumphantly hailed by someone else as a proof of a different point of view!

(181) He may recognize the truth with his intellect and yet be unable to realize it with his consciousness.

(182) It is not concerned with theories that might be but with things that incontestably are.

(183) The need of coping with life forces us to develop intelligence or else to go on suffering the consequences of being stupid.

(184) Most such books are limited by the fact that the author's sources of knowledge are mainly intellectual and only somewhat ~~xxxx~~ intuitional. He has received his knowledge chiefly from large scale reading.

(185) He will discover that it is not enough to regard as good only that which is favorable to his physical life. He must complete the definition and sometimes even contradict it by adding that which is favorable to his spiritual life.

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(177) It has taught nothing which has not been supported by fact and verification. Wild theories and unbalanced imaginings have no place in its work.

(178) There is a difference between transcending reason and contradicting reason. Both the foolish sceptic and the foolish mystic may not see this and thus fall into error. (187)

(179) The exacting character of scientific criterions are beyond the mystic's fulfilment; not thru his opposition to them but thru the total difference of conditions governing his attainment. (188)

(180) Science is really or entirely an affair of the intellect because it deals with manifest forces and visible and discoverable facts. (189)

(181) There is a difference between transcending reason and contradicting reason. Both the foolish sceptic and the foolish mystic may not see this and thus fall into error. (190)

(182) Those sceptics who reject the possibility of attaining truth, are already stating something as truth and thereby refuting their own theory. (191)

(183) If a man had arrived at some vital and powerful thought, the addition of a group of words can only stifle the new born life; it can never render a faithful copy of the throbbing imag which palpitated within the mAn's self. (192)

(184) Let religion learn to adjust itself to science and let science learn to adjust itself to philosophy, and let art learn to adjust itself to all three. Then we may look hopefully for a true education in our schools and colleges, a true life i our homes and workplaces. (193)

(185) The scientist, using observation and practising analysis, will only profit and not suffer if in addition, he uses intuition and practises synthesis Why limit himself, and consequently his results? (194)

(186) Physical science has increased our material comforts to an extent which would have astounded our benighted forefathers. (195)

(187) The reasoning intellect in its high perfection as we see it exemplified amongst the great scientists of our age is something which deserves and demands our high respect. (196)

(188) Most Western people dislike abstract generalities: they prefer concrete facts. They believe in first appearances rather th than in second views. Against such a tendency truth must st struggle bravely for survival. If Westerners were mo e balanced they would realise they could keep their facts and their first views--nobody asks them to disregard the practical and the apparent--but they could also have the abstract and the long view, thus achieving balance, and with it, truth. (197)

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(198) (~~11~~) When a difficult and important decision has to be made, the mind can impartially take in both the pros and cons, can circle all around the facts, yet in the end return baffled to where it started. Reason exerts itself in vain and only exhausts itself in such a ~~process~~ process. The next step is to try outside advice, authority or if one can, intuition.

(199) (~~12~~) This approach should interest some of the more intellectual members of the younger generation, and bring them into the path or spiritual seeking. However, where the heart element is missing the danger of a cold intellectuality becoming dominant, is very real.

(200) (~~13~~) If a man talks believingly of these things he must be, they think, either a fool or a hypocrite.

(201) (~~14~~) When people find it hard to put up a reasoned case, they make abusive words or disparaging epithets do ~~duty~~ duty for it.

(202) (~~15~~) That the intellect is impotent to lead us beyond a certain point, every honest intellectual must know.

(203) (~~16~~) He is not satisfied with accepting half truths. He wants, and must have, the complete truth.

(204) (~~17~~) He who has given science the last word about life is forced to keep within the limitations of science.

(205) (~~18~~) We seek truth for various reasons . One is ~~think~~ because it possesses a certitude that gives us anchorage and rest.

(206) (~~19~~) Metaphysical acreage in the form of bulky volumes is no substitute for the personally realized truth.

(207) (~~20~~) The man who believes that his five senses have explored all that is possible in human experience is gravely mistaken.

(208) (~~21~~) The man who is to pass from superstition to truth must usually pass through an interlude of doubt and scepticism.

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(213) The exacting character of scientific criterions are beyond the mystic's fulfilment; not through his opposition to them but through the total difference of conditions governing his attainment.

(214)A shy little man, hardly five feet tall, shocked the Western world of metaphysicians with his critical analysis of the very foundations of their knowledge. Such was Imanuel Kant and such was the startling effect of his magnum opus, "The Critique of Pure Reason." That which appeared in 1781 to amoze the learned, was the logical, if late, result of the purpose fixed 35 years earlier, when Kant wrote to someone: "I will enter on my course and nothing will prevent me from pursuing it. I have already fixed upon the line which I am resolved to keep." Kant gave European thinkers a nut over which many have broken their teeth, though none have yet succeeded in breaking the nut. He indicated the limits of the human mind and proved, as conclusively as it can be proved, that human reason was utterly unable to penetrate in the reality of things, which necessarily transcends it.

(215)If the intellects's workings are not warmed by the heart's movements, it can only approach the reflected images of truth, not truth itself.

(216)If this teaching rested upon assumptions only, it could be dismissed as not being susceptible of proof. But it foundation is not a syllogism to be refuted nor a theory to be argued: it is an experience that penetrates through the whole of a man's being to his very core.

(217)These truths have been known to, and verified by, the wise, the mature and the inspired men of all periods in all parts of the world.

(218)Kant used logical reasoning to show that what lay underneath all our reasoning was beyond our knowing, that the essence of existence was beyond finite perception, but he did not say that there was no essence. It <u>is</u> there, whether we know it or not.

(219)The philosopher fully appreciates the high worth of the point of view of science and applauds its method, but he refuses to limit himself to them. For he knows that one cannot take all truth as one's territory unless one applies all sides of his being to the enterprise.

(220)Absurdly flattering psychic experiences and mystic intuitions are evolved through the conceit of his own ego.

(221) Socrates did not write a book. Jesus did not write a book. Buddha did not write a book. Why?

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(222) Men are not to be blamed for making the eye and the brain their measure of truth or reality: they are to be blamed for stubbornly refusing to heed the reports of those who have not so limited themselves.

(223)The illusions of materialism can in the end best be dispelled by the revelations of religious or mystical experience.

(224)The failure to cultivate a scrupulous regard for truth in speech is one of the reasons why these seekers accept so easily teachings which are remote from or distortions of the truth.

(225) With all our scientific knowledge and technical skills, we know little of our subconscious self, less of our spiritual self, and we are unable to control thoughts and even less able to concentrate attention.

(226) His mind acknowledges no criterion of truth, no convention of goodness,, no taste in beauty merely because convention tradition or society supports it. He has to examine it first; he has also to find out what other minds in olden and medieval as well as modern times in widely differing Oriental lands as well as Occidental ones, thought of these matters; finally he has to consult his own reason and, above all, his own intuition and compare all these views quite impartially and without selfish interest.

(227) It is one duty of a human entity to discover his place and meaning in the planetary scheme. This question of what relationship his personal experience bears to the total human experience of which it is only a segment must be answered with correctness and adequacy.The individual has to take the long comprehensive view and understand mankind's role and goal on this planet if he is to understand his own little existence. He has to take the large spacious view of events by nature, fitting them into relationship with the impersonal elevated operations of universal law, thus giving them a pattern when they would otherwise be meaningless. He has to see calmly the ultimate direction of his own efforts as well as of society's efforts. He has to get an impersonal picture of it all, a world picture.. Only so will he acquire the true and better relationship he should want to establish.

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(19)So long as man's awareness is trapped in space and time, so long will he be unable to know the reality that transcends them.

(20) Such intense concentration can abolish time annihilate space in it, thus reveries demonstrate their relativity and their mentalness.

(21) A stateliness and stability inheres in the realisatio that time is illusory. It is as though a myriad worlds pass by, a million years are lived.

(22) We seek truth for various reasons. One is because it possesses a certitude that gives us anchorage and rest.

(23) The belief of psycho-analysts(of the older schools) that all man's dreams are either a projection of his repressed sex wishes or an atavistic reversion to his primitive past, may sometimes be correct but is more often incorrect.

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(1) We have examined matter, time, space and ~~cau~~ cause and found them all to be but mental concepts.
(2) The consequence of disbelief in causality must be inevitably disbelief in the theological assertion that God is the creator of the univers as well as denial of Berkeley's claim that God is the cause of our mental constructions.
(3) If we want to think correctly of the form an dimensions of mind, we must try to think of it as unbounded space. Thus it is everywhere.
(4) The truth is that the so-called unconscious has an immensely wider and more wonderful range of activity than the conscious mind. It can accomplish much more in less time too.
(5) He who can arrive at the standpoint of <u>rela</u>-<u>izing</u> his own body as a thought structure can work wonders with it. He who can realize that things in space are ideas can annihilate space at will. And he who can regard present time as he regards past time can work marvels now.
(6) All talk of things being inside or outside the mind is submission to the spell of a vicious spatial metaphor. All language is applicable to things and thoughts, but not to the august infinity of mind. Here every word can be at best symbolic and at worst irrelevant, whilst remaining always as remote from definable meaning as unseen and unseeable universes are from our own. We have lived in illusions long enough Let us not yield the last grand hope of man to the deceptive sway of profane words. Here there must and shall ~~yet~~ be SILENCE - serene, profound mysterious yet satisfying beyond all earthly satisfactions.
(7) This mysterious series of events in space-time over which we sinners have pored in vain for uncountable years.
(8) There is something eternal behind the cosmo and hence behind man.
(9) The philosophical path is concerned with thoughts and things quite different from those which concern the ordinary yoga path.
(10) That which is within us as the Overself be ing godlike, is out of time and eternal.

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(11) There are three stages on the path of world enquiry. The first yields as its fruit that the world is but an idea, and this stage has been reached from the metaphysical end by thinkers such as Bishop Berleley, and nearly reached from the scientific end by such a man as Eddington. The second stage involves the study of the three states, waking, dreaming and deep sleep and yields as its fruit the truth that ideas are transitory emanations out of their permanent cause, consciousness. The third stage is the most difficult for it requires analysis of the nature of time, space and causation, plus successful practice of yoga. It yields as its fruit the sense of Reality as something eternally abiding with one.

(12) The time-space causal reference is an essential part of human nature, a governing law of human thinking. These three hold good solely within such thinking and can have no possible or proper application outside it. Man does not consciously or arbitrarily impose them upon his thought; it is beyond his individual power to reject them.

(13) We get all our experience in the form of space relations, time relations and cause relations. It has already been shown that all this experience is, however, the fruit of mind's working. The mind makes its own times and its own spaces as the forms furnished to thought.

(14) Wherever there is change there must be cause also. When, however, we discover on deeper enquiry that the change is illusory, the cause also becomes illusory. Thus the philosophic work reveals itself as a work of disillusionment.

(15) The three thought-forms of space, time and cause necessarily dominate the universal experience of mankind. They are the relations wherein we experience that aggregate of objects which makes the world of Nature. They are not open to choice or rejection by anyone but are forced on all alike and felt by fool and philosopher.

(11) There are three stages on the path of world enquiry. The first yields as its fruit that the world is but an idea, and this stage has been reached from the metaphysical end by thinkers such as Bishop Berkeley, and nearly reached from the scientific end by such a man as Buddington. The second stage involves the study of the three states, waking, dreaming and deep sleep and yields as its fruit the truth that ideas are illusory emanations out of their permanent cause, consciousness. The third stage is the most difficult for it requires analysis of the nature of time, space and causation, plus successful practice of Yoga. It yields as its fruit the sense of reality as something eternally abiding with one.

(12) The time-space causal reference is an essential part of human nature, a governing law of human thinking. These three hold good solely within such thinking and can have no possible proper application outside it. Man does not consciously or arbitrarily impose them upon his thought; it is beyond his individual power to reject them.

(13) We get all our experience in the form of space relations, time relations and cause relations. It has already been shown that all this experience is, however, the fruit of mind's working. The mind makes its own times and its own spaces as the forms furnished to thought.

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(16) The mystery of the atom has resolved itself into the mystery of light, which is now the greatest mystery of physics. Einstein demonstrated the dependence of time upon the position and speed of motion of an observer. He showed too the amazing consequence of placing the latter in a stream of light wherein if he moved with the same velocity as light, the observer would then possess not sense of the passage of time. If this happened, what sort of a sense would he possess? Einstein could tell us, but the mystic who has conquered Mind can. He will possess the sense of eternity. He will live in the eternal, in the Kingdom of Heaven.

(17) The need of an unconscious is demonstrated by the need of deep sleep and represents the need of biological self-preservation. For an excess of memory would paralyse all possibilities of active life. We would be unable to give to the immediate everyday duties that definite attention which they require. The great number of such memories would utterly destroy all possibilities of concentrating on the practical needs. And similarly an inability to bring the thought-mechanism to rest regularly would end by overwhelming the individual with a myriad unwanted thoughts and again render the simplest concentration difficult or impossible. The senses do not merely provide the conditions under which we become aware of the external world but also the inhibitory mechanism which prevents us from becoming aware of too much. The range of visual vibrations, for instance, is but a fraction of those which are actually present. Similarly, Nature has ordained that the individual mind should shut out of consciousness more than it is able to attend to, should be a representative mechanism which permits us to concentrate on what is relevant to our personal life without distractions that would render life intolerable.

(18) Knowledge of the world is only possible because the world is cut up into spaced and timed fragments, which are simultaneously thrown into the relation of cause and effect.

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(1) Psychology like all the sciences has to turn itself into philosophy the moment it puts such a radical question to itself as "what is mind?"
(2) Scppenhauer was not altogether theorizing when he expressed the view that the unconscious mind retreats in the end from every effort at self-expression, because the sufferings and pains of consciousness drive it to return to its own primal and peaceful state.
(3) We can only become caught in a series of concepts, for all attempts to think the unthinkable real will be futile.
(4) When we think we see a single smoothly moving cinema picture of a running man we are really seeing thousands of separate stationary pictures of the man. The experience of smoothly convincing personality is an illusion which arises in the same manner out of our mental fusion of a series of separate ideas into a single human being. The term 'illusion' here used must not be read as meaning that the human being does not exist. On the contrary, this sentence would not be written or read if it were not so. It means that he exists, yes, but that he does not exist as other than a transient appearance. He is not fundamentally real.
(5) What beyond a continuously flowing stream of moments of sensation do we really know as ourselves?
(6) We admit that you have proved the world to be an idea, it will be said in criticism, but you cannot deny that there is an outside world after all, which has led to the arisal of the idea.
(7) We may do so only at the cost of offending the logical law of contradiction.
(8) Mental activity need not be conscious.
(9) An intuition makes its possessor a privileged being.
(10) Repeated affirmations that the world does not exist require reasoned proof before acceptanc
(11) We never know things by and in themselves but only by and in the mind.
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(1) We see despair and foresee destruction.
(2) What is the prospect before mankind? No individual can live today in Tibetan isolation, no mystic can climb his ivory tower and expect to meditate for long in undisturbed privacy above the tumult and strain of our times. No one can afford to be indifferent to this prospect.
(3) We may put off the realization of the menace of war for a certain number of years, but only for then.
(4) Men who have lost the sense of life's spiritual significance, and who do not even have any insistent questions about it, will not respond to such events in the correct way.
(5) If some men give life in wartime service of their country, this man gives it truth. If his message is not heeded appreciated or understood, that is no reason for belittling the service he has tried to render. Any man may give his life whereasonly the man who has won to perception of truth can give it to his fellows.
(6) The clash between totalitarian idologies and democratic ones, between humanistic and religious ones, between intellectualist and intuitive ones, has created a void in modern cultural life which can be adequately filled only by philosophy.
(7) From its failure, so repeated and so tragic, to handle its life, humanity will have no other course than to retreat into religious and mystical consolations or else to give itself up to utter hopelessness and grim despair.
(8) Most people have failed to recognize that the forces of destiny are back of these events. Even the powerful impact of such stirring events as history has recorded in our own times has not been enough to bring about this recognition. Yet they sense their own helplessness, although they do not understand that it is the very inevitability of their karma which has made them feel this helplessness.
(9) We may hope to find inner freedom from all troubles but not outer freedom from more than a proportion of them.
(10) The traditions and foundations of a world of pretence and hypocrisy, of selfishness and materialism, have been crumbling down since this century began. The two wars merely accelerated the process. We have seen the change at work in religion and art, in human relations and political ideas, in morality and literature. Those individuals who have moved away in new directions from the old traditions are mostly unbalanced groping and muddled, fanatical, half-demented and violent.
(11) If we want a better world, a newer age, we must get a better 1949 kind of people to inhabit that world.

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(12) If men have to move once again through the whole cycle of war and chaos, tragedy and suffering, before they will be willing to listen to a true prophet, then they are unlikely to be deprived of the experience.

(13) The common attitude towards life, which is materialistic rather than spiritual, which speaks for the satisfaction of desire in the present rather than striving for goals to be attained in the future, which would take life as it seems to be rather than try to evaluate it, can only lead to eternal failure and frustration in the end.

(14) In the heart's deepest place, where the burden of ego is dropped and the mystery of soul is penetrated, a man finds the consciousness there / not different in any way from what all other men may find. The mutuality of the human race is thus revealed as existing only on a place where its humanness is transcended. This is why all attempts to express it in political and economic terms, no less than the theosophic attempts to form a universal brotherhood, being premature, must be also artificial. They fail.

(15) Those who expect an apocalyptic spiritual conversion of mankind, as if its character could grow out of evil into good with mushroom-like quickness, are mere visionaries yearning for the impossible.

(16) It is a melancholy reflection that the spiritual blindness of our age lets vegetate unused for national benefit the profound insight and perfect impartiality of such a man.

(17) With all the world held in jeopardy by this impending catastrophe, never was serious thinking more needed.

(18) The only reason why humanity has failed to grow up mentally and spiritually was not one for which it can be blamed. It had not had enough time, and the experience which comes with time. Dozens of more rebirths were and are needed to gain the deeper consciousness, the finer perceptions which distinguishes mature people.

(19) We must make a new start. But the question at once asks itself. In what direction?

(20) We need the courage to meet these menacing times and reassurance about their ultimate outcome to bear them with fortitude.

(21) It means that we have to let go of outworn standards, and narrow conceptions.

(22) It is not a question of what we like or prefer or believe. It is a question of accepting quietly or else defying vainly, the course of events and the trend of destiny.

(23) The closer world catastrophe comes to him, the farther are accustomed props being taken away from him. Governments fail him and possessions are either disintegrating or

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endangered. The worse the menace, the more he has to depend on himself, on whatever forces he can find within his own mind and own heart.

(24) To believe that the old past was quite barbaric, that the new present is quite civilized, as those who pin all their faith to the 'progress' brought about by science, shows definite ignorance of the past and lack of insight into the present. Moreover it also shows a dangerous lack of humility, dangerous because the first need of humanity is to be humble, is to confess its failure and admit its weakness.

(25) The tragic helplessness which the individual feels as the blind tide of events moves mercilessly onward, the uselessness of striving against monstrous and victorious forces, of malice and ignorance, of bestiality and cunning, crush emotion and taunt any concern for personal fate. In the face of this overwhelming draft towards irremediable self-destruction, a man, in his aloneness and unimportance seems to count for very little. He may be pardoned if he thinks at times that all his best hopes are but delusions, all his religious and moral values mere shams.

(26) Each of the world wars which afflicted mankind was the inevitable self-earned effect of causes previously set going. The unerring law of karma brings whatever good or evil recompense is deserved. The debit account of wrong done is allowed to run on until the end of the page and then it has to be totalled and the balancé entered to adjust the ~~total~~ total. The great famines, like the great wars, which afflicted and still afflict mankind, constitute part of this adjustment, part of the payment which mankind is forced to make by the higher governing law of karma. Their causes are as plural as the causes of the wars, although on the deepest level there is only the same single cause of human ignorance leading to human wrongdoing. One of them is the refusal of mankind to utilize the earth's grain harvests for its own direct use, diverting them instead to the use of animals deliberately bred for slaughter and then eating the grain indirectly in the form of those animals' corpses. Such a way of supporting life is both utterly unnecessary and utterly cruel. The life of innocent creatures cannot be taken upon such baseless grounds without impunity. Retribution has hit mankind again and again in the past, with the weapons of hunger, disease and war, and it is hitting them again in the present. No reorganization of agricultural methods on more efficient and more productive lines, no rearrangement of trading relations, no governmental subsidies in cash, tractors, seeds, fertilizers, pesticides or equipment, will save mankind from suffering famines and enduring starvation if it does not face the real challenge and meet it. A

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radical change of life is demanded from it, a repentant change of heart is the only way to win back Nature's smile. It must stop this unjustified murder of helpless living beings, murdered merely because they are lower in the scale of evolution. It must accept the perfectly sufficient diet of grains, cereals, vegetables, pulses, fruits, nuts and dairy produce which will enable it to live with less suffering and more health, less punishment and more conscience, than a meat diet permits.

(27) Such a message, diagnosing the hidden sickness of our times and indicating the correct therapy, is too valuable, too important, to be held back because of doubts about its reception, doubts caused by its loftiness. Some part of it may stillbe accepted even if more of it may not.

(28) The gusts of hate or anger or greed which blow men off their mental balance, blow them eventually to wat.

(29) These are the forces which foment hatred and disrupt society, which deny truth and garble fact.

(30) It sickens a man as it frustrates him to be disillusioned. Therefore when he senses that it is impending he puts off the evil day as long as it is possible to do so. But today such postponement is no longer possible.

(31) The old teachers gave merely moral injunctions against hate . Today the scientific law of power of thought must be given out to explain these injunctions. For these negative thoughts reflect themselves in war and strife. The resentments show as poisonous bacteriological warfare.

(32) We think that we know more than the ancients. We do, but we only know more about things. Actually we know less about ourselves, about the purposes of life, about the world of reality. We do so little that really matters, so much that is comparatively trivial.

(33) Where is such a man as the modern to seek truth, to gain intellectual and spiritual satisfaction for his disturbed mind and rest for his unquiet heart?

(34) What use is it for the prophet to point out humanity's mistakes when it is too late to profit by knowing them?

(35) It would be agreeable and pleasant to share such optimism about the non-inevitableness of war, but it would also be self-deceptive.

(36) When we remember the vast amount of literature which has been left for the guidance of posterity by the sages and thinkers of so many past periods in so many parts of the world, and when we add to this the impressive efforts and institutional legacies of religious prophets and saviors we might expect to see less of the veiled barbarism, the unintuitive materialism and the violent selfishness which have been so rampantin our own time. Does each age to learn its lessons afresh?

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(37) The enormous danger of this situation is not to be met with escapist apathy and alarmist fear.

(38) Those who seek escape from personal unhappiness may find it in these mystical ideas and practices, but those who seek escape from contemporary materialism may find both. The horrible shadow of mass destruction through nightmare bombing is upon us all. The feeling of increasingly joyous progress which science once stimulated is yielding to the feeling of increasingly depressing crisis.

(39) If many are falling more and more into the snare of materialism, there are some who are rising into spiritual truth-seeking and self-improvement.

(40) The itch to meddle in other people's affairs and to mind their business for them is an ancient one. It was tightly reprimanded by the Bhagavad Gita in India and by the Tao Teh King in China. It reaches its extreme degree in tyrannies like the German Nazi and the Russian Communist, where state interference in the people's lives, culture religion and freedom becomes intolerable.

(41) The belief that the human race is improving requires careful definition and particularizing, for it is certainly retrogressing in some ways even though it is improving in others.

(42) But it is still somewhat premature to predict the inevitability of humanity's failure to react spiritually to recent events. We need to wait until 1950 before saying with certainty whether or not such an inner change is coming and whether or not we shall avert an outer catastrophe in consequence.

(43) We may understand contemporary distresses if they are retribution for wicked people, but not if they are undeserved suffering for good people. Why should they too share this agony?

(44) Only when the war forcibly parted many of them from most of their possessions, both animate and inanimate, did they even begin to become aware of the tragic instability and transiency of earthly life.

(45) When atomic bombs have turned peopled continents into empty wildernesses.

(XI)

(~~44~~) From George Orwell's novel "Coming up for Air." "I wanted peace and quiet....It was a bit like one of those eastern sages retiring into the desert. And I should think the way things are going, there'll be a good many people retiring into the desert during the next few years. It'll be like the time in ancient Rome where there were so many hermits that there was a waiting list for every cave. But it wasn't that I wanted to watch my navel. I only wanted to get my nerve back before the bad times began. Because does anyone who isn't dead from the neck up doubt that there's a bad time coming. Wherever we're going, we're going downwards. And you can't face that kind of thing unless you've got the right feeling inside you." (46)

(~~45~~) The number of mystics, although quite small, would not be too small in proportion to the population for them to play a noteworthy part in influencing humanity. But this could happen only if they were philosophical mystics. (47)

(~~46~~) We live in a time when the accumulated sins of humanity have been called into account. (48)

(~~47~~) Serious thought is avoided not only because it is disliked, but because in the mass men are incapable of it. (49)

(~~48~~) Those who in the face of today's awful realities and tomorrow's worse possibilities indulge in hopes of world-wide spiritual awakening and world-wide military disarmament delude themselves. Are we then to look for at least a general spiritual recovery from the current sickness of ignoble emotions and materialistic outlooks, or are we to regard the future with resigned cynicism? (50)

(~~49~~) The fact that human character as a whole seems not to have improved in our time does not mean that it will fail to improve in the future. Human virtue is only in its infancy and will one day attain its maturity. Human goodness in essence is indestructible because the divine soul in man is indestructible. (51)

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(17) The kind of unity which philosophy advocates in the political and economic, the national and international realms, is a co-operative and not a compulsory one. The higher ideal of complete world unification is beyond the understanding and hence the practice of humanity at its present stage of evolution. (53)

(18) History has made it clear that there exists at present no perfect solution of this formidable problem. But the first step towards it is an ethical one, and that does exist as a possibility. (54)

(19) The future world will be different from the past one, but will it be a better one? (55)

(20) It is no adequate reason for the continuation of a bad system to say there are good men working under it. They would work all the better under a good system. (56)

(21) It is an illusion bred by historians whose only guide is logical intellect and external observation, that any particular person is so important and so powerful that he is able to alter the character and fate of his times, or even the mind and fortune of his nation. All that he does, all that he can do, is to provide in himself the conditions whereby karmic forces and evolutionary trends may achieve their aims for his age or people. It is inevitable that if he is used as such an instrument, his own personal aims will coincide with them at the time. (57) It is his genius to perceive and provide for them

(22) The war is over, but the crisis continues. Hunger and disease, misery and death, continue to be humanity's karma. (58)

(23) Nearness to death opens some minds to truth, but others it closes. (59)

(24) The world crisis bas not only made it possible for these ideas to penetrate minds which were formerly indifferent towards them, but also to show their immense value when practically and personally applied. (60)

(25) The capacity to withstand the surprises and shocks which this war produced. (61)

(26) The fortunes of mankind will need to be rehabilitated. (62)

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(27) It is easy to see what is obvious and to recognise what is on the surface. But a sharper faculty is needed to see what is hidden and to recognise the inner currents of our time. (63)

(28) Humanity cannot forget all that it has learnt with such giant strides, in the last few centuries. Neither can it forego the material civilization which embodies such wonderful applications of that knowledge. To suggest that it may now best go forward by actually going backward, to recommend that it shall revert to the medieval way of thought and living which it followed before it expanded intellectually and practically, will not solve its present-day problems but merely confuse them. (64)

(29) His mind has become a vat of fermenting indignations and discontents. His serenity, if he ever had it, has gone. (65)

(30) Human wills are helpless when confronted by this titanic movement of events, powerless when driven into such unprecedented situations. (66)

(31) He does not regard anyone as a foreigner but everyone as a fellow human being. (67)

(32) A purer society, where man will be acceptable on the basis of his own worth rather than that of his own account. (68)

(33) The wider our experience of this world the more must be our realisation of the truth that it is the spiritual outlook and moral attitude which really determine a society's socio-political form and active course. (69)

(34) Behind the moves made by human leaders in the course of the war, moves made by a higher power are also discernible. (70)

(35) What has been their mental and emotional reaction to the world situation? (71)

(36) Dictators who occupied the pinnacle of their pyramidal states, have fallen. (72)

(37) So far as the war helped to increase the number of friendly contacts between different races and nations and thus to broaden their outlook, it helped evolution. (73)

(38) The dramatic possibilities of this awe-inspiring new atomic power have amazed mankind. (74)

(39) The situation will not permit postponements, alibis, lethargy. Later will be too late. (75)

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(40) That this was a war not merely for the triumph of one empire against another, but in reality, a desperate struggle for the survival of true civilization, which would necessarily include the survival of the war. (76)

(41) The individuals who totalise into mankind, exist at evolutionary levels which differ widely. They could not all respond to the subtle 77 new forces in the same way or to the same degree

(42) There is naturally a time lag before the meaning of an experience catches up in our consciousness with the experience itself. (78) (t)

(43) The need of such a critical situation is no more rhetoric but more realism. (79)

(44) The arisal, course and consequence of the war gave many individuals and most nations a chance to discover their lack of wisdom. (80)

(45) But in the end society is only a society of separate persons, in the end we come back to the individual human problem. (81)

(46) If they respond to the new spirit, to more co-operative ideas and arrangements. (82)

(47) Because we live in an era of flux, we need a better-exercised intelligence and intuition to negotiate it aright. (83)

84) (48) It is less urgent to invent new mechanical devices than it is to correct old moral defects.

85) (49) It is not easy for ordinary strength to sustain the burdens of contemporary living.

86) (50) But what was perfectly proper at the end of the eighteenth century is no longer prudent in the middle of the twentieth.

87) (51) It was the visible expression of a metaphysical conception.

88) (52) Our chaotic confused period needs a guiding plan.

89) (53) But if pessimism can be rejected, optimism cannot be justified.

90) (54) His ideas are in part determined by the environment in which he has lived.

91) (55) It is not enough for our civilization to express the discoveries arising out of scientific knowledge. It must also express the ethics arising out of spiritual knowledge.

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92 (~~55~~) Here was something on which they could directly test their faith, outlook and world-vie
93 (~~57~~) Whether driven by the pressure of events or guided by the promptings of reality.
94 (~~58~~) The social value of philosophy is its ennoblement of human relations.
95 (~~59~~) We have no plaint to make against convention as such. Every arrangement for human living inevitably becomes conventional as soon as it becomes stabilized.
96 (~~60~~) Our plaint is rather against conventions which have become insincere, hypocritical, hollo out-of-date, blind or unjust.
97 (~~61~~) But this said, we must also accept the higher fact that beneath the egoic differences there subsists the Overself's unity and it is our sacred duty to realise it inwardly whilst tolerating difference outwardly.
98 (~~62~~) Its examination like the examination of all the other major interests of human life does and will come within our purview.
99 (~~63~~) There is a fundamental change happening in the depths of the human soul today.
(~~64~~) The present-day scene, with its conflicts and disturbances, its sufferings and darkness. (100)
(~~65~~) The strategy of this situation demands an unerring judgment worthy of genius. (101)
(~~66~~) There will be no post-war milleniums, whether spiritual or material. But there will be post war attempts to improve society. (102)
(~~67~~) The war swept millions on towards changed 103
work, unfamiliar experiences and new environments
(~~68~~) The war has shaken the faith of one group but strengthened the faith of another group. (104
(~~69~~) In a transitional era of such quick-moving events as ours, and of titanic events which have happened in our own lifetime, it is foolish to consider problems only by the light of what was. Pre-war appraisals do not hold good for post-war times. (105)
(~~70~~) The task of self-ennoblement has been proffered him. Will he accept it? (106)
(~~71~~) Those who want to get back as quickly as possible to the sleep of pre-war years will never be able to do so. (107)

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(72) How far philosophy can be brought into then (108)
thought and life of the masses, is still uncertain
(73) The west has been forced by the events of
war to revise its political attitude towards the
east. This change must inevitably include its
cultural attitude also. (109)
(74) To counsel prudent preparation for an event
that was inevitable although not imminent was
to be considered an alarmist and warmonger at 110
that time. A few attempts convinced me of this.
(75) We live in a state of perpetual war. Back
and forth go the ghostly armies of construction
and destruction. Sometimes one and sometimes
the other holds the field in triumph. (111)
(76) While men seem permanently estramged from
their spiritual selves, we need not wonder at
the despair and hopelessness, the cynicism and
selfishness which enter into the moods of so
many people today. (112)
(77) Where the world's trouble is so colossal
that an unimportant individual can do nothing
about it, he can still do much about his reacti-
on to it. He can take <u>that</u> in hand and mould
or modify it. (113)
(78) The talisman in these difficult days is to
hold to a sense of spiritual proportion, for to
surrender to the suggestions of environment is
no cure but only makes the trouble worse. (114)
(79) What good is all this progress if it is
to end in an abyss of destruction? Everybody
shouts the wonders of this or that modern in-
vention even though it will contribute to make
the ultimate horror all the worse.
(80) It is not only important to judge the im- (115)
mediate effects of communism to know how harm-
ful it can be but also to judge the ultimate
ones. What does it lead to in the end? What
kind of a man will it eventually produce? (116)
(81) The notion of interminable progress was
one with which science first flattered us and
now frightens us. It was attractive enough when
(82) watched the passage from steam to electricit
but dreadful when we watched the progress of (117)
hand grenades into rocket bombs. However it is
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cycles, the spiral movements or the rising and

(Falling arcs are Fascist figures.)

IX.

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(82) Evil forces have been struggling for power before our own eyes, and seeking to control humanity's very life. Yet this outer conflict is only a universal expression of what is going on in the individual man. That is why it cannot be resolved on the plane of politics along, or military war alone. Each person who refuses to try to resolve it within himself which can be done only by turning towards his higher self is faith and love, is responsible to the world's discouraging condition. (118)

(83) You must batter down the barriers which wall in your view of life. You must stop thinking in terms of your own country alone. You must learn that the frontiers of England, of America, of India, lie far beyond England, beyond America and beyond India. You must open out your philosophical horizon and bring your thinking up to date. For, know that this century demands that the Indian peasant learn that his fate is inextricably bound up with the fate of the British factory worker, and both with that of the American trader. (119)

(84) Those who do not know that human evolution moves through double rhythms of ascension and declension, talk cheerfully of an increasing spiritual revival moving triumphantly to the complete change of our species. But the fact is that what we see are vestiges of medieval faith rather than a rising spirituality. (120)

(85) It would be more correct to talk of historical movement rather than historical progress. (121)

(86) It is because mankind as a whole has turned aside from philosophy as being something that does not vitally concern it, that the horrors of our age have happened, such is the subtle connection between inner thought and outward circumstance. (122)

(87) Only after one has been away from civilization for long stretches at a time, can one truly appreciate its physical and intellectual delights as well as really penetrate its hypocritical shams and outworn relics, its stupid snobbishness and frivolous aimlessness. Then it is that one realises that to lead an independent existence is the only way. (123)

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(88) It was not possible for earlier generations to crowd so much experience into so short a period of time, so much compulsory thinking about events, into so many events themselves. This has given them the chance to make more quickly a forward move in spiritual growth, to learn certain lessons in which they have been laggards but which Nature is determined to enforce. (124)

(89) The smug satisfaction with a life exempt from the knowledge of and reckoning with, life's higher purpose could not go on indefinitely. (125) It had to culminate. The hour is near when mankind must awaken to this purpose and must become aware of the first beginnings of spiritual truth

(90) That the course of events is bigger than men that the trend of world destiny is beyond the control of individuals, is is illustrated by the history of our own times. Not even Hitler, with all the dynamic energy he evoked, could change this inevitableness. (126)

(91) Only those who have the knowledge of these laws and the insight from these powers can predict what course the world crisis will take and how it will culminate or end. (127)

(92) To be thrown to the dogs of the worst and largest war is perhaps the only way we shall be delivered from all wars. (128)

(93) The most violent of selfish passions and the most aggressive of emotional urges abound in this decade only because they have been brought up to the surface the better to attack and curb them. (129)

(94) Face to face with the threat of atomic war, what is our spiritual duty and what out worldly-wise duty? Can the two be brought together? (130)

(95) The tower of Babel which modern science, civilization, economics and politics have been building will crash to the ground and crush its worshippers. (131)

(96) So long as humanity is bereft of this knowledge, so long will it continue to stumble half-blind through its great crisis. (132)

(97) It will not lead to a new world but it will lead to the possibility of a new world. (133)

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(98) It will not be by surrounding men with social benefits that they will take to the spiritual path. America is evidence of that. On the other hand, excessive deprivation of such benefits is equally an obstacle for it continuously concentrates the immature mind on physic needs. What is needed, therefore is a safe balance between these two extremes. (134)

(99) The third economic form will arise not only through the two older forms, first modifying and then synthesing one another, but also throu the imperative needs of our own time forcing our our inventiveness and creativeness to add their special contribution. (135)

(100) Philosophy is as opposed to violence and bloodshed as a method of ending conflicts as is pacifism but it stops where the latter walks obstinately on. It makes a clear distinction between aggression and self-defence, and justifies the use of force in the second instance. (136)

(101) It is because painful experience has combined with scientific discovery to teach mankind that human resources unguided by divine revelation are not enough that mankind will have to listen to the voice of philosophy in the end. (137)

(102) Humanity, shocked in its nerves and wounded in its feelings, passes through the ordeal of world war either to fall morally through a negative reading of its experiences or to rise spiritually through a positive understanding of their true meaning. (138)

(103) It was a dire prophecy but so far events have shown it to be a correct one. Yet it was rejected as soon as it was delivered. Why? Because the truth was terrible and men ~~passionately~~ withdrew in fear from it. PARDONABLY (139)

(104) Oscar Wilde was not led only by his customary habit of exaggeration to observe that "Those who try to lead the people can do so only by following the mob." Follow the career of most politicians and the truth in his statement will become clear. (140)

(105) The need of finding a meaning to life exists more today than ever before. It is pressed upon us from outside by alternating crises. (141)

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(~~106~~) No spiritual awakening is likely to precipitate a paradisal world just as not ideal-istic ardour on the part of a few is likely to bring on the millenium. (142)

(~~107~~) When we see so much strife and disorder in the world, so much bestiality and irrational-ity, we may well wonder what kind of progress we have made. (143)

(~~108~~) Large numbers of people believe that war is inevitable. Their belief is correct, but this is not to say that war is imminent. (144)

(145) (~~109~~) Do we need to return to the false content-ment of primitive people? Can we even do so?

