(1) At a certain stage, following a period of concentrated study or activity, it may become necessary to slow down for a while in order to achieve some measure of clarity and harmony -- both in one's inward and in one's outward life. Further progress is not possible until this has been satisfactorily accomplished.

(2) The personal attraction to, and affection for, the man Jesus can be usefully made into a focus for meditation. To meditate on the character, example and teaching of one's spiritual Guide has long been a standard path in mysticism. It culminates in a joyous spiritual union, at which time the student becomes aware that the living presence of his chosen Guide is no longer separate from himself -- his Real Self. This is what Jesus meant when he said, "I and My Father are One." It is, indeed, one of the shortest paths to the Goal.

(3) The reflective study of these books is essential to this Quest. The student needs to become familiar with the mentalist doctrine of the universe, the mystical awareness of his divine Overself and the metaphysical concept of Mind as the unchanging, underlying Reality. It will not be enough to merely read the books, however. One must cultivate and develop one's own capacity for thinking out the leading ideas here expressed, while deliberately opening oneself and being receptive to them. Such thinking is, in fact, one kind of meditation exercise which may be very profitably practised.

(4) One should seek out inspiration which will help to spur him onward in his battle with the ego, to gain self-control and to make more continuous, improved efforts in meditation.

(5) Outward changes for the better are almost always the result of improved inner conditions -- that is, better, more inspired thinking, plus elimination of negative thoughts and actions.

(6) Usually, it is by one's own efforts alone -- but not excluding the possibility of Grace, however -- that one develops the needed objectivity with which to correctly study himself and cultivate awareness.

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( ) As to whether meditation should begin with mental concentration or mental stillness, each practice is advisable at different times or during different phases of one's development. In the course of a year the student may devote his work during some months to beginning with the first and during other months with the second. It is not possible to generalize about which one is better during any particular period; this depends entirely on individual circumstances. The best way to find out is to make an impersonal self-examination, and then follow one's own intuition.

( ) It is most unwise to undervalue meditation and overvalue reasoning. By so doing one would fall into the complementary error of another who depreciates reasoning and considers meditation all that is necessary.

( ) The basic principle of this teaching is that psychic phenomena are generally to be avoided: first, because of the grave dangers often connected with them, and, secondly, because of the misconceptions frequently formed about them. The essential thing is to <u>be</u> and not to <u>see</u>.

( ) It is advisable to preface the period of meditation with brief reverent, devotional worship. This may be addressed to whatever interpretation of the Higher Power most appeals to the individual -- his own Higher Self or a truly advanced Spiritual Guide or the Infinite Presence.

( ) In a particular case it is sometimes advisable to discontinue practising meditation for a while in order to apply more attention to spiritual needs and requirements. The student should realise that it is of the utmost importance to steadily increase his power of self-control over emotions, moods and troublesome thoughts and to develop a more balanced emotional state. Meditation, by itself, cannot bring about this state. What is needed here is dogged and persistent application of the higher will.

( ) Dogmatic or mechanical prayer is really valueless. The only effective prayer comes straight from the heart. It should be fervent, reverent and spontaneous, expressing both idealistic aspirations and spiritual needs.

( ) The ego not seldom finds all sorts of excuses for avoiding regular practice of meditation. Nevertheless, such practice is necessary. The ego's resistance is due partly to the difficulty of readjusting to new habits and partly to an inherent knowledge that its own tyrannical reign is thereby being threatened. To render the practice easier and less irksome, it is best to start with short periods and to increase their length of time only when an inner prompting to do so comes of its own accord.

( ) Whether or not breathing exercises should be practised depends upon what feelings they arouse in the individual. If there are indications that they are leading to undesirable physical or psychical results, one should remember that progress can be made equally well without them if greater emphasis is placed on prayer.

( ) All that really matters is how one lives his life. But relative-plane activities do not constitute all there is to living. Consciousness rises from the plane behind the mind, and this region, like the outer world, needs to be explored with competent guides -- its possibilities and benefits fully revealed by each individual for himself. Living will begin to achieve its own purpose when one's outer life becomes motivated, guided and balanced by the fruits of his inner findings.

( ) It doesn't matter very much in the end whether or not one succeeds in achieving contemplation. This is only part of the Quest. Moreover, if a meeting takes place with a Master who will assist one in meditation, the necessary impetus will be implanted to energize and guide him when he practises alone.

( ) One must constantly practise leading a more truly spiritual way of life.

(7) Meditation should be begun with a short, silent prayer to the Overself, humbly beseeching guidance and Grace. This may be done either by kneeling in the Western fashion or by sitting in the Oriental fashion. After offering his prayer, the aspirant should sit down in the position he customarily uses in meditation, close his eyes and try to forget everything else. He may then form a mental picture of his own face and shoulders, as though he were looking at himself from an impersonal point of view. He should think of the person in the picture as a stranger. Let him first consider the other's faults and weaknesses, but, later, as a changed person, endowed with ideal qualities, such as calmness, aspiration, self-mastery, spirituality and wisdom. In this way, he will open a door for the Higher Self to make its messages known to him in the form of intuitions. He should be prepared to devote years to intense efforts in self-examination and self-improvement. This is the foundation for the later work. Once the character has been ennobled, the way to receiving guidance and Grace will be unobstructed.

(8) One need not fear "letting go" of the body-thought in meditation. If a momentary swoon should ensue, it will be immediately followed by return to full consciousness. In addition, one will feel physically refreshed and spiritually stimulated.

(9) In most cases, students must be reminded of the importance of practising meditation <u>daily</u> and not just occasionally. Lack of time or energy are no longer acceptable excuses: time can be made for other things easily enough, so let it be made for meditation, too; and laziness or inertia can be overcome by simply applying determination and a little self-discipline. The student who deliberately sticks to his task, and persists through the initial irksomeness of this practice, will find that the eventual results justify all inconveniences. Meditation is essential in order to develop sensitivity and intuition, which play important roles on this Quest.

(10)

I've heard him reapeatedly say that the Quest is and must remain an individual undertaking and Path. The fact that the Quest is an individual matter simply means that you, as the individual, must apply the truths gleaned from the study of inspired books to the testing ground of daily experience. Your own mdest experience of the Divine is much more valuable to you than comparing it with the glimmer another has attained.

Stilling the mind takes years for some students; others can attain control of their thoughts after a short period. There is a form of exercise which Dr. Brunton has recommended which may be suitable for you. It combines the ease of prayer with some of meditation's benefit. This is to take one thought of Truth -- such as "Oh God within me!" -- and peat it again and again, until it drives away all other thoughts. This should be practised until it automatically and spontaneously empties the mind of everything else.

Swami Ramdas attained realization by constant repetition of God's name. His was a Bhakti yoga, constant adoration of God, and approach which was recommended to me and which would also round out your intellectual approach.

I never use the term "unconscious" anymore and never read Jung, Adler, Freud or Reik now. Krishnamurti is helpful in challenging formal and superstitious aspects of religion, but I feel he does not approach the higher philosophy of "The Wisdom of the Overself."

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Again, your best help and real guidance will come from within.

Sincerely,

DVK

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(d) He who is sufficiently ready to recognize the Higher Purpose of Life, and who has the courage to change and improve his way of thinking, thereby replacing negative thoughts by positive ones, will certainly be rewarded by improved circumstances and greater happiness than he may already enjoy.

(e) The student who has diligently applied himself to the primary tasks of self-improvement, and who has accompanied his efforts by honest and rigid self-analysis, will discover that many questions which formerly baffled him have been solved by the workings of his own intuition.

(f) The importance and quite rightly emphasis which is, in the beginning, attached to the question What Am I? will gradually be shifted to the more encompassing What is the Meaning of this World-Experience? and What is the Object of All Existence?

(g) A would-be follower of this path need not be concerned if he lacks intellect and has had an imperfect education. He should accept what he can understand of the books he studies, and leave the rest for some future time. What is needed much more than intellect is humility, intuition and intelligence, which many intellectuals do not possess.

(h) One must not take the intellectual approach too seriously. The Quest is really simpler than the books suggest. People pay more attention, perhaps, when there is a little ponderousness in the writing!

(i) A few minutes every day for relaxing the thoughts and feelings will help one to endure the harassments of time and activity. A little study now and then will reveal the Higher Purpose behind it all -- and there is one!

(j) The aspirant need not feel troubled if he is unable to understand parts of the books written for those following this path. They are extremely hard to grasp and must necessarily take several years to comprehend. The most important task is that of spiritual self-improvement. Intellectual improvement is of secondary importance.

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( ) If, while in a highly sensitive state, the individual finds he is arriving at a psychic rather than a truly spiritual level, he or she should substitute simple spontaneous prayer or worship for meditation, at least for a while. It will also be necessary to practise strengthening the will and getting rid of occult fears. The student must increase his faith in his higher Self and call upon it for strength and courage.

( ) One type of vision may occur which is a favorable herald of coming progress. However, like all other visual phenomena, it is only a by-product of spiritual development. Even though its source was in the Overself its actual appearance in surface consciousness was brought about by subconscious remembrance of past phases which no longer obtain. It doesn't need to be analysed. No assistence was connected with it.

( ) It is true that no spiritual effort is ever made in vain either in the individual struggle for progress or in the way individual progress influences others.

( ) The real work on the Quest has to be carried out within and by the mind, not the body. The aspirant must try to live his outward life as normally as possible and avoid making a public spectacle of the fact he is following the spiritual path.

( ) It is completely unnecessary for aspirants to seek out each others' company or join together into groups or societies. This can do as much harm as good.

( ) Whenever the development of one or more of the four sides of the psyche falls behind the others, nature soon calls attention to it in order to restore the necessary balance. Almost everybody is deficient in this sense but the degree varies. It is not advisable to practise meditation until there is sufficient balance.

( ) If this teaching is less dramatic than others, it is also safer. If results take longer to appear, they are also certain and lasting.

( ) Certain psychic experiences may arise, the pattern of which is familiar, having been observed in both the writer's own experience and numerous other cases. Between the ordinary state of undeveloped humanity and the truly spiritual state attained by highly advanced individuals, there is a psychic region conducive to mediumship and other pitfalls and dangers which has to be crossed. One is indeed fortunate to come through this safely.

( ) If one has the capacity to make progress and to tune in to the True Divinity, he must -- if he is to continue and not become sidetracked -- renounce all interest in mediumistic or other so-called spiritualistic practices. Such an individual should strive to better his own character, cultivate his intuition and increase his knowledge about the higher laws by studying inspired and reliable books.

( ) The only way to receive trustworthy contact with the spirit of a departed loved one is by prayer and silence, practised at the same time every night. There may only be a sense of the other's presence, or there may be a clear message imparted, possibly, in a dream. Patience is needed. Moreover, this cannot be repeated more than a few times.

( ) The student has learned that the death of the body is extrinsic to the consciousness, which lives on unchanged in itself. But when death claims the body of someone he loves, his faith will be put to test. At such a time, he must remember that the loved one has actually evolved to a more highly developed phase of life.

( ) Automatic writing and other such psychic phenomena are ordinarily to be avoided because they develop mediumistic tendencies. However, there are rare exceptions where an individual may safely practise such activities -- providing he keeps in personal touch with someone highly advanced who considers the writings worthwhile. In mystical circles such a person is regarded as having found what is called "the interior word".

(~~8~~) The student's "first hand experience" is his daily life. This opportunity should be used, and through it will come a deepened and more complete understanding of what has been gained from intellectual knowledge.

(~~9~~) When one does not know his Real Self, i.e., his own deepest being, it is of little avail to ponder on difficult questions of an intellectual nature.

(~~10~~) A real understanding of the Truth can be developed in only one way. through activity on the intuitive level, as distinguished from efforts made on the intellectual or physical level.

(~~11~~) Whatever outward changes one finds it desirable to make, and whatever decisions must be come to, let them be made so that they help fulfill the Higher Purpose, whilst at the same time taking care of one's personal responsibilities.

(~~12~~) Through attending to the deepest inner promptings that come to one in moments of relaxed calm, one may get valuable pointers toward the best direction of any needed changes or adjustments in his worldly life.

(~~13~~) The changes within and without through which one is often called upon to pass usually are not unexpected. The aspirant, himself, involuntarily calls them into being as a result of his work and study. They are useful ~~inasmuch~~ as they test the spiritual growth so far attained, revealing how much of it is firmly established, and in what directions one should apply deeper effort toward building a steadier foundation.

(~~14~~) The student should use the knowledge he has gained to continuously expand his mind--to strive for a more impersonal attitude and to permit his intuition to come through unhindered by biased or egoistical desires.

(~~14a~~) The student of this philosophy who wishes to marry must act wisely and not marry in haste to have, perhaps, the doubtful advantage of repenting, ~~at leisure~~. The wrong marriage might be disastrous to his quest.

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(~~15~~) The Quest is a long drawn-out affair and self-improvement is a slow, unsatisfying process. Nevertheless, from a long-range point-of-view, a great deal of progress can be made in a single lifetime, and he who seeks to traverse this path is not walking alone.

(~~16~~) The student should keep in mind that it is not needful to feel tension about the Quest. He must strive to be patient and not try to measure his progress every few weeks.

(~~17~~) If one cultivates sufficient faith, out of the cosmic mind will come the response to his aspirations and, eventually, the answers to his questions.

To receive this, one must learn to keep a constant vigil for intuitive feelings and messages of the most delicate nature, and to trust his inner promptings. His attention should always have God at its centre.

(~~18~~) If one's greatest desire is to serve God, he must first understand that he will serve Him best by making himself a constantly fitting testament of his faith.

(~~19~~) It is true that suffering comes as a reaction to any imperfectly done action. However, it is better to repair the wrong so far as possible -- remembering both its cause and effect -- and then put the matter out of mind, than to continue to suffer as a means of penance, lingering overlong amid frustration and despair. One's efforts should be in the direction of right thinking and the Best Way of Life, which leads to fulfillment of Its Divine Purpose.

(~~20~~) Those who have found their way to this Path leave forever behind them their aimless wanderings of the past.

(~~21~~) Although its promises and experiences may not appear glamourous in a worldly sense, the Quest reveals itself to be the best of all possible ways of living.

(~~22~~) In these changing times, we all have to re-orient our external lives occasionally so it is useless to try sentimentally to fix forever relationships that once were.

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(~~24~~) Unless the spiritual seeker clarifies his mind at the very beginning as to what it is that he is seeking and holds firmly to this, he will probably get confused and, eventually, sidetracked.

(~~25~~) Only a few seek the philosophic path to Truth; most people are satisfied with lesser things.

(~~26~~) The onerous demands on will and character, which are a necessary concomitant of the Quest, are admittedly great; but the compensations are even greater. He who seeks the Highest will never regret it!

(~~27~~) The aspirant whose sensitivity creates a psychic reaction of discomfort while in the presence of certain persons, may overcome this negative situation by learning the art of building a mental wall around himself the moment he becomes aware of what is happening; i.e., as soon as he experiences the impact of this undesirable atmosphere. It must be done swiftly and with an attitude of calm deliberation and emotional detachment.

(~~28~~) The seeker who has a strong yearning for Truth and who has a sense of correct values already possesses some of the indispensable qualifications for this path, and should go far upon it. However, the will to continue despite all obstacles, together with a special kind of patience, is also essential--particularly in the earlier stages.

(~~29~~) The aspirant need not be unduly depressed by the length of time it takes him to acquire desirable philosophic characteristics. This is the task of a lifetime, sometimes of many lifetimes, and great patience and perseverance are needed. If he were not imperfect he would not be here on this earth. He should, rather, be encouraged by the fact he is moving in the right direction.

(~~30~~) There is no reason to feel that love for a ~~husband~~ marriage partner is at variance with efforts toward self-evolvement. In its best sense, mutual love is an aid for both to progress and develop as individuals.

(~~31~~) The recognition of one's limitations, together with voluntary annihilation of self-will at the feet of the Overself, are indispensable pre-requisites on the part of the entire ego before the experience of Reality can transpire.

(~~32~~) A sense of discrimination is a valuable asset: one should endeavor to use it in as many ways as one can.

(~~33~~) The seeker should remember that it is possible to learn just as much from joyous, satisfying experiences as from those of suffering and frustration.

(~~34~~) It is a matter for rejoicing when the aspirant wishes to go on from mysticism into the realm of philosophy. In these hard times, only philosophy can answer and fill the need of each individual for that which will teach him how to attain true inner strength and nobility of purpose, and how he may endure bravely the difficult lessons of life instead of running away from them.

(~~35~~) It is sometimes asked whether it is better to retain a detached attitude in one's relations with others during the day, or to cultivate and concentrate on a feeling of unity with them and with the All. Since both are necessary, one should follow his inner promptings as to which phase needs to be developed at any particular time. By keeping his approach flexible, and by carefully heeding these inner promptings, his judgment of and dealings with all daily situations will be greatly improved. Such promptings--when free of and not influenced by selfish desires--will shift of their own accord when the need for balance arises.

(~~36~~) There is certainly a distinction to be drawn between determinism and fate. Those who have never been deterministic, in the materialistic sense of the word, showed intuitive powers even in the earlier stages of the Quest of Truth.

(~~37~~) If the student feels evil forces have attacked him from time to time, let him pray earnestly every day for self-purification and make the sign of the cross whenever he becomes aware of their presence, at the same time invoking the help of whatever power or personage he feels inspires him most.

(38) The student should continue to read what is within his understanding, realizing that each small advance in his own inner efforts will enable him to understand more that is in the books.

(39) Followers of this path are warned that they must exercise utmost caution and restraint in talking about these matters to people who do not believe in them. It is not possible to help them this way. On the contrary, it may invite unnecessary arguments or even ridicule.

(40) The student should be careful to avoid conversing on such subjects with those who are not in sympathy with them. It is best to keep silent. Otherwise, he invokes trouble and excites opposition.

(41) Most novices make the mistake of talking too freely to friends and relatives about the Quest. This is a serious error, and can lead to needless suffering on both sides. The aspirant must learn that it is a test of faith to trust in the workings of the Overself to spread these ideas in Its own time and way.

(42) No matter how difficult the Quest may sometimes appear, nor how far down on its scale the student feels himself to be, he may draw hope and courage from the fact that his feet are on it. He must have faith and patience. The Divine Overself is well aware of his problems, and takes into account his deficiencies.

(43) It is possible that an individual who is not ready to be a teacher, will have people come to him in quest of spiritual enlightenment. That they are in search of help and that he attempts to help them is right, but if he himself still has certain weaknesses of character, the results may be a mixture of good and bad. Some harm will be done to other people and to the student himself. It is admirable to wish to serve humanity but this should be done in the right way and within the limits of his strength and knowledge, and also at the right time in his own inner development.

(46) It is unfortunate but true that the spiritual path is beset with dangers, pitfalls, tests and oppositions. They never bear any placard to announce their real nature, but, on the contrary, bear a deceptive appearance. The average seeker is usually unaware of them and quite often becomes their victum.

(47) The unfortunate experiences which sometimes befall an individual's worldly life are, or may be, partly induced by his own psychic practices of the period immediately preceding them. One may have been drawn into a vortex of psychic evil which has harmed his spiritual life and brought suffering into his worldly existence.

(48) That mysticism has its dangers is frankly admitted; and certain individuals should be warned of of the seriousness of these dangers, otherwise they may later suffer mental disorders. First, at a certain stage, meditation can be overdone. When this has happened, it is advisable for the individual to withdraw from the practice altogether for several weeks at least, and devote his attention to practical, day-to-day activities, in order to acquire better balance. Secondly, fasting at a particular stage of his develment should be avoided, since it can open the way to a mediumistic condition and to the possible influence of mischievous entities. Any person thus affected by fasting definitely should not attempt it until such time as he has met with one much further along the Path than he is.

(49) Inner and outer difficulties are often related. What appears to be an ugly state of affairs may well be a definite attack of certain evil forces using interested human instruments. In such a situation, the individual should never practice non-resistance in any way, but, on the contrary, should fight them off as hard as he can. At the same time, he must remember that weakness in self-control can give these evil forces an opening which they might not have had otherwise. He must be on his guard if he wishes to emerge victorious in the struggle. If he does not throw off this condition, he, himself, unwittingly erects a barrier through which the divine help sent him finds it difficult to penetrate. Although the

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(vii) Inner and outer difficulties are often related. What appears to be an ugly state of affairs may well be a definite attack of certain evil forces using interested human instruments. In such a situation, the individual should never practice non-resistance in any way, but, on the contrary, should fight them off as hard as he can. At the same time, he must remember that weakness in self-control can give these evil forces an opening which they might not have had otherwise. He must be on his guard if he wishes to emerge victorious in the struggle. If he does not throw off this condition, he, himself, unwittingly erects a barrier through which the divine help sent him finds it difficult to penetrate. Although the

(contd.)

( ) It is important to differentiate between man and his "garment", the physical body; or, between mind and the thought of the body which it carries.

(or)

It is important to make clear the distinction in thinking between the popular belief that man is the sum total of his physical attributes, and the philosophic revelation that mind is the source, projector and substance of the man-thought.

( ) The desire of an individual to join a group can never be given more than qualified approval. But if he feels certain something may be gained by associating with other seekers, and if he is successful in finding a group devoted exclusively to the search for the highest Truth, it may be all right for him at that particular phase of his development.

( ) If one sticks to the Quest, come what may, he can be certain that his perseverance will eventually bring results. Some of the metaphysical studies and mystical exercises seem hard at first, but if one persists with them the time will surely come when much which was hitherto obscure will suddenly become brilliantly clear and meaningful in a single instant before his eyes.

( ) He who thinks only of the obstacles in his way will never attain the goal. It is necessary to meditate on, and work to develop, positive qualities which will make progress possible.

( ) Amid all the perplexities and oscillations of life the witnessing and understanding Overself waits with infinite patience. No one is ever left out. This is the only God we can hope to know, the true Teacher for all. Those who yearn to unite with it should plead persistently for its Grace.

( ) Visions which one may experience, though interesting, are at best only symbolic and temporary. One should not trouble about interpreting them. Their real meaning becomes clear in the course of time in a way that affects character and consciousness.

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( ) If allowed to absorb too much of his attention, the fascination which mystical teachings and meditation have for the student will render it very difficult for him to cope with the struggles of common-place existence. If this happens, he should deliberately drop his study of abstract teachings, together with meditation exercises, and concentrate all of his attention on personal matters -- at least until he regains balance.

( ) To separate the mind from the body is abnormal and ordinarily undesirable. But to free the mind from the tyranny of the body is absolutely essential and this can be assisted by the regular practice of meditation.

( ) Even if the aspirant is only on the first lap of the Quest he should remember that direction is what counts most in the end, and he <u>is</u> travelling in the right direction.

( ) An aspirant is most fortunate if he has been led safely upwards past the delusory sidetracks and bypaths which detain so many other seekers. Only in this way can his consciousness arrive at what really constitutes the Highest Truth.

( ) The way to spiritual attainment is admittedly difficult and lonely but there are compensations; inner blessings and glimpses of the goal will be given one from time to time. And one should never forget the all-important fact that he is progressing in the <u>right</u> direction.

( ) Anyone who taxes his energies by overwork will tire and feel the need of refreshment and rest. When this happens, he should take time to relax and to retire inwardly, even if only for a short while. His field of activity will benefit from such brief respites.

( ) The aspirant who has to undergo deep changes and to learn how to humble himself must remember that this is for his own ultimate benefit. All experience of this kind is intended to promote spiritual growth.

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Work on oneself is most important. When one has purified his character, cultivated discrimination, achieved some measure of balance, finally understood the lessons of past experience, acquired a certain degree of self control -- mental, moral and physical -- and developed the necessary aspiration to lead a truly spiritual life; then, and then only, will he be in a position to benefit from instruction from a Master.

The aspirant's decision to aim for the highest Goal is the governing factor: if he sticks to this decision, he is bound to succeed sooner or later.

The question now arises: What is this Goal? It is the fulfilment of the Real Purpose of life, as apart from the lower purposes of earning a livelihood, rearing a family, etc. The aspirant will become fully Self-conscious -- as aware of the divine Overself as he now is of his earthly body. And this achievement will be perpetual, not just a matter of occasional glimpses or fleeting intuitions. Even though the Quest has become more difficult under modern conditions, it has not become impossible. The timeworn means to this end must simply be brought up to date.

What are the means? They are the use of thought, feeling, will and intuition used in a special way. This constitutes the four-fold path, or Quest.

One must not be premature in demanding final union with the Overself. That comes only after years of all-round development. One must first prepare himself inwardly to receive it; only then may he expect the ultimate union. This preparation affects the whole personality -- intellect, emotion, will and intuition.

Messages very often contain genuine guidance plus some contribution from the personal ego. Naturally, when the ego attempts to enter the pure atmosphere of the Impersonal, the possibility of misinterpretation becomes far greater.

When one's personal life is miraculously saved during some period of great danger, perhaps in the face of death, it is for a purpose.

(1) A time will arise when the student may feel it advisable to go away for a period of intensive meditation. It is imperative that he should learn that, such being his feelings, he has done quite enough meditating for his stage of development. It is not wise to overdo meditation.

What he needs now is to balance all the many profits hitherto gained from his meditating by bringing them into intellectual life. Although he may rightly believe the intellectual life to be inferior in value to the mystical life of meditation, nevertheless, it has its place and is needed for balanced development. It is necessary to stimulate the thinking faculties and critical judgment.

Therefore, the aspirant should study from a purely intellectual point-of-view all those teachings which he formerly grasped from an intuitional or emotional viewpoint alone. If he does anything at all in the devotional line, at this time, it should be Prayer.

(2) Even amid the ~~recent~~ wartime turmoil there were some who found their way--however intermittently and fragmentarily-- to the deep peace of the spiritual life. To have achieved this during such a period is a good augury, for consider what these individuals will be able to achieve in the somewhat more leisurely and quieter postwar period. Within the atmosphere of inner peace, they will be able to continue their progress into the knowledge of the profounder realities of life.

(3) The bustle of the world's activity and of personal preoccupations must be inwardly silenced before the knowledge of what underlies both the world-idea and the ego-thought can reveal itself.

(4) If a seeker lacks sufficient practical experience, he must learn to "do" more and to "dream" less; if he is highly intuitive and idealistic, he must learn also to be physically active and constructive in a down-to-earth fashion.

(5) It is necessary for quicker progress to realize the importance of balance, to keep feelings and emotions guided by ~~your~~ reason, will and practicality.

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( ) Not infrequently a student asks, "Has anyone ever been in my position? How can I arrive at awareness of the Truth?" The Teacher could reply that he himself has been in many such positions. What he did was to ardently and prayerfully seek Truth through the fivefold path of religious veneration, mystical meditation, rational reflection and moral and physical reeducation. There is, however, a certain destiny always at work in these matters.

( ) In order to hasten his progress, the student must work at organizing and preparing his inner life along the required lines.

( ) When a man or woman comes into fuller awareness of the True Self he arrives at the same time at the discovery of his true work, together with the capacity to perform it. Such an individual usually has innate ability -- but the development of this ability depends upon his struggles to achieve it. Also, its sphere of activity may not necessarily be what he at first believes. In this case, dissapointments and frustrations will arise to serve as indications that he has yet to find the right road. The appearance of talents and capacities can be hastened if one acquires better balance.

( ) Students frequently carry over some remnant of the religionist's or Theosophist's urge to convert others to their own belief. Self-disciplines must be applied to curb this tendency. Actually it is a product of wishful thinking combined with ignorance. Why ignorance? Because efforts of this sort are more likely to repel than to attract others, to set up what the doctrine of relativity calls an "observational interference". One's contribution should simply be to be available for some discussions of metaphysics and mysticism in general; also, to answer questions -- provided one is qualified to do so. If the person is really ready for this Teaching, he or she will become aware of it through higher forces than the student's. These work through the subconscious or over-conscious mind. Usually the individual builds up artificial resistances, and time is needed to overcome them. Then, some results will begin to appear in the conscious mind. This is the way the Overself "works". It is also the way the true Master teaches.

(6) The ability to reason accurately must be balanced by the ability to live according to one's findings.

(7) In one's search for the Higher Self, it is necessary to cultivate impersonality and objectivity along with reason, emotion and balance. These should always be present in one's analyses of experiences, since inaccurate conclusions would be reached without them.

(8) The aspirant who has experienced a great deal of suffering during his lifetime may be comforted by the thought that, undoubtedly, much unfavorable karma has been thus worked off. Moreover, such experiences lead to a better balanced personality, as a rule, which is as essential for the Quest as meditation.

(9) The need of achieving balance is much too often overlooked by spiritual seekers. After lengthy experience and world-wide observation, the writer has come to place it in front-rank importance. Its neglect has led to many failures; that is, those who could not understand, or did not acquire, balance, naturally arrived at unbalanced conclusions.

(10) One should seek for knowledge of the Higher Laws governing life, for true purity of character and for humility, if he wishes to reach the Highest Truth.

(11) The individual who develops and balances all sides of his personality -- thinking, feeling, willing and intuiting -- will attain the highest possible fulfilment of his spiritual aspirations, as well as equip himself to render the most effective service.

(12) It is as necessary to learn balance and discrimination as it is to exercise reason and caution.

(13) All of life's experiences must be examined from the truly philosophical viewpoint, analysed impartially and scrutinized carefully, to see what can be learnt from them.

(14) One should seek for inner calmness, an impersonal approach and balance, if he wishes to help others overcome their failings.

(15) Even when one's deep sincerity and earnest aspiration are beyond question, and even though one may have already travelled fast and far in certain directions, this may not be enough to attain enlightenment. All sides of the psyche -- including some previously neglected -- must be evenly balanced and developed in order to lead one to a full and lasting illumination of the whole.

(16) When a seeker has developed sufficient mystical intuition, it becomes necessary for him to balance up by cultivating intellectual understanding. In this way he will be able to deal more effectively with the problems of the present age. At first, his progress in the new direction may seem slow and disappointing; but he should be cheered to know that he is, in fact, working and cooperating with Higher Forces. There is Infinite Intelligence always at work on this planet, and the seeker's own sense of being, motivated as it is by his individual intelligence, is a microcosmic facsimile of the Great Cosmic Workings. One day he will see the whole of the picture, not just the lower part of it, and he will understand that it is his own Overself which has brought him to -- and lead him safely through -- the disheartening experiences of his present incarnation.

(17) Every time the student successfully passes another of life's more difficult tests, he comes that much closer to attainment of his Goal.

(18) It is of great importance to develop balance, reason and emotional awareness simultaneously. Exercises should include intellectual analysis of oneself and one's experiences; increased efforts in self-control and outward expression; and an intensified attitude of love and loyality.

(19) The way is long and hard. It involves developing all the different sides of the personality. Prayer and meditation lead to the cultivation of intuition and aspiration -- and these, at the same time, must be accompanied by the strengthening of will, plus study and reflection. All efforts should be made side by side, so to speak, to lead to a balanced psyche -- the philosophic ideal.

(1.) The true mystic harbours only goodwill towards one who chooses to be his enemy, together with good wishes for the other's well-being and for his coming closer to the higher self, hence closer to the truth.

(2.) During this period of tremendous transition, the aspirant will find it easier to stand up against the current if he deliberately builds his everyday life on the firm foundation offered by the Quest's basic principles.

(3.) However grave the events of contemporary history may appear, one may draw strength and courage in the knowledge that Infinite Intelligence is always behind them directing things.

(4.) A mankind made wiser and humbler and purified by suffering will understand better how to go about turning opposition into opportunity, and how to create--as well as live in--a better world.

(5.) Throughout all our troubled history the Quest has remained the most significant of objectives.

