

57. Work on such themes inspires a writer, a thinker or a teacher, as work on the higher levels of art must inspire the creative artist.
58. Even the finest compositions in literature, art or music must fail him at this point, for they cause him to look outside. And he must look for the strength to continue, the support during tragedy, inside himself.
59. If an artistic style renders great ideas seem greater still let us honour it for the enrichment given use.
60. This feeling will come up at times. He should respect it by patiently allowing it the largest freedom to grow.
61. In the choired singing of a Russian church, in the Sanskrit chanting of a Hindu ashram, the soul of bhakti finds a magnificent outlet.
62. No nation can call itself truly civilised which does not value and encourage the teaching, the practice and/or the appreciation of the arts. The needs of modern industry and commerce keep multitudes imprisoned in the cities, severed for much or most of their time from actual contact with Nature. Those talented persons who put a landscape or seascape into a picture, enable the others to enjoy this contact mentally in their own private room or in a public gallery, until such time as they can enjoy it physically. It offers a special stimulus towards the latter.
63. The indescribable mystical content of a poem or picture is given to the delicate sensitivity of the man who undertakes to provide the outer form which it takes. Without feeling it is nothing, without depth its measure is slight. And of course the whole result grows under the warmth of tender love.

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64. The need of aesthetic surroundings which once was felt by few is today felt by many more. With the democratic spread of education this is as it should be: this is an evolutionary gain. This is one area where the craving for beauty can satisfy itself. What is still needed is a refinement of this craving, of the taste it engenders to the border of elegance. With the desertion of vulgarity and grossness must come the appreciation of quality and refinement.

65. Artistic genius if purely technical alone is praiseworthy but insufficient. Without the communion with his Overself the artist cannot find or give the best, cannot fulfil the supreme service for himself and others.

66. In scholarship, in the arts, in precious classics of poetry and literature and music, wide-ranging over the entire world and back to ancient eras, nor deserting the latest knowledge of science, he will find nourishment for his mind and feelings. Culture, real education, makes man man, puts him over the animal.

67. The composer of musical or poetical works whose imprimatur is high genius will not easily be forgotten. His service is rendered anew with every performance or reading as the sense of its presence is kindled afresh.

68. They are not absolutely necessary to the quest; they may be left out of it if desired: but they give important assistance to it and therefore usually are incorporated with it.

69. When Nature's beauty or man's art moves a man deeply he should be grateful for their help and appreciate their service. But he ought not to stop there. Let him use them as aids to transcend his present level and come closer to the god within him.

70. It is the task of a creative thinker to give out new ideas.

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71. Shakespeare has been justly praised and admired for his extraordinary dramatic genius and for its unusual breadth of subject.

"Unique!" we exclaim. And on the few occasions when he allowed a little philosophy to creep in and interrupt the story we begin to wonder whether Francis Bacon really did write the plays.

How did the same man come to create so brilliant a play as "The Merchant of Venice" and then stuff it with such narrow, rabid and unkindly prejudice? How could he fall into the common superstition which, for over a thousand years, led to widespread intolerance and persecution?

72. Have the talents of authors, playwrights, producers, actors and actresses to be used for no better purpose than to corrupt the morals and ridicule the ideals of their audiences?

73. The aesthetic aberrations which are offered to the public as works of art show, first a misuse of language, second a blatant commercialism, third a sculless materialism, fourth an affinity with lunacy, and lastly a cynical contempt for all the finer ideals of humanity.

74. It is not only inspiration or intuition which is needed but also training or technique. The first leads to spontaneous creation, a natural act coming of itself, but the second shapes and buttresses the form.

75. Must we become barbarians in order to become spiritualised? Must we deny all the pleasures of civilised living, all culture, art, literature, to find the Overself?

76. We may take delight in the beauties of this natural world while at the same time remembering poignantly their doom--a fragile brevity that will wither and disintegrate in the end.

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77. There are passages in the King James Bible and in the Sanskrit texts whose solemn beauty is not easy to match.

78. Despite the fine work put forth by our European masters, it has yet to reach the level of vitality in colouring attained by old China.

79. There are great hymns which gifted composers have put out in the world. They are benedictions to Mankind.

80. Creative art demands concentration if it is to be taken seriously. This is achieved by entering at least a half-meditation.

81. Wilde's highly-colored paradox-loving alliterative style degenerated from being a means into becoming an end. Truth was sacrificed to style.

82. The theatre, its modern forms and associated arts--like poetry and painting--can be used to elevate thoughts instead of sensualizing them.

83. This faculty of admiration, properly used and rightly directed, may become a way of inner communion. Music, sunset, landscapes are, among others, fit objects.

84. When put into living phrases, clear and strong, they may stimulate the reader to higher endeavours.

85. A noble piece of writing can serve those who are receptive to its message by cleansing their hearts and uplifting their minds.

86. The artist or poet who is highly inspired has a chance to find God.

87. When creative art is truly inspired, it comes close to being sacramental.

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50. Solitude is a necessary condition at this time of my life, in this phase of my career. Nobody must claim my time or person: it belongs to me now, my inner life and written work. Nobody is thrown out--everyone is still there within my goodwill--but too much of high importance needs to be done and time is too short.

51. Socrates went about advising others to "make yourselves as good men as you can." He believed that he had a divine mission and that it would be disobedience to God if he "minded his own business" and stopped trying to teach others. In this he was the contrary of other sages like Ramana Maharishee who said, "Do not meddle in the affairs of others."

52. A narrow hurrying mountain stream, creating a small waterfall and a deep rocky gorge in its downward course, is only three minutes walk away from my abode and my neighbours. I never pass it without pausing to pay homage to its rough beauty, and to refresh myself, tired of living among petty minded barbarians.

53. How soothing to pass from the feverish activity of our cities to quiet unhurried existence in the meandering lanes of a country village! Here piety is not yet dead, although the assault will doubtless come with the large events yet to appear.

54. He needs to withdraw periodically into solitude so as to strive without external distractions or domestic disturbances for mental quiet. But once having adequately developed this condition and established his power to enter it at will, such withdrawals lose some of their necessity.

55. Because he has to find a balance between the worldly life and the inner life, he discovers and develops a portable solitude. This he takes with him to work or social leisure.

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56. The sense of security which is linked to the possession of sufficient money has had hard criticism from religious ascetics and metaphysical babblers--themselves usually moneyless. The spectacle of materialistic satisfaction can be repellent. Yet is detachment real? How vain and useless these efforts to practise detachment before one has grown sufficiently ripe with years experience, judgment and suffering to do so naturally.

57. Why must it be assumed that only the beggar, moneyless and homeless, can acquire this knowledge, this truth? Surely the privacy needed for meditation is easier got by the wealthier man? Getty, oil millionaire, summed up the chief benefit of his wealth as "privacy." Again, why must it be assumed that because most seekers in the past as in the present join a religious order, or mystical organisation, all should become followers of some guru or leader? Has not history told us of those who found their own way after having passed beyond the beginning stages of joining or following?

58. The artist in me joins with the Nature mystic in demanding a window with a view looking out on open country. Seated at such a window, the writer can be content, too, for this helps thought.

59. The effect of sitting by a lake shore or riverside when the weather is good, the wind absent, the temperature pleasant, for a sufficient length of time, may show itself in a sensitive person as calmness, uplift, or appreciation of Nature's beauty.

60. It is not my business to get involved in other peoples' problems. Is it not enough to attend to my own? Years of experience have imposed humility on me. How soon one's own fallible service becomes meddling! I carry enough burden: why emulate Atlas?

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61. There is one argument for celibate status which is succinctly stated in one of Bacon's "Essays" which describes the married man as having given a hostage to fortune. He has reduced his freedom to act according to his spiritual, ethic or moral ideal, or perhaps even lost it, since he has to remember the consequences to his family.

62. Whether we acquire or renounce possessions is not really the main point. Renunciation is a dramatic and symbolic gesture whereby a man announces his change of course. No longer satisfied with worldly life he will seek the kingdom of heaven in his heart. The physical manifestation will depend on circumstances, situation, family, country and outer or inner guidance.

63. A useful exercise to induce relaxation in tense nervous persons is to concentrate on the beating of the heart. It is used as a meditation while sitting down or lying down.

64. This is the moment of Nature's pause, when she hesitates between departing day and oncoming night. This is also man's moment, if he will only seize it and make the same pause in himself.

65. It is not only that towns filled with motor cars and trucks are also filled with noise and fumes but also that they themselves are harmed.

66. How pleasant to escape from the noise of cities to the silence of Nature, from the agitation of crowds to the peace of meditation.

67. For evening brings the mild sadness which attends darkness but also the contrary feeling of mild pleasure which attends repose after toil.

68. Does not my own privacy require that I leave others alone and not try to take on also their affairs or problems?

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67. "Westward Ho!" was the cry in old days when a ship left England for America. "Inward Ho!" can be the cry when a quester starts on his spiritual voyage.

68. A clear distinction has to be made between thinking about God and the experience of God. Each has its place. Thinking and evaluating take place on the intellectual level, one should not limit oneself to that but try to arrive at the inner stillness, the experience of the Overself during meditation. There should be clear sense of the difference between these two. The piling up of thoughts, however reasonable they are, acts only as a signal, they point out which way to go, but at the end drop them.

69. It is true that the mind can work at meditation better in the day's freshness and alertness. But it is not less true that when most men are asleep it can work in depth and hence in a different way. Quietude is then reigning in the outside world, obstructions fall off easier in the inner world.

70. It is not enough to make the mind a thought-free blank: his thoughts should expire in a state of deep fervent aspiration. After this achievement it must be held motionless, for then only can the touch of grace be felt, the authentic inner experience begin.

71. Reading and travel can contribute much to a cultured way of life, but meditation and reflection can deepen the man himself.

72. When consciousness is deliberately turned away from the world and directed inward to itself, and when this condition is steadily maintained by a purified person, the result is a real one.

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73. To get up and move too soon after the glimpse has come to an end is to lose some of its heavenly after-glow. To refrain from any movement, keeping still and being patient, is to enjoy that glow till its last flickering moments as one may enjoy the last moments of sunset.

74. A mood of deep abstraction when, although the eyes are open, he appears to be looking beyond the immediate surroundings with no precise focus but with apparent wonder.

75. At this stage thoughts are removed by a higher power, even thoughts of higher things. This is a temporary experience but a very memorable one.

76. With what fascination I watch the sun dip behind the mountains in the west, the sky losing its last rosy flush!

77. Sit patiently, waiting in the silence, gazing with half-lowered eyes at no particular object yet have a high purpose at the back of your mind.

78. In the end the symbol must be dropped, the reality it points at must alone be held by the mind when it seeks a deeper level of meditation.

79. When the mind is as clear as a purified lake and as still as a tree in the depths of a forest, it can pick up new transcendental perceptions and feelings.

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81. Not the slightest movement came from that seated figure. Attention was absent so the muscles went into abeyance.