(146) (~~110~~) We cannot reject the special needs of our own century but we need not be enslaved by them

(147) (~~111~~) This frightening finale of an era. Never-theless comes the promise of a light to come.

(148) (~~112~~) The approaching peril of an atomic war.

(149) (~~113~~) One reason why all great teachers demanded surrender of the ego-idea was that it caused its holder to adopt a wrong attitude towards the idea of the "Vacuum," making him sceptical to, and repelled by it.

(150) We must see our times in historical and psychological perspective if we are to see them aright. Then we shall see that the technical progress we have made has not compensated for the spiritual regress which has accompanied it. Crisis and ~~xxxx~~ catastrophe are the price we are paying for this regress.

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IX. ~~The Crisis.~~

(155) To say that the higher powers have created a crisis of human destiny in order to compel human beings to face the inner challen is true. To say that human history and conduct have created it is also true.
The indifference of man to the silent pleading of Truth cannot last for ever.

(156) Man's necessity has spurred his ingenuity. Inventions have followed in the track of each conscious need. Nature is yielding her wonders to the exploitation of them. But Modern progress has given our characters width without depth, fluency without wisdom.

(157) Two forces have been contending against each other, the divine and the diabolic.

(158) Vast numbers of humanity struggle vainly for a happiness which always eludes them.

(159) Mankind stifles and suffocates under the weight of its terrible burden.
Difficulties grip the throat of the world, and disasters threaten it.
Anxiety and insecurity are the prevailing factors in life in most parts of the world today.
The wheel of Civilization is creaking, its breakdown is threatened.

(160) Europe is perfecting its explosives and tinkering with the reform of mere externals. Men murder each other for a poor bit of earth, a cheap bit of dust.

(161) The world's need is silently crying out for inspired and selfless men, who will awaken the world's attention to spiritual values. There is little need today for a philosophy which is merely academic, or mostly antiquarian, or utterly antediluvian.

(162) ~~But~~ Spiritual aristocrats are disdained by the ~~democrats and~~ communists of today, who ~~They~~ feel no need for deriving support from spiritual sources. Such men ~~Men~~ may talk of unity and write of brotherhood, but they still work to exterminate each other.

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(163) The past has become a grave of buried hopes, the present a dulled waiting for better times and the future a bitter blandness which will not bear contemplation.

(164) The raucous cries of animal passion, the subtler voices of cunning selfishness are more clamant than ever. Many elements contribute to this epoch of war and crisis.

(165) During this period we must hold more than ever to Truth it is our inner strength. The world has need of men of truth and purposive strength who shall bid it follow them to better times.

(166) This generation has seen both the coming and the climax of a process of general social disintegration ending in chaos-the profounder import of which is not easy for them to grasp. The muddled conditions, the widespread misery, the wretchedness of millions have produced bewilderment and discouragement in many minds. They do not know what it all means, what it is leading up to, and what is the true origin of it. The interpretation of life defies their brains. But they have to live along with their fellow beings, they have to adjust themselves to the world somehow. They have to keep sane in a semi-insane society.

(167) If the tale of our time is one of spiritual declension in men's thinking, it is also one of spiritual gain in individual thinking.

(168) The world has had to learn that the threat of dispossession forever hangs over it and leaves it peaceless, just as the uncertainty of attaining its desires leaves it equally peaceless.

(169) I agree with H.G. Wells that science and technology have altered man's environment too completely to allow him to follow antiquated social and economic ways. I agree that the world could be organised to give a more abundant material existence to the masses of poor, underpaid or unemployed workers. I agree that the lack of applied intelligence in the present social structure is appalling and that failure to adapt society to altered conditions is a menace to us all. I do not agree, however, that the iconoclastic and swift solution of these difficulties depends on the formation of a "world university" to collect and utilize all available knowledge. It depends, and has ever depended on the discovery and application of the philosophic and ultimate truth about life, a truth which is not a totality of separate facts but a single central principle of being.

(170) If the nations cannot settle their differences peacefully it is because the ego in them is too strong, the passions too violent and the antagonisms too blind. The differences must be settled on deeper than physical levels, and he refusal to do this on the grounds that such are idealistic and not practical results in superficial and not true considerations and results.

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(171) As the crisis in which we live today has lengthened so has it progressively worsened. The more we delay drinking the medicine of truth the more sick we become. And the truth will compel us to view our situation with complete impartiality.

~~(172) During the~~ For the causes of human misery look into the human heart and see its moral selfishness; look into the human mind and behold its spiritual ignorance

(172) During those war years the fact of death stood before them in the boldest relief, near and clear.

(173) The malevolant energiew and destructive forces which have been abroad in our time tell us how strong is the evil that lies mixed with the good in humanity's heart.

(174) Both the two protagonists in our contemporary international scene have really fallen into the same soul-sickness; the chief difference is only in the way they fell into it. Both have sold their spiritual birth-right for a mess of materialistic pottage, the one through suggestion and he other through compulsion.

(175) The real war today is within the human mind. The real choice is between allegiances being made there. As men give themselves up to, or cleanse themselves from, the base emotions, they carry on <u>this</u> inner war.

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(180) The demand of communism is submission to a temporary and diminishing enslavement for the sake of, and leading to a permanent freedom. The actuality of communism always falsified this or leads to increasing enslavement and ends in permanent enslavement.

(181) The Existentialist attitude existed in the West before the war but did not get any acceptance until the horrors of war made men think of the darker side of human existence.. Long before Sartre, it could be found in the writings of Dane, Kiekegarrd, the German, Heidegger and the Frenchman, de Senancourt But longer still before these men put it forward, Gautama the Buddha did the same. And, whereas Sartre distorted and exaggerated his facts, Gautama dealt with them in a juster and more positive manner. And the condition of nothingness to which Sartre aspired was metaphysically different from the Buddha's Nirvana.

(182) The old teachers gave merely moral injunctions against xthate. Today the scientific laws of the power of thought must be given out to explain these injunctions. The negative thoughts reflect themselves in war and strife. The poisonous thoughts show as poisonous bacteriological warfare.

(183) While so many people inlive in expectation of a terrible war and in fear of death-bringing fuxture , we may understand why they feel so helpless, so lacking in the power to control contemporary events.

(184)Philosophic understanding is too deep, too broad to be anything but tolerant. This stops it possessor from being too partisan and gives him the quality of honest impartiality. In a time of chaos like our own, his clear voi needs to be heard above the tumult.

(185) A gloomy and grudging acknowledgment that these predictions are being fulfilled, is now coming forth. Those who found them incredible, and the future incalculable, ha been shown their error. Thus, without making a proud and extravagant parade of omniscience, the seer firmly proclaims his faith in what hasbeen given him to utter..

(186) Snobbishness is only misplaced reverence. Any good that is misplaced easily becomes an evil. The older nations were permeated with this evil far too much.

(187) This will heal the suffering of mankind more than any thing else it can find.

(188) What is our best defence against the turmoil and terror of our era?

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(13) It is an extraordinary fact and perhaps a paradoxical one, that he who states the simple scientific truth that the only objects man knows are mental ones, i.e. ideas, is usually considered mad.

(14) Plato, on Mentalism. "What a superior being would have as subjective thought, the inferior perceives as objective things."

(15) Whoever like V.S.I. denies a patent fact of the experience of all humanity, including himself, and is merely playing with words, is indulging in unscrupulous sophistries for the sake of gaining a hollow intellectual victory.

(15) There is no other way in which we can think of things than as really existent. This will remain true whether we pause, reflect and grasp their mentalness or whether with the unthinking millions, we accept the appearance of matter for tis sole reality and seek to penetrate no farther.

(16) A curious example, but one helpful to the enquirer, exists in the case of bodily pain. It is utterly impossible for us to imagine pain inthe abstract - existing without any mind to be conscious of it. The word becomes quite meaning less if we try to separate it from someone or something to perceive or feel it. Its very existence depends entirely on being thought of; on being related to a conscious percipient. The sensation of being felt, alone gives reality to pain. This refers equally to past or present pain. It should be easy to apply this analogy to the case of mere ideas, for the latter, like pain can never come into existence without something, some mind, to think of them. Consciousness, on the part of someone or something, alone makes them real and factual.

(17) Yoga Vasistha. "There is a mind behind every particle of dust."

(18) Until he acquires firm possession of the truth of mentalism the mysteries which lie beyond it can be hazily grasped only.

(19) Mind can know only that which is of the same nature as itself, viz. thought.

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(20) Pragmatism is of the adolescent stage of mental development. It is crude realism directed towards utility and satisfaction only. Its weakness lies in its acceptance of satisfaction and utility as the test of truth. Each man may have a different definition of what satisfies and is most useful, hence contradictions arise. Pragmatism can see truth only in the fruits of effort, which is only partially correct. Philosophy also sees truth in its fruits of practice but it tests theories also. Pragmatism only tests practice. It deals only with one aspect of philosophy, what man dan do; it forgets to take the world as it is. The world is for ever changing, partly due to Nature and partly due to man. The two aspects taken together form the basis of philosophical thought and study. In favouring the one aspect only, pragmatism is one sided and imperfect philosophically.

(21) We do not intend to deal here with some supernatural "spirit" which does not explain the world but only mystifies us, which is beyond all ordinary experience and whose existence cannot be irrefutably proved. We do not need to go beyond Mind which explains the world as a form of consciousness, which is everyone's familiar experience at every moment of the day or night, and whose existence is unquestionably self-evident, for it makes us aware of every other kind of existence.

(22) M.N.Roy. "Some leading scientists say, 'one had the idea of a tree, but one can never know whether the tree really exists or not because the content of the idea is the picture of the tree in the retina.' According to them, there is no way of ascertaining the connection between the picture in the retina and the tree supposed to be there at a distance; the latter may just as well be a projection of the idea. How do we know that the tree is the first and the picture on the retina is the second?"

(23) We must not confound the simple with the silly. The percept of the things is the thing itself. Everything in the universe may be reduced to idea.

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(24) The antique Indian division of manifestation into self and not-self and the labelling of the latter as maya because it wears a misleading garb is quite understandable on a mentalistic basis. For if the universe is really our thought of it, its seeming separateness and apparent externality fo not make it as a thought any less a part of our own self.
(25) The principle of non-contradiction is important. Without it, no rational philosophy can be constructed, no true knowledge obtained. This principle declares that the same thing cannot be in the same sense both affirmed and denied, it cannot be and not be. For instance, it is impossible to involve any object in the contradiction of being both hot and cold at one and the same moment. Any so called reasoning which offends this primary principle can lead only to insanity and not to truth.
(26) The chair which we see at an instantaneous and simple glance was really built up in the mind out of several separate elements.
(27) The problems of illusory experience and truth and error really belong to epistemology.
(28) The precise shape which the idea will take when it reaches consciousness will depend on the general tendencies of the person.
(29) The biassed mind will impatiently dismiss this doctrine because of its mysterious and enigmatic character, but the open mind will not refuse to enquire into the teaching.
(30) How can you convert solid lumps of matter into unseen intangible spirit? It is impossibl without converting them into ideas first. For otherwise, you cannot get rid of their mass, ty volume, tangibility etc. nor reduce them to uni
(31) That which seems to be solid substance to the human touch is nothing else than a mental sensation. The testimony of the five senses is thus overthrown by profound reflection, and mind reveals its truth over the illusion of matter.
(32) Is the world an illusion of the senses? Is the soul an error of the imagination?
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(34) Professor Whitehead has pointed out that although he idsagrees with Bradley's general arguments, in the end he comes to not very dissimilar conclusions. Whitehead approves Bradley's insistence on feeling as a characteristic of the basis of experience and his labelling it as non-relational, and Whitehead adds: "This whole metaphysical position is an implicit repudiation of the doctrine of 'vacuous actuality.'
(35) It is a pity that one word is used for opposite methods. We separate drsyam from drik only in preliminary stages, only temporarily in order to be able to point out later that this drsyam is Brahman (as every dream object can be pointed out to be only mind) and thus the ALL is explained as Brahman. The final stage of Yoga (asparsa) is emphatically not to get rid of drsyam (thought objects) but to recognise all of them as Brahman. The lower yogi suppresses them, but our aim is entirely different. We do not kill thought but examine it. To carry out this examination we must have concentrated sustained thinking, and this is the use of lower yoga, then we have first to separate it - this is preliminary. Afterwards we discover all thoughts to be as waves of one ocean, to have Brahman as their real essence or nature.
(36)Mentalism does not reduce our experience of the world to a shadow. It lets us keep the reality we feel but points to an ultimate reality from which that feeling derives.
(37) Oscar Wilde (in a conversation recorded by Lawrence Housman): "That surely is true philosophy....You are what you are merely because they have made you a subject of thought; if they did not think of you, you would not exist. And who knows? They may be right. For we cannot get behind the appearance of things to the reality. And the terrible reason may be that there is no reality in things apart from their appearances."
(38) When we analyse the experience of human experience itself, we find that it reduces down to the knower and the known, the mind and its thought. All attempts to separate the physical object from sense data, and these from mental percep

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(39) DRG DRSYA VIVEKA ANALYSIS. Thinking is possible only where there exists an object about which to think, whether it be a material thing or a mere idea. You cannot think unless you hav something in mind. This means in every act of thought there are two elements: (1) the thinking itself (2) the object or idea thought about. These are so coupled together by the psychologic al constitution of man that the first cannot exist without the second. This is equally true of the act of seeing. We cannot see anything unles there is some object, something to be seen. Henc sight depends upon (1) seeing itself (2) the object seen. Both are so inter-related that the former could not exist if there were not the other.

The above propositions may be easily understood after due reflection, but it will be much more difficult to understand the correlative propositions that the contrary hold true likewise. That is to say, no object or idea can exist without being thought of, and nothing perceptible can exist without something or someone to see it In short, the factors which have been coupled together in paras. one and two are mutually dependent.

It is impossible for a thinkable object or idea to exist in a state where thought itself is impossible. It is impossible for a seeable thing to exist in a state where sight is impossible, (c.f.deep sleep). And, since everything material is either thinkable or seeable or both, it follows that the entire material universe has its being in being thought of or perceived. It is only an appearance in the mind of the thinker or dependent upon on the perceiver. No idea, no object, could have any conveivable existence if the perceiver himself never have any. Something living and conscious that can think and become aware of them must first exist through their relation to it. They cannot possibly exist in disconnection from a conscious mind.

If we imagine a universal state wherein there was no body present, no mind that could think of anything, perceive it or be conscious of it, then we are quite unable to put any idea or object or sound or colour into this state.

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It is impossible for a thinkable object or idea to exist in a state where thought itself is impossible. It is impossible for a seeable thing to exist in a state where sight is impossible, (c.f. deep sleep). And, since everything material is either thinkable or seeable or both, it follows that the entire material universe has its being in being thought of or perceived. It is only an appearance in the mind of the thinker or dependent upon on the perceiver. No idea, no object, could have any conceivable existence if the perceiver himself never have any. Something living and conscious that can think and become aware of them must first exist through their relation to it. They cannot possibly exist in disconnection from a conscious mind.

If we imagine a universal state wherein there was no body present, no mind that could think of anything, perceive it or be conscious of it, then we are quite unable to put any idea or object or sound or colour into this state.

This is true whether we apply it to mere ideas or to hard and heavy things which we see and feel such as houses and trees. This point cannot be grasped by the understanding without previous reflection and meditation, for it appears to be contrary to common experience and common sense. In short, matter is a mental sensation and not the cause of a mental sensation.

(40) Scientifically we never see the real light, but only its manifestations and reflections on various objects and surfaces. Light is invisible We become aware of it only through its effects. Scientifically the eyes reveal only a part of the world in which we live; like all sense organs they are limited in function to a certain range and we cannot register beyond it. Science has had to invent and make many instruments to supplement this imperfect working of the senses. The X rays and the infra-red rays are cases in point. A German scientist once calculated that even the dense metaplatinum would be reduced to a thousand millionth part of its original volume if its molecules could be packed together so closely that they could not move. In other words even the densest matter is mostly empty space! The eyes however see nothing of its truth and continue to testfy to a platinum which exists in appearance rather than reality.

(41) The actions and movements of figures on the cinema screen is an optical illusion. The screen really registers thousands of individual still photos. The illusion of motion is created because the eyes cannot register each picture separately, the speed of release per second being too high for its own power to do so. Thus the sense organ deceives us into thinking that the actors are moving, when really each and every photo shews them still. If the reels of film were turned just slow enough to depict each photo separately, the illusion of living movement would disappear altogether.

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(42) According to the mentalist cosmogony, the universe is a theatre wherein each actor plays many different parts.

(43) Only the unreflective man can be a materialist for only he can accept the prosaic fact of the world's existence without enquiry into what lies beneath it. The man who can make his reflections deep enough and sustained enough mentally discovers that the world's appearance is illusory and that the world's reality certainly does not lie in its materiality.

(44) The doctrine of mentalism cannot be proved completely to satisfy the materialist but then he cannot disprove it either. To end the dilemma, as a contemporary writer on mysticism ends it, by dismissing it altogether from consideration, as an "idle fancy", is to oppose the personal affirmation of mentalism's truth by so eminent a mystic as Sri Ramana Maharishee.

(45) If we would reflect profoundly enough about the nature of the I, or the activity of the body, or the composition of the ground upon which we stand, we could arrive at a preliminary but immensely significant solution of the mystery of existence. Gotama did this during a single sitting under a tree and became a Buddha, an enlightened one.

(46) It is not the clock nor the sun which really measures time for us, but the mind and feelings and moods. Dr. Haley "Time, sapce, causation, FORM and SUBSTANCE in the light of physics and scientific thought alike are of subjective origin

(47) We can find no direct connection or immediate operation between a thought and a thing. We instinctively rebel at the notion that there could be one. And rightly so. For there are no things apart from the thoughts of them.

(48) There is a difference - vast and deep - between the way Christian Science denies the body and the way mentalism affirms but changes the ordinary conception of it.

(49) The atomic discoveries of science have melted the last bit of faith in matter. Its substance has vanished into pure energy, its solidity lost in invisible rays [and ids] ?

(50) The laws of nature remain unchanged even when we find that nature is mental, and not material.

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(51) It is true that only a man of much intelligence can understand the mentalist doctrine in all its fullness but it is also true that the simple statement "Life is like a dream" can be understood by any ordinary intelligence.

(52) Berkely used his discovery to restore the anthropological Deity to his neglected shrine. His great error was to introduce an anthropomorphic God as the author of man's ideas and to cling to the finite ego without suspecting that it was itself an idea. (X)

(X)

(1) The self-crucifixion of the ego is the terminal of a long line of self-humblings, the culmination of years spent in gradually withdrawing from its thraldom.
(2) The ego's wounded self-respect may seek compensation in some other direction.
(3) The people who compose a community and the leaders whom they follow, make its character as good or as bad as they themselves are. Only wild fanatics can expect to build a perfect society out of imperfect materials.
(4) We have no inkling of what happens in the subconscious part of the mind, and yet it is not less important than what happens in the conscious.
(5) When egoism strongly rules the emotional life, it plainly writes itself on the physical face. You cannot have mean thoughts continually alongside of a fine countenance.
(6) It requires a heavy effort and involves constant difficulty to live such a life. The ideal of curbing and wearing down the personal ego can be made bearable only by holding cheerfully before the gaze a picture of the satisfying spiritual condition of the ego-free man.
(7) The problem of our relation to the Overself is difficult to clear up satisfactorily in words. Hence the statements about it in my book must not be taken too literally and too precisely. Words pertain to a lower order of being. The Overself is not a discriminating observing entity in our human and ordinary sense. But its power and intelligence are such that the activities of discrimination and observation would appear to be at work merely through its presence. Everything in our lives happens as if the Overself took a direct interest and arranged its manifestation, and that is the wonder and mystery of the human situation. Only by comparing this situation with that of the dreaming man and his various dream egos, can we even get a hint of what its reality is.
(8) A man has many burdens at different times to bear during his life but the heaviest of them all is the burden of his own ego.
(9) It is both the irony and tragedy of life that we use up its strictly limited quota of years in pursuits which we come later to see as worthless and in desires which we find bring pain with their fulfilment. The dying man, who sees the cinema-film of his past flash in review before his mental eyes, discovers this irony and feels this tragedy.
(10) The highest goal of the quest is not illumination gained by destruction of the ego but rather by perfection of the ego. It is the function of egoism which is to be destroyed, not that which functions. The ego's rulership is to go, not the ego itself.
(11) The ego is so full of subterfuges and wiles, so quick to defend its errors and sins, that the struggle against

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it cannot help being other than a long-drawn out extreme one.

(12) When he finds that he has been following his own will even at those times when he believed he was following the higher self's will, he begins to realize the extent of the ego's power, the length of the period required for its subdual and what he will have to suffer before this is achieved.

(13) There is as much difference between the Sunday sanctimony of a normally religious man and the abnegating battle of an aspiring philosopher as between a real landscape and a stage-property one.

(14) It is both true and untrue that we cannot take up the ego with us into the life of mystical illumination. The ego is after all only a reflection, extremely limited and often distorted, of the Higher Self...but still it is a reflection. If we could bring it into correct alighment with, and submission to, the Higher Self, it would then be no hindrance to the illumined life. The ego cannot, indeed, be destroyed so long as we need its services while in the flesh; but it can be subjugated and turned into a servant instead of permitting it to remain a master. When this is understood the philosophical ideal of a fully developed, mastered and richly rounded ego acting as a channel for the inspiration and guidance of the Higher Self will be better appreciated. A poverty stricken ego will naturally form a more limited channel for the expression of the Higher Self than would a more evolved one. The real enemy to be overcome is not the entity ego, but the function of egoism.

(15) The ego of which we are conscious is not the same as the mind by which we are conscious. He who perseveres until he can understand this, opens the first door of the soul's house.

(16) We have not learned to distinguish those varied parts of our nature which, in their totality, are called the mind.

(17) The ego can be depended on to give every reason for his troubles but the right. In that way, it secures self-protection and prevent aggression against itself.

(18) It is part of the evil task of totalitarianism to bring out the worst side of human nature by providing its followers with a recurring stimulus to greed, hate, anger and enmity.

(19) The personal ego of man forms itself out of the impersonal life of the universe like a wave forming itself out of the ocean. It constricts confines restricts and limits that infinite life to a small finite area. The wave does just the same to the water of the ocean. The ego shuts out so much of the power and intelligence contained in the

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(20) There is a useful technique to help attain this purpose. It is to refuse to identify oneself, one's "I" with the personal ego. This calls for frequent, if momentary, awareness of thoughts, emotions and the body. It can be done at any time in any place, and is not to be regarded as a meditation exercise.

(21) Buddhism points out that although Nirvan is, there is self to perceive it. As Buddhism denies a permanent self, the question of what Nirvana is experimentally does not arise Nirvana is not a state of mind which is to be produced but what is realised when the long-cherished notion of 'I' is given up. Nirvana, in short, is the miracle of egoless being. Nirvaaxx The Buddha's doctrine of the soul was stated in negative terms because he was controverting current misconceptions. He explained this in, Alagadupama Majjhima, 1, 135. "Even in this present life, my brethren, I say that the soul is indefinable. Though I say and teach thus, there are those who accuse me falsely of being a nihilist, of teaching the non-existence and annihilation of the soul. That is what I am not and do not teach."

(22) If he ruefully realises that his most seemingly spiritual conduct and apparently altruistic deeds have been illusory; if he sees at long last that he has lived for his little self alone even when the world admired his unselfishness, then the time has come to live not primarily for others, but for the other self, his highest and greater one.

(23) The ego's self love is so strong, its attachment to old attitudes so tenacious, its justification of wrong or foolish deeds so blind, that the likelihood of vanquishing its rule is a thin one. All this shows how absurd is men's complacent self-righteousness and smug virtue.

(24) Only he who seeks constantly to efface his personal ego can know how hard, how long-drawn a labour it necessarily is. For it demands not only an absolute honesty of self-examination but also a complete modesty of attitude.

(25) The ego uses all the cunning of its logical intellect and all the seduction of its pleasure-loving nature to keepaa man away from the quest.

(26) If we look for the self in this jumble of contradictory instincts and changing tendencies, we find only a jumble. These things are the content of awareness, not the faculty of awareness.

(27) If man is really looking at his own image most of the time if everything that happens to him is regarded by him as of paramount importance, the ego being what it is, this could not be otherwise.

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(1) The code which he follows so flawlessly is considerably higher than the world-famous knows or expects anyone to follow.
(2) His continual serenity, his unemotional manner may draw the admiration of the discerning few but it will also provoke the exasperation of the undiscerning many.
(3) Although the sage can understand the points of view of the fool, the gir ignoramus, the worldling and the bigot, they cannot understand his own.
(4) The impact of such a person on others may be the most memorable event of their lives.
(5) A benign influence diffuses itself from him and is felt by the sensitive, as if borne on telepathic waves.
(6) If Nirvana offers the end of all fears it also offers the narcosis of all desires. It is a rest for the ego which is also the doom of the ego.
(7) He may give an impression of absent-mindedness during his talks. It may seem that he does not easily keep his attention tied continuously to the immediate conversation but allows a part of it to escape into some deeper subject or into some abstract state of being.
(8) The goal of self-elimination which is held up before us refers only to the animal and lower human selves. It certainly does not refer to the annihilation of all self-consciousness. The higher individuality always remains. But it is so different from the lower one, that it does not make much sense to discuss it in human language. Hence those who have adequately understood it, write or talk little about its higher mysteries. If the end of all existence were only a merger at best or annihilation at worst, it would be a senseless and sorry scheme of things. It would be unworthy of the divine intelligence and discreditable to the divine goodness. The consciousness stripped of thought, which looks less attractive to you than the hazards of life down here, is really a tremendous enlargement of what thought itself tries to do. Spiritual advance is really from a Less to a More. There is nothing to fear in it and nothing to lose by it—except by the standards and valuesof the ignorant.
(4) The impact of such a person on others may be the most memorable event of their lives or it may be the most trivial. That willdepend on their own readiness to appreciate and estimate their own capacity, to absorb and receive. Take only the quality of his serenity, for instance andimagine what it could mean to anyone thrown into contact with him during a frightening crisis.
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Those who believe him to be a cold inaccessible man are wrong.

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(10) In this mystical detachment frompeople, the sage asks nothing from them and cringes to nothing in them. He is free and independent.
(11) He has heard everything from human lips about human errors and human sufferings. The more he hears, the more he sees that there is no remedy for a sick world other than the truths of philosophy.
(12) Whether he gives verbal form to the truth he has found is not, he discovers, important. Living it is his really important work and that he does spontaneously naturally.
(13) He does not want others to think of him nor like him. He believes in evolutionary grades of human mentality and is willing to accept with indifference the variety which is one result.
(14) There is power and strangeness in his presence, for it brings those who are sensitive enough to feel its quality, to confess what they can hardly confess to their intimate friends.
(15) He is not alien to humanity but only alien to what is low and bestial in humanity.
(16) The goal is achieved when the higher self encloses and absorbs the ego.
(17) It is a state of tranquil feeling, not of emotional feeling.
(18) The calmness which he carries inside himself, and which is apparent in all his bearing, has not arisen out of nothing. It has come to him out of long struggle and after varied suffering.
(19) The plane of negative thoughts, emotions and behavior does not exist for him. His only awareness of it is as it exists in others. Otherwise there is no contact with it within himself.
(20) Men who have entered into the full glory of spiritual illumination, who have realized to the utmost their diviner possibilities, are rare in any age, rarer still in our own materialistic one.
(21) After we have separated the fantastic myths and fabulous marvels which have been woven around the simple achievement of soul-knowledge, we reach the residue of plain and pregnant truth.
(22) He has attained the delight and freedom of spontaneous living. The savage may have it too but on an altogether lower level.
(23) He will show this high degree of advancement by the assured direction of his efforts, the unflinching strength of his purpose and the effective results of his work.
(24) He lives incredibly above the level of his earthly experiences, as serene in grave predicaments as in joyous times.

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(24) He lives incredibly above the level of his earthly experiences, as serene in grave predicaments as in joyous times.

(X) Those who dread the idea of attaining this goal because they dread the idea of being eternally bored, have wrongly defined it. (25)

(X) It is this quality of remoteness in him which baffles some people, provokes others, antagonises many, but attracts a few. It makes him profoundly different from the average man, foreign to him and hard to understand. (26)

(X) Whoever achieves this gem-like serenity will no longer be sensitive to criticism, however vulgar it be, or susceptible to insult however venomous. This does not mean he will always ignore them. He may even humbly study the one to learn about his shortcomings and calmly reply to the other to fulfil his public duty. But he will not feel personal resentment nor express emotional anger about them. (27)

(X) Man, in his earlier phases of being, was connected with the Overself and aware of it. But his connection lacked hos own control. Eventually to fulfil the purpose of evolution, he lost this connection and with it his awareness. Now he has to regain the connection and reawaken this awareness by his won efforts and out of his own inner activity and through his orn desiring and in his own individual freedom. What has he gained by this change to compensate the loss? His consciousness has become more sharply focussed and consequently more clearly aware. (28)

(X) Where is the man who is free of the ego? To him we must bow in deep reverence, in wondering admiration, in enforced humility. Here is one who has found his true self, his personal independence, his own being. Here at last is a free man, someone who has found his real worth in a world of false values. Here at last is a truly great man and truly sincere man. (29)

(X) Life is a dream, an infinite dream, without beginning and without end. (30)

(X) Such a man can be put into no neat classifications, filed under no categories. The content of his mind is unknown, the course of his conduct unpredictable. (31)

(X) There is a sense of the total absence of time, a feeling of the unending character of one's inner being . (32)

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(9) Although awareness is the first way in which we can regard the soul or Overself, the latter is also that which makes awareness possible and hence a sub- or super-conscious thing. This explains why it is that we do not know our souls, but only our thoughts, our feelings and our bodies. It is because we are the soul and hence we are the knower as well as the act of knowing. The eyes see everything outside yet do not see themselves. (33)

(10) Every human being is first conscious of his own consciousness. If he trace out its implication, he may see that this is the best proof of the mind's reality as a separate existence. (34)

(11) He is united with but not absorbed by, the infinite Overself. He is a part of it, but only individually so. This is his highest condition while still in the flesh. (35)

(12) That the divine power is ever-present and ever-operative in our lives, directly and immediately, is a truth which is not obvious. (36)

(13) He alone can afford to be as boundlessly patient as Nature is. He alone can rightly be lavish with time. (37)

(14) Only he who has intimately felt this divine peace, however briefly, can know its inestimable worth. Only he who has felt this divine love, however seldom, can know that its indescribable joy is above all earthly ones. (38)

(15) It is impossible to forget the unfaltering dignity of such a man, in whom all those littlenesses which betray mediocrity, have been submerged and dissolved for ever. (39)

(16) He finds within himself, not merely a passive repose but also a veritable fountain of wisdom and strength, inspiration and bliss. (40)

(17) He tends to live on his mountain top insulated from contacts with the lower ranks of mankind, that is to say, from nearly all his fellows. (41)

(18) Insight is a function of the entire psyche and not of any single part of it. (42)

(19) We should listen to the plain statements of such a man as the old Greeks listened to the enigmatic utterances of their Oracles. (43)

(~~40~~) Most of us are not in a position to judge either the inner being or outer behaviour of such a divinely illumined man. (44)

(~~41~~) This is a wisdom whose worth can be personally proved and whose truth can be universally verified. (45)

(~~42~~) His influence on others is not usually a deliberate one, often it is an unconscious one (46)

(~~43~~) He cannot be put into any of the conventional categories. Because he is outside all of them he belongs to none of them. (47)

(~~44~~) Merely by being what he is, he teaches, inspires and ennobles other men. (48)

(~~45~~) He has reached a world which is as much beyond good as it is beyond evil. (49)

(~~46~~) (50) In his presence, some men felt as if they underwent a religious conversion-yet there was no particular brand of religion to which it could be referred.

(51) From his own unshakable calm, the sensitive draw respite from their troubles. From his own unusual experiences, the humble draw priceless counsel.

(52) Here at last is a man who stands out from the herd because of his essential goodness and complete integrity, his fine insight and lonely dignity.

(53)The peace he feels and the reality he knows are beyond the earthly ones. Alas! he cannot make them felt to and known by others unless they are sensitive enough.

(54) So many and so widely different are the experiences which he has received into his perspective, that this attitude towards others cannot help but become more tolerant and less limited.

(55)The Overself is not a goal to be attained but a realization of what already is. It is the inalienable possession o of all conscious beings and not of a mere few. No effort is needed to get hold of the Overself, but every effort is needed to get rid of the many impediments to its recognition We cannot take hold of it; it takes hold of us. Therefore the last stage of this quest is an effortless one. We are led, as children by the hand, into the resplendant presence. Our weary strivings come to an abrupt end. Our lips are made shut and wordless.

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(56) " Musk is known by its perfume and not by the apothecary's label"
Sheikh Sadi.

(57) The sage is indistinguishable from the multitude. He bears no external signs. He is modest to the point of self effacement. Buddha interdicted the use of his portrait during his own lifetime, and so great was the force of his interdiction that two hundred years passed before the Buddhists dared to carve his face in sculptured decorations. He did this to direct attention to truth, and away from his own personality.

(58) Great Adepts are content to make history rather than figure in it, although their figures have glowed brightly in history like shooting stars and then disappeared.

(59) The sage is as much the creature of his epoch, the inheritor of its historical heritage as others, for he must express himself in a tongue they can understand.

(60) People think a sage exercises infinite tolerance and patience. This is because they have no standard by which to measure the qualities of his rythm of consciousness. Tolerance and patience imply their opposites. The sage's reaction conform to neither. He literally lives where they do not apply. The set of conditions which for the ordinary man gives rise to the possibility of tolerance and patience or their opposites is for the sage an opportunity for reflection.

(61) The sage has no sense of separatism and is constantly aware of the cries of suffering man, and of the mental agony of they who grope for understanding of life's mystery.

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(62) The man who has attained Truth is not faced with the problem which faces the man who attains success in yoga; the latter's first impulse is to desert the world, the former's to convert the world.

(63) The adept's external moods are infinitely variable, simply because humanity is infinitely variable, and he changes his conversation to suit the mood of his hearers. It is never his aim to appear wise by giving out ideas beyond the understanding of his audience. Always he adjusts his teaching to meet the needs of his students. He is quite unmoved if others think from his variability of behaviour that he knows not Brahman.

(64) The duty of the sage is the service of humanity as a whole. All ethnological barriers break for him.

(65) "By their fruits ye shall know them" This test is still safe and sound. By it the sage may be separated from false prophets.

(66) When the sage undertakes a public task or mission he will neither over nor under do his work. He will do exactly what is required.

(67) Such men shine in the mental darkness of the world like great flambeaux, they stand out in the mental history of the world like the great peaks of Himalaya above the foothills. Little people may pull out their intellectual measuring

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tapes and try to count in inches the height of the spiritual giants of humanity, but in vain.

(68) The sage expresses self without selfishness, individuality without individualism.

(69) What is the sage's reaction to the cosmos. It is very different from that of the ignorant who have never asked the question "What am I? ", and who may regard the calm visage of a Yogi as a "frozen face" The sage has no sense of conflict, no inner division. He has expanded his notion of self until it has embraced the universe and therefore rightly he may say " the universe is my idea ". He may make this strange utterance because he has so expanded his understanding of mind. Lesser men may only say " the universe is an idea ".

(70) It is indeed difficult to find men whose lives are thus touched with Truth. They stand supreme but solitary in the mystic battlefield of life, but when they enter the public arena the world becomes aware that a star of unwonted brilliance is blazing in its firmament.

(71) It is a mistake to imagine the sage as a weakling. The Buddha delivered his lectures in such a strong voice that it was likened to the roar of a lion; hence he was called "Simha" (The Lion). Swami Vivekananda was equally powerful in his public addresses as well as in his private capacity. When hostile critics of his own race slandered him behind his back, he likened himself to an elephant treading down worms in its path.