(6.) In such critical times as these even some faith in the existence of a higher power, and some aspiration towards serving it, has protective value.

(7.) It does not really matter to the inner life of the earnest seeker if individuals who once promoted it now drop out of his outer life.

(8.) It is not necessary to give up personal friendships in order to follow the Quest. They are quite permissible in their place and have their instructive value.

(9.) The eventual aim of human evolutionary experience is to make us learn to love the Overself more than anything else. Therefore, any personal attachments which we continue to hold within the heart must be purified in quality, while at the same time kept subordinate to our larger attachment to the Quest.

(10.) Usefulness of a family set-up is constructive in so far as it conduces to the individual growth of each member but begins to become harmful when it exalts itself to the point of obstructing it.

( ) The aspirant must throw himself on the mercy of the Overself and keep on doing so. Forgiveness will come only after and as a consequence of thorough repentence of all one's sins and mistakes. In this way, failure can be turned into ultimate success.

( ) At a certain stage of development, it is more important to work hard at self-improvement and to detect hidden weaknesses and remedy them than to attempt anything else.

( ) The aspirant must never give way to excessive grief. Any period of grave difficulty may be regarded, perhaps, as a test of his faith. At such a time, he should constantly practise his philosophy, while also praying for greater strength and understanding. In the Overself there is no agony or pain; these belong to the sphere of illusion.

( ) When the seeker realises that a present problem is due to his own folly, it is pardonably human to be unhappy about it. But it is not enough to commiserate with himself. He should be grateful that he has discovered this weakness and set out to rid himself of it forever.

( ) If, as sometimes happens, an aspirant seems to have some unusual power over others, he is strongly advised to check it immediately. If allowed to continue it could develop into black magic, which leads to self-distruction. Such a person should devote far more effort to the task of ridding himself of these dangers, to improving his thought-process, and to praying to the Overself for protective guidance.

( ) Efforts to improve the character should never cease. One must discover all one's weaknesses and try to correct them. This is an essential discipline for every student of this Teaching. All faults and all attachments to the lower nature must be eradicated before one can attain awareness of the Higher Self. It is a hard, gruelling task and the student should seize every opportunity to perfect and purify himself.

( ) The young person today standing on the threshold of adulthood should use this propitious time to analyse past experience for its practical and spiritual lessons; also to formulate ideals and aspirations as well as plans for future life. Such mental pictures, when strongly held before the mind's eye and taken as subjects for concentration, have creative value and tend to influence physical conditions. They should be accompanied by silent, heartfelt prayer for strength, balance, wisdom and guidance.

( ) The seeker should not embark upon public service, especially attempts to "reform" his associates, when he does not yet adequately understand the needs of others. He should apply his time and energy instead to self-improvement, and wait until he has developed sufficient knowledge before launching into any sort of public service. His later work will then be much more effective.

( ) The mind has to be cleansed. Speech and thought must be undefiled by treacherous backbiting, slanderous gossip and all unkind words. The law of recompense declares: "As you speak of others so shall you be spoken of."

( ) A student is often dismayed, anxious or upset by the aura of apparent impersonality which surrounds the Teacher. Such reactions are natural but also must be checked -- which can be done by learning to smile at oneself and be at peace.

( ) The student must earnestly try to learn the lessons of his own experience by considering situations as impersonally and unemotionally as he can. By meditating on them in a cool, analytical way -- ferreting out past blunders and not sparing himself -- he may uncover some of the weaknesses impeding his progress. He should then make every effort to correct them.

( ) In trying to reach a decision about his work and how he can best serve others, the individual must turn to the Overself, and not to other sources, for direction.

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(~~10~~) The seeker must work intensely at eliminating faults and weaknesses; at disciplining thoughts and feelings, and at overcoming personal emotions.

(~~11~~) At a certain stage of one's evolutionary development, personal emotions form the greatest obstacle of all. It is extremely difficult and painful to stand aside from one's emotional nature at a time when it wants most to be insistent -- but that is the very time the quickest progress can be made, if he does.

(~~12~~) Many aspirants pass through fluctuating moods, because they have yet to face the battle of Reason against Emotion; and to make their emotions the servants of their thought-out principles of living.

(~~13~~) The body, passions and undesirable emotions must be perseveringly disciplined. Whilst ungoverned and running wild, they constitute the lower nature that is symbolized in so many myths as a dragon, lion or serpent, which has to be slain before the guardians of the divine gate permit entrance. Such purification is a necessary preliminary to and pre-requisite of the higher training, which opens the individual mind to spiritual consciousness. This does not mean that total asceticism is demanded, and, indeed, in the present era, such a demand would often be an impractical one. What is demanded is inner asceticism, i.e., inner purification of thought and feeling. External measures may be adjusted later, according to the individual circumstances and personal inclinations.

(~~14~~) Let the emphasis be on the study of the character, in order to ascertain its weaknesses.

(~~15~~) There is a certain stage of development when it is more important to work on the improvement of the character than to practice meditation.

(~~16~~) It is essential that the student keep his romantic inclinations under constant surveillance of reason, caution and reflection upon consequences. He is well advised to avoid emotional entanglements; for in this region there is often, for those who have a special spiritual destiny, a thorn concealed beneath every rose.

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(~~17~~) When confronted by difficult decisions, one must be especially careful to take into consideration the future effects of his choice. A decision based on sentiment, or on other emotional reactions, unchecked by reason, cannot solve any problem--as the student has, undoubtedly, already learned. It is necessary to examine past experience--one's own, and that of others--in order to discover and profit from the lessons there presented. Failure to do so leads to painful repetition of avoidable suffering. This is particularly true of personal relationships.

(~~18~~) No one has ever unraveled the mystery of love as it exists between a man and a woman. Since it is usually beyond our power to accept or reject, we should regard it as a Divine Message and seek out its meaning to our spiritual life.

(~~19~~) When one's love for another is of the highest type and leads to an expansion of understanding, compassion and tolerance of others, he has glimpsed the greater purpose of personal love: how the surrender of his "heart" may lead to its opening to, and becoming united with, Universal Love.

(~~20~~) Being aware of the weaknesses or faults of another does not necessarily mean we love him less. It is an essential part of the message of love that we learn how to forgive surface characteristics by contemplating the essence of the beloved; to see what "is", while also seeing deeper to what truly IS--the Divine evidenced in a particular form.

(~~21~~) When two people, emotionally involved with each other, have a misunderstanding or difference of opinion regarding the Quest itself, it is best that they deliberately discontinue their relationship for a while. In this way they avoid a revival of the discussion which can only lead to exacerbation and further confusion. Time will solve the problem. Probably there are faults on both sides, since we are all human, but we have to carry on with the Quest despite these faults.

(~~21-a~~) Nobody can own anyone else. Family relationships do not contravene this truth.

(22) When the student who is truly seeking to make progress on the Quest is confronted by an obvious failure in his daily life--in marriage for example--he or she must realize there is a karmic lesson involved here, one which has not yet been properly learnt. It would be extremely unwise for such a person to contemplate marrying again, before the important meaning of the message has been thoroughly taken to heart. So long as there remains any uncertainty in the matter, so long is it best to wait. Time, alone, is lost by such waiting, whereas the mistake of venturing blindly into another marriage might cause far greater grief. Guidance will come to the troubled seeker if he prays for it--and is patient.

(23) Marriage is a most important matter, and is not to be entered into without sufficient period of waiting: both persons are better able to check the wisdom of the step in this manner. If it turns out to be the right step, the time-test will see its survival and greater chances for happiness. If it is the wrong step, a feeling of uneasiness will soon develop--proving that the marriage would be based on physical infatuation, thus could not ordinarily be other than short-lived and unsuccessful.

(24) When one has suffered through an unhappy marriage, a second venture into matrimony should be approached with utmost caution. If one has any doubts whatsoever, it is best to wait. It is the duty of each to be certain that it is the right step. A little patience is all that is needed. Even in the case where both individuals are students on the Quest, and are anxious to follow it together, waiting will only confirm their hopes and strengthen their chances for happiness.

(25) It is difficult for most women to carry out all the obligations of marriage and motherhood, and, at the same time, find the leisure and freedom for spiritual studies. Nevertheless, quite a number find it possible to do so. If real effort is made, and if it is accompanied by earnest prayer for Divine assistance, the higher self will see that the way gradually becomes easier.

(~~67~~) We should always remember that everyone, on all the different and varying levels of spiritual advancement, has his own difficulties and problems. To accept these without giving way to negative emotions, is the first step in the right direction. Coming to terms with life and oneself is a never-ending procedure from which no one is exempt. The very nature of existence is synonymous with the individual struggle for self-development.

(~~68~~) It is important to realize that the solution of a given problem will largely be an outward expression, or manifestation, of one's inner life and thoughts. If studied aright, it may provide the opportunity to gain useful knowledge and help one acquire more philosophic attributes.

(~~69~~) When one is up against an especially difficult situation for which no immediate solution can be found, it will help him if he will use the time while waiting for the change--which will come--in order to deliberately cultivate greater patience and forebearance, as well as a more objective attitude.

(~~70~~) We are nearing the end of a cycle, and with this necessarily comes a certain amount of outward changes, confusion, and the need for inward adjustment.

(~~71~~) The fulfilment of one's Higher Purpose depends on a great deal of strenuous character building and improvement, plus the final overthrow of the ego.

(~~72~~) Freudian psychology cannot be acceptable on a wholesale scale.

(~~73~~) It is true that many inhabitants of monasteries and convents allow the fear of sex to become dominant. But this is certainly not true of the philosophic mystic. The latter knows that unless an individual feels strongly impelled to discontinue physical relations, sexual abstinence may do considerably more harm --mentally and physically--than spiritual good. Therefore, the general attitude toward sex should be one of acceptance--but certain disciplines and ethical standards must, naturally, accompany it.

(~~74~~) The seeker should try to regard his weaknesses and faults from a more balanced and impersonal point of view. While it is correct for him to be ashamed of them, he need not go to the other extreme and fall into a prolonged fit of gloom or despair about them. Sincere repentence, coupled with an unswayable determination to prevent further recurrences, is the philosophic way to deal with them.

(~~75~~) If it is true that successfully-passed tests lead the way to spiritual advancement, it is equally true that those we fail can also help us to go forward--if we learn the lessons they carry for us.

(~~76~~) During the years between the times of knowingly starting on the Quest and that of meeting a Teacher, one should work especially hard at improving his whole general character and getting rid of any faults of whose existence he is aware. It is most important, for instance, to discipline temper, to develop self-control and to learn how to overcome the temptation to give way to anger. Lesser faults, such as impulsiveness and carelessness must also be checked and balanced by the deliberate cultivation of discrimination and prudence.

(~~77~~) It is tremendously important to safeguard the fruits of one's studies by purification of character. On this Quest, the aspirant's motives must necessarily be of the highest quality.

(~~78~~) If he ~~(or she)~~ will study his errors from the viewpoint of an impersonal observer, and then strive to overcome them, he may go farther on the Quest than he once dreamed possible.

(~~79~~) One should try, so far as possible, to avoid anxiety about his problems, whether they are of a worldly or spiritual nature. It is necessary to develop a calm, hopeful attitude toward the future.

(~~80~~) The higher emotions are invaluable aids in the search for the Real Self, but they must be guided by reason, discrimination and balance.

(81) An aspirant on this Quest must hold on to his determination to improve and discipline himself even amidst all the different temptations and difficulties which he comes up against from time to time. For this is the way he builds the foundation for his future. Students are often apt to forget that it is their present thoughts, feelings and actions which are predetermining the favorable or unfavorable conditions of incarnations to come, as well as ~~the circumstances of~~ the remainder of this one.

(82) Each should do what he ~~(or she)~~ can to prepare himself by learning how to recognize and eliminate his (or her) weaknesses. It is equally essential to keep the thoughts, emotions and actions on as high a level as possible.

(83) Books and discussions can, at best, serve only as guides for the individual inward search. This search for the True Self should be accompanied by efforts to impartially observe, improve and develop that personal self which is ordinarily accepted as the be-all and end-all of existence. Constant attempts to cultivate and maintain awareness of the True Self -- the Overself -- together with making it the object of his deepest love and humble worship, are among the qualifications essential to progress.

(84) A vigorous effort at moral reeducation along any lines where he know he has weaknesses should also be made.

(85) In order to unmask his sensitivities and recognize them for the hidden motives that they usually are, the seeker must deliberately subject himself to the most intensive and gruelling self-analysis. Every disguise must be penetrated. Every form of self-deception must be stripped bare. Every stumbling block must be uprooted. His highest aspirations must undergo the same examination and treatment as his lower characteristics. The results -- if he perseveres and is strictly honest -- are more than likely to shock him, or, at least, to lead to some startling discoveries. Such self-analysis will naturally lead to the seeking of a humbler, more selfless and more worthwhile way of life.

(33) We all have karmic debts to meet, self-earned penalties for sins and errors committed in former lifetimes if not in this one. Therefore, the philosophic student should not be surprised if a cycle of pleasant karma is followed by a difficult cycle. This doesn't mean the student should resign himself and do nothing about his troubles. On the contrary, he must seek every practical means of overcoming them, By so doing, and if he does the best he can, then there is a possibility that the debt may be modified -- sometimes even cancelled. He may always cling to hope.

(34) It may become necessary for the individual to withdraw for a time from his studies and meditation, in order to devote all his attention to problems of a worldly nature and to finding a way out of them. It is quite possible that these problems carry with them a special significance which is intended to develop the practical side of the student's nature as well as to dispel certain fantastic notions. Once he has resolved the problem and taken its message to heart, it will be permissible for him to resume his mystical studies.

(35) Destiny is not working blindly and unintelligently, arbitrarily and antagonistically against us as most of us are likely to believe when enduring through a cycle of unfavorable karma. On the contrary, it is Absolute Wisdom itself in operation.

(36) The laws of karma are, for the most part, beyond any kind of intervention. The student should try to understand why they take the course they do where he is concerned, and then seek the help he needs.

(37) The student's inner reactions to outer events provide him with the opportunity to use his free-will in the right direction. His attitude towards his own lower nature, that is, how far he encourages or discourages it, is another. And his recognition of what are good opportunities and what should be avoided, together with his acceptance or rejection of them, is still another.

(38) So long as the student continues to try to do his best, no defeat that he meets with is final.

(39) The time may suddenly arise when Grace will take a hand in the matter, and the student's outward life will begin to conform to the mental ideal which he has so long -- and, seemingly, so vainly -- held for it.

(40) The aspirant should not give way to feelings of despair about the long road ahead of him. He may go far in this incarnation, particularly after he begins to recognize his "failures" for the stepping-stones they are, and to use the knowledge and discrimination gained from these experiences to safeguard his future progress from further similar mishaps. Besides, he is not alone in his efforts and help is available.

(41) Once his understanding is sufficiently mature and once he is achieving the correct results in meditation, the aspirant's progress will be assured and rapid. Before this stage is reached, however, his immediate need is to bring into his everyday life whatever fruits he has so far gathered from his studies. Spiritual growth, like physical growth, is a series of separate growing moments. Just as the child cannot become an adult overnight, illumination, too, is a long, slow process. The aspirant must actually and literally begin to live what he has already learnt; otherwise, he is unwittingly holding himself back, and limiting Reality to the realm of mere theory.

(42) There is nothing wrong, but, rather, everything right in aspiring to a certain amount of success in worldly life along with one's spiritual development. But one must make sure that the worldly attainments are not gained at the expense of neglecting his inward development, and that they do not infringe upon the ethical principles which govern discipleship.

(43) The Quest for Truth should be kept with balance and practical common sense as essential concomitants to one's aspirations and ideals.

(~~44~~) The ideal world will be one in which the seeker can live without becoming worldly; where he can fulfill his social obligations without becoming a slave to social conventions.

(~~45~~) When considered from the long-range karmic point of view, each of us creates his own world and atmosphere. Therefore, we have no one but ourselves to thank or blame for our comfort or wretchedness. It should be remembered, too, that present correct or incorrect use of free will is right now deciding the conditions and circumstances of lives to come.

(~~46~~) Inner progress MAY ~~will~~, eventually, lead the student to activities and associations with those who sympathetically and understandingly share his views.

(~~47~~) There will come a time in the life of each student when certain critical decisions will have to be made. These, together with the quality of the ideals he pursues and his whole general attitude, will determine the circumstances of the remainder of that incarnation.

(~~48~~) The most important thing is to keep on travelling in the right direction -- that is, toward the domain of one's higher self, where one's loftiest ideals at last become reality.

(~~49~~) A difficult or frightening situation must be considered a challenge. At such a time, the student should seek even more intensely through prayer, meditation and faith -- while also practising self-control to the best degree he is able -- to achieve the needed spiritual strength and understanding in order to endure and overcome his troubles. In times of actual danger, the calm remembrance of the Overself will help to protect him.

(~~50~~) Right reflection about past experiences, together with determination to take himself in hand, will lead the student to a more worthwhile future and smoothen the path ahead.

(~~51~~) Patience is needed, and confidence in the path chosen. Resignation rather than rebellion brings results.

(52) Through establishing the correct inner attitude of faith and devotion; through correct methods of study, both of general laws and -- with constant determination to correct them, -- of one's own weaknesses; through the pursuit of a balanced psyche; and, through the regular practice of prayer and meditation, one will be doing all that the ego can do by itself to establish the required conditions for the advent of help from higher sources. the ideal of

(53) When one is working without a teacher, he must necessarily intensify his efforts. He should strive to develop a greater awareness of the meaning of all past and present experiences in the light of his new knowledge, to be more objective in his observance of himself, his thoughts and actions in every situation, and, finally, to recognize the fact that his own daily life is the material presented him to work on.

(54) Sometimes it becomes necessary for the student to drop all thought of service for a while, in order to demonstrate in his own life what he can do for himself -- both inwardly and outwardly. ~~and~~ Before this time, any talk of service to others, especially to the Teacher, is premature. The philosophic ideal of ultimate service is agreed upon: however, there is no need to concern oneself about this until one has achieved enough knowledge and experience to make such service worthwhile.

(55) Even though one is headed in the right direction and is most earnest, his progress, sometimes, is slow. This may be Nature's way of encouraging restraint in his attempts to help or enlighten others. Discrimination is absolutely essential in such matters and they must not be undertaken before one is ready.

(56) He who stands on the threshhold of this Path is about to commence the last and greatest journey of all; one which he will continue to the end of his days. Once begun, there is no turning backnor deserting it, except temporarily. And since it is the most important and most glorious activity ever undertaken, its rewards are commensurate.

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(~~57~~) In times of crises when one cannot see his way clearly, he must cling to his faith in the Overself and trust It to guide him. It will.

(~~58~~) The aspirant must remember that even if he is deterred seventy times from achieving higher ground and is seventy times swept back by a flood of opposition, he must try again a seventy-first time and even again and still again, until at last he succeeds. At the same time, he must take care never to give way completely to feelings of despair or to the thoughts of failure. By holding on in this way, the day will come when he will receive the miraculous Grace of the Overself.

(~~59~~) After the student has sufficiently prepared himself; that is, after he has undergone the philosophic discipline for purifying character, subjugated his lower nature, developed his intellect and cultivated his intuition, he will then be able to use his gifts in the practice of a higher order of meditation, which will bring him the bliss of communion with the Overself. Others, who may have benefitted hitherto by association with him will find that the earlier benefits were superficial compared with those following his transformation. Thus, one's first duty is always towards oneself -- although the idea of service may and should be held in the background for later use.

(~~60~~) The more one can bring himself to "let go" inwardly, the less he will suffer and, in the end, the more he will be able to achieve spiritually.

(~~61~~) Details are always significant but only in their relation to the whole.

(~~62~~) The aspirant must remember that it is the constantly applied efforts to improve himself -- seemingly so tedious and unending -- which provide the prerequisite conditions for the later, more dramatic illuminations.

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(7) The Yoga-path of knowledge is superior only from the intellectual standpoint, but not from other standpoints which are equally valid. The advanced mystic finds it impossible to regard Bhakti as inferior to Gnana.

(8) All correct thinking must be, and is, accompanied by intense reverence; whilst all ardent devotion of the Divine must be rightly directed towards That which is genuinely divine -- and not towards that which is often erroneously thought to be so. If this development is one-sided, there is then the danger that can be seen illustrated anywhere one goes; i.e., of knowledge degenerating into dried-up intellectualism, no longer able to influence morals nor control conduct; and, of devotion degenerating into superstitious hysteria.

(9) The absence of a universal concensus amongst philosophers certainly does indicate the inability of intellect to arrive at indisputable truth. But the only alternative which could be proposed -- that of an integral development of all sides of our nature, is superior, yet still not enough. For the other sides, i.e., feeling, mystical intuition and mystical experience, will also suffer from the same deficiencies. There is the same possibility of endless contradiction here. One arrives, therefore, at the conclusion that a new faculty is really needed wherewith to ascertain ultimate Truth, one which, if it is attained, will function in precisely the same manner in all persons. Such a faculty was, it is believed, used by sages like Krishna and Buddha. It can be given the name of "insight". The purity of this insight must necessarily be a consequence of the purity of the entire character and mentality of the individual who has it. This applies not only in the moral realm, but also in the intellectual and emotional realms of his being. For the very ~~samskaras~~ of a virtuous nature which helped his progress in earlier stages must now be discarded as much as those of a vicious nature. The very tendencies of the intellect which brought him to his spiritual standpoint must also be discarded. Only by this ruthless self-pruning can he respond quite impersonally to reality

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( ) The Times Literary Supplement review of "The Next Development in Man" is another sign of the high quality of today's thinking. Such standpoints are not far from Philosophy's, in its truest sense, but they need suffusion by its serene light. Then, and then only, can the war and world crisis be kept where they belong.

( ) Krishna, in the Bhagavad Gita, is the individual's own higher self. He must keep his inner shrine within the heart reserved for the Ideal. He should worship there the Spirit that is birthless and deathless, indestructible and divine. Life in this world is like foam on the sea, it passes all too soon; but the moments given in adoration and obeisance to the Soul count for eternal gain. The most tremendous historic happenings on this earth are, after all, only pictures that pass through consciousness like a dream. Once the seeker awakens to the Real, he sees them for what they are. Then he will live in Its serenity, and it will no longer matter if the pictures, themselves, are stormy and agitated. It is the greatest good fortune to attain such serenity--to be lifted above passion and hatred, prejudice and fear, greed and discontent, and yet to be able to attend effectively and capably to one's worldly duties. It is possible to reach this state. The seeker may have had glimpses of it already. Someday, sometime, if he is patient, he will enter it to stay--and the unimaginably rewarding and perfect purpose of his life, of all his lifetimes, will be fulfilled.

( ) Misunderstanding about the usefulness of insight regarding mundane affairs is easily cleared. It is like bringing a printed page before a lamp: the lamp's light is not concerned with the individual words, but rather clarifies the whole of what appears on the page. Similarly, although insight is not concerned with the lesser faculties, the illumination it provides enables the latter to deal far more effectively with everyday affairs.

( ) Insight reveals the goodness, beauty, power and stillness of the Inner Reality whence this world of turmoil and strife has emerged, and which cannot be dragged down to that world. However, the ordinary faculties of thought, feeling and acting can be so profoundly affected by the experience of attaining insight that they will then see all problems in a different light. Thus, practical help follows indirectly in this, as well as in other ways.

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(4) The attainment of realization of the Overself is extremely rare, and the aspirant should not expect to do so in one limited lifetime. However, since its Grace is unpredictable, no one can say that it is impossible in a particular case.

(5) Occasional glimpses of the Overself are given to most seekers.

(6) The attitude of expectancy and hope in the matter of seeking illumination is a correct one. But the hour when this Grace will be bestowed is unpredictable; therefore, hope must be balanced with patience, and expectancy with perseverance. Meanwhile, there is all the work one can handle in attending to the improvement of character and understanding; the cultivation of intuition and practice of meditation; the prayers for Grace, and in self-humbling beneath the Will of the Overself.

(7) Immortality in its truest sense is, and can only be, the total surrender of individuality and ultimate merging of the little mind with Absolute, Undifferentiated Mind.

(8) Immortality of the kind for which most human beings yearn can be found in one aspect of the Overself, which retains s sort of individuality because of its historical and psychological relation with its offspring. Hence, when it was written that the immortality of the True Self is relatively permanent, the term "relative" was used from the highest possible standpoint and not from the human standpoint. It is sufficient and quite true from the human outlook to accept the statement that the immortality of the Overself is true immortality, if not the ultimate, because the former must be attained first.

(9) Evil is a very real problem in this world of time and space . Evil forces exist and must be fought with all our strength. Nevertheless the Power out of which all things and all entities comes is a beneficent one. Love is its radiation. There is no evil and no pain in it. They begin only on the lower levels of separation and differentiation.

(~~17~~) God alone knows why this manifestation should be. Even the mystic never attains God in its fullness but only that ray of God within himself, which is the soul. Although such an attainment is imperfect in the conventional mystic, the philosophic one can hope to attain perfection. However, neither can cross the Overself's farthest boundary--but that is another matter.

(~~18~~) Each individual has quite enough to do to carry out the higher purpose of life, which is clear and definite: to attain awareness of the Overself; to surrender the heart and will to it utterly, and to overcome the ego--which, in itself, calls for the whole nature of a man or a woman.

(~~19~~) The writer suggests that the individual seeker should take his own soul--his higher self--as his guide. By prayer and meditation, he may attain glimpses of it occasionally and receive the needed guidance. This is safer than tying himself to any institution or a so-called master. If he can put as much faith in the existence and power of his soul as most seekers put into their blind following of these masters, his efforts should prove sufficiently effective. (In this connection, the reader should read pages 424 and 425 of my book, THE WISDOM OF THE OVERSELF.)

(~~20~~) The aspirant may have already discovered for himself some of the inner benefits of the Quest. Once the Overself has been experienced as a felt, living presence in the heart, it loosens the grip of egoistic desires, together with their emotional changes of mood, on one's consciousness and lifts it to a higher level, where he will soon become aware of a wonderful inner satisfaction which remains calm and unruffled despite outward circumstances to the contrary.

Ultimately, the aspirant has to rise into that pure atmosphere whence he can survey his personal life as a thing apart. Still more difficult is it for one to live on that level while expressing the wisdom and goodness known to him. It is, however, almost beyond human strength to achieve the second part of such a program. Therefore, he has first to establish the connection with the Overself so that its strength and understanding will then rule him effortlessly. (Contd.)

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( ) The answers to questions concerning immortality were given in the seventh and eighth chapters of "The Wisdom of the Overself". However, certain points are given here again:

(a) Every person maintains his or her individuality during and after the perishing of the body-thought.

(b) The inequalities and injustices, which trouble many, are all balanced sooner or later by the law of recompense (karma). Each person receives in return precisely what he or she gives out; thus there is justice in the world, despite appearances to the contrary.

(c) When others ridicule the idea of immortality, the aspirant should not be upset nor allow his own faith to be weakened; he must remember that these people are merely expressing their own opinions, not passing on knowledge. The fact that many persons are not too happy about the idea of physical annihilation -- and fail to take into consideration the fact that the 'I' endures -- has, of course, colqured their personal tastes. Their opinions are, however, incompatible with truth.

(d) The superstition that a childless person cannot reincarnate is nonsense.

(e) There are two kinds of immortality (so long as the lower self dominates consciousness): first, the "endless" evolution of the ego, gradually developing through all its many manifestations; and, secondly, the true immortality of the everlasting, unchanging Real Self -- or Overself -- which forever underlies and sustains the former.

(f) My reference to not clinging to the ego simply means that the aspirant must learn the art of releasing what is transitory in himself and in his existence -- that which can survive only temporarily. The Real Individuality -- the sense and feeling of simply Being -- can never perish, and is the true immortality. No one is asked to sacrifice all interest and appreciation in "things": one may continue to appreciate them -- provided their transiency is understood and one does not deceive himself into overvaluing them. The prophets merely say that the eternal life cannot be found in such things.

( ) The passing away of a loved one is a heavy blow; one for which most people are improperly prepared, because they are not yet willing to face the inescapable fact that all life is stamped with transiency and loss and sorrow. Only by seeking refuge in the immortality of the Overself and in discovering the truth and wisdom of the Divine Purpose, can we also learn how to endure the suffering on the ever-changing face of life. "Letting go" is the hardest of all lessons to learn; yet it is the most necessary for spiritual advancement.

( ) When one has received a terrible blow -- such as losing somone very dear to him -- he will understand better why the Buddha taught that all living is suffering. In pleasanter times, this truth goes unrecognized. It is only through heart-rending sorrow that many finally arrive at the gates of the Quest, for they have learnt at last that only in seeking some knowledge of the Higher Power can they obtain a ~~[illegible]~~ measure of inner peace. In the calm heart of the inner life -- in its strength and understanding -- compensation may be found for our outward hardships, griefs and losses.

( ) One longs to stretch out a helping hand to those who seek escape from the sorrows of life in self-deception and other means of camouflage.

( ) Sympathy and understanding go to those who have endured the passing beyond of someone precious to them. Healing will, however, come in time. Those who are thus suffering should resign themselves to the will of Destiny and believe that the loved one is living still, and will return.

( ) He who is a follower of this Path may help another by holding a mental picture of him in his own thought at the end of meditation, and in invoking the protective blessing of the Overself upon his name in prayer.

( ) Life on this earth can never yield real happiness, being tainted, as the Buddha repeatedly said, with intermittent suffering, loss and transiency.

(13) 1. You ~~also ask whether~~ insight is achieved gradually or suddenly, as the Zen Bhuddists claim. Here again both claims are correct, if taken together as parts of a larger and fuller view. We have to begin on cultivating intuitive feelings, these come to us infrequently at first and so the process is a gradual and long one. Eventually, we reach a point, a very advanced point, where the ego sees its own limitation, perceives its helplessness and dependence, realizes that it cannot lift itself up into the final illuminations. It should then surrender itself wholly to the Overself and cast its further development on the mercy and grace of the power beyond it. It will then have to go through a waiting period of seeming inactivity, spiritual stagnation, and inability to feel the fervor of devotion which it formally felt. This is a kind of dark night of the soul. Then, slowly it begins to come out of this phase, which is often accompanied by mental depression and emotional frustration into a higher phase where it feels utterly resigned to the will of God or destiny, calm and peaceful in the sense of accepting that higher will and not in any joyous sense, patiently waiting for the time when the infinite wisdom will bring it what it once sought so ardently but what it is now as detached from as it is detached from worldly ambitions. After this phase there will come suddenly unexpectedly and in the dead of night as it were a tremendous Realization of the egoless state, a tremendous feeling of liberation from itself as it has known itself, a tremendous awareness of the infinitude, universality and intelligence of life. With that new perception into the Laws of the cosmos will suddenly unfold themself. The seeker must thus pass from intuition into insight.

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( ) Helen Keller has pioneered the way for others with grave physical afflictions and has shown what the mind can do to triumph over them -- within limitations, of course. (No one can completely "undo" karma; but its handicaps can, as in this case, be largely overcome.) There is no doubt that as we think of life and the world, so it becomes. The progress made by this remarkable and inspiring lady clearly demonstrates what can be accomplished by a change in the thought-process. And when that change is inspired by truth, its result is not hallucinatory but an enduring reality.

( ) In the world of thought, one is very close to truth. It is here that one will eventually come face to face with the soul -- and, thereafter, whatever one's afflictions may be, they will be of secondary importance. It is in this world, too, that one will find one's Master -- and one's Master will reach him.