82. Competence in meditation mostly comes with time, work, patience and preparing the favorable conditions.

83. Seeing the Light in front of him is one state, being merged into it is another, and superior.

84. At certain times consciousness slips away into a higher dimension and revelation seems about to start.

85. A suggested theme for this pictorial concentration is that of a spiral pattern like a staircase. The meditator must choose whether it seems to go up or down, guided by intuition.

86. The faculty of attention must be trained until it can be turned inwards on itself.

87. "To stop thinking is as if one wanted to stop the wind" is an old Chinese statement.

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127. The mere act of overthrowing conventional forms has no merit in itself, and may be evil. The value of it depends on the circumstance.

128. Even if he offered them the whole truth would they, could they respond? History is not encouraging on this point.

129. Three happenings must show themselves: to be given direction, to feel an impulsion towards it, and to practise purification as a necessary requisite for the journey. Two warnings are needed here: fall not into the extreme of unbalance, and depend not on what is outside. One reminder: seek and submit to grace. It may be imageless or found anywhere anytime and in any form--a work of art, a piece of music, a living tree or a human being--for in the end it must come from your own higher individuality and in your own loneliness.

130. It becomes the background, unknown to other persons, of all his activities. This is a considerable achievement, a consequence of applying to them what he perceived in meditation, learnt in study and understood in reflection.

131. In passing through the last season of the body's life, the chill winter of old age, he passes through a series of deprivations and losses. If in the past he thought too optimistically of life and enjoyed the body's pleasures, now he is forced to revise his views and redress the balance.

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132. The vivacity of youth may turn in time to the serenity of age but only for those who have let life teach them and intuition guide them, who have observed their fellows and studied truth's texts and humbled themselves before the Overself. The others gain little more than the years, the infirmities and the sadnesses.

133. The philosopher today has a twofold path: to cultivate the gentle feeling of Overself in the heart within and to study the mentalness of the world without. A whole new generation is beginning to seek a better and higher life physically and emotionally, as well as more understanding of what it is all about. Here is where absorbing the knowledge of mentalism leads to dissolving the futility of materialism.

134. Let him not be intimidated by history and believe that truth has appeared only in the past, or by geography and look for it only in an Oriental location.

135. It cannot be bought cheaply. Relinquishments of distracting activity must be made, disciplines must be brought in, the work on oneself must be done, the hands which want to hold others unclasped and solitude embraced.

136. There is real satisfaction got from independence, with its freedom from group pressures and its willingness to turn in all directions of the compass where some aspect of truth has shown itself.

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137. They see only themselves and only the particular spiritual path they have chosen. Are they sectarians?

138. This knowledge that life in this world can never be fully satisfying makes him commit himself one day to the quest.

139. A death of someone loved or respected may come as a shock but time dwindles its force, resignation lessens its sadness.

140. The belief that a guru will do for him once and for all what in the end he has to do for himself belongs to the untutored masses and the sectarian mystic circles.

141. There is an ever-growing following for these movements. Reincarnation, yoga theory, altered consciousness have become believable.

142. Their behaviour betrays a juvenile adolescent emotionalism but some of their protests are in worthy causes even though others are stupid and ignorant.

143. He may not share the enthusiasms of the young but he will understand them. He may not become querulous and censorious when old but he will understand those who do.

144. It is so intimate a relationship that he ought not rush into it without some pause.

145. Their petty uninteresting minds are matched by their petty unimportant lives.

137. They see only themselves and only the particular spiritual path they have chosen. Are they ascetics?

138. This knowledge that life in this world can never be fully satisfying makes him commit himself one day to the quest.

139. A death of someone loved or respected may come as a shock but time dwindles its force, resignation lessens its sadness.

140. The belief that a guru will do for him once and for all what in the end he has to do for himself belongs to the untaught masses and the sectarian mystic circles.

141. There is an ever-growing following for these movements. Reincarnation, yoga theory, altered consciousness have become believable.

142. Their behaviour betrays a juvenile adolescent emotionalism but some of their protests are in worthy causes even though others are stupid and ignorant.

143. He may not share the enthusiasms of the young but he will understand them. He may not become querulous and censorious when old but he will understand those who do.

144. It is so intimate a relationship that he ought not rush into it without some pause.

145. Their petty uninteresting minds are matched by their petty unimportant lives.



146. Authority, against which the young rebel, has its place however much those who filled that place in the past abused it and misused it.

147. The more a man becomes acquainted with the true sources of his inner life--both in its good and bad sides--the better it will be for his outer life.

148. Most people merely exist, the more developed minority live, with higher meaning and purpose behind their activities.

149. The fact is that, in the ordinary consciousness many people are not interested in the question of truth, nor to discover what seems without personal benefits of a worldly kind; they are certainly not willing to practise various controls of thought, emotion, speech and passion.

150. Gross mentalities and small outlooks not only would not care for such subtleties but could not understand them.

151. Idolising followers are not concerned to know what is factual and what is imaginary: they need to have their bias satisfied.

152. The young experimented with turning their inherited way of life not only upside-down but also inside-out. The results have taught them to be cautious.

153. The newly awakened aspirant should search for clues without losing his balance or overreaching new enthusiasm.

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154. Taking no theoretical position, not committed to any beliefs, not wearing any labels, not putting himself in any categories, the philosophical student starts his search for truth in intellectual freedom and ends it in personal inner freedom. He is then what he is.

155. The feeling of belonging to a group is helpful to most persons but hinders the others with its restrictions and intolerances and heresy-pursuits.

156. This is not to assert that men do better to instruct themselves than to go to other men for instruction.

157. In those early days of his quest, when he was groping like a half-blind man, some things were grossly exaggerated by his ignorance while other things were ludicrously minimised.

158. They let the mind's images dance around the mystical experience but alas! he ruefully knows that he has so far never had it.

159. It is not the kind of life to attract most people, especially western people.

160. He walks on his serene course, kept to it by remembering where his true allegiance lies.

161. To become a servile copy is one thing; to emulate a worthy example is another.

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162. Past traditions may contain knowledge based on experience: they should be scrutinised, sifted and tested, not ridiculed and rejected merely because of age.

163. If this hostility of the young is allowed to proceed to its extreme point, not freedom but chaos and anarchy must be the consequence.

164. It is a valuable of a young persons earlier life to seek out the adept and the sage, to take advantage of the opportunity of sitting in contemplation with them, and to question them about the Way and its Goal.

165. The appeal to authority means less to the questioning (and sometimes questing) young today.

166. Some will probably prefer to remain unattached to groups yet willing to learn from them but others may feel the need of their help or support.

167. We do not see the strong, the balanced and the successful persons coming in throngs to the quest. On the contrary, it is their very opposite kind who do so. Why?

168. He seeks writings which give him refreshment of mind, renewal of purpose and new knowledge.

169. The "Call of the Quest" once heard may be lost for a while, even a long while, but it will return.

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75. He will collect his ideas not from books alone, but also from various other sources, orthodox and unorthodox, conventional and off-beat.

76. Song from "South Pacific," the musical opera.

Who can explain it?  
Who can tell you why?  
Fools may give you reasons,  
Wise men never try.

77. He must not depend on lesser faculties alone--good though they are in their place--when a higher faculty exists, when the intuition shines out of its certitude. Not the impure ego--warped, narrowed, emotion-swayed and intellect--dried thing which serves so many; not man dictating to God but man humbled before God. A seeker must become free from fanaticism before the eyes can see. Let no one impose suggestion's power nor authoritarian rule, rather should the mind empty itself until Pure Consciousness is there.

78. Whatever misjudgment the world makes upon him, as it often does, no man who takes philosophy as his guide, mysticism as his inspiration and balance as his safeguard can go really wrong.

79. If on the one hand he ought not try to turn philosophy into sectarian dominated theology but keep it rigorously upon the wide bases of experience-supported Reason, critical judgment and balanced synthesis, on the other hand he ought not desert the precinct of holiness: daily he should seek a reverent atmosphere and become suffused with divine feeling.

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80. It is unfortunate that the truth has so much power to offend so many persons whenever it is unpalatable: it may even wound or outrage them.

81. It is not a way recommendable to all the world: certainly not to those who have not the time or patience, the interest or mentality to explore alien exotic credos and unfamiliar practices.

82. The multitude who are satisfied to live on the surface of things and events may wonder what the philosopher gets by viewing life in depth.

83. The ability to make this research successfully without ascending to the clouds and getting lost in them, is as necessary as the sensitivity which keeps itself alive, alert, and unsubmerged within the world-experience.

84. The usual labels do not belong to him. He stands outside them, too wide in outlook, too wide in tolerance, to be restricted to them. Philosophy in its full enlightenment has liberated him from the narrow sectarian limitations which are so often found in the world of humans.

85. Welcome the truth on whatever horizon it appears, look for it in all four directions and do not leave any of them unvisited. In short, do not become narrow-minded or fanatical.

86. The Greeks have bequeathed us the most fitting word for this way of thought and life: philosophy.

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87. Philosophy has its discipline as well as its holiness, its metaphysical abstractions as well as its practical sages. By its very definition it cannot be one-sided and lack balance. Its reactions are emotional as well as intellectual but both exist in equilibrium and harmony. It is not only a way of thinking but also of living.

88. The philosopher is a religious devotee inasmuch as he finds the Real to be sacred, holy and worthy of worship. He respects and studies science, tests theory against fact, belief against observation. He does not stop there for he is also metaphysically minded and looks for truth also in subtle abstract thoughts. He is an aesthete moved by beauty and ever seeks its higher forms in Nature, poetry, music, pictures and other artistic expressions.

89. He only is worthy of the name philosopher who not only possesses a knowledge of mentalism, and understands it well, but who reverently lets the higher power be ever-present in, and work through, him. Otherwise he is only a student of philosophy.

90. It makes man responsible for his own life while duly honouring the helps and influences outside him. He must rely on the force of his aspiration and devotion, work and discipline instead of leaning on guru or avatar or turning primarily to dry academic scholarship and depending on book learning for final judgments. The master is not rejected but then he is not given the place of God.

91. It need not surprise any educationist that philosophy is forced to do its work.

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92. A metaphysical truth ought not be treated in a dry arid manner as if it stood quite alone, apart from its connections with the rest of philosophy. If the devotional, the active and the aesthetic sides are left out from the wholeness, the union with these other aspects, metaphysic can easily become lifeless and monotonous. Philosophy lives in the heart no less than in the head, in its glorious beauty no less than in its sturdy support for the life of action.

93. Its superb amplitude of foundation--in widely-gathered facts, in deeply-found intuitions, in sharply-cut reasons, and even in transcendental experiences--make philosophy publicly worthy of its age-old prestige.

94. Let the various insights and revelations of which the well-established faiths and teachings have grown flourish as they find themselves, reformed and purified today if their needs so dictate, but why attempt to mix them all together? What would the result be but a kind of stew? If a synthesis is sought, say of the Buddhist and the Christian, let those who like one have it. But for others does not diversity, as in a garden, give more picturesque, interesting and richer results?

95. The use of the double method makes it possible for the study of philosophy and the practice of its application to be complete. It cannot be disregarded and still be enough.