(72) The true sage seeks to lead men into a life that is noble, beautiful and intelligent, and to save them from their sins of self exhaustion through febrile and foolish conflicts. The sage has lifted his thinking above the level of both freewill and fate, matters which concern the ego. He lives in the Witness Self. The practical result

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(1) Who could predict, seeing the minute piece of pr plasmic jelly, that it would grow into an adult man possessed of the capacity to think, to love and to worsh
(2) The evolutionary process is as inevitable, however slower, as the sun's return.
(3) This quiet confidence in the ultimate goodness of the universe is based on a finer perception and is not to be mistaken for the ~~mark~~ unbalanced optimism that is based on a boisterous emotionalism.
(4) It gives the answer to the riddle of the universe and by this answer life takes on both order and meaning.
(5) If there is life in the plant kingdom, there must be consciousness also. What, then, is this consciousness? It is like that of a deep sleep. Nay, we may even go back further and assert of the mineral kingdom that there is life in it, too. For the cells of plants are built up out of the molecules. It is impossible for the human mind to conceive of what the mineral consciousness is like, but the closest description would be that of the deepest trance.
(6) We ~~ar~~ are not utterly alone. There is a divine entity which exists, knows and cares.
(7) The concept of evolutionary progress is entirely based on the notion that one thing can produce another, i.e. of cause and effect. Such a concept is essential to practical life and to the practice of science; it must be closely enquired into, however, when we wish to know the final truth of things and not merely their appearance. When such enquiry is made it will be found that the notion of causality is an a priori one, that it inheres in the framework of human thinking and thus prejudices the issue. The study of Kant, Max Planck, etc. will how this idea may be approached from another angle. Evolution as a theory rises and falls with causality; the destruction of the latter destroys the former. Consequently, from the viewpoint of ultimate truth, which is our concern, we may say that evolution is unproved and we must disregard it. The seeker after truth cannot concern himself with theories and fancies. He must deal in proved facts.
(8) Just as it is in the very nature of the sun to radiate light, so it is in the very nature of the Universal Mind to manifest the cosmos.
(9) The belief that the universe exists for the individual's own evolution is wrong. It exists for Nature's purposes, which the individual is forced to subserve.
(10) Despite its periodic retrogressions, the spiritual journey of mankind is essentially progressive.
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(12) Only if we find out the meaning of all existence shall we be able to find out the meaning of human existence, and the purpose of human life. Without this key to guide the reason, the universe seems senseless, fortune seems unjust, and life itself mere folly.

(13) To bow the head in confessed ignorance of the real nature of that Power is something which the greatest sage must do just as much as the untutored savage. It is not only a dignified humility, it is also practical wisdom which makes him do this. He knows that even the best of human perceptions are too narrow to take in what must forever remain outside them, and therefore it is more profitable to apply them where they can hope to gain knowledge. The One Infinite Life-Power could not be what it is - unique in every way - if it could be directly known and brought within the range of personal experience.

(14) The deep sleep of night, when nothing is known or remembered, followed by the wakeful activity of day, when the world is perceived and self-identity recollected, must have some principle common to them on which they depend and in which they are linked. Otherwise we could not have understood that we slept or picked up again the continuity of consciousness from the previous day.

(15) Reality is the state of Mind in repose, and the appearance-world is the state of mind in activity. At a certain stage of their studies, the seeker and the student have to discriminate between both in order to pregress, but further progress will bring them to understand that there is no essential difference between the two states and that Mind is the same in both.

(16) Considered from its own standpoint, the infinite can never manifest as the finite, the Real can bever alter its nature and involve into the unreal; hence the pictures of creation or evolution belong to the realm of dream and illusion. The grand verity is that the Universal self has never incarnated into matter, nor ever shall. It remains what it was, is and must forever be - the Unchanged and Unchangeable.

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(7) The Absolute is beyond all thought and outside all imagination. We can have no correct conception of it other than the one we may form by analogy from our own human experience, the concept of endless time and boundless space and of a Mind co-existent with them.

(8) In the Persian valley of Mourg-Avb there (18) stand an immense pile of ancient ruins in white marble. Among them is a profile, winged angelic figure with the following inscription: "I am God and there is none else. I am God and there is none like me." (19)

(9) So long as we look for a God made in man's own image, we shall never find God as He really is

(10) The human mind creates its own gods, its (20) own devils. They are in the end only its own conceptions, but behind them all still exists (21) the One Infinite Life-Power, the Supreme Mind, God.

(11) A cosmic Mind holds the thought of the (22) world. We humans are part of that thought and, to a limited degree, somehow share in thinking it.

(12) Nothing that has happened in the world's history could have happened except by the sanction of the will of the Universal Mind.

(13) Undiscerned though it be by us, there is (23) infinite intelligence behind every form in the universe.

(14) (24)

(25) xxxx The life-force in man could not have expressed human intelligence if there were not universal intelligence behind it, nor human spirituality if there were not a universal spirit to prompt it.

(26) The Overself is unique, the sole reality the non-dual being. There are not two realities, Hence we read in the Bible "He is God; there is none else beside Him." Deutoronomy 4. 35.

(27) It is impossible for man to know all the truth about any single fact, only the Universal Mind can do that.

(28) When you think of the Reality as the All it is called God; when you think of it as yourself it is Soul; when you think of it as that in which the three states meet it is the transcendental; when you think of it as the subject of everything objective, it is the Seer.

(29)Whoever imagines that the infinite is a grand mathematical totality to be reached by piling up one incredible dimension after another, errs. For all dimensions, all figures, are concerned with space. The infinite is spaceless. Mind in its pure essence cannot be brought into the category of space because we cannot measure its dimensions, nor into the category of time, because we cannot measure its duration

(30)We may call the ultimate principle of all being MIND. We may call the ultimate principle of this manifested world of things and creatures, the World-Mind. But whereas the first is beyond intellectual expression or reach, unique, unlimited, absolute, and ever still, the second exists in relations with the universe and with man. It is qualitatively describable, individual and ever active. The word GOD to the philosopher means the first, to the theologian and mystic it means the second.MIND stands alone in its uniqueness, whereas the World-Mind is forever in relation with the world which is its product. The second is an appearance of the first, a God in time and for a time, but MIND is a God out of time and space. Yet the two are not totally distinct entities.

(31)Some may incline to doubt its existence, others may flatly deny it, but noone will ever be able to strip the Infinite and Absolute Origin of its mystery.

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(1) What spiritualism is mostly trafficing with, where it is not sub-conscious dramatization of the mind's own content, is less often spirits of dead men as spirits of half-animal half-human beings, who pretend to be what they are not, and mislead sitters, and who are antagonistic to the human kingdom because the latter has all too frequently dealt antagonistically with the animal kingdom.

(2) Whole scenes out of the years from childhood to the present unwind themselves during the post-death experience before the spirit's mental gaze.

(3) Speculations on former births can develop into hallucinations. It is wise to keep off these useless imaginations and attend to the here and now.

(4) We must bear with resignation and acceptance the coming of this inevitable visitor, Death, to those we love It is useless to rebel or complain against a law of life which hasbeen such since time began.

(5)The messages are certainly not produced by the conscious mind but they may still be produced by the subconscious mind. To call in, for the purpose of explanation, some outside and unearthly force, some unseen spirit, can only be justified after the subconscious' power and operation have been first called in and adequately heard

(1) When a single aspect of truth is allowed to obscure or cover, displace or swallow all the other aspects of it, then its balance--one of the most previous of its features-is lost.
(2) The intensive ~~xxx~~ search and continuous research which culminated in the discovery of these truths, could not have been carried on by the intellect alone. Sensitive Religious feeling, spiritual intuitiveness and mystical states were also needed in the quest.
(3) He should set up a rhythm of worldly activity punctuated by periods of ascetic isolation or rural retreat.
(4) We need these periods of anchoretic retreat and hermetic meditation.
(5) It seeks to give him a personality which is richly-developed and not ascetically starved, which is sensibly balanced and not fantastically lopsided.
(6) Philosophy can become effective in society only after it has become effective in the individual.
(7) If a man finds the world's attractions too faded and its labours too futile, he is surely free to retire into the shelter of a walled monastic garden, if he wants to.
(8) It seeks to develop all the elements of the human entity, and to do so in equilibrium.
(9) During this period of retreat, this one day or forty day withdrawal into the wilderness, he must become unsociable and inaccessible. Only after it is over, will he be able to meet others without loss.
(10) He could never make a commercial business out of spiritual uplift, nor even turn it into a paid professional career.
(11) It is a paradox whose truth the world has failed to realize, despite the repeated efforts of Jesus to point it out, that we best attain a happy worldly life when we seek a happy spiritual life, and that we least attain the first goal when we neglect the second one.
(12) They are not necessarily strong and heroic who stay in the world and disdain flight from it. It may be that pleasures and possessions keep them there. Equally, those who have nothing worth renouncing--the poor, the unlucky, the disappointed and the frail--make no sacrifice in passing to the ~~cloisters'~~ cloister's shelter, the monastery's peace.
(13) If the world's activity is too strenuous for them, if they are not capable of participating in its fierce competitiveness without suffering the shame of inferiority or the misery of defeat, why should they not withdraw from it into the sheltering walls of a cloistral retreat? Those who say this is a backward movement must first prove whether the assumed going-forward of the world's activity is a reality: it may equally be an illusion.
(14) The philosophical use of the mind's faculties is no narrow and confined one. It is at once rational and

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(15) Truth is a many-sided unity. It cannot be found by a narrow single-track mind. To take a fragment of truth and call it all of the truth, to stand on one point of view and ignore all other points entirely, is easier for lazy minds. But t is not philosophical. This is why some kind of preparatory self-training to broaden and deepen oneself mentally, is required of one by philosophy and why it cannot be handed over on a plate.

(16) It is not that he shuts himself up in his own life because he has no interest in society's but rather that the fulfilment of the purpose which, he believes, God has implanted in his being, is paramount.

(17) For the same reason, it will be wise to restrict social contacts and activities but not carry the restrictions to extremes. He must use his common sense to judge how far to engage in these activities to keep a proper degree of balance.

(18) It is the balance between allparts of the psyche that must be sought.

(19) It is not solitude nor society that must be universally prescribed but rather the rhythm of both together. It is their alternation, not their cancellation, that fosters true spiritual development.

(20) Ill-timed efforts at service, that is premature efforts to tell others about what we have hardly yet found ourselves or to advise them upon their spiritual path when we are stillgroping upon our own, may easily end in errors. How much wiser to wait on God's own time and let him put us to work in his way and for his ends!

(21) If he can combine and balance a practical attitude towards the world with a transcendental detachment from the world, he will.

(22) Philosophy is against monasticism as a general path, because it is against separating people from the real world. If the monastic path may give peace, it may also give delusions.

(23) When the world's life and work becomes philosophically oriented, it willbecome better in every way.

(24) There is a dangerous side to excessive solitude spent in efforts at meditation. It may lead to a dried-up, holier-than-thou sanctity which hides and protects the very egoism he sets out to kill. It may breed hallucinatory visions and pseudo-revelations, in which he gradually becomes lost to the truthand sanity of real vision and authentic revelation.

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(25) To recognize that the conventional world is ruled by monstrous stupidity and malignity; to realize that it is useless vain and to no purpose to fight ~~that~~ these powerful rulers since failure alone can be the result, is practical wisdom. Let it be called selfishnessand escapism, but to refuse the sacrifice of energy and the spending of time in so-called service of humanity is simply an acknowledgment partly that no good can come from meddling in other peoples' affairs that would not have come anyway and partly that the character of humanity cannot be changed within one man's lifetime but only by the slow long processes of evolution. It is delusory to believe that anything effectual can be perceptibly done to weaken the real rulers of the world, the stupidity and malignity against which prophets have spoken and sages have warned mankind since thousands of years ago. The fruit of their denunciations hangs on history's tree before us — more stupidity and more malignity today than ever before! Time has not evolved virtue; it has only accumulated folly.

(26) Some psychological preparation is needed for this sudden change of consciousness if the seeker is not to fall into imbalance.

(27) When the wisdom of experience is married to the drive of youth, tempering it but not paralyzing it; when dreams are fulfilled in actions and ideals are reflected in emotions; when intuition reigns over intellect and guides will, man has achieved a worthy balance.

(28) The readiness with which he once plunged into other people's affairs to help them, as he believed, will dissolve and disappear. He knows now that their real troubles remain unaffected by this surface aid, that meddling in their problems is not the right way.

(29) His different sides should be cultivated until they are more co-equal with the others.

(30) The need today is for philosophical retreats rather than monastic communities, for semi-retirement from the world rather than complete abandonment of the world, for limited and temporary periods of relaxation from personal activities.

(31) To think out an ideal, a way of conduct, is only a part of the battle a man will have to fight with himself over himself. The other part is to do it. Only then the ideal is applied in action does it become wholly realized. This is why the monk's existence is not enough any more than the worldling's is enough. We need the world of action and experience to draw out our latent resources, to give us the chance to develop in the whole of our being and ~~n~~ not merely inthought alone.

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(32) When strong feeling is not accompanied by an equal capacity for reasoned thinking, or when both are not accompanied by the same impulse of willing, there is a lack of proper balance in the personality.

(33) Observation of many spiritual movements and individuals in the Occident as well as the Orient confirms this view. It is only by continuing in one's worldly circumstances that adequate development is attained.

(34) The lines of evolution will not be fully worked out by a partial entry into truth. Man must bring the full measure of his wholeness into it. In this way he will not only completely realize himself as a spiritual entity, but will also achieve harmony and balance within the realization itself. Nothing less will satisfy his profoundest needs.

He must be realistic enough to note clearly the world in which he finds himself and the conditions under which he has to live. He should be able to bring as great a capacity to any work or business as the man who shows no interest in mysticism and hardly knows its name.

(35) From a knowledge of these teachings and an obedience to their ethics men can derive great strength for living effectively, wisely and harmoniously.

(36) Only those who know some of the secret laws of the universe know that this is not a teaching for mere dreamers and irresponsible escapists. They know that the ultimate peace, safety and health of a people depend on the extent to which the principles of living under these laws is understood.

(37) In this state of direct relation with the soul's power, he feels and knows that his thoughts and prayers directed towards the good of others can help them.

(38) Fine, altruistic feelings which never lead tangible work for others are like plants which never bear fruit.

(39) The blue lotus lives in the black mud. It is both an example and an inspiration to man.

(40) The mystic is free to regard a descent into the utilitarian world as a descent into sordid servitude.

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(10) The question of conduct cannot arise where consideration is given to the ultimate non-duality alone, but on the practical plane, the sphere of I and Thou, ethics must inevitably enter into considerations. (41)

(11). There are untouched forces back of self of which we write little when we reckon up our mortal accounts. And one of these is that aspect of God in man which we denominate Power. Once found it makes us feel greater than we really are merely because it is the Greater Self we are one day to become by development. When the divine will works through our hands, we may go forth into the world and master it. Strong in this consciousness of Supreme Power, we can advance without fear, asking favour of none, yet conferring it upon all. (42)

(12) He is still short of the ideal if he lacks the animating impulse which transfigures the thought into the deed. (43)

(13) We need to gain the quality of inwardness through meditation, but we need not gain it at the expense of earthly efficiency and external effort. (44)

(14) Those who cannot understand the high significance of philosophic truth, misunderstand it like the materialists, or half understand it like the mystics. For the former dismiss it as the ravings of hysteria, and the latter seize it as an escape from life's responsibilities. The philosopher does neither, and perceives in it, not the world weariness of the ascetic, but zest for action, albeit for disinterested action that will serve mankind. (45)

(15) But although philosophy is eminently practical, it does not like materialism lose itself wholly in such practicality. It does not throw itself away its fine intuitions, noble dreams and wise thoughts while planting its feet firmly one earth. Rather does it seek to hold a reconciling balance between its dreams and its deeds, between the inner life and the outer world. (46)

(16) Must this attempt to unite the contemplative with the worldly life end only in afflicting oneself with unresolvable contradictions, or can it really succeed? (47)

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(47) The whole man is the natural man. Whoever sets up a cleavage between the intellectual and emotional functions, and would ignore the latter in order to enthrone the former, is unnatural and cannot attain that truth which is the voice of nature. This is not to say that emotion or reason should run riot; it is proper and necessary to give reason the reins, but this done, any sharper division will lead to unbalance, distortion and error. (48)

(48) The human situation is a paradox. We are at one and the same time, inhabitants of a world of reality as well as of a world of appearance. A true human life must embrace both aspects, (49) must be spiritual as well as physical, must integrate the intuitive as well as the intellectua

(49) The world gives him a chance to apply what he has learnt in retreat. If the new values which manifested themselves as the fruits of his meditation can endure the searching tests of society and activity, then they are truly his. If not, then he will know that he has still to strive more fully for them. (50)

(50) The extraordinary completeness of philosoph the fusion and equilibrium of being and doing, thinking and feeling, introverted stillness and extroverted living, egolessness and egoistic ity, make it rare and precious. (51)

(51) Their theories and teachings must be brough down to the test of experience before their final truth and value can be gauged. They must be demonstrated in action. (52)

(52) Since the person best known to him is himslef, his best results in helping humanity will come from endeavours at self-reformation. (53)

(53) That the couple can go hand in hand, it is the business of twentieth century mysticism to demonstrate. There is no real dilemma of choice here. (54)

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It asks us to develop adequately and balance properly the chief human faculties - feeling, knowing, doing and intuiting.

(26) Wisdom requires balance and hence the wise man rejects extremes and reconciles opposites. (57)

(27) The only education worth the name is that which prepares a pupil for life, that which teaches him how to live. (58)

(28) However far from philosophy these matters and events may seem to be, in reality they illustrate or exemplify some part of the teaching. (59)

(29) From the height of dreams he will have one day to fall to earth, to become practical and realistic in the face of contemporary demands and pressures. (60)

(30) There is no need to isolate himself from the world's centres or to withdraw himself from the world's work. (61)

(31) Thinking and feeling must first balance one another and then only may they, and should they, blend with one another. (62)

....

(32) (65)The discovery that our existence and the world's existence is like that of a dream need not alarm us, need not cause us to become impractical, inefficient, uninterested in life and half hearted in action. For as we should prefer a pleasant dream during sleep to a horrible nightmare, so should we try to live this waking world dream of ours as pleasantly, as profitably and as successfully as possible. If these doctrines cannot be made subservient to the ends of living, then they are metaphysical and not philosophical. For the business of the metaphysician is to lose himself in abstractions, but the business of the philosopher is to find himself in common life!

(64)But even though he may see the need of correcting his imbalance, he may not be able to see how to achieve it. For the full and correct recognition of his deficiencies may need outside help.

(65)The multitude cannot be transformed overnight, but it can be helped in many ways. The tendency of social reformers is to confuse the desirable with the practical.

(66)We must not only talk of serving man but also of serving men, not only work for the welfare of mankind in the mass but also of mankind in units.

(67)The minor conventions must be practised if we would serve mankind and achieve our major aims thereby. We can make the world in our own image only by mingling harmoniously with it.

(63) ies, he should certainly think of his own welfare, it would be foolish not to do that. The mistake or sin is to think only of himself or make others welfare entirely subservient.

(64) The prudent and sensible way, which is also the philosophic way, is to retire from the world as and when needed, as and if one can, and then to turn one's back on retirement itself.

(70) It is an ironic fact that the philosophic way of living, far from being suitable for dreamers, misfits and escapists only, is in the long view the most practical way of living.

(71) The modern philosopher cannot fail to be a most paradoxical gentleman. He works as actively and apparently as ambitiously as other men, relaxes with entertainment or with the Arts, but with all keeps his innermost self aloof and detached from the scenes and agitations around him.

(72) It does not really matter whether one is a monk pacing quiet paths in his cloister or a merchant trading in busy marts, the spiritual problems still remain basically the same.

(73) Philosophy translates talk into action, turns the ideal into the real and makes service tangible.

(74) Not to escape life but to articulate it, is philosophy's practical goal. Not to take him out of circulation but to give him something for it, is philosophy's sensible ideal.

(75) Every problem a man can meet can be dealt with by the philosophical attitude. This demonstrates the practicality of philosophy.

(76) If the so-called practical persons and the self-confessed materialistic ones only knew how much nearer to realities the sage is than they think, how much more 'practical' he is, they would be very much surprised.

(77) It is possible to perform the same act for two very different reasons. One may withdraw from the world because he finds its situations unendurable and its goals unrealizable. In short, because he is a failure. If he then takes an escapist path he has the right to do so. The retreat will certainly comfort him and may refresh his energies for a further and later attempt. But it still leaves his central problem unsolved. The deficiencies or weaknesses within himself which led to his defeat are still there. Another man may retire because he is well on the way to fulfilling ambitions and satisfying desires. In short, because he is a success. But he is not deceived by all this. He has taken a proper measure of earthly values, and found them wanting. Both men had the right to withdraw into a life of meditation. But the first one did do too prematurely.

(68) Yes, he should certainly think of his own welfare, it would be foolish not to do that. The mistake or sin is to think only of himself or make others welfare entirely subservient.
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(68) Yes, he should certainly think of his own welfare, it would be foolish not to do that. The mistake or sin is to think only of himself or make others welfare entirely subservient.

(69) The prudent and sensible way, which is also the philosophic way, is to retire from the world as and when needed, as and if one can, and then to turn one's back on retirement itself.

(70) It is an ironic fact that the philosophic way of living, far from being suitable for dreamers, misfits and escapists only, is in the long view the most practical way of living.

(71) The modern philosopher cannot fail to be a most paradoxical gentleman. He works as actively and apparently as ambitiously as other men, relaxes with entertainment or with the Arts, but with all keeps his innermost self aloof and detached from the scenes and agitations around him.

(72) It does not really matter whether one is a monk pacing quiet paths in his cloister or a merchant trading in busy marts, the spiritual problems still remain basically the same.

(73) Philosophy translates talk into action, turns the ideal into the real and makes service tangible.

(74) Not to escape life but to articulate it, is philosophy's practical goal. Not to take him out of circulation but to give him something worth doing is philosophy's sensible ideal.

(75) Every problem a man can meet can be dealt with by the philosophic attitude. This demonstrates the practicality of philosophy.

(76) If the so-called practical persons and the self-confessed materialistic ones only knew how much nearer to realities the sage is than they think, how much more 'practical' he is, they would be very much surprised.

(77) It is possible to perform the same act for two very different reasons. One may withdraw from the world because he finds its situations unendurable and its goals unrealizable. In short, because he is a failure. If he then takes an accepted path he has the right to do so. The retreat will certainly comfort him and may refresh his energies for a further and later attempt. But it still leaves his central problem unsolved. The deficiencies or weaknesses within himself which led to his defeat are still there. Another man may retire because he is well on the way to fulfilling ambitions and satisfying desires. In short, because he is a success. But he is not deceived by all this. He has taken a proper measure of earthly values, and found them wanting. Both men had the right to withdraw into a life of meditation. But the first one did so prematurely.

(78) The mental states and emotional moods that are strong and sustained within him, are related to the events, environemants and situations which subsequently form around him.
(79) The immense concentration of evil thinking which is to be found in vast metropolitan cities, makes the sensitive and the aspiring feel the imperative need of escape at frequent intervals.

(80) The man who can combine the serenity and concentration of the yogi with the practicality and activity of a worldling is the man this world needs.
(81) The needs of this age emphatically demands action in the outer world. I have had the pleasure and the privilige of finding quite a few people of talent, position, vision or influence who have adopted these views, and whom I have prepared to take their place in the forefront of things when the destined hour of the New Age sweeps down.
(82) These principles attain their real usefulness to a man only when they are received into his daily living and made tangible in his daily experience.
(83) What he accepts as idea and principle must be applied to experience and sustained in action. Then, and then only, will it manifiest itself in fortune and destiny.
(84) When a man has the right stuff in him all he needs is just opportunity, and nothing else. If he possesses a sufficient degree of talant plust the determination to succeed, there is no job so humble that it cannot be made a jumping off ground to better things.
(85) We are entitled to ask what influence these hermits have had on public life and events, and to suggest that for all their meditating they seem to have had no visible effect on the world in which they live.
(86) Every kind of distraction assails our senses and our minds in the cities, and to less degree, in the country.
(87) Men of outstanding talant and ability who, are also men of good will, living by the Soul's light, are the world's need.
(88) It teaches a path which can be walked among the busy lives of men, which calls for no desertion of the world.
(88-a) The relaxed business man locks his problems away when he locks his desk every evening.

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(88-a) The relaxed business man looks his problems away when he locks his desk every evening.

(89) We moderns have to learn how to pursue truth and practise meditation, how to worship God and overcome ego while in the very midst of active affairs, for no other way is open to us.

(90) Meditation, rightly done, is indispensable to the philosophic quest but it must be accompanied by other practices or endeavours which are not less indispensable to the success of this quest.

(91) What philosophy prescribes is neither a life solely given up to monastic retreat nor a life entirely spend in active affairs but rather a sensible and proportioned combination of the two, a mixture in which the first ingredient necessarily amounts to less than the second.

(92) The first responsibility of the aspirant is towards himself, not towards others. What can he do for them by meddling in their affairs when his own are in such disorder or imperfection?

(93) The teaching that the Quest cannot, and should not be separated from life in the world is a sound one. Therefore it is a part of philosophy and is not some eccentric enterprise to be undertaken by those who wish to escape from the world, or who, being unable to escape, consider themselves as belonging to a class apart from others in their environment — superior to them; different from them and holier than them. They also come to consider the Quest as an artificial system of living; devoid of spontaneity and naturalness — something to be labored at by making themselves abnormal and inhuman. One of the consequences of this attitude is that they tend to overlook their everyday responsibilities and thus get into difficulties. Philosophy has consistently opposed this tendency. Unfortunately in the reaction from it, there has arisen a fresh confusion in the minds of another group of students who do not understand the beautiful but adequate balance which true philosophy advocates. These students, swayed by such teachers as Krishnamurti become so enthused by the notion of making spiritual progress through learning from experiences and action alone, follow Krishnamurti's advice andthrow away prayer, meditation moral striving and study under personal teachers. This limits them to a one-sided progress and therefore an unbalanced one. Total truth can only be got by a total approach; as "Light on the Path" points out, each of these forms of approach is but one of the steps and all steps are needed to reach the goal.

(94) The whole of his being must be involved in the effort if the whole kmm of truth is to be found. Otherwise the result will be emotional alone, or intellectual alone, or adulterated with egoistic ideas and feelings.

(89) (11) We moderns have to learn how to pursue truth and practice meditation, how to worship God and overcome ego while in the very midst of active affairs, for no other way is open to us.

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(94) (15) The whole of his being must be involved in the effort if the whole kind of truth is to be found. Otherwise the result will be emotional alone, or intellectual alone, or adulterated with egotistic ideas and feelings.

(1) It is not his occasional thoughts which create sickness or affect fortune, but his habitual ones.
(2) This healing quality present in his highly developed being passes into others, although only into those who can absorb it through devotion or receive it through faith.
(3) The forces of thought and feeling not only affect the nervous system, as is well known, but also, if less directly and less obviously, the whole body.
(4) The psychoanalytic method has only a limited usefulness as its theory has only a quarter truth. If adopted and followed unrestrainedly it may do as much, or sometimes even more harm than good. It may make the patient so self-absorbed that he is deprived of the broad interest in life necessary to a healthy mind. It may cause him to go on seeking for childhood experiences that never existed for the alleged roots of his trouble, a process over which people have sometimes wasted years. He may read extreme sexual meanings into his night dreams and his day thoughts and thus come to absurd attitudes towards life. And finally, the patient may become so dependent on the analyst that he is a helpless creature unable to cope with the world by his own willed and personal response.
(5) The first principle of healing is to stop the obstructive resistance of the little ego so carried away by the belief that it can successfully manage its own life. The method of doing this is to cast out all negative thoughts all destructive feelings and all excessive egoisms. The second principle is to attune the individuals to the universal life force. The method of doing this is to learn the art of relaxing body and mind.
(6) Such healing does not contradict the natural laws; it co-operates with them. Thus, to expect an old man to be turned into a young man by its aid, is unrealizable. To demand a new leg on replacement of an amputated one, is unreasonable.

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(7) When he realizes how much is given by the higher power through him, and how little is really done by himself, the healer or teacher may well ~~humbly-efface-his-own-personality-and-keep~~ become careless of his fame, efface his own personality and keep it humbly in the background. Whoever else achieves the same good results will arouse his generous joy, not his egoistic jealousy.

(8) Temptation begins when he becomes aware, through phenomena occurring in his presence or by his thought, that occult powers are developing within him. He may then come to regard himself as an extraordinary superman, which is nonsense, or as a somewhat imperfect channel.

(9) The presumptuous arrogance of those healers who lack the cautious approach and the scientific carefulness of claim of the true healer, brings the subject of spiritual healing into disrepute.

(10) The attunement of man's mind to the Universal Mind, of his heart to the fundamental love behind things, is capable of producing various effects. One of them may be the healing of bodily ills.

(11) These thoughts which are dominant long enough and in enough strength, precipitate themselves in time as outer events or environmental conditions of a related nature.

(12) He should be ready to die at any time but not willing to do so. For the need of staying on in the body until a deeper spiritual awareness has been gained, should make him care more for his health, fitness and efficiency.

(13) Mentalism affirms the true nature of the body, and hence of the nerves in the body. Pain is a condition of those nerves and hence must ultimately be what the body is - an idea in the mind.

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(TT)

(15) HEALING EXERCISE AND MEDITATION.

(1) Lie flat on back on flat surface (eg. rug on floor).

(2) Let body go completely limp.

(3) Relax breathing with eyes shut, i.e. slow down breathing below normal. Slowly exhale, then inhale : hold breath 2 seconds then exhale slowly again. Repeat for 3 - 5 minutes. Whilst inhaling, think that you are drawing in curative force from Nature. Whilst exhaling, think that there is being taken out of your body the ill conditions. (Note that on the inhaled breath, you - the ego - are referred to as the active agent, whereas in the exhaled breath this is not so and the change is being effected spontaneously.)

(4) Let go all personal problems.

(5) Reflect on the existence of the soul which is you, and on the infinite life power surrounding you and in which you dwell and live.

(6) Lie with arms outstretched and palms open, so as to draw in life force either through palms or through head. (This makes contact with higher power through silent meditation, and it draws on the reconstructive and healing life-force attribute of this power.) Draw it into yourself. Let it distribute itself over the entire body. Let its omnintelligence direct it to where it is most needed, whether that be the affected part or some other part that is the first cause of the sickness.

(7) Place hands on affected part of body and deliberately direct force through hand to body. A feeling of warmth should be noticeable in palms of hand.

(8) Recollect through imagination the all-pervading sense of God and his infinite goodness

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(16) (f) The eye is the reflector of mind, the revealer of a man's heart and the diagnoser of his bodily health.

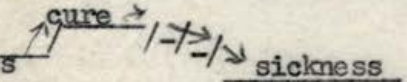
(17) (g) If the change begins in the body's behavior it may influence the mind to a very limited extent,but if it begins in the mind's thinking,it will influence the body to a very large extent. That is the different.

(18) (h) The human being is a whole but has different aspects. What manifests itself as an emotional disturbance in one aspect may also manifest itself later as a bodily sickness.

(19) (i) You cannot gauge the extent of a man's spirituality from the extent of his bank balance, as some modern cults (and the medieval Calvinists) believe. But neither can you gauge it fromthe extent of his poverty, as so many holy men of the Orient still believe. The cults should be reminded of Jesus' several warnings to the rich. The holy men should be reminded of Krishna's warnings about the futility of outward renunciations.

(20) (j) An honest healer can say only that his healing depends on two conditions being fulfilled: the faith of the patient and the permission of the higher power.

(21) (k) 'Spiritual'healings even of the Macmillan type usually give only a temporary result and follow this pattern:



Such healings are brought about by faith and hope increasing the resistance for a time and thus setting free the recuperative energies. But the causes of the sickness still being uneliminated, it recurs and their faith languishes.

(22) (l) Why deny for the sake of wishful thinking or to satisfy a speculative theory, facts which we find in nature? Such are the denials of Christian Science. Thinking can make such concessions to human weakness and such violations of its own integrity only at the cost of failing to arrive at Truth.

(23) (m) Critics may tell me that this teaching is curiously like that of the cult of Christian Science. That is quite true, up to a point,but beyond that point the divergence is very wide. For Christian Science asserts: "I am divine" Philosophy asks "What am I?"

(24) (n) A system of assertion is not the same as a science of observation. When Christian Science ceases to deny facts or avoid realities, it will have the chance to become a science in the true sense of that term.

(25) (o) Roerich says that those sick people who have doubts about their recovery and visualize the victory of their malady, harm themselves and bring such victory closer.

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(16) # The eye is the reflector of mind, the revealer of a man's heart and the diagnoser of his bodily health.

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cure → relapse → sickness

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(26) (#) What therapy exists for ills so chronic?

(27) (#) Why should we refuse in the name of an other world sanctity, the healing gifts of Nature because they help the body which bit belongs to this world? Are we such etherial creatures already, have we attained the disembodied state, that we can afford to neglect the achesand pains, the ills and malfunctions of this, our earthly body?

(28) (#) If we could trace the mysterious connection between a man's inner being and outer condition, we would come to the conviction that his real good fortune lies more in the betterment of himself than of his house.

(29) (#) The effect of unhappy emotions or uncontrolled thought is granted today by many physicians in high blood pressure indigestion and heart trouble.

(30) (#) A thought of intense fear may make the knees tremble and the face pale. A feeling of shame may fill the face with blood.

(31) (#) It might be said that most organic physical disease karmically caused and most functional physical sickness is mentally caused.

(32) (#) The Christian Science practitioners apparently use their formulas, their statements of being, their treatments, in the form of uttered incantations. This is much like the mantrams of India.

(33) (#) The truth that it is not the ego which is instrumental in the higher forms of healing is made evident to every practising healer throughout his career. When St. Augustine was dying a sick man came to him and begged to be cured. Augustine replied that if he possessed any powers he would have used them upon himself. However, the visitor said he had been told in a dream to ask Augustine to cure him by the laying on of hands. The saint yielded and followed the instruction. The man was healed.

(34) (#) If ~~the~~ he ~~an~~ engages in honest ~~self-appraisal~~ and adequate self-appraisal and blames himself for the inner fault which really accounts for some outer trouble, and if he sets but to correct that fault, he will in time gain power over that trouble.

(35) (#) Mrs. Eddy's denial of disease and her arguing away of its symptoms in a style that pretends to logic but is really a parody of logic is as unnecessary as it is deplorable. True mentalism acknowledges disease but points to its real cause in the mind, and to its real cure in the mind.

(36) (#) Mrs. Eddy was accused by some of her earliest and intimate followers, who had worked for her and with her, of being greedy for money, bad tempered and hypocritical.

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(37)What we need to know, but seldom learn, is whether their healing successes are rare and their failures many.

(38)A justifiable criticism of de Waters teachings which mix Advaita with Christian Science, is that they represent a magnificant but a one-sided and hence unbalanced position; consequently her brilliant conclusions can never be the perfect impeccable truth. They are necessary to offset the other form of unbalance which arises from the step-by-step self-improvement school. But the latter's teachings are just as necessary to offset her own. Philosophy, by accepting both the immediate and the ultimate, by keeping them always together to compensate and balance each other, alone offers an adequate and faultless teaching.

(39)If its metaphysical theories were really sound, Christian Science would not have to witness the ludicrous spectacle of so many of its followers being forced to contradict them in practice

(40)How few are the universal laws which we know; how hard therefore to find an explanation for phenomena which defy those laws!

(41)But although science has begun to note the facts of spiritual healing, it has not really begun to explain the facts. Nor will it ever unless it becomes utterly humble before the great power of God.

(42)How much longer dare medical science evade its responsibility, how much longer can it avoid a wide and thorough investigation of these cures?

(43)The mere removal of pain, healing of lesions, elimination of tumours or restoration of functional working without any physical agent being used in the cure is itself really a miracle. But such an achievement started and completely finished within only a few hours or a few minutes is even more miraculous. It compels us to redefine the word 'miracle.' No longer should we regard its meaning as a suspension of natural law, a deliberate intervention by God to thwart His own creation, but rather as a natural fact arising out of still unknown laws.

(44)The achievements of spiritual healing were first denied by science, then argued about and now, little by little, slowly and cautiously admitted. And those achievements are so astounding they teach humility.

(45)A defective theory in healing must sooner or later lead to a contradiction in practice. The rejection of natural yet physical methods of supplementing and completing the higher ones explains why so many Christian Scientists have recourse, in hours of desperation, to he medicos they denounce and the systems they despise.

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(42)How much longer dare medical science evade its responsibility, how much longer can it avoid a wide and thorough investigation of these cures?

(43)The mere removal of pain, healing of lesions, elimination of tumours or restoration of functional working without any physical agent being used in the cure is itself really a miracle. But such an achievement started and completely finished within only a few hours or a few minutes is even more miraculous. It compels us to redefine the word 'miracle.' No longer should we regard its meaning as a suspension of natural law, a deliberate intervention by God to thwart His own creation, but rather as a natural fact arising out of still unknown laws.

(44)The achievements of spiritual healing were first denied by science, then argued about and now, little by little, slowly and cautiously admitted. And those achievements are so astounding they teach humility.

(45)A defective theory in healing must sooner or later lead to a contradiction in practice. The rejection of natural yet physical methods of supplementing and completing the higher ones explains why so many Christian Scientists have recourse, in hours of desperation, to be medicos they denounce and the systems they despise.