( ) There is nothing more important in life than the Quest, and the time will come when the student discovers that there is nothing more enjoyable as well. This is inevitable in a Quest whose essential nature is one of infinite harmony and unbroken peace. No worldly object, person or pleasure can ever bestow the satisfaction experienced in uniting with the Overself.

( ) The Overself appears to all alike, regardless of colour or race, when they have made themselves ready for It. Anybody who has so misunderstood the message in my books as to believe differently, is mistaken.

(1) It is not possible to answer the question, "What is the purpose of creation?" But this will not deter the practical person and genuine seeker from continuing his attempt to fulfill the immediate purpose which confronts all human beings -- that of awakening to the consciousness of the divine soul.

(2) No person can hope to discover what God is like since human beings do not possess the proper faculties for such an undertaking. The best one can do is to create for himself an idea or interpretation of God that will suit his understanding, and help him. Some people call it by different names, in fact: in my writings, I have referred to it as the Soul; the Over-self; the Higher Self; the True Self, and so on-- all of which are quite correct.

(3) The process of human evolution serves a twofold purpose. The first is to develop the physical, emotional and intellectual characteristics. The second is to lead the individual to enquire into, and become fully conscious of, his divine origin.

(1) The passing away of a loved one and what the personal loss means to the bereaved is, of course, beyond the reach of any external comment which can be made. Words seem cold and useless at such times; all one can do is to accept, and humbly resign himself to, the Higher Will.

(2) The word "death" contains no ultimate reality because it cannot signify more than a change of state. Consequently, there is no real loss. The loved one has passed beyond our sight into a brighter and more rewarding existence. We can rightly believe in, and feel compensated by, this knowledge.

(3) Although it is painful to lose our loved ones, this is often the only way by which we learn of our deep need to form some inner detachment, as well as the unalterable fact that worldly life is inseparable from suffering. Such bitter lessons are instructive; they make us aware that we must turn to the spiritual Quest if we are to find contentment and enduring happiness.

(4) Only by releasing ourselves from our desires can we hope to find lasting peace. If this seems like a heavy price to pay, we have only ourselves to blame.

(5) Anything that may be written or thought at a time when one is plunged in pain or grief must be evaluated again after enough time has elapsed to allow the upheaval of emotions to subside, lessening the hurt. Only then can a calm, philosophical appraisal of the entire situation be satisfactorily achieved.

(6) The wisdom that one is offered the opportunity to learn through experiences of suffering should lead, not only to some self-renunciation, but also to some true self-humblement beneath the will of destiny, which has revealed itself as insuperable. Once he becomes inwardly submissive, he will find that time quickly heals its own wounds, and that a great peace will be bestowed on his inner life.

(7) Continued ill-health is a great trial. The very fact that an individual has been forced to endure a life of endless suffering will surely lead him to realize that worldly life yields little -- if any --

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((7)-Con't) real satisfaction or happiness, and that it is necessary to seek it in something Higher, in the Quest of the true Spiritual Life, or in God. Somewhere, sometime, this need of his will call forth an answer.

(8) If the aspirant could assume a perfectly impersonal point-of-view he would be able to see how much of his spiritual development he owes to the heartache, loss and suffering which he once complained about, or regarded pessimistically. He would then understand how these very factors have helped immeasurably to deepen his determination, sharpen his intelligence and, above all, to improve his character.

(9) Each sorrowful experience carries with it a lesson to be learned. The aspirant should seek it out and take it to heart, thus converting it into a stepping stone, by means of which he may advance himself on the Spiritual Path.

(10) One hopes that those bereaved by the death of fine young men in the war may have begun to feel some of time's healing touch. It is a source of great grief to lose someone young and brilliant at such a time. One cannot answer the question so often asked as to why such a man died when he was living so useful a life. This is a mystery of the kind we must leave to the Will of God, with faith. However, this faith is not the same as blind faith, for there is certainly Divine Wisdom underlying the event. These young men still live and will live. They have passed into a brighter and happier world and there is no need to grieve for them.

(11) Nothing really belongs to human beings on this earth, and those who go on living here must learn the hard but inescapable lesson of letting go.

(12) In great bereavement, it is best not to seek communication with the departed through mediums. One can never be sure that it is genuine. Moreover, it is neither the right way nor the safe way.

(13) Loss, as in the case of death of a ~~woman's~~ wife or husband, has been known to be a principle cause of the necessary receptive state of mind with which one has approached philosophy. This is significant to the student on the Quest.

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( ) From my understanding of the teachings of the Buddha, the man who has annihilated the illusion of a personal self and who has brought his mind under complete control, will not be reborn against his will, even though he should indulge in such non-Buddhistic practices as wearing leather shoes and eating cheese.

( ) The entity which lives in the spirit world after death is the same ego that dwelt on earth, emanating from and sustained by the same Overself. In this relationship, they are still distinct and separate entities, even though as intimately connected as parent and offspring.

( ) Living entities come here from less-evolved planets just as we go on to higher ones. But, in both cases, this must be accomplished within certain limited periods. After that the possibility of entry ceases.

( ) Just because most people appear to have superficial interests and are not yet ready for the deeper thoughts of philosophy does not necessarily mean that they are not making spiritual progress. On the contrary, they may be doing very well on their own particular levels of development. It will simply be necessary for them to incarnate many more times before they are capable of understanding the more advanced truths.

( ) ~~It might be possible to receive an answer to~~ a ~~specific question concerning previous births by having two or three meditations with the writer~~. One may experience a sense of loss if he has not recovered the degree of awareness achieved in previous incarnations.

( ) Life between incarnations consists of a dream-like state followed by a period resembling deep sleep. There is, however, no remembrance of one's former birth upon emerging from this state.

( ) The difference between life as we ordinarily know it and as it appears between incarnations is that here we have an apparent mixture of two worlds, the mental and the phenomenal, whereas there only the former exists.

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(~~1~~) It is quite possible to visit in dream a place where the individual has not been during his present and waking life. This is not a trick of the mind; rather it is one of the powers of the mind to be able to see or be at a distance from the body.

(~~2~~) Stimuli involved in the dream state are not identical with those of the waking state. In the dream state they are entirely self-suggested, whereas in the waking state the results of World-Mind's activities take precedence over self-suggestion.

(~~3~~) A person has more control over his wakeful experiences than dream-happenings because, during the former, his consciousness is brought into sharper focus.

(~~4~~) Behind the dreams or the unconsciousness of ordinary sleep there is, also, for some seekers upon this Quest, another form of life where contact is made with, and instruction obtained from, sources which are remote from physical environment. Ultimately, the results filter through the subconscious mind, expressing themselves in a general way through mental direction and emotional ideals.

(~~5~~) An evolutionary process in Nature has given a higher quality of consciousness to the waking state over the dream state precisely because of the greater usefulness of the waking state in carrying out the essential, as well as ultimate, purpose of Life, Itself.

(~~6~~) Usually each dream is not a complete cycle, but a jumble of separate dreaming moments, hence most dreams are worthless and prove nothing.

(~~7~~) What has been said about the deep sleep state shows how difficult it is to enter the fourth state of consciousness.

(~~8~~)

(1) The term "cosmic consciousness" is used rather loosely by different writers. It has been equated with different kinds of mystic experience and different grades of intuition and insight. Because of this ambiguity, it is best to try to avoid the use of this term; but, when found, it should be judged by the context wherein it appears.

(2) One of the uses of the term "cosmic consciousness" is certainly to indicate what has been called "unitary" consciousness. Judging by the experience of at least one advanced mystic, its most appropriate application as a name would be to the experience whereby one is able to identify oneself with all other living creatures, in feeling and in intelligence. Many mystics are referring to this when they speak of "love."

(3) It is not quite correct to assume that we are the manifested forms of the perfection from which we emanate. More precisely, we are projections of a denser medium from the universal mind, appearing by some catalytic process in natural sequence within that medium. The cosmic activity provides each such entity-projection with an individual life and intelligence centre through an evolutionary process, whereby its own volitional directive energies are, ultimately, merged with the cosmic will in perfect unity and harmony.

(4) Where both unity and diversity are experienced and the individual is able to attain both these levels, he is surely gifted with insight. However, if diversity has to be blotted out before becoming aware of unity, this may be regarded as a penultimate faculty; i.e., the insight is genuine but is still not fully mature. Everything depends on the capacity of the individual.

(5) The enigma of existence cannot be solved on the single basis of the Void alone, nor of manifestation alone. Both must be taken into account together and at the same time in order to constitute existence for human entities as incarnate individuals.

(1.) It is necessary to strive increasingly for practicality and some measure of self-reliance in worldly life. This is not something separate or apart from the search for the higher self. On the contrary, whatever Truth is found and whatever changes are brought about in one's being should be reflected in one's participation in every activity and relationship, whether it be in the work done as the individual's share of world-labour, or in his necessary ability to get along with others -- not only with those of similar interests and understanding, but with all humanity.

(2.) There is something blasphemous in placing human figures on a pedestal of the highest worship. Such worship should be reserved for the Infinite Intelligence alone. Nevertheless, as institutions of organized religion go, one may be much better conducted and far more to be recommended than most others. Doubtless, some conversation and companionship with a friend who attends such a superior type of place may be helpful to the seeker, if he can recognize and ignore the superstitious admixtures to be found in all religions and cults.

(3.) In this study it is needful to maintain a discriminative attitude in every matter -- then help and instruction can be obtained from all kinds of unexpected sources. Such an approach, however, should not be confused with mere credulity since this would delay progress.

(4.) Discrimination is of utmost importance in the selection of a spiritual path and Teacher. One must apply all his intelligence and intuition, caution and common sense to a decision of such consequence.

(5.) It is also possible to take any revered person as a Master and, in one's own mind, make him the teacher. Even though no meeting on the physical level may occur, one's attitude of attention and devotion in meditation will draw from him a reaction which will telepathically give whatever guidance is needed at the time.

(6.) The Master can help the aspirant with the benefit of a lifetime's experience on the Quest and with the grace he has attained from having to endure the vicissitudes, ordeals, temptations and tests which mark the way. From such a one, the aspirant can learn painlessly in a short time what another has to learn through years of suffering and blundering alone.

(7.) The Master has found his way to the Overself; he daily enjoys the blessing of its presence; he has passed from mere existence into significant living, and he knows there is peace and love at the heart of the universe. He wants now to help others share in the fruits of his discoveries.

(8.) The Master, who is a dedicated teacher also, wishes ardently for others on the Path to attain the goal and share its bliss.

(9.) The Master is well aware of the bitter and painful lessons the aspirant must learn before attaining maturity and balance, and wishes it were possible to stretch out a helping hand. During these difficult times, outer lines of communication should be kept open for they are helpful and, indeed, are necessary until the individual becomes sufficiently intuitive. The Master never closes the inner lines, but they need maintenance on both sides if they are to be effective.

(10.) It is not necessary in the modern west to follow the oriental custom of living with or near the Teacher. However, it is advisable to try to arrange a meeting, even if only for a few minutes. When this is impossible, one substitute is to enter into a written correspondence with him -- and to keep his photograph in a hallowed place where one's eyes fall frequently upon it and one is thus reminded many times a day of the need to work continuously at improving oneself and one's character.

(11.) Even the worst of sinners will receive guidance from his indwelling Master if he fervently and persistently begs for help.

(12.) There are more Ways than one to the Ultimate, a fact that has long been recognized by the Sages privately even though they may not acknowledge it publicly.

(13.) He to whom the disciple turns for advice and inspiration is but a fellow-worshipper with him -- and, perhaps, a humble messenger, too.

(14.) The teachings of Jesus were not based on any of the ancient doctrines -- that is, those of the Jews, Egyptians or Indians. They were entirely Self-inspired.

(15.) The most practical suggestion that can be made is that the student continue to make himself ready for and worthy of the attention of a Master, who, obviously, can deal only with those who have achieved some degree of understanding and self-mastery.

(16.) The student should make the necessary efforts to be ready for the teacher, in the event he is fortunate enough to meet one, or for the teaching if it is to be bestowed on him. He should continue to study the books, using them as guides for the all-important work on himself. Self-study and self-observation from an objective viewpoint -- taking into consideration, and for analysis, all wakeful activities and experiences of the past and present -- together with humble prayer and a conatant remembrance of the Overself, should be included among his daily efforts. Once he has acquired a certain proficiency in these fundamentals, the way to the Overself will suddenly open and Its guidance will reach him.

(17.) Continuous and honest effort in self-study and self-observation, an objective analysis of past and present experiences when subjected to the light of higher understanding, daily practice in meditation and an ever-present attitude of faith and devotion certainly will improve the student's possibilities for the opportunity of meeting with the Master.

(18.) Discipleship is a mental relationship that needs only a single meeting on the physical plane to become established. The student should remember that in such a relationship it is the mental rather than the physical contact that counts.

(19.) In order to obtain guidance on his Quest, and to learn how he may more quickly arrive at the answers to his questions and doubts, it is sometimes necessary for the student to seek a personal interview with someone more advanced than he is.

(20.) It is essential for aspirants to realize that in such a relationship it is the mental attitude, especially the faith and devotion -- rather than outward association and physical contact -- that is of true importance.

(21.) At a certain stage in the life of the aspirant it is of the utmost importance to him that he improve his character and karma. This, neither he nor anyone can hope to do so effectively alone as when studying under a genuine teacher. In the latter case, it is possible for him to accomplish within a relatively short time that which would ordinarily require many more years of floundering self-effort.

(22.) It is not uncommon for inexperienced beginners on the Quest, who are ignorant of the serious and often harmful results of such associations, to turn to untrustworthy so-called occult teachers. In most cases, it would be far safer, and more satisfactory in the end, for them to depend solely upon their own unaided efforts than to follow such a dangerous method.

(23.) The seeker should resolve to appeal directly by constant aspiration and prayer to his own higher self, in the knowledge that it alone can help him if he is to work without a teacher. On the other hand, if his karma has decreed that he is to have a guide, his higher self will bring before him the mental image or intuitive thought of the Master. If this happens, he will not need to seek out the Master's physical person; the inner picture will bring results.

(24.) The teacher can only help one to help himself. Ultimately it will be by his own efforts alone that the student uncovers the wisdom and beauty he is seeking -- and which are even now within him. Such efforts, in order to be successful, must be courageous and continuous: repeated failures should serve only to stimulate deeper determination.

(~~25.~~) There is need of a school where an effective form of service would be the giving of practical initiation into meditation for inexperienced beginners, and the guidance of development for experienced intermediates. This could do much good. A single meeting for meditation is usually enough: individuals could then be left to work out for themselves the contact thus given, returning to the school periodically for further and more advanced instruction.

(~~26.~~) If the individual finds that he is best suited to help others through the medium of introducing them to meditation, then all other forms of service, such as writing for the public press, not being his true work, should be left to those who are specialists in that field.

(~~27.~~) The aspirant who wishes to become the student of a particular teacher must remember that, should he be accepted, he will receive no formal outward acknowledgment of the fact. This is because the way to find a Master is invariably an inner process. When the student has developed the necessary moral qualifications and mental receptivity, the Master's presence will be inwardly felt and recognized. Once this has been experienced, he will find that simple devotion and adherence to the path the Master points out -- and to himself as a symbol of that path -- is all that is needed to ensure progress. Thus, the student finally realizes that all outer teachers, all paths and initiations are mere theatrics compared with this.

(~~28.~~) The student is mistaken if he thinks the teacher ever places obstacles or temptations in anyone's way. He does not have to do that; it is done by life, itself, or, more precisely, by the karma arising from the individual character and its special needs. The teacher may note them and act accordingly, but he does not create them. In the end, the student himself creates his own obstacles and his own temptations by his thinking, by his character and by his karma.

(29.) Until the time his karma brings him the indwelling Master, the seeker must continue to prepare for what will then happen. He must seek to uncover and uproot all faults and characteristic weaknesses. He must resolve to achieve the best life -- that is, one that exemplifies truth, goodness and beauty. He must understand well the proper values to be attached to worldly matters and to spiritual ones. He must face the difficulties of everyday life with courage and with the knowledge gleaned from his study.

(30.) Sri Ramakrishna once said: "A man who himself approaches God with deep longing for Him, and earnest prayer, will find Him even if he has no guru." When asked why a teacher was necessary at all, he replied, "Very few people have this deep yearning and therefore the guru is necessary for them." By this he meant that the teacher inspires and encourages seekers of God not to give up when the going is difficult, but to stick to the Quest, regardless of the many long years it inevitably takes.

(31.) Ultimately, there is only one real Master for every spiritual seeker, and that is his own divine Overself. The human teacher may assist him to the extent of giving him a temporary emotional uplift or a temporary intellectual perception, but he cannot bestow permanent divine consciousness on another individual. All that the teacher can do is to point out the way through the labyrinth; the journey must be made by the seeker himself. For example, an individual living alone on a desert island could travel through all the stages of the Quest and attain the highest realization even though he had no visible teacher. The Overself will give him all the guidance and help he needs. However, he is likely to mistakenly believe that his own ego is making the progress.

(32.) Where there is an element of doubt concerning a marriage problem, it is better to wait before plunging into action, ruminate over past blunder and profit by them. The issues may slowly become clearer. If it is right to marry a particular person, the sense of rightness will remain and increase. But if it is wrong, then either the feeling of such wrongness will slowly manifest itself or the person will be taken away or some other hindrance block this action. This refers, of course, only to one who is under direct guidance of a master or directly intuitive to his higher self.

(40) (1) The aspirant must not seek counsel from anyone other than the teacher, or he may be unwittingly led to a path which, while permissible for others, would be inadvisable for him.

(41) (2) One of the disadvantages of Theosophy is that it invariably leads to a confusion of paths. The Quest, on the other hand, being an individual rather than a group affair, offers an unobstructed view that is free from confusion.

(42) (3) It is hard to get at the pure Truth -- harder still to find a reliable teacher whose conduct is a worthy testament of it. Perseverance is necessary in both cases.

(43) (4) It is often advisable to be one's own guide, studying worthy books, using prayer and reflection and following the intuitive guidance on one's Higher Self.

(44) (5) It is quite possible to attain illumination without the assistance of a Guru, and by solely following one's intuitive guidance from within.

(45) (6) The individual seeking a teacher must not be disappointed nor discouraged if he is not accepted as a pupil. Prayer and aspiration directed toward the Higher Self will bring the sought-for guidance from within. Moreover, he may have been given help of which he is as yet unaware and, eventually, this will come through into his conscious mind. He should not exaggerate the need for a teacher. Ultimately, his development will depend on principles rather than on personalities.

(46) (7) It is always pleasant to learn that a seeker has found a good teacher. It may be puzzling them to hear that the teacher can no longer continue with his pupil. However, in such a case, the individual should not be unnecessarily distressed, because he can most certainly continue to make progress on the Quest irrespective of whether or not he has an outward teacher. All he needs to do is to pray humbly to God, whose love and forgiveness will accompany him always where a human teacher's cannot.

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(✓) It is always pleasant to learn that a seeker has found a good teacher. It may be puzzling then to hear that the teacher can no longer continue with his pupil. However, in such a case, the individual should not be unnecessarily distressed, because he can most certainly continue to make progress on the Quest irrespective of whether or not he has an outward teacher. All he needs to do is to pray humbly to God, whose love and forgiveness will accompany him always where human teacher's cannot.

(1) Religion must be regarded as a necessity for the masses, for whom it represents the best possible source of help; it is not right to disturb their faith. Nevertheless, for those who have begun to diverge from the herd and who have developed an interest in mysticism, such facts as the foregoing should be pointed out and need to be discussed.

(2) The attitude towards cultism should be precisely the same as that towards all other religions with organized institutions. One may learn what they have to offer without joining them. It is needful to use one's critical judgment and try to see clearly their limitations, deficiencies and weaknesses along with their truths and services.

(3) All popular religions are intended to help the larger number of people who are not ready for the deeper truth of mysticism, let alone the still deeper truths of Philosophy.

(4) Once the individual has risen above the levels of religions it would be sheer folly to fall back into them.

(5) In meeting with religious advocates, the student should listen courteously but not waste time arguing with them: he should keep his mental reservations to himself.

(6) The criticism of the differences in my books from some of the teachings of Bahaullah and Bahaism are partly due to misunderstanding and partly to actual divergence. The latter arises, I believe, from the fact that in these days the Bahai faith stresses organization and institutionalism, whereas in the early days it was like primitive Christianity and primitive Islam, free from these later accretions. Although history shows that every religion has followed this course, I still consider the essence of religion to be mystical and not institutional.

(7) Two books by M. A. Schrab, Broken Silence and Abdul Baha's Grandson, confirm this point, i.e., that the same historical process which has occurred in every other world faith is now occurring in the Bahai faith. (of inward loss combined with outward gain)

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(~~9~~) In order to achieve success in Yoga, one need not necessarily relinquish all religious affiliations.

(~~10~~) Seekers after religious Truth will find that much fine religious doctrine is not seldom combined with unreasoning dogma or unwarranted claims on behalf of a particular organization.

(~~11~~) A more sympathetic study of the other Oriental religions, especially the Indian ones, would help Christians to understand better, and interpret more correctly, their own religion.

(~~12~~) My attitude toward Theosophy is certainly neither hostile nor prejudiced: while intensive and sympathetic study of its history, as well as long-range observance, make its limitations and defects clearly obvious, I am nevertheless fully aware and appreciative of the valuable part it has played in human evolution.

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(~~13~~) In answer to the question, which sometimes arises, whether the aspirant could continue to remain, without hypocrisy, in communion with an orthodoxy such as the Church of England, whilst holding the philosophic view of Jesus, the reply is that he could certainly do so. There is absolutely no need to break away from the Church nor to give up the services of institutional religion. Philosophy makes no pronouncements against these items but leaves it entirely to each individual to make his own decision in such matters. The decision must depend upon his circumstances, temperment, and so forth, Philosophy merely says that such services are not enough in themselves to ensure illumination in the case of the believer, whilst in the case of the skeptic, they are useless. They may have their value to quite a number of people, and if one feels the need of them or of religious fellowship, it would be quite permissible for him to continue them. This need not at all be construed as hypocrisy or cowardice. However, no one should act hastily in so vital a matter. He has not only to consider the effect of such an act upon himself but, also, upon the community around him. It might even be that, although the service no longer satisfied him personally, he might have to continue it for the sake of setting an example to other, less-matured persons who still fully believe in it -- since they think they are receiving help from it -- and who are influenced by his decisions.

(~~14~~) There is nothing in religion that philosophy really displaces. It simply supplements and completes, corrects and inspires mature understanding, and leads the individual to <u>experience</u> the blessed inner peace which religion, per se, can only <u>allude</u> to.

(5) In answer to this question, which sometimes arises, whether the aspirant could continue to remain without harmony, in communion with an orthodoxy such as the Church of England, whilst holding the philosophic view of Jesus, the reply is that he could certainly do so. There is absolutely no need to break away from the Church nor to give up the services of traditional religion. Philosophy makes no pronouncements against these things but leaves it entirely to each individual to make his own decision in such matters. The decision must depend upon his circumstances, temperament, and so forth. Philosophy merely says that such questions are not worth in themselves to ensure illumination in the case of the believer, whilst in the case of the sceptic, they are useless. They may have their value to quite a number of people, and if one feels the need of them or of religious fellowship, it would be quite reasonable for him to continue them. This need not at all be construed as hypocrisy or cowardice. However, no one should not hesitate in so vital a matter. He has not only to consider the effect of such on not upon himself but also, upon the community around him. It might even be that, although the service no longer satisfied him personally, he might have to continue it for the sake of setting an example to others, long-suffering persons who still fully believe in it -- since they think they are receiving help from it -- and who are influenced by his decisions.

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(~~15~~) Much as I respect the thoughts and labors of those sincerely interested in the Bahai faith and much as I would welcome the spread of this faith -- because of the disappointing results occurring from and within the older faiths today -- nevertheless, the superiority of the individual mystical path over the orthodox religious one is, in the light of my lifelong studies, incontestable.

(~~16~~) In my alleged claim that every human being can develop the divinity within himself, I do not mean that we poor mortals can ever rise to the stature of the Almighty, and completely concur with the warning of Bahaullah against man's attempting to "join partners with God." I meant only that we have within us something that is linked with and related to God: it is our higher self, the discovery of, and union with, which represents the limit of our possible attainment.

(~~17~~) The only way in which the individual can find Jesus today is to seek for him within his own heart by the means of constant prayer and study, together with the faithful carrying out of his teachings in all daily life.

(~~18~~) It is possible that the minister of an orthodox church may be a truly enlightened individual. How, then, it will be asked, can such a person coordinate the abstract Truth of Philosophy with the popular belief of the divinity of Jesus Christ? One answer might be that he privately interprets "divinity" in a special way but publicly follows the orthodox interpretation, because of what he believes to be the necessity of making use of the best available means for leading mankind nearer to Spiritual Reality. Outwardly he might elect to appear as a representative of, say, the Church of England.

(~~19~~) The woman of deep Christian piety, who has striven to follow this path, knows well that in the Christ-Self within her heart she has her greatest treasure. Its Presence is the God she is to worship. She will have learnt in the past the mysterious value of tears--tears of spiritual yearning, as well as tears of worldly grief.

(10) Much as I respect the thoughts and labors of those sincerely interested in the Baha'i faith and much as I would welcome the spread of this faith -- because of the disappointing results occurring from and within the older faiths today -- nevertheless, the superiority of the individual mystical path over the orthodox religious one is, in the light of my lifelong studies, incontestable.

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( ) It is certainly possible for the earnest Westerner to live an active life and still practise meditation. However, there are some Indian yoga exercises which could never be practised in active life without leading to insanity or a nervous breakdown. The exercises given in my books are intended for Westerners leading active lives and are absolutely safe.

( ) In one's search for Truth he may have progressed through Orthodox Christianity, Christian Science and Spiritualism -- but, eventually, the Quest will lead him away from limited, organized public approaches, and bring him to the unrestricted freedom of the Presence of the Overself. Other movements, such as those mentioned, may be useful to beginners, but when some progress has been made, the path necessarily opens onto the Quest where is becomes unlimited, individual and private.

(1.) What is often criticizable in persons who pursue mystical studies is unfortunately quite true of most and partly true of many others, since they turn to mysticism in search of escapism or consolation and, more often than not, it remains little more than a branch of religion for them. However, such criticism is thoroughly unjust to the few who are earnest seekers of Truth. To those pioneers, mysticism, with or without its pleasurable experiences--more often without--represents a necessary step forward on their path of spiritual progress, one which will help to bring them closer to their Goal.

(2.) I have met and observed thousands of students in different parts of the world, in addition to receiving thousands of letter from others, and I am, therefore, unable to accept the criticisms of them by psycho-analysts as applicable on a wholesale scale, without exception.

(3.) That visionaries often suffer from hallucinations is lamentable true, and I spend much of my time dodging such persons! It was an important part of my training in philosophical mysticism to study them, to understand how it is that these experiences arise and why, and then to develop all the necessary safeguards.

(4.) Where the psychical manifests itself and mixes with the aspirants's mystical experience, this may happen either because he has some psychical sensitivity or a strong emotional nature or a vivid imaginative faculty. If the ego inserts itself, as it often does, the result will be a confused one. In such a case, the aspirant has to separate the psychical element from the mystical one, which is higher. He has to force himself by rigorous analysis to become aware of what has really happened.

(5.) Aspirants should beware of mistaking an evanescent and emotional feeling that they are making spiritual progress for the real thing.

(6.) The authentic mystical experience will be free from all the entanglements usually found accompanying it.

(1) My study and research are no longer limited solely to Yoga, as it is known in India, but include the mystical philosophies of all countries and all ages, so far as my own time and energies permit. The fruits of my study have come through that universal approach.

(2) One advanced mystic has, during his lifetime, involuntarily become the observer of the course taken by thousands of spiritual aspirants, European and Asiatic.

(3) The word "philosophy" is really insufficient for our purposes. I have always considered its unsatisfactory usage to be tentative and temporary, but it will have to be continued until an alternative can be found.

(4) I would like to repudiate the mistaken impression that I can be coaxed or coerced into accepting the flattering proposals of certain people which would, in effect, give them permission to form groups using my name in some way.

(5) Most organizations tend to give the impression of cults, which are the very antitheses of our objectjectives as well as irreconcilable with the Hidden Teaching.

(6) Out of the tranquillity and beauty of deep meditation, I have plucked for others a few exotic blossoms redolent with spiritual fragrance, and offer them in the hope that they may bring from the mysterious region of their source some suggestion of the peace and truth I found there.

(13) Many philosophic students do not realize the importance of prayer and are genuinely surprised when counsel is given to preface their meditations with a few minutes of humble worship. Some protest that they do not know to What or to Whom to pray; that God as the Absolute Principle is incapable of intercommunication, whilst God as the popular dispenser of boons and woes is a mere fiction of priests and clerics. They seem to think that those who have started practising mystical exercises -- and certainly those who have commenced philosophic studies -- have no further need for prayer. They could not be more mistaken.

The positive gains from each stage of the Quest are never lost. Those of religion are preserved in the mystical stage, and must not be rejected; those of mysticism are retained in the third and higher degree of philosophy. Naturally, the individual advances to higher conceptions of prayer, but that is not to say he advances beyond its practice altogether. Such an atheistic attitude could never be sanctioned. Sincere prayer is a necessity and a delight to the earnest student.

To return to those who are still wondering to What or Whom they should direct or address their prayers: it is suggested they offer them in the direction of That in whose existence they presumably do believe -- their own Higher 'I'.

(14) Too many individuals -- and some of them are followers of this Quest -- fail to remember the importance of simple prayer. There is not enough humbling of intellectual pride at the feet of the Higher Power and there is an obvious neglect of reverent worship in their attitudes and daily lives.

(15) The Power to whom prayer should be addressed -- for Its Grace, Its Self-Revelation and Guidance -- is one's own higher self, the Overself.

(16) Everything that helps one to become more aware of the existence of something higher than his personal self, and every experience that induces him to aspire towards a more spiritual way of life should be cultivated. Here, religion, the arts, Nature, and contact with wiser, more experienced individuals than himself, are valuable aids.

(1.) The power of thought is greatest when it is inspired by that which is beyond thought, and so, with the approach of the Christmas-new year season, the mystic takes others with him into this mental remembrance which is to him a form of meditation and which he believes will not be without some inner value to them.

(2.) The weeping, begging and worshipping through which the seeker not seldom passes represents an excellent and necessary phase of inner development. They arise as a natural result when the aspirant realizes the need of giving up the ego, and help to bring about a descent of Grace.

(3.) Such actions as fits of weeping, accompanied by intense yearning, are, for many aspirants, emotional upheavals of an agonizing kind, but, fortunately, neither the demonstration nor the suffering last long. They are usually followed by a feeling of deep peace and surrender, which help to loosen the hold on life-long, worldly characteristics that may be impeding one's spiritual progress.

(4.) The seeker need not be worried about frequent weeping spells, but must be patient and have hope. Such actions assist him in bringing about permanent changes for the better in his character.

(5.) Re-orientation of the love-forces, through the medium of tears, has been aptly called by the Sufi-Muhammedan mystics, "the overturning of the cup of the heart."

(6.) One must not overlook the importance of prayer, particularly at a certain stage of development. This does not mean the mechanical formula of an orthodox church, but simple, spontaneous, fervent worship--a petition for communion--direct from the heart to the Higher Self.

(7.) Worship and thankfulness should be reserved for the Source alone. The right way to express these is to inculcate them into one's Being.