96. Why is it that a wisdom like Plato's endures in oft reprinted form to this day?

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97. Philosophy can be true to itself, to its highest purpose and clearest perception only by discarding all bias and prejudice, narrowness and polemics, and accepting the visitations of grace through whatever mode it chooses to manifest. It must and does welcome the old and traditional but refuses to confine itself to that alone. It must and does greet the new and original if the holy spirit is therein too. It cannot be tied by time or place, group or race, celebrity or anonymity.

98. Philosophy may, and does, soar to heights of immateriality undreamed of by the multitude but it also commingles with the actual life-experience of the multitude.

99. The philosophic ethics must be applied there not only in his well-studied understanding but also in the depths of his personal relations.

100. The appalling modern misuse of this ancient term, calling anybody's whim, opinion, speculation, guess or fancy his "philosophy," is reprehensible.

101. Why make worse a situation which is already hard enough to understand? Why add to mystery and obscurity quite needlessly the further burdens of enigma and puzzle?

102. He may show himself to be dynamic in action yet also to be not less relaxed in repose.

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77. Is it really pretentious to give importance to politeness in behaviour in an age when the decay of manners is plainly visible? To those old enough to have seen better the difference points up moral value of consideration for others in human society.

78. "Manners--you can't go into society without them," wrote Ann Bridge in a novel in 1932. Now, forty years after, how much they--or society--have deteriorated.

79. We should remember that a piece of prose which uplifts the reader and gratifies the writer is the work of his best moments. What does he do with his lesser ones--for he must be humble enough to accept that they are there. If he is wise he will accept the Pythagorean advice to work upon himself. He will do more than well to transfer activity from unresistant white paper to obdurate negative tendencies. The reshaping of the self is not pleasant and not easy but it is rewarding.

80. Those who waste themselves in emotional excesses weaken themselves spiritually for the power of feeling is an essential part of the higher nature.

81. It is neither easy nor pleasant to deny oneself, to put desire under self-restraint and illusion under banishment. But, for the man who acknowledges the ethical mistakes of one-sided, incomplete materialism, there is no alternative.

82. Great men can liberate great feelings in others or lift them toward acceptance of true ideas.

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83. If he speaks at all--for in the divine presence he hangs his head--let it be with the high voice of true authority. Let it come out of the great stillness to shame lesser voices of the mean, the petty and the ignoble.

84. On the appearance of an unworthy feeling the simple exclamation "No!" will suffice to deal with it but it must be swift, unhesitating, if it is to be successful.

85. All kinds of ideas and moods and feelings course through the psyche of a person until his self-control has been established.

86. Change from friendliness to unfriendliness, hurt, injury, sickness or death happening to a beloved person brings about an emotional reaction in the one who loves, who thereafter grieves.

87. Whether it be the believing masses who follow established religion or its offshoots, or the knowing philosopher, conduct must reflect the faith or the knowledge.

88. Long ago Virgil believed that the agriculturist's troubles were sent to him by the powers that be to sharpen his wits. This view could be considerably broadened, if applied to life's troubles generally. They could not only sharpen wits, in the effort to overcome or evade them, but also nurture moral attributes too.

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90. The willingness to say, at least to himself, "I was wrong. What I did was done under the influence of my lesser self, not my better one: I am sorry. I repent," may be humiliating but will be purifying, when completed by attention to self-improvement.

91. It would be an act of foolish self-blinding to ignore the power of outer conditions to affect emotional and mental reactions. This recognition can be made without obscuring sight and without forgetting the higher power.

92. It is not everyone who can practise a steely stoicism and fortunately for the would-be philosopher it is not asked of him. But the reasonable exercise of a necessary self-control, is.

93. On the subject of stage-fright Pablo Casals said: "For eighty years I have lived with this... I suffered when I was a child and I suffer even today when I must give a concert.

94. It is easy to make a show of one's emotions in order to influence someone else to favour one's personal interests in some matter.

95. First comes the capacity to recognise these higher feelings; then to understand them for what they are; next to appreciate their intrinsic worth; and finally, to give oneself up to them entirely.

96. They want a palpable experience, even a stirring one if possible.

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97. To treat others too softly may not be the wise way when life itself may treat them more harshly because of their mistakes, sins or weaknesses.

98. To tie a code of moral values to a religious belief is safer in a simple community and riskier in a sophisticated one.

99. Behaviour worthy of such a high teaching and in harmony with the responsibility carried by those who accept its sacred mission is not often found. Yet hard to realize though it be it does give right direction.

100. We need not be blind to the faults and lapses of inspired men, but we ought to forgive them. A balancing of accounts justifies this attitude. Those who bring this rare gift with them deserve a wider indulgence than others.

101. The idea of a philosopher being an utterly aloof person, coldly indifferent and quite unapproachable, a man who restricts his human feelings to the degree that hardly any are left, is applicable only to those who follow narrow, rigid, and incomplete systems.

102. Getting beyond theory into application is a phase which too often peters out after the first few attempts or after he finds himself inconvenienced by it.

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104. The gentleman controls his feelings and conduct, educates his mind and polishes his manners, refines his taste and speech. Is this not a part of self-improvement, an uplift of the man himself?

105. Time and experience may change a man who expresses his thoughts too quickly and too confidently to others until he has learnt his lesson and becomes a somewhat reserved man.

106. There is a silence between two persons which is full of nervous tension, but there is another which is full of healing peace. This is rare, uncommon, but it is found through real harmony, full trust, surrendered ego.

107. Whatever helps to refine character, feeling, mind and taste is to be welcomed and cultivated as part of the philosophic work.

108. I think it was Emerson's view, if memory is correct, that a person's manners show outwardly the degree to which the Spirit is working within him. It was certainly the view of some Far Eastern sages, but explanation may be necessary for those to whom it is new.

109. Beware of politicians. The more they protest their devotion to ideals, the less should they be believed, even though by constant repetition of glibly-spoken words the belief is now theirs too.

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111. Caught in its beginning an act which shows up a weakness of fault is overcome with less trouble and effort than if attacked later.

112. If he feels that rising to a higher level of consciousness would be too much for him then he could simply try to become a better man.

113. How is he to attain this kind of detachment, this standing away from himself and at some distance from the happenings which involve him?

114. It is not to be a forced calm, imposed from without and liable to break down, not a suppression of feelings on the surface but letting them rage within.

115. At a time when good-will and courtesy seem to be fading out, we need all the more to support them staunchly.

116. Feelings which are otherwise quite unaccountable may have their origin in this deeper part of the human being.

117. If possible he refrains from criticizing others and will carry this attitude even into his thought life.

118. What is permissible about such topics in a private talk may not be in a printed or public statement.

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116. Feelings which are otherwise quite unaccountable may have their origin in this deeper part of the human being.

117. If possible he refrains from criticizing others and will carry this attitude even into his thought life.

118. What is permissible about such topics in a private talk may not be in a printed or public statement.



119. The reputed Oriental teachers advise--may insist--that seekers must eliminate all desires. But is not the search itself not only an aspiration but also a desire? Can there be peace of mind while this one remains? So it is needful to put all the others in a worldly category. This is what the more semantic minded teachers do. But since the last act in this spiritual drama is played by the Higher Power, why not let it decide what to do concerning the matter.

120. Men who seek a higher kind of life must practice self-restraint what faith they hold or whatever religious society they belong.

121. It is not enough to agitate for public socio-politico-economic reform without, at the same time, seeking for private and personal reforms.

122. There are deeper reasons than merely social ones why Confucius preached politeness: their roots go down into moral training.

123. His actions will affect those with him, his dislike or hatred may provoke theirs, his kindness may create kindly reactions from them. A man needs to be careful in such matters.

124. "A fool uttereth all his mind but a wise man keepeth it in till afterwards."  
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125. They tolerate their own defects but not those of other people. They find excuses for their own quite easily, but never look for any for other people's.

126. Without referring to polish and elegance--which are a different thing--decent manners in the sense of being considerate to others come closer to a spiritual man's conduct than rude manners.

127. Old age is a time to gather up one's good points, one's few strengths as squirrels gather their food for the coming winter.

128. If the philosopher in him prevails he will keep his calm, but if his emotional side gets uppermost, his condition will be erratic.

129. Few are ready to impose such a discipline upon themselves as if it were enforced by outside authority; but many more could do a little more if they applied what they know.

130. Those who demand the freedom to live as they wish, who seek to be undisciplined and unregulated by any authority, ask too much.

131. Being what he was, in character and temperament, the mistakes made were inevitably what they were.

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84. How often is reasoned judgment pushed aside by mere physical appeal which obscures what is below the surface.

85. It is good to find his own way, if he can, but if he cannot there are serviceable books which can help guide him.

86. To state a metaphysical truth in such a way that it will be more helpful to the recipient's understanding it needs to be more precise and come directly to the point. It should not lose itself in high-sounding but vague terms. It should be, and be felt or visioned as something quite clear.

87. Life is an enigma to those who think, who have felt the intellectual urge to probe its meaning and the emotional urge to find a conscious relationship with it. Yet, if they pursue the attempt to satisfy these yearnings, they do not get far. The theories and beliefs offered from different sources too often contradict one another. Life continues to evade the deeper questions.

88. We cannot glean much help where the material is fragmentary and the ideas seldom followed out to their full exposition or complete development.

89. The unbelievably intricate and immensely complicated nature of both microcosm and macrocosm should leave scientific students of Nature awe-struck at wonderful Mind behind it all.

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91. There is no entity called intellect or ego or personal "I" or individual mind apart or separate from thoughts themselves, existing alone. People give it such a supposed existence by their habitual attitude, lifelong belief. This shows the power of auto-suggestion and memory to create a purely fictional being. The sustenance, reality, life it has is false, illusory. Mind as such is devoid of all thoughts.

92. He comes at last to full consciousness of his inner being, his soul in the correct sense of a word that is not often understood and which is used by people without knowing what they really mean.

93. The more the teaching clarifies the thinking, knowledge and awareness of the student, the better is he able to discover the errors in his views.

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95. References to ideas which belong to, or border on the fringe of, those stated in these and kindred books, appear repeatedly in periodicals and volumes of psychological, religious, and increasingly, scientific interest.

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98. From time to time I need to consult some old text, Oriental or Occidental, for the purposes of research, study or writing. Therefore it is useful to live not too far from a great city or university library.

99. Where intuitive feeling will guide him aright to his best decisions, calculating intellect will not infrequently step in with doubts or fears and rob him of them.

100. Thinking about the Overself is inferior to experiencing the Overself but in its own way and on its own level it is helpful.

101. Whatever the reason does to dissolve superstition serves to open a way to discover another truth.

102. This inky <sup>but attractive</sup> ~~professional~~ profession to which I have committed myself has helped my intellect become more active, both retarded its subsidence and yet encouraged it too!

103. To the false education given in Communist schools can be traced the mindlessness of Communist adults.

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105. A doctrine comes into being through theorising by intellect or activity by feeling, that is, it is an opinion or a belief. An item of knowledge, for example scientific knowledge, is neither.