(46)A cautious attitude to hese cures may well find them to be the result of natural healing processes; they would have happened anyway.
(47)A prudent and balanced approach to the question requires us to make use of the services of allopathy as well as homeopathy, psychotherapy as well as physiotherapy, spiritual healing as well as mesmeric treatment, herbalism and even surgery-as, if and when needed, if we are to make the fullest use of dev eloped human knowledge and skill.
(48)Of these lower emotional causes of ill-health, fear and shock are perhaps the commonest.
(49)Some study and more experience have enabled me to formulate positions on the fundame tal laws of spiritual healing which, if tentative, are stronger than ay others I could find.
(50)Can this power make a cancer disappear? Can it cure organic diseases? Or is it able only to affect nervous conditions? And their physical consequences?
(51)"I am not a healer. Jesus is the healer. I am only the little office girl who opens the door and says, 'Come in.'- Aimee McPherson,--in explanation of her hundreds of miraculous cures.
(52)The healing power issues from an infinite source. There is no kind of disease which it may not cure; but it can do so only within the conditions iimposed by the nature of the human bod y itself.

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(58) (##) Mrs. Eddy thought with vague undefined abstract words whereas the true scientist thinks with clear precise concrete facts. Her adoption of the name "Christian Science" was unjustified and misleading. When she ~~maintained~~ pathetically believed she was giving her readers proof, she was merely giving them a string of general abstractions. When she felt she was arguing, she was merely indulging in her favorite literary style of repetitiousness.

(59) (##) With her faulty mental development it was not surprising that Mrs. Eddy's version of mentalism was equally faulty and not the same as philosophy's. In denying disease she perforce denied the body - a procedure which even philosophy dare not do. In making man God's idea but refusing to make the universe God's idea too, she showed her lamentable self-contradiction. In dismissing the world as illusion but failing to see that she ought to explain the origin of this illusion, her attempts to explain the origin of matter, sickness, evil and error, as beliefs of mortal mind, which was nothing, became pointless.

(60) (##) Whatever defects exist in Christian Science exist partly because of the confusion which existed in the mind of its founder, partly because she was fond of using impressive words even though she often did not know their meaning, partly because she habitually used the appearance of scientific thinking without being able to attain the reality. Mystics have often used announcement for argument, fantasy for fact, and they have the right to do so. But they do not have the right to label their pseudo-science as science.

(61) (##) What healing agent can be used successfully to cure a pathological condition whose first origin is in the mind? Should it also not be mental?

(62) (##) To publish the successes only and to suppress the failures does not help the cause of truth but only strengthens the case of its enemies. To proffer a universal cure-all, an absolute and unfailing panacea for all ills, is to justify the active hostility of the medical faculty.

(63) (##) What happens during these relaxed moods? The focus of conscious mind is withdrawn from the flesh and the vital centers, leaving the unconscious mind is sole sovereignty over them. What results from this? The destruction of the body's tissue is repaired, the fatigue of its nervous and muscular systems is removed. The fuller the relaxation, and sole activity within, the fuller the recuperation.

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(##)

(1) The end of life, as of journeys, is contained in its beginning.

2) Astrology is not and cannot become an exact science in the same way that physics is an exact science, so long as its data remains so fragmentary.

(3) In our studies, the term the "unconscious" is not used in the narrow meaning of certain arbitrarily selected innate trends given it by the psycho-analysts, but in a broadly scientific sense, as containing in potential latency all thepossibilities gained in the conscious life and all the deposits of former earth lives, and not only the personal possibilities, but also the super personal or cosmic ones.

(4) To see what education can do in a short time to change a nation's outlook look how the Russian, German and Italian children have been indoctrinated with Communist, Nazi and Fascist views respectively. If these millions can be trained to view their neighbours with hatred, why cannot we train our millions to view their neighbours with goodwill?

Hitler more than anyone else, has demonstrated the tremendous power which lies in education to mould the mind and outlook of the generation growing up, albeit he moulded it for evil purposes.

(5) The primary and justifiable use of destructive weapons should be for self defence. When however, through greed or fondness for fighting, they are turned to offensive and aggressive uses he who thus violates ethical laws, will, sooner or later, have to pay the karmic penalty. This is equally true of individual gangsters as of imperialistic militarists.

(6) Our troubles make us tired of worldly life and thus teach us non-attachment.

(7) We worry ourselves through the days of an existence which is itself but a day. A profound sadness falls on the heart when it realises the the transient nature of all worldly things and all human being.

(8) A man's sins are the outcome of the limitations of his experience, faculties and knowledge

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(8) A man's aims are the outcome of the limitations of his experience. Faculties and knowledge

(9) When we uphold the existence of freewill, we uphold implicitly the existence of fate. For enquiry into the way the thought of freedom arises in the mind reveals that it always comes coupled with the thought of fate. If one is denied, then the other is thereby denied also.
(10) The ability to hold on during a single dark period, when the frustrations and humiliations of poverty seem unbearable, may turn the fortunes of one's entire life for the better.
(11) Either ecperience or reflection will yield knowledge of the proper way to handle circumstances, but knowledge gained by a combination of both is always superior.
(12) Errors of the past should be studied and analysed with a view to prevention of their recurrence, not with a view to making oneself miserable.
(13) Retribution must one day overtake the wrong doer. His sins and mistakes will pile up until one day the karmic hour strikes and they come down on him with a crash. All failure to wake up to responsibilities constitutes an ethical s error for which a man must bear the consequence eventually. Thus the failure to do a right deed in a certain situation may be a karmic sin, although very much less so than doing a wrong deed
(14) That the retribution of guilt is as much a haphazard thing as the reward of goodness - this is a logical conclusion from the doctrine of materialism, as dangerous to the individual who believes it as to the society in which he lives.
(15) Everyone has to feel and think and act and speak. But everyone does not perceive the consequences, near or remote, swift or slow, of these different operations.
Whoever choses a wrong aim or an unworthy desir must endure the consequences of his choice.
In every evil act, its painful recoil lies hidden.
The process is a cumulative one.
Each act begets a further one in the same downward direction. Each departure from righteousness makes return more difficult.

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(16) Reincarnation. We tell our children strange tales that bring a yearning wonder into their eyes, for out of the far past their simple and unstained souls remember landspeopled with fairies and gods.

(17) Those whom life has wounded may turn to spiritual teachings for comfort, but too often this is only a passing reaction to sufferings. It has its temporary value and place, but it is not the same as consciously and clearly engaging in the Quest because the thirst for truth is predominant.

(18) It is not what the world calls success that philosophy endorses. A man may suffer the ignominy of defeat and failure and yet fulfil the highest function, the true purpose of his life. It is an ignorant and mean definition of success which ties it to social recognition and worldly prosperity.

(19) What a higher power has decreed must come to pass. But what a man has made for himself he can modify or unmake. The first is fate, the second destiny. The one comes from outside his personal ego, the other from his own faults. The evolutionary will of his soul is part of the nature of things but the consequences of his own actions remain, however slightly, within his own control.

(20) Only when he sees that he himself is the prime cause of his own troubles, and that other people have been not more than the secondary cause, does he see aright.

(21) We are not so free in our choices, with reference to decisions and actions, as many think they are. The free will they exercise is largely an illusion.

(22) This blaming of others for one's misfortunes or even for one's misdeeds is, for the quester a device whereby the ego directs attention away from its own guilt, and thus maintains its hold upon the heart and the mind. For the ordinary man it is merely the emotional expression of spiritual ignorance.

(23) Somewhere on the road of life, the now hidden and invisible hand of destiny is waiting, and will reach forth and touch his shoulder.

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(21) ~~Monadism~~ Advaita teaches that that there is only the One Existence, that all else, all this multiplicity of worlds and forms and entities is illusion.

(22) The very images and liturgies which are helpful to so many men in the early stages of their spiritual career become unhelpful or even hindrances in its later stages. This relativity of thought and practice is thus forced upon our awareness by experience but it is also communicated to us by intuition. If the philosopher is careful to refrain from interfering with other peoples' religious beliefs, he is himself sterile to the proselytising activities of the religionist and firmly refuses to be drawn back to what is no longer serviceable to him.

(23) By refusing to divide his mental life, by stubbornly holding to this higher level of statement however much it bewilders, repels, puzzles, or dismays undeveloped audiences, by rejecting all compromise or principles convictions or doctrines, the teacher of ~~non-duality~~ stirs and shakes the seeker into the beginnings of new experience and forces him to stop and discover his own inadequacy and think out afresh his position, outlook or beliefs.

(24) Why should that which is perfect need to be born again and again? The tenet of reincarnation is true only from the point of view of the ego and its senses. It is not true from the ultimate point of view. It explains all the inequities and some of the sufferings of life within the world-dream but it is meaningless when we awake to the real world.

(25) What is the hidden metaphysical meaning of the Quest? It is that the infinite self in man finds that it cannot achieve adequate self-expression in the finite and, imperfect life of the world. The ego may try as it will, do what it may but the bliss, wisdom, serenity and perfection that are the natural attributes of the Overself, in the end elude its every move. There is ultimately no alternative except to let go o f search in, and grasp of, the outer world, and retreat within. There, deep inside its own being the journey to enduring satisfaction will thenceforth be. This is the Quest leading to discovery of Overself.

(26) He should consistently hold an image of himself as being identified with the Divine.

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(24) Only when a man can judge his own fortunes with impersonality and without complaint, can he develop the capacity to understand the (XVII) mystery of his destiny and why it has taken one particular course rather than another.
(25) If we accept the fact that man is as predestined to suffer as to enjoy life, that both experiences have been allotted to him, sometimes in juxtaposition, but more often in ryhthm, we can better prepare ourselves for life. If we refuse to accept it we may have to pay the price which Oscar Wilde had to pay. The same Wilde, who until he was forty years old, said that he did not know what it felt like to be unhappy, who repeatedly said, "We should seek the joys of life and leave the sores alone" lived to utter this confession and commentary upon his earlier attitude, "I seem dead to all emotions except those of anguish and despair."
(26) Three ways of looking at the world, out of many:- (1) young optimism, such as that of Christian Science, New Thought, etc., which solves problems by ignoring them or by dismissing them as imaginary; (2) individual optimism which believes that man can conquer all difficulties by supreme self exertion of will: (3) the fatalistic acceptance of all difficulties as unavoidable and unmodifiable.
(27) Each is reluctant to admit that he is the author of so many of his own troubles, each refuses to draw a straight line from his mistakes to his misfortunes.
(28) How can a man hold at one and the same time a belief in the existence of destiny and a sense of personal responsibility? Philosophy reconciles the two , solves the dilemma and makes this position quite reasonable.
(29) When he sees now different are so many of the actual from the intended results, he begins to realise that another factor besides his own will is at play in the game of life.
(30) How fleeting are the situations and events of life's film, how tenuous our experience of them! For the past has now vanished like a dream.

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(31) We ought not to ask men to express qualities of character x and mind which neither experience nor birth enable them to express.

(32) If he has the sagacity to take in the dad lesson of these experiences and the practicality to turn it to moral profit, he is a true student of philosophy.

(33) It is no help to the student, and may only continue his present troubles, to let him ignore his true situation and overlook the contribution to made by his personal weaknesses.

(34) The infinite wisdom of the World-Mind is behind the world and rules its course, which is not left to the accidents of chance.

(35) The ring of circumstances sometimes holds us too tightly to be slipped off the finger of existence by a determined will.

(36) Thought and experience will bring him to a high degree, if he uses the first and reads the second aright.

(37) The mind must be disciplined to endure fate, to bear criticism, to breast misfortunes and to overcome suffering.

(38) The right timing of our actions is not less important than the right thinking which should precede them.

(39) It is man himself and none other, who will his destiny.

(39-a) The evil doer may delude himself because of early successes. But it is no use. He may cheat the law of the land, but he cannot cheat Karma. It will "get" him in the end. He may postpone the consequences of his misdeeds for a time, but he cannot prevent them in the end.

(39-b) The past puts itself into every thought, every act, every perception even.

(39-c) The Buddha held that it is sometimes possible to get roun the effects of evil Karma by sheer cunning alone--Ceylon Daily N

(39-d) Karma compels us so long as we do not anticipate the direc tion of its course by intelligence, nor endeavour to divert its flow by self-determination.

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(40) No human existence is without its troubles at some period or without its frictions at another. The first arises out of the element of destiny which surrounds human freedom, the second out of the element of egoism which surrounds human relations.
(41) If the physical memories of earlier lives are lost, the mental capacities and emotional trends persist.
(42) That at times it is possible to foretell the future, to know beforehand what is going to happen, is a matter of personal experience with the sensitive man.
(43) We are seldom fair to fate. When events do not happen in the way we would like them to we refuse to accept the idea that it is our own fault so we blame our harsh fate. But when they do happen favorably, we personally take the credit for bringing them about!
(44) So much of what we shall later experience is already written down in the book of destiny. We shall live them out like enchanted beings placed under a spell.
(45) To tell sweltering men inthe hot tropics that life is suffering, as Buddha told the Indians, may be to impart acceptable wisdom. To tell eager ambitious comfort loving Americans the same thing may be to talk unacceptabl nonsense.
(46) The passage from anguish of life to anger at life is often a short one.
(47) How priceless would be the knowledge of the outcome of our actions at the time we did them! How invaluable the capacity to foretell beforehand the consequences of our deeds! We would then certainly avoid the tragedy of error and the misery of failure.—So runs our thinking. But life is wiser and lets us profit by the commissi of error and the experience of failure to find out what needs correction or cultivation in our own personalities.

48 (48) Have astrologers ever answered the criticism of St. Augustine, that twins born under identical aspects do not have identical fortunes in life?
(49) The 'lucky gem' which can thwart the power of karma and bring a man to the high position which he does not deserve has not been found, the 'unlucky stone' which can deprive a man of the fruits of his endeavour has not been formed.
(50) Must we believe that man acts under the compulsion of factors outside himself, which destroy his freedom of will and determine the fortunes of his life?
(51) If a sharp intellect shuts the door on allauthorities except one, it has only its own foolishness to thank when it shuts truth out with its action. So keen witty and logical a mind as St. Augustine's brusquely rejected the doctrine of the successive reincarnations of the human entity's on earth. Yet

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(50) Must we believe that man acts under the compulsion of factors outside himself, which destroy his freedom of will and determine the fortunes of his life?

(51) If a sharp intellect shuts the door on all authorities except one, it has only its own foolishness to thank when it sinks trunk out with its action. So keen witty and logical a mind as St. Augustine's brusquely rejected the doctrine of the successive reincarnations on earth. Yet

human entity's

in the same book, "The City of God," where he does this he unhesitatingly accepts the computation that the age of the human race is less than six thousand years. He bases his reckoning on nothing more than the petty tribal histories contained in the Old Testament. He rejects too the grand conception of the pagan thinkers who preceded him, that the world has passed through countless cycles and consists of an infinite number of worlds.

(51-a) When the belief in destiny is allowed to paralyse all energy and overwhelm all courage, it should be re-examined. When the belief in free-will is allowed to lead men into egoistic arrogance and materialistic ignorance, it also should be re-examined.

(51-b) The position from which any situation or any object is regarded gives it meaning or else makes it meaningless. The law of relativity rules everything.

(51-c) If disillusionment is the prologue and substance of our lives, the cheering message of a mysterious Hope shall be its epilogue.

(51-d) The method of disposing of personal difficulties by trial and error is risky and faulty, whereas the method of disposing of them by calm, impersonal, dispassionate reflection is safer and surer.

(51-e) Sorrow, loss and pain may be unwelcome as evils but they are at the same time opportunities to practice the philosophic attitude and to train the will.

(51-f) Our lives are like a jig-saw puzzle, we collect our little queerly-shaped pieces and then one day the pattern is seen.

(51-g) Because the Mind at the back of the Universes' life is infinitely wise, there is always a reason for what happens to us. It is better therefore not to rail at adverse Events but to try to find out why they are there. It may be consoling to blame others for them but it will not be helpful. If we look within ourselves for the causes, we take the first step toward bringing adversity to an end; if we look outside, we may unnecessarily prolong it.

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(52) (#) The serenity inside a man's mind, the faith inside his heart—these can contribute to his happiness as much as his material surroundings or his way of physical living.

(53) (#) The young are too often impulsive, arrogant and rebellious. The middle-agred, tempered by many more experiences and taught by much more reflection, are more patient humbler and resigned.

(54) (#) Only the sage perceives with deadly clarity how like the dust blown hither and thither is the weary labour of their days; how frail are the timbers of the ships which men send out, laden with their self-spun hopes and fears; how dream-like are their entire lives.

(55) (#) Some men gain more confidence in themselves with more experience but others lose it.

(56) (#) The future ~~is~~ of any individual is partly forseeable to the extent that his character, past history and his capacities give a clue.

(57) (#) A complete knowledge of what men are ought to lead to a complete foreknowledge of how they willact. But actually thereis always a margin of unpredictability.

(58) (#) In every danger and in every trouble, he should turn thought and feeling to the higher self. No man can help him so well.

(59) (#) It is a valuable exercise for himto find out just where his own responsibility for his troubles begins, to separate what is really an outward projection of his inward defects from what is being saddled upon himby an untraceable destiny or a formidable environment.

(60) (#) Human instruments are used to cause suffering to others and they do cause it out of human viciousness. Both statements are correct. They are complementary, not contradictory as we may think. Destiny naturally looks around for a vicious person when she wants to do harm, or a foolish one who can be led emotionally ~~kkt~~ by the nose for a time, or an impulsive one who may do in a moment what he regrets for years. She will not waste time looking for ultra-wise and ultra-good people when she wants to do harm.

(61) (#) The man who can live without troubles has yet to be found but the man who canlive without worry about them may be ~~fouch~~ found wherever philosophy is found.

(62) (#) The horoscope is a map not only of the present reincarnation, but also of the relation existing between the ego and the soul. It indicates what particular lessons have to be learned.

(63) (#) Pre-natal tendencies from former births are the primary controls of ~~the~~ character; environment is its secondary control.

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(64 (113) This is the refuge to which he must turn when troubled, this is the place of divine beatitude. Let him go into the silence; therehe will find the strength to conquer.

(65 (114). If he can attain this inner poise, no event can bring him unhappiness, no person can bring himharm.

(66 (115) Human failure is the inevitable accompaniment and the tragic symbol of human weakness.

(67 (116) Our freedom to do this or that is always relative and never absolute.

(68 (117) Robert Briffault: "Do not// allow the foolishness of the world to embitter your heart. Do not attempt to make it wiser."

(69 (118) No human life is long enough to develop all the sides of the human psyche to its rich fulfillment. Reincarnation is the answer, and the best answer,to this evolutionary need.

(70 (119) The ordination of the universal life includes the ordination of man's life.

(71 (120) In every danger and in every trouble he should turn thought and feeling to the higher self. No man can help himso well.

(72 (121) There aré people whom, at a single glance and in a single second, one feels one has known well before. With them one may drop the conventional preliminaries, the tedious circumlocutory play of more words and further meeting as being unnecessary.

(73 (122) What a long series of earthly lives stretches all the way from the savage to the saint!

(74 (123) This idea of a destiny attendant on the lives of men, has impressed itself on the strongest and wises minds.

(75 (124) To the extent that he admits these events to be largely of his own making, these troubles as his own earning, and refuses to delude himself by blaming them upon other people or by regarding them as imposed arbitrarily by a force outside himself or, to that extent the way is open for their correction.

(76 (125) How empty and unprofitable seem those hours given over to musing about the past! Yet the result could be the very contrary if the muser were to approach his mental activity in a philosophic spirit.

(77 (126) Experience transforms itself subtly and slowly into wisdom and character.

(77a) (127) There are beneficent consolations and wise resignations in the philosophic life.

(78 (128) A member of the former Czech government, now imperilled anew in the Red blight which has fallen on his land,told me about this three and a half years' suffering in the worst Nazi concentration camps "Now alas I have lost the capacity to weep. My heart is tired; does not feel emotion.

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I have borne alland am above all." Thus he had learnt a forced detachment. Although it cannot be a durable one, some reserve willremain.

(78-a) The life to which we are predestined frombirth - which means the major events of the life we actually ~~experience~~ experience - is like a house. We are free to move about within its walls but not outside them.

(78-b) The experience got from a single lifetime is too short and thus too limited, to produce a fully developed man.

(78-c) It is largely true that no man can help being what he is or acting as he does. But it is not wholly true.

(78-d) The belief that we control our lives, is pleasant and plausible but not quite defensible.

(78-e) The worst misfortune is not to experience it but to misunderstand it,and consequently misinterpret it. When it makes us worse in character than before, less in faith than before, when it fills us with resentment bitterness anger or hatred,it is we who are injured and not merely our fortunes.

(78-f) When enough years have passed over the event and it can be looked at in better perspective he may be able to look at it a little less personally and less emotionally. The result will be that he will understand it a little more correctly and, to that extent, profit by its experience.

(78-g) The modification of a man's destiny calls for the modification of his moral character and personality trends as essential pre-requisites.

(78-h) The education of self which is provided by experience is an almost subconscious process.

(78-i) The working of a man's karma would never come to an end if his egoism never cam to an end. It would be a vicious circle fromwhich there would be no escape. But when the sense of personal selfhood, which is its cause and core, is abandoned, the unfulfilled karma is abandoned too.

(78-j) Life offers us only a single favorable chance of the same kind. If we throw it away, through bad judgment or blind handling, no one is to blame except ourselves when it never recurs again. The same chance never repeats itself. If it is not used when it comes, it is lost in that form for this lifetime.

(78-k) The event or person,the circumstance or condition which once caused him bitter pain or acute suffering,will become faint and shadowy with the passing of time.

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~~The inner life.~~ XVII

(79) You want your exterior life unfoldment to meet your own conceptions. But if you have not found your interior harmony with God, in spite of all your efforts it will never do so.

(80) A wiser attitude carries its outward problems into the inward realms of character, to intelligence and capacity and deals with them there.

(81) Since it is demonstrably true that it is the degree to which events affect your thoughts or move your feelings that they have power over you, it must also be true that to gain control over thought and feeling is to become pleasurably independent of fortune. If you let your life be managed entirely by the hazards and chances of outside happening instead of by your own intelligence you imperil it.

Outward miseries are symbols and symptom of inner failures. For every self-created trouble, every self-inflicted suffering and every self-accepted evil is an avoidable one. It may not depend entirely upon yourself how far events can hurt you but it does depend largely upon yourself. If you had the strength to crush your egoism by a single blow, and the insight to penetrate the screen of a long series of causes and effects, you would discover that half your external troubles derive from faults and weaknesses of internal character. Every time you manifest the lower attributes of your internal character you invite their reflection in external events. Your anger, envy and resentment will, if strong enough and sustained enough, be followed eventually by troubles, enmities, frictions losses and disappointments

Yes. if you wish to understand the first secret of fate, you should understand that its decrees are not issued by a power outside you, but by your own deepest self.

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(82) If it be true that the course of life is predetermined, this does not necessarily mean that it is arbitrarily predetermined. No - the good and bad qualities of your character, the development or lack of development of your capacities, and the decisions made in passion or by reason are the real determinants of your life. There is an inescapable equation between conduct and consequence, between thought and environment, between character and destiny. And this is karma, the law of creative equivalence.

(83) Modern man needs this awakening to the fact that he is responsible for his fate, and not seek to saddle it on a whimsical God or blind chance. And so far as he has brought evil upon himself he should acquiesce in their justice, confess his sins, retract his deeds, and reorientate his conduct.

(84) There is an inescapable balance between our principal thoughts and deeds and our principal life experiences. And this balance shows itself where it is least expected - in the moral sphere. Our wrong doing produces sorrows, not only for others but principally for ourselves. Our good action produces a rebound of good fortune. We may escape from many things in life but we cannot escape from the operation of this subtle law of moral responsibility. Causation is the top of a wheel whose bottom is consequence. This is just as true collectively as individually. When, for instance, a nation comes to believe that the conception of right and wrong is a false one, it marks itself down for destruction. We have seen this in our own time in the case of the German nation. The moral law is not a figment of man's imagination. It is a divinely established reality.

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(85) "Why is re-incarnation not taught by the churches. Was it ever taught authoritatively by the churches, and, if so, at what point and in what circumstances it was dropped." It was in 553 A.D., in the reign of Justinian at the Council of Constantinople, that the Church condemned the teaching of re-incarnation in the following words: "Whoever shall support the mythical doctrine of the pre-existence of the soul and the consequent wonderful opinion of its return, let him be anathema" It has been held by certain heretical Christian sects, e.g., Manichaeans and Albigensians, but is quite incompatible with Catholic theology and the doctrine of redemption. Origen refers to pre-existence as being the general opinion, and his master, Clemens Alexandrinus, taught it as a divine tradition authorised by St. Paul in Romans V, 12, 14, 19. Justin Martyr speaks of the soul inhabiting more than once the human body, and denies that on taking a second time the embodied form it can remember former existences. Even if it had not been officially repudiated, the teaching of re-incarnation would not have lasted much longer in Europe." — A reader's letter in "Modern Mystic"

(86) If you throw a pebble into the sea, its ripples go on and on, until they are exhausted. In the same way there comes a time when the accumulated effects of doing or thinking lets loose a ripple of karmic come-back.

(87) We cannot separate current events from the activities of karma. We cannot understand them unless we understand also the law of compensation which governs them and us.

(88) Vain are all forecasts of the future, all prophecies that point to events yet to happen, all readings that pretend to measure the future if we do not accept this truth.

(89) All talismanic precautions, gem influences etc., either amplify or modify the other influences (karmic, environmental and personal) which may be at work; they do not stand by themselves. More may be done in this way by changing the kind of prevailing thoughts, and especially by keeping out negative harmful and destructive thoughts, together with prayer for guidance.

90) Despite its insistence that suffering is always close to life, it tries to charge its message with the flavour of hopefulness, and to inspire men to be effortful and daring in their inner lives. When suffering stimulates a man to readjust his life on sounder philosophical lines, it can hardly be called an evil.

(91) When a man is stretched on the rack of suffering, he may not be able to see or willing to accept in his anguish its spiritual lesson.

(OVER)

(92) It is better to believe that the evil men do is done back to them at sometime and somewhere than not.
(93) Being what he is, with his temperamnnt and experience he has little or not chance. His road is pre-ordained.
(94)The mental world they have built up will prove a tower of babel. They will come close to inner collapse.
(95)When we thoroughly imbibe this great truth, when we humbly acknowledge that all human life is under the sway of the law of consequences, we begin to make a necessity of virtue.
(96)Is it possible to distinguish between a calamitous destiny which we all-too-obviously fashioned for ourselves and a calamitous fate for which we seem utterly unresponsible?
(97) The consequences of several years of wrong-doing and wrong thinking may crowd into a few months.
(98)The people one meets, the events one confronts and the places one visits, may be highly important but they are, in the end less important than one's thought about them.
(99) Experience of this kind, however painful, has its value, however negative. It shows wrong courses to be avoided and, by the process of elimination, reduces the risk of wrong decisions.
(100) So long as he violates these higher laws, so long will life prove to be his harsh enemy.
101) We suffer prim-rily because we have isolated our conscious being from the universal Being. Only when we renounce this isolation shall we be able to remove our suffering.
(102)When troubles descend or desires are frustrated, it is easy to lose faith in the higher power, to doubt its very existence or to question its goodness. This is because we want our own will to be done, even though God's will may be better for us in the end.
(103) It is not enough to say that you have suffered. Have you profited from your sufferings? If not, all your weeping was useless.
(104)He can accept neither the arrogant Occidental attitude which believes itself to be the master of life nor the hopeless Oriental attitude which believes itself to be the victim of life. The one over values man's creativeness, the other undervalues it. The one believes it can banish all human ills, the other regards them as irremediable.
(105)Circumstances or other persons may be contributory but cannot be wholly responsible for a man's failures and misfortunes. If he will look within himself he will always find the ultimate causes there.

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(97) The consequences of several years of wrong-doing and wrong thinking may crowd into a few months.
(98) The people one meets, the events one confronts and the places one visits, may be highly important buty they are, in the end less important than one's thought about them.
(99) Experience of this kind, however painful, has its value, however negative. It shows wrong courses to be avoided and, by the process of elimination, reduces the risk of wrong decisions.
(100) So long as he violates these higher laws, so long will life prove to be his harsh enemy.
(101) We suffer primarily because we have isolated our conscious being from the universal Being. Only when we renounce thi isolation shall we be able to remove our suffering.
(102) When troubles descend or desires are frustrated, it is easy to lose faith in the higher power, to doubt its very existence or to question its goodness. This is because we want our own will to be done, even though God's will may be better for us in the end.
(103) It is not enough to say that you have suffered. Have you profited from your sufferings? If not, all your weeping was useless.
(104) He can accept neither the arrogant Occidental attitude which believes itself to be the master of life nor the hopeles Oriental attitude which believes itself to be the victim of li The one over values man's creativeness, the other undervalues The one believes it can banish all human ills, the other regar them as irremediable.
(105) Circumstances or otherpersons may be contributory but cannot be wholly responsible for a man's failures and misfortunes. If he will look within himself he will always find the ultimate causes there.

(92) It is better to believe that the evil men do is done back to them at sometime and somewhere than not.

(93) Being what he is, with his temperament and experience, he has little or no chance. His road is pre-ordained.

(94) The mental world they have built up will prove a tower of babel. They will come close to inner collapse.

(95) When we thoroughly imbibe this great truth, when we humbly acknowledge that all human life is under the sway of the law of consequences, we begin to make a necessity of virtue.

(96) Is it possible to distinguish between a calamitous destiny which we all-too-obviously fashioned for ourselves and a calamitous fate for which we seem utterly unresponsible?

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(105) Circumstances or otherpersons may be contributory but cannot be wholly responsible for a man's failures and misfortunes. If he will look within himself he will always find the ultimate causes there.

(1) He does not dwell in his own heart on his spiritual usefulness to other people. If ever he were to do so that would only be the ego wallowing in its vanity. And ~~(2)~~ it is precisely because his ego has been cast down that he has such usefulness at all.

(2) If he can find a wise and proficient master, he is fortunate indeed.

(3) The teacher must not fail to inculcate the right attitude in his disciples, lest he himself become an obstructor, and not a mediator. They must be taught to look behind and beyond his personality, and not get entangled with it.

(4) The temptation to set himself up as a new prophet, acquire disciples and gather followers, will have to be met and overcome--even if it disguise itself as service to humanity.

(5) "Half our meditations are directed towards, and our devotion attracted to the teacher, and not towards God. This happens involuntarily. We do not know, we have not met God. But we do know and have met the Teacher. That must be the reason",--so spoke several a pair of disciples to this reporter one day.

(6) "One could without exaggeration affirm that the power of Abbas Effendi resided in his look, this look which has hypnotised so many persons. The pupils epaisabriteaient of his eyes possessed incontestable magical power." --A.E.

(7) So long as some of the truth--perhaps some vital aspects of it--remains hidden from him, so long must he be stern with himself and reject the temptation of setting up as a master.

(8) There is really no choice in the matter--only the illusion of a choice. That which draws him to a particular master is predestination. He may try again and again with someone else. He may not wish to come to this man but in the end he must come. His head may argue itself out of the attraction but his heart will push him back into it.

(9) If there were no other advantage than this, the worth of a teacher would be immense; he can save the pupil from making certain mistakes; he can guide the pupil past certain pitfalls; he can save the pupil much time that would otherwise be lost in blundering.

(10)

"Each man must work out his own salvation," said Socrates shortly before his death.

(11) A small group of sincere students meeting together may be of great help to each participant provided there is a basic spiritual affinity among them. If this is lacking even in one of the group such a meeting may well lead to more confusion than enlightenment or may cause some or all to forget that on the quest each walks alone.

(1) He does not dwell in his own heart on his spiritual greatness to other people. If ever he were to do so that would only be the ego walking in its vanity. And for it is precisely because his ego has been cast down that he has such usefulness at all.

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(12) If the Infinite Power is everywhere present, it can surely make itself known to its ardent seeker in any place, even tho that place be bereft of masters.
(13) If the true master imposes no obligations toward himself on those he helps and demands no rewards from them, this is because he wishes to retain his freedom; his independence, his detachment as much as it is because he gives out of compassion and goodness.
(14) He may seem cold and unapproachable by the sentimental standards of those who mistakenly regard him as a glorified clergyman.
(15) If this stimulation by contact with a master makes him assert his little ego, because he thinks he has become more "spiritual" than others, then the good done him and the inspiration given him are endangered by the conceit bred in him.
(16) A calm trust in the man's leadership is one thing, but a hysterical clinging devotion to his personality is another.
(17) He may not be a perfect master, he may commit grievous errors of judgment and display regrettable deficiencies of personality yet, still, he will be your master. No one can take his place, no one else can arouse the feelings of affinity and generate the harmony which he does. If because of his effects or lacks you reject him for another man, you will be sorry for it again and again until you return.
(18) The perfect concentration that reigns within his being can have the same effect when deliberately directed upon sensitive and sympathetic minds as the concentration of the burning lens upon dry paper. The devotee can be inspired, exalted and illumined.
(19) Those who feel this deep peace in the atmosphere around and between them, do not feel any need of words. The soothing stillness is their best communication and indeed gives the latter a quality of sacred communion.
(20) The personal traits of the spiritual guide may repel the seeker. Yet if no one else is available who has the same knowledge, it is the seeker's duty to repress his repulsions and enter into the relationship of a pupil. If he does not, then he pays a heavy price for his surrender to personal emotion and sensual superficiality.
(21) If the contact stimulates him before he is ready for it then it will help his spiritual growth in some ways but hinder it in other ways. It may give him greater enthusiasm conviction and determination but it may also inflate rather than abnegate the ego. This is another reason why adepts are hard to approach.

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(22) Those who have never grown up, who cannot cope with the problems of adult life, substitute the master for their mother and run, like children, to him for the solution of their problems or for the making of their decisions If he yields to their importunity, he hinders their true development.

(23) There is good sense in the idea that he should begin and continue his spiritual journey under the guidance of someone who knows the way.

(24) The danger of walking alone is also the danger of identifying his own private judgments, impulses and desires thoughts as intuitions from the higher self.

(25) When he finds that he can go no farther by himself, the time has come to look within for more grace or to look without for more guidance. He needs the one to get away from his own selfishness or the other to get away from his own darkness.

(26) The egoism which falsifys our true sense of being and the materialism which distorts our true sense of reality are maladies which can hardly be cured by our own efforts. Only by calling, in trust and love, on a higher power, whether it be embodied in another man or in ourself, can their mesmeric spell ultimately be broken. Yet it is our own efforts which first must initiate the cure.

(27) He whose course embraces a mission of spiritual service to others is invested with a greater power and enlightenment than he has actually earned. This did not make him greater than he is. But as the excess of inspiration gradually uses him as its channel it becomes gradually integrated into his own character little by little and over a period of several years.

(28) Because so few can even detect their true self, or hear its voice in conscience, or sense its presence in intuition, the infinite wisdom of God personifies it in the body of another man for their ~~convein~~ convenience, inspiration and aid.

(28) When the predestined disciple meets the master for the first time, he may feel either that he has known him before or else that he has known him always.

(29) The disciple case-histories of a spiritual guide, like the patients' case histories of a medical physician, are always instructive and significant.

(30) The relationship between them is a beautiful but free one. If the disciple takes a possessive attitude and tries to annex the teacher, if he betrays jealousy of other disciples or demands as much attantion as they get, he substitutes an egoistic for an impersonal relationship, fail to understand its distinctively and uniquely free nature, and thus spoils it.

(31) He must first feel humble before the master's high achievement.

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(32) Just because a man happens to feel he has attained happiness or truth, is no sufficient ground for accepting that he has done so. He could get the same feeling out of the ~~illusion~~ self-betraying attainment of the illusion of happiness and the illusion of truth. Hence we have not only to overcome the difficulty of finding honest and disinterested spiritual guidance but also the difficulty of finding competent undeceived guidance.

(33) He is no perfect man, he is fallible and mortal; indeed, he even makes mistakes. The attitude found in simple Occidentals or superstitious Orientals, of regarding him as above all possible criticism, the ~~attitude~~ attitude which elevates him to the status of a divine being, is ill-informed and ill-judged.

(34) The better service is only to provide some of the necessary material and let the ~~discipline~~ disciple come to his own decision all by himself.

(35) The need of a savior arises from the fact that the ego cannot lift itself by its own bootstraps, cannot rise out of its own dimension into a higher and will not willingly encompass its own destruction. Yet its spiritual career arrives eventually at a point where it finds and sees that it has done what it could, that further efforts are futile and that only some power outside itself can bring about the next forward move. However, it may not without self-deception declare this point to be reached when in fact it ought to continue with its strivings; it may not cease prematurely from its struggles. If it does so, then it would be equally futile to seek a master's grace.

(36) It is a man's own fault if, through his failure to seek spiritual guidance or understanding, none is vouchsafed to him. "Ask, and it shall be given unto you," said Jesus in this reference, which complements and is necessary to the assertion of the Chinese sage: "Those who know do not speak."

(37) Students who fail to do the work on themselves yet look for a master, waste their time.

(38) I have wandered the world from the Grand Canyon in Colorado to the Grand Canal in Venice, but I have yet to find a true sage of this kind.

(39) It would be pleasant and easier to be able to say: "Here is a teacher in whom I put complete faith and here is a teaching in which I can completely follow."