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(~~8.~~) The idea that because of national days of prayer, the war took a different course than it might otherwise have taken, is one that must be questioned. Since the most ancient times, nations have had such days whenever they found themselves in trouble and usually they consisted of nation-wide requests that the trouble be taken from them. Merely making such requests cannot of itself alter the course of Destiny, nor influence God. True prayer should be something more, something deeper than that. There must be true repentance and not merely an attempt to escape a situation toward which one has contributed by one's own wrong thinking and wrong actions. How few are the nations who have genuinely repented; once out of trouble they have quickly resumed the same old course. One may have the greatest faith in the value and power of prayer, but in order for it to be effectual, it must be genuine and it must be practised correctly.

(~~9.~~) In praying, the aspirant should direct his prayer to the only God he can know, that is, the God-Principle within himself--his own Divine Soul.

(~~10~~) The suggestion that the student devote more time to prayer is made and repeated because it is believed that prayer can be of great help to his progress.

(~~11~~) Everyone has some degree of what is called conscience. So, in relationswith others, an awareness of the promptings of this inner voice--in the light of, and supplemented by, the teachings of Masters like Jesus and the Buddha--will clarify one's course of thought and action.

(~~12~~) A particular problem should be carried into prayer again and again until the solution is found.

( ) The Indian Yogis have not deserted their peaceful homeland for the noisier one of California. What has happened is that a few Indian missionaries have been sent by their organizations to propagate the religion of Hinduism. This is the Indian people's way of expressing their gratitude for the sympathetic response to Swami Vivekenanda's teachings.

( ) In addition to a few missionaries, there are also a few Indians who have been lured to America by ambition or greed. However, the situation remains not greatly altered from what it was before their arrival. On the whole, one may be pleased that there is such exchange of ideas between the East and the West, even though the channels through which these ideas are expressed are not always satisfactory.

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(1) The Truth is within oneself. It is not necessary to journey all the way to India to confirm this fact.

(2) The Quest may be carried out in the United States equally as well as in India.

(3) Progress can be made not only in Egypt or India but anywhere. No matter whomor where he is, each individual's own character, together with its participation in daily life, is the material presented to him for self-study and self-observation. An analysis of these experiences, both past and present, when carried on in the light of his highest aspirations and in his search for awareness of and attentiveness to God, will open the way to guidance from the Higher Self.

(4) It is true that enlightenment is to be found wherever it is earnestly sought, and not in any special place such as India. However, one's own desires and needs will provide him with a source of direction; and it may be that these will indicate one's individual progress may be hastened or better served by a journey to some particular location.

(5) It is not quite correct to state, as has been done, that this teaching represents the essence of the Indian Vedanta Philosophy. Its sources have included it but they have also been many and varied. And, in the doctrine of higher individuality, for instance, there is an actual divergence between the two teachings.

(6) It is realized that "The Hidden Teaching Beyond Yoga" is likely to have given the impression that the teaching, itself, is based on Vedanta--a misconception caused by over-emphasis on certain points. Vedanta fails to explain the world or else transfers its creation to man. On these two points alone, "The Wisdom of the Overself" does not agree with Vedanta.

(7) With the appearance of the atomic age it is not only the Christian era which is coming to an end, but also that of the Hindu--and all the others--as well.

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(b) The Quest may be carried out in the United States equally as well as in India.

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( ) Aspirational thought should not be suspended during breathing exercises, but should, on the contrary, be combined with them. Breath-control is primarily intended to help still the mind, but it is not enough by itself to bring results.

( ) The Quest uses the whole of one's being, and when enlightenment comes, all parts are illumined by it. To prepare for this, one should continue the self-humbling prayers for Grace, the exercise of sudden remembrance of the Overself, the surrender of the lower nature to the Higher and his never-ceasing yearning for Reality.

( ) In choosing this Path, the aspirant has taken the first step toward a Divine Power whose possession, or rather whose possession of him, will, ultimately, enable him to become a real healer of suffering mankind.

( ) There is certainly evidence to indicate that man is dependent on his physical nature. There is also metaphysical evidence which reveals that the body is strongly influenced by the psyche. Materialist medicos are right so far as they go, but they cannot explain why such and such a person has a particular kind of physique, for example, which metaphysics can and do. That reason lies in former incarnations where concentration upon the present form took place. The quality of thought, plus the capacity to rise above it, are special keys to this problem.

( ) If a mental healer should be interested in, or be a practitioner of, black magic, he is far more likely to do serious harm to his patients than good. It is always better to avoid meeting such people. Even the "cures" which they perform are either only temporary, or else bought at a heavily disproportionate price.

( ) Genuine cures are quite possible and valid. The person responsible for it may have been used by the higher self of the sufferer as an actual instrument of spiritual healing.

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PB'S ANSWERS TO PROF. FLORIANO'S QUESTIONAIRE: (Verona)

(1)God is Father of us all.
(2)Man's highest goal is to find his relationship to God.
(3)Man is a creature or babe of God.
(4)Man's duty toward God is to learn what is God's will and to obey it.
(5)Sin is the departure from the will of God.
(6)There was an historical descent of man from a state of innocence (not goodness) into one of pollution or sin.
(7)Man fell into it through his wanting experience, and thus came into physical and intellectual pollution.
(8)Suffering is God's will, partly to educate man and partly to punish him for his sin or downfall.
(9)But it is also God's will for man to enjoy. We do not see him only suffering.
(10)Man's greatest good is to learn God's will and obey it; his greatest evil is to remain in ignorance of it.
(11)There is a Providence which takes care of us all from the very beginning to the v ery end.
(12)Contemporary society's good is its claim to search for truth (through intellect), and its bad is its excessive extroversion.
(13)Man will get worse but then later he will get better than now.
(14)Nature is the visible world made by God, and supreme nature is the invisible world. Both work together as one. Both are in us.
(15)The evolved man has need of a religion and of a church according like others to the degree of his evolvement. Why? Because it is religion which begins to teach him his relationship to God; and it is through religious feeling that he begins to become aware of it.
(16)By religion I mean any system of worship and ideas which leads man to know his relationship to God. This relationship can be a revealed one.
(17)How can anyone know that a revealed religion is true? He cannot know; he can only accept or reject it. For if he knows enough to judge whether it be true or not, then he does not need a revealed religion.
(18)Each established church and each obscure sect can claim to give out religious revelation. Its members must accept it as such. Others who reject it can do so only from the point of view of human intellect; their judgment is only reasoned opinion, not revelation.

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(4)Man's duty toward God is to learn what is God's will and to obey it.
(5)Sin is the departure from the will of God.
(6)There was an historical descent of man from a state of innocence (not goodness) into one of pollution or sin.
(7)Man fell into it through his wanting experience, and thus came into physical and intellectual pollution.
(8)Suffering is God's will, partly to educate man and partly to punish him for his sin or downfall.
(9)But it is also God's will for man to enjoy. We do not see him only suffering.
(10)Man's greatest good is to learn God's will and obey it; his greatest evil is to remain in ignorance of it.
(11)There is a Providence which takes care of us all from the very beginning to the very end.
(12)Contemporary society's good is its claim to search for truth (through intellect), and its bad is its excessive extroversion.
(13)Man will get worse but then later he will get better than now.
(14)Nature is the visible world made by God, and supreme nature is the invisible world. Both work together as one. Both are in us.
(15)The evolved man has need of a religion and of a church according to the degree of his evolvement. Why? Because it is religion which begins to teach him his relationship to God; and it is through religious feeling that he begins to become aware of it.
(16)By religion I mean any system of worship and ideas which leads man to know his relationship to God. This relationship can be a revealed one.
(17)How can anyone know that a revealed religion is true? He cannot know; he can only accept or reject it. For if he knows enough to judge whether it be true or not, then he does not need a revealed religion.
(18)Each established church and each obscure sect can claim to give out religious revelation. Its members must accept it as such. Others who reject it can do so only from the point of view of human intellect; their judgment is only reasoned opinion, not revelation.

(567) The answer to the question "What am I?" is "A divine Soul." ~~Therefore~~ This soul is related to, and rooted in, God. But ~~that~~ that does not make us equivalent to God. Those who say so are using language carelessly.

(568) It is not necessary to try to kill out all sex desire before one can experience spiritual re-birth but it is necessary to discipline it. Marriage is permissible but the animal nature must be controlled by the higher Will.

(569) So long as man lives in a fleshly body he is the compound of animal, human, and angelic beings. Nature does not permit him to destroy any one of these three parts of his personality. What she does require of him is to make the animal subject to the human and the human again subject to the angelic.

(570) If the book "Mahatma Letters" says that a married man cannot become an adept then the author of it must be thinking of a special kind of adeptship belonging to his own particular school of thought and training which is, as a matter of fact, a school for monks only. But this school is not the only one which is able to find truth. There are others and they are intended not for monks but for people who have to live in the world and earn their livings and live the family life. The real celibacy is in the heart and mind and has nothing to do with external social customs like ascetic monasticism.

(571) The other statement in the ~~same~~ book /"Mahatma Letters"/ which denies the existence of conscious God is nonsense if it means that God has no mind. However what it probably means is that God has not the kind of limited five-sense consciousness to which human beings are limited. One trouble is that it is ordinarily believed that a God who is not a Person is no God at all because He will not be a thinking, intelligent being. It is so customary to associate consciousness with individual consciousness that it seems almost impossible to grasp the concept of omnipresent, everywhere-diffused, all-inclusive Mind which is not a mind.

(572) ~~And~~ When the ~~same~~ book /"Mahatma Letters"/ tries to turn God into blind law it is again likely to fall into nonsense if it denies real Being to God. What it probably denies is the limited kind of being which is the only kind our human faculties can imagine.

(~~120~~) If a person -- desirous of following this path has troubles and difficulties, which assuredly most of us have, he must learn to apply mental discipline to himself in dealing with these conditions. There are those who have a tendency to magnify fears unreasonably, and to throw themselves unnecessarily and unjustifiably into moods of acute anxiety or emotional disturbance. Such people must learn to apply their philosophy to the difficulties they are having and try to rise high above them, serenely and calmly, by refusing to worry and by turning them over in full faith to God. Isn't this the test of faith? They must show by the way they refuse to be drawn into merely personal attitudes towards these problems and by the way in which they instantly commit them to God and His powerful care that they have an appreciation of this teaching and seek to apply it. They must also overcome the habit of seeking advice from the mystic whose teachings and writings they strive to follow, every time a difficulty crops up or else they will rob themselves of true self-reliance. It is impossible for the advanced mystic to undertake intervention in all such personal matters as that is really outside his province. Usually the way in which he gives help is general, not particular, impersonal and not personal, and it is through a prayer whose result spreads over long periods rather than through day-to-dsy separate thoughts. It is easy for the ego to mis-translate the help it receives, so these people must be careful to watch out for that

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(~~369~~) What it is necessary for him to do is really to surrender his fears and anxieties, whether concerning himself or those near and dear to him, or those who, he thinks, want to hurt him. He should surrender all these to God and be himself rid of them. For this is what giving up the ego truly means . He would then have no need to entertain such negative thoughts. They would be replaced by a strong faith that all would be well with him. To the extent that he can give up the little ego with its desires and fears, to that extent he invites and attracts divine help in his life.

(~~370~~) Prayer is of course only one part of the Quest. Prayer should be the expression of his reverence and love for the Higher Power, God, or the Soul, or whatever he likes to call it. It can be silent or not. In his prayers he should follow this worship with a confession of those defects and weaknesses which hinder his full communion with God and then, only at the end of the prayer, should he ask for help in overcoming them and for light to guide him.

(~~371~~) The quick recovery of a loved one prayed for in the silence is a remarkable illustration of the power of the spirit. Before such a circumstance he must indeed humble himself. While he was going through great agony, all the time his Higher Self was present in him. It gave him the chance to react in a higher way than the conventionally egoistic one. By rising to the occasion, he too could benefit as well as the ~~sister~~ ONE whom he loved.

(~~372~~) The psychological laws governing the inner development of spiritual seekers often seem to operate in most mysterious ways. The very power whose presence he may think has been denied him - Grace - is taking care of him even when he is not conscious of this fact. The more the anguish, at such a time, the more the Higher Self is squeezing the ego. The more he seems to be alone and forsaken the closer the Higher Self may be drawing him to Itself.

(~~373~~) It is foolish to entertain negative thoughts because they will naturally make recovery and progress a slow matter. They also show a lack of faith as well as a lack of self-surrender.

(374) It is necessary to point out that there is no escape from the price that has to be paid for the highest attainment. It is not by artificially avoiding sleep that the highest state will come. It is only by deliberately avoiding egoism. He has to let the Universal life power which is already within him take full possession of his heart and mind. The thing that prevents this is the personal ego, which thinks itself to be complete and which has separated itself from the Universal life power. The philosophical discipline is intended to overcome this egoism, or as Jesus said: "Give up your self if you would find it."

(375) In a man's enthusiasm, which is so natural and so pardonable, for a great invention he has made, or a great piece of work he may have done, he can become somewhat one-sided and indeed almost obsessed by it. Then it is good if he understands that it is necessary for him to restore the balance of his personality because it is unhealthy and unwise to stake so much of his happiness and thought upon what is after all a worldly activity. The frustrations and disappointments which may have been experienced in connection with his work will have carried this lesson behind them.

(376) After an active, aggressive business life one does reach the time when more emphasis should be placed on inner development. Outer acquisition can become largely a distraction as that period emerges.

(377) This is also true as respects personal attainments, whether intellectual, scientific, or otherwise. When the time has come for more intensive inner seeking it may be wise to consider if one's further activities in these other fields should not be left to others.

(378) The Theosophical Society as an organization can help him at a certain stage but only intellectually, as inwardly it has gone astray and missed the right path and the true goal. Its best and most inspiring time was in the early days, so he should move carefully in Theosophical circles which may be useful to him socially but which have more to get from him spiritually than he from them. When he has reached a certain point, he will be led to withdraw from this contact, but he should wait until the right time to do so.

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(~~379~~) At times it seems to him that the help promised him has not materialized. This is his opinion. But it may also be that his ego was so strong that the help could not reach him because the ego stood in the way too obstinately. In any case it should have been made clear to him in books and conversation that the advanced mystic is not a Master but only a fellow student. If he could not get the required help from such a one he must accept the fact that it simply was not meant to be.

(~~380~~) It is not really necessary to have more than one physical-plane meeting with anyone whom he chooses as a spiritual guide, because after that the inner current of help can be found on the mental plane. Such an inner link is much more real than an outer one and will in the course of time provide him with all the help he needs.

(~~381~~) A family problem may have to be considered again and in a fresh light, judged and considered not merely by his personal feelings but from the point of view of duty, as perhaps to his children. It is necessary to make sacrifices at times if one wishes to follow the spiritual Quest, even if those sacrifices involve crushing the ego.

(~~382~~) If a woman has done all that was humanly possible to hold her husband and has failed, she must realize that acceptance of the inevitable - even the temporarily inevitable - is the only way to bear this painful result. The husband's weaknesses may have found their expression in outer action. But through the painful results of that expression he may eventually discover a truer set of values. If she has tried to appeal to his better nature and failed, she must now let him do what he wishes and try the path of personal experience in the satisfaction of his desires, which is the common path for most people.

(~~383~~) It must be pointed out again that a single meeting on the physical plane is usually quite enough to start the current working which provides a contact and draws spiritual help. The real help is inward and mental, and it is drawn partly to the degree of his faith in the source of that help and partly to the degree of his obedience to the practical teachings.

(~~384~~) The help which he is able to give is internal. It is transmitted mentally rather than physically.

(~~305~~) In joining a society or group he joins mostly those who are not more advanced than himself in the capacity to meditate. There are certain hindrances to progress which accompany membership in such organizations. If, however, the social value of finding other persons interested in spiritual subjects outweighs the immediate need of making inner progress, then membership would of course be most helpful.

(~~306~~) Once again must a warning be given against the dangers of falling into mere psychism and seeking for phenomena, visions, miracles, and other things which are still in the realm of a kind of subtle materialism and are always connected with the personal ego. The true spiritual experience is higher than that, purer than that, and will leave him absolutely calm, whereas the psychical phenomena leave him excited. Every kind of such phenomena involves thought or emotion, whereas the deepest spiritual experience goes beneath thought and emotion and especially beneath the personal ego. Only then does one come in contact with the Infinite life power which is behind everything and which is the true goal of this Quest.

(~~307~~) The advanced mystic appreciates the genuine and sincere statement that he has been taken by someone as a guide. However, if he does not set himself up as a teacher and consequently does not give personal instruction, the student must be reminded that his guide is a fellow-student only. Nevertheless if the student feels that it helps him to do what he has done, and he understands fully what his position is, he should continue, and the advanced mystic to whom he has turned will remember it, let him not doubt that.

(~~308~~) Whatever has been achieved for someone is not really to be ascribed to the advanced mystic personally, but to the Overself.

(~~309~~) The student may have reached a crisis in his inner life when he met one so much more advanced than he. The other may foresee that there will be repercussions on the physical plane as a result of the inner changes taking place. The student should not fear to follow the intuitive urge which he will feel and he should be told that he must not remain enslaved by his past.

(390) He seems to think that he has made certain mistakes or had some failures in the past. Even assuming this to be so, he should have no further concern with them now, if he has learned the lesson involved in them. He may have thought about them far too morbidly and for far too long a time. He should be done with them and let them go completely!

(391) In many matters it is needful to submit to the will of destiny. He should know, however, that by the right mental attitude, the inner contact and the inner meeting can be obtained, even if the outer cannot. That inner meeting, after all, is the real one, more real than the physical. It is enough to have had a single physical meeting to receive ever afterwards the possibility of this inner contact.

(392) When he felt that he could secure no help from anyone else, so that it was useless to depend on human beings, he decided to turn to God as his only friend. He was actually doing what his Soul wanted him to do all that time and he actually reached a stage which the advanced mystic wished him to reach. His darkness was really light and the aloneness was the requisite condition in which the Soul can be found.

(393) He is on the right track who seeks to disengage himself from the cares and annoyances of everyday life. He is also wise in coming to understand that the service of humanity must be based on balanced judgment.

(394) From a long range point of view, is anyone really "lost"? It is sometimes consoling to remember that we have Eternity before us, and we can only do what we are capable of at a given time.

(395) There are times when there is nothing that can be said or written by another that would be useful in helping to lead him out of his apparent spiritual stagnation. It may be something in his way of living or what he eats or drinks which is contributing to the stagnation. If so, there is nothing equal to a few short 24 or 36 hour fasts to discover what it is, for then the true instincts of the body begin to be restored.

(396) Through the use of memory and imagination in recapturing the picture of a first meeting, he may maintain the inner contact.

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(~~397~~) Whether he is able to follow regular periods of meditation or not, he may still have the basic essential for spiritual advancement. This is the fundamental mood of aspiration, a strong yearning to gain the consciousness of his innermost being.

(~~398~~) There are times, in personal relationships, when eagerness for friendship, on one side, would mean cruelty on the other side, if an individual wished to break away from any continued acquaintance completely. In such an instance one should try to continue seeing the other but make the association on a different level if possible. The other person may have awakened to the Quest of truth, and any unfortunate experience between them would be no reason for deserting her but only for learning how to handle persons of the opposite sex who are led across his orbit for spiritual help.

(~~399~~) He needs to cultivate some degree of inward humility. There may be a tendency in his disposition to be somewhat strongly self-centered, proud, and overconfident. The best way and the quickest way in which he could begin to cultivate such humility would be through becoming a child again in the act of prayer.

(~~400~~) A symbol is a message from his higher self to his personal self. It is intended to give him hope and faith for the future as well as to encourage him to fresh efforts in developing a new life out of the ashes of the old one.

(~~401~~) He must fully understand his situation, both with regard to business responsibilities and the duties towards his family - perhaps a wife and mother. It is part of this belief that such responsibilities have to be honorably and effectively discharged and truth should be able to help him to do so rather than relieve him from them.

(~~402~~) He must understand that continued physical-plane meetings are not really necessary after the first one, and that the real current of inner help thereafter flows on the mental plane and it is there that he must find it. "The Kingdom of Heaven is within you," so the way to it must be within too.

(~~403~~) The best remembrance, and the one which will please the advanced mystic most, is a renewed effort at self-improvement, and the renewed determination to eliminate evil qualities from the character.

(~~404~~) A long fast is often inadvisable and particularly if an individual has a tendency to go to extremes in this matter, in which case he might quite conceivably injure himself. It is better to be safe than sorry and what he is trying to achieve physically does not need a long fast, but rather short fasts at periodic intervals.
(~~405~~) He challenges the gods who takes the Quest so seriously and, let him be warned, it will ferret out his weakest spot and expose it for his ultimate benefit. However, all the anguish through which he must pass can be converted into peace and strength if only he will learn from it and not allow himself to be bitter towards the man who caused it.
(~~406~~) The secret of concentration is ... practice concentration! Only by arduous effort and persistent, diligent endeavors to master his attention will he finally succeed in doing so. No effort in this direction is wasted and it may be done at any time of the day.
(~~407~~) He who has had to bear a great trial in the course of conducting his worldly business must, at such a time, look more than ever before to the higher power for sustenance and comfort. The more he is tried the greater the inner reward will be if he holds to the faith that is in him.
(~~408~~) If past efforts for many years have been useless and ended in failure, this merely means that he has exhausted the possibilities of the road he has been traveling and that he has to start on a new road.
(~~409~~) When one has the chance to make both a worthwhile livelihood and a worthwhile life, he should do this, keep the proper balance between them, and he will indeed be blessed.
(~~410~~) He will find in the course of time that amid all the advances and relapses, the progressions and regressions, there will be a permanent remainder of real growth.
(~~411~~) He should help another with his spiritual seeking within his own range, but he must remember that his Quest will have to be followed by himself and in his own way. He must know enough not to impose his way upon someone else.
(~~412~~) He should not give the titles to the advanced mystic which he does not want. He himself is not a prophet - only a student of the prophets.

(413) Strength of devotion, eagerness of aspiration, as well as willingness to serve will bring their reward.

(414) Inner strength of a remarkable nature can be shown in the manner in which one responds to disappointment. One could so easily become wildly hysterical at the breakdown of his hopes. We are forced into admiration for the way in which another may take the breakdown of his dreams.

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(415) Many sensitive persons suffer on account of their awareness of humanity's tragic suffering. But they must realize that life is still in God's hands and will assuredly remain so. The human viewpoint receives only a limited fraction of the whole picture. God's love is greater than ours has yet shown itself to be, and it is infinitely wiser. Despite the activity of evil forces and the horrors of the contemporary scene, this is nevertheless a dominant fact.

(416) It is easier to transform a wilderness into a garden flourishing with plants and flowers than to transform humanity into a spiritual race. But time and life, evolution and experience will all combine to do it. The movement up to higher levels will be slow and painful, the maturation of human character retarded and halting, but they will be sure because they are written in the fate of man.

(417) The "Wisdom of the Overself" was a most difficult book to write and must be equally difficult to read. To start his studies with it is like starting on advanced theorems in mathematics before having mastered the simplest ones. It is better to start first with "The Secret Path," go on to "Quest of the Overself," and then "Discover Yourself." (It may be in some instances that the best book to read first is "Discover Yourself.") However, there are statements in these three books which the author would now withdraw or modify.

(418) In times of terrible danger he should stick to his faith in the divine power as a protective talisman. Whenever he is in difficulty he should drop all fear and trouble temporarily from his mind and imagine himself handing them over to his higher Self thereby surrendering himself to its will, help, and protection.

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(~~419~~) From a long range view individual consciousness is not lost. There are times when it is attenuated temporarily and even plunged into complete oblivion for a while. This happens both during life in the body and out of it. When, as through a blow or through being gassed, it vanishes, it has merely gone into a latent state and will be revived again.

(~~420~~) The faculty by which external contacts are perceived is not merely waking consciousness alone, nor even dream consciousness alone, but also the deeper mind behind both. Although the world exists for the individual because his ordinary consciousness perceives it, it does not exist for him only because of that. The deeper Mind is the universal element within him, above the personal and separate consciousness. The stimulus for his perceptions is indirectly derived from it too.

(~~421~~) The eventual trend of evolution is through and away from personality, as we now know it. We shall find ourselves afresh in a higher individuality, the soul. To achieve this, the lower characteristics have slowly to be shed. In this sense, we do die to the earthly self and are born again in the higher self. That is the only real death awaiting us.

(~~422~~) A different view of the descent of man may be obtained if we start with the theory that the human form was born out of a pair of apes, that it originated by a process of natural selection. But we still need the Missing Link. This is something which will never be found by the methods of scientific investigation. There is evolution only in outward appearance but unfoldment in inward reality. The human entity paradoxically contains within itself all lower forms of life from the very beginning, although they are quite different from the one it manifests when fully developed. The living, intelligent human entity, pre-exists elsewhere, and takes up its physical residence on earth only when that is ready for it. From the moment this specific unit of life separated from the cosmic Life, through all the different experiences whereby it developed, and through all the different kingdoms of Nature, its spiritual identity as Man was pre-determined.

(~~423~~) It is true that we got our bodies, as Darwin says, from the best type of animals on earth through a utilization of them at the time of conception. The progeny was animal plus human.
(~~424~~) Those who pursue such an ideal as ours have always to live inwardly, and sometimes outwardly, apart from the mob - that is, to live in a loneliness which makes true friendship double its worth.
(~~425~~) The act of dying has no suffocating feeling connected with it other than during the momentary swoon. On the contrary, it is genuinely a liberating process.
(~~426~~) If we are called by the Quest to give up everything for a time or for all time it is only that we may receive something infinitely better in exchange. The Quest calls us to renunciation of earthly desires not to make us miserable but to make us happy.
(~~427~~) "THE RAZOR'S EDGE," Somerset Maugham. The guru described in Maugham's novel is a compound of the Maharishee and others, but the descriptions are fanciful and the events unreal. The ashram is greatly exaggerated and the young American Rishee has not yet existed on earth. Maugham is a newcomer to these things, anyway, and cannot get even a quarter of an inch below appearances, whilst often soaking in clouds of self-deception. Nevertheless he has come out of agnosticism to this higher standpoint; it is good to know that he wrote this novel instead of concentrating exclusively on sex, as in his other stories.
(~~428~~) He must continue to probe for himself into the recesses of his own mind. This requires much patience. He is quite correct in wanting to be aware of every step of the path and in refusing to move blindly. On this path he needs to balance the claims of reason and feeling and to understand accurately what it is that he is trying to do. He cannot go back to the unconscious beliefs of spiritual childhood. This is the difference between ordinary mysticism and philosophical mysticism.
(~~429~~) Every important event occurring to him who follows this path has an inner as well as an outer significance, for it traces back to a karmic origin which is specially selected to promote his self-knowledge and self-purification.

(~~430~~) He may exaggerate the mentalness of the state he seeks into a self-deceptive one, or he may feel that personal desires are apparently frustrated by it. In the first case there would really be greater freedom for him for much that he cannot do now would be possible then. Nor would it be a fool's paradise, as one might believe, unless he is prepared to call his earthly condition by the same name, for it too is a mental one despite the common view of it. In the second case, he would really meet his loved ones from time to time, for the love would act as an attractive force and bring this about. But as the eventual aim of all this evolution is to make us love God or the OVERSELF more than anything or anyone else, there is necessarily no eternal character about such attachments in their ordinary forms. But by purifying nature and elevating aims, those concerned may come together repeatedly.

(~~431~~) That the advanced state of the philosophic mystic is ordinarily a private one and only intermittently a common one accounts for the fact that so many psychics have given conflicting ~~accounts~~ REPORTS of it.

(~~432~~) At his stage he must not get involved in the personal problems of others, must not assume responsibility for their duties or decisions, nor believe that he is helping when someone else tries to evade the necessity for using his or her own judgment. At this stage it is safe only to communicate the general laws of the spiritual life. Beyond this each must apply those laws for himself, to his own individual problems. The effort thus called forth is most valuable to the evolution of each one.

(~~433~~) There are serious and even tragic tests on this path, the results of which are sometimes different in the end from what they were in the beginning. We all need grace. The way is so hard, the gloom so thick, and the adverse force so strong.

(~~434~~) The orthodox guru (or teacher) in India seems to regard life in his monastery or ashram as the highest kind of life. But experience of these ashrams disillusions one as to their value.

(430) He may exaggerate the mentalness of the state he seeks into a self-deceptive one, or he may feel that personal desires are apparently frustrated by it. In the first case there would really be greater freedom for him for much that he cannot do now would be possible then. Nor would it be a fool's paradise, as one might believe, unless he is prepared to call his earthly condition by the same name, for it too is a mental one despite the common view of it. In the second case, he would really meet his loved ones from time to time, for the love would act as an attractive force and bring this about. But as the eventual aim of all this evolution is to make us love God or the world more than anything or anyone else, there is necessarily no eternal character about such attachments in their ordinary forms. But by purifying nature and elevating aims, those concerned may come together repeatedly.

(431) That the advanced state of the philosophic mystic is ordinarily a private one and only intermittently a common one accounts for the fact that so many psychics have given conflicting accounts of it.

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(~~435~~) He must climb out of the dark pit of emotional resentment and self-pity into which the blows of life throw him. He should extirpate all the human and pardonable weakness which made him unhappy. He should be big-hearted and generous to the failings of others who, he feels, have wronged him. It is a grand chance to make a quick spurt in his spiritual progress if he could change from the conventional emotional reaction to the philosophic and calmer one. If he could rise at one bound above what Rupert Brooke called "The long littleness of life." He should not continue to bear resentment against those who have wronged him, nor to brood over what they have done; let him forget the mean, the sordid, and the wicked things other people do and remember the great, the noble, and the virtuous things that he seeks to do. Follow Jesus' example and cheerfully forgive, even unto seventy times seven. By his act of forgiveness to them, he will be forgiven himself for the wrongs he also has done. In their pardon lies his own. This is the law. In this way he demonstrates that he is able to leap swiftly from the present self-centered standpoint to a higher one, and he deals the personal ego a single paralyzing blow. This is without doubt one of the hardest efforts anybody can be called upon to make. But the consequences will heal the wounds of memory and mitigate the pains of adversity.

(~~436~~) Some worthwhile lessons may be got by analysis and reflection from experiences of human love, if it is approached with reason, impersonality, and the determination to learn wisdom. We may see the risks in permitting happiness to depend upon another person, whoever that other person may be. The first love must be given to the divine soul within one's own heart, because it alone will never desert, betray, or disappoint. Then and then only may an individual turn to human love for comfort.

(~~437~~) The necessity of a teacher is much exaggerated. His own soul is there, ready to lead him to itself. For this prayer, meditation, study, and right living will be enough to find its grace. If he has sufficient faith in its reality and tries to be sensitive to its intuitive guidance he needs no external teacher.

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(~~438~~) Many students raise the question of excessive smoking and cocktail drinking. There was plenty of excuse for the former during the war. It is not serious psychicly, although bad for health physically. Cocktail drinking is however inadvisable for the student as he begins to make progress on the path. All strong spirits like whisky and gin, or liquors like brandy are definitely harmful to him because he is bound to have become more sensitive than when he began the Quest. What was all right for him in the past is not so now for he has advanced since then. The further purification of the self must proceed to make possible the further illumination of the self. He may find it helpful to overcome these physical habits of smoking and drinking by taking short fasts of about one complete day in duration. During each fast he should drink water mixed with fruit juice. Two or three such days per month would help to strengthen the higher will and to weaken the undesirable habits. And of course he should pray daily for the strength to overcome them. Indeed prayer for the Overself's grace in this connection is most important.