106. The intellectual, the scientist, or politician, business-man or professional, who has become cold, dry, materialistic and insensitive, is unbalanced. Yet he thinks he is so level-headed.

107. Swami Siddheswarananda once said to me, "It is better to express rather than to repress intellectual tendencies."

108. Real philosophy is a vital thing which stirs mind and heart, not a dry sterile or pettifogging abstraction.

109. In the long evolution of the human being refinement, culture and education should contribute not only to quality but also to spirituality.

110. These harsh staccato phrases, filled with destructive force, seek to bludgeon readers into acceptance.

111. He will learn to know some truth better through experience than through books but more truth through both together.

112. Science is prudent, perhaps too prudent, and will not let itself be guided by faith.

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46. If a man lets his animality and carnality overwhelm him, if he abandons himself to them without any inner restraint, there will be little mental equilibrium for him.

47. There is an etheric light-body, electro-magnetic in some ways, which is a replica of the physical one. Under certain conditions it may become visible, wholly or in part. It relates with the organic functioning, the health and strength of the flesh-bone structure.

48. I do not know if they were themselves vegetarians but both Diderot and Voltaire made strong pleas for the cessation of slaughter of animals for food.

49. If the goals of life are not redefined on a higher plane, the status of life remains, hovers between that of the animal and the human and does not become fully human.

50. Other than support of the body's life and satisfaction of the body's senses, their existence is meaningless, their relationship shallow.

51. We have a body and the body's world. We live in both and must acknowledge their demands as we must acknowledge their existence. We use the body to get experience in the world.

52. Asceticism has its rightful place when it keeps balance and breadth. Then it has disciplinary effect and therapeutic value.

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53. Refinement, in the truly evolved sense, finds the animal side of sexuality disgusting. But the unevolved will naturally not share this disgust. They have therefore to be taught to bring their brutish instincts under some measure of discipline. In so far as religious morality helps to do this, it should be preserved, not destroyed. But religious faith becomes weaker across the globe, where half the world is under atheistic rule.

54. The ill-breeding which shows up in men who promiscuously make advances toward women, or "passes" in the current American slang of today, is sign of widespread sexuality and the need of more self-discipline.

55. Although decried by the yogic and Vedantic texts, what is wrong with eatingg tasty food? Does not its enjoyment promote secretion of digestive juices? And although decried by the same texts how is character harmed by comfortable surroundings or by artistic and intellectual culture? And finally in what way could any of these things be discreditable to truth or the quest?

56. It is an irony of life that a man can plainly see the physical ego but that on which it depends for existence, the Over-self, he does not see. Therefore he neglects or ignores the attention it needs and misses much of the opportunity that a reincarnation offers to further his inner unfoldment.

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59. The beautiful is allied to the good. If we cultivate beautiful feelings evil ones begin to get dissolved.

60. Spiritual teachings of doubtful quality are well mingled with the others of much higher value. The confusion of both has always been present but hardly ever has it been so great as it is at present.

61. It is not only their actual violence which is such an ugly feature of these mobs but also their ferocity.

62. What is the opposing quality to the violence of today? Not merely non-violence--a negative one--but gentleness--a positive one.

63. They make these violent gestures which are so unconstructive, which do little to set things right. Society desperately needs mending but their's is not the way.

64. Both are necessary to a complete ordered universe, a cosmos. Heaven and Earth arise together, as the Chinese say. Hence it is really (although in actual usage, it seems convenient to do so) not correct to use the terms "good" and "evil" in referring to conditions physical or even moral.

65. we see everywhere in Nature that opposition, contest and struggle go on: the same fight continues both in man himself and in his relations with other men. For yin and yang run through and across the pattern of existence.

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66. In an atmosphere of world unrest, religious dryness, political selfishness and sexual saturation, it is not surprising that so many of the young get intellectually astray and get morally lost.

67. These sinister figures seek, and often get, key positions in politics, organised groups, etc. and from there manipulate the mass and use them as blind unwitting tools.

68. On Transplants: If it has any positive value at all, amid all these negative ones, it is a blind and mistaken attempt to renovate human life. Blind, because ignorant of life's higher laws of rebirth and karma, mistaken because leading always to greater evils than those it seeks to remedy.

69. An upbringing which supplies children with no truth, light, virtue or faith in the higher power behind the universe, which passes on to them no spiritual help or strength, is reproachable.

70. What a man crafts with his own hands has a value for him which is different and superior to what he gets from pulling a switch on a machine producing similar goods.

71. With too little done to achieve any satisfactory result and that little done too late, there need be no surprise when grim catastrophe comes in the end.

72. The rancours of politics do not breed the calm judicial atmosphere in which problems are best solved.

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34. Neo-Platonism, with its mentalistic-mystical doctrine, is coming more and more to be seen as St. Thomas Aquines's metaphysical outlook rather than Aristotelianism as so many have believed for so long.

35. If the ego-mind is that which knows the objective world, it is itself that which is known by a transcendental Mind.

36. The moulds of time and place, ego and its extensions, which shape human mentalism, the forms of thought, belong to this maya, this alchemically transforming power of mind.

37. A rare few understand and know the truth of mentalism; they have validated it intellectually and verified it experientially: its mystical side is open to them daily and they pass into it nightly. But the great mass of people have never even heard of it.

38. The notion that there is an inner representation within the consciousness of another world, a mental existence of this world corresponding to a physical one, is not admissible.

39. It may take only the meeting, the hearing about it for the first time, to bring about the discovery of mentalism's truth, the sudden recognition of it, or it may take long years.

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41. The mentalist must refuse to remove himself from the realities of living in the physical body because others inform him that it does not exist or that if it does the experience is a false one. There is much semantic confusion on this point among metaphysical, mystical and religious circles.

42. Consciousness really does exist whereas the things which it makes known are present only when they are perceived, felt, heard or otherwise sensed by one or more of the five reporting agents. This consciousness is in itself always the same, unvarying, the one thing in us in which thoughts and bodies make their appearance and from which they also vanish.

43. The truth of mentalism may become intellectually convincing but it will be subject to doubts so long as it is not carried into the heart and deeply felt like a living thing. It should attain the force of personal experience.

44. Inevitably as his reflections on mentalism continue and deepen and his intuitions assert themselves, a man comes to the time when it triumphs. Then, subtly, what he regards as reality changes and shifts from matter to mind.

45. Because the ordinary acceptance of everyday five-sensed experience is so logical and plausible, the mind is reluctant to let go of the materiality of things. A plea written by a well-grounded mentalist has a better chance to carry the reader's mind forward.

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47. This does not mean destroy the ego--as if anyone could!--but destroy its tyranny, harmonise its personal will with that of the World-Idea.

48. So long as the ego's rule is preserved, so long will the karmic tendencies which come with it be preserved. But when its rule is weakened they too will automatically be starved and weakened. To start this process start trying to take an impersonal detached view.

49. Despite all religious preachments and moralising arguments, all intellectual analytical dissertations, does not the ego seem an irreducible and irresistible element in human nature? Despite all the tall talk which has issued from the institutions or glibly flowed from the mouths of those concerned with religion, ~~and~~ <sup>agnosticism</sup> and metaphysics, the ego still remains as the very foundation of their own existence, their own activity. The very person who denies its reality must use an ego to make his denial!

50. It is an excellent question to put before any man--Who am I?--but it will need the accompaniment of another one--What am I?--if the beginner is to get an easier and fuller working of his mind's attempt to procure a less puzzling answer.

51. Much depends on what meaning we put to this word "self." We can put a lesser or a larger one, a shallow or a deep one, a false or a true one.

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48. Knowledge of law, language or history can be collected and becomes a possession but knowledge of the Overself is not at all the same. It is something one must be: it owns us, we do not have it.

49. It is this, the deepest part of his being, his final essential self, which is a man's Overself, and which links him with the World-Mind. It is this Presence within which evokes all his spiritual quality.

50. The silent secret part of the self is forever there, forever asking a little surrender of attention. But few give it.

51. When, through the medium of meditation exercise or the awakening by human skill or Nature's charm of aesthetic appreciation beginners feel a new joy or an unusual peace, they are too often carried away into extravagant exaggeration of the happening. What seems like a tremendous event may be so in its effect on their inexperienced minds but mostly it is only a skimming of the surface. To realise its further possibilities, it ought to be used as a starting point for exploration in depth.

52. Some are ready to enter the light and when, through the mediumship of Nature or Art, a man or a book, that happens the experience is as enjoyable as entering an orchard of ripened apricots.

53. In those glorious experiences, he seems to live a charmed existence, above all that distressed him before, beyond all the hideous negatives which the world obtrudes on his notice, secure in a spiritual ivory tower shimmering with inner light all around.

48. Knowledge of law, language or history can be collected and becomes a possession but knowledge of the Overself is not at all the same. It is something one must be; it owns us, we do not have it.

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54. What is strange is that the experience which comes with the Overself visitation assumes any one of a wide range of feelings from the most delicate to the most overwhelming. With time and growth it may become well settled or though less rarely its light may shine from the beginning. There are even other possibilities... It is safer to keep out the preconceptions and the expectations, safer too if the ties of book and bibles are left outside for a while. That is, accept the freedom of utter surrender to the Overself, of dissolving in it and letting the wind blow where it listeth.

55. Suggestions planted in the mind by tradition, environment or reading lead him to expect the inner experience, the thoughts of them acting creatively on its form.

56. He will not easily forget his first encounter with Being in all its purity and authenticity.

57. The moment he feels this inner hush the possibility of developing it is presented to him. But will he use it? Or will he ignore it and thus remain unmindful of his divine source?

58. It is an experience which wipes out the burden of the past, to which so many are so heavily tied, and puts away anxiety for the future, which too often doubles that burden.

59. In its blissful peace, the past is washed away, forgotten as if it never existed at all.

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60. But all-too-soon the world and its ways closes in upon him and the glimpse comes to an end.

61. If the glimpse goes as far as an experience of the Void it may leave him frightened or elated. The first, if he is utterly unfamiliar with everything esoteric and completely indoctrinated by conventional religious dogmas. The second, if he surrenders fear, trusts the Higher Power.

62. The glimpse is so fleeting its onset must be recognized and caught at once, or it may escape.

63. It is a state which has been attained in its fullness by only a few persons during each century but which has been glimpsed at least once in a lifetime by many more.

64. He knows, he feels, that the Presence is with him continuously.

65. Those who can let themselves be uplifted by some inspired or enlightened person should understand that he is capable of lifting them to the point of touching their best self, the divinity within them. Some may even gain a glimpse of it, a memorable unforgettable experience. But will they let the happening?

66. The elation and uplift which accompany the glimpse are joyous feelings.

67. The glimpse does not remain with him, alas! except as a memory.

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61. The World-Idea cannot be influenced or modified by any man. All he can do is to come into conformity with it.

62. We must honour the Universal Ruler of things and beings as the flower honours the sun, for it is also the Source of Life.