(40) Their trust in his perfection is naive and pathetic. They hardly see that he is still human and therefore still fallible.

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(42) (41) "When the pupil is ready the Master appears so it is said. It is true. But its truth does not absolve the pupil from the duty of approaching the Master.

(2) He who has found his destined Master will know it well after a few months at most. For he will find that it is as hard to leave the Master as for helpless steel filings to leave a powerful magnet. (43)

(3) It needs some humility and more discernment to approach such a man and ask him to give us the benefit of his knowledge, his insight, his experience and his wisdom - all of which are unusual and rare. (44)

45) (42) No teacher and no book, however inspired, can transform a disciple into something new. What they can and usually do is to kindle the disciple's latent capacities, to bring out his innate views and to clarify his vague tendencies.

46) (43) It would be easy to surround himself with a crowd of fawning disciples and flattering admirers. But he could not accept such a role because he knows that they will refuse to let him be himself and will expect him to be different from what he really is.

(47) (44) Oscar Wilde gave some good advice about such matters when he said, "The only schools worth finding are schools without disciples."

(48) (45) What is present in the surface consciousness as a mild interest may be present in the subconscious as a strong love. But, however long it may take, the disproportion will eventually be righted. When this happens, and as pertains to this particular matter, the man comes to know himself as he really is. This is why the meeting with an old Master or a new truth may not lead to immediate recognition, may indeed take some years to ripen.

(49) (46) Constant association with the wise, frequent hearing of discussions and statements about truth, gradually tend to the practice of philosophy, to the supersession of the personal and the passionate, and to the displacements of the old materialistic habits of thought.

(50) (47) Contrary to the way of organised institutions he never seeks to impose any doctrine on his followers.

XVIII.

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(10) Dr. Osborne Mavor, a Scottish physician. "Building up personality is a job for Socrates, Christ and Confucius working in the closest co-operation. I should not care to entrust my personality, such as it is, to any individual of a lower intellectual and moral standard than the (11) This critique is also applicable to spiritual teachers, as well as psycho-therapists, against whom it was directed. (51)

(11) True spirituality means applying the knowledge got from learning and heeding the laws of the inner life in the differing degree that each individually can do so. It does not mean joining a group or a society and chattering fruitlessly about it or gossiping inquisitively about spiritual leaders. (52)

(12) If men do not care for his own road but set their feet on other roads to the woul's finding, he will feel no disappointment and express no criticism. Rather will he rejoice that they have entered on the quest, even though it be (53) in a different way from his. He is too large in mind and heart to wish that it were otherwise.

(13) If the man of letters is to hear and pronounce the word of truth, he must be independent of groups, organizations, parties and institutions. He must be at liberty to play with many different points of view without committing himself for ever and finally to any of them. (54)

(14) Constant contact with such an exalted personage is likely to influence others but it is not possible to say when this influence will (55) rise up into the conscious mind. The time will always be different with different individuals.

(15) Buddha himself said that he would not pass away until his disciples were properly trained, until they had become fearless and self-restrained, until they were learned students and practising followers of the truth, until they could teach it clearly to others and competently refute false doctrines. (56)

(16) Some men are cast in too independent a mould to become any other man's disciple. (57) Whether this is for their benefit or loss, depends on the individual case.

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XVII

~~(9)~~ What we can hope to find today is no longer a teacher to instruct our minds nor a master to guide our steps but an <u>inspirer</u> to set us aflame, to show us the world as the Overself sees it. There is for each seeker only one man in the whole world who can do that. He and he alone can work this miracle. (58)

~~(10)~~ It is not by communal living that a man can change himself; it is not by joining a group that he can become what he is not. (59)

~~(11)~~ Through such illumined men there has been constant expression of truth, and through this individual expression it has been able to survive socially. (60)

~~(12)~~ Contrary to the way of organised institutions he never seeks to impose any doctrine on his followers. (61)

~~(13)~~ The words of a man so inspired, so wise, directly act on our minds and evoke our intuition (62)

~~(14)~~ The man who has amassed a considerable knowledge of mystic lore, will be sought out by those eager for it. (63)

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(64) The master is the symbol of the Higher Power for everone who feels affinity with him.

(65)The actual and personal experience of all his friends and all those who have been allowed closer contact with him, is his best defender. If they will remember only what they saw with their own eyes, heard with their own ears, and ignore gossip, they will know that he always behaved honorably.

(66) Association with or proximity to such a man not only brings out what is best in them but also when it ends, invokes the reaction of what is worst.

67)Our debt to these spiritual teachers is unpayable. This is because that which directs the body is more important in the end than the body itself.

68) Those who turn to an illumined man for inspiration have the possibility of getting it, no matter how large a number they may be. They can attune themselves to his mind by sympathy, faith and devotion, conjoined with sensitivity. Even if they all turn to him at one and the same moment, the inspirer can come into direct inner touch with them through the medium of a telepathic mental bridge. This is done automatically, spontaneously and subconsciously.

(69) When he reaches this understanding he will no longer look to any personage for inspiration, he will no longer take any guru at his self-asserted or disciple-asserted value; hewill be attached only to principles, to Truth itself. Thus at long last he will achieve liberation from guru-hunting and find true self-sufficing peace.

(70)It is a fact that Jesus wrote nothing and that he never asked his apostles to write anything. Why? What he had to give directly or through them, was no message to or argument with the intellect. It was an evocation of the intuition. It had to be transfered to each man psychically.

(71) We project our own undeveloped minds into these sages, and then expect them to behave according to our own undeveloped ideal patterns. If we are disappointed, the blame rests with us.

(72)The tie with such a master sustains him in many a dark experience.

(75)The search for a master is often fruitless and abortive. Why is this? The answer is first, that few such masters exist today day and second, that few of the searchers are qualified to work with one.

74)The appeal of a teacher will depend upon the depth of his own inspiration, and the appeal of his teaching will depend upon how well it fits in with the prevailing thought and the pressing need of his epoch.

(64) The master is the symbol of the Higher Power for everyone who feels affinity with him.

(65)The actual and personal experience of all his friends and all those who have been allowed closer contact with him, is his best defender. If they will remember only what they saw with their own eyes, heard with their own ears, and ignore gossip, they will know that he always behaved honorably.

(66) Association with or proximity to such a man not only brings out what is best in them but also when it ends, invokes the reaction of what is worst.

67)Our debt to these spiritual teachers is unpayable. This is because that which directs the body is more important in the end than the body itself.

68) Those who turn to an illumined man for inspiration have the possibility of getting it, no matter how large a number they may be. They can attune themselves to his mind by sympathy, faith and devotion, conjoined with sensitivity. Even if they all turn to him at one and the same moment, the Inspirer can come into direct inner touch with them through the medium of a telepathic mental bridge. This is done automatically, spontaneously and subconsciously.

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(75)There are no Buddhas in our age, only would-be Buddhas. Let us face the fact, acknowledging man's limitations, and cease bluffing ourselves or permitting ourselves to be bluffed by the self-styled Masters.

(76). When he was born, the fairies gathered about his cradle and gave him the best of all gifts--wisdom!

(77)Who is to say whether contributory circumstances which totally change our plans are merely pure coincidence or really the writings of the hand of destiny?

(78)The belief that a fully illumined master or religious prophet can be succeeded generation after generation by a chain of equally illumined leaders following he same tradition, is delusive. He cannot bequeath the fullness of his attainment to anyone, he can only give others an impetus toward it. He, himself is irreplaceable. If Churches and ashrams would only admit that they are led by faulty fallible men, liable to weakness and error, they would render better spiritual service than by continuing to maintain the partial imposture that they are not so led. If there were such public acknowledgment that their authority and inspiration were very limited, religious and mystical institutions would be more preoccupied with helping others than with helping themselves.

(79)He walked out into the street and thus unwittingly walked out to his fate. For when he reached the traffic-laden crossing a few blocks away, a motor drew up to the kerb, a quiet voice hailed him and the most extraordinary pair of dark eyes he had ever seen riveted his own gaze.

(80)The disciple who does not follow he path pointed out to him who obeys only when it is easy or convenient to obey, commits fraud and does insult to his master.

(81)What the wise teacher does is to wait for the right situations to develop in which his own efforts can be most fruitful.

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(1) The sentimentalized and idealized church about which G. K. Chesterton wrote so ardently, does not exist and, religious history shows, could not exist.
(2) The symbolism that is built into the walls of church or temple, that is enacted in its ceremonies and rites, may be translated by a philosophical mind into philosophical meanings.
(3) They mouth a hypocritical convention as though it were a sincere conviction.
(4) Christianity has had its own different interpretations of which Gnosticism in the third century and Christian Serence in the nineteenth, were specimens.
(5) The same rites which sustain one man's religious feelings, will chill another man's. The first has faith in them, the second lacks it.
(6) The doctrine of relativity may be applied anywhere and shows that there are no unquestionable creeds, no indisputable dogmas.
(7) So long as people are overwhelmed by the official prestige of established churches and overawed by their historic tradition, so long will it be futile to expect wide recognition of, and proper honor for, the authentic revelations of a true contemporary mystic.
(8) The Roman Catholic Bishop of Cochin told me a few years ago that he disapproved of mysticism because it could very easily lead to, and historically led, to intellectual and spiritual anarchy and was therefore dangerous. Another Roman Catholic, G. K. Chesterton, the brilliant English author and journalist, told me nearly thirty years ago that he disapproved of mysticism because it could very easily lead to moral anarchy and evil behaviour, and had indeed done so. Yet both men were quite willing to accept mysticism provided it was fenced around by the limitations and regulations, the dogmatic definitions and supervisory direction imposed by their church.
(9) There would appear to be as much right to treat these words as plain statements of fact as to poetize them into mysterious symbols.
(10) The essence of religion does not consist in dogma and ritual but in faith in a higher power, worship of that higher power, and moral purification to come closer to it.
(11) Unless the message is couched in terms with which his contemporaries are familiar they can not understand it. The prophet who is wise will adjust himself to this fact.
(12) Whether to conform to orthodox religion or make an open break with it must depent partly on the prompting he intuitively feels and partly on his family, social and business circumstances. If a rupture might do external harm and create great friction, and if he does not feel a strong urge to make a break, then why do so? In that case it would not be hypocrisy to conform but simple prudence.

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(12xx)The world being what it is, it is not possible to live in it and yet achieve complete independence. On the other hand if the intuitive leading takes him away from obedience to these practices then he should obey conscience.

(12-a) The first step is to proselyte for converts. The second step follows later and is inevitable. It is to organize a church.

(12-b) If the highest truths are intelligible only to a small coterie, this does not make their pale reflections in popular religions any less valuable.

(12-c) There is no true growth in our institutions because there is no true growth at the centre of xxxxxx their being.

(12-d) Churches which in the past treated the masses like little children did rightly. But time has brought change and evolution. To continue such a way of treating them is to do wrongly by them.

(12-e) He has first to re-attain the summits he has known in the past incarnation before the fresh original work of the present one can begin.

(12-f)What is lacking from the modern heart is a feeling of reverence in the presence of inspired men and of awe at the thought of the Power behind the universe.

(12-g) Let us be perfectly clear on the matter when its critics say that Christianity (or equally, Buddhism or Hinduism) has failed. This noble teaching has never failed anyone who has tried to live up to it but the organizations and institutions which have taken advantage of its name too often, only to betray it have failed.

(12-h) The earnest pleas of St. Paul could not stop dissensions among the faithful during his own lifetime. "I beg of you, brethern, be perfectly united in the same mind and in the same judgement." It has not stopped them dividing into bickering sects and contending cliques during the many centuries since his lifetime. Only when we understand the limitations of religion shall we underst nd why his plea was a utopian dream.

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(13) It is not true religion but rather impious irreligion to present the formless, limitless sense and thought transcending infinitude of the Deity as a capricious tyrant and angry giant. To make It into an exaggerated human entity is to minify and slander It. (34)

(14) The narrow-minded, little-hearted among orthodox institutions will resent his independence and protest that to allow him freedom and equality is to allow anarchy and chaos to reign.

(15) When a religion asks us to worship before the altar of its power, it asks us to forget that God should be the first object of worship. It asks us to remember a human institution instead.

(16) The first work of religion is to bring the highest mystical ideas within the reach of the lowest mental capacity. It does this by symbolizing the ideas or by turning them into myths.

(17) Religion is a bulwark against social crime but it remains so only as it remains able to hold men's faith. To the degree that it is unable to do so, to that degree it is no longer able to give effective support to their moral welfare.

(18) When an organized religion places power over humanity before service to humanity, it loses its way; and when it becomes an instrument of persecution, it prepares its own eventual doom.

(19) That which can be found in the teachings of Buddha can also be found in the preachings of Christ, albeit under another shape.

(20) There is nothing vital, nothing vibrant, no inspiration in these old cults.

(21) Within one and the same church there should be place for such diverse expressions as those who can find stimulus only in rituals as well as those who can find it only in non-ritualistic worship. There should be place for mystics and thinkers as well as for the simple sense-bound masses.

(22) It is wrong to read the history of religions later degenerative years into the history of earlier regenerative ones.

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(X) To accept an institution's usefulness to society generally without accepting the institution personally is his attitude. (23)

(2) It is a common delusion among orthodox and unorthodox alike, among both religious and mystical, to believe that they have a monopoly on truth. (24)

(XX) Christianity in its beginnings was a mystical religion. Its only hope of recovery from the ailments which afflict it now is to return to the road it has deserted. (25)

(28) (XX) There is something more to be said for established churches than that they keep the veneered savagery of mankind in some kind of check

(27) (X) Oscar Wilde - in a conversation. "People fashion their God after their own understanding. They make their God first and worship him afterwards.

(28) (X) The man who cries himself hoarse with propaganda for God wastes his time.

(XX) Pacifism is a natural and inevitable consequence of the monkish and mystic view of life. Monks may rightly submit to martyrdom, but philosophers must resist the evil forces and even fight them to the end. (29)

(XX) There is little room today for servile accommodation to conventions. A wise leader will rip through their red tapes. (30)

(XX) Without Paul, Christianity could never have had any future in Europe and would have remained and died in obscurity. Paul brought it to Greece and Rome and put it into formulations that reached the non-Asiatic mind. (31)

(XX) The established religions are too intent on helping themselves, too forgetful of their original mission to be able to serve man sufficiently in this staggering crisis, let alone save him from its worst effects. A new force must be introduced - fresh spontaneous and sincere, unhampered by trivial pomposities, uninhibited by traditional egoisms. (32)

(XX) Men outside the jurisdiction of any ecclesiastical system have as much right and capacity to find the Soul as those inside one. Success is just as likely to be theirs. (33)

(#) To accept an institution's usefulness to society generally without accepting the institution personally is a sin.

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(33)

(1) To touch the truth is one thing; to be able to accept it in all its purity is another. For the sympathies or antipathies, wishes or dislikes, preferences or repulsions may easily enter into a man's relation with the truth.
(2) He can learn with time, and from the visible results it always brings, a better estimate of the truth or falsity of these impressions and intuitions. When the results injure him, he may know that the acceptance of that which led to them was an error; a careful study of such errors will point the way to their avoidance in future.
(3) The corrective separation of true from false intuitions, and of impersonal from personal impressions, follows a careful disciplining of the consciousness and a cautious vigilance over the feelings.
(4) These impressions and revelations are mostly indicative, not of some guide or source outside himself, but of his own sub-consciousness. They are projections from it; revelations from the under surface ego rather than the Overself.
(5) When we see how self-immersed he is, how entangled in his own egoism, we see also how hard the task of getting correct impersonal impressions and intuitions really is.
(6) As such possibilities of error and deception exist along the aspirant's path, it is needful for him to lay down a safe rule for his self-protection. And that is to regard all his revelations as being projections of his sub-conscious ego, with all the ego's limitations and defects, until they prove themselves in time to be otherwise.
(7) If he does not touch truth through every part of his being but only through his emotions or his intellect, his grasp of the truth will be limited to that extent.
(8) If illumination catches him unprepared and untrained for it, it will catch him off balance.
(9) The philosophic goal is to be spiritually aware in all parts of the psyche, with the complete life as the final result.
(10) It defends its own position with the utmost sturdiness but refuses to attack the positions of other schools.

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(12) The false notion of the ultimate goal of mysticism which prevails widely is illustrated by this quotation from Joyce Cary's novel "To be a pilgrim." "Suppose now I were an Indian sage sitting in the dust of some holy city with my begging bowl beside me, and nothing to do but think of God's glory."

(13) So long as he is imprisoned within his own preferences or prejudices, sympathies or antipathies, desires or passions, and fails to free himself from them, so long will his capacity be a very limited one. For it means that he is, to a proportionate extent, confined to his personal ego and exhibits its errors.

(14) Although he feels that the communication originates from outside himself, from a spiritual leader or disembodied being, it is part of his own inner life, nevertheless. The thoughts are of his own making even though projected into space and associated with someone else. Their seeming outwardness is no proof of their actual outwardness. He has unconsciously deceived himself, and yet not altogether done so.

(15) Mahopanishad IV.2. "By the word Samadhi is denoted only the knowledge of Reality and not mere silent existence which burns the straw of desires."

(16) Was it significant that Swami Vivekananda who had lectured so much on Bhakti and Raja Yoga in America delivered his talks on Gnana Yoga in London? Did this fact imply a consciousness on his part that the British with their predilection for scientific views were better fitted to understand Gnana than the Americans with their predilection for sensationalistic ones? I am not competent to answer this question as I never knew the Swami personally, but it provides an interesting point for discussion.

(17) Neither the practices of Yoga not the reflections of metaphysics is alone adequate to comprehend the Real. Neither inner peace can

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(18) This teaching recognises that Mind is the primary element in life, but it recognises also the contributions of the physical and the mystical. Its aim is to enable the student to maintain all three in correct balance.

(19) The best a man can hope for, in rising above the ego and the world, is to rise into awareness of his true soul. This is valuable enough but it is not the same as looking into God's mind or becoming united with God's being. Those theologians who describe the mind merely show us the capacity or quality of their speculations and imaginations. Those mystics who describe the being, really describe their own souls.

(20) What the ego contributes to his illumination is an unwitting contribution. Nevertheless it is present; thus and to that degree it stops him from being fully and finally illumined.

(21) Men may know the soul but not God. They may not see the face, or understand the nature of, the final essential reality - and live. He who claims such experience practises self-deception and is caught in illusion.

(22) Medieval or oriental mystical statements which are quite true but which fail to move us today, will lose nothing if their essence is put into topical terms.

(23) The faith which is already in the heart, the image which pre-exists in the mind, these are drawn upon and used by the man's soul to give him the experience of, and message from itself.

(24) Because he cannot accommodate the whole of the Real in all its purity but must needs pass some of it through his own ego, his resultant experience or understanding of it becomes partly involved in illusions.

(25) Anyone may become a college professor of philosophy without becoming a mystic but to become a philosopher he must become a mystic.

(26) There are not only successive degrees of mystical illumination but also progressive qualities of it.

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(27) The narrow mystic who sets up for others his personal limitations in mental development as a necessity in mystical development, does a dangerous thing. His justifiable fear of barren dry intellectualism may become exaggerated into a fear of wisely discriminating reason. This can end only in over-credulous accepting of superstition and disturbance of the mind's balance. It may even lead weak intelligences to a mild insanity.

(28) We must hold to the value of wisdom, which gives to man so much dignity and goodness, so much honour and usefulness, but we must hold to it above all because it is part of that goal which God has set before us for attainment on this earth.

(29) The mystical life is not what it was. In certain ways the mystic in modern London follows a different tempo and must adhere to a different technique in comparison with the mystic in medieval India or France. The fundamentals still remain, of course.

(30) There has not yet manifested itself one outstanding personality who merges the simple mystic in the wise sage, who speaks the mind of truth for and who is willing to enlighten or lead us. Such a man will certainly be heard; he may even be heeded.

(31) What was called 'Reason' in "The Hidden Teaching Beyond Yoga" and what was honoured as 'Reason' by the Cambridge Platonists is a mystical plus intellectual faculty and not merely an intellectual one. It is not merely a co-existence, but a fusion of the two capacities.

(32) Suggestion from outside as well as from inside himself supplies much of the interpretation of his message. To that extent it may distort the message.

(33) It aims at producing inspired sages, not inspired simpletons. Both types may be aware of the soul's presence but only the first type has protected itself against the follies of undeveloped reason or unbalanced emotion.

(34) It does not agree with the simple mystic who considers pure peace to be sufficient in itself.

(27) The mystic who sets us for others his personal limitations in mental development as a necessity in mystical development, does a dangerous thing. His justifiable fear of barren dry intellectualism may become exaggerated into a fear of wisely discriminating reason. This can end only in over-credulous accepting superstition and disturbance of the mind's balance. It may even lead weak intelligences to a mild insanity.

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(34) It does not agree with the simple mystic who considers pure peace to be sufficient in itself.

(35) (XX) Too often has mysticism rejected the intellectual in the past. Today it must receive and help him.

(36) (XX) What he receives from the hands of his higher self is the pure truth. What he delivers to his fellows is a muddled version of it.

(37) (XX) The ego's contribution and the divine revelation get mixed far below the mind's conscious working.

(38) (XX) It is not enough tomeasure the grade of a mystic by his emotional feelings. We must also concern ourselves with his egolessness, his intellectual expression, his aesthetic sensitivity and his effective practicality. These things make up the difference between an infantile mysticism and a philosophical mysticism.

(39) (XX) The mystic, sitting in the silence of his meditation room, may receive great wisdom and feel a benificent presence or, astray and imprudent, may fall into psychical deception and be possessed by evil presences. If he is to avoid these dangers, he must adopt certain safeguards and find competent guidance. Without them, he had better be content with reading and study and belief.

(40) (XX) He allows his own ego to interfere and thus colors the truth of the message.

(41) (XX) They seek God yet in the end they find only their own self. For God is approachable but undiscoverable; the self is their only link with God and the farthest limit of their journey to God.

(42) (XX) Mysticism may gather good fruit from its own past but it must also heed the present time and adapt itself to present circumstances.

(43) (XX) Each gets a revelation, a message or a vision formed to suit his type or temperament, limited by his degree of general development and reflected from his yearnins. That is to say, his ego is projected into the experience even when it is surrendered to the higher element of experience.

(44) (XX) The novice begins his mystical experience with personal visions to be seen in mental pictures; willend, if he progresses far enough, with a pictureless impersonal states of being.

(45) (XX) The mind's image-making faculty automatically and simultaneously gets to work on the experience and associate the Higher Self with the picture and name of the spiritual leader in whom it has most faith or to whom it is most attracted.

(46) (XX) We have behind us all the straining efforts of trained scientific intelligence to improve itself and our environment.

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(46) We have behind us all the straining efforts of trained scientific intelligence to improve itself and our environment.

(47) In the content of his message there is both an impersonal element and a personal one. The first is derived from his higher self, which is often mistaken for God. The second is derived from his own characteristic mentality, whose contribution is seldom recognized or admitted.

(48) Meditation is, after all, a phase which is put on and off again as needed. The Quest is much bigger than meditation - although it includes it at times, but not necessarily all the time.

(49) The use of intellect need not detract fromthe use of intuition. The mystic will be all the better for it. Only if he is unbalanced, and misuses it, will he be worse.

(50) We have neither the time nor the willingness to ponder over the terse cryptic paragraphs of ancient mystics who hid their thought, rather than communicated it, by using a language of their own.

(51) Into the revelation goes not only the mystic's inner experience itself, but also the suggestions of his upbringing, his surroundings, his wishes and fears, his tendencies and illusions; more, his ego inserts new meanings into it or changes those that belong to it. In short, part of or even the whole revelation is made to serve the ego, or fit its limitations.

(52) It is not advisable to attach so much importance to meditationas to use it indiscriminately. It is necessary at certain times greatly to reduce efforts at meditation for a while, or even discontinue them altogether. Otherwise the sensitivity being brought about may become a hindrance and not a help.

(53) The longer I live the more I see that there is so much contradiction in the findings of great seers, mystics, occultists, saints and prophets, that a substantial part of their higher revelations must ultimately consist solely of their merely human opinions. The corollary of this is that the only true opinion is to hold no opinion!

(54) He imagines that his intuitive message is pure undefiled and authentic whereas he has brought into it what he has learnt read and heard, in short his own beliefs and opinions. But he has done this so unconsciously, his ego has interposed itself so cunningly, that it is nearly impossible for him to discover not only how far this process has gone but even that it has happened at all.

(55) The Infinite Reality could only be known by an infinite mek mind. If any finite human intelligence - however mystical it may be - consciously claims such knowledge, it unconsciously proclaims at the same time that its knowledge is ultimately only an opinion.

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(55) The Infinite Reality could only be known by an infinite mark mind. If any finite human intelligence - however mystical it may be - consciously claims such knowledge, it unconsciously proclaims at the same time that its knowledge is ultimately only an opinion.

(56) They do see the truth - let us unhesitatingly admit that - but they see it through their colouring of their temperaments, the limitations of their past experience and the suggestions of their egos.(56)

(57) There is this difference between the philosophic and the foolish mystic that whereas the first will always seek to clarify your mind; the second will often seek to mystify it.

(58) The belief that a mystic can manage all kinds of affairs with faultless wisdom, solely by the light of his mystical intuition, is a wrong one.

(59) We can understand how poor and pitiful is the attempt of metaphysics to grasp the supreme reality and how equally poor and pitiful is the attempt of ordinary mysticism to grasp the same reality, when we understand that the first depends on filling the mind with thoughts whereas the last depends on emptying the mind of thoughts. Reality is to be realised neither by thinking alone nor by not thinking. This highest ultimate path which opens to the philosophic student is one of unwavering but natural concentration of the mind in the real, whether the mind be thinking or not thinking, and whether the individual be acting or not acting. It is the achievement of realisation while behaving in the perfectly natural human way, and it is in this last sense that an old text describes the sage as bearing no distinguishing marks upon his person.

(60) In an exhibition of old historical paintings seen in Amsterdam, there hanged on one wall a portrait of Sabattai Zevi, the wild dreamer, self-appointed Messiah and fantastic leader of a cult whose career along with his own was abruptly ended by disillusionment and disaster. On the opposite wall there hanged a portrait of Baruch Spinoza, philosopher and ethicist whose career brought the fruits of wisdom to humanity. There they were--these two portraits--facing each other, the one a type illustrating the defects of an unbalanced and unphilosophic kind of mysticism; the other a type of spiritual intuition and rational intellect active in man, yet balancing each other and benefiting each other.

(61)To Oscar Wilde, Jesus was the greatest of artists. To Bruce Barton, Jesus was the greatest salesman in history. Thus, we judge others by our own standards and in doing so, limit, confine, or even distort the truth.
(62)Buddha certainly glorified the worth of compassion, but he also glorified the worth of insight. He never said that universal compassion could alone bring a man to Nirvana. Buddha recommended the first as a disciplinary practice for the attainment of the other. Why? Because personal feeling either blind us to truth or distorts our mentality. Often we cannot see things as they really are because we are warped by our egoistic prejudices and passions. If we can get away from the personal, we can get rid of these obstacles. Compassion thins the ego's strength and assists us to become properly equipped to achieve insight into Truth. Similarly, Jesus gave the masses the golden rule of doing unto one's neighbour as one would be done by. They needed to be dislodged from their strong selfishness. Hence th he taught them that "Whatsoever you sow that shall you also reap" but he did not suggest that this was sufficient guidance to the Kingdom of Heaven. Love is not enough.
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(69) That the approach is different but the goal is the same may be quite true of all ordinary systems of religion and mysticism. It is not quite true of philosophy. Here the approach is many-sided while the goal is integral.

(70) There is another reason why the teachings of the great mystics and historic prophets not seldom contradict and sometimes even oppose each other. This is because, as Ramakrishna asserted, a fully illumined soul must leave his body in death shortly after reaching this degree, for the body will then have served its purpose for him. If however he wishes to stay on earth to enlighten others, he must keep a little ego active in himself in order to be able to do so.

(71) How can he exclude himself fromthese experiences and perceptions, how depersonalize them utterly in the name of truth?

(72) His interpretation of the experience cannot help but be personal, cannot help but express the sort of man he is. This is how misunderstandings and contradictions arise in the world of mystical teachings.

(73) Philosophy could have given so rich an expression of itself at no other time than ours and in no other way than the modern one.

(74) How can a mental state be the final realization? It is temporary. Mystic experience is such a state. It is / u?? enters and leaves. Beyond and higher is realization of truth.

(75) If the mystic has perfectly undergone the philosophic discipline, his messages will contain universal truths; if he has not not undergone any discipline at all, they will contain private fancies; if some discipline, then the result will be a mixed one and he will not be able to distinguish between them.

(76) The experience message or enlightenment is always individually interpreted by the mystic according to his familiar trend of thought. This explains the wide diversity of mystic teachings, the conflicting differences in religious revelations.

(77) If the inner life is cultivated on part of one's being only, the illumination when it comes will light that part only. But if the intellect worships as well as thinks and if the emotions move with it, both develop together in wholeness.

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(1) These explorations of the spiritual realm have been made as explicit as my pen could make them.
(2)The fear of professional oblivion does not touch me. The silence of modest retirement would be welcome.
(3) I wrote also because my need of expression had to be satisfied.
(4) My work was fragmentary and not properly balanced. I am well aware of its defects and deficiencies.
(5) I spent the three years following my return from the Orient in organizing a large bundle of chaotic notes.
(6) "P.B. is over a thousand years ahead of his time. Follow him blindly," said an expert reader of handwriting to a chance acquaintance who knew P.B.
(7) My fashion of approaching the same topic from a number of sides, as well as of emphasizing the importance of certain neglected or ignored sides, led to frequent repetition, which bored, irritated or disappointed a section of my readers. But it was deliberate, and it helped other readers. It was an ancient Oriental style which was really a special method of illuminative teaching and a tested means of assisting the mind to open tight-fitting or obduratelyclosed doors, and of becoming aware of hitherto unperceived truths or getting to understand more easily what was before hard to understand.
(8) I have read far more widely than my critics suppose but by temperament I dislike to make a parade of learning. Yet my esteem for broad scholarship is qualified by my contempt for narrow pedantry. This is why I do not care to fit my quotations to page-number references, why footnotes hardly ever appear in my books and why I am often content to give an author's name without his book's title. The academic atmosphere is too dry for me to work in, too blind to the spirit and insistent on the letter for me to respect much. I feel that the faculty of vision which can see through and beyond the meaning of a hundred facts is immensely more important than the blind collection of those facts.

(9) If I write with such surety about these matters it is because I know then with surety. ed
(10) The egoism and conceit which appeared in some of my pages were a pretence, the traits of a literary figure whomI had to set up to give thought-provoking individuality and stronger emphasis to certain ideas.
(11) My pen is paralyzed into inactivity whenever I remember how hard it is to overcome the ego, how futile ~~[illegible]~~ to ask men to engage in such a hopeless enterprise.

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(12) How many have been talking or writing Brunton without knowing it, without acknowledging to themselves- and certainly never acknowledging to others---their debt to one they criticize or abuse so much! It may be that the debt is an unconscious one in most cases, but the influence is there.
(13) It is part of the answer which one mind found in its search for the hidden meanings of human existence and for the proper goals of human endeavour.
(14) My special work is not public addresses nor private interviews. It is writing---not writing a constant stream of letters, but words which thousands shall read. It is writing about the Quest, arousing men to follow it, guiding those upon it and explaining the goals at the end of it. My special parish is people who cannot find truth in any existing ~~xxxxxx~~ institution, cult, religion, sect or creed, and who therefore can attach themselves to none.
(15) I wish ~~%~~ no organized institution to be founded upon my name and writing. The logical outcome of all my work
(16) If my writing can move men to seek the true and honor the good, it will have done more for them than if it moves them to join a sect or a party.
(17) If no book has come from my pen since that time, it is partly because of personal reasons and partly because there did not seem to be any need to publish anything until I had something significant to say.
(18) I have no desire to become a saint. Indeed the very word itself irritates me. It smacks of oily self-satisfaction. It carries a hint of fussy self-conscious goodness.
(19) As this work went forward, I felt and knew some presence in myself that took a part in its making. If I say that these pages were written by me, there would be an uneasy feeling of untruth in me. If I say the contrary, there would be a sense of the absurd in such a statement. I leave the reader to make what he can of these paragraphs.
(20) Here is my first published work since 1943.
(21) I have since wandered though many lands, a few of which are not even on earth.
(22) I did what I could to prevent the existence of a Brunton cult.
(23) I conceive my position to be neither that of a preacher nor a teacher, but rather a messenger. I have to hand on a statement that may say something to them, something
(23-a) I am a citizen of this land by personal choice,
(24) ~~xxxxx

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(XX) The exertion needed to write personal letters irks me, whereas the exertion needed to write philosophical notes inspires me. Why wonder that I neglect the one and cultivate the other? (24)

(XX) Those who come to squat in the disciple's seat in front of me do what I do not particularly like. (25)

26) (XX) I gave my years and my energies to this quest, faithful to faith, yet regardful of reason

(XX) If it be claimed that with the public appearance of my later books I became a teacher, whether I acknowledge it or not, I reply that if that be so I am one who seeks not to save his disciples but rather to be saved from them. (27)

(XX) When at last I realised that my own experiences were important to no one but myself, and only the views distilled from them could have any value or interest for others, I resolved never again to write another of those personal 28) prefatory chapters which mar several of my books.

(XX) I do not fill my pages with footnotes or document every statement with its authority, simply because that is not my proper field. (29)

(XX) The man who wrote that cycle of ten books is dead. The attitudes, the beliefs and the standpoints out of which he wrote them have ceased to exist. None of these books have any relevance to his self, save as milestones which have been passed and left behind. (30)

(XX) I soon began to get more letters from readers, utter strangers though they were, than I had the facilities to answer. Some asked for advice, others presumed to give it, but most expressed the keen desire to find a teacher and, wanted me to recommend one. (31)

(XX) They welcomed me as a supposed recruit to Hinduism, as a religion. But the years taught them that they were wrong. Alas! the lesson brought bitterness in its train. (32)

(XX) The observations of a whole lifetime made during travels in four continents and among varying peoples confirmed the truths and provided evidences for teachings of philosophy. (33)

(XX) I refuse to carry the teacher's burden on my shoulders. (34)

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(25) Those who come to squat in the disciple's seat in front of me do what I do not particularly like.

(26) I gave my years and my energies to this quest, faithful to faith, yet regardful of reason.

(27) If it be claimed that with the publication of my later books I became a teacher, whether I acknowledge it or not, I reply that it may be so I am one who seeks not to save his disciples but rather to be saved from them.

(28) When at last I realised that my own experiences were important to no one but myself, and only the views distilled from them could have any value or interest for others, I resolved never again to write another of those personal prefatory chapters which mar several of my books.

(29) I do not fill my pages with footnotes or document every statement with its authority, simply because that is not my proper field.

(30) The man who wrote that cycle of ten books is dead. The attitudes, the beliefs and the standpoints out of which he wrote them have ceased to exist. None of these books have any relevance to his self, save as milestones which have been passed and left behind.

(31) I soon began to get more letters from readers, after strangers through they were, than I had the facilities to answer. Some asked for advice, others presumed to give it, but most expressed the keen desire to find a teacher and wanted me to recommend one.

(32) They welcomed me as a supposed recruit to Hinduism, as a religion. But the years taught them that they were wrong. Alas! the lesson brought bitterness in its train.

(33) The observations of a whole lifetime made during travels in four continents and among varying peoples confirmed the truths and provided evidences for teachings of philosophy.

(34) I refuse to carry the teacher's burden on my shoulders.

(35) I have kept myself in obscurity and outward inactivity while waiting for the times which, out of desperate need, will accept me just as I am and on my own terms. Those times will come after Armageddon.
(36) During all these years of silence, with he exception of war-time years, although I wrote much I did not offer my productions to the public.
(37) When I die I shall leave no disciples, only adherents to my views or followers of my ways.

((38) The faults in my past work are serious and have dismayed me, but at least I have seen them. This perception may help to better the later work, I do not know.
(39) The faults and deficiencies and errors of my work are unquestionably there. I have groaned long and often over them. But there is enough good left in it to cancel all of them out.
(40) I began to ask whether I had written myself out and whether my writing days were no more. The making of a book was not all; the making of a man was more. Had I reached a mature state where what mattered was life itself, not the recording of life?
(41) I feel it a duty to make my writings significant, yet at the same time keep them within the popular understanding.
(42) The concept of the Overself's presence among us originated with the ancients but is validated by modern experience. This experience of the Overself provides the best evidence of its existence and reality: no other is needed. It would be a failure in duty not to adknowledge that I have felt and know the souls' existence hundreds of times. This is no longer a matter of mere faith to me, but of absolute knowledge. This is not to be put by anyone to my good credit but to my good karma.
(43) I work at research because destiny has guided me to it and temperament has fitted me for it, not only because of outer compulsion but also because of inner fascination.
(44) When I think of these books I wince over certain things that should not have been said and groan over the absence of other things that should have been said.
(44) I am quite aware that I repeat myself constantly in my writing.
(45) Those who thought I had written myself out maybe surprised by the appearance of this book.
(46) And so began a line of though which in the months and years to come finished up as a complete and monumental philosophy. " "The Hidden Teaching Beyond Yoga" was the eventual and first result of that days reflection.