(~~439~~) Our victory on the military level is a good augury for humanity's victory over the grave problems which present themselves with the coming of peace. But just as the military victory came only after critical hours when we skirted the verge of disaster, so it may well be that the other will take a similar course. Just as in World War II, the collapse of France in 1940, the blitz over London, the approach to Moscow, and the naval destruction at Pearl Harbor in 1941, the cutting of England's sea life-lines, the invasion of Egypt, and the conquests in the Far East in 1942 were grave crises of great danger that did not prevent our eventual triumph, so the difficulties and defeats of peace are not likely to prevent humanity's victorious solution of its worst problems. It will be a fateful period, but there is reason to believe that the attitude of despair is unjustified. Thus the struggle against the forces of evil, aggression, violence, hatred, and selfishness may be severe yet there is good hope for eventual triumph over these things. But in the end, humanity will not be able to evade the challenge of Jesus. There is no salvation ultimately except through the spiritual way.

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~~(440)~~ Marriage is a risky experiment for those who have any degree of advancement along the path. The conditions under which it may succeed are hard to satisfy, but occasionally such successes occur. The higher degrees of the Quest call for a total renunciation of everything earthly, animal, and human. This must be inwardly attained, it must be real in thought and feeling, after which it does not matter whether or not there is outward renunciation in any direction. A mere external asceticism solves no problems but it is helpful to beginners. That other self of the aspirant which is his divine soul will, as and when its presence becomes vivid and intimate, become also the Most Beloved. No man or woman could give him its equivalent in satisfaction, however much he loves and however much that love is returned. He may marry if he wants to, but it must be with the clear knowledge that marriage is unable to yield him more than second-best happiness.

~~(441)~~ All circumstances are used by the divine forces of evolution to develop the human soul and distasteful though it is to us, suffering is one of the chief forces of such evolution. Humanity, having so deeply and so widely lost sight of the higher purpose of its life on earth, has had to undergo calamity and distress in consequence. To recall blind men and women to this purpose is a noble task and a compassionate duty for those who tread the path of philosophy.

~~(442)~~ The student should regard mistakes as lessons in learning. Where he makes a bad error with painful consequences, to the extent that he intellectually analyzes the whole course and conclusion of it so as to discover where and how he went wrong, the anguish will be compensated in the end if he perceives the weaknesses in himself which led to such a blunder and if he will set to work to eliminate them. But if he merely surrenders to the emotional suffering without doing this and lets himself go into barren despair and falls into egocentric unbalance, he makes the bad, worse. We all make mistakes but wisdom lies in not making the same mistake ~~twice.~~ ~~For~~ over and over again. The affair may bring to the surface what might otherwise have lain hidden in his character, and it gives him a chance to adjust accordingly.

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(~~443~~) The spreading of spiritual teaching must be done with practical wisdom and with proper caution. Otherwise, mistakes will be made and dangers will be faced.

(~~444~~) He may have developed well the power of meditation and have had wonderful visions clairvoyantly. But that is not enough. Philosophy demands that an all-round development of thought, feeling, will, and intuition should be made, and made with proper balance. This will help him and improve his work.

(~~445~~) There is something which might be called "the higher spiritualism" ~~or "philosophical spiritualism"~~ which is on a higher level altogether than ordinary spiritualism. This has been found by an exhaustive study, both practical and theoretical, ~~of spiritualism~~. The "higher spiritualism" stands midway between the lower kind and mysticism proper. By mysticism is meant the endeavor to become possessed, not by any disembodied human entity, but by the divine Spirit, be it named God, Soul, Christ, Allah, Atman, or some other name which has been given to that which man knows to be the Divine. In the group of those who belong to this "higher spiritualism" can be included such men as Stainton Moses, who ~~used to~~ edit "Light" in London, and Andrew Jackson Davis, the ~~American~~. Their writings were admirable and much in "Life and its Manifestations" is reminiscent of them, in tone, idea, and atmosphere.

(~~446~~) The teachings given out by the "higher spiritualism" are not received by the low-grade seance method, but by what can be described as "inspiration." This is a phenomenon which is found among the mystics too. But investigation of mysticism shows that although the experience itself was genuine enough, its fruits in revelation and communication were usually colored by the medium (in the higher and not in the spiritualistic sense) through which it had to manifest on our plane. That is, the personality of the man through whom the teaching was given, the complexes which governed his attitude, often unconsciously, the degree of inner development and the width of outer experience which he possessed - all these contributed to shaping the message.

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(~~447~~) Philosophic spiritualism does not go far enough. Inspiration derived from any individual, disembodied and angelic though he might be, is not as fine as inspiration derived from the unindividuated Soul, which the best mystics seek. It is a step in the right direction though.

(~~448~~) The concept of the male-female soul is another item which belongs to the higher spiritualism. There was a somewhat similar concept propagated by Laurence Oliphant. However it is not acceptable because in the loftiest mystical experience the body is lost and forgotten. With it the thought of sex must inevitably go too. There is no room for it, in however refined, disguised, romanticized, or intellectualized form it may be, in the utter purity of the timeless, spaceless, super-sensual form - Spirit.

(~~449~~) Few people know what love really means because with nearly all it is filtered through the screens of bodily and selfish considerations. In its pure native state it is the first attribute of the divine soul and consequently it is one of the most important qualities which the seeker has to cultivate.

(~~450~~) When a great crisis comes, he should always try to remember the spiritual teachings which the teacher has tried to impart to him, together with the indissoluble character of the inner tie that binds student and teacher together. Amidst all the dangers and hardships of the coming crisis, let him strive to keep open the inner channels of inspiration, protection, and guidance with the Divine Power. It will be very hard to do so under great outer pressures but even two or three minutes thought of it each day will be a help in this direction. The importance cannot be overestimated of simple recurring remembrance of (a) the Overself and (b) the teacher, and of trying to carry on in the atmosphere of such remembrance. It is a yoga path of its own and is as good in its way as any other. But if he cannot do more, even mere recollection for a minute of the mental image of the teacher will be a help.

(~~451~~) Occasionally one feels he is not worthy enough to contact a spiritual teacher because he does not have a "clean heart." This is a wrong mental attitude. He needs assistance in getting this "clean heart" and there is nothing wrong in seeking such help.

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(~~452~~) Sometimes one asks whether it is right to indulge in sexual promiscuity because of urgent desires and thus to get the thing out of his system, as it were. The answer is given in "The Voice of the Silence" which says: "Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Satan. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart." Such methods of gratification never get it out of anyone's system. There are more effective and safer ways, ~~but they can be given only in person~~.

Meanwhile, meditation may help by mentally retracing pre-marital or even extra-marital experiences of sex, but to see them this time from the ugly and repulsive side, with all the sordid little details and low principles, the risks and confusions, the futility and disappointment that mark the end, and thus get the other side of the picture. This kind of meditation is to be analytic and reflective. It is intended to create certain associative thoughts which will immediately manifest themselves whenever the desire itself manifests. Some attach too much importance to physical asceticism such as fasting and not enough to following out the evil consequences of sex desire by repeated thoughts and imaginations, until they are etched into his outlook.

(~~453~~) Sexual promiscuity is dangerous for many reasons. This is so because: (1) The aspirant's karma becomes entangled with the other person's. (2) He becomes psychically infected with low thought-forms hovering in the other person's aura. (3) Philosophy requires its adherents to consider the effects of their actions upon the the lives and the character of others. We are to help their evolution, not their retrogression. (4) Intercourse with many unevolved types gives a special shock to the nervous systems of those who practice meditation and disintegrates something of their achievements each time.

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(454) Asceticism is not identified with philosophy but only with mysticism. Nevertheless there comes a period in his life when he has to go through the battles of Hercules, fight and overcome his lower nature before he may be initiated into higher realizations. Sex must and can be conquered. Only when this is done can rapid spiritual advancement be in order.

(455) He may wish to marry and still make the Quest the paramount object of his life. He must be reminded that this is possible only by giving up the idea of having children so that the time, interest, and energies of both parties are not sapped by the burdens and anxieties of rearing a family. It is all a matter of finding someone with the right ideal.

(456) When the bloodshed and horrors of fighting have to be experienced by one on the Quest, let him steel his nerves and toughen his feelings by sheer effort of will power. Let him console himself in the knowledge that it is only a temporary affair and will have to come to an end, at which time he can then live the kind of life he wants to live. Such a state of affairs, although a terrible business, underlines Buddha's teaching about the ever-presence of suffering and the consequent necessity of finding an inner refuge from it. Whatever happens, he must try to keep his moral outlook undegraded by outside pressures. Good character is the foundation of a worthwhile life, spiritually and materially.

(457) The description of the mystical experience on pages 414 - 416 of "The Wisdom of the Overself" represents a rare event and one which is usually attained only after arduous struggles. If one has had this experience he is far above the average seeker in this Quest. To such, nothing short of the highest philosophical attainment, as distinct from mystical or religious attainment, will really satisfy.

(458) Some questions asked about marriage problems ought not to be answered by anyone other than the individual's own higher self. Let him hear the voice of the Overself, which concerns itself neither with conventional contemporary attitudes, out-dated Oriental teachings, nor merely personal reactions. Let him listen mentally in profoundest meditation to hear this voice.

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(~~459~~) One may complain about a sense of depression which comes to his mind after meeting with certain people. He should reduce such meetings to the least number possible, and where it is necessary to deal with them, to do so by correspondence as much as he can. It does not matter that such people may have spiritual interests and may also be on the Quest. The Quest is an individual matter; it is not a group Quest. One finds God by oneself, alone in the privacy of his heart and life, not with the help of a group nor in public association.

(~~460~~) It is also an error to believe that one disciple must necessarily associate with the other disciples of the same teacher. Only where there is real temperamental harmony and personal affinity should disciples associate together. Where these are lacking, it is much wiser and safer not to do so. For then the evil forces take advantage of the chance to develop disharmony, quarrels, ill-feeling, and even worse. This spoils the progress of both.

(~~461~~) The real business of any disciple is with the teacher, not with the other disciples. Such a situation cannot be helped and must be accepted. Human beings are all born with different characters and dispositions. Only the sage can harmonize with all; others must recognize limitations.

(~~462~~) In the end one comes to feel love for all people but this love will not be sentimental; it will not blind him to differences nor make him unpractical.

(~~463~~) If one cannot be happy with certain students, he must wish them well and then ~~he must~~ go his own way. He must never allow himself to be drawn into quarrels for then the evil forces become active.

(~~464~~) It is not necessary that he remain married in order to pay a karmic debt, nor on the other hand is he free to follow personal desires in the matter. It is a mistake to think that such a debt must continue to be paid until the end of one's life. Yet, it must be paid off if one's inner life and path are not to be obstructed. Only the voice of his own deeper conscience may decide this point.

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(~~465~~) If he has strong emotions naturally, his problem is to check, guide, and rule them where they are of the lower human kind. But of course, the highest and noblest emotions need not be checked, and he may safely give himself up to them He must get a better balance of temperament by disciplining his feelings, cultivating the moments of calmness which come to him, and by developing the reasoning faculty. He should also practice the exercise of constantly thinking over his past life. But his thoughts should be tranquil, impersonal, self-critical, and eager to learn the lessons to be gained from this practice. Especially should he look for the mistakes made, the faults displayed, and by studying the results to which they led try to get rid of these weaknesses of character. He should be

(~~466~~) Regarding the mystical God-realization, its characteristic experience is not only a "mere" feeling of bliss, but an overwhelming one. This feeling may come without any vision whatsoever, but in several cases a vision does <u>precede</u> the profoundest state of bliss. In such cases it is nearly always a consequence of the devotion given by the devotee either to a living teacher or to a historical saviour. However it is only the accompaniment to the goal and not necessarily a part of the goal itself. Apart from this vision of some human or divine personage the only other vision which may be experienced at this stage is of an ocean of light surrounding and permeating the mystic. This is only the case in the penultimate stage and vanishes when the highest goal is reached. Along with the bliss there is a certain intuitive knowledge which may best be described as the knowledge that a divine power is present within the heart and that this power is beneficent, immaterial, and righteous. This knowledge is overwhelming in its certitude to the mystic. However, he must note at this point that this experience concerns the mystic himself, that the realization associates him with God, and does not concern itself with the rest of the world. Whatever else he believes he experiences, or in which ever way he understands these experiences, there will be added the workings of his own intellect or imagination or the unconscious agency of his ~~samskaras.~~ tendencies

(MORE)

(MORE)

(466) (CONT) To put the matter briefly, the mystic attains intuitive knowledge that he is a divine self or soul, but the knowledge does not extend beyond that. It gives him no certitude or knowledge about the world outside of his self.
(467) To him who has studied Dr. Steiner's teachings, we would say that they are an excellent preparation for present studies. Although the truth of mentalism is not accepted in the Anthroposophical teachings, Steiner's conviction that the West would have to shake off its servile attitude towards Eastern mysticism and develop a new tradition from its own inherent resources is a sound one. Today's needs are different from those of yesterday. He also emphasized the value and even the necessity of the scientific approach which most mystics, nurtured in the Oriental tradition, underrate.
(468) If he requests advice on how to set about yoga, let it be clearly understood that yoga in the orthodox sense is neither suitable, practicable, nor beneficial to modern Western people. The techniques permitted merely embody yoga elements but are not limited to such elements. Indeed the term "yoga" has been dropped from these teachings to avoid further misunderstandings. Philosophy is the only teaching here offered, using the word in its ancient Greek sense of love of high wisdom.
(469) Before embarking on this teaching, he should ask himself: "What attracts me most in this teaching? What do I hope to get out of it? Am I seeking religious satisfaction or metaphysical truth or moral power or inner peace or psychic faculties? Will I be satisfied with a theoretical understanding or would I go so far as to put it into practice? Am I willing to set aside a half hour daily for the exercise in meditation? How far do I wish to travel in the Quest of the Overself?"
(470) As regards sex, he should remember that if he is called by the Quest to give up everything for a time, or even for all time, it is only that he might receive something infinitely better in exchange. The Quest calls for renunciation of earthly desires, not to make him miserable, but to make him happy.

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(471) It is a matter of complete assurance and scientific observation for the sage that God exists, that man has a soul, that he is here on earth to become united with this soul, and that he can attain true happiness only by following good and avoiding evil.

(472) It is not too late at any period of life, even in old age, to obtain a firm footing upon the spiritual path and gain its satisfying rewards.

(473) If he has had a spiritual experience in which first-hand direct knowledge of his own spiritual nature and its non-materiality and immortality became evident to him, let him take that memory and cherish it as a basis for his present meditations.

(474) A technique of remembrance is necessary to discover what lessons are still needed by constantly analyzing one's whole past life, judging all major decisions and actions in the light of the results to which they led, and of the effects which they had both upon himself and upon others. Such reflection should be done not only in the form of meditation, but also at odd times when the mood comes upon him, no matter what he is doing.

(475) It is good for him to try the method of simple prayer for obtaining the illumination he needs upon the specific problems which trouble him. He may address prayer to whatever higher power he most believes in or to his own higher self.

(476) When he feels that unjust criticism is levelled against him, let him remember that it is wiser to keep silent than to stir up a hornet's nest. At such times it is his duty to extend the utmost good will and compassionate forgiveness to the parties concerned and to their dupes. For they act as they do through ignorance or misunderstanding. When they begin to love truly they will begin to understand aright. To the sage, these are pin pricks, for he is not interested in his personal fortunes but in the Quest for truth.

(477) When a child is born or a man dies, the new world of his experience cannot be said to be either a ready-made one or an entirely personal one. The truth lies in a combination of both. The mystery of existence lies in the wonderful way in which such a combination is brought about.

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(478) The war may have left him without the inclination, time, or strength for higher mystical pursuits. Still this will matter in the end less than it seems, for we are all dependent on a higher power, and its blessings will eventually be shared. This understanding may not reach the conscious self until all wartime tensions and pressures have finally passed away. During wartime self-recollection was suggested as a substitute for meditation. Now it must be stressed that prayer must not be neglected. Two or three minutes is enough, silently done in bed when retiring for sleep, or whenever convenient.

(479) His difficulty may be self-created because he may think of the spiritual world as something still on a space-time level, only far finer than the physical world - something outside himself awaiting his entry. But like all the dream worlds, it is inseparable from his mind - only it is free from the space-time characteristics inherent in the present level of mental experience

(480) His probationary period is concerned with the general purification of character from egoism and animality as well as with its sensitization to intuition and instruction. Without such a basis to work upon, it would be dangerous for him to venture into mystical work or public service. Nor would the teacher permit him to do so, as there are inexorable laws, not of his making, which govern the matter. He must be on guard and not mistake psychism for spirituality, pseudo-intuition for the real thing, mix personal motives with altruistic service, nor lose himself in dreams and fantasies instead of finding himself in inspired action. These faults are common to most mystical aspirants. The Quest is deadly serious and demands so much. It is far easier to go astray from it than to keep on it.

(481) The death of the body does not mean the death of the mind. Where there is deep love there can be interludes of mental communion between the so-called dead and the living and there may be meetings from time to time when each is conscious of the other. These meetings take place in a reverie-like state. But some practice in meditative stilling of the mind is necessary as any emotional excitement would prevent this communion. Nature, however, does not permit a continuous relation, only an intermittent one. For spirits have their own higher destinies to work out.

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(483) It may be helpful for him to try a new angle to his spiritual problems. This is to stop striving and to wait with surrendered will for the higher power. This power is there within him and without him and knows his need. Let him stop being tense, stop working and striving. Let him even stop studying for realization of this presence, but let him just ask prayerfully for it to take hold of him.

(484) He must remember that he is subject to trials of faith and character which he might not otherwise have had. He simply must believe that if he does his share towards the fulfilment of his duties the results pass out of his hands and become God's concern. He must therefore leave it to God to arrange the ways and means whereby he will be able to discharge his responsibilities. He must have enough faith to believe that he will not be let down. It often happens to one on this path that what he greatly needs does not come to him when he prematurely asks for it but only comes when the need is actually ripe. This combination of doing his bit and then trusting in God will carry him through all his difficulties.

(485) The importance of a teacher is somewhat overrated. If one continues his program of study, prayer, and meditation, and if he appeals to his own higher self for guidance, he will certainly continue to progress. Earthly responsibilities will not interfere, for the time spent away from prayer and meditation is also part of the spiritual life.

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(~~486~~) When there is evidence of being obsessed by a spirit-entity, the only radical cure is exorcism. Unless one has the guidance of an adept, the following is suggested: First, he should try sleeping with a green-colored night light burning throughout the night. It should be placed not more than eighteen inches from the bed. If this fails, then an ordinary non-colored electric bulb may be substituted, thus giving a stronger light. The inconvenience of trying to sleep with the bedroom illuminated will only exist for a few days or a few weeks and will vanish as the eyes become accustomed to the new habit. It may even be averted by covering the eyes with a black silk bandage. In addition to this, he must pray, and combine this with creative meditation, wherein he actually pictures the freed condition desired during the night. He should also pray and meditate prior to retiring.

(~~487~~) An individual may keep the ideal of a true mate but understand that one can't be absolutely certain to meet him or her on this earth. The spiritual path is a call to renunciation of personal attachments, inwardly at least, and to a renunciation of the animal nature also. Both have to be overcome if inner peace is to be obtained. But once overcome, the world can be enjoyed without danger because his happiness no longer depends on it. If he lets the natural desire for a mate be included in but transcended by the higher desire for spiritual realization, he stands a change to get both. But if he feels that the first is wholly indispensable, he may miss the chance to get either. The truth is that the Soul will not give itself to you unless you love It more than anything or anyone else. He may have great capacity for love in his nature, which properly directed by wisdom, may lead him to great spiritual heights and human satisfactions But directed by impulse, unchecked by reason, it can bring him into situations productive of much misery to himself and others. He must therefore make it a part of his spiritual discipline to secure this balance. Until he has secured it, he should not commit himself to any decision without consulting with a spiritually mature person. Much harm has been done by the pseudo-romantic nonsense and false suggestions put out by cinema, magazines, and novels.

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(489) ~~The~~ mystical experience ~~described is one he is fortunate indeed to have had and is a most~~ uncommon ~~one~~. His desire to experience it again may be fulfilled if he attempts the exercise in the 14th chapter of "The Wisdom of the Overself" in which this experience is given as one of the results. It is inevitable that such a high, advanced experience usually occurs at rare intervals. Had he been able to sustain and prolong it for as much as five hours, he would permanently and unbrokenly have entered into the consciousness of his divine soul.

(490) Life is very difficult when he has to combine the path with life in the world. It is certainly much easier to live in the shelter of an ashram. But if he is in the world, where life is a battle, he needs to resign himself to the will of his higher self. Patience is necessary, as well as calmness and faith.

(491) His troubles may at times leave him with a sense of frustration and defeat~~ism~~. This is natural. It simply means that a difficult hand is being dealt out to him by fate. He should appraise it philosophically as a general indication of the unsatisfactoriness of earthly life in the Buddhistic sense. On this path he gets all kinds of vicissitudes and ups and downs, partly to demonstrate vividly that the inner reality is the only unchanging value and thus compel a resort to its quest, and partly to bring out latent qualities. But he will not be tried beyond what he can bear.

(492) The quality of his habitual thoughts has something to do with the events and circumstances that fall to his lot. To carry unwaveringly and persistently a mental picture of the kind of work he wants and the kind of environment he wants to live in helps to materialize these things if they are right. This means that ideas about congenial employment and the limitations imposed by actual circumstances can only be resolved by these two factors.

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(~~493~~) Being on the Quest need not prevent the continuance and even the development of a friendship with one of the opposite sex, provided that it be kept on a high plane above the physical. Karmic ties may be involved and these have to be carefully negotiated. The relationship can be beautiful, platonic, and mutually helpful but it calls for a strong discipline of the ego.

(~~494~~) Western ideas about sexual morality are too loose and harmful and will have bad consequences in the future.

(~~495~~) When he entrusts himself to a teacher's care he should cultivate patience and not seek immediate results. It is a serious matter to break away from a teacher and it should not be done in haste or it may bring bad results.

(~~496~~) There is nothing wrong with the human desire for affection, companionship, and marriage. But he who has embarked on the spiritual path should remember that more is expected from him than from ordinary people. He is expected to have a definite measure of control over his emotions and impulses and must not be carried off his feet into extremes where he loses balance. It is not possible to make good progress on the spiritual path unless some triumph over the impulsive nature is secured.

(~~497~~) The idea that he has to attain mastery over the desires of the flesh is a correct one. But that this mastery will lead to reunion with a "soul-mate" is not the teaching of the best mystics or philosophers. What really happens is a reunion with the true "Beloved," who is none other than the Soul of the individual, his higher Self. This is a real living entity, whose presence is felt, whose words are heard, and whose beauty arouses all one's love.

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(499) The condition of spiritual dryness about which he may complain is a common phenomenon in the mystical life. It arises from various causes but he needs not doubt that it will pass away.
(500) To form correct ideas of mystical truth, it is necessary to develop the scientific, rational, intellectual, intuitional, meditational, devotional, metaphysical, and practical faculties in order to make a correct approach. Unfortunately, most persons lack such an all-round development and consequently each one tends to make an unbalanced approach, obtaining imperfect results, inevitably.
(501) It has been asked whether psychology in the West and yoga in the East are moving towards the same point, though from different poles. The truth is that yoga as a science is not moving in India but remains stagnating in much the same condition in which it has been for hundreds of years. Western psychology on the other hand is definitely on the move towards the discovery of the spiritual nature of man, but it is, unfortunately, still too materialistic.
(502) An analytic study of the unconscious mind is made in "The Wisdom of the Overself." The new synthesis of the Eastern tradition and the Western movement must and will come and will absorb what is true and useful in yoga and combine it with modern research. Such synthesis can emerge only from a prejudice-free study and practice which is both critical and sympathetic at the same time. It will have to be a new effort, actuated by a new spirit, inspired by new ideals, and freed from the superstitions which have been so abundant heretofore. Such an effort cannot emerge from an Indian ashram as the spirit of truth is not its primary governing principle.
(503) The eventual aim of all this human evolutionary experience is to make us love the soul more than anything else, therefore all personal attachments have to be slowly purified in character. We may still hold them in our hearts, but they should be held inside the larger attachment to this divine Quest.
(504) During times of great suffering, he may best countenance his bereavement by taking it as a reminder of the transiency of earthly life, and of the necessity to cultivate the interior life of spiritual growth. By so doing, he helps himself and also others.

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(304) The eventual aim of all this human evolutionary experience is to make us love the soul more than anything else, therefore all personal attachments have to be slowly purified in character. We may still hold them in our hearts, but they should be held inside the larger attachment to this divine quest.

(305) During times of great suffering, he may beat countenance his bereavement by taking it as a reminder of the transiency of earthly life, and of the necessity to cultivate the interior life of spiritual growth. By so doing, he helps himself and also others.

(505) It is only through free, independent, truth-seeking research that there is any hope of success in this Quest for ultimate truth. Naturally each vested interest tries to limit the search to its own fold for obvious reasons, but he should refuse to limit his studies to any single school.

(506) There is a time in his progress when he should put aside all intellectual problems for the time being and concentrate on the two most important tenets of mystical philosophy. They are: that man in his deepest being is an immortal soul, and that there is a path whereby he may discover it for himself.

(507) The qualifications for an aspirant are: incessant endeavor after self-control, moral reeducation, the disciplining of passion and emotion, the ennoblement of conduct, the regular practice of meditation, and the cultivation of intuition.

(508) The ultimate unity of spiritual teachings which some profess to see, applies rather to spiritual experience. As soon as the mystic attempts to understand, interpret, or communicate his experience, differences set in. This is partly because the intellect gets to work, partly because he unconsciously obeys the bias given him by the nature of his past experience, study, education, and environment, and partly because he may not have undergone the philosophic discipline to its fullest extent.

(509) The sage has no desire to gain followers, only to give service. His happiness comes from within. He looks to nothing and nobody for it. Nevertheless if faith and friendship are given to him he is always grateful. And for such people he has the ardent wish that they too shall fully attain this great inward happiness and in their turn keep the presence of God alive in a materialistic world.

(510) When one hits upon tragic times and difficult circumstances, the essential thing is to try, within his power, however humbly that may be, to <u>live</u> the spiritual Quest. This is harder to do than ever before, yet it is almost more necessary than ever before. He must keep up his endeavors to understand and to practice what is right. Although great patience is called for during such times, great benefits will also show themselves in the end.

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(307) When one hits upon tragic times and difficult circumstances, the essential thing is to try within his power, however humbly that may be, to live the spiritual quest. This is harder to do than ever before, yet it is almost more necessary than ever before. He must keep up his endeavors to understand and to practice what is right. Although great patience is called for during such times, great benefits will also show themselves in the end.

(~~311~~) Philosophy does not advocate belief in the orthodox Christian theory that the universe was created from nothing, nor its related notion of a sudden first creation, which is an equally untenable assumption. There is no moment when the universe has not existed, either latently or actively and consequently there will be no moment when it will not continue to exist, either latently or actively. This is so because the world does not arise by a sudden act of creation but by a gradual process of manifestation. Since there is no particular moment in the universe's long history when it could be said to have been first created, it has never had a beginning and consequently will never have an end. It has never been started so it can never be finished. It is eternal and self-sustaining because it is the body of God, who is eternal and self-sustaining. Creation begins and ends nowhere and nowhen. The conception of the universe which presumes to assign a date to creation is a nebulous one and will vary with the mere caprice of the "dater." He will hatch out a creation theory to suit himself, depending therefore on human temperament and taste. Philosophy repudiates the ~~mayavadic~~ theory as generally interpreted, for external Nature is not regarded as unreal. It is a fact that our experience of the world's appearance is ephemeral but our experience of the world's existence is essentially real. It follows therefore that those who would turn the world into an illusion to which no value should be attached are compelled to recognize its presence and evolve their theory to account for it. The truth is that the cosmos is truly a self-revelation of the World-Mind. It is spun out of God's very self. Thus instead of an absentee God, we have an everywhere-present one who is the very essence of the world.

(~~312~~) The feeling of a sacred presence during meditation is important in every way. It provides a channel whereby Grace can be given, ideas communicated, and character uplifted.

(~~313~~) He must work harder than ever on his character, and by crushing his ego sensitize his mind for the reception of the spiritual Grace that is to come during initiation.

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(514) The history of Christianity in Nazi Germany illustrated the lack of spiritual vitality which is the lamentable state of organized religion, where the institution becomes more important than the teaching and the worldly strength of the man-made organization is preserved by the sacrifice of its moral strength. Philosophy has no room for organizations, foundations, institutions, and so on. Its teachers remain free.

(515) He must learn patience in the greatest of all quests. However, he must remember that there are compensations for protracted periods of wearisome waiting, that periods of progress into which he will enter will be quite rapid by comparison. Above all, he should know that a sound basis for mystical development must be built in the character. It must be stable, sound, moral, determined, enduring, balanced, and reliable.

(516) The cultivation of reverential, prayerful, humble worship is needed to attract Grace. The putting aside of pride, self-conceit, and complacency is indispensable in order to assume the correct attitude during such worship. At such a time the saying of Jesus, "Except ye be as a little child," etc., is directly applicable. The shy reticence of the Overself cannot be overcome without utter humility on his part. Of course, this is the attitude to be adopted during devotions, not during worldly activity.

(517) The Soul is always there but he has to use prayer, meditation, and moral self-discipline to become aware of it. He should pray for its Grace, meditate on its presence and reality, and purify his thoughts and emotions by disciplining them. To turn away from human desires is hard. So to speed the process, the Soul puts him through agonizing ordeals, tragic bereavements, or great losses. Only after a deep melancholy falls on the mind and a thorough disgust for the unsatisfactoriness of earthly life settles on the heart, does he really yearn for the Soul. This is the mystic death. Only after it comes the second birth.

(518) In a certain type of person the most important factor in the inner life is the cultivation of the harder qualities like will, decision, execution, endurance, determination, energy, and the like.

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(3rd) In a certain type of person the most important factor in the inner life is the cultivation of the harder qualities like will, decision, execution, endurance, determination, energy, and the like.

(519) He must work hard at eliminating the faults in his character. Even though he may yearn for the Overself he may actually stand in the way of his own light. If the ego is strong is him, he must try to learn from others the humility, devotion, and unselfishness which are so admirable and necessary. He should not be afraid to go down on his knees in prayer and confession, for pride, vanity, egotism, and self-assertion must be broken. Even if he has very good qualities he must forget these and concentrate on the eradication of his faults, to perfect himself as much as possible. Character is what counts in every sphere.

(520) We are living in wonderfully momentous times and it is the task of those on the Path to become bearers of the divine light in a dark age. But first, before that can be, each one must purify, ennoble, and instruct himself. He must fit himself for the divine grace because nothing can be done by his own personal power.

(521) If he once has an experience of his divine soul he should remember that this was because it is always there, always inside of him, and has never left him. Let him but stick to the Quest, and the experience will recur at the proper time.

(522) The difficulty in accommodating the practical and philosophical views of existence is understandable. However these dual views should not be mistaken for contrasting and opposing ones. The ultimate insight synthesizes them although it cannot prevent the continuance of their seeming variations. It is as though the foreground of the mind must hold the practical view whilst the background simultaneously holds a philosophical view. This is true for the developed aspirant, but in the adept, there arrives, after long practice and profound experience, a condition of illumination which treats all experience for the idea that it is and at the same time keeps bright the light of the ever-burning lamp of reality - Pure Mind.

(523) The traditional, orthodox forms of Yoga are not quite safe for Westerners living in the environment of Western cities and therefore they cannot be recommended in their old forms.