63. A tension holds all things in equilibrium between coming-together of their elements, temporary maintenance of their forms, and passing-away into dissolution. This includes the mineral, the plant, the animal and the human. But when we look at the last-named a new possibility opens up which could not have happened to Nature's earlier kingdoms. All things dissolve in the end, I wrote, but man alone dissolves consciously into a higher Consciousness.

64. We humans find it normal to experience in the way we do astronomical time and geometrical space but it would be foolish to expect that other inhabitants of other worlds could do the same.

65. The sexual performances of the modern young gallant and his female counterpart are getting to be a bore when made the subject of all-too-many novels.

66. We are not just higher animals and nothing more but possessed of something that the other animals do not possess--a self-consciousness which can be developed until it matures into a thinking power as well as a totally superior kind of awareness--that of the Overself.

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67. The management of human affairs, the values of human society and the operations of human faculties are basic influences which necessarily shape human ideas or beliefs about divine existence which, being on a totally different and transcendental level of experience, does not correspond to those concepts. And the biggest of these mistakes is about the world's creation. A picture or plan is supposed to arise in the Divine Mind and then the Divine Will operates on something called Matter (or, with more up-to-date human knowledge, called Energy) to fashion the world and its inhabitants. In short, first the thought, then, by stages, the thing is brought into existence. A potter works like this on clay but his mind and power are not transcendental. The Divine Mind is its own substance and its own energy; its thoughts are creative of these things. Not only so but the number of universes possible is infinite.. Not only this, but they are infinitely different, as though infinite self-expression were being sought. The human understanding may reel at the idea but creation has never had a beginning nor an end: it is eternal. Nor can it ever come to an end (despite rhythmic intervals of pause) for the Infinite Being can never express itself fully in a finite number of these forms of expression.

68. The universe and its becoming; man and his development; the soul and its discovery; God and his nature--these are the topics worthy of reflecting upon.

69. In all these studies the principal concept should be returned to again and again: the entire universe, everything--objects and creatures--is in Mind. I hold all the objects of my experience in my consciousness but I myself am held, along with them, in an incredibly greater consciousness, the World-Mind's.

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70. The innermost being of man and the cosmos is ever at rest, and single. The incarnate being of both is ever in movement, and dual. The inner is the Real, Changeless; the other is the Appearance, and subject to the play of two opposed but interpenetrating active forces. Because it is the quintessence of consciousness and intelligence, I call the first Mind. It is without shape, infinite and untouchable by man, but because it ~~is~~, universes are able to appear, expand, disintegrate and reincarnate. This activity is directly due to the agency of the first entity to appear, which I call World-Mind. From the latter flows ceaselessly the energy which is at the heart of every atom, the life-force which is at the heart of every man. Since both World-Mind and Mind are for us, the twin sides--a crude but simple understandable metaphor--of God. The human being draws breath, exists and thinks with awareness only because of this relationship. If he declares himself an atheist, sees himself only as an animal, rejects any divine basis to his mind, he testifies thereby to a failure on his own part: he has failed to seek and find, or because of prejudice, that is, of prejudgment, has sought wrongly. Jesus gave two helps in this matter: Seek the kingdom of heaven first, and seek it within. It is open to anyone to test this truth, that he is related to God. But if he does not bring certain qualities into the work, like patience and humility, the going may be too hard, the result disappointing.

71. They use the word "God" quite glibly, these humans who minister spiritually to others, and these audiences who listen to them, but the nature of World-Mind is quite unimaginable.

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72. Just as humans and animals pass through their cycles of infancy, youth, maturity and senility, so does the planet itself which is their abode.

73. If there is any law which governs human existence it is the law of change. We forget it at our peril. Most ancient societies forgot it and suffered.

74. Optimism becomes as unreasonable as pessimism when both ignore the two-faced character of fortune and Nature, the Yin-Yang interplay.

75. The World-Mind does not fully declare its intentions toward us humans but does give us enough inkling of them through the teachers and prophets of the race.

76. We see plenty of evidence that the universe is not mindless, and therefore that there is a Universal Mind related to it. That is to say, related to us, who are parts of the whole.

77. To recognize that the order of the cosmos is superbly intelligent beyond human invention, mysterious beyond human understanding and even divinely holy is not to lapse into being sentimental. It is to accept the transcendence and self-sufficiency of THAT WHICH IS.

78. In the end the World-Idea triumphs as, in reality and actuality, it is doing at every moment. Even man's own personal will unwittingly prepares itself for such eventual conformity.

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60. Can anyone really throw off the past's influence and escape into freedom. Or is he so inextricably linked with it?

61. If the man in you is held down by his body, his surroundings, his karma, the godlike in you is not: it is free. But through this freedom it chooses to be in harmony with God.

62. A creative and original mind can undertake work for his own profit or benefit. If he undertakes it in addition for the benefit of others he gains karmic merit. One refers of course to worthwhile work.

63. There is that in man which repeatedly works against his finer aspirations, which provides him with opposition. Upon this anvil his character is hammered out, shaped and developed.

64. Confusion, fear, clinging to the body or other physical possessions, panic, severe depression--these make the passage through the death experience harder than it would otherwise have been.

65. It is a terrible thought, which the young never entertain and the old cannot help but entertain, that all the time one's life is travelling toward one's death.

66. Conditioned as he is mainly by past reincarnatory history and partly by existing circumstances, he is what he is today.

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35. Does this double standpoint mean that there is a constant oscillation between the two aspects, a mind which flutters from one to the other over and over again? Of course not! Just as the small circle can be contained within a larger circle so the mind can be at once in the practical and the metaphysical yet able to concentrate on the one needed at any moment.

36. All the activities of the mind bring into being at their very end, however keenly they are directed to truth, only another thought.

37. Sleep is a strange affair, dreams are even stranger. Few know that they can be converted into coherent rational experiences, that they can be consciously shaped.

38. Consciousness is a property of Mind operating at various levels--sub, super and ordinary. It is not nullified when it passes out of the ordinary level.

39. Can the observer who sees, the knower who knows be himself made an object to be perceived? No! says the intellectual, Yes! says the mystic philosopher.

40. Time is an efficient undertaker and puts all things, neatly coffined, well away in their appropriate cemeteries in the end.

41. All these solid seeming visible things and creatures evaporate from awareness as if they never were.

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42. The philosophy of Martin Heidegger is heavily based on Heraclitus and Parmenides. In his opinion their thinking is still the basis of Western culture.

How far is he mystical? The simplest answer to this question is that according to Heidegger Being is finite and time-bound, which is not the way in which mystics usually express themselves. He is also a nationalist and thinks that one can only philosophize in Greek and German.... Several years later I heard that Heidegger had changed or developed his views: he now took a mystical stand, especially regarding Time.

43. The necessity of employing the double viewpoint leads to the acceptance of paradox as ~~being~~ the nature of truth. The practising philosopher finds that he must live in time as well as simultaneity, extension as well as infinity, mind as well as MIND. Were he to be simplistic he would create confusion.

44. The knowledge of ~~its~~ essence thrusts itself up between him and the world so that the physical sensed-envelope is seen for what it is.

45. To have mastered this knowledge, to have grasped the secret behind time, is to lift him out of the past, the future, and the fleeting present. With him is a benign companion, the ever-tranquil eternal Now.

46. Bhagavata Purana: "How can the mind drunk with divine thought have other thoughts? Why a thousand words?"

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47. When a hushed silence falls on a man or a whole group and is properly received, that is, welcomed and sustained, there is then one of those uncommon opportunities to let mystical peace reveal itself. The happening may originate in the man's or the group's poignant aspiration for a higher kind of life or at the close of listening to great religious music, or on entry into a grand or ancient forest landscape. This is the moment to touch its healing pervasive depth, ordinarily so elusive.

48. It is a crack in the illusion which ordinarily surrounds us, the illusion which makes the dreamer think his dream is really what it seems to be.

49. The doctrine of opposites and complementaries, of Yin and Yang, applies not only to the relativity of the universe itself, but also to the human being, to his physical body and mental states.

50. Men who have taken to the practice of meditation have begun a course which, if continued to its full development, could bring the best result--the feeling, the idea, and finally the presence of the Over-self alone.

51. This comparison of the three states offers a clue to the real nature of first, the self, second, the world, third, consciousness, and lastly Mind--the deepest mystery of all.

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52. If sleeping state is completely deep, this return to the source leaves an after-glow. The newly-awakened man is loath to get up, not only for obvious physiological reasons, but also because of this one. It vanishes quickly, this delightful feeling, because the ego takes over with its tendencies and memories and, above all, its outward-turned world-seeking nature. The informed person will not miss the change to surrender to that glow and bask in its serenity, letting the ego wait. "I dozed, and my book fell from my weary hand. When I woke up, I was full of joy and smiled silently" wrote Ts'ai Ch'o, a Chinese poet of Ts'ai the Taoist mystical-philosophic school.

53. Every man is conscious being; even in deep sleep. This then is his real being; this consciousness as it is in itself, not in the limited form it takes in his ego.

54. There are different strata of the finite mind. He learns to see how the self is caught and works in them in order to go beyond them and become aware of That which is infinite Mind.

55. Two of the mysterious psychological moments when a good thought can be thrown into fertile soil are: on the verge of falling asleep and on the verge of awakening from sleep.

56. Both self and universe vanish together. There is nothing and no one left during such temporary enlightenments.

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55. Before the personal ego came into being, Being was. "Before Abraham was I am," announced Jesus. Before thoughts, Thought! In its timelessness, Mind is the One without a Second; "in its timed manifestation it is all things."

56. At the ultimate level there is neither purpose nor plan because there is no creation.

57. Can little minds accomodate such large truths?

58. All human explanation of the nature of Mind as all human expositions of the working of the World-Mind are limited forms of language. This cannot be helped, for "that which can be named is not the Tao," as a Chinese sage affirmed. It is outside time in a Now beyond the successive character of human thinking and incomprehensible to it. Yet intellect, though it cannot enter this Grand Mystery, can at its most brilliant perception infer that it is.

59. After he has had the courage, freedom, intelligence, aspiration and discrimination to work through all the cults--especially the personality-worship cults--and creeds, persistently, calmly, and survived the temptation of idolatry, he may be fitter to revere the noble impersonal Godhead.

60. Mind is primary being. It is mysteriously as still as it is self-active.

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62. The term non-duality remains a sound in the air when heard, a visual image when read. Without the key of mentalism it remains just that. How many Vedanta students and, be it said, teachers interpret it aright? And that is to understand there are no two separate entities--a thing and also the thought of it. The thing is in mind, is a projection of mind as the thought. This is non-duality for mind is not apart from what comes from and goes back into it. As with things, so with bodies and worlds. All appear along with the ultimately cosmic but immediately individual thought of them.

63. Whoever knows such verities or whoever seems to have attained a completely secure intellectual position must have passed through a grace-given revelation, or else been brought through the clear understanding of that which is.