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(47)When my writings became known, a large financial burden was added to me. The expenses of secretarial correspondence, the loss caused by time given to numerous interviews, drained away more of my income than I could afford.

(48) Gifford Rossi: "PB's cool clear reasoning is to be admired. But to regard him as a God is extravagant. He is only a better organized human being."

(49)In all my work and travel the discovery of my own soul and of men who had discovered theirs, was my real aim. I put up a facade of literary purpose in fron of this quest because that smoothed my path in a conventional world which knows only conventional aims.

(50)Whether the reader accepts these thoughts as veridical or not is of no great importance to me; but whether he will think them over--presented here as they are upon no other authority than their own inherent truth--is a matter of great importance to himself.

(51)It is an error to assume that I am a propagandist for any new Western system or old Indian philosophy. The world's present need is not a new Western system of thought but Western thinkers; not an old Indian philosophy, but Indian philosophers.

(52)I prefered the perils of a casual existence and let the thought of security disappear into remote recesses of my mind. The world wants to feel safe and aims at a sizable bank account, not to speak of a place in Socienty. And the world is right. But I was born with a truculent nature and obstinately burned my incense in the haunts of Bohemia when all reason and all prudence held up warning fingers.

(53)There was a certain house in Grosvenor Square which was a meeting place for many of the most distinguished men and women of the time. If you were fortunate enough to receive an invitation, you were sure to meet the lates "lion." You wo ld most likely be introduced to famous personalities whose achievements entitled them to your respect, if not to eulogy. And probably you would also meet one or two persons who counted for nothing in the list of the world's great ones. If so, it was well not to ignore them. For tomorrow you might find their names inscribed in the freshest of inks upon that list. For that lady's keenest pleasure was the discovery of unknown talent or unrecognized genius.

(54)Frankly, in all my world wanderings and quests, I have never met anyone who demonstrated completely in his life the loftiest teachings, though many could talk marvellous or write perfectly, about it.

(55)I straightway cut it short and fled precipitately from an atmosphere which had become unreal and farcicial. I determined to tackle life at first hand and to go directly to

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it for those things I wanted to learn. It was an immature decision and perhaps an unwise one, but I do not see how, with the strongly-felt realisation at which I had arrived, I could have acted otherwise.

(56) I am not responsible for the writings of the younger Brunton!

(57) I found perfect inspiration in the Maharishee but I did not find perfect application of that inspiration. He allowed the ashram to betray so much of what he stood for, and condoned this betrayal by his acceptance of it that I was driven by the agony of this situation into the discovery that spiritual wisdom was not the same as practical wisdom. Neither could be got without seeking and cultivating it. Therefore, since both were needed in a full life, both had to be brought together in a single quest. To say all this was to say that the Maharshee and Ramakrishna, Aurobindo, etc. were still men and not Gods, and men are fallible.

(58) When, with such dawning perceptions and advancing years, I saw all this, the desire to write left me, the urge to help others ebb d away. It was not that my craftsmanship had failed me but that the will to exercise it had ceased to exist. I realized that it was better to be silent, better to leave others to God's care, than to speak so faultily and to meddle so clumsily. I had to separate myself from the self and work of the younger Brunton. I must refuse to identify myself with them any longer. I could never again go to their defence. There was now an indefinable opposition between us. It was certainly the end of an eventful cycle; it might be the end of all labor for me. I had nothing more to give the contemporary world, but if I studied patiently and attentively why this situation had come about, I might have something to give posterity.

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(1) A friend wrote recently. He said, "I went to Washington in connection with a lawsuit upon which depended the existence of an entire business and my own ability to continue to support my family." He went on to say that judgment was given against him and further wrote, "I experienced the most curious sensation that the whole thing did not matter at all, that I seemed to be the witness of it all, and I was utterly calm. In fact, I had never felt so calm in my entire life, and did not feel the least bit depressed. It seemed to me that Mr.....(himself) was almost a stranger to me, and I was just a witness of what was happening to him. What happened to my friend?
He had a glimpse of the way in which a sage would have treated the same event, and that glimpse came to him at the right moment, the moment he needed it most. Our life down here is a test of what we have attained, and that was his test.

(Para ② withdrawn)

(3) When the person, its thoughts, its desires are stripped off, we behold ourselves as we are in the first state and as we shall be in the final one. We are then the Overself alone, in its God-like solitude and stillness.

(4) With the coming of this climax he may experience a profound sense of liberation, which later justifies itself, as the problems which had beset his mind slowly begin to dissolve and vanish under its wise tuition. He may think of Keat's joyful lines, "Then I felt like some watcher of the skies when a new planet swims into his ken." For there will be present all the magnificient exhilaration, the intellectual intoxication which is born when the mind alights upon new-found truth.

(5) The first value of prayer is that it is a confession of personal inadequacy and by consequence an aspiration to personal upliftment. It is a self-humbling of the ego, the beginning of a detachment from it. It is a first step in obedience to Jesus' paradoxical proclamation, "He that loseth his life shall find it."

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(6) DEVOTIONAL EXERCISE.

'(1) Act of Prayer or Supplication :

Stand with arms outstretched facing towards the East or sun, palms uppermost, and mind concentrated on God or soul, eliminating all personal thoughts of a worldly character, feet apart about 12 inches. Look upwards.

(2) Act of Worship or Adoration :

With feet still apart, look down, placing hands on front of thighs just above knees.

(3) Act of Self-Surrender :

Kneel, leaning body backwards so that the base of body rests on heels. Hands still on thighs. Look straight forward.

(4) Confess weakness-es and sins, and petition for strength and power to overcome.

(7) Most men instinctively call upon a higher power in the anguish of a great misfortune or the distress of a grave crisis-unless the instinct itself has been submerged too deeply in egoistic arrogance or intellectual scepticism.
(8)The reverence of confusion, when we kneel down to seek guidance out of it is good, but the reverence of love, when we are attracted by the soul for its own sake, is better.
(9)Prayers really begin when their words end. They are most active not when the lips are active but when they are still.

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(9)Prayers really begin when their words end. They are most active not when the lips are active but when they are still.

(10) He should make more use of prayer. Every day he should go down on his knees and pray for grace, offer himself in self-surrender to the higher self and express his yearning and love for it. Such readiness to go down on his knees for a minute or two, to abase the ego's price in prayer, is extremely valuable. This is what Jesus meant by becoming 'as a little child'; humility, inspired childlikeness, not stupid childishness.

(11) To put anxiety aside, which follows naturally when we pur personal attachment to results, or the eager desire for ends, aside, is to have the ~~fuller~~ ~~fat~~ fullest faith that the higher power willtake care of our true needs.

(12) He will learn to live by faith where he cannot live by sight, to accept happenings against which the ego rebels and to endure situations which reason denounces.

(13) Where, despite his best efforts, he finds that he cannot control the course of events, he should accept it as being the higher will, the ordained destiny. Where he can control it,he should seek to learn from and obey the inner voice in what he does.

(14) For the man who has a strong ego, the religious approach with its cultivation of humility, its confession of sinfulness and its redirection of emotion away from personality is the best to be recommended, if accompanied by some of the PhilosophicalDiscipline's restrictions of the ego. However, such a person usually refuses to drink the medicines he most needs and therefore continues to remain involved in troubles of his own creation.

(15) To the degree that he can surrender his mind to the higher self, to that degree does he surrender the worries and fears that go along with it.

(16) Do not let the ego try to manage your worldly life. Do not let it even manage your search for truth! It is faulty and fallible. Better to cast the burden on the higher self and walk by faith, not knowing where you are going, not seeing what the future is.

(17) Intense religious feeling is as much a part of the philosopher's character as quiet mystical feeling.

(18) If a man can give up his fears and anxieties to the higher self,because he is convinced that it is better able to manage his problems than the egoistic self,because he believes in trusting to its wisdom rather than to his own foolishness, yet does not evade the lessons implicit in those problems, his surrender becomes an act of strength, not of weakness.

(19) Fromthe time when the Overself held this ego in its enfolding embrace he saw how its divine power brought great changes in his life, rendered great service to others and effected great workings in their outlook without his own effort in such directions. Therefore he cannot help

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CONCLUDING THAT it is competent to do all that is required to be done, that the ego may remain utterly quiescent, the body utterly still and the whole man unemployed, and that every need can be safely left to the Overself for attention. Thus, without attempting to render service, nevertheless service will mysteriously be rendered. It suffices if he leaves all activity to it, doing nothing himself and playing the role of an unaffected spectator or life.

(19-a) He who surrenders his future to the Higher Power surrenders along with it the anxieties and cares which might otherwise have infested the thought of his future. This is a pleasant result but it can only be got by surrendering at the same time the pleasurable anticipations and neatly-made plans which might also have accompanied this thought. "Everything has to be paid for" is a saying which holds as true in the realm of the inner life as it does in the market-place. The surrender of his life to the Higer Power involves the surrender of his ego. This is an almost impossible achievement if thought of in terms of a complete and instant act but not if thought of in terms of a partial and gradual one. There are parts of the ego such as the passions for instance, which he may attempt to deny even before he has succeeded in denying the ego itself. Anyway, he has to make clear to himself the fact that a glib talk of surrender to God is cancelled if he does not at the same time attempt to surrender the obstructions to it.

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(20 (1) Unless he loves the Overself with deep feeling and real devotion he is unlikely toput forth the efforts needed to find it and the disciplines needed to push aside the obstacles in the way to it.

(21 (2) Self-surrender should not signify merely letting others do what they wish with him or to him but rather letting the Divine work within and through him.

(22 (3) It is true that Jesus said,"Take no thought of the morrow." What did Jesus mean? If we know to whomJesus was speaking and the path along which he was trying to lead his hearers,we shallknow also what he meant. It was certainly not that they should no nothing at all for the morrow; it was not that they should give no attention to it. It was that they should not fret and worry over the morrow; they should accept the duty imposed upon themto take care of the morrow, but reject all anxiety as to its outcome. They should not think that their little egos must manage everything,but they should have some faith also that the higher power could operate in their lives.

(23 (4) The farther the aspirant is advanced in this Quest, the lesshe is likely to ask for worldly things in his prayer. In any case, all such petitioning should be strictly limited, for the line which separates the use of prayer or meditation for such pr purposes from black magic is sometimes a thin one. Whoever enters a sanctuary to ask for worldly things should beware how far he goes in this direction, and how often he goes there.

(24 (5) The true purpose of prayer is not to keep asking for some benefit each time we engage in it, but rather to express the yearning of the underself for the Overself, the attraction felt by the ego living in darkness for its parent source dwelling in light.

(25 (6) He should no longer be blind to his sins and weaknesses but should confess them. He should no longer persist in them but should forsake them.

(26 (7) Just as we can best do some service for other people only after we have done enough to develop ourselves, so we can best help others through a prayer or a meditation only after we have first carried it to sufficient depth in ourselves.

((27 (8) Those who believe prayer to be a remnant of primitive superstition, outmoded in a modern spiritual life or unneeded by a higher mystical one, are wrong. The 20th century man may as profitably give himself to it today as the 2nd century man-perhaps more profitably because he requires more help from outside himself.

(28) There is no other recourse for him except humble submission to God's will in the faith that God's wisdom is interlinked with it.

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(1) Let the Hindu squat in his ashram, and the Buddhist study in his monastery. We of the West must create a way of living which will achieve the same goals as theirs, but which will not desert our gains.
(2) Most of the academic books on this subject are well-sprinkled with Sanscrit words, which counteracts their usefulness to the general reader.
(3) When we are importing so many things to feed our bodies, it is good that we are also importing the spiritual culture of the East to enlighten our minds.
(4) I respect the Buddhist wisdom of Tibet most profoundly, but must regretfully negative the theosophical claims for that country. It has never been proved that a mysterious conclave of sages sits assembled on the roof of the world, and there controls the world's activities.
(5) By sending Sri Aurobindo to gaol the English rulers unwittingly turned a politician of whom there were so many into a mystic, Oxford bred and modern minded, of whom there were none in India. The unexpected effect of their action was to give us all, Westerners as well as Indians a unique expounder of Yoga and Vedanta in the most noteworthy development they have made since a thousand years.
(6) It is wise to draw from Asia those truths and practices which can help to sustain or inspire us. But it is unwise to tie ourselves to them alone and thus become confined within their limitations.
(7) The West thinks life is a ladder, the East knows it is a wheel. The West regards it as a climb, the East as a roundabout. The West sees a distant perfection towards which we progress and develop and evolve. The East sees that escape from the wheel can occur now or at any time. The West gives a beginning and so must give an end to the ladder. The East sees no beginning and no end in a circle.
(8) When the wisdom of the Orient is allied to the knowledge of the Occident, we may get closer to the truth - not before.

(XXIII)

(1) Let the Hindu squat in his asanas, and the Buddhist study in his monastery. We of the West must create a way of living which will achieve the same goals as theirs, but which will not desert our gains.

(2) Most of the academic books on this subject are well-sprinkled with Sanscrit words, which counteracts their usefulness to the general reader.

(3) When we are importing so many things to feed our bodies, it is good that we are also importing the spiritual culture of the east to enlighten our minds.

(4) I respect the Buddhist wisdom of Tibet most profoundly, but must regretfully negative the theosophical claims for that country. It has never been proved that a mysterious convlave of sages sits assembled on the roof of the world, and there controls the world's activities.

(5) By sending Sri Aurobindo to goal the English rulers unwittingly turned a politician of whom there were so many into a mystic, Oxford bred and modern minded, of whom there were none in India. The unexpected effect of their action was to give us all, Westerners as well as Indians a unique expounder of Yoga and Vedanta in the most noteworthy development they have made since a thousand years.

(6) It is wise to draw from Asia those truths and practices which can help to sustain or inspire us. But it is unwise to tie ourselves to them alone and thus become confined within their limitations.

(7) The West thinks life is a ladder, the East knows it is a wheel. The West regards it as a climb, the East as a roundabout. The West sees a distant perfection towards which we progress and develop and evolve. The East sees that escape from the wheel can occur now or at any time. The West gives a beginning and so must give an end to the ladder. The East sees no beginning and no end in a circle.

(8) When the wisdom of the Orient is allied to the knowledge of the Occident, we may get closer to the truth - not before.

(9) We should gratefully accept the wisdom of the Orient, and we should study it well. But we should study it critically too.
(10)We have to assimilate these Asiatic influences and Oriental contributions, to add them in independence of thought to what is distinctively our own.
(11) It is a pleasant sentimentality to yearn for the medieval past, to take refuge from modern pressure in idealised traditions.

(12) xxxx Sri Aurobindo is dead! The great experiment, which was to have ended death and extended life, has failed. The great truth enunciated by the Buddha, that all compounded things pass and must pass through a cycle of birth growth decay and death, has been vindicated.("Turn Eastwards")
(13)The mouth was much at variance with the rest of his face, and betokened kindliness, when all else told of sternness. I read him to be a man with two hearts, who used one now and the other anon.
(14)The tides of life and destiny carried him as a boy away from his race. Time snatched the creed away before he had learned to understand it so that he grew up to meet men of every creed with equal friendliness. He kept this cosmopolitanism in his heart andmind.
(15)We want to adapt the wisdom known in the East to the age in which we live. This is important, for unless this wisdom receives such a development it will remain uncared for, or disappear from the world.
(16)It is an unconscious handicap to all who have investigated ancient Indian wisdom that they have taken one of its key words, Atman, invariably in the terms of our Europeans term, Self. Every Sanscrit scholar conning his texts in some Western university as every Indian pundit conning them with his foreign pupil translates this word precisely the same way. The term is currently used in the sense of self in India, but the conception of self to which it is applied bears no comparison with that principle of individual life which is referred to by our Western use of the word.It is a misfortune that having no equivalent to Atman among English words, our scholars lazily took the nearest to it instead of going to the trouble of coining an appropriate term as scientists coin new terms every year to fit their new discoveries. For the full implication of Atman is wholly ultra individual and in no way commensurable with self as we use the term. The consequences of this mistranslation has been an immense barrier to right comprehension amongst all Westerners who have grappled with this doctrine.

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(4) The immense industrial expansion which has taken so many millions of the open spaces of Nature and cramped them in town apartments, has also stimulated their intellect.

(5) Only those who have lived close to the mind and ways of Oriental peoples can see what is wrong with the Occidental ones. Only those who have done the opposite can see what is wrong the Occident itself.

(6) We must not fail to claim our legacy of Eastern wisdom, yet we need not do so at the cost of forfeiting in the act our legacy of Western science and discovery.

(7) Most people have to engage in s me work, some profession or some business, and only a lucky few escape it and have unlimited time at their disposal. To follow all the techniques and practise all the exercises laid down by some of these teachers is possible only for such a few, even it it were desirable, which it is not.

(8) It is perfectly true that a sensitive man will find stimulus in the Orient and perhaps develop himself spiritually there, but it is equally true that he can develop himself by other means if he stays in his home country.

(9) The Orient, enchanting with its rosy dusty sunsets, its colorful garbs, it white-walled buildings,—yet repellent with its garlic smells, it hot sleepless nights, its tormenting mosquitoes, its dirty squaled alleys.

(10) A number of people have recently sought truth in the East.

(11) The tiny trickle of persons who find their way to India, enthusiastically join its ashrams, and even wear its dress represents one form which this response has taken. But it is a form which can solve the West's problems, nor one we can recommend to the modern world. We would not obstruct those who care for it, but we think there is a better way.

(12) A doctrine which is irrelevant to our needs and inapplicable to our circumstances, has a very limited value.

(13) The wisdom embedded in philosophy belongs to all the ages, and not to any particular time.

(14) Progression forwards, which is what we have witnessed in this scientific age, is not the same as progress.

(15) The world of continuous idleness which these yogis live, does not hold our interest.

(16) These new-old ideas, these Oriental practices, can be added without displacing our own.

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(15) The world of continuous idleness which these yogis live, does not hold our interest.

(16) These new-old ideas, these Oriental practices, can be added without displacing our own.

(17)The Prophet was an old Biblical figure, bearded, haggard, gaunt, lean and wild-eyed. He had visited the West in his youth and knew it well. If he indicted it he did so from knowledge and not from ignorance. The Prophet prayed.

(18) Some of these Oriental hermits spoke with such verbal economy that one despairs of getting a satisfactory conversation with him. The Maharishee was one of them. Others were so loquacious that their words tumbled over one another. Many of the lesser hermits belonged to this category.

(19)Often, in some remote part of the interior of Asia, when he is out of touch with civilization, the thoughtful unprejudiced traveller is led to reflect on this need of recovering some of the primitive simplicities and mingling them with our modern sphistications.

(20)When one compares the grey prosaic Eur-American lands with the colorful Oriental ones, one sees the power of climate to mold men and their civilizations.

(21)P. Jemnerat de Beerski:"Ruins in Cambodia". "Mystery, source of thought, is there any place in the world where you reign with greater force than here? This is indeed the land of mystery, the land where everything serves but to conceal, where leaves cover insects, where trunks hide beasts, where vegetation shelters temples, in their turn enshrining weird idols.."

(22)The essence of Buddhism was summed up in a single sentence by a non-Buddhist writer; by the preacher in Ecclesiastes: "The day of death is better than the day of birth."

(23)The sunrays fell on a strange landscape. The western coast of Ceylon slipped past on the port side until early in the evening we reached Colombo.

(24)The ship traversed the long rollers of blue sea.

(25)Vincent Sheean says privately, Indian critics of Aurobindo assert that in 1921 or 1923 when the famous Descent of the Supermind happened to him and his group of about 16 persons, Aurobindo and the Mother went insane and have been so ever since!

(26)The recent findings of physical scientists are strikingly revolutionary when compared with the conclusions of those who worked in Darwin's day. But what is most astonishing is that they support the discoveries made by Asiatic thinkers who lived long before modern science appeared.

(27)Some of my Indian friends are alarmed and horrified when they contemplate the fate which is in store for their land, and it may be that the down arc of revolution will fling them into a more materialistic life for their own benefit.

However, I am not of those who eulogize the Orient as the sole abode of spirituality, and titter at the Occident as the abode of materiality. It is ridiculous at a time when

(17)The prophet was an old biblical figure, bearded, haggard, gaunt, lean and wild-eyed. He had visited the West in his youth and knew it well. If he indicted it he did so from knowledge and not from ignorance. The prophet raved.

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(19)Often, in some remote part of the interior of Asia, when he is out of touch with civilisation, the thoughtful unprejudiced traveller is led to reflect on this need of recovering some of the primitive simplicities and mingling them with our modern sophistications.

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However, I am not of those who eulogize the Orient as the sole abode of spirituality, and bitter at the Occident as the abode of materiality. It is ridiculous at a time when

Chinese girls are dropping bombs on their Japanese foes from high-powered airplanes, when Hawaian girls are taking dictation into shorthand and translating it on typewriting machines, and when Indian girls are practising all the jittery steps of Jazz in sphisticated city-centres as well as choosing their own husbands, it is ridiculous to ignore the mingling of ideas which have come to them by contact with the West. These girls once sat in a state of idle abstraction from the world! The Orient is becoming Occidentalised at a rapid rate. The process is inevitable simply because Oriental life, like our own medieval life, lacked certain elements which we moderns have added to render existence comfortable and less laborious. Our medieval European forefathers ate with their fingers precisely the same as my contemporary South Indian friends today. I am not enamoured of the medieval interpretation of life; its poverty of comfort and narrowness of outlook are neither simplicity nor spirituality in my eyes. The middle ages are remote enough in thought and habit to render them unattractive to the modern mind. The simple life is not incongruous with the electric light, nor the tranquil mind with auto cars--all depends upon how we use or abuse both light and car. Inner quietude is priceless, but it need not conflict with outer comfort.

(28) Atman--one of the most important and basic doctrines in Sanskrit learning. To take Atman as self is to confirm and strengthen the very error which the doctrine of Atman seeks to refute! Such a procedure imbues the mind anew with the thought of 'I'. For in Atman there can be no such thing as a personal entity, no existence of an ego at all. Those who have studied both the Hindu Upanishads and the Buddhist Abhidhamma sufficiently and profoundly cannot fail to observe that Atman is merely the intellectual parallel and counterpart of Nirvana. And who has more strongly fought the belief in self than Buddha.

(29) As a counterblast to all belief in an eternal ego the Buddha said in the Maha-Punnam Sutra "You have to know fully causally and truly that no form whatsoever, no feeling, perception, mental constituents or consciousness whatsoever, be they past present or future, internal or external, gross or delicate, lowly or exalted, far or near, is either "mind" or "I" or "self" of mine. When he sees this clearly the instructed disciple of the Noble Ones becomes aweary of perception, aweary of the mental constituents, and aweary of consciousness. Being thus weary he comes to be passionless, and being passionless he finds Deliverence. Being Delivered he comes to know his Deliverance in this conviction; "Rebirth is no more, I have lived the highest life, my task is done, and now for me there is no more of what I have been.

Chinese girls are dropping bombs on their Japanese foes from high-powered airplanes, when Hawaian girls are taking dictation into shorthand and translating it on typewriting machines, and when Indian girls are practising all the jittery steps of jazz in sophisticated city-centres as well as choosing their own husbands, it is ridiculous to ignore the mingling of ideas which have come to them by contact with the West. These girls once not in a state of India abstraction from the world! The Orient is becoming Occidentalised at a rapid rate. The process is inevitable simply because Oriental life, like our own medieval life, lacked certain elements which we modern have added to render existence comfortable and less laborious. Our medieval European forefathers ate with their fingers precisely the same as my contemporary South Indian friends today. I am not enamoured of the medieval interpretation of life; its poverty of comfort and narrowness of outlook are neither simplicity nor spirituality in my eyes. The middle ages are remote enough in thought and habit to render them unattractive to the modern mind. The simple life is not incompatible with the electric light, nor the tranquil mind with auto cars--all depends upon how we use or abuse both light and car. Inner quietude is precious, but it need not conflict with outer comfort.

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(30) ZEN BUDDHISM is a form of mysticism, perhaps one of its highest if most puzzling forms, and not a philosophy. Therefore it is incomplete, one-sided. The evidence for this is inherent in itself for it disdains metaphysics, study, reason, and stakes everything on a flash intuition got by meditation. There is here no such check on the correctness completeness and finality of such an intuition as is provided by philosophy. A further evidence lies in the history of its own founder. Bodhidharma admittedly travelled China to give out his teaching yet, after his arrival, he contented himself with sitting in complete solitude for nine years at Sung-Shan, waiting for a prospective disciple to approach him. Had he been a sage, however, he would surely have filled those nine years with making his knowledge readily available to whoever was ready for it and if there existed no such elite, he would in that case have helped the masses with simpler if more indirect forms of truth.

(31) "Revered Nagasena, does the Buddha exist?"
"Yes, the Lord, exists."
"Revered Nagasena, is it possible to point at him and say, 'Here is the Buddha!'
"The Lord attained his final liberation. It is not possible to point to him and say. "Here is the Lord."
"Why is it not?"
"Is it possible to point at a flame which is extinguished in the midst of a blazing fire, and say, "Here is the flame?"
"No, the flame is ended. It has disappeared."
"Similarly, the Lord has attained his final liberation. It is not possible to point at the Lord who has disappeared and say, 'Here is the Lord'. But it is possible to show the Lord in his aspect of righteousness which he taught and in which he survives.
"You are wise, revered Nagasena."

(32) And yet, if everything is incessantly changing, still there is a certain continuity of substance or essence throughout these changes which prevents us from asserting that it has become a totally different thing; if every human being is not the same as he was some time ago, still we have also to admit, with Buddha, he is not another being. The alterations we witness occur in the realm of form, not of essence.

(33) CHANDOGYA UPANISHAD: "Mind is the self-he who meditates on Mind as Brahman, he is, at it were, Lord and Master so far as Mind reaches."

(34) "Who knows man, has discernment. Who knows himself has illumination." LAO TSE:

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"Now are wise, revered Nagasena."

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(34) "He knows man, he discernment. He knows himself has illumination." LAO TSE:

(35)Noumenon-Pure Mind: Phenomenon-separate ideas, material objects:N-Water, Deep Sleep; P Ice, dream; N-Ocean, Oneness; P Waves, egos.

(36)Here was I in the Tibetan wilderness, but what of that civilized wilderness in Europe in which I had been equally forlorn.

(37)Persian Sufi Verse: O ye who seek to solve the knot.
Ye live in truth, yet know it not.
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish hungry at the door.

(38)Buddha: That which touches me most at Angkhor comes to sight within a low cloister. A figure of the dying Buddha lies on the grass-grown paved floor. A stray chink of light caresses his brow. The silent Sage rests in his final meditation. I fold my coat and squat before him, amid troops of buzzing insects, for for I cannot resist pondering over the paradox of this deserted fane. But a glance at the face reassures me and imparts its repose. There lingers over it yet an expression of absolute contentment; the eyes are far-seeing, clairvoyant. The black ants which run busily around him, preoccupied with their material welfare, carrying a large seed to their hole, laying by a store for the lean months, are not less thoughtful for themselves and their future than Buddha was for others. His cold denial of all desires is not attractive to the active West, but his sweet compassion for all living creatures, is. Forty years of ceaseless travel and patient teaching are at an end. The seed has been thoroughly sown. It will grow steadily for hundreds of years and feed millions of human beings. He knows! The sparkling gems which lay in yonder treasury have long since been ravished, but the words of Gautama still remain. The Doctrine which he leaves behind will meet [illegible] somewhere with reverence, its trained propounders will meet sometimes with love. Thus the race of fellow mortals, for whom he feels as a mother for her child, shall be truly served. To know the perversity of human nature in its present state; to [illegible] know the glory of human nature in its future state; to receive both facts simultaneously into his consciousness and to hold the balance between them, this is what belongs to the Buddha and to all adepts!

(39)The Buddha came to Alara and Uddaka, two renowned teachers. He learned from them the successive degrees of ecstatic meditation(samapatti)but soon discovering it was not the way to enlightenment, he resolved to apply himself to the"Great Effort."See Buddha's own account of the two teachers Majjhima Nikaya N.I. p. 80. See also description of the Great Effort in Childers [illegible] and Vedkatax Pali Dictionary, s.v.

(85)Nonmenon-Pure Mind; Phenomenon-separate ideas, material object; N-Water, Deep Sleep; I Ice, dream; N-Ocean, Unconscious; I Waves, egos.

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(39 cont)

~~E~~xpadhanam. Buddha and Vedanta. The Buddha said, "As long as my disciples have not become wise and of quick understanding, as long as they are not able to refute their adversaries according to the true teaching, so long will I not pass away." And to the king of Vadsala, he counselled, "Let discernment be your sword." The sword that is sharpened intelligence is needed for enlightenment.

(3rd cent.)

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but the struggle to which he is called is not with other men--it is with himself.

(1) The unsolved problems which life in the world has brought him represent either debts requiring payment or weaknesses requiring amendment. If they are too much for him, flight to some peaceful retreat in Nature's green solitudes may offer relief-for a time. Such desertion of the world is not wrong provided he uses it to help prepare himself for an eventual solution of the problems.

(2) Experience provides him with the opportunity to express what he knows and also what he believes.

(3) He is to meet each experience with his mind, remembering his relationship to the higher self and, consequently, the higher purpose of all experiences. He is never to forget the adventure in identity and consciousness that life is.

(4)When we understand it aright, each test is then seen not to be an ordeal to be shrinkingly dreaded, but a gate to be eagerly welcomed; and this is because it offers us the chance of a higher development, of an entry into a higher state of b being and capacity.

(5) Those sufferings which he brings upon himself will serve a useful purpose if hey surprise him into discovering his inefficiencies and shock him into discovering his incompetencies. For after the first emotional wave of shame and the second emotional wave of despair have passed, he has the chance to set about puttinghimself right.

(6) If he finds that his path is beset by opposition, his footsteps dogged by evil, he will learn to put himself on his guard against the shortcomings and imperfections which might bring victory to the enemy and failure to himself. He will accept the law that there can be no strength without struggle.

(7) Little by little he may learn a negative kind of wisdom from his blunders,and distil a retrospective truth from his tears.

(8)The way in which he meets untoward situations and the emotions involved in them will change.

(9) Whatever trials time presents him with,as it flows on he is prepared by his philosophic reflections to meet it with more composure than otherwise.

(10) He who has had to bear a lot of troubles and disappointments in the past,enough to reveal the truth of the teaching about the unsatisfactorinessof earthly existence and the necessity of seeking inward detachment from all possessions if he id to find enduring peace,maybe reminded that even these experiences move in cycles. There is reason to hope that he will eventually turn the corner into a better cycle.

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Little by little he may learn a negative kind of wisdom from his blunders,and distil a retrospective truth from his tears.

(8)The way in which he meets untoward situations and the emotions involved in them will change.

(9) Whatever trials time presents him with,as it flows on he is prepared by his philosophic reflections to meet it with more composure than otherwise.

(10) He who has had to bear a lot of trouble and disappointments in the past,enough to reveal the truth of it, seeking about the unsatisfactoriness of earthly existence and the necessity of seeking inward detachment from all possessions if he is to find enduring peace,maybe reminded that even these experiences move in cycles. There is reason to hope that he will eventually turn the corner into a better cycle.

(1) How many minds have pondered over life and searched for its meaning, only to feel baffled in the end, and held back by their own limitations? For although the active intellect naturally asks such questions only the intuition can answer them adequately. But the latter is the least cultivated of all our faculties and the most torpid, and this is why we have no access to the answers, and why the questions remain troublesome or even torturing.

(2) There is a path To mystical intuition, and sometimes to mystical experience in the beholding of Nature's beauty. There is another through the listening to musical beauty.

(3) When these words awaken profound echoes in a man's soul, he shows thereby that the intuitive element is sufficiently alive to enable him to profit by further teaching.

(4) We can receive a new truth more easily in the mind's quietude than in the mind's agitation. When thinking is stilled, intuiting begins. Such internal silence is not useless idleness, it is creative experience.

(5) The intuition is to collate all these different functions of the personality, and direct them towards its truest welfare.

(6) Where the intellect can never know what is beyond its own sphere of activity, its safest recourse is to silence itself. Hence the need for contemplation.

(7) The intuitive is so fine and sensitive a faculty that the emanations of another mind may well disturb its activity or distort its truth.

(8) Take time over problems, let your final decisions wait until they are fully ripe.

(9) My own journey upon this quest has not taken me far, but it has taken me far enough to know that the consequence of obeying as well as disobeying these intuitive promptings are tremendous.

(10) The intellectual faculties will not be extinguished by this radiant exaltation but their work will henceforth be passively receptibe of intuitive direction.

(11) When the deliverance of intuition cancels the deliverance of reason, he may trust himself to the first but only when he is sure it is what it purports to be.

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(1) The sensual weaknesses ~~of~~ to which writers like D.H. Lawrence devoted so much of their literary talent, instead of being regarded as morally undesirable, came to be regarded as praiseworthy virtues! It was forgotten that 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.

(2) The correct key to the meaning of Omar Khayyam's "Rubaiyat" is neither the liternal nor the mystical one but a combination of both. The Persian character and outlook are such that they can easily hold the sceptical analyst, the pious devotee, the careless sensualist and the theosophical faqueer under a single hat. Consequently some of the verses of the "Rubaiyat" are to be taken as they stand but others must be searched for an inner meaning. And this meaning is openly hinted at by a Persian Sufi teacher, Shaikh Ibrahim, in a quatrain where we are told to weep in yearning for the divine soul and to give it our heart's love;

"The real wine is the blood of our hearts,
Do not search for it in the bottle.
The true pearls are the tears of our eyes,
Do not look for them in the ocean."

(3) We hear much from the new moralists about the need of encouraging young men and young women to express themselves and of not letting society impose its will upon them, as we hear much from the psycho-analysts about the need of liberating them from secret inhibitions and satisfying their repressed emotions. Both these movements are excellent. They are antidotes to the tyrannic soul-crushing hypocrsy-breeding and self-deceiving conventions of the old society. But a good overdone may become an evil, a virtue stretched too far may become a vice and a method which ignores all the facets of the diamond of psychological truth except a single one may become unbalanced. The new morality may free people to the point where liberty is merely license and expression a dangerous disregard for the knowledge yielded by experience and age. The new psycho-analysis may free them tothe point where mental liberation is mere lack of self control and emotional satisfaction dangerously anti-social. This is to say that we would belittle its value. For both standpoints may be philosophically used, which means they may be in a balanced manner as a part of a wider one.

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(11)

(1) We need not deny the presence of evil in the world in order to deny its permanence. It is here, but it is only a transient thing. Moreover, it exists not as a personified power like Satan, nor as a subtle unseen opponent of everything divine, but only as a condition of ignorance in the human mind and as a passing phase of its evolution. In short, it is merely a way of human thinking and it will disappear when deeper thinking reveals the why and wherefore of things. It lasts only as long as the dominance of the ego lasts.

(2) If God is the All-Good, why has evil been allowed? and why has it become such a prominent feature of our world?

(3) The old Egyptian doctrines gave a place to Set, the principle of evil, and taught that it was an inescapable part of the redemptive process but that it would itself be redeemed eventually when it had outlived its usefulness.

(4) So long as separate egos exist, separate from the cosmic ego in their own view, that is, so long will their ignorance produce what we call evil.

(5) They are strangers to aspiration, foreigners to integrity and aloof from every impersonal ideal. They give only their worst self to life and expect it only from others.

(6) That evil is a necessary condition of man's being, that a wrong righted will lead to a fresh one created, is true enough but it is true only for a part of his history.

(7) Evil is either a perversion of the Good, a misdirection of it, or a privation of the Good, an absence of it.

(8) The ego's misapprehension of its own nature and misuse of it own capacities, create one form of evil. There are other forms.

(9) The Philosophic attitude does not include lying down supine before evil-doing.

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(87) (~~##~~) The difficulty with such a person is that after having fabricated these scandalous but unreal episodes, she soon and obsessively believes them to be actual happenings. That she is a little mad through the excessive practice of spiritualistic mediumship does not make her less dangerous to the gullible victims who listen open-mouthed to her and exclaim: "You don't say!"

(88) (~~##~~) For the troublesome spirit, if it is possible and not against his beliefs, he should try to find a good priest and ask to have the rite of exorcism performed. Since the spirit comes at night he should sleep with a small light burning. Also, when the annoyance begins he may make the sign of the cross over himself, take a deep breath at the same time and with great conviction pronounce these words: "In the name, presence and power of Jesus Christ I drive you out of this body."

(89) (~~##~~) If the intellectual and realistic attitude is not developed previously to coming into the mystical life, it will have to be developed afterwards. Only as it is inserted into, and balanced with the psychic and intuitive attitude, will the results be consistently reliable. Without it the seeker will be lost at times through emotion, whim, theory, auto-suggestion or prejudice, in baseless fantasies, irresponsible vaccilations and fanciful experiences. Dreamers want to plant paradises on this earth. (~~##~~) A laudable and praiseworthy wish but every historic effort of this kind has failed. The stubborn reality corrected the dream's fantasies in every case

(90)

(91) The man who exhibits repeated credulity (and?) thereby shows his unfitness for the highest truth. The seeker must not only not practise self-deception but must not let others practise it on him.

(92) We must beware of those who are obsessed by fanatical delusions which walk endlessly round and round within the brain like a tiger in a cage.