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(524) The metaphysics of truth has no recognized place in the academic world as academic teaching is really based more or less on materialism.
(525) Although it is desirable to establish mentalism on an intellectual basis, it is also useful to study the latest findings of science. In his book, "Physics and Philosophy," Sir James Jeans admitted: "We seem, in some way we do not understand, to be passing from materialism to mentalism."
(526) It is also desirable to arouse interest in the implications of dream experience.
(527) It should be understood that by starting with the consideration of matter as something already existent and mind as something which has yet to come into existence, science has arrived at the impassable 'gap' in its explanation of human world experience. This gap will remain forever impassable because unless consciousness existed previously, the sense-stimuli might strike on the brain incessantly but they would never get any response. However, by retracing its steps, dropping materialism, and starting with the mentalist line first, the gap vanishes and science can proceed to wonderful discoveries which will bring it into fraternal relation with religion and metaphysics. It will then understand that all life becomes a play of consciousness.
(528) He already knows the value of meditational practice for such things as self-improvement and inner peace. But there are higher values which are brought out by the integral philosophy of truth. To find these, he must carefully study "The Wisdom of the Overself" and experiment with any of the exercises given therein that appeal especially to him.
(529) The knowledge connected with the third section of the philosophic Quest, that is with practical, moral, and social sides, is most useful to those engaged in professional work. Unfortunately, the public is not quite ready for this knowledge in its fulness and little has therefore been published.
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(531) Theological instruction is materialistic. Although this is a strange thought, a little reflection will show that like the scientific knowledge of today, it is based on materialism, i.e. as matter in itself being different from mind. The metaphysics of truth is based on insight, a faculty latent in all people but developed only in few.
(532) He needs to realize that his greatest power will come to him through his own Overself and not through any other source, such as the overshadowing by spirits, etc. Through this eventual realization, he will attain to greater progress and render much deeper service. Thus he will fulfill his own highest destiny.
(533) There is no need for pessimism when his career seems to meet with insuperable obstacles and when he seems to come to an impasse which brings out nothing but a feeling of great frustration. At such times, he must remember that karma may begin to work out her own plans and that a re-orientation of activities may be indicated. He should do all he can to create his specific opportunities and thus shorten the waiting time. The developed aspirant does not fall into conventional categories and that is why he has to strike out on a new path for himself. It needs courage, faith, imagination, intuition, and the ability to recognize karmic opportunities and make the most of them.
(534) With all humanity's limitations, it is enough for him to know that he is moving in the right direction regardless of the rises and falls and of the periods of inner storm and stress. The path is tremendously difficult and the Gita reminds us that few succeed in finishing it successfully. It is enough to know that we have found it and that we are making valiant efforts to overcome the adverse influences which surround mankind and seem so determined to keep us from the goal. However, philosophy teaches that every sincere seeker finds a certain compensation in a beautiful and ethereal world after death, for the failures, disappointments, and miseries which make up so much of the stuff of the human story.
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Incarnation

(536) There are some points in Sri Aurobindo's teaching which do not accord with the highest teachings of philosophy. Three of these are: his rejection of idealism in the Berkeleian sense, his advocacy of the ~~Avatara~~ doctrine, and his acceptance of the possibility of mystical union with God. On the first point, it is impossible to escape from the truth that mind is the only reality we have ever known or can ever know, and therefore there is no place for matter in the scheme of things. In the second case, how can the infinite mind become confined in the finite flesh of no matter how divine an incarnation? In the third case, God as the Ultimate Reality, is incomprehensible, intangible, absolute, and unthinkable. No human capacity, regardless of its power of stretching out, can so transcend its finite limitations as to achieve direct union with it. What the mystic does achieve however, is union with his own individual divine soul - which is quite another matter. Still, Aurobindo was the most outstanding of ~~contemporary~~ recent Indian yogis.

(537) Through yoga or meditation, one arrives at mind-control. Then he takes his sharpened, concentrated mind and applies it to the understanding of the world. Thus he discovers that the world of matter is ultimately space and that all material forms are merely ideas in his mind. He discovers, also, that his inmost self is one with this space, because it is formless. Then does he perceive the unity of all life, and only then has he found Truth - the whole truth. All this must be discovered by experience, not by intellectual theory, and here his power to control thoughts becomes important ... first, to make the mind absolutely still, then to use this exceedingly sharpened mind to survey and penetrate the truth of things. That is why neither mysticism nor yoga can lead directly to Truth. They are only preparations for the higher path that does lead to Truth.

(538) He should not discard meditation before he has completely mastered it. Yet, the balanced, threefold path should be followed and not merely meditation alone. Otherwise mental and emotional defects will be magnified. Moreover the times in which we live today make practical service necessary.

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(539) In Mandukya Upanishad, the phrase "on account of the shortness of time" refers to the arguments made by the ancient Indian equivalent of the contemporary American "Personalist" school of philosophy. The sentence ending, "within the contracted space of the body" should be understood also as a temporary lapse from its own standpoint for the sake of overcoming an opponent by using his own beliefs, which, incidentally, is an old habit of the ancient Indian writers. The comment that one cannot confine an idea within the spatial limits of another idea, is quite correct. It is amusing to note that Mandukya disposes of the theosophical "astral travelling" as usually understood, but does not prevent the ideas of other persons and places appearing to one's mind, but both time and space are themselves mental. "Travelling" is therefor illusory but the "appearances" may actually occur.
(540) The psychic experiences that may come to him on the Quest may be important preliminary phases in which some truths are passed on from the Overself in the form of mental pictures. Such a probationary period is usually filled with tests and ordeals, temptations and tribulations. In this connection, it is not the events themselves which are important to the personal life, but his reactions toward them are important to his spiritual life.
(541) The sage does not try to collect a personal following, nor does he try to stop anyone who wishes to wander elsewhere. He does not wish to form a cult nor even a school of thought. He seeks to attach only ~~one~~ those who seek for the truth alone, both in his thinking and in his life. Sometimes he trains a few in meditation and instructs them in philosophy.
(542) The moment he feels the beginning of any movement towards the indrawing of thought and feeling away from externals, he should at once respond to it and let attention fall deeper and deeper into himself, even if for only five minutes. This is important because of the currents of Grace which are being telepathically transmitted to him in fulfilment of the existing relationship.

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(543) When he has gone through some training in yoga or meditation, he is fit to ascertain Truth.. emotionally and mentally fit. His mind can be held for a long time on a single theme without wandering; he can concentrate his thoughts upon the pursuit of Truth to the exclusion of everything else. His power of attention is made needle-sharp and brought under control. Thus equipped he can begin to find Truth.

Everything up till now was but preparation. With this extraordinary sharpness of intelligence and attentiveness, he has next to discriminate between pure Consciousness per se, and everything that merely forms the content of consciousness. For Consciousness is the ultimate, as science is beginning vaguely to see. With concentrated, sharpened mind he can pierce into his deepest self and then endeavor to understand it; he can also pierce into the external world of matter and understand that too. Unthwarted by the illusions of the ordinary man, who takes what his eyes see for granted, he can probe beneath appearances. And when he can at last SEE the Truth, his spiritual ignorance falls away of its own accord and can never come back to him again, any more than a man who has awakened from dreaming can relapse back into his original dream.

Thus, the actual finding of Truth, which is the same as Nirvana, Self-knowledge, Liberation, etc., is really a work of brief duration, perhaps a matter of minutes, whereas the preparation and equipment of oneself to find it must take many incarnations.

If this presentation sounds unorthodox, he will find that in Chapter 13, verse 2 of the Bhagavad Gita, Krishna distinctly asserts that both the knowledge of the Kshetrajna and Kshetra are required before a man may be deemed to possess the truth. In plain English, this merely means that he must know both himself and his body. But as the body is a part of the external physical world, and represents it in miniature, the meaning must be extended to include the whole physical world. Merely going inwards and enjoying emotional ecstasies will not do. It may make him happy, but it does not give the whole truth. He has to come outside again, and lo and behold! there is the material world confronting him - yet not understood.

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knowledge of the Kshetrajna and Kshetra are re-
quired before a man may be deemed to possess the
truth. In plain English, this merely means that
he must know both himself and his body. But as
the body is a part of the external physical world,
and represents it in miniature, the meaning must
be extended to include the whole physical world.
Merely going inwards and enjoying emotional
ecstasies will not do. It may make him happy, but
it does not give the whole truth. He has to come
outside again, and lo and behold! there is the
material world confronting him - yet not under-
stood.

(NONE)

When he has gone through some training in
yoga or meditation, he is fit to ascertain Truth,
emotionally and mentally fit. His mind can be
held for a long time on a single theme without
wandering; he can concentrate his thoughts upon
the pursuit of Truth to the exclusion of every-
thing else. His power of attention is made needle-
sharp and brought under control. Thus equipped
he can begin to find Truth.

Everything up till now was but preparation. With
this extraordinary sharpness of intelligence and
attentiveness, he has next to discriminate between
pure Consciousness per se, and everything that
merely forms the content of consciousness. For
Consciousness is the ultimate, as science is de-
ginning vaguely to see. With concentrated, sharp-
ened mind he can pierce into his deepest self and
then endeavor to understand it; he can also pierce
into the external world of matter and understand
that too. Untwarted by the illusions of the
ordinary man, who takes what his eyes see for
Granted, he can probe beneath appearances. And
when he can at last SEE the Truth, his spiritual
ignorance falls away of its own accord and can
never come back to him again, any more than a man
who has awakened from dreaming can relapse back
into his original dream.

Thus, the actual finding of Truth, which is the
same as Nirvana, Self-knowledge, Liberation, etc.,
is really a work of brief duration, perhaps a
matter of minutes, whereas the preparation and
equipment of oneself to find it must take many
incarnations.

(543) (cont) If however, the yogi takes his sharpened, concentrative mind and applies it to such understanding, he discovers that the world of matter is ultimately space and that all material forms are merely ideas in his mind. He discovers, too, that his inmost self is one with this space, because it is formless. He perceives the unity of all life and he has found Truth, the whole Truth. This is maha-yoga, the higher path that awaits every yogi or mystic, and which alone leads to Truth.

(544) The only safe breathing exercises to follow are given in the books. There are many other breathing exercises, but they are useless for the Western seeker and will positively NOT give him the higher consciousness he seeks. They will certainly produce queer effects, beautiful reveries, or refreshing deep sleep, but one can get the same results by using hashish or opium, and with less trouble. Neither Truth nor Peace can be got via the nose. There is only one way to arrive at the goal he seeks and that is by disciplining thought in meditation and concentration, and then using it for all it is worth in enquiry into the meaning of life.

(545) He may have difficulty in the world in generating the necessary ambition for pushing ahead with the business side of his life. However, the strain and pain of his efforts will pass away eventually whereas the fruits in developed faculties and increased balance will remain as permanent possessions. He must stick to the task of rebuilding his personality on a more solid basis. He must take as his symbol the great pyramid with its huge square base but narrow pointed apex signifying that the broader and bigger the personality the more inspired the service that can be accomplished through it. For there is an invisible inverted pyramid resting on the visible one like the adjoining sketch.



This other unseen pyramid stretches away and can stretch away into infinity without limit whereas the lower visible pyramid can proceed no further than the earth's surface.

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This other unseen pyramid stretches away and can stretch away into infinity without limit whereas the lower visible pyramid can proceed no further than the earth's surface.

(546) When a spiritual teacher is asked to accept a student, he tries to discourage the seeker, because he knows by personal experience what a long and painful road it is. One has to learn to crush his own personal feelings. This is doubly difficult for a woman because nearly all women are more emotional than men. The essence of this path is the giving up of the "I," the ego, which means that in a crisis, the heart must weep tears of blood. Deep wounds are made, which only time can heal. They will be healed some day and when the storm of hurt feelings goes completely, a great peace arises.

(547) His personal career and domestic decisions have to be made independently of the teacher's advice as long as he is still on probation. Only after formal acceptance and the final sealing of the inner relation could any spiritual teacher accept the responsibilities involved in helping a student form decisions. Until then, all experiences, whether pleasant or unpleasant, will be helpful because either the student will learn from the results of his own decisions if he analyzes them impersonally, or he will show what is in him by the manner in which he faces the tests and ordeals of this probationary path. Of course, in perplexing circumstances it is quite difficult to make his own judgments. But every difficulty causes an inner struggle which has its evolutionary value from a long-range point of view.

(548) The word "lifeless" on page 269 of the book "Discover Yourself" is not quite correctly interpreted as "personal." It is an ambiguous word as used here. It really refers to that condition wherein everything is latent, potential, unexpressed, unindividuated, unmoving. The best way to understand it is to think of the mind during deep sleep. It is not functioning then and is apparently without life. Yet the potentialities are all there nevertheless.

(549) In contacting the Overself, he does not really sense a bigger 'I'. He senses S O M E T H I N G which <u>is</u>. This is first achieved by forgetting the ego, the personality, the 'I'. But at a later stage, there is nothing to forget for then he finds that the ego, the personality, and the 'I' are of the same stuff as this S O M E T H I N G.

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(550) Unless it is prepared to renovate and purify itself religion will become a soul-less, animated corpse. However, the essence of religion itself can never die out because it is existent from the most ancient times and is absolutely essential to humanity. Therefore, if each of the existing cults has lost its way, be sure that new ones will be, and are being, created to meet the needs of our own particular epochs.

(551) In the end he will discover that man as Mind creates his own world of objects. To understand this let him just look at his dreams. He is not conscious of having created them, yet where else but from pure consciousness have they emerged? This shows how mind has the power to manufacture scenes, people, etc. The reference here is to what is called the Unconscious Mind.

(552) He may need to cultivate more self-reliance. He may exaggerate the importance and value of a teacher. The chief job of the teacher is to point out the way for others to travel. The student should be less negative, more positive, and more independent. Hence, if he is thrown more on his own resources, it is for his own benefit. He may be too much of a hero-worshipper. He must remember that we are all human and imperfect. There are no gods walking this earth today.

(553) Ultimately he will have to rise into that pure atmosphere whence he can survey his personal life as a thing apart. And, still more difficult as it is, he will have to live in such a way as to use personality to express the wisdom and goodness felt on that height. The second part of this program is almost beyond human strength to achieve. Therefore he has first to establish the connection with the Overself so that its strength and understanding will then rule him without requiring any effort on his part. The moment of this event is unpredictable. It depends on the Divine Grace. However, if he sticks to the Quest its arrival is sure. After that, Fate readjusts his external circumstances in what may seem to be a miraculous manner and life becomes more satisfying.

(554) True prayer may be any of several things: humble opening of the whole heart so that the Divine may enter if it chooses to do so, allowing endeavor to achieve silent communion with the higher power, or a selfless seeking to understand the divine will in any particular situation.

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(~~555~~) He does not have to go sit in a cave; any peaceful place is just as good as the Himalayas, probably better because many yogis contract chronic rheumatism among those snow-clad mountains. He can sit in his office instead. The truth is in his head, not on the mountains, nor in monasteries. Wherever he goes it will go with him.

(~~556~~) There seems to be a gap between the need of doing any service in this world and the theory of ~~Maya~~. However it is not correct to say that the ~~Maya~~ theory is the ultimate view of Indian Philosophy. It is used as a jumping-off ground, a first and tentative step to break the crude materialism of the average mind. It was propounded in ancient times when the scientific knowledge now available, which makes materialism a ridiculous theory, was unknown. The ultimate view is that this world is also Brahman, or Reality, and therefore life here is not to be despised but fully valued, experienced, and honored.

World-Illusion (Maya) this

(~~557~~) There are many views as to what constitutes the highest Indian teaching. However, we have yet to find in India or any other country a perfect agreement between high teaching and personal conduct; the first is so easy and the latter so hard. The reconciliation is easily effected by attaining the TRUTH, which is not that personal life is wholly illusory and dreamlike (that is taught only to beginners to disengage them from over-attachment) but that divinity and reality are everywhere, for they are O N E, hence the individual life is just as real as any other. It has to be realized however and the way to this realization lies <u>through</u> preliminary sacrifice of it, but it does not end there.

(~~558~~) The intervening period between his inner call for a spiritual teacher and the appearance of such a teacher, should not be wasted but should be used in a continuous, if often subconscious, activity of preparation. This is needful in order to get the most out of what will come later. He should work very hard to make the most of the particular opportunities available, in studies, meditations, and service with the result that he will be quite ready for the spurt in further inner development when he can get direct and personal assistance. There is no need for him to feel anxious. Rather he should feel a quiet confidence because a great deal will then be achieved in a short time.

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(559) At last he finds that he must become as a little child and reacquire faith. But this time it will not be blind faith; it will be intelligent. He must free himself from the pride, arrogance, and conceit of the intellect and bow in homage before the eternal M y s t e r y, but there is much that he can learn about himself, his mind, the laws of living, and the ways of Nature. Nothing is to be rejected. He needs to believe as well as to know. In the end, too, he has to drop all the 'isms', however much he may have got from them in the past, and think, feel, and live as a free being.

(560) If he asks himself: What are the ultimate values of human life? - and if he clearly answers this question, he will find himself able to answer most of the immediate questions which concern the strategic policies, tactical details, and practical problems of human life. If he looks to final ends he will know the right means. If he finds out what is the larger purpose behind the smaller ones, it will be immensely easier to know what to do in any given situation when he has to choose between opposite courses.

(561) The chief value today of all such reminiscences is simply to study them for their practical lessons and to profit mentally by the experiences, mistakes, and trials of those brave pioneers who lived and served more than half a century ago. We cannot confine ourselves to the kind of philosophy which was taught way back in the nineteenth century, nor to the methods of teaching which suited those days.

(562) Early theosophy was too oriental and imposed unnecessary strain on the Western student by confronting him with numerous subtle and difficult Sanskrit words. Today we must thoroughly westernize it. It must not seem merely a revival of some Asiatic religion like Buddhism and Hinduism. These ancient religions are not suited in their entirety to modern needs. We may get valuable help from them in patches but in patches alone.

(563) To take a single instance, the asceticism which marked those two Oriental messages, will not be a suitable feature of the new message. The new says that we are to live in the world but not to become worldly and that we may enjoy the good things of this world so long as we do not forget also to enjoy the good things of the Spiritual Quest.

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(564) Even from the historical standpoint, Christianity is nearer to our own times and needs and therefore better suited to us of the West.
(565) Our personal concern is not with exoteric religions, which are all without exception in their period of decay and dissolution; it is with esoteric knowledge, the knowledge which was possessed by Jesus, Buddha, and Krishna alike and secretly taught to their closest disciples.
(566) The need today is something which only a system created in our own era could satisfy. Although the wisdom of the sages remains always unchanged, it is equally true that it must be modified to suit the needs and circumstances of each historic period. The world has gone through too many changes and through too many great upheavals today to be adequately served by messages which were delivered 2500 and 5000 years ago as in the case of the two Asiatic religions, Buddhism and Hinduism. We of the West must become truly creative.
(567) All the great prophets have made special mention of the fact that the task of spiritually enlightening others is the most important and most beneficial activity in which any man can engage. He who wishes to stimulate others to start on the spiritual Quest, to help those who have already started to find the right direction in which to travel, and to make available to the public generally the leading truths of spiritual knowledge, feels that this is a most worth while activity. The effective and enduring preparation for this is first to spiritualize oneself and therefore it is up to him to carry on even more ardently with his efforts than he has done hitherto.
(568) The idea of having a sanctuary room is an excellent one and should be helpful. There is great power in having a regular place, time, habit, and manner of approach to God. Nevertheless at times excessive strain and work may render this difficult and even impossible. He then should simply do the best he can and should not worry about the matter. He will probably find that when he can take up his meditation or study again, after a period of enforced neglect, he will be able to do so with renewed zest and with greater inspiration.

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(56e) Our personal concern is not with exoteric religions, which are all without exception in their period of decay and dissolution; it is with esoteric knowledge, the knowledge which was possessed by Jesus, Buddha, and Krishna alike and secretly taught to their closest disciples.

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(56ff) All the great prophets have made special mention of the fact that the task of spiritually enlightening others is the most important and most beneficial activity in which any man can engage. He who wishes to stimulate others to start on the spiritual quest, to help those who have already started to find the right direction in which to travel, and to make available to the public generally the leading truths of spiritual knowledge, feels that this is a most worth while activity. The effective and enduring preparation for this is first to spiritualize oneself and therefore it is up to him to carry on even more zealously with his efforts than he has done hitherto.

(56gg) The idea of having a sanctuary room is an excellent one and should be helpful. There is great power in having a regular place, time, habit, and manner of approach to God. However-

(56hh) Even from the historical standpoint, Christianity is nearer to our own times and needs and therefore better suited to us of the West.

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(~~568~~) The greatest spiritual needs of the modern world are more depth and more width. It needs to deepen its field of consciousness so as to include the true spiritual self and the divine laws governing life. It needs to widen out into loving thoughts and compassionate deeds. With right ethical ideals and sound non-materialistic ideas the external activities which will fill the post-war stage would then bring true progress to mankind. But with unworthy ideals and false ideas humanity would only fall into greater disaster and eventual destruction.

(~~569~~) No other work could measure up, in eventual importance, to the work to which his life is dedicated, however insignificant his part may seem to him at any time. "God regardeth the duty of proclaiming His message as the most meritorious of all deeds," wrote the Persian prophet, Baha'ullah. Once fully engaged in this endeavor, he will feel more and more that he is part of a movement which is on the coming wave. Meanwhile although he is to do whatever he can wherever circumstances allow it, in the way of such service, he is not to be overanxious about results, on the one hand, nor utterly indifferent, on the other. A calm spirit, a patient mind must never be deserted, yet a rejoicing heart over anyone that is guided to the Quest must never be repressed. His task is one of the oldest in human history - to convince men that it is worth while asking themselves: What are the ultimate values of human life?

(~~570~~) Postwar economic difficulties afflict practically all the countries in the world. It requires not only genius to handle them, but a mind awake to the fact that a new era is dawning for mankind, a mind unhampered by past prejudices or limitations. But just as serious is the spiritual crisis for Nature ~~is~~ demanding a choice of roads and destinations also. After all we are here on earth not just to bake bread in order to keep the body alive, but ultimately to use that body to effect spiritual salvation. If the response to this crisis is not right then our economic geniuses will not be needed for the planet will simply shake her back and swallow up millions of people and their economic systems. It would be pleasant to look the other way and be blandly optimistic but experiences of the past few years incline those who understand, more and more towards pessimism.

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(~~572~~) In meditation practice, metaphysical study, and right conduct we have the triune path which brings satisfaction, peace, wisdom, and true prosperity. Jesus taught us all this long ago but unfortunately his message has been largely misunderstood, distorted, and even falsified. However he also taught that we are all the children of God. It is a Father's business to look after his children. Despite the tragedy and horror of our times, those who have eyes to see can still see the divine arms enfolding us. Despite the presence of monstrosities in the world, there is also the presence of the Overself - beautiful, radiant, benign, and indestructible.

(~~573~~) It is through meeting and understanding the difficulties on the path, through facing and mastering them, that we grow. Each of us in this world lives in a state of continuous struggle, whatever outward appearances to the contrary may suggest. Repose is for the dead alone - and then only for a limited time. We must study the lessons behind every experience, painful or pleasant, that karma brings. We lose nothing except what is well worth losing if we frankly acknowledge past errors. Only vanity or selfishness can stand in the way of such acknowledgement. Earthly life is after all a transient means to an enduring end. The worth or worthlessness of its experiences lies not in any particular external form, but in the development of consciousness and character to which they lead. Only after time has cooled down the fires of passion and cleared the mists of self-interest are most people able to perceive that these mental developments are the essential and residual significance of their human fortunes. With the seeker after truth, the period of meditation must be devoted, at least in part, to arriving at such perceptions even in the midst of life's events.

(~~574~~) The world needs less politics and more spirituality. Politicians deal with effects and do not go to the ultimate root of most matters, that root which lies in human ignorance and sinfulness. However politics play a necessary part in modern life. It would be impossible in this era to do away with them anyway. The remedy is to purify, uplift, and inspire political activities. This can be done by those who have attained some spirituality, by their descent into the arena, if they feel suited to it.

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(575) His personal duty is to grow spiritually all he can as quickly as possible. He must concentrate on himself, but always keep at the back of his mind the idea that one day he will be fit to serve others and do something for them too. Spiritual growth entails meditation practice kept up as regularly as possible, metaphysical study, cultivation of intuition, and the kindling of an ever-increasing love for the divine soul, the true 'I'. It is this soul which is the ray of God reflected in him and it is as near to God as anyone can ever get. God is too great, too infinite ever to be completely comprehended, but the Overself, which is God's representative here, can be comprehended. Only it keeps itself back until he yearns for it as ardently as the most love-sick young man ever yearned for his sweetheart. It wants him to want it for its own sake, and because he has seen through all the material values and understands how imperfect they are in comparison. So he must cultivate this heartfelt love towards what is his innermost 'me' and must not hesitate to pray for its grace or even to weep for it. He must surrender inwardly and secretly all the ego's desires to it.

(576) Having found his spiritual path he should stick to it and not be tempted aside by paths which may suit other people but which are not for him. For snares, pitfalls, illusions, and betrayals, tests and temptations are set at important or critical periods and he needs his intelligence, intuition, and loyalty to overcome them. It is easy to stray onto sidetracks and then waste years before finding the way back again.

(577) The loving, adoring recollection of the Overself, the constant return to memory of it amid the world's distractions, the reiteration of this divine thought as a permanent background to all other thinking, is itself a yoga path. Indeed it is the same as taught by St. Paul when he wrote, "Pray without ceasing" and "Bring every thought into captivity to Jesus Christ."

(578) The world crisis will not come to an end for ~~several~~ some years. The whole religious outlook, as well as the cultural and institutional order of modern civilization, will be changed during this century. Only after these changes will the new spiritual forces become manifested.

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(578) The world crisis will not come to an end for several years. The whole religious outlook, as well as the cultural and institutional order of modern civilization, will be changed during this century. Only after these changes will the new spiritual forces become manifested.

(579) Only God can teach us how to work out present world problems, which seem so terrifying and insurmountable. God is working in various quarters and through different kinds of men to help us do this. The colossal character of the crisis is to force an increasing section of mankind everywhere to realize that it can no longer go on unaided by God's guidance and unsupported by God's strength. We have it on the authority of Jesus that even the worst sinners may obtain forgiveness for their sins and may benefit by God's grace. Many will be forced to make a moral turnabout and avail themselves of this grace. If Satanic forces have been so plainly at work in darkening history during our lifetime there are also diviner forces working at a deeper level and in a less obtrusive way. But the results of this latter activity can appear only after the negative process has passed its zenith. Then there will be healing after pain, construction after destruction, and peace after conflict. This must take time however. Our faith in the divine ordering of life must be firmer than ever before. Our consciousness of God's reality and presence must become more vivid than ever.

(580) An unpublished paper on the history and solution of the Jewish problem gives the spiritual meaning of the mission to humanity of the Jewish people, their opportunities and failures in the past, why they were persecuted, and the great opportunity which will come to them to close their whole tragic history and enter a new, happy phase - if they will follow the advice given to them. Had they accepted Jesus two thousand years ago as a prophet from their own line, they would have saved themselves much misery. Now it is a mockery that Jesus is not followed even by so-called Christian nations. It is too late (and no longer timely) for the Jews to accept Jesus. Where then are they to look? The problem is stated and a solution attempted in this paper. This is the only one that would be successful as well as the only solution that is divinely commanded.

(581) God's will varies from one historical period to another. What was right two thousand years ago may not be right today. The Hindus, for instance, do not understand this and vainly try to follow a teaching given five thousand years ago under wholly different conditions. The result is the deplorable state of India today.

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(582) The mind can know as a second thing, as an object, that which is outside itself. This applies to thoughts also. If it is to know anything as it really is in itself, it must unite with that object and become it, in which case the distinction of duality disappears. For instance, to know a person, one must temporarily become that person by uniting with him. Otherwise, all one knows of that person is the mental picture, which may not be similar to the real person. Similarly, the Ultimate Consciousness is not something to be known as a second being apart from oneself. If he knows it in that way he really knows only his mental picture of it. To know it in truth he has to enter into union with it and then the little ego disappears as a separate being but remains as part of the larger self. The wave then knows itself not only as a little wave dancing on the surface of the ocean, but also as the ocean itself. But as all the water of the ocean is ONE it can no longer regard the millions of other waves as being, from the standpoint of ultimate truth, different from itself. To render this clearer still, during a dream he sees living men, houses, animals, and streets. Each is seen as a separate entity. But after he awakens, he understands that all these individual entities issued forth from a single source - his own mind. Therefore they were all made of the same stuff as his mind, they were non-different from it, they were not other than the mind itself. Similarly when he completes the ultimate Path he will awaken from the illusion of world-existence and know that the entire experience was and is a fragmentation of his own essential being, which he now will no longer limit to the personal self, but expand to its true nature as the universal mind. The dream will go on all the same because he is still in the flesh, but he will dream consciously and know exactly what is happening and what underlies it all. When this happens he cannot go on living just for purely personal aims but will have to enlarge them to include the welfare of all beings. This does not mean he will neglect his own individual welfare, but only that he will keep it in its place side by side with the welfare of others.

(583) Do people now read this kind of writing more sympathetically and more responsively than they did before? Have the vivid horrors of war awakened them to spiritual needs?

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(584) The planetary overmind is the active aspect of the Overself but still only an aspect. It works with space and time although the latter assumes dimensions far beyond that with which waking human capacity can cope. The Overself in its passive purity is timeless and spaceless.
(585) The word Overmind should never have been introduced but now that it is here it must be explained. There is only one Reality. The nearest notion we can form of it is that it is something mental. If we think of it as being the sum total of all individual minds, then it is Overmind; if we can rise higher and know that it cannot be totalized, it is Overself. The first explanation was originally introduced to explain why abnormal phenomena can happen but not as a final explanation of what Mind and Reality are. People have confused the two aims. Actually there is only One thing, whatever you call it, but it can be studied from different standpoints and thus we get different results. That thing is Mind - unindividuated, infinite.
(586) The Overself has not expressed itself in matter simply because there is no matter! It has not improved itself by evolution, but finite, individual minds have done so. The universal gods are the Overminds, that is, the sum totals of each system; that is, concepts of the human mind which are dropped by the adept when they have served their purpose in bringing him to That which is unlimited. Seek the kingdom first, and all these ~~gods, overminds~~, etc., will be added unto you.
(587) In these writings it has been necessary to stress certain points and to pass lightly over others; to develop certain features, because the writing is primarily for a particular type of Western reader. The attempt was made to interest in Indian wisdom the general reader of literature who is thoughtful and a seeker after knowledge. It was also written in an attempt to clarify Indian wisdom for the few who are already interested in it, but who have not the time, patience, or opportunity to go more deeply into it.
(588) The Ramakrishna Mission teachers are good people but have not attained ultimate knowledge. They are most useful in helping old ladies slip smoothly into their graves, but a young man ought to have a higher ideal than merely to become a human vegetable.

(584) The planetary overmind is the active aspect of the Overself but still only an aspect. It works with space and time although the latter assumes dimensions far beyond that with which waking human capacity can cope. The Overself in its passive purity is timeless and spaceless.

(585) The word Overmind should never have been introduced but now that it is here it must be explained. There is only one Reality. The nearest notion we can form of it is that it is something mental. If we think of it as being the sum total of all individual minds, then it is Overmind; if we can rise higher and know that it cannot be totalized, it is Overself. The first explanation was originally introduced to explain why abnormal phenomena can happen but not as a final explanation of what Mind and Reality are. People have confused the two aims. Actually there is only One thing, whatever you call it, but it can be studied from different standpoints and thus we get different results. That thing is Mind - unindividuated, infinite.