64. The mere belief that anyone can hand over permanent salvation or freedom from the series of earthly re-embodiments is offensive to the sense of justice and fairness. Such a consciousness is not a material thing to be ladled out in charity like soup. It has to be worked for.

65. Mind purified of the image-making faculty's work, that is free from visions, fancies and pictures, symbols, scenes and every sort of imagination can become quite silent.

66. It is truth brought to a better level, developed to a higher stature, refined and purified from accretions or adulterations.

62. The term non-duality remains a sound in the air when heard, a visual image when read. Without the key of mentalism it remains just that. How many Vedants students and, as it said, teachers interpret it aright? And that is to understand there are no two separate entities--a thing and also the thought of it. The thing is in mind, is a projection of mind as the thought. This is non-duality for mind is not apart from what comes from and goes back into it. As with things, so with bodies and worlds. All appear along with the ultimately cosmic but immediately individual thought of them.

63. Whoever knows such varieties or who ever seems to have attained a completely secure intellectual position must have passed through a grace-given revelation, or else been brought through the clear understanding of that which is.

64. The mere belief that anyone can hand over permanent salvation or freedom from the series of earthly re-embedments is offensive to the sense of justice and fairness. Such a consciousness is not a material thing to be ladled out in charity like soup. It has to be worked for.

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67. Consciousness-in-itself is something apart from its objects, which are thoughts, feelings, imaginations, things, bodies-- in short, experience.

68. Whether thinking of the personal God or of the impersonal God, one is still thinking of God. In the end he has to drop all thoughts, to be with God and not merely have thoughts of God, whether they are personal or impersonal.

69. The phrase used by some Buddhists, "the Undivided Mind;" has the same meaning as "the Oneness with all things" used by many mystics. That is, a permanent knowledge got in a single glimpse, a great non-dual truth.

70. That which is called duality in Oriental metaphysics, the related two, self and non-self, self and universe, self and its experience, is transcended.

71. Reality is to be found neither by thinking alone nor by not thinking at all. This high path which opens to the philosophic student is one of unwavering deeply abstract concentration of the mind in the real, whether the mind be thinking or not thinking, and whether the individual be acting or not acting.

72. Truth can speak afresh; its terminology need not copy itself again and again: indeed if it is truly creative and inspired it could not do so.

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73. Enlightenment may come slowly or suddenly but in the second case it has the effect of sunlight bursting through the sky.

74. Time is absolutely still. Mind is absolutely at peace. He feels in the midst of miracle, one which embraces the whole world.

75. The absence of the ego is the presence of the Overself. But this is only a surface impression in the person's thought for the Overself is always present.

76. In the end, when truth is seen and its relativities transcended there is only this: non-duality, non-origination and non-causality.

77. The Chinese Master Ekai (13th Cent.) wrote: "Words cannot describe everything. The heart's message cannot be communicated in words."

78. When this realisation develops itself into an uninterrupted awareness of it, he must be described as a really new man.

79. Where the intellect is active it creates a double result--the thought and the thinker. Where the enlightened man goes into the Stillness this duality does not appear but Consciousness remains. It contains nothing created by him. It is the Alone.

80. Consciousness produces the experienced world and gives or deprives it of reality.

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45. Blunt speech and plain writing have their place too along with flowery prose and poetic colour; but in this matter of secret paths and unfamiliar quests and higher states of consciousness, they are even more indispensable than symbolic terms, metaphoric phrases or enigmatic sentences.

46. The power of mind needed to find truth is not commonly possessed. Those who lack it can benefit by the discoveries made by the sages. But they ought to test them in their own life-experience to confirm whether they be true.

47. It is a natural self-control which comes into play without any willed effort, spontaneously and easily. It is one consequence of achieving the third stage of philosophic questing, completing and applying to active everyday living the fruits of the second stage, contemplation. Ego and animal fall far back in the human to where they belong.

48. The end of the quest is the end of the quester. No longer does he identify Being with the little routine self, awareness with the ordinary ego.

49. Those who expect to get such full enlightenment on such low terms, are usually disappointed or deceived.

50. Whether he identifies his faults or fails to do so, he will still have to come to the point where he tries to build the virtues opposite them (if he knows them) or where he concentrates on the Overself-thought and forgets them.

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51. Having passed through the stage of lunacy which is communal and individual life today, he is at last enjoying the time ~~mal~~formality of sanity, which yields its effects in comprehension and serenity.

52. Time, growth and development with their circles and spirals belong to the Long Path. They must not be permitted to usurp the place of the Short Path, with its supremacy at the top of everything.

53. Those who would like to get the prize all at once, without work, sacrifice or time should not wrongly imagine that the short path is for them.

54. In looking so often at the sad, tragically brief side of life, as the old early Hinayana Buddhism bade us do there might be a likelihood of becoming quite morose, but for the escape route which Buddha offered: the fruits of enlightenment.

55. The self-aggrandised can fall into the error of regarding themselves as being no longer affected by what are ordinarily called sinful actions, no longer sullied by what the world deems immoral ones. In short, they may do as they please. Illustrations of the danger of this delusion may be seen in wrecked lives and ruined characters.

56. We can understand the attempt of metaphysics to know the supreme reality and know the attempt of mysticism to feel in God's presence. But the first depends on filling the mind with the subtlest thoughts whereas the last depends partly on emptying the mind of thoughts.

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57. He does not have to think meanly of himself all the time, does not have to worry anxiously about his unworthy character. Rather should he learn to get more relaxed, more remindful of the existence of his diviner being.

58. He may not mention such a thing as spiritual being but it is the thought at the back, in the middle, and even in the front of his head. It is irremovable and irreplaceable.

59. What is the key to the Short Path? It is threefold. First, stop searching for the Overself since it follows you wherever you go. Second, believe in its Presence, with and within you. Third, keep on trying to understand its truth until you can abandon further thoughts about it. You cannot acquire what is already here. So drop the ego's false idea and affirm the real one.

60. The "mā" is in us and attempts to destroy it and to remove its existence from consciousness. Yield here and there only to reappear later. Only grace can effectively overcome its tyranny. Surrender to the Overself by constantly turning toward it ends the struggle and brings peace. The ego then lies, obeisant, the victim and no longer the victor.

61. The transformations effected by this inner work seem when stabilised to be a natural maturity.

62. Is he to seek a perfectionism which induces anxiety and creates guilt?

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60. The "me" is in us and attempts to destroy it and to remove its existence from consciousness, yields here and there only to reappear later. Only grace can effectively overcome its tyranny. Surrender to the Overself by constantly turning toward it ends the struggle and brings peace. The ego then dies, obedient, the victim and no longer the victor.

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70. After this passing-over into the Overself's rule, does he carry a loss of identity? Is he no more aware that he is the named person of the past? Were this so he could not exist in human society or attend to his duties. No!--outwardly he is more or less the same, although his pattern of behaviour betrays recognisable signs of superiority over the past man which he was. Inwardly, there is total revolution.

71. One part of him can enter frequently into cerebral thinking but another part can drop out of this into celestial experience.

72. The real being of a man is always there, always in and with God, yet it remains unknown and unrecognised. Why is this?

73. The Higher Power through whom the universe exists and therefore we, as part of it, also exist. The essence of our being is divinely connected.

74. In his inmost being every man is rooted in the World-Mind. The three states pass away--dleep, dream and waking go--but the fourth still remains: it is this root--being.

75. The Sufi-Muhammedan sage-poet, Ibn Al Arabi:

"O Pearl Divine! While pearl that in a shell  
Of dark mortality is made to dwell,  
Alas, while common gems we prize and hoard  
Thy inestimable worth is still ignored!"

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76. Do not look for political success in a man who is cultivating the sagacity which discriminates between appearance and reality, who is practicing goodwill unto all, who would serve all sections of the community rather than the narrow selfish interests of a single one, who is swayed neither by the plaudits of the crowd nor the censure of parties, who rejects from his speech the double talk and hypocrisy which are such virtues in his profession.

77. If it is true, the human equipment has to be sufficiently developed and sensitive to be capable of recognising it as such. Not only that but the human willingness to accept self-discipline in thought and deed must also be present if it is to be a lived truth, i.e. Egohood. Without these conditions, it is still possible to find a fraction if the whole is rejected. There is a risk here in that case of distortion and adulteration to suit the ego's desires, but a full and frank sincerity may avoid it.

78. If truth is unfathomable those who claim its possession ought to remain silent. If its communication is however desirable for whatever reasons, including compassion, those who learn it ought to be warned in advance that they are receiving something else instead--symbolism or whatnot.

79. He can put thought on a high level but the way in which he does this depends upon him and his circumstances. He can do it personally as a private teacher, impersonally as a public lecturer or writer or anonymously as a proficient contemplative.

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80. He can then say truthfully, knowing whereof he speaks: "A divine element lives in me!" Far though this has taken him from the ordinary good man or ordinary pious man, it is not enough. He needs to go further so that he can attain the place where, obedient, purified, conscious of the World-Idea, he can add: "This element now works in me." With that the ego's tyranny falls away.

81. Between the beginner and the adept is this difference: That the stage of being which the one looks up to with awe-struck wonder seems entirely natural to the other.

82. Whether he communicates with others through some medium of expression or simply remains himself using his physical, vocal, emotional, mental and auric presence, the world will be the better for his existence.

83. The ordinary kind of guru points to himself, his necessity and importance, but the rare kind points away from himself, to the seeker's own higher self, its reality and availability.

84. Not all those who attain sagehood necessarily become teachers in the personal sense. Such an one is entitled to choose anonymity. Unknown to the world at large he still by virtue of that very attainment is a benignant presence mentally.

85. He has entered the mystery of his own deeper consciousness.

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89. Coconut is a sacred fruit, used in many or most Hindu religious ceremonies. It represents the human head, hence bloodless sacrifice. It is believed to be the only fruit without seed.

90. The multitude need to be consoled and comforted: They need celestial messages of hope, the promise of help. The bare truth is too harsh on the ego, too impersonal to be welcome.

91. The masses need religion to console them in distress, to deter them from evil ways and to encourage them in virtuous ones. That these benefits are everywhere only partially realized is not enough reason by itself to abolish it.

92. None of these truths is new, only the restatement in the idiom of today can ~~claim~~ that description. Some of them were in the possession of the ancient Druid priests.

93. Fanaticism is often allied with superstition using the authority of religious texts, customs or traditions. So it passes unscrutinised and self-deluded, too often pre-occupied with externals and trivialities.

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95. Worse than the degeneration of doctrine has been the degeneration of ethics. A man best proves what he is by his conduct, an institution or society by its deeds. For verbal preaching may be mocked by contradictory practice. The expounders and hierarchs of religion are rightly expected to set good standards for the supposedly weaker masses, but sacerdotal cupidity and ecclesiastical intolerance, the ignoble lust for power and the ignorant hatred of other faiths, have far too often disappointed expectation.

96. If popular institutional religion is to save itself and at the same time, serve the people, then it must recognise that the time is at hand when it ought no longer stand between them and the higher truths.