(93) Why is it that so many of these seekers sway dangerously on the brink of schizophrenia? The fact is, that they are poor human material for the quest. They have not shown the requisite qualifications, despite several years of talk about it, and it is unlikely that they ever will. Some aspirants aim too high for their puny capacities, others aim in an altogether wrong direction.

(94) The petty bickering of religious sects is paralleled by the petty bickering of theosophic, occult and mystic groups. The ego is as prevalent in the one as in the other.

(95) Why is it that so many mystics are weak and ineffectual in their influence upon humanity?

(96) In all their seeking they do not rise above the personal ego and so do not rise above illusions.

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(157) These who are so over-active and under-meditative, may be incredulous of the suggestion that they might go farther by going slower. But it is a fact.

(158) The light streaming from a table lamp proves the existence of electricity. The light streaming into the mind in these exalted moments proves the existence of the Soul.

(159) What are the blockages which prevent the soul's light, grace, peace, love and healing from reaching us? There are many different kinds but they are resolvable into first, all negative; second, all egoistic and third; all aggressive. By aggressive I mean that we are intruding our personality and imposing our ideas all the time. If we would stop this endless agression and be still inwardly for a while, we would be able to hear and receive what the Soul has to say and give us.

(160) This same truth was deeply held by ancient peoples widely distant in space and beyond communication with one another.

(161) We can convince the intellect that the soul exists-but, the only really adequate proof is intuitive personal experience of it.

(162) I can enjoy society in a room but out of doors, nature is company enough for me. I am then never less alone than when alone.- William Hazlitt-

(163) If man's life were nothing more than a physio-chemical process, then man's highest aspirations and intuition, unselfishnesses and aestheticism would still need an explanation.

(164) The discovery of the soul's truth carries with it an excitement which only those who spend their lives seeking know.

(165) Either these ideas are sound sense or nonsence and essential to our well-being, their advocates either groping pioneers or silly charlatans.

(166) The spiritual hour must be accepted as a fixed part of the daily regime, as fixed as the dinner hour. This is the first momentous step to the restoration of real peace inside man, and consequently outside him too.

(167) When the knowledge of the soul is not merely intellectual, however convincing, not only a matter of belief, however firm, but an unchangeable awareness of its ever-present existence, it is true knowledge, authentic revelation and blissful, salvation.

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(189)Those who say that religion has failed, on the ground that it has failed to prevent war, pass too quick a judgment. For what would man's behaviour during the years of peace have been like if the moral restraints of religion-however weak they be--had been totally inoperative? Let us admit that some failure is plainly there but justice asks us to add that it is only a partial one.

(190) The miserable or stormy conditions in large parts of the world, the conflicts and menaces, the evil and debauchery alienate sensitive and aspiring persons and turn them away towards solitary seclusion, monasticism or asceticism.

(191) The Western world needs a third economic form, one that will make a place for the spiritual purpose of living. Communism will never do it; capitalism has the chance to do it; although it has yet to make use of its chance. With all its faults, capitalism does possess a moral code of sorts whereas communism possesses none. From this lack comes the worst harm that could befall a people unfortunate enough to be the victim of communism's promises.

(192)A great war brings humanity to an emotional crisis. Such a crisis shakes it out of complacency and indifference toward religious values.

(193) For too long most people thought that the search for a higher purpose in life did not matter. They needed to be shocked into awareness. The wars and world crises provided these shocks.

(194) Only self-deceived wishful thinkers see man's age-old folly driven out of him overnight.

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

(196)It is an inexorable fact, which no politician can controvert by other facts but only by windy oratory and glib promises, that the causes of international tension friction and war will ever be removed except by removing the egotisms, the greeds, the wraths and other negatives from man's nature. Until then, we shall get rid of one old cause only to find a new one springing up in its train.

(197)Never before was the need to shape a faith for our time and deposit such ideas in the mind of Western humanity so great yet never before was the opposition to satisfying such need so hard.

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(198) Many ask what can the private individual do in face of this formidable world-wide peril? Let him do the utmost that his situation and status permit him to do but even then he will find that it is only a small effort with a very limited range at most. After that he may raise his hands resignedly and mutter sullenly, "What will be, will be!" But if his outer destiny is so rigid his inner destiny is not. Morally, he may be free to use the menace of early annihilation as an excuse for slipping into debauchery and inebriation yet he is equally free to use it as a spur to higher endeavors. It is here, in this less visible region, that his most valuable contribution to world peace may be given. What are these endeavors? First there is self-education in the truth; he must acquire a knowledge of the deeper meanings of self and life, of human evolution and destiny. Next, he must work incessantly on himself to fortify character and expel weakness. Third, he must cultivate the religious feelings and the mystical intuitions by regular effort through prayer and meditation. If he does this, he will have the satisfaction that he can take the worst that may befall him at least measurably better than if he had not.

(199) The crisis has closed in upon us not only to stop our blind advance into scientific power uncontrolled by an ethical attitude towards that power, but also to show that we are not strong enough to live without spiritual resources. Where the worldly hope is failing today, there the largest turning in despair or in thought or faith to God is happening.

(200) In these somber times, when fear, uncertainty and grief torment us, it is inevitable that there should be a movement to seek comfort in religion. It first touches the masses and brings them into the churches but the better educated, having at last realized the insufficiencies of science, undergo conversion too in the end.

(201) There is a feeling among many more than is realized, because it is often somewhat obscure, that the contemporary conditions of life in time which may well be the last lap for most living people have made the finding of a satisfactory spiritual relationship to God urgent and essential if life is to be raised from confusion and redeemed from terror. There is a vital and urgent need in human minds today of relating personal experience to the universal experience in which it has been born. Put into religious terms it is a need of finding God.

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(202) The situation in which we live today is so encircled by gateless walls that it might well be asked whether a hopeless fatalism is the final practical wisdom of life.

(203) The presence of so much aggressive evil makes us feel the need of guidance and reassurance.

(204) War, with its frightful threat to life and ~~fxxxix~~ possessions, its dreadful menace to personal relations, forces mankind to revise long-established attitudes for better or worse. If it opens one door to atheism, it also opens another door to religion and still another to mysticism.

(205) When the inner life of religion has drained away, when faith and reverence are lost to older generations and meaningless to younger ones, it is inevitable that the outer life of society shall show chaos and crime and that men shall feel either disgust with their fellows or despair of them.

(206) We will not understand this complex world situation aright if we do not see that deep changes in the human situation are partly responsible for it. The loss of belief in a higher power than our own or Nature's, the doctrine that physical environment alone moulds character, the materialism that became both an interpretation of the universe and a code of conduct--these are a few symptoms of such changes.

(207) The currents of thought and feeling, as they manifest in conduct and happening all over the world, reflect the deplorable ignorance of spiritual laws which prevails today.

(208) What is the hope left to a man in such a frightful historical situation? In terms of direct effort he can do much for himself but little for others. He can resolve to clear his own spiritual darkness and correct his own graver weakness.

(209) Such are events in our generation that most of us feel we are being carried along we do not know where. The result is that we do not know how to deal with the doubts that infect our consciousness or the obstacles that interfere with our conduct.

(210) Ther ordinary private individual can do little to alter the course of contemporary world events, but he can do much to alter his reaction toward them. He can put on the armor of serenity. The alternative is fear, sickness or--psychiatry!

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(210)Under ordinary private individual can do little to alter the course of contemporary world events, but he can do much to alter his reaction toward them. He can put on the armor of serenity. The alternative is fear, aloofness or---pessimism!

(211) Most people will not begin to seek the soul's inner peace until they have reached the saturation point of sufferings or misfortunes. This is one reason why the advance of this century has brought an increase of calamity.
(212)There is no room for such a man in rigid official worlds. He could not even influence, let alone save, such a society. At best he can make some people more fully conscious of what they already dimly feel: that civilization is in danger and its leaders half-bankrupt; that society is sick into death; that the individual needs spiritual help to endure and grapple with the depressing situation in which he finds himself.

(213)Against brutal aggression do we have the moral and legal right to defend ourselves?
(214)The interminable quarrels over ownership of countries will always produce recurring wars. So long as Nature's propritaryship is ignored and unacknowledged, so long will men andnations stake out their selfish claims to perpetual possession.
(215)The adherence to non-violence is not a sign of ignoble weakness but rather of noble wisdom. The folly of war cannot be reconciled with he dictates of reason.
(216)Violence is a destructive force which in the end and when excessive destroys even itself.
(217)What the aggressor does to his victim is hideous enough but what he does to himself is worse.
(218)Our definition of war is too limited, too exclusively physical. For the visible war is only an effect, the cause being either the invisible war of thoughts and feelings or the materialistic character of thoughts and feelings. In the first case, it is an expression of what already exists on the mental level. In he second case,

(219)War can no longer solve problems but only postpone them.
(220)The destructiveness of modern warfare is a two-edged sword. Both victor and vanquished will suffer losses so immense that the very meanings of these terms will be lost. War will be largely a form of suicide. It will involve so many women and children that whatever good it will do will be ~~largely~~ offset by the terrible harm.
(221)The physical condition of the civilized world, the mental condition of civilized mankind and the moral condition of all mankind will be, after such destruction, so deplorable as to stagger imagination.
(222)The last citadel of the atom has been stormed and its secret forces released.

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(223)In earlier eras the duty of armed resistance to armed aggression was both a practical and moral one. In the present era changed conditions require a revision of this duty.

(224)The historical changes in the form of war have imperceptibly brought about the need of changes in the attitude towards war. The application of scientific methods of destruction has made it increasingly unbearable and irrational. The idea of the Hague International Court of Arbitration could not have been born earlier than it was towards the end of the nineteenth century, just as the idea of the League of Nations could not have been born earlier than the twentieth. They failed but they reppesented timely and real needs. For war has begun to fil in its primary and punitive purpose for the nation which wins has to help the nation which loses.

(225)What only the philosophers and mystics saw for years but could get few to believe, was made manifest by the war and its aftermath.

(225) The paucity of wise leadership, the lack of visible greatness, since the war ended,

(226)Gandhi spoke more slowly than any other man I have ever heard speak. It was as though he were waiting to receive each word from some other source or as though he were thinking out the full meaning of each word before uttering it.

(227)The decision to accept non-violence will be made, if not necessarily on an exalted plane of moral values but on a practical plane of effectiveness. superior. It will be not because we have been spiritually transformed that we choose the pacifist way but because we have reached an impasse and have no other way out from world wide suicide than this one. We are in no position any longer to make any choice at all.

(228)While one group of men are filled with hatred or glowering with anger at another group, while they spit o forth hysterical recrimination and denunciation, they create the mental conditions which, if sustained long enough and developed intensely enough, will one day reflect themselves in open strife or physical war. This will happen by a law of inevitability, even if war is feared and undesired.

(229)A new generation will have to build on the debris of this one if we do not find a better solution than war to our crisis.

(230) The challenge of our times is direct even when not always clear. We dare not reject it and we cannot flee from it. We cannot solve our tragic problems by using the old arrangements, the old approaches, the old labels. They are out-dated and proven defective.

(231)The realistic view has become so unpleasant that worldly-minded people look for some able leader and spiritually-minded people look for some inspired prophet, both broups seeking from him a message of cheer or hope about the world crisis and the war's menace.

(232)It does not require much perceptiveness to perceive the inevitability of armageddon. This fear haunts millions today and is one of the impulsions to the search for spiritual comfort, in one group, and the search for forgetfulness in pleasures, with the larger group.

(233)Buddha and Gandhi in India, Jesus and Tolstoy in nearer lands, taught the practice of non-violence and the doctrine of non-resistance to evil.. How could good fruit come from a bush which was rotton by nature, they asked? Yet the State which has protected us demands our service in return when it needs protection itself. Is it not acting fairly and rightly to make such a demand on us?

(224) So long as egos come into conflict with one another so long will nations do the same. We are to expect the brutal carnage and concentrated massacre of war until and unless we are impelled to renounce it at last as a method of removing affronts to justice.

(225)In renouncing war for such reasons we do not necessarily renounce evil for good. We simply choose between evil and abandon what has now become the greater evil for a lesser.

(226)The whole of history is full of this emotional glorification of barbarity from the very earliest times to our own. But so long as war's destructiveness could be kept within bounds that offered the chance of repair within a reasonable period during the subsequent interval of peace, man could endure it. Now that hope has gone. The moment therefore is here when he is forced to ask himself if there is no other way to settle his disputes or at least end them without recourse to its aggravated horrors.

(227)Should we discard dignity and be ready to suffer the loss of independence if avoidance of bloodshed be the reward?

(228)Present-day innovations and inventions have brought the historic rhythm of recurring war and peace to an end. The next war will wipe out those who could continue the rhythm. The next peace must necessarily be a final one, leaving our egoistic contention and conflict to the field of civil rather than military settlement.

(229)The way of arbitration--like the way of contractual treaties--for the purpose of avoiding war presupposes a loyal respect for promises and guaranties a level of simple honesty and an expression of obligations in deeds rather than oratory which, we know now from painful experience, does not exist in imperfect humanity. It is merely wishful dreaming to propose it as the practical alternative to war. The brutal realities of our situation have to be squarely seen without illusion. Nor is the bringing of the system of military naval and air defense to ever-increasing magnitude an effectual alternative. The same procedure is sure to be followed in the opposite camp. The result one day is some moment of emotional reaction to tragedy or of national cupidity will be an explosion of all these massed and concentrated engines of violence.

(230)The saying of VAUVEARGUES,"War is not so burdensome as slavery," was correct but only pertinent to all eras prior to the present one.

(59) The tenets expounded in my "Hidden Teaching Beyond Yoga" are of a kind which become more understandable as they become more familiar. It is really their intellectual strangeness which accounts largely for their apparent absurdity. And this strangeness itself arises because mentalism was originally discovered through mystical experience and has had to be translated into non-mystical intellectual terms.

(60) The human body is a part of our consciousness, i indeed, a major part, but our consciousness itself, is only a part of a larger and deeper consciousness of which we are, normally, unaware. And it is in this mysterious region that the creative origin of the body idea lies. If the ordinary 'I' cannot make the body grow young or live perpetually by merely holding the thought, this is because the creative power lies in an 'I' which transcends it. The ego which identifies itself with the body thereby stultifies its latent powers. But as soon as it begins to identify itself with the pure mind, these powers begin to unfold. Innumerable cases of mystic phenomena, such as the stigmata of Catholic saints, confirm this.

(61) Just as we first find water to be a liquid and later to be a gaseous combination--H 20, so we first find in vision that all the world is light, and later in knowledge, that it is Mind.

(62) The statement that we can know only our own sensations and that we do not experience the world directly constitutes the very beginning of the doctrine of mentalism.

(63) P.B. Shelley: "Adonais": "He hath awakened from the dream of life--

'Tis we who lost in stormy visions, kee
With phantoms an unprofitable strife,
And in mad trance, strike out with spirits knife
Invulnerable nothings."

(64) Their thinking is unable to lift itself to understand what mind really means; they confuse it with, and cannot separate it from a bodily form.

(65) The real power to see, hear or feel, taste or smell does not dwell in the body. A deep unbiased analysis of the physiology of sensation will show tha this power dwells in them mind.

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(66) I did not work out the theory of mentalism intellectually until it had first been revealed to me mystically.

(67)To appreciate the teaching that the world is an appearance, is immeasurably easier than to establish its actuality in consciousness.

(68) They are unready and unwilling to hear expressed thoughts which are quite different from the usual.

(69) Mentalism teaches a view of physical existence which seems to contradict every experience of daily living.

(X)

(28) The Buddhist text, "Visuddhimagga" declares there is Nirvana but no one who realises it, that there is a way but not he who goes thereby.
(29) The ego, with its petty conceit and private desire, shuts him in on itself and cuts him off from the universal life, with its Truth and re lity and power.
(30)Jesus asked us to die unto self, to discard our old natures and withdraw from our own tendencies.
(31) The more he triesto fight the ego, the more he thinks about it and concentrates on it. This keeps him still its prisoner. Better is it to turn his back on it and think about, concentrate on the higher self.
(32) Most aspirants will submit themselves to all sorts of disciplines for the body, the passions and the mind but they will not submit to ~~xxxxxxxxxxxx~~the one discipline that really matters. They cling to their precious ego like barnacles to a ship and will let everything else go except that.
(33)If people are so determined to become the victims of their own ego, th t no words, no sage counsel can stop them, there is no other course left except to leave them to suffer the consequences of their actions and thus learn the hard way.
(34)The ego may warp his mind with feelings of unwarranted despair and imaginations of unjustified defeatism or with feelings of exaggerated achievement and imaginations of unjustified optimism.
(35)So long as we maintain our foolish self-sufficiency, our independence of the divine source we must expect to be left to manage living with these limited resources.
(36) When he can look at his life-experience as something that seems to happen to somebody else, he will have a sure sign of detachment..
(37)A man cannot extract the pure truth about a situation or about the universe if his personal prejudice and ulterior motives prevent him from seeing beyond his own selfish interest in the situation or the universe.
(38)It is not wrong that we love and serve ourselves—for who else is closer?—But only that we do so by excluding the higher purpose of life.
(39) A man begins to come into his own the day he rejec the ego. His rejection may not last more than a minute two, for the false self is strong enough to reclaim its victim. But the process has started which will bring it to an end.
(40) He must create the courage and realism to look the true facts about himself in the face, and for once to reject the conceited pretensions of his ego.

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(41) "The animal is conscious but not self-conscious. He thinks but does not meditate; reflects but does not systematically experiment. Man is the only creature who is conscious of Law as such." -Deguer

(42) If we can first understand and then realize that we have it within us to provide channels for he higher power, we may over-ride difficulties that the little and limited ego could not cope with..

(43) The attrition of the ego will come out of this incessant struggle against it, but the atrophy of the ego will not. For who is the struggler? It is the ego himself. He will not willingly commit suicide although he will deceptively allow a steady grinding-down of his more obvious aspects.

(44)Through the operation of unexpected events or unsought experiences we are partially exposed to ourselves for what we always have been but did not always know But such is the power and the cunning of the ego that it never exposes itself-the real malefactor- and keeps us in ignorance of the real root of our troubles. It will keep us preoccupied with thoughts of a highly spiritual kind it will let us smugly feel we are making progress, but it will not let us see and slay the true enemy--itself!

(45) Consider the relation that our body bears to its parents. During its childhood it was fed, clothed, sheltered and protected by those parents, so long as it remained with them and looked to them for these benefits. If it ran away and deserted them, it was likely to lose some or all of them; above everything, it would lose the visible tokens of love that accompanied them. The finite mind being that ~~that~~ dwells within the body bears the same relation to its own parent-source, the infinite Mind God.If it strays away in heart and deed from that source, it finds itself dependent on its own unhelped small and limited resources. Its life is thenceforth beset by perils, punctuated with troubles and clouded by errors. But if it awakens, repents and returns; if it begins by faith prayer action and meditation to surrender its personal will to the higher will; if it daily seeks guidance and strength from the Soul, help begins to come into its life.

(46)We live in an era of anxiety. The constant assault of menace and crisis in contemporary history has brought despair and hopelessness.

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(47) Is the ego nothing but an unreal person engaged in unreal actions and experiencing unreal events?
(48) If a man could keep himself out of his thinking and feeling, he would more easily arrive at truth. If he could believe himself to be nothing but truth everything, he would sooner receive its grace.
(49) The 'I' which says, "I think so and so" or "I feel so and so" or "I do so and so" is the first thought to arise, as well as the last one to die. This 'I' is the personal ego. There can be no thinking or feeling or willing without a prior sense of identity as to the person in whom these functions manifest. The ego-thought is always the prior thought, but its activity follows so swiftly as to seem simultaneous. Indeed, the mental emotional and volitional activities flow out of the ego's own activity--hence, there can be no real conquest or control of mind, feeling or body without the conquest of ego itself. This done, victory over them follows automatically. This not done, their subjugation appresses their manifestation but leaves their root unharmed. The way to attack this root is to concentrate attention on the source whence the ego-thought arises.

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(is that he does not feel the caress of pleasure nor the sting of pain so keenly as others. He exemplifies the truth of Nature's dictate "to him who asks nothing everything is given."
(73) The Upanishads say that it is so difficult to find men whose minds and characters are of a quality to study Advaita, that a guru should take only a very few disciples. Had mankind been able to comprehend the teachings would the world be in its present state?
(74) The sage is a man who lives in constant truth-remembrance. He has realised the existence of the Overself, he knows that he partakes of its life, immortal and infinite. He has made the pilgrimage to essentail being and returned again to walk amongst men, to speak their language, and to bear witness, by his life amongst them, to Truth.
(75) This will change your life and give you real peace. You will know that you have touched truth, and henceforth problems of the whys and wherefores of human existence can come no more to vex your head and pain your heart.
(76) When invading soldiers burnt down the room in which they had locked Kaisen, Master of a Zen monastery in Japan, he said, "The practice of Zen does not necessarily require the beauty of landscape. When one puts out all thoughts even fire is cool to him."
(77)Whoever ties a label around the illuminate's neck, deceives himself.
(78)Although he has reached a God-like level, he is never arrogant, never pretentious yet always keeps a simple natural dignity.
(79)He does not fit into the known categories, altho superficail persons think they can and do easily label him.
(80) The worldly-minded may sense the amazing serenity pervading him but they will not be able to account for it.
(81)A part of himself lies hidden under the ego, the best and noblest part the calm and wisest part.

(82)The extent of the peace and strength, the confidence and beneficence which lie stretched out beneath the little ego's troubled life is like unto the oceans: no other simile will suit.
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(84) This peace which he seems to diffuse is really there, is a central characteristic that never leaves him even when surrounded by dangers or beset by troubles.

(85) If we could penetrate to the deeper regions of personality, the deeper layer of consciousness, we would find at the core a state that is uttlerly paradoxical. For it combines, at one and the same time, the highest degree of dynamic being and the extreme degree of static being.

(86)There is an immense realisation of abiding at last in the complete truth about life, the final word about reality. There is a perfect inner silence, broken only when presently shapes from environment come int the field of awareness again or sounds from the external surroundings make themselves heard. There is an utter emotional calm when desire and fear lie quite still. There is a sense of reality, a reality that ever was and ever will be, and of the surface-illusions having stopped at last..

(87)There is a self which he feels within him yet it is not himself. Something unknown yet joy-giving.

(88)When spirituality shines through a man, it makes him great, even though he be bereft of talent in any other direction.

(89) Mysterious pools of wisdom and goodness are underneath the personality, if only we could find our way to them or else bring gushes from hem to the surface.

(90) The higher self is a paradox. It is both central and universal. The two are together.

(91) Whoever thinks wills and acts by the light of, and in harmony with, these truths attains goodness free from mere sentimentality, wisdom unmarred by intellectual arrogance, and strength purified from low egoism.

(92) It is hard to tell in words about the wordless, hard to formulte in intellect-born phrases what is beyond the intellect. To say that the higher self is or is not individualized is to distort meaning and arouse miscomprehension. But a simile may help us here. The drop of water which, with the countless billions of other drops makes up the ocean, is distinct but not separable from them. It is both different from and yet the same as them. At the base of each man's being stretches the one infinite life alone but within it his center of existence rests.

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(36) Are we to attribute what happens in the universe to mere chance?
(37) We need to define what life really is if we are to understand and control it.
(38) Only an impersonal mind could be everywhere present in such a boundless cosmos, sustaining every kind of personal life as it does. God's creatures could not be other than personalized; but God himself could not be. If he were, then the planets would not rotate under universal law but under personal whim.
(39) Formerly it was hard to believe that the whole of this vast and varied cosmos could be traced back to a state of apparent nothingness. Now atomic energy research has made it easy to believe that the Void may be the opposite of what it seems, may indeed be the Real.
(40)All that we can know of God is what we can find in ourselves, in our essence.
(41)Every plant, every living animal shows forth the presence of cosmic intelligence in the progressive stages from seed to flower, from foetus to adult creature.. These stages are too wisely and obviously organized with and for the end in view to be the result of mere chance.
(42)The last truth of human life as well as of universal existence is that it is merely the echo of a whisper uttered by the unique and unseen power--God.
(43) The infinitude of this cosmos is a Mind of mirror reflecting the infinitude of the Godhead whence it comes.
(44)No one who considers the evidence of intelligence and intention, life here and stars out there can fail to come to the belief that a higher power directs the universe. If he does come to atheism, it is because the mind with which he considers this evidence is weak, ill-balanced upset or one-sided.
(45)The world is not bereft, like a corpse, of life and sense. It has both, because here is within and behind it a directing World-Mind, a governing Spiritual Principle.
(46)"I am that I am" was the answer God gave to Moses when His name was asked. This phrase is puzzling until we see that it tries to say God is beyond telling, beyond description and definition. It really means:"I am the Unnameable!"

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(1) What spiritualism is mostly trafficking with, where it is not sub-conscious dramatization of the min 's own content, is less often spirits of dead men as, spirits of half-animal half-human beings, who pretend to be what they are not, and mislead litters, and who are antagonistic to the human kingdom because the latter has all too frequently dealt antagonistically with the animal kingdom.

(2) Whole scenes out of the years from childhood to the present unwind themselves during the post-death experience before the spirit's mental gaze.

(3) Speculations on former births can develop into hallucinations. It is wise to keep off these useless imaginations and attend to the here and now.

(4) We must bear with resignation and acceptance the coming of this inevitable visitor, Death, to those we love. It is useless to rebel or complain gainst a law of life which has been such since time began.

(5) The messages are certainly not produced by the conscious mind but they may still be produced by the subconscious mind. To call in, for the purpose of explanation, some outside and unearthly force, some unseen spirit, can only be justified after the subconscious' power and operation have been first called in and adequately heard.

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(95) These periods of withdrawal may be short or long, as inner need indicates and outer circumstance dictates.

(96) Too much solitude is unnatural; too much society, unbearable.

(97) The test of bringing thoughts and theories, intuitions and revelations, to action is not only a means of expressing them but also of evaluating them. It is only by doing this, by bringing them face to face with the facts of life, that he can learn what they are really worth or how they should really have been executed. Even though the opportunity to act wisely has been lost, the knowledge has been gained. Even though he may never be able to make use of it again in this lifetime, it remains in his mind and will enrich his later incarnations. Experience of the world, however studded with faults and mistakes it may be, must always complement understanding of life; if he is to accomplish his fullest development. The abstract is man's left arm; the concrete, his right one. As he applies his ideas directly to the outward life, they become fruitful. Thus he is able to see for himself whether the fruit is good or bad; and to judge the tree accordingly.

(98) The city life where people talk too much and congregate too closely continually distracts the mind which seeks to become meditative.

(99) He who can balance his continuous activities with periodic hibernations, will act more wisely. He who is immersed in practical matters but not so immersed that he cannot withdraw from them into spiritual ones, will achieve a more balanced life.

(100) The need of correct balance within the personality is shown by the lamentable consequences of its absence. The human being is complex: his deficiencies affect his whole life.

(101) If he is perforce in the uproar and contention of the world, he is mentally above it.

(102) The facts of everyday experience are needful to discipline the thoughts of cloistered life.

(103) The fact is that philosophy is so intimately and realistically related to human welfare that to talk of it as being only abstract or practically useless is to talk nonsense.

(104) He may not rightly call himself a philosopher before he has gathered up and combined every single qualification needed for the title.

(105) What is needed is a well-balanced combination of qualities.

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(106) The notion that life in the world is necessarily worse for the aspirant than life in the monastery, is not a correct one. It might be but it need not be. If it is beset by dangers, so is the other. If it has vices and struggles, so has the other. Ambition, sensuality, pride, covetousness, envy, cruelty and intrigue are weeds to be found in both gardens.

(107) Both the olden-time Greek and the old Chinamen sought that perfect balance which philosophy too seeks today.

(108) The Christian grace before meals, the Hebrew t Thanksgiving before and after meals, were prescribed for the same reason that the Muhammedan's brief five-times-a day prayer was prescribed. And this was to bring the remembrance of life's higher purpose into every-day living.

(109) It was a man reputed to be an idle dreamer and reclusive mystic who wrote: "In transacting business, know how to be efficient." This was the Chinaman,, Lao-Tse.

(110) Some part of his mind and heart will always be elsewhere, out of all this activity, above and detached from it all.

(111) The need to balance thinking with doing, is especially strong for the type so often attracted to these studies.

(112) Philosophy says that man in all his entirety as a four-fold being must search for the true and real if he is to find it in its entirety.

(113) It is foolish to exaggerate the importance of the role played by each member of this team. If meditation is indispensable, so is prayer, if internal self-examination is essential so is the trial and error of external activity.

(114) "It is only because the sage does nothing that he can do everything. Nature never makes any fuss, and yet It does everything. If a ruler can cling to It, all things will grow of themselves." These are Lao Tse's words. His advice to "do nothing" as the way to the best accomplishment simply means that ordinarily whatever we do is done at the ego's behest. It cannot therefore lead us into any happiness that will not be illusory ~~etc~~ in the end, any accomplishment that will not be destroyed in the end. To continue action in the old way is to perpetuate the ego's rule. But to refuse to do so, and to "be still," is to create the inner vacuum which allows the higher self to enter and work through us. This is inspired action.

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(115) Men of the world are not supposed to dabble in mysticism, much less exalt it to the status of religion. Yet this precisely is what they need, and need urgently.
(116)If the sage gives the inner help which men must need, he does so with no desire and no expectation of reward, as a physician might expect. He gives out of the fullness of his heart, out of his extraordinary capacity for sympathy through self-identification with others.But this will not often be well understood first, because he will not desert his habitual calm to put on an emotional display at the bidding of convention, and second because he consults with wisdom as to what he shall do, which is not always what people want him to do.
(117)If the mystic concentrates upon his own inner welfare until he seems obsessed by it, he is obeying a wiser urge than the emotional impulse which rushes forth to serve or save others prematurely.
(118)Those who criticize this refusal to engage in service prematurely, this seeming mystical isolationism--and most Occidentals criticize it--should ask themselves the question: How can people who are unable to live in harmony with themselves, live in harmony with others? Is it not wiser, more practical, to establish harmony within oneself first and then help others to do so?
(119)He must recognize the need of redressing the balance of his faulty character and neurotic personality..
(120) To be a devotee of the art of daily contemplation and at the same time a practical man of business strikes many people as incongruous. Yet it is not really so
(121) No path of development that fails to affect the whole man can be wholly satisfactory.
(122) Can a man follow two such different courses at one and the same time? Can he fulfil his duties in the world while seeking to withdraw inwardly from it?
(123)More than a few individuals, sick of the society of their fellow-men, feel a longing to go away and live in mountain caves, isolated from the vileness of recurring war and greedy selfishness.
(124) So long as he remains busy attending to the development of other people, so long he remains unable to atten to his own. The disciple who can free himself from sentimentality and thus accept this cold truth, will cease involving himself in their affairs prematurely and realize his duty to himself.

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(46) A cautious attitude to these cures may well find them to be the result of natural healing processes; they would have happened anyway.
(47) A prudent and balanced approach to the question requires us to make use of the services of allopathy as well as homeopathy, psychotherapy as well as physiotherapy, spiritual healing as well as mesmeric treatment, herbalism and even surgery-as if and when needed, if we are to make the fullest use of developed human knowledge and skill.
(48)Of these lower emotional causes of ill-health, fear and shock are perhaps the commonest.
(49) Some study and more experience have enabled me to formulate positions on the fundamental laws of spiritual healing which, if tentative, are stronger than any others I could find.
(50)Can this power make a cancer disappear? Can it cure organic diseases? Or is it able only to affect nervous conditions? And their physical consequences?
(51) "I am not a healer. Jesus is the healer. I am only the little office girl who opens the door and says, ' 'Come in.'-" Aimee McPherson:--in explanation of her hundreds of miraculous cures.
(52)The healing power issues from an infinite source. There is no kind of disease which it may not cure; but it can do so only within the conditions imposed by the nature of the human body itself.
(53)When medical science will impartially collect publish and analyse these cases it will enrich itself.
(54)The art of healing needs all the contributions it can get. From all the worthy sources it can find. It cannot realize ll its potentialities unless it accepts them all. The homeopath along with the allopath the naturopath along with the chiropractor, the psychiatrist along with the spiritual ministrant. It does not need them all together at one and the same time, of course, but only as parts of its total resources. A philosophic attitude refuses to bind itself exclusively to any single form of cure.
(55) A sudden fear in the mind may whiten the body's face. A sudden joy may create apoplexy and thus bring on death.
(56) There is no doubt whatever but that Christian Science derives its success from its healing claims and record.
(57)Nor is it always needful for the healer to see the patient or person; the latter may be cured by correspondence alone.

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(64) A comparative study of the history of mental healing shows how universal and ancient are its origins; nor are its principles new.

(65)The cure may come instantly or it maybe deferred; it may come quickly or by degrees; or it may not come at all.

(66) The healer may give medicine or give none; may touch the patient or merely pray

(67)The evidence for such healing is too incontrovertible, the cases of it too innumerable.

(68)Christian Science made the mistake of warning against the physicians

(69) Mental Moral and Spiritual Hygiene seeks to establish proper way of living and thus prevent sickness Healing art steps in where sickness already exists and a cure is sought.

(70)Bernard of Clairvause cured hundreds of the blind deaf and paralysed during the twelfth century simply by making the sign of the cross over the affected bodily part. Olcott, in Ceylon eight centuries later cured dozens of cases of scorpion bite and even snake bite by making the sign of the pentagram over the part. Does this not show that the healing power lay in the healer himself, even more than in his method.

(71) The invalid who seeks relief from his sufferings but cannot find it, may at least find the patience to bear them resignedly and the composure to endure them stoicly.

(72) Healing is but a mere incident in the wrk of a sage. Such an one will always keep as his foremost purpose the opening of the spiritual heart of man.

(73) By what power shall we account for these results? We shall not arrive at a correct understanding of of this point by joining any single school and thus falling into the uncritical or unbalanced reception of ideas.

(74)"Incubation" is the old term applied to the sleeping in a temple-usually special shrines and sanctuaries used for healing and healing-dreams and dream-oracles alone-as a means of healing, practised by ancient Greeks and Babylonians. It was also frequently practised in ancient Egypt at the temple of Isis and Serapis similar in effects to hypnotism. Five hundred years before Christ at the temple of Epidaurus, where the inspiring spirit or god was Aesculaphus(the patronsaint of modern

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medicine still) sick patients were put to sleep by priests at the foot of Aesculaphus statue. In many cases, they awoke suddenly cured.

(75)Unbiassed investigation shows that there are disproportionately more cases of failure than of success by mental and religious healers. It is unfortunate for the claims made and misleading to the uncritical following that while the successes are highly advertised, the failures are buried in silence. Moreover even among the alleged healings, not all are actual or durable ones. Thus the subject easily lends itself to deception, sometimes to imposture.

(76)The most skilful surgeon gets his capacity to judge the likely consequences of an operation and to estimate the risks involved only from a long practical experience and a constant analysis of the causes of his failures. Experience, and the readiness of learn from it, are equally valuable in development of spiritual capacity. Although situations in which a man's personal emotions are concerned may be misinterpreted by him, and may even mislead him nevertheless such analysis is a most important part of his training.

(77)SUSRUTA, a Hindu physician and writer who lived in pre-Christian era, aptly(expertly) expressed the philosophic view of healing when he observed, "He who knows but one branch of his art is like a bird with one wing."

(78)To reject the valuable contribution of surgical art is to neglect human knowledge of anatomy and human capacity to co-operate with Nature. Thousands of years ago, a gifted Hindu writer and medico, even acclaimed it in these words:"Surgery is he first and highest division of the healing art, least liable to fallacy." Exaggerated perhaps but it is certain that the ancient Hindus knew and practised a well-developed form of this art, even including plastic surgery, but it mysteriously disappeared in the course of time. The successive foreign invasions and their massacres of intellectuals may have had something to do with it.

(79)HEALING essay PREF): Because I foresee that many more years of continued research are needed before I shall have any conclusions of permanent value to offer, I venture to set down here only the most elementary of my findings. Even these would have been held back for some years were it not that the pressure of our times gives them an importance and urgency that brooks no delay.

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(80)There is no sane reason why our knowledge of successful surgical procedures and resources shouldxe be thrown away at the bidding of unscientific fanatics and unphilosophical extremists.

(81)It is impossible to predict whether any patient will receive a healing or not. The same healer who performs a miracle today fails tomorrow.

(82)Gandhi denounced surgical techniques as unnatural and urged his followers to have nothing to do with them. Yet he lived to modify his view for when stricken by appendicitiss , he accepted the help of those very techniques. The operation was successful. The medieval Church placed a ban upon those who performed any operation upon the human body which was accompanied by the shedding of blood. The modern Church has removed the ban and in its hospitals permits the extensive practise of surgery. Thus he erroneous theory of Gandhi and the erroneous superstition of the church were corrected by time, which brought the facts of experience into play.

(83)It is not a question of changing cosmic laws for the special benefit of a favored few, but of making more use of those laws.

(84)The spirit can operate to ameliorate bodily ills directly and internally or indirectly through an external agent or medium. The latter does not replace but only cooperates with or is used by the spirit..

(85) What is the real power that works these cures? Who is competent to probe these workings and explain them accurately?

(86)If only a few sufferers have left the healers presence restored to health, it should still render an imperative duty to find out what little we can bout how or why it happened.