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(589) The Mandukya Upanishad is not usually recommended for study to Western people. The book is too archaic for modern minds, for one thing, and a number of its arguments were written to refute the arguments of other Indian schools of thought existing at the time, some of which have now disappeared. Consequently these references are sometimes obsolete and often drearily uninteresting. However, for those few who are familiar with this kind of literature, its study is not difficult.

(590) The spiritual progress of man winds upward by devious routes, by slow wanderings, and by periodic lapses. But its ultimate character as progress remains assured. Slowly, out of all these wartime reflections and peacetime crises, these dangers, agonies, and calamities the world is becoming aware that it must find for its day-to-day activities a strong support, a better faith, and a truer ideology.

(591) Giving the old teachings a scientific foundation will enable many more people to enter the door hitherto closed to them.

(592) Meditation is still of the highest importance but it has certain difficulties and dangers which must be avoided.

(593) Raja Yoga can as easily be practiced in America as in India, even easier in the former country, when one understands it properly, because of certain factors. There is no special merit in going to the Orient, though many think so. The difficulties which hinder a seeker in the West and which are not found in the East are nevertheless paralleled by a new set of difficulties in the East which are not found in the West!

(594) He is here to understand life; and it can be understood just as well in business as in a cave. Moreover if he stays in the world he will have a far better opportunity to serve mankind than if he runs away. The time for withdrawing from business in order to have more time for meditation and study will come when it is right later on. He will gain little by withdrawal unless he does so under the orders of a competent teacher, whereas he will be able to benefit by the invaluable lessons and practical experience that business affords him. It is not a matter of finding time, this business of self-realization, but of finding the right tuition.

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(595) The last lap necessarily brings him into the Silence of THAT which transcends intellect, but it is a silence that is rich with freedom and serenity. Here alone he may hear the wordless voice of God and, once heard, he can well afford to disregard all other voices.
(596) The most extraordinary thing about it is that this Supreme Principle, which is the fundament of all things, runs like an underground stream through all the three states of man yet he knows it not. His ignorance is due to heedlessness, his refusal to turn inwards and pay attention to what is going on inside.
(597) The moderns refuse to split up Mind into Consciousness and its Contents and they will not believe that Consciousness per se has its pure, unalloyed existence. Hence the utter confusion of modern psychology. Yet it is the light of this Consciousness which enables their own busy intellects to function and their bodies to believe themselves to be conscious entities. Everything in Nature works by Its reflected light.
(598) Yet the deeper we travel, the less need have we of thoughts and words, for all multiplicity collapses in this marvelous unity. We can neither think nor talk of this sublime state with any accuracy. Hence the only medium whereby we can properly represent it is - SILENCE!
(599) Hence the competent teacher gives his best teaching not through lectures, talks, or books but through this magical, mysterious, yet effective silence wherein the higher initiations are wrapped.
(600) To sit with such a teacher in the right receptive attitude for a single hour of meditation may bring more than ten years of previous self-effort could bring. For he can telepathically carry the other's power of attention to a depth in the stillness which is habitual with him but which is rare or unknown to most. Thereafter one of the veils is torn aside and one can more easily penetrate to the same depth alone.
(601) And somewhere, sometime, for every man who sincerely seeks there must come a Guide merely because this personal opening of the gate is part of Nature's program.

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(602) There never yet has been a time, however thinned out their ranks may be, when those who know have faded out from this world - and there never will be such a time. For it is an inexorable duty laid upon them to hand down the light to posterity. And thus a chain of teacher and taught has been flung down to us from the dimmest epochs of antiquity right into this noisy, muddled, twentieth century of ours.

(603) Some of the greatest historical names have been those of men who were secret disciples, famous figures working in an imperfect world with imperfect people to carry out a purpose higher than a merely personal one. This is true of groups too. The Roman legions, for example, fought their way across Europe not merely to aggrandize the power and wealth of a city on the Tiber River, but unwittingly to lay a path through which the message of Jesus might spread.

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(604) There are some tremendously difficult problems involved in the highest Quest. The key to these problems must be placed in his hands by the teacher. The wisest plan for him, therefore, is to work out in detail and patiently the few hints given by the teacher, to study the books suggested and to plod on the path doggedly, thinking of it as a period of patient preparation for the karmic time when he will assuredly receive what he is seeking. This he will get if he has the right mental equipment, if he has expressed the desire for guidance in the right quarters, and also if he recognizes the necessity of serving humanity.

(605) There is more than one way of doing some good to suffering humanity. He should find the way which suits his own temperament, qualifications, and karmic possibilities. For instance, he must not regard a trade or a business as an activity that is neither useful nor necessary. Business is so broad that it is possible to find branches of it that are superior enough to fulfil the double function of making a livelihood and helping others.

(606) Experience of the Indian mendicants has led to the conclusion that their lives are failures.

(607) The hidden teaching is unknown to almost all the yogis and swamis in India. It exists, however, and can be got without going to these people.

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(~~808~~) It is here that the vital difference between the Ultimate and yogic paths becomes apparent. The Maharishee took the stand which nearly all yogis take; that is, we need have nothing to do with the affairs of the world which we have renounced. Let us sit quietly and enjoy our inner peace. But on the ultimate path the goal is quite different. We begin <u>after</u> having passed thru yoga, and found peace. Then we seek truth. The latter when found reveals that the Overself is present in all men, nay all creatures, as their ultimate being. We not only know this but FEEL it. So we cannot remain indifferent to the lives of others. Therefore - and now is revealed a great secret - when we attain liberation from the endless-turning wheel of reincarnation, we voluntarily return again and again to earth solely to help others, mitigate suffering, and reduce ignorance. So long as one creature lives in ignorance and pain, so long a true adept MUST return to earth. But this applies only to the adepts in WISDOM. The adept in yoga does not want to return to earth again, does not feel for others, and is happy in enjoying his exalted peace. He is quite entitled to this because he has worked for it. But he has not attained Truth which is a higher stage. There is a tremendous difference in the goal we seek. The yogi's aim is a sublime selfishness; the true adept's a burning desire to serve humanity. The successful yogi dwells in great peace and that suffices for him. Nevertheless yoga is an essential stage through which all must pass for mind must be controlled, sharpened, and purified and peace must be attained before he is fit to undertake the great enquiry into what is Truth.

(~~809~~) A warning must be given about astrological predictions, The readings must be taken with the greatest reserve. Every astrologer makes mistakes, and frequently, tremendous mistakes, because the full knowledge of this science is lost in the modern age and there is only a partial knowledge nowadays.

(~~810~~) Nothing should ever be done in a great hurry or in a sudden outburst of enthusiasm. He should sleep on his decisions and discuss them with older people who have themselves demonstrated by their own success that their judgments are worth while.

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(611) World wars will go on endlessly until men learn the truth, that we are all interdependent and membersof one big family.
(612) For the sage the suffering of others is his, for the yogi it is not. The Maharishee was an adept in mysticism, that is, yoga, but his idea of truth needs to be disputed. He says that the sage can watch with indifference the slaughter of millions of people in battle. That is quite true of the yogi but it will never be true of those who have sacrificed every future nirvanic beatitude to return to earth until all are saved; they are alone entitled to the term sage; nor can they do otherwise for they have found the unity of all human beings. They would never have returned if they did not feel for others; the Maharishee alas was initiated by an imperfect master and consequently has never been led to the full height of realization.
(613) As he progresses on the path he must be careful of his personal contacts. He becomes increasingly sensitive to other persons' auras and thoughts. He should, for instance, refrain from associating with anyone who is a failure, as this will not only affect his own attitude, but he will tend to pick up something of the other's bad karma and defective mental tendencies.
(614) Memory depends on interest, attention, and concentration. However the path does not depend on memorizing; we leave that to the academic philosophers of the universities. It depends on getting understanding, brain-changing not brain-packing.
(615) Most seekers get experiences of mystic illumination at some time or other, but these are not essential. They are transient and they pass. They are intended to entice seekers away from too much materialism and then they vanish.
(616) There are two quotations, one from the "Song of Solomon" and one from St. Paul, that accurately refer to the Overself. This indeed is the real soul of man, whose finding here and now, during our life on earth, is the task silently set us by life itself.
(617) The point in the heart is a focus for meditation and also an experience during meditation. When however one rises to the ultimate path he disregards the heart because the Overself has nothing to do with localities or geography of any kind; it cannot be measured.

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(618) It is not easy to give a list of philosophical books to be studied. First of all, philosophy has a higher definition than the current one, for what usually passes under that name is only metaphysics. There cannot be any philosophy without the advanced forms of meditation practice which have been called ultra-mystic for want of a better term. Metaphysics is guided by the light of reason alone, and admirably, so far as it goes, but that is not far enough. This is because all the thinking in the world will in the end only yield a conclusion, which is another thought. The Overself is not a thought, but Being. However, there is such a thing as the 'Metaphysics of Truth' which is reasoning - disciplined, chastened and checked by the highest possible mystic experience. There are no books on this subject available in English yet, but there are a few, hundreds or thousands of years old, available in the East. Unfortunately they are written either in Sanskrit, Pali, Tibetan, or Chinese. Of these, a few only, about half-a-dozen, have been translated into English. But these translations were made by philologists without the experience of advanced yoga to guide them, hence they are unintelligible. It would be an utter waste of time to try to understand them. Fortunately, some of these documents have been reviewed with the assistance of qualified guidance. Some day, probably in a philosophic magazine, hundreds of pages of notes and translated excerpts from these little-known texts will be published for the benefit of students. Meanwhile, one who is inclined to do so, may study the works of some of our Western metaphysicians, but only in part. For they have gone astray and lost themselves either in gross errors, in half errors, or in fanciful speculations. Keeping such reservations in mind, the student may read Berkeley, Schopenhauer, Kant, Russell, Bergson, Spencer, Fichte, Joad, Radhakrishnan, Hamilton, Malebranche, Locke, Hegel, and Monsieur Cousin. These may be said to come nearest, in particular points only, to the hidden teaching. However, it is not wise to plunge into such a course alone and unguided, for he will emerge with more bewilderment and confusion that before.

(619) It is a great advance for him when he begins really to seek truth instead of personal bliss alone, however mystical that may be. Indeed, where there is true knowledge there is bliss, but Truth is not limited to it. It is far wider than that.

(620) He must realize the duty of practicing compassion or love for those who are struggling in darkness and weakness. There is much that is deeply impressive on this point in H. P. B.'s little book, "Voice of the Silence."

(621) The true philosopher is conscious daily of the blessed inward life of the Overself, indescribable in its serenity, loveliness, strength, and sacredness. Keeping the mind in equilibrium, in a state of equipose which remains undistracted and undisturbed by external forces and events, becomes perfectly natural in time, and is a state in which he continues until death. It is not a monotonous condition as some might believe, but one of such satisfaction that we can only faintly envisage it in comparison with our material joys deprived of their emotional excitements.

(622) "The time of happiness does not differ with me from the time of prayer, and in the noise and clutter of my kitchen I possess God in as great tranquillity as if I were on my knees," said Brother Lawrence as he went about his work in the monastery kitchen. This is the reward - or rather part of the reward - which philosophy holds before us. It is worth striving for. And the Gita tells us that no efforts are in vain; all bring their fruit sometime, somewhere; if not in this birth then in another, if not in this world, then in the next. For the man or woman busy with his bit in the world's work, the Quest must be carried on in the midst of activity. He must not let the difficulties which arise inevitably out of such work cause him to abate his trust in the divine laws. These should be his safeguard, his dependence, his armour, and his weapons.

(623) Every tribulation is at least an opportunity to show forth either the best points or the hitherto-unreached points of his character. It gives him the chance either to test the quality of that character or to make it better; nay it does more. It teaches him to look beyond temporary circumstances and take a long view; hence it teaches him wisdom.

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(~~624~~) He has indeed begun to think for himself, to throw off all superstitions, and to work out an independent investigation of truth, but this is a dangerous path. For if he continues to travel it and to develop these ideas to their logical conclusion, he will find that it will make him more enemies than friends and that it will demand much courage in the acknowledgement of past errors. He will find that the people who need to read and study the truth most and who would indeed derive great intellectual and spiritual benefit from it, are the very people who will refuse to do so.
(~~625~~) Many ask for a teacher. Mature experience has shown the inadvisability of taking such a course. It is better for each one in the end to be guided by the inner promptings of his own Overself which is always with him. Personal experience of teachers both in India and in the West makes it impossible to recommend them to others.
(~~626~~) He may have studied under mystical teachers, lived in monastic ashrams, and wandered in mountain caves in former re-incarnations gaining much bliss by the practice of meditation. That is why he may feel such a strong hankering for these things during the present incarnation but the rhythm of progress has put him into a Western body and given him family life in order to develop another necessary phase of character and thus make him better balanced. Mysticism is only one side of life and a most estimable one, but life itself is many-sided. The true Quest must lead to a development of all these sides. Nothing narrower than this ideal will suffice. Any attempt to escape in the wrong way from the path which karma has outlined for him can only end in disappointment and disillusionment. However there is a way of escape from hard, external conditions and that is by fully learning their lessons, by mastering the problems of practical, everyday living, by developing intelligence and reasoning power, and by remembering to keep the mental picture of a fuller life of disinterested service ever before him.
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(628) The difficulty of carrying on with the mystical Quest in the midst of domestic cares and the duties of a household is admittedly great. Nevertheless karma has put us where we are in order to learn certain lessons. These lessons can only be learned there, amongst children, husbands and wives, and relatives. The need of solitude and of retreat to Nature is genuine, but this can be satisfied by taking occasional vacation trips.

(629) The term "Overself" was used in one sense in some passages of the books and in another sense in other passages. This is confusing to the philosophically minded. However, these books were written primarily to extend the doctrine of mysticism or meditation. From this standpoint the inner self of man is the goal; from the philosophic standpoint, the Universal Self is the goal. The latter of course includes the former.

(630) When he has found the truth he has nothing to decide. He will realize that the A L L, this whole teeming universe, is himself, that all creatures and all men are one. Therefore their interests and their welfare become his automatically. Therefore he will come back to earth again and again, to help all beings attain truth and happiness. The notion of choosing selfish bliss or unselfish service does not occur to those who have realized truth; it comes only to yogis and mystics who have experienced bliss in trance. But this is not the highest goal or plane; it is the highest illusion.

(631) Objective idealism is based on error. The error is that objects have an existence separate from the idea of them. If this were true, and he formed his idea of the object from the object itself, then it should be asked, "What is it that tells him there is an object outside?" It is the mind which tells this. But the mind can give him only a thought. Therefore the idea which he forms and the object which reveals itself to the mind, are both ideas.

(632) The divine atom is that part of the body with which the Overself is most directly associated, and that is why it is placed in the heart, but of course, the Overself is associated with the whole body. There is a scientific explanation why the heart is the spiritual center of the body and why the brain is the mental center, and this is given in "The Wisdom of the Overself."

(833) The existence of 'archetypal ideas' or 'divine thoughts' can be proven to exist nowhere else except in his own mind, therefore they have no more reality, no more value, and no more duration than other thoughts. The cosmic mind and his mind are ultimately one and the same. False habits of thinking cause false perception; hence he is not aware of this. The cosmic mind 'creates' all these ideas of objects in the universe, including the self, the 'I', in the same way that a dreamer creates his own dream universe. Mind is ALL we know, all we ever shall know. To discover what color is he must remember that the colored object is itself but an idea; what can the color be save an idea also?

(834) The book, "The Hidden Teaching Beyond Yoga," is an attempt to bring the intellectuals of our time to endorse the statement that "Consciousness is the only reality." The mystical angle was deliberately omitted from that volume in order to get the attention of the intellectual and scientific mind. The second volume, "The Wisdom of the Overself," contained the higher mysticism, with its ultra-mystic revelations and meditations.

(835) It is the duty of an advanced mystic who wishes to attain greater heights for himself and be of greater service to others to try earnestly to graduate to the ultimate path. This does not demand that he give up any of his mystical practices or beliefs, but merely that he amplify and supplement them. He must first develop the trinity of head, heart, and hand, or reason, intuition, and action, and then bring them all into proper balance. If in addition he is inspired by the ideal of service, he will attract to himself the unseen help of those who are also dedicated to such service.

(836) No human authority can be final for all authorities are liable to make mistakes. He has to settle these questions in a scientific manner by appeal to facts and reason or, where it is not possible to get the facts, to make it quite clear to himself that he is holding a belief as an opinion and nothing more. Certainly, it cannot be held as a truth when it is held only as an opinion.

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(~~637~~) It is the duty of pioneer thinkers to help mankind move up towards a higher life. This duty will be made clearer when the implications of the destructive period through which the world is passing is made plain. The ideals of pacifism are for those who have renounced the world. For all others the full discharge of responsibilities is necessary. The truth is that the present crisis has no parallel in history except that which preceded the destruction of Atlantis. For present-day circumstances are the material objectifications of the struggle between unseen powers representing good and evil, light and darkness. In the last war, the Nazis and the Japanese were the focal points for an attack upon the highest ideals of mankind, were the human instruments for a vile eruption of evil and lying spirits. It is the duty of those who care for these ideals to protect them. This can only be done by fighting and defeating the instruments of the forces of darkness. This battle must be waged in an impersonal spirit without hatred and with deep recognition that mankind without exception forms one great spiritual family and with the consciousness that this must constitute the ultimate ethical ideal for every nation. Thus mankind must first be purged by suffering and later healed by love.

(~~638~~) It does not really matter whether he believes in the four Arch Angels or not as it is not of importance to anyone unless he has advanced far enough to have made contacts with such beings.

(~~639~~) The Biblical saying, "Many are called," etc., does not refer to the general scheme of evolution, but only to the few who seek to quicken it by taking to the Quest. And few of these succeed in achieving quick realization although many attempt to do so. This is because the path is subtler, harder, and more hidden (than other paths); because the adverse elements bestir themselves to mislead aspirants and take them off on side-tracks where they eventually get lost; and because it is next to impossible to find correct guidance, since many are directed to the wrong teachers by emotion, desire, egoism, and wrong preconceptions. The way for humanity is long and dark, but the few who want to shorten it may do so.

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(640) He has quite enough to do to attend to his own faults and to criticize himself without going about criticizing others. To turn the critical faculty on himself exclusively is the best way to improve personal character.

(641) In "The Hidden Teaching Beyond Yoga," it was stated that there are three grades of mankind, who view existence either from a religious, mystical, or philosophical viewpoint. This analysis is borrowed from the ancient Mysteries. It is at least as old as the Sphinx. Every man is attracted by what he can mentally digest and repelled by what he can't. Those who are unattracted by philosophical writings merely show that it is not for them. Very well. No emotion need be shown about the matter. There are plenty of other writings which may suit them and help them. It is philosophy's business to make available what it has for those who need it - nothing more. The others are acting naturally and rightly in rejecting what they are not ready for.

(642) The publication of a philosophical book is usually the signal for an attack by the dark forces through convenient human instruments, especially through so-called spiritual persons. Such attacks can only be met with dignified silence. It is also at such times that a student's loyalty to the Quest becomes evidenced.

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(~~844~~) He has come to a clearer knowledge of what the Quest means and what it will demand of him. The Quest of the divine soul has become his pole star. It was natural for him to feel repelled at first by the idea of overcoming the ego but now he sees its desirability. This will not mean giving it up in practical life however; for while he is in the flesh the ideal is to find a proper balance between egoism and altruism because he needs both. But because the individual's egoism is apt to be too big already and his altruism too small, religious teachers have usually deliberately over-emphasized subduing the ego. That is the moral side. On the philosophical side it is simply a matter of finding the Overself and letting it rule the ego thenceforth. Thus the ego is not killed but put back in its lower place. But first he has to become conscious of the Overself, he has to feel it as a living presence, and he has to do this throughout the day and night, awake or asleep. That is the goal. It is not really as hard as it sounds. For the divine self is always there within him, it is never absent from him, not even for a second. It is the unfailing witness of all his efforts and aspirations. When he has tried hard enough and long enough it will suddenly shed all its Grace upon him.

(~~845~~) Fate has given one advanced mystic a wide opportunity to learn something positive, an opportunity which has been given only to a few others. So if a person really wants to accept the Quest as primary, this mystic can at least give him a few worthwhile ideas.

? (~~846~~) Should a philosophical journal be started sometime in the future, let it be clearly understood that there is nothing beyond that to be hoped for. There will be neither personal nor class instruction, other than the printed material contained in its pages. There will be no organization whatever. There is a possibility of receiving instruction in mysticism or philosophy through the pages of a semi-private journal, which is yet to be published. Even the idea of a fellowship of students is not acceptable, because it would still be some kind of organization.

(847) René Guenon is the author of "East and West." He once edited the French journal "Le Voile D'Isis." His intelligence and metaphysical capacity are most admirable and his literary style is dignified and superior. Although his appraisals of the causes of the troubles of western civilization are correct, philosophy does not agree with the return to tradition which he proposes as a remedy. In the book mentioned above, he is inclined to consider himself an authority. But his experience is limited to the Mediterranean Muslim territories and he has not travelled in India or China, so naturally his experience is not large enough to give an adequate comparison of Eastern and Western outlooks. The East which he pictures in this book is not accurately represented. The process of Westernization and modernization which is today going on throughout the Orient is not merely skin-deep, as he asserts, nor confined to a small minority of the younger generation whom he dismisses so contemptuously. On the contrary, it is a process which is penetrating deeply into the outlook and external life of the majority of the population. It is something which has come to stay because it is not as repugnant to the Easterner as he asserts it to be, for it fills the need of which the East is becoming increasingly conscious. Owing to his extreme point of view and limited experience Guenon is unable to form a scientifically correct estimate of the inner and outer development through which the Oriental is passing. What may be said in modification of this is: Although the East is descending so quickly into acceptance of the Western material outlook it will not sink as far into the extreme depth of materialism as the West did temporarily, but will always retain something of its spiritual culture which is indeed in the blood of the Oriental. One reason why such a complete descent is impossible is that the average Indian, for example, possesses a pineal gland which is nearly double the size of that possessed by the average European and it is through this gland that man first receives his highest spiritual consciousness.

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(~~647~~) (CONT) To sum up: Guenon's book is to be highly praised for advocating increasing the function of pure intellectual, that is metaphysical, study into Western life. But it must be criticized when it recommends to both the East and the West, abjuring the development of the practical and scientific attitude. Philosophy does not make such a mistake but accepts metaphysics, as it accepts science and mysticism.
(~~648~~) The passing of a loved one is usually a major experience, and one's reaction to it shows the degree of development attained. He must remember that sometimes it is best for a loved one to pass away if in doing so he or she is rid of a serious and painful bodily disease. He must also be happy in the thought that the loved one has now gone on to a sphere of existence where happiness, bliss, comfort, and rest can be found as can only be imagined but not found here. He may be assured that the loved one is really in a better world where only the beautiful side of life can penetrate and where ugly and base things can never find lodgment. He may help best at such a moment by an occasional loving remembrance during the peak point of meditation.
For the sensitive aspirant, such an experience as seeing death face to face as it were, is always a great one. It should mark the beginning of a new period, of a more vivid evaluation of the transient character of earthly life and result in a powerful aspiration to wrest something of an enduring character from the comparatively few years spent on this space-time level.
(~~649~~) Regarding Blavatsky's teachings, it is not essential nowadays to know all that she taught. Nevertheless a book like her "Key to Theosophy" provides an excellent preparation. But present-day students do not need to study her writings first as the point of view of the present teaching is different from that taken in her published work. In her esoteric instruction, her students were told to "Reduce everything to terms of consciousness." This, of course, is pure mentalism.
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(~~651~~) The figure of Jesus has been molded into fictions by credulous, imaginative, or professionally-interested priests - fictions that were acceptable to the marvel-loving taste of posterity, but no marvel could be greater than what he taught - the entry into the kingdom of heaven, which is nothing else than a conscious return to the true nature of man. Thousands of theologians have scrutinized his personality and estimated the worth of his teachings, but most of them have deluded themselves because only those who have come within the orbit of a living sage can possibly understand him or his words, in their truest significance. Jesus made an impact on the spiritual life of the West, but that impact has never been properly evaluated because it cannot be perceived in the light of Church organization but somewhere else - in the hearts of men. Although he did not properly belong to our own planet, he gave us the emphatic assurance that we too might ~~attain~~ his realization and attainment; we too might uncover our true selves and enter the Light. Professors come and write their academic footnotes to his work, but he must be viewed for what he was - not the organizer of a Church but the planter of living, unseen seeds that fertilized in their own special way in the nature of Western man. He owed and demanded allegiance to no particular sect or school, and he paid fealty to no earthly master. He stood out only under the auroral light of divinity which shone down upon his life. He descended like an angel to dwell in the tabernacle of flesh at a time when religious life was but a guttering candle.

(~~652~~) Buddha swore an oath under the sacred banyan tree, where he came to know himself, that he would not pass from our sphere of evolution until he had been reborn again and again, to help laggard humanity reach what he himself had reached. So Jesus keeps ever in inner contact with those who need him - and that means millions. He is not dead, cannot die. And the love which brought him here from afar, keeps him here.

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(~~854~~) There is a historical connection between the Jews, Egypt, India, and ultimately Atlantis which carries a story that curiously repeats itself. What Hitler did to the Jews was done under purely psychic guidance, for he was an excellent spiritistic medium and knew it. He almost daily took a half hour or so to go into semi-trance and get his guidance, inspiration, and spirit-communications.

(~~855~~) The surrendering of his life to the Overself does not depend wholly upon his own efforts. He cannot bring it about as and when he wills. He can bring about the pre-requisite conditions for this manifestation. He can fervently yearn for it, but the last word depends upon the Overself, upon Grace. The Grace comes in time if it is wanted strongly enough and then he steps out of the shadows into the sunshine and a benign assurance is born in the heart. Of course this can never be the result of metaphysical striving alone but only of a coordinated, integral effort of thought, feeling, and action. But whoever can arrive at it will surely be able to endure life's problems as well as and perhaps much better than he who has to endure and struggle without it.

(~~856~~) Pacifism and conscientious objection to war are unworthy of a student of philosophy. They are ideals which are correct only for monks, hermits, and those who have renounced the worldly life, but quite incorrect for those who remain in the world to serve mankind. During the last war, when we were fighting such devils as the Nazi gangsters, who would destroy all spirituality, all truth, and all religion, pacifism was sheer idiocy. The Bhagavad Gita explains that selfless action is much higher than self-centered renunciation. So philosophy supported the war as a sacred duty but it was done without hatred and simply to teach the Germans and the Japanese that crime does not pay. If they have learned this lesson, we have actually helped them spiritually.

(~~857~~) Sometimes a quick friendship means that he is reviving an old spiritual relationship out of the hidden past, out of the numerous incarnations which have been lost in time. Therefore understanding and recognition come quickly, explanations and introductions are not waited for and are not necessary in the real soul-realm.

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(658) After the hell of the last war, humanity will have the chance to build a better world - spiritually and practically. Then Philosophy's ideas will be needed, for being the truth for all life, they offer the best guidance.

(659) He must remember that the essential aim in meditation is ultimately to conquer all visions and thoughts and to penetrate to the living center of strength which surrounds the Overself.

(660) Some individuals have undergone tremendous physical ordeals. It is the realization of such horrible experiences which underlies the Buddha's declaration that life in the flesh is a form of suffering, a declaration which the Western mentality usually rejects. Again with the terrible war that gripped mankind like an octopus, the doubt that may have been felt as to whether or not there is any use in metaphysical strivings brings home the same point. If life on earth were really satisfactory, few of us would ever engage in such striving but it is because of its dissatisfactions that so many of us are sooner or later driven to seek inner solace. It would be an error, however, to set up metaphysical striving as being in opposition to ordinary human activity. On the contrary, it is complementary, and is an effort to carry on that activity more wisely and more satisfactorily. Where metaphysical effort leads to desertion of activity then it loses its way. Certainly at such a time as the present metaphysics should help us and inspire us to do our utmost in this great struggle against the forces of evil.

(661) The book, "The Hidden Teaching Beyond Yoga" doesn't fully represent the mind which lay behind its writing because it was deliberately over-stressed and over-emphasized in order to bring home certain points to the type of reader who had followed the other books. The book was intended to jolt a number of readers out of mental ruts, thus preparing the way for the real hidden teaching which was presented in "The Wisdom of the Overself."

(662) Those who are on the Quest should assist receptive friends, by leading their thoughts upwards toward these teachings, gradually, step by step.

(559) After the hell of the last war, humanity [illegible] the chance to build a better world - spiritually and practically. [illegible] philosophy's ideas [illegible] needed, for being the truth for all life, they offer the best guidance.

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(~~663~~) Automatic writing is not an activity to be encouraged. Some form of psychic manifestation may appear until one has reached a certain level of discipline and understanding, but it is quite transient with sensible persons. It does no particular good and usually no particular harm either. It is better not to be side-tracked into these things, because we must see where we our going and keep a firm hold upon ourselves at all times. The only genuine automatism which is permissible, acceptable, and even to be sought after is that in which the personal self allows itself to be played upon as though it were a musical instrument by the Overself. This should be the goal of all our endeavors, this surrendering of the little self to the larger one. But when this happens it seems perfectly natural, there is nothing magical or mysterious about it, and there is the utter certitude of rightness and safety.

(~~664~~) Many of the conventional ideas prevalent in the medical profession are still materialistic, although some members of that profession do not shut their eyes to the dominant role of mind in the mind-body relationship. When the perceptions of the inner being are developed, the all-importance of healing wrong thought-emotion becomes clear.

(~~665~~) He must give out that love of which Jesus spoke. But it is not to be an unbalanced sentimentality; rather it is a serene self-identification with others without being thrown off one's own center. That is why reason is a helpful check here. Above all, he must love the Real, the Overself.

(~~666~~) It is incumbent upon each of those on the Quest to play his part in the world in a courageous manner in accord with the teachings of this noble philosophy.

(~~667~~) The Divine Arms still enfold us and some have been fortunate enough to receive intimations of that fact. They will get even more than this later. But those who have discovered the life beyond ego have incurred a duty. Perhaps destiny will give them the privilege to be of humble service in a way commensurate with the time's need

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(668) The true meeting of individuals does not occur in the daily world, but in the world within thought, nay deeper than thoughts. This world has become real for many and will become increasingly so for others.

(669) The right way to help someone is to sympathize with the personal suffering, but understand its inner necessity at the same time.

(670) When confronted with a troublous situation, he must feel, "I, in my ego, can do little." The problem must be turned over to a higher power for solution.

(671) To a certain individual it may be said: "I have faith in you - but the real You has yet to make an appearance. When it does you will then find your real work in life."

(672) A certain type of mystic experience represents a descent of Grace by the Overself. The results are transient however, because such an experience is given merely as a glimpse of the goal yet to be achieved by one's own personal effort. By practicing the advanced meditations given in "The Wisdom of the Overself" such an experience may recur from time to time although its emotional results may seem tamer after awhile because they will lack the novelty which they first possessed.

(673) The Overself does have the power to heal the diseases of the body by its Grace, but whether that Grace will be thus exercised or not is unpredictable. It will do what is best for the individual in the ultimate sense, not what the ego desires. For the Divine Wisdom is back of everything every time.

(674) It is uncommon to find an individual who, in a single personality, combines a highly spiritual outlook with a truly practical character. He who succeeds in effecting this combination is rare, but he is the type that the coming age needs and demands. For he can prove and demonstrate convincingly to all the world that loftiness of philosophic ethics will not be a weakness in practical life. On the contrary, because it is informed by knowledge and based upon wisdom, it will be a source of strength.