97. All the revolts against orthodoxy, against organisation, against dogma, acquire an enthusiastic following which ultimately ends up with another orthodoxy, another organisation, another set of dogmas.

98. When religion is of the socially visible publicly attended kind it serves the people in a limited way. When it is of an extremely private quite silent meditative kind it penetrates their mystical essence.

99. Creed shows up in deed. But it may reflect only part of itself, not necessarily all.

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101. The general line of inner development for the human race is in the first stage right action, which includes duty, service, responsibility. In the second stage religious devotion appears. This engenders worship of the higher power, moral improvement, holy communion. The third stage is mystical and involves practice of meditation to get a more intimate communion. The fourth stage is the awakening of need to understand truth and know reality. Its completed product is the sage, who includes in himself the civilised man, the religionist, the mystic and the philosopher.

102. Ceremonial religion which offers nothing more than the show itself may be only a childish mummery, a hollow symbolism, a mere figure of speech.

103. A building specifically planned and built for religious purposes only, holding an assembly of people who meet there to direct their minds and feelings towards the divine power, kept orderly and quiet so that its atmosphere becomes saturated with worship, prayers, chants and meditations--such a building is inevitably more attractive to anyone who seeks to use it for the same purposes.

104. For, after all, the really important factor is what happens inside, what is felt and thought, and less what is being done and said or sung under the imposed formula of the outside ritual.

105. We need religion, yes assuredly, but we need it freed from superstition.

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106. Was not the most important Council of all the Council of Nicaea, which finally settled Christian doctrines for a thousand years but which foolishly dropped the tenet of metempsychosis as heresy after it had survived the first five centuries of anno domino; was not this great gathering composed of men who mostly could neither write nor read, who were stern extreme ascetics, fanatical in character and behaviour, narrow, intolerant?

107. It is right and proper than a building put to a sacred use should be reserved for it and kept apart from profane activities.

108. Exaggerated statements by enthusiastic devotees or confused imaginations passed on by naive ones come from the laymen. For deliberate removals and even insertions responsibility lies with the professional class.

109. The overleaping of these sectarian labels can only help the dissolving of the sectarian frictions, quarrels, persecutions and intolerances which in the end turn into tortures, inquisitions, hatreds and wars.

110. Where a traditional revealed religion is not mythologically or historically a fairy-tale for mental children, it is a symbolic drama for physical adults.

111. The sage is not a quester after saintly prestige: he will not outwardly try to present himself as a holy man.

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112. For not knowing what comparative religion and comparative mysticism have brought together they cannot be blamed for these are of recent birth. For not knowing even the true history of their own religion they also cannot be blamed since most records were destroyed and most witnesses silenced. In any case the official education and culture of most nations is even now still limited in these and kindred matters because of insufficient general interest or because of prejudice and hostility in particular circles. So the mass remains ignorant, the individual blameless or blameworthy.

113. Is the Mind behind the universe cold and indifferent to human feelings, unmoved by appeals to its sympathy and too far off to care whether men suffer or not? In short does God care?

114. These grave ceremonies and beautiful rituals which mean nothing at all to those practical men who feel no response to religion mean comfort, inspiration, hope, mystery and wonder to those who do.

115. The sun seen by men is both their symbol of God's power, glory, beauty, life, light and also the actual indicator of God's central heart, the Presence Invisible.

116. The arrogance, or the desires, of these institutions expressed by leaders makes them hostile to what they are supposed to stand for: The very loyalty of their followers turns into treason toward the ideals.

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117. He will become truly religious if he ceases to remain sectarian and begins to take the whole world wide study of religious manifestations for his province.

118. The only value of theology is a negative but still useful one: to tell the student to ascend higher and give himself up to the practice of advanced thought-free mystical meditation.

119. However much any particular religious system may attract him, he is still free so long as he remains a philosopher to live as a detached nonsectarian person interested in that particular system.

120. Those who have accepted dogmas, external ceremonies and public attendances as the most important part of their religion have only the lesser half of it.

121. Creeds, frozen and dogmatic, are for the ignorant masses and make religion easier and simpler for them. But for the highly developed man they are handcuffs.

122. What a variety of messages people have drawn from the Bible; what a difference of meaning they have found in it!

123. In certain areas, such as California, or at certain times, such as Cromwell's period in England, there is a proliferation of religious sects.

117. He will become truly religious if he ceases to remain sectarian and begins to take the whole world wide study of religious manifestations for his province.

118. The only value of theology is a negative but still useful one: to tell the student to ascend higher and give himself up to the practice of advanced thought-free mystical meditation.

119. However much any particular religious system may attract him, he is still free so long as he remains a philosopher to live as a detached nonsectarian person interested in that particular system.

120. Those who have accepted dogmas, external ceremonies and public attendances as the most important part of their religion have only the lesser half of it.

121. Creeds, frozen and dogmatic, are for the ignorant masses and make religion easier and simpler for them. But for the highly developed man they are handicaps.

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58. Is it possible that something of the writer's mind infuses itself in the attentive reader's? Why not, if the reader is also receptive. But the effect may be brief and soon fade out.

59. The truth can be put in short plain words and short easy sentences or it can be put in poly-syllabic words and long winding sentences. It is not the higher power which uses the one kind or the other, but the author himself.

60. When it first comes, and for many occasions afterward, the intuition is subtle to the point of being barely felt, delicate to the point of being scarcely experienced.

61. Who that is sensitive has not been hurt again and again in whatever human relationship or contact, association or acquaintance he enters?

62. They have serious distortions within their own mind which are then reflected into their aims, principles and methods. They have become pathological cases and need psychiatric treatment.

63. A single word or a short phrase may become so charged with meaning for him that, pondering upon it, enlightenment grows rapidly and the inner work progresses accordingly.

64. Such happenings are registered in the hidden layers of the mind.

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65. What has philosophy to do with these half-maniacs who pester its fringes and never enter its solid sanity; who go around half-dizzy from reading about notions too big for their small minds?

66. It is easy for a seeker to lose his way in symbolism especially of the religious-mystic kind where fancy can move so unrestrained and yield different interpretations for different tastes.

67. Psychical derangements are common enough to keep the specialists busy. Mentally upset persons crop up everywhere, even on aeroplanes. We have seen insanity appear in high places and collect many followers. If anything can give sanity, it is the calm and balance of philosophy. But unless hidden behind magic and occultism, those who need it most are least attracted to it and least fit for it.

68. The desire for inner experiences or supernormal powers may get out of balance and cause some persons to take up practices that in the end prove harmful to them.

69. He may get inner experiences but however much others may praise or envy him for them, they make him unfit to carry on a career in the world: in short, he is now quite impractical. For there is a deficiency here, a lack of preparedness, an omission in the instruction.

70. He will know or feel that the right moment and the right place have come.

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71. When dealing with the origin of inner experiences, visions, etc. do not ascribe it to expectancy alone: link it with imagination also.

72. A doctrine may be false even though it is given in good faith, even though the teachers believe it to be true.

73. The drugged mystic finds a counterfeit god, however exact the imitation may seem to be. The true mystic will know and show the differences in the after-effects of the experience.

74. Words may give other persons their cue to start off in a new or higher direction, may encourage or inspire this move, but the inner work has still to be done by each person for himself. The words become more valuable as they lead the aspirant to absorb intuitions. This is their best service.

75. Those who really seek thrills rather than truth may get them. All kinds of experiences await them. A lifetime could be spent having them. Truth is missed on the way.

76. Those who want superhuman powers in order to benefit their human condition are not a whit more spiritual, are no nearer God.

77. Too much that belongs to mental disturbance and improper actions has been interpreted as "spiritual" experience.

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78. They forget that all this is symbolism and that what is more important, after all, is the substance behind it.

79. How easy it is to attribute to a higher source "intuitions" which come from the ego's own personal wishful thinking?

80. Mdme. Helena Rubinstein: "I hate being touched."

Nicole, Duchess of Bedford: "I dislike being touched intensely."

Such sensitivity is a very real thing. For the mingling of invisible auras is expressed by the visible physical bodies' unwanted contact.

81. The first awareness of this feeling is so impalpable, so delicate, that it is easy to miss: attention turns away into some thought or activity without even knowing its loss.

82. Too often the expected powers never show themselves. Occultism is then a lure, ending in self-deception.

83. Those who respond feebly, or even not at all, to these offerings of art, religion, occultism, by young lunatics belong elsewhere.

84. The aura's study will become more and more respectable as more and more confirmations of its existence are established.

85. Buddha forbade the use of narcotic drugs and stupefying intoxicants.

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32. It is my well-considered belief that Ananda Metteya was a Bodhisattva, come from a higher plane to penetrate those Western minds which could appreciate, and benefit by, Buddhism as meeting their intellectual and spiritual needs. He gave the hidden impetus but others came later to do the outer work.

33. It is an error to believe that the Koan is an invention of the Japanese mind, however that mind may have recast it. Kung-an was already part, although a later part, of the Ch'an doctrine in China before it was taken up by the island neighbours.

34. E. H. Warmington: "Commerce Between the Roman Empire and India," Cambridge University Press, 1928, covers the period from the triumph of Augustus, B.C. 20, to the death of Marcus Aurelius, A.D. 180. In addition, de Villand, "La Scultura Ad Ahnas" gives a good bibliography of Indian contacts with Egypt.

35. The misery, the poverty and the hunger that could be seen in Asia until lately provided a strong reason for the quest of consolation in religion.

36. The young enthusiasts who have lately played with Oriental cults and Occidental systems of psychology may get some benefit from them, despite the adulterations and distortions which have been one consequence. In this sense, they are pioneers.

37. The wisdom which the East is abandoning, the West is acquiring. What the one discards, the other picks up.

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38. Amenophis IV, also called Akhnaten the Heretic, was the father of King Tutankhamen and also the husband of Queen Nefertit. Akhnaten was a great mystic, a superb artist, a convinced pacifist, a noble idealist. Yet he was opposed, hated, defeated and destroyed by the existing selfish, externalised and materialised, orthodox priestly leaders when he was only 26 years old. His ambition?--to bring a new and better society.

39. Because I still regard it as a tremendous contribution to world thought, I dislike having to write these things about Oriental, especially Indian, culture. Yet the criticism is needed if balance is to be kept.

Now, twenty years have nearly passed and this note reappears in my hand. It must be given more force for the Dalai Lama of Tibet was expressing the same idea to me. His harsh experiences over the years have illuminated its truth.

40. How often in the Far East have I listened, concentrated, to the chirring of crickets as the sun prepared to leave, as if it were their evening worship.

41. From the time when Asia first attracted seekers after trade, wealth, adventure, and finally knowledge, until today, its fascination for Westerners has never been lost.

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43. Exotic teachers, living in or coming from distant lands especially Oriental lands, have a greater appeal than the ordinary kind, than the prophets who, it is asserted, are without honour in their own country.

44. Christian minds are better pleased and more helped if they are not unnecessarily bewildered by exotic Oriental terms. Thus "The Naught" of Dionysius the Areopagite = the Void of Buddhist texts.