(87) --a course of dieting and exercise may also be prescribed--

(88)When comparing one Oriental country's healings with Occidental ones, or pagan century's cures with Christian ones, what the diligent student as well as the experienced traveller may find, is that the techniques mediums andd procedures are often the same, only the names of the agents using them are changed.

(89)There are several possible factors in the causation of bodily affliction: the psychological is only one of them. Wrong thought is thus not the only cause; wrong living maybe equally responsible.

(80)There is no sane reason why our knowledge of successful surgical procedures and resources should be thrown away at the bidding of unscientific fanatics and unphilosophical extremists.

(81)It is impossible to predict whether any patient will receive a healing or not. The same healer who performs a miracle today fails tomorrow.

(82)Gandhi denounced surgical techniques as unnatural and urged his followers to have nothing to do with them. Yet he lived to modify his view for when afflicted by appendicitis , he accepted the help of those very techniques. The operation was successful. The medical Church placed a ban upon those who performed any operation upon the human body which was accompanied by the shedding of blood. The modern Church has removed the ban and in its hospitals permits the extensive practise of surgery. Thus the erroneous theory of Gandhi and the erroneous superstition of the church were corrected by time, which brought the facts of experience into play.

(83)It is not a question of changing cosmic laws for the special benefit of a favored few, but of making more use of those laws.

(84)The spirit can operate to ameliorate bodily ills directly and internally or indirectly through an external agent or medium. The latter does not replace but only cooperates with or is used by the spirit..

(85) What is the real power that works these cures? Who is competent to probe these workings and explain them accurately?

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(89)There are several possible factors in the causation of bodily afflictions; the psychological is only one of them. Wrong thought is thus not the only cause of wrong living maybe equally responsible.

(90)The psychological causes of disease have only recently come under investigation by the strict methods of modern science but the general fact of their existence was known thousands of years ago. Plato, for instance, said: "This is the great error of our day, that physicians separate the inner being from the body."

(91)Just as there is one process in the body which decays it with the years and ultimately destroys it, so there is another process which beneficently recuperates and even heals it.

(92)If wrong living breaks hygienic laws and provokes disease, wrong-doing breaks karmic laws and provokes disease too, as one form of retribution out of several possible forms. A hereditary affliction would obviously be of karmic origin ultimately.

(93)Before the healing processes can come into operation, the patient must be brought into a receptive state: otherwise he will unconsciously obstruct them. Faith is the first requisite.

(94)The therapeutic side of meditation-practices can only be competently studied by one who both practices them from the inside as well as observes hem from the outside. The scientist and the medical physicia who can do the latter only, are not even half-competent they miss the essence of the subject in missing the power at work. Their intellect may logically theorize or imaginatively guess at it but that does not bring them into touch with the reality of it. The very scepticism with which they usually confront the record of these unorthodox healings and often reject their genuin ness, unfits them for such investigation. The proper openness of mind which, neither credulous nor cynical, is hard for them to establish.

(95)The healing powers of Nature truly exists, quite apart from he medical powers evoked by physicians, but it exists like electricity. To benefit by them we must draw hem, focus them, and concentrate them on ourselves This is done by our strong and sufficient faith, by our own concentration of attention and by our relaxing and stilling of the whole being.

(96)The harm done to the body's health by emotional strains, upsets exaggerations and breakdowns may not be lastingly cured without the emotional situations being set right.

(97)The healer's personal ego may claim the credit for his cures but it is a false claim.

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(98)Philosophy grants at once that physical causes like bad environment, faulty heredity, broken hygienic laws germ infections and improper feeding may cause disease.

(99)Vincent Sheean in his autobiography, says of his intensely ardent friend Raynal Prohme, "She died of inflammation of the brain, thus literally, and all too aptly, burning away."

(100) Depression melancholia and despair have been known to bring on wasting ailments and even death. The mind's suffering if too intense and too prolonged, may shift to the flesh.

(101)Superstitious ideas and useless practices have covered over the true ideas and necessary practices.

(102)After all and in the end, it is Nature which brought us to birth on this planet. Can we not therefore credit her with power of restoring the health needful to maintain the lives she has taken the trouble to originate?

(103) Even if it be hard to grant by sceptics that the mind is the whole cause of a particular sickness, they may be willing to grant that it is at least a contributing cause.

(104)Is it possible to formulate precise connections between sick thoughts in the mind and sick conditions of the flesh?

(105) The body's health and the ego's fortunes eventually match the good or ill shape of the ego's thought.

(106)The physical illness may itself be only a symptom of a hidden non-physical cause.

(107)If the body is a battery and needs regular recharging(through relaxation practices), it is also a structure and needs reconditioning (through indicated exercises).

(108)Psychoanalysis is primarily a search for what is wrong with man; philosophic analysis is a search for what is right with him. Psychoanalysis seeks to correct the false self; philosophy to reveal the true one that is underneath it. Psychoanalysis probes the dead past of childhood; philosophy the living present of maturity.

(109) The tears which well up in the eyes are physical yet the self-pity which causes them is plainly mental.

(110)That which is heavenly is also healing.

(111) The body reacts to dominant states of mind and emotional upsets find physical expression in pain or disease.

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(112)Consider a cut hand and how Nature at once sets to work to repair the damage.The anatomist tells us tha thatthe leucocytes in the blood automatically build a bridge of tissue over the wound's surface. But what orders the leucocytes to make the needed adjustment? What shows them how to make it? There is obviously an intelligence behind them, a mind within the body outside and apart from the conscious mind.

(113)To overlook the psychological factor in the cause of sickness and to concentrate solely on the physical factor, is much too narrow-minded and not truly scientific. At the present stage of human knowledge it is almost over-simple and naive an attitude to cover all cases.

(114) Mental causes cannot be put in a test-tube and examined; this is one reason why they have been overlooked.

(115) Only the fanatical followers of single-idea cults assert that mental and emotional causes of illness account for all cases. But it is not much less fanatical to assert that only physical causes invariably account for them.

(116) There are many puzzling cases of healers, like St. Paul in ancient times, St. Catherinne of Siena in medieval times and Father Mathew of Ireland in modern times, who cured the ills of many people but did not or could not cure their own. This is a paradox that is hard to resolve.

(117)The connection between breathing and thinking has been noted by the yoga of physical control. The connection between breathing and feeling also exists. Apoplexy--a fit of choking, the inability to breathe at all may seize and kill a man during frustrated rage The breath catches and alxmost ceases when bad news is suddenly heard.

(118)There is far too much ignorance among educated people--so how much more among the others--of the heavy contribution made to he causes of sickness by faulty eating habits and by dietary deficiencies.

(119) We are still in the process of putting together into a single inclusive pattern of Healing and Truth the oddly-assorted pieces of a jig-saw puzzle. And it is only the beginning of this process!

(xxxx)Deep down within the heart there is a stillness which is healing, a trust in the universal laws

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(xxxx)[illegible]

(120) Deepdown within the heart there is a stillness which is healing, a trust in the universal laws which is unwavering and a strength which is rock-like. But because it is so deep we need both patience and perseverance when digging for it.

(121) The negative thoughts and feelings include: excessive or constant criticism: pride and conceit.

(122) Those cults which remove suffering from their conception of human life and believe that the latter could and should consist solely of health wealth success and joy are the fruits partly of wishful thinking and partly of misapplied intuition. They ascribe to Deity what are merely the desires of humanity. They accept what they wish to be true, and reject what is unpleasant if true.

(123) There is a direct line between emotional shocks, fears or orries and stomach ulcers.

(124) All healers lose their power after a time. This is to lead them to higher level.

(125) A monk who attained great renown and reputation in Roumania for his selfless character inspired preaching and miraculous healing told my friend Princess Ileana that he asked all patients to make a confession privately to him of their wrong attitudes and wrong doing before the work of healing could begin, as this opened the door.

(126) How far can mental and spiritual forces have an effect on the body?

(127) The belief that many sicknesses, although expressed in symptoms found in the physical body, have their ultimate causes in the inner being, is somewhat startling to anyone hitherto unfamiliar with it.

(128) What we have been saying does not deny the physical causes of disease; it only refers them back to an earlier start in the mind.

(129) A true healer should be able and willing to employ all these different therapies as and when needful, making more use of one than of another according to his judgment of each case.

(130) This combination of real wisdom with absurd nonsense, of reverent aspiration with fallacious logic limits Xtian Science to being the partially-satisfactory, partially unsatisfactory thing it is.

(131) The first need is to bring out into open daylight the ultimate and hidden cause of their sickness.

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(106) By watching our thought life, keeping out negatives and cultivating positive ideas, full of trust in the higher laws, we actually start processes that eventually bring improvement to the outer life.

(107) Most of us are laggards on the spiritual journey. The achievement of its purpose seems far beyond our competence. But this teaching of the cycle of rebirths leaves us the hope that in some other life we may yet do what we cannot do in the present one.

(108)The destiny of man is whatever happens to him, be it self-earned or ordained by a higher power. The fate of a man is the special kind of destiny which is so ordained and hence beyond his control.

(109)What occurs in the beginning of a period is often a key to what will occur at the end of it. The belief in such omens prevailed in ancient Rome and still prevails in the Orient.

(110)If we could see things as they are in the eternal order and in the universal whole, we would see the imperfect become perfect and the evil become good. Man's sufferings and misfortunes, especially, would take on better meaning and brighter purpose.

(111)Until a certain time the course of a man's destiny is within his area of influence,-and even of control; but beyond that time it is not.

(112)The teaching of reincarnation that every individual enters repeatedly a new life on earth, carries the sister teaching of compensation. The two constitute the most plausible teaching about the suffering of man which he has ever been offered.It sets in place under universal law what otherwise seems mere chance.

(113)When astrology uses the stars and planets to explain the events which happen to us as pointers to the good and evil, the wisdom and ignorance within ourselves as the prime causes of these events, it serves a purpose. If, however, it uses them as the real causes, then it renders us a disservice.

(114)How many pray in confusion, unable to understand why their calamity is given them or their adversity divinely sanctioned!

(115)To understand the lessons of any particular experience is to fit it into relationship with the other experiences of life. This gives it a place in the universal order of things and thus makes it significant just and reasonable. Life ceases to be chaotic, our personal fortunes cease to be confused, and experience becomes orderly and even holy. For it is God's order. To understand life is to perceive this order. To be happy is willingly to cooperate with it.

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(116)These truths, being everlasting and world-wide, give us shelter in periods of violent storm provide us with refusge in times of distress and protect us with prudence in years of smiling fortune.
(117)The theory of rebirth is in accord with the facts of life as they are everywhere observable.
(118) The results of our actions are one day borne back to us as pleasant reward or painful retribution.
(119) No human situation doubles itself precisely as it existed before but most human situations have enough similarities between them to offer useful guides to action, valuable lessons for analysis.
(120)No one can find a more reasonable explanation for the inequalities in the lot of men and the evil in the action of men.
(121)The philosopher knows the higher worth of life and appreciates it. But at the same time he knows the fleeting value of life and deprecates it.
(122)The first science ever created by the brain of man was astronomy.
(123)Every man has a destiny to undergo: there are no exceptions and no escapes. This is because there is a hidden order of things.
(124) What different course our life might have taken if we had not causually met a certain person-a meeting which led to momentous consequences--affords material for tantalizing speculationx.Fate sometimes hangs upon a thread, we are told, but it always hangs upon such a tangled knot of dependent circumstances that the game of speculating how different it would have been had a single one of them been changed, is futile though facinating.
(125))Not withstanding one painful experience after another, they continue to display the same frailty that leads to it. The lesson is not learned, the meaning of what they have passed through is not understood. They are the kind who must have been in Andre Maurois' mind when he wrote:"The only thing experience teaches us is that experience teaches us nothing."
(126) We ought not be surprized to learn that human entities have to return to this earth to continue their growth, to make up their deficiencies and to receive their just deserts.
(127)The reasons for a man's unhappiness lie within himself as much as without.

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(86)His wosdom in refusing to influence the students decisions will not be apparent at first. Indeed it will be regarded as unwisdom-andhis attitude will be felt as unsympathetic.

(87)The following of an independent mystic path is not the way to be true to his higher destiny. It is a mere defense constructed by the ego for and out of its own self-esteem.

(88)The mere movement of his body from place to place in the name of adventure will no longer suffice to satisfy him. The only adventure he now seeks is that which will bring him to the wisdom of higher men and to the blessing of inspired ones.

(89)The power to inspire or comfort others can operate without his personal awareness and even without his own consent. Sometimes it will manifest itself merely as if he were present and close, to be felt but not seen mentally. Sometimes, like form of his body or face will appe to the mind's eye along with this same feeling.

(90)No messenger of the Soul can give people more than they are able to absorb.

(91)There is no true growth in our institutions because there is no true growth at the centre of our being.

(92)A master whose experience and training enable him to detect the signs of what psychoanalysts call 'transferen ce', should be immune to any displays of undue affection from a disciple of theopposite sex. If he is not, if he feels he is only human and cannot remain satisfied with spending his life being a big brother to everyone, then he should descend from his pedestal and join his disciples in search of another--and stronger--teacher.

(93)The Masters exist, not as a special community in far off Tibet, but as scattered individuals in different par of the world. They have their strange powers and enigmat ic secrets, but these are not the theatrical and sensational things that imaginative occultists would have us believe.

(94)His beneficent spiritual influence may profoundly affect others to the point of revolutionizing their atti tude to life, yet he may be unaware of both the influenc and its effect! The part of his mind which knows what is happening is not the true source ofthe grace; this flows through him and is not created by him.

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(95) If the teaching of rebirths is false then the justice of God is false too. There is no other way in which tragic situations of human life can be equitably adjusted or reasonably explained in the human mind.
(96) The philosopher's work with others shines best in a literary function. There he gives light and healing, calm and hope to the many on their way who could never hope, owing to the lapse of time after his death or the distance in space before it, to encounter him in a consultative function..
(97)He does not need to ask others for help of any kind for they usually offer it spontaneously and unasked. There is some quality in him which arouses in them the strong desire to serve him.
(98)Such a man has a catalytic action on the minds and even lives of those who come into sympathetic contact with him
(99)There is one master to whom the seeker is predestined to come and before whom he is predestined to bow above all others.
(100)The ideal master can be found only in the imagination of seekers who are either over fanciful and unrealistic or else hypercritical and unable to understand that to be at all human isto be imperfect.
(101) Such is the wonderful infinitude of the soul that the man who succeeds in identifying his everyday consciousness with it, succeeds also in making his influence and inspiration felt in any part of where there is someone who puts faith in him and gives devotion to him. His bodily presence or visitation is not essential. The soul is his real self and operates on subconscious levels. Whoever recognizes this truth and humbly, harmoniously, places himself in a passive receptive attitude towards the spiritual adept, finds a source of blessed help outside his own limited powers.
(102)It is inspiring to others when they associate, however briefly, with one in whom the Overself is plainly reflected. His very presence lifts up those who are at all sensitive or sympathetic.
(103)OLIVER GODDSMITH: "People seldom improve when they have no model but themselves to copy."
(104) Without a passive and humble attitude of the mind, a devotional and reverent feeling of the heart, the profits of meeting a man who has come close to the soul are largely missed. Criticism erects a barrier.

(SECTION II)

(96) If the teaching of religion is false then the justice of God is false too. There is no other way in which tragic situations of human life can be equitably adjusted or reasonably explained in the human mind.

(96) The philosopher's work with others ahines best in a literary function. There he gives light and healing, hope, owing to the lapse of time after his death or the distance in space before it, to encounter him in a consultative function..

(97)He does not need to ask others for help of any kind for they usually offer it spontaneously and unasked. There is some quality in him which arouses in them the strong desire to serve him.

(98)Such a man has a catalytic action on the minds and even lives of those who come into sympathetic contact with him

(99)There is one master to whom the seeker is predestined to come and before whom he is predestined to bow above all others.

(100)The ideal master can be found only in the imagination of seekers who are either over fanciful and unrealistic or else hypercritical and unable to understand that to be at all human is to be imperfect.

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(104) Without a passive and humble attitude of the mind, a devotional and reverent feeling of the heart, the practice of meeting a man who has come close to the soul are largely missed. Criticism erects a barrier.

(105)It is kinder in the end to tell an aspirant quite candidly the truth about his shortcomings than to keep his illusions alive. For they are the true cause of his misery; the root of his sorrow; why not let him look them in the face? If he is to grow at all, the shock of discovering them is inescapable anyhow. A teacher's duty is not to keep him emotionally comfortable, not to keep silent because it is easier to do so than to reveal what the seeker needs to know. The easy way renders a disservice. The hard way is the right way in the end. The sooner he attributes his troubles to some fault in his own character, the sooner are they likely to come to an end.

(106)In the presence of a man whose larger experience, better trained mind disciplined passions, obvious spirituality, it is easy to feel unworthy and insignificant.

(107) A score of years ago in Europe, during a private talk with Ouspensky, he confessed that his own effort - to open up, the mystery of man's inner being had ended in failure. He had been Gurdjeff's star pupil, until he broke away. A.R.Orage, who established the school in America for Gurdjeff, died of a broken heart, one of his biographers told me, because of disillusionment. Both these men fully deserve our admiration, the first for hi qualities of head, the second for his qualities of hear and both for their literary gifts. Yet neither had established himself in the Soul-consciousness towards whi they proposed to lead their students.-the first in his school and he second in his lectures.

(108)Thomas Hardy:"That man's silence is wonderful to listen to."—

(109)The right action done in the wrong way becomes wrong itself. Altho it is right to look towards a teach for guidance and inspiration throughout the course of his quest, it is wrong to become over-dependent on that the teacher.

(110) If a teacher empties the purse of wallet of his pupils be sure he is a false one. If he demands servility from them, he is most likely a false one. If he mak no response to anyone's approach yet has the stamp of authenticity, he may not be the particular one with who that person can find affinity.

(111)Those who have lavished their devotion on such an ideal, have lavished it wisely.

(112)Of what advantage to him is it to become a puppet on a string pulled by the master?

~~(113)The physical meeting with a master will avail noth ing-~~

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(113)Are you ~~always~~ meeting with a master with avail not

(113) Are these sages merely figures of fiction, dreamed up by luxuriant Oriental imaginations?

(114) He may be generous enough to accept them as they are, with their weaknesses and mistakes, but the law of karma is above all human emotions, whether they be generous or ingenerous. It demands full payment and distributes to them the consequences of their actions.

(115) Such a man does not want and will not accept the adulation of a cult.

(116) The first and last illusion to go is that any perfect men exist anywhere. Not only is there no absolute perfection to be found, but not even does a moderate perfection exist among the most spiritual of human beings. Hence, the atmosphere of personal idolatry is not a healthy one. It is right that the impact of an unusually-outstanding personality should produce an unforgettable intellectual or emotional experience. But it is wrong to believe,him a god rather than a man, or to lead others to believe it, for that is an excess which can only lead to the reaction of disappointment in the end, for sooner or later he will be reduced by further knowledge to human proportions.To ask that a spiritual master or a loved mate shall be perfect in every respect is to ask the impossible and the non-existent. In the case of a seeker, it is likely to result in missing the very opportunity he is seeking. In the case of one who is already associated with a master or mate, experimental straying away is likely to result in disappointment and a retracing of steps. Let us not turn them into what they are not. They are human, they make mistakes; they are not gods.

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(34) Men seek to escape from the soul's solitariness by keeping close to mass organizations, including even the religious ones of traditional churches. Here they find shelter and gregarious comfort. But a day xxxxxxx comes when crisis crashes through the one and disturbs the other. Once again they are left alone with the soul.
(35)All that is finest and all that is really essential in religion is not negated but carried to its fulfillment in philosophy.
(36)The experience which carries him into the pure air of the Overself, carries him also high above the limitations of creeds and dogmas, sects rituals and groups which so arbitrarily divide men.
(37)Every organized religion must have dogmas. It could not be what it is without them. Even its first basic assumption--that there is a God--is a dogma. There is nothing wrong in its adherence to dogmas. What is wrong is adherence to false dogmas, to those whose truth is denied by the realities of existence and life.
(38) The mission of religion is to take mankind thru the first stage of the road to spiritual self-fulfillment. It can succeed in this mission only as it leads its adherents to regard religion more and more as a personal matter less and less as a cooporate one
(39)The message will be understood only if it accomodates itself to the mental habits and limitations of its auditors.
(40)The easiest way for religion to account for the various forces of nature and laws of the cosmos to simple minds was to personify them. When it came to the Supreme force and Supreme mind, it had to personify that too. Thus, its limited and human conception of God is easier for he masses to grasp than the higher and truer one.
(41)The first and final demand which religion makes on mankind is faith-simple and unquestioning-.There is nothing wrong in that. Every mother xxxxxxxxxxxxxxxxxxxxxxxx rightly makes the same demand on her little children.
(42)
(42)Is religion only an incident in or merely a vagary of the history of the human mind?
(43)The millions who are wrapped from awaking sleepfall in their small affairs, who do not know any kind of life other than the personal ego's need help too as well as the quester's. It is religion's business to give it.

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(61)To Oscar Wilde, Jesus was the greatest of artists. To Bruce Barton, Jesus was the greatest salesman in history. Thus, we judge others by our own standards and in doing so, limit, confine, or even distort the truth.
(62) Buddha certainly glorified the worth of compassion, but he also glorified the worth of insight. He never said that universal compassion could alone bring a man to Nirvana. Buddha recommended the first as a disciplinary practice for the attainment of the other. Why? Because personal feeling either blinds us to truth or distorts our mentality. Often we cannot see things as they really are because we are warped by our egoistic prejudices and passions. If we can get away from the personal, we can get rid of these obstacles. Compassion thins the ego's strength and assists us to become properly equipped to achieve insight into Truth. Similarly, Jesus gave the masses the golden rule of doing unto one's neighbour as one would be done by. They needed to be dislodged from their strong selfishness. Hence, he taught them tha "Whatsoever you sow that shall you also reap" but he did not suggest that this was sufficient guidance to the Kingdom of Heaven. Love is not enough.
(63)What he experiences inwardly represents to a certain extent his own ideas and embodies his own ideals.
(64) It is usual to regard mysticism as something dated, (64)something belonging to antique or medieval periods only. But it is perfectly possible--and in the service o philosophy completely necessary--to bring it both up-to-date and down-to-earth, to make it sense the strenous life and special need of our times.
(65) It is easy to b carried away by both the dramatic and the ego-flattering associations of this experience into an exaggerated falsified interpretation of it
(66) The conclusion is forced on the perspicacious observer that a man may succeed in achieving spiritual illumination yet fail in applying it more than partially to practical life.
(67) India's sacred scripture the "Bhagavad Gita" sets the scene of its teaching on the battle field of Kurukshetra.India's two most renowned modern yogis differ completely in their understanding of the scene.Sri Aurobindo took it literally and historically, Mahatma Gandhi took it allegorically and spiritually. The question arises: why do such opposing interpretations exist for two minds which have touched the same high level of illumination? Philosophy alone supplies a fully rational and satisfactory answer. (towards its making)
(68)He who finds in the revelation precisely what he expected to find, may have unconsciously contributed

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(78)It takes all of a man to find all of the truth; the part of a man will find only part of the truth.

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((62) I have a dislike amounting almost to a horror, of being regarded as another cult-leader or as a professional yogi. I despise commercialized holiness and avoid its dupes. My only profession is writing and if I write on subjects connected with the inner rather than the outer life, that is only because they are vastly more interesting to my mind and stimulate my pen into activity where the others leave it motionless.
(63)I would rather stir men's minds into an activity of their own than have them follow unthinkingly behind me.
(64)Like St. Augustine,"I am not one of those people who try to defend everything they have written."Like him, some of my views have been modified in the course of my literary career. But ther are certain views which have not changed by a hair's breadth and which remain basic to all the others. I have not wandered far from my original thought and intuitive knowledge.
(65)What I have written about many of these mystical experiences has the advantage over much other material of being recorded from the inside looking out as well as from the outside, looking in.
(66)I was not idle during those years of silence.
(67)Whatever va ue there has been in my work of Oriental research, whatever virtue its results possess for the Western reader, derives mostly from the independence with which I approached it, from the lack of bias for or against any particular cult religion and school among the many to be found in the Orient.
(68)Many students of mysticism frown upon my books because my approach is unorthodox.
(69)For several years I squatted on the shelf of retirement.
(70)In my search for the truly wise as well as in my missionfor the master, I led the wandering life of a dervish for many years; perhaps the time for final settlement is near at hand.
(71)I am ashamed of much in those books, of their errors and their style.
(72)I began with an audience but soon found myself with a following.
(73)It was an inescapable inner drive which compelled me to put into written words some part of my researches.
(74)I did not originate these thoughts, but merely passed them on.
(75)I am a man without a movement.

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(76) Maharshee's character was unique in all my experience and unquestionably in the experience of all others who met him.

(77)There were times when M actually appeared before me, advised or discussed. Death had not ended our relationship nor barred our communions. He still existed in my mind my life, as a veritable force, an entity bereft of the flesh but clearly present at such times. And then, o one evening, which I shall never forget, about a year a and a quarter after his physical passing, he said that we needed to part and that he would vanish from my field of awareness. He did. I never saw him again. If it was his spirit, as I believed, it was either no longer able to maintain communication with this world, which I did not believe, or had withdrawn because the next step in my own development imperatively called for this freedom , which subsequently proved to be the case.

(78)I believe in the work of time, in the unseen power that uses it to weave wrong into right. In my own short life I have seen Hitler's false "1000-year" kingdom hurtle to the ground. I have seen an Indian journalist whose pen jabbed viciously at "Secren India" when he lived in London, himself engage in the same search a few years after this return to India. In his London review he denounced as superstition what in his later life he found essential to his mental peace!

(79)It is unfortunate that my chosen profession of author ship mocked my inherent dislike for personal publicity.

(80)I have no organization of any kind to sustain or advocate my teachings.

(81)A man who is widely and constantly rravelling makes many temporary acquaintances but few permanent friends.

(82)Although I could not help seeing how a higher power protected me against some of the results of my own mistakes and egoisms, it could not protect me against all of them.

(83)Undignified and unfortunate though some of those prefactory pages were in HTBY they must be weighed against the very many more which rendered much service and gave great truths.

(84)The value of this world-wide travel and research, study and experience, is that it gave me knowledge of so many varied teachings and teachers, paths and goals, mysticisms and mystics, that I had sufficient material to compare one against the others and assess their value rightly.

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(85)When I first went off to India, the British Government Foreign Office told me that it was necessary to keep my researches unhindered by irrelevant matters and myself unclouded by suspicion and that I had to satisfy these conditions by keeping rigorously aloof from controversy and propaganda in my writings and from political leaders in my travels. My undertaking was faithfully kept during all the years of my personal contact with the Orient. Not only did I refuse to write a single page that could be regarded as other then non-political but I also refused tempting offers of personal interviews with men like Gandhi. Yet such is the perverdity of human character that in the end and to my disgust because I did all physical exploring in my own unconventional way, I was an object of unfortunate misunderstanding to both sides!

(86)In the twelve years that passed afterwards until his death, I never saw Maharshee again. At least a half dozen times I passed within a few miles of his ashram during the part of that period when I was wandering in India. A lump would come into my throat and a choking sensation seize me as I thought how close we were in spirit and yet so harshly separated by the ill-will of certain men and by the dark shadows of my own karma. For inwardly I never broke away from him.

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(19-a)He who surrenders his future to the Higher Power surrenders along with it the anxieties and cares which might otherwise have infested the thought of his future.. This is a pleasant result but it can only be got by surrendering at the same time the pleasurable anticipations and neatly-made plans which might also have accompanied this thought. "Everything has to be paid for" is a saying which holds as true in the realm of the inner life as it does in the market place. The surrender of his life to the Higher Power involves the surrender of his ego. This is an almost impossible achievement if thought of in terms of a complete and instant act but not if thought of in terms of a partial and gradual one. There are parts of the ego, such as the passions for instance, which he may attempt to deny even before he has succeeded in denying the ego itself. Anyway, he has to make clear to himself the fact that a glib talk of surrender to God is cancelled if he does not at the same time attempt to surrender the obstructions to it.

(19-b)When Jesus declared:"Whosoever shall say unto this mountain be thou removed, it will be," he did not mean that the word 'mountain' is to be taken literally--surely that is perfectly obvious- but symbolically or poetically. Here it signifies "problems". Whoever adopts the right attitude to them, ~~xxxxfind~~ the attitude explained in the heart-lifting words of this wondrous message will find them removed from ~~HIM~~ troubling his mind.

(19-c) Five hundred years before Jesus said, "Seek ye first the kingdom of heaven and all these things shall be added unto you," Lao Tse, a Chinese sage, s said: "If you have really attained wholeness, everything will flock to you."

(concluding that it is competent to do all that is required to be done, that the ego may remain utterly quiescent, the body utterly still and the whole man unemployed, and yet every need can be amply left to the Overself for attention. Thus without attempting to render service, nevertheless service is mysteriously rendered. It suffices if he leaves all activity to It, does nothing himself and plays the role of an unaffected spectator of life.

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(19-b)When Jesus declared: "Whosoever shall say unto this mountain be thou removed, it will be," he did not mean that the word 'mountain' is to be taken literally-merely that is perfectly obvious- but symbolically or poetically. Here it signifies "problems". Whoever adopts the right attitude to them, without the attitude explained in the heart-lifting words of this wondrous message will find them removed from his troubling his mind.

(19-c) Five hundred years before Jesus said, "Seek ye first the kingdom of heaven and all these things shall be added unto you," Lao Tse, a Chinese sage, said: "If you have really attained wholeness, everything will flock to you."

(29)Should prayer be vocal or mental?

(30)It is needful to remember that the correction of faults and the combat with weaknesses although indispensable are not always indispensable. For a time comes when we have to turn over to the higher power all our struggles with evil even, all.

(31)Only when a man has reached this harmony with Nature's intent for himself, can he unfailingly trust events as truly being what God wills for him.

(32)It seems to be a law of the inner life that we have to ask for the inner help that is needed long long before it begins to manifest.

(33)The highest help we can give another person is not physical but spiritual. And in giving it, we benefit ourselves too. For the lofty mood, the loving thought, the peaceful feeling, the full confidence in higher power that we seek to transmit in prayer or meditation to him, must be first created within ourselves. From that creation, we benefit as well as him. Yes, we may introduce the remembrance of other persons, toward the close of our meditation, and pray silently on their behalf. The wonder is that this remembrance this prayer, this meditation for another may have some effect, although we may be in Canada and the others in Africa. Like a radio broadcast, it reaches out to him.

XI^{tt} lines

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(50) Judged by this test one may search the orld for years before finding a prophet who can pass it.
(51)The hallucination--for usually it is nothing less- that an ideal existence can be found by emigrating to some distant spot may be turned into a reality if he who suffers fom it turns himself into a different man. To the extent that he removes weaknesses from his character and expels negatives from his thinking, to that extent only will his new life be a happier one.
(52)The consciounness which he has today was shaped, step by step, furing a long process of evolution.
(53)His desire to find a new source of inspiration gets mixed with his curiosity about a new country and with his belief that India has a monopoly of spirituality. If he goes to India in quest of soul consciousness, it is because of this mental confusion.
(54)We should absorb the worthwhile tenets of Oriental doctrines, without letting ourselves be entangled in those which are worthless to us.
(55)What we accept from the Orient's culture and what w discard, should be accepted or discarded within the sco of the Occident's own central vision.
(56)The prudent course is to take from Asian culture wh is best, truest and most useful in it.
(57)India's much-vaunted contribution of non-violence t the world's ethics was in fact, taken fom the West, for Gandhi took it directly from Tolstoi.
(58)The true philosopher does not fall into the error o either ill-informed mystics or dogmatic materialists. The one glorifies either the ancients or the Orientals as bing all-wise, thus idealizing what he has no experience of since it is distanct in time and space. The ot ridicules this attitude and glorifies the moderns or th Westerners instead.
(59)Only he who teaches as a Westerner for Westerners, can evoke the best intellectual and emotional response from them. Only a few among them will accept and understand an Oriental teacher as fully as his own compatric would. Even this is achievable only because their intui ive development is sufficiently advanced.
(60) A mere mention of the word yoga opens up exotic vistas in many minds.
(61) If the Orient gave us meditation and we gave it sa itation it would be a profitable exchange(ha!ha!)
(62) The sleepy indolence of the Orient was a product of climatic religion and other factors but it could not withstand the impact of modern energies.

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(92)The sleepy indolence of the Orient was a product of climatic religion and other factors but it could not withstand the impact of modern energies.

(63)What happened in the end to my quest and my views in India did not however change my belief that the ancient culture of this country had a special contribution to make that was markedly needed in the balance of world culture. Therefore its spread to the West was something to be welcomed.

(64)The Eastern countries offer an calmer environment for he quest, a fully-worked out tradition and a personal training. These advantages are missing in the Western countries.

(65)Islamic mosques are the most inspiring and beautiful building I know. They perfectly fulfil their function, drawing the heart by their exquisite charm and stilling the mind by their simplicity.

(66)If God is ever and everywhere present and if the soul is that part of this presence in everyone then it is clear that there is no need to go to India in search of it. To believe otherwise is to tie oneself unnecessarily to a shackling-iron. A man may never land on the shoresof Indiа but he may still find the soul and thus become aware of his relationship to God.

(67)Ithe way to help the West is not by trying to impose a Hindu God to replace the Christian one, nor by propagating a foreign set of beliefs rituals and labels. This provokes immitation and counter-attack.

(68)The contrast between loquacious Americans of the cities and silent Arabs of the desert is unforgettable. The Bedouin can sit in a group and say nothing at all for hours! The desert's peace has entered into them to such an extent that the social duty of laryngeal activity is unknown among them, and regarded as unnecessary!

(69)How often, in the lovely hour of dawn or the silvery full-moon of midnight, in Africa or Asia, I watched in fascination the sight of the white-robed followers of Muhammed kneeling on the flat house-roofs at the hour of prayer or seated on their little rugs in the forecourts of mosques!

(70) Those who say that cleanliness is next to godliness have either never had godly illumination or never been among some Oriental mystics.

(71)Buddha pictured life on earth in wretched colors.

(72)A public poll taken in London during 1950 ascertained that to nearly half the persons questioned, the meaning of the word Yoga was quite unknown whilst about ½ of the remaining persons questioned said that it was a religio

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(74)

(11)This situation happened in the lives of many people. Where they have recognized its significance as a spiritual chance, everything thereafter went well for them, but where they failed to recognize it, everything went wrong, materially and spiritually.

(12)The saying that "Opportunity knocks but once," is basically a true one.

(XIII)

(12)The more he follows a course contrary to intuitive leading, the more will errors and mishaps follow him.
(13)He must learn to be docile and receptive to the feeblest of intuitions.
(14)It is not that he puts out the antenna of his intuition, so much as that he insulates its ends and thus provides clear receptivity.
(15)His intuition is unavoidably conditioned by his own personality, inevitably shaped as it is because he is the kind of man he is.
(16)He has to bring his problems and lay them at the feet of the higher self and wait in patience until an intuitive response does come. But this is not to say that he has to lay them before his timid fears or eager wishes. The first step is to take them out of the hold of the anxious fretting intellect or the blind egoistic emotional self.
(17)These intuitions form themselves in his mind as fin statements, as oracles to be accepted without argument.
(18)The senses see the world outside us and he intellec judges it. The appetites and instincts of the body react to it. But are they enough equipment to guide us through the mazes of living?
(19)Reasoned thinking can only check the guidance or revealing of intuition whereas the latter can atually gui and illumine the path of the former.
(20)It is not only his wishes and hopes which interfere with correct receptivity to intuition but also his fears and suspicions.
(21)The hierophant in the Mysteries of Isis told he aspirant at initiation:"In the dark hour that thou shalt find thy true self, follow him and he will be thy true self, follow him and he will be thy genius, for he hold the secret of thine existence."
(22)The Soul has its chance to have its voice heard al when the conscious self is too fatigued by the trouble of life to offer resistance.
(23)The passage in time before his intellect will yiel and acknowledge the rightness of what his intuition to him about a person at their first meeting, maybe a lon one.
(24)The inner voice will direct him in the hour of trouble.
(25)He will have to maintain his loyalty to the intuit ion against the cautions, the excessive prudence, of a frightened intellect.

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(1) The troubles of human life do not stop merely by wishing them away, much less by pretending they are not there. This is what these cults ignore. The Christian Science way of denying the existence of those conditions like poverty and ill health which it dislikes and only admitting the existence of those which it likes, like prosperity and good health, il illogical and blind.
(2) How can we reconcile the infinite love which the mystic's intimate realization senses so acutely, with the immense suffering which is so plainly evident everywhere?
(3)Philosophy does not ascetically applaud suffering and pain. It deplores them. In themselves, they are regarded as evils. It accepts them as good only when they succeed in bringing about a change of thought--a conversion of heart or an ennoblement of conduct.
(4)He is learning slowly and somewhat reluctantly to obey the laws of discipleship, to seek out and be true to the best within himself.
(5)The ame Greek cultu e whose architects gave us the chaste beauty of their structures, and whose philosophers gave us he Olympian serenity of their teachings, gave us also the horrors of its tragic plays. It could not have attained the balance which it did if it had not looked life fully in the face.
(6)If some men have found their way to the goal with help, more have found their way to it without help.
(7)When suffering is too prolonged, too acute or too large, it may induce a hatred of life and a longing for death.

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