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(895) Why didn't the holy men of the East use their powers to prevent war? The question overlooks provides the answer. They possess no such powers.

(~~676~~) The basic lesson of "The Wisdom of the Overself" is that space, which provides a stage for things; time, which provides an order for events; and matter, which supplies the stuff of both - are all three really experiences of the mind, inseparable from the mind, constructed out of the mind, and nothing else. In other words, Mind is the essence of all existence, all life, all form, and this Mind is non-material. Pure Mind is nothing other than God and its reflection in the individual nothing other than the divine soul. The book is admittedly difficult - mostly because of its metaphysical character and its compulsion on the reader to do much close thinking. However, it would be enough, after the first general reading, to reread only those portions which are the easiest to understand or which make the most appeal. The ground it covers can only be gradually trodden. In any case it was written mainly to reach those who want to work their way up from the scientific standpoint to the spiritual one.

(~~677~~) In order to help others it is sufficient to bring forward the religious and mystical aspects of this teaching. Metaphysics gives an intellectual grasp of the same thing that religion gets hold of through faith. Mysticism gives an intuitive grasp of it and philosophy makes the individual wholly one with it - in life as in thoughts, in conduct as in feeling. The religious man <u>believes</u> in the truth of God's existence, the mystical man <u>feels</u> it intermittently within himself, the metaphysical man <u>learns</u> about it rationally, and the philosophic man believes, feels, knows, and applies it in action everywhere and at every moment. The average person, however is far from philosophical and indifferent to philosophy's ideas. So it will be enough at first to make know the religious and mystical ideals and ideas.

(~~678~~) The last war marked a turning point in mankind's history. Out of its pain and horror something better both materially and spiritually is going to be born and it is our task to help this coming age as pioneers who can see a little farther ahead than others.

(~~679~~) What is happening in the world today had to happen for certain reasons, but its debits will be balanced by credits. Besides, it is a cyclic turning-point which is a period of great change.

(880) The thought of the burden that the sage has taken on himself may seem dreadful, but he has his consolations even though they are intangible. He has found unbroken peace and ultimate truth. He does not ask for more, not even the ecstatic bliss which delights the mystic, but which is necessarily intermittent. He knows that the whole creation is moving onwards to self-discovery which means it is moving onwards to find the same things he has found. The process is slow and painful, but it will surely be successful.

(881) A certain hardness of character in some students is not altogether a defect as there is no particular virtue in being soft. The world being what it is today a little toughness acts as a protective shield. The defect lies only in pushing this to extremes and in not balancing it appropriately with its opposite. For such persons, there is the need of evolving a gentler side of the character and the result will eventually be all to the good in a finer, better balanced personality.

(882) He who has had the good fortune to have a loving companion in marriage should not rail at Destiny when this helpmate is taken away. The same karma which brought the two together has also severed the relationship. But this is only temporary. There is really no loss, as mind speaks to mind in silent moments. Love and companionship of high quality will act as an attractive force to bring them together again somewhere, sometime. Many feel this in the inner understanding.

(883) He may be one of the fortunate ones who can call down upon themselves the workings of Grace. When he feels the urge to weep for no apparent reason he should not resist as it is a sign of the working of Grace upon him. The more he yields to this urge the more quickly will he progress. This is an important manifestation although its inner significance will not be understood by the materialistic world.

(884) There is no such thing as an ever-receding goal on the Ultimate Path because there are not ten or twenty ultimate truths. There is only a single, final truth. This is the objective on this path and once he knows it he has attained the goal.

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(~~685~~) Suffering is not always an evil. It is often educative. All evil is then seen to spring from separativeness, which is a stage inevitable to all creatures as they follow the line of unfoldment. Evil therefore is the adverse element in Nature. Man can conquer it in his mind by conquering separativeness and realizing the All as himself. At the same time he discovers that the whole creation is really a mental one, hence like but not the same as a dream, and if he keeps awake to the Static Reality whilst in the midst of the earthly dream, the whole world becomes merely a school for educating consciousness. Then suffering, evil, and the like are transient aspects leaving permanent results.

(~~686~~) The visions seen by mystics who have not made the 'return to earth' journey and who have not understood God as the world movement, will always be unreliable -- sometimes correct but often wrong -- in the same way that dreams are often jumbled and irrational. The ultimate path gives knowledge; yields only correct, truthful vision; and alone completes realization of the All. Mystical experience is incomplete because it is the experience of withdrawal only. It shows one aspect of divinity, not the whole of it.

(~~687~~) The sage has conquered separativeness in his mind and realized the All as himself. The logical consequence is tremendous. It follows that there is no liberation from the round of births and rebirths for the sage; he has to go through it like the others. Of course he does this with full understanding whereas they are plunged in darkness. But if he identifies himself with the All, then he can't desert but must go on to the end, working for the liberation of others in turn. This is his crucifixion, that being able to save others he is unable to save himself. "And the scripture was fulfilled, which saith, 'And he was numbered with the transgressors'." Why? Because compassion rules him, not the ego. Nobody is likely to want such a goal (until, indeed he is almost ready for it) so it is usually kept secret or symbolized. Again: "For this is my blood of the new testament, which is shed for many for the remission of sins."

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(~~688~~) As to the time taken for attainment, one has certainly to go through many incarnations before becoming a fit channel for the Overself. But this does not mean that he is not used by the higher power until then. The student who has not yet been purified of egoism can only be used brokenly, in patches, and at intervals whereas one who has made and implemented the requisite inner delegation of self to Overself is used continuously.

(~~689~~) As a student progresses on the path he arrives at a highly sensitized condition when dealing with the world and this becomes painful at times. The problems which thus arise cannot be eliminated, for increasing sensitivity is a natural result of finer mental and emotional development. However the reaction to difficulties caused by this can be controlled. This is done by immediately switching attention to something else, preferably to the thought of the Overself, or to some purely physical activity. When in the presence of anyone who unduly affects or disturbs him, he may also strengthen himself to magnetic self-protection by not letting himself glance in the direction of this person and by clenching the palms of both hands with the thumbs inside the fingers.

(~~690~~) It is not good for some students to immerse themselves in oriental literature as they may need to find a less negative and more positive attitude. These should give thought to adapting themselves to the external world in which they find themselves today, however hard and harsh it seems. They should give more attention to successfully mastering the practical side of life. If they submit to the influence of the yogis they will finish up as nuns or monks, using Hindu terminology instead of Christian, lost to the real service of society and basking in delusive peace but as remote from truth or esoteric philosophy as ever.

(~~691~~) It is not enough to become a saint, one has also to become a sage. This means a return to earth and a balanced all-round life. The Hindu ideal is to become a monk and abstain from worldly activities. Philosophy profoundly disagrees with such an egoistic aim.

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(~~692~~) The Real can't be merely static, actionless; this aspect is one of its faces, but there are two faces. The other is dynamic, ever-active. On the path the discovery of its quiescent aspect is the first stage; this is mysticism. But the world is always confronting him and its activity has to be harmonized with inner peace. This harmonization can only be established by returning to the deserted world (whilst still retaining the peace) and making the second discovery, that it too is God active. Only then can he have unbroken peace as before it will be intermittent. He then understands things in a different way.
(~~693~~) The idea of illusion is a necessary discovery for the beginner, but with deeper knowledge he discovers that the illusion is also the real because it is not apart from reality. The truth is that reality is attainable.
(~~694~~) All the processes of creation and dissolution are true only from the scientific or practical standpoint but they disappear when the student inquires deeply into them. It is a matter of getting right understanding and then he sees they are mere thoughts or imaginations. A long training in right, i.e. philosophic, thinking, is required before the mind becomes habituated to such views. This is gnana yoga. After that he has to practice a still higher kind of yoga which goes on in the midst of activity and has nothing to do with meditation as ordinarily known. That ultimate path gives realization. He gets glimpses first, lightning-flashes, which through continued effort gradually become stabilized and finally merge into continuous knowledge of truth.
(~~695~~) Most of the individual's health troubles are the result of karma. The body is a source of pleasure and misery to nearly all, but both being temporary the one balances the other. He should do his utmost to keep his body in good health by following the best program of physical living, diet, etc., which his own experience and expert advice can suggest. He should try the most reasonable treatment for illness which both the Indian (including Hatha Yoga) and Western medical systems can offer. After he has done these things then there is nothing more he can do except to take his sufferings as a constant reminder of the necessity of seeking happiness in a spiritual self above the body self.

(~~696~~) It is not possible for a student to know the changes which are going on in his subconscious mind and which will eventually break through into his consciousness at some time. If he feels he is failing in some way through his attachment to material things the very recognition of this is itself a sign that he has half-progressed out of this condition and is not satisfied to remain inside these attachments. Of course the struggle to free himself from them is at its worst when he does not have the feeling of the Divine Presence. But when that feeling comes the struggle itself will automatically begin to die down.
(~~697~~) He must understand that if he is clairvoyant and easily has visions, he is actually hindered in his progress at a certain stage, whereas this will become a great and helpful asset when he is more advanced. To get through to the higher consciousness these powers of clairvoyant vision must die down in him for a period and he must therefore cooperate and try to assist this process by the effort of deliberately willed self-repression.
(~~698~~) How can a thought exist apart from its thinker? One can <u>imagine</u> this, but philosophy does not deal with imagination, only with known facts. The notion that thoughts are sent out into space and that others tune into them is based on the illusion that mind is in the body or brain, whereas the reverse is true. Has anyone ever measured the mind and shown where it started and ended? The very notion of the world is <u>within</u> one's mind. This shows that he cannot say that thoughts are outside the mind merely because he believes they touch somebody who is hundreds of miles away. There is no more separation between thoughts and thinker than between dreams and the dreamer.
(~~699~~) Now and then karma unloads trials and troubles which are not pleasant to endure. All the same they have something to teach us -- if only the ancient lesson of the need to find a more satisfactory inner life to compensate for the transiency and the vicissitudes of the outer life. He cannot escape from these so long as he lives upon this earth but he can hope to understand them and eventually to master his mental reactions to them. Therein lies peace and wisdom.

(700) He is quite right in questioning the usefulness of getting involved in an endless study of the intricate classifications of his surroundings, if they are illusory. From the standpoint of the Ultimate Path such a study is a waste of time and therefore is not indulged in. The aim of this path is to know the ultimate reality, knowing which all its illusory reflections are naturally understood. However, he must be careful in the use of the word "illusory." The world is not illusory but the apprehension of it through the senses is. Each object regarded separately as an independent entity is illusory but regarded as what it is in its formless essence it is real. To put this in plainer language everything seen is merely an idea in the mind. Ideas come and go and in this sense only, are unreal but the stuff out of which they are formed, that is Mind, does not come and go and constitutes the ultimate basis of all ideas and therefore of their ultimate reality. He seeks to understand what this Mind is.

He may now begin to realize that all the theosophical teachings about the seven principles of man, the five tattvas of the universe, and the root matter of pakriti are teachings given to beginners who are unable to grasp the great truth that all these are merely ideas and that Mind alone is what he should seek to know. H.P.B. gave these teachings because she knew that the 19th century West was not metaphysically minded but rather scientifically inclined and science in those days was horribly materialistic. What else could she do but give out these lower grade teachings? She writes herself in one of her own books that she has given only three or four turns of the key in the lock of universal mystery. The time has come in the mid-twentieth century to give the remaining turns which will make known the higher philosophical truth for which mankind is now better prepared.

(701) He must not let the "Astavakra Samhita" be misunderstood. It does not preach mystic idleness and indifference. The world is there for both sage and student, and both must work and serve; the difference being mental only. Illusionism is not the doctrine except as an intermediate stage towards truth, which is higher. One must participate in God's work by assisting evolution and redeeming the world; not squat idly in peace alone.

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(702) The "Hidden Teaching Beyond Yoga" makes stiff reading because it was intended for the critical scientific and philosophic minds who are drawing nearer to this line of thought, but there are a number of paragraphs throughout the book which will be helpful to the student of mysticism also. He should study the portions that appeal most to him. This book tells something of the Ultimate Path although the actual practices are reserved for the next volume. The ultimate aim is to build a balanced personality, where reason and feeling will both be well developed and harmonized. In the advanced stages of the final path the faculty of true insight will be born and it is this which acts as the harmonizing agent. The last chapter of the book indicates a desire to serve mankind. This may be done by contributing to the reconstruction which must come later. This is the justification of the Quest, that it shall and can not only give the individual inner peace, intelligent understanding, and a perfect world-explanation, but that it also shall and can give society guidance in solving the great problems which face it.

(703) It may be that he keeps the spiritual quest in the background of his mind only. If so he needs a quickening impulse. Such an impulse can be given him but only by a master. He imparts the necessary impetus which helps the student towards the realization of his finest aspirations.

(704) He should not misunderstand the personal criticisms of his character which are made to him by his friends. They are intended only to benefit him as they are usually dictated by affection. He must not take offense. "Look upon him who makes you to see your defects as upon one who points out a treasure. Cleave to the wise man who rebukes your faults," said the Buddha.

(705) He or she who has lost a loved one should concentrate on realizing that distance in no way alters real love, that the mental presence of the beloved must be made as nearly real as the physical presence as he can make it, and that he must rise to the ability of finding satisfaction from these meetings in the mental world. Finally, there is always the old talisman of remembering the Universal and to keep on remembering it; this in time has a curious power, not only of helping to endure the maladjustments of fate but gradually of correcting them.

Wisdom of the Overself

(706) He need not be ashamed of the negative emotions which occasionally come over him. He is still a human being and not made of cold stone. An ideal of inner detachment has been set up but it is still only an ideal and the heritage of hundreds of incarnations in the form of automatic reflexes is going to take quite a time to overcome. He cannot do it all at once. It might have been useful for some mystics to have had to stand up and pass such a gruelling test of equanimity as those in England had to endure during the worst days of the war. How he re-acts to external conditions, however, is less important than the fact that he sticks to the Quest and keeps coming back to it after lapses.

(707) He is sometimes taken at his word and made to undergo what "Light on the Path" refers to as the keenest anguish which is brought to bear upon the disciple in order to lift him or her finally above the oscillations of experience. The path is no joke. It is as terrible as it is beautiful at other times.

(708) There are great dangers in the indiscriminate practice of yoga breathing exercises. Even the one given in Vivekananda's books causes much havoc among Western students and in his later years Vivekananda himself greatly regretted having published it. Breath control is a sharp-edged instrument which can be very serviceable and yet at the same time very dangerous. A safe exercise which may be practiced without a teacher is that given in Dr. Brunton's books. An abnormal nervous condition and ganglion trouble may well result from the ill-informed experiment of holding the breath.

(709) Ever since Dr. Brunton severed connection with a leading ashram a number of years ago, his rule has been kept to avoid visiting Ashrams and to avoid meeting monks and swamis. He and they are not only pursuing divergent paths, but further contacts would be useless and meaningless, as they would not understand his philosophic aims.

(710) In China a few years ago, the existence of an organization was discovered called the "Buddhist National Laymen's Association" which operated its own private radio station and every night disseminated the message of Chinese Buddhism to its listeners. What they did to spread their own religion, we of the West could no doubt do to spread philosophy.

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(~~711~~) The mystery of Mind is undoubtedly the biggest mystery of all, for when he understands that he will have the key which unlocks the door to all the other problems. However, it is necessary to grasp the following: there are two phases of Mind. The first is Consciousness, in its everyday form, that is, the consciousness of this time-space-matter world. He has the illusion that this consciousness is a continuous and unified whole, but actually it is like a stream of machine-gun bullets, being made up of an incessant series of disconnected thoughts. Because these thoughts arise and disappear with extraordinary rapidity, the illusion of continuous consciousness, the illusion of an unchangeable, solid world, and the illusion of a separate ego are born. The word "illusion" used here must not be misunderstood. The existence of this amazing trio is not denied for a single moment because they are there staring him in the face. But this existence is purely relative. It is not absolutely permanent and therefore not real in the Oriental definition of that much-abused word. He must not confine the notion of Mind to that fragment of it which is used in everyday consciousness. What is called Consciousness is merely a portion of what is called Mind, or, functionally regarded, merely one of its faculties. It is the transient and relatively less important portion too. Whether consciousness lives or dies Mind will always go on because it is the hidden source. Now this Mind in its own pure stage (i.e. unexpressed through everyday human consciousness) is utterly beyond the range of human thinking because it is Absolute, timeless, spaceless, idea-less, and matterless. It has no shape to be seen, no sound to be heard. Consequently from the average human standpoint it is a great Nothing and as a matter of fact some of the Tibetan sages did call it a Great Void. As he cannot pull it down to the grasp of his little human mind and therefore is not ordinarily aware of it, it has sometimes been referred to as the Unconscious Mind, for want of a better term. But such a description is not a good one as it may lead to dangerous misunderstandings. A better descriptive term must be found. To quote a phrase from one of Disraeli's novels: "The conscious cannot be derived from the unconscious. Man is Divine."

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(~~711~~) (Cont.) It is this Infinite Mind which has been called God, Spirit, Brahman, etc. He has to get the knowledge that his own little individual stream of consciousness has flowed out of this great source and will eventually return to it and disappear into it. This is Truth. This universal, impersonal Being is what all are after. The ones who seek it consciously are the people who have taken up the Quest. Those who are after it unconsciously take to drink and other sensual enjoyments and pursue the allurements of this most alluring world.

(~~712~~) The most effective method of propagating spiritual truth in this modern age is undoubtedly the radio. The printed word can only be a secondary medium. But propaganda is not quite the same as education. Radio propaganda is the most effective of all methods for bringing new ideas to people who have never heard them before, and for inspiring individuals with right feeling and enthusiasm. But the printed word is necessary where deep thinking and repeated reflection are required in order to master difficult points. Therefore the awakening of unenlightened people and the encouragement of enlightened beginners to spiritual truth is best done through the radio, but the instruction of and assistance to more advanced students is best done through the printed word. An adequate scheme should cover both methods. The printed word is essential chiefly for the intermediate and advanced students who are scattered in various parts of the world in loneliness and isolation and who have no personal teacher to instruct them.

(~~713~~) Insight is not merely the result of wedding intuition with reason, although this is an essential prerequisite to its birth, but actually something that arises of its own accord through the operation of a higher power. Such an operation is called Grace and religious devotees or practicing mystics do get an experience of its lower phases.

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(715) Philosophy does not agree with the doctrine that man can sink into oblivion permanently. If man's fundamental nature, however hidden it be, is essentially immaterial and of the same stuff as divinity, where can he sink back to except to that self-same divinity? The mystery of evil is perhaps the profoundest of all but it cannot be understood through surface views. Evil is closely connected with suffering and the latter in its turn with karma, which again is itself an expression of the fundamental self. It is all an educative process from which nobody can escape -- not even Satan himself were there such a personal devil, which philosophy does not admit, although there are evil spirits, evil beings, and evil men. All will be saved because when seen from the timeless viewpoint they are already saved. The great mass of humanity is moving in the right direction, despite appearances to the contrary and they shall enter the kingdom of heaven one day. Do not doubt that; the guarantee is that they are in their hidden selves already divine.

(716) The world is neither an illusion nor a dream but is analogically like both. It is true that the mystics or yogis do experience it as such. This is a step forward toward liberation but must not be mistaken for liberation itself. When they pass upward to the higher or philosophic stage they will discover that all is Mind, whether the latter be creatively active or latently passive, that the world is, in its essential stuff, this Mind although its particular forms are transient and mortal, and that therefore there is no real difference between earthly experience and divine experience. Those who are wedded to forms, i.e. appearances, set up such a difference and posit spirit and matter, nirvana and samsara, Brahman and Maya, etc., as antithetic opposites, but those who have developed insight perceive the essential stuff of everything even whilst they perceive its forms; hence they see all as One. It is as if a dreamer were to know that he was dreaming and thus understand that all the dream scenes and figures were nothing but one and the same stuff -- his mind -- whilst not losing his dream experience.

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(717) The criticisms of mystics in "The Hidden Teaching Beyond Yoga" were deliberately over-stressed in order to give them a shock and wake them up. They are wedded to the forms of experience, such as mystical visions, to the duality of existence, such as spirit and matter, to the personal self, which makes them desire and gloat over meditational ecstasies. They do not see that these represent an intermediate stage towards the Real but are not the Real. This does not mean that mysticism is to be given up; on the contrary it is essential, but its limitations must be understood.

(718) It is true that the mind imposes its own ideas in dreams but this is only one of several factors to be considered. It is necessary to distinguish between the different classes of dreams. Some are dramatizations of physical disturbances but others are symbolic messages from the higher self. Thus most of our dreams are unimportant, but some are significant.

(719) As to the public teachers of the Occult, there are none in the West really competent to lead people into truth, whatever their claims may be. The real teachers are so rare nowadays that it is almost impossible to find them. In these circumstances it is safer and wiser to confine oneself to the study of authoritative books rather than to associate with inferior sources of help.

(720) The old doctrine of karma is quite correct in explaining present-day world suffering but not all of it. The explanation is too complicated and must be left for the future. However it may be said that the one lesson humanity is compelled to learn is that of interdependence and hence of its ultimate unity. The sufferings and unsatisfactory conditions of one nation affect distant nations also. The sufferings of the world can be removed only by removing their cause. But ignorance of this condition is so wide-spread that it is a sign that there are practically no sages active in the modern world.

(721) Mystics who seek to escape from their responsibilities to humanity by enjoyment of their own inner peace in meditation, do so because they have not yet discovered the final truth. Those who wish to help the suffering world will therefore have to remove their ignorance first.

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(722) The teacher feels that some advanced students are bits of his own self functioning, however imperfectly, at a distance, so loyal are they to him and so devoted to the same cause.
(723) It is really not necessary to seek a human teacher, for adequate guidance can be got from one's own divine soul, by prayer, yearning, aspiration, and meditation.
(724) Something within seems to recognize the true teacher when he appears. This is not miraculous when one understands that the visible present has its root in the invisible past and that discipleship is a relation which reappears in birth after birth. However, the philosophic path does not depend only on faith or intuition; but also on rational appeal and proved fact. Therefore, some time must elapse before one knows thoroughly that he has found the right path and the right teacher.
(725) Evolution is only an idea within the mind, hence it has the value of something imagined. The reality is that one has <u>never</u> left the heavenly being, but ignorance prevents him from realizing this. To get rid of this ignorance, he must sharpen the mind by constant effort, tranquillize it by meditation, and guide it through the help of a teacher.
(726) The Overself should not be reached merely in trance; it must be known in full waking consciousness. Trance is merely the deepest phase of meditation, which in turn is instrumental in helping prepare the mind to discover truth. Yoga does not yield truth directly. Trance does not do more than concentrate the mind perfectly and render it completely calm. Realization can come after the mind is in that state and after it has begun to inquire, with such an improved instrument, into truth.
(727) The spiritual help which he may be in a position to receive, will come just as effectively on the mental plane if he has enough faith in the principles of mentalism to believe that it can come this way.
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(729) Although worldly desires are all right in their place and may be legitimately satisfied, they must remain subordinate to the spiritual aspiration for self-realization. To help the individual to agree voluntarily to such subordination, the Overself which has been invoked, deliberately arranges experience (under karma) in such a way as to underline spiritual values. Once he is able to bring feelings into accord with such values, he will find that the very things which eluded his grasp when he sought them, now come to him of their own accord. Thus sacrifices demanded turn out to be merely temporary, whereas the happiness obtained is double -- both earthly and spiritual. This is why Jesus said: "Seek ye first the kingdom of heaven and all these things shall be added unto you."

(730) In one's relationship with others, the emotions involved in carrying out a duty tend to confuse the duty itself with unnecessary matters.

(731) By humble prayer and aspiration one may attract that kind of grace from the Overself which manifests as a power to heal those in unhappy states of mind, bad nervous conditions, and emotional unbalance. But first, he must work on himself and develop the requisite poise, strength, and wisdom from within. The intensity of devotion to the Divine, the desire to be used as a channel for it to others, and the faith which carries on with the Quest through both dark and bright circumstances, moods, or times -- these things are equally necessary to such self-cultivation.

(732) To put one's own purposes in harmony with the universe's purpose is the most sensible thing he can do. Therefore there is nothing unpractical, irrational, or eccentric in the Quest. Only the unthinking crowd, who suffer blindly and drift tragically, may believe so. No one who has felt the inner peace, received the deep wisdom, and touched the rock-like strength which mark the more advanced stages, could ever believe so.

(733) It is useful to get misguided people to practice meditation for it calms passion and lulls the ego. Nevertheless it cannot cure them. They are the products of mis-education and so the radical or fundamental cure is right education, that is, right thinking.

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(734) It is absolutely necessary for the person who has attained the highly sensitive and highly advanced state of mysticism to keep away from all Western cults and teachers because only with the completion of his training through the fuller initiation in the Ultimate Path will he become strong enough to have any contact with these movements without injuring himself.

(735) The drug hasheesh affects the brain center which controls the speed of the pictures which pass through consciousness, as well as the dimensions of those pictures. Caffeine affects a different center in a different way. But neither drug affects consciousness itself; it affects the mechanism which conditions a product of consciousness -- the ego in its wakeful state.

(736) The differences between the chair thought and the table thought, the red thought and the green thought, the innumerable relationships among ideas, are all explicable by the fact that the mind's primary power is imagination, that is, picture making. This is a power which, in human beings, can be called into play deliberately and voluntarily as we often do during wakefulness, or spontaneously and involuntarily, as we invariably do during dreams. The moment mind emerges from deep sleep and becomes active, it begins to imagine the wakeful world. What happens with men on a small scale happens also with the Universal Mind (God, if you like) on a cosmic scale. Its first activity is imagining.

(737) The processes of imagining are endless and incessant. It is inherent in mind that one idea should give rise to another because of the dynamic character of mind itself. Karma is the law that links the two.

(738) There can be consciousness without a brain, hence there can be consciousness after death. To verify this it is necessary to isolate the principle of consciousness from its products. Such isolation can only be effected through some kind of mystical experience. This experience can be brought about by meditational practice. The materialists who refuse to try such practice or who trying fail, cannot be regarded as disposing of the question.

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(739) In terrible times of suffering and anxiety it is more necessary than ever to cultivate receptivity to the divine forces within ourselves through spiritual studies and meditation.

(740) The archives of Eastern and Western mysticism teem with instances of successful meditation practice and a scientific view must explain them from the inside, not merely criticize them from the outside alone.

(741) The notion of the One belongs to the realms of instruction for beginners; in reality it is as illusory as the Many, because it presupposes the truth of the latter; the reality of number one implies the reality of number two, and so forth. Hence Monism is not our doctrine, but rather Non-Duality. There is a vast difference between the two terms.

(742) "I and the Father are One," said Jesus. The student asks why the individual should not therefore know the One as oneself? The saying of Jesus presupposes duality and difference, which explains why the awareness such a student seeks does not exist; it can come only after all duality disappears -- even that mystical monism which seems to have transcended duality but has not really. The theosophy of the Secret Doctrine does not reach the height of the doctrine of Non-Duality. That is quite all right because it purported to be only a "fragment" of the truth. H.P.B wrote that the Causeless Cause, as she termed it, the Absolute, ~~Parabrahm~~ etc. was unknowable and that seekers could reach only to the Logos. Dr. Brunton does not teach that. If all else but the Absolute is illusory (including the Logos) then the path is not worth while because truth is unattainable. This philosophy says that Truth is attainable and the so-called ~~Absolute~~ can be realized by man. Some theosophic studies will help in the understanding of the teachings of this path whilst others will bring the student's mind into direct conflict with them. He will have to decide for himself whether to give his loyalty to the one or the other, but this doctrine cannot be mixed with any other save at the risk of diluting its truth. This path is based solely on the appeal to reason, never to belief, whereas there are many items of theosophy which no one can prove.

(739) In terrible times of suffering and anxiety it is more necessary than ever to cultivate receptivity to the divine forces within ourselves through spiritual studies and meditation.

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(743) Fate has put the priest in the position he holds; the necessity of earning a livelihood doing work on which others depend is an honorable one; and the Church as an influential organization has its definite place in society, a place in which the minister can play a worthy part. If he holds the ideal of service and seeks to infuse a little more light and life into those entrusted to his spiritual care, and if he does this with wisdom and discretion, he may do much good. He should grade his teaching to suit the minds of hearers, reserving for the intelligent few those doctrines which the others could not grasp or would resent emotionally. He must teach fables to intellectual children but the more mature deserve better stuff.

(744) He realizes that he has had an important experience which will be followed at intervals by others, when he stands on the fringe of cosmic consciousness. Through proper metaphysical study, meditation practice, and philosophic action it will not be difficult for him to come into the awareness of his own Overself to some extent although it is difficult to acquire full consciousness in the present age, when the opposition of a materialistic society is so strong and tense. However, even to enjoy a fraction of this wider consciousness is to transform his life in every way.

(745) There is certainly no bar to the highest spiritual attainment through marriage and if the greatest sages of the past have been single (or have lived as single men) this was not because marriage would have interfered with sagehood -- for it cannot do so -- but because they wanted to keep the external life as free as they could in order to carry out their work as fully and as freely as possible.

(746) It is a part of this teaching that the path must be travelled with a properly balanced mind and life, that the duties of this world must be fulfilled and can be, without detriment to true growth. The way of world renunciation is but one way, not this path, and is certainly not the only way.

(747) Hard thinking is just as necessary on this path as gentle submission to delicate moods of mental stillness. Both are required.

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(748) An intuitive sensitivity to both negative and positive phases manifests itself naturally to him at one stage on the path. Certain drawbacks cannot be helped because the same sensitivity which makes him aware of the final things also makes him aware of their opposites. To correct this condition a twofold process is needed. First he must strengthen the idea of the spiritual center within himself as providing a kind of gravitational spot upon which his consciousness should revolve. Second, the moment the negative awareness arises he must be able to switch his attention instantaneously to an altogether different subject. The second part does not mean that he is totally to ignore the negative awareness but that he is to recognize it for what it is. He must understand whence it emanates; comprehend its character and place and be guarded as to what action if any is to be taken; but when he has done this as in a flash, he must switch attention elsewhere.

(749) Swami Vivekananda's works can be recommended as being authentic fruits of realization that come close to the doctrine here discussed, albeit his path was not the same. The Quest follows a double line of development; mind-stilling plus mind-stimulating, each in its proper place. And the ultimate goal is to discover that there is but one reality, of which all are but a part, that the separateness of the personal ego is but superficial, and that Truth is evidenced by the consciousness of unity. The first fruit of such discovery is necessarily the dedication of life to the service of all creatures, to incessant service for universal welfare; hence, in this light, the yogi who has withdrawn into cave or forest is on a lower plane -- good for him as a phase of his personal development but useless to those who must live truth, the truth of unity.

(750) If the student finds his time fully taken up in caring for others, this must take first place. He must care for all victims of man's ignorance as though they were members of his own family; he must be as clearheaded and practical in dealing with his work as any worldly-minded person, but underneath he will know that earthy life is fleeting, transient, never permanently satisfying, and therefore only the outer face of his life; deep within must be a persistent quest of truth and reality which alone confer everlasting peace.

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(751) If he cannot understand the more intellectual portions of these books he should not worry because they are written for different classes and those portions which he cannot follow are particularly addressed to highbrows and have to be expressed in a more complicated and scientific style.

(752) It is no doubt hard for the working man to follow this quest, but experience has shown that it is hard for rich people to follow it also. The only difference is that the particular difficulties -- such as lack of time -- which stand in his way do not stand in theirs. On the other hand the particular difficulties which stand in their way do not stand in his. However, it is a fact that