45. Objets d'Art: The fly whisk in P.B.'s Chinese pictures ~~are~~ to chase away evil spirits. Philosophically interpreted, it is to reject negative thoughts.

46. Alexandria, the quarrelsome city which mobbed and slew Hypatia, also produced celebrated Neo-Platonists, talented Greek-speaking Christian Fathers, and gifted librarians who culled knowledge from several lands.

47. The bitter-sweet savour of life in the body, its joy mingled with suffering, its great moments marred by their shortness is well understood by the older thinkers and mystics of the East but less by their younger descendents of today.

48. The yogi sits in the pose of a living idol, the sole of one foot upturned on his thigh but the other resting normally on the ground. He is not wasting his time.

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33. A civilised life ought to possess better quality things--art, music and literature, some touch of refinement somewhere, and a little basic knowledge of food values and perils, of personal hygiene and health preservation.

34. Stupid sincerity can go from one mistake to another, yet be none the less sincere.

35. It is possible to explain a doctrine without endorsing it. That is all I try to do here.

36. The power of tradition has been much more generally acknowledged than the power of suggestion. Yet the latter is no less strong for it is supplanting the former.

37. Despite the imperfections and limitations of this earthly human existence, enough is caught and kept by it to provide a link with that invisible but little-known divine plane of being which is its source. It is this secret connection which pushes men to seek through their desires for happiness or pleasure, their ambitions or hopes until nothing is found except frustration. It is then that they can turn nowhere else except inward. For subconscious memory of the hidden link revives and points out its direction. So the true and final quest begins. Still only dimly aware of its goal, its power and beauty and serenity, he gets new hope, sometimes a gleam or two of true light.

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39. The sage's talks on education made a deep impression. He felt turned inside out. He came back with an attitude to life that was entirely strange to him and he felt rather foolish about it. He has no plans nor aims and no inclination to make them. He does not know what life will bring him and in a way he does not care. But when his friend told him that with this attitude the Overself has a much better chance to come through and lead him on his way and that it was really a positive one, he understood at once and was very glad with this new insight.

40. Pythagoras, gentle compassionate apostle of the bloodless diet, killed by the Crotona mob, had to die for venturing to show a higher ideal. Just as Socrates died for shaming his jurors with their inferior ethical standard. Above all it was Jesus, put to death for endeavouring to show men a kingdom not of this world, the kingdom of heaven. Plato driven into exile for more than twenty years because he dared to teach truth. Thus the roll of light-bringers could be extended; those deprived of life and those persecuted but left to live, and those who escaped despite opposition. How low the level from which the half-animal men have yet to rise!

41. Nietzsche was a lunatic who rejected Jesus but accepted Socrates, an ascetic who denounced hedonism and a firebrand admired by the Nazis.

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43. We have only to prove the truth out of history--a feat which requires almost philosophic impersonality and impartiality and research--to find that stupidity too often masquerades as patriotism or religion or other unquestioned tradition or modern belief.

44. Like Lao-tse Socrates held a low view of politics. He did not believe it had any room for complete honesty, justice and truth. It was a clash of egos and a struggle for power. His opinion of the multitude, their ethical standards and quality of correct judgment was equally low. But given enough time he believed it possible to lift them up and persuade them to follow better ways. This was however a matter for working upon a few individuals, at a time, not publicly and politically but privately.

45. Let him find what agrees with his temperament, inclinations and nature, a teaching with which he feels at home. But this said, it must not be one which he accepts because it panders to his weaknesses or prejudices.

46. Steiner rightly taught that the true spiritual things could flourish only in freedom and that they need to be self-administered independently of the state of political interference.

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65. Few go through life without making mistakes, taking wrong decisions or delivering unsound judgments. In a number of these cases, the exercise of prudence would have been protective.

66. The way to mental quiet and emotional detachment winds through vicissitudes, contraries and paradoxes of experience which test, form and reveal character.

67. Do not let your troubles be wasted. See into them and through them. Let them help you discover more of your grander self, the Overself.

68. "The world, money and power belong to the small shallow people. To the real men belongs nothing but death and eternity."--Hermann Hesse.

69. A man of mature experience has only to look behind him at those persons he met or heard of in the past, and around him at those he knows, or knows of, in the present, to discover that sooner or later and in a large number of cases materialistic living must be corrected or the karmic consequences suffered.

70. When I have ceased to beat my wings  
Against the faultiness of things;  
And learned that compromises wait  
Against each hardly opened gate;  
When I can look life in the eyes  
Grow calm and very worldly wise;  
Life will have given me the truth  
And taken in exchange my youth.

--Sara Teasdale

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71. Practical life will benefit in every way if the inner life is inspired by philosophy. There is no danger of the man becoming a vain futile dreamer or of his brain becoming deranged. Look for such dangers in the cults, psychic and occult, not here. The philosopher may sit on his mountain top, if he elects to, but he will not consider that this is the best way to live, the ideal. It may serve a special and temporary purpose, or satisfy his temperament, but he will be just as ready to descend into the valleys and cities if the Overself bids him.

72. Whatever mental-emotional clouds the day may bring, he does not detain them but lets them pass over him. This would seem a superhuman feat but it becomes possible when he turns them over to the higher power.

73. It may be while studying, learning, absorbing and listening widely to others, but this should be done independently, while thinking for oneself, seeking new even unorthodox discoveries, struggling to come to right balanced conclusions.

74. Reason alone may give him the truth about a situation but personal feeling may give him a half-lie about it. Yet, he will prefer that to the truth simply because the ego is being supported.

75. To make it a compulsory duty for everyone to hold a particular belief, follow a particular direction, submit to a particular system or discipline, is undesirable.

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76. Application to his ordinary outer life of what he learns in reflection and, deeper, in meditation transfers him from adolescence to adulthood, for he grows in the process.

77. The fortunes and vicissitudes of life have an educational value but if the conscious mind refuses to receive it, then the subconscious mind will have to do so.

78. Temptations and beguilements, illusions and deceptions beset the path of ordinary life just as they do the inner life of the quest. But in the latter case they may also assume a subtler form. Here there are telepathic, psychic, spiritualistic and neurotic possibilities.

79. When we older men add up the years gone beyond our reach, and estimate the number of those that may still be left for us, the shock may induce us to put our lives on a newer basis. What better than to cast out all acidulous dismal negatives, to ally ourselves only with sunny cheering positives.

80. He can use his ordinary life in the material world as a means of immaterial growth. The capacity to do so is within him but he has to draw it out.

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82. What he has to learn is to extend this indifference to the world--which he professes--to his own personal affairs in the world.

83. If he acts too quickly on decisions made impulsively he may suffer loss or hurt. But if he is overly slow to take action on decisions made long before, the consequence may be the loss of a good opportunity.

84. The varied character of daily experience and the confirmation of summed-up total experience ought to enrich his understanding of philosophy as well as provide opportunities to apply it constantly.

85. In all spiritual situations where some help, light or protection is sought, allow for the x-factor--grace. Try to invoke it by entering the silence, keeping the entire self, bodily and inwardly still.

86. Philosophy does not approve of deterioration in the quality of human welfare and its justification in the name of so-called spirituality.

87. Practised discrimination and good judgment are qualities which usually need adult years and ripe experience.

88. He who is a practising philosopher, and not just a theoretical metaphysician, will find the benefits appear in the practical world.

82. What he has to learn is to extend this indifference to the world--which he professes--to his own personal affairs in the world.

83. If he acts too quickly on decisions made impulsively he may suffer loss or hurt. But if he is overly slow to take action on decisions made long before, the consequence may be the loss of a good opportunity.

84. The varied character of daily experience and the continuation of summed-up total experience ought to enrich his understanding of philosophy as well as provide opportunities to apply it constantly.

85. In all spiritual situations where some help, light or protection is sought, allow for the x-factor--grace. Try to invoke it by entering the silence, keeping the entire self, bodily and inwardly still.

86. Philosophy does not approve of deterioration in the quality of human welfare and its justification in the name of so-called spirituality.

87. Practised discrimination and good judgment are qualities which usually need adult years and ripe experience.

88. He who is a practicing philosopher, and not just a theoretical metaphysician, will find the benefits appear in the practical world.



30. Tension inside himself and conflict outside: what wonder if he seeks some inner peace and outer relief?

31. Outside, Nature is beautifully still; inside, consciousness is just as beautifully still. The two tranquilities blend into one another.

32. "Our optimism is a lie," said Santayana, referring to the American people, but Buddha would have pushed the reference to a far wider area.

33. The men of deep thought and sensitive feeling cannot be happy in a world like ours. But he can be serene.

34. It is in these deeper moods that life seems to pulse more quietly.

35. There is the peace which comes from having a well-filled stomach. There is the peace of the graveyard. But a glimpse gives us the highest peace, the Shanti of Indian sages, that which passeth understanding of the New Testament.

36. The world is told of the inner detachment which philosophy bestows, the deeper calm which it puts into a man's existence. Too often this is misread to mean a chilling remoteness from life's inescapable concerns, a feeble response to the personal demands which duty lays upon him.

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37. Tranquility--the first psychological quality taught at his caste-initiation to the Brahmin youth; much admired by Benjamin Disraeli because seldom met with in society; prized by Marcus Aurelius and his Stoic sect as the best of virtues: this is to be practised by those who would become philosophers and sought by those who would become saints. Yet for others, who must perforce stay, mix and work in the world, it is not less valuable to smooth their path and reduce their difficulties. The first it does by putting men at their ease, the second by bestowing clearer sight. For them too it is the defence against rancour, the preserver of humour and peace and, lastly, if they desire, the way to be in the world but not of it; did not Lao-tse write: "There is an Infinite Being which was before Heaven and Earth. How calm it is!"

38. It is not an hysterical bliss nor a wild delight; it is a serene beautifully-balanced happiness permeating a mind that effortlessly keeps itself in amazing equilibrium.

39. This preliminary injunction to nourish calm is given very seriously. The student is expected to practice it as if he were never short of time. Both lack of patience and the hurrying attitude--so marked in the modern West--are condemned.

40. It is understandable that they would like to keep this serene aura of such a place uncontaminated by negative thoughts and mean entirely self-enwrapped emotions.

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41. In seeking the stillness and the beautiful inner equilibrium which comes with it, he will learn to find a new way of life.

42. He is ever at peace within himself but does not necessarily care to advertise this fact to the world by wearing a perpetual smile.

43. Even when a situation becomes quite critical, a here-and-now matter, he should not give way to panic. The first move after the first shock should be to restore and maintain calm, the second to consider what he is to do--a question for which he should look not only to thinking for an answer but also to intuition.

44. It is easy to misunderstand this deep unfathomable calm of his and regard it as a chill, impassive, impersonal and remote attitude. But in reality if one could explore its heart, it would be found to be a beautiful benevolent and wise feeling.

45. He will, at the least, win an enlarged conception of life and, at the most, an ennobled character. Better still he will feel for the first time what it is like to attain an inner equilibrium.

46. When this peace falls upon him, equilibrium establishes itself spontaneously in emotion and thought.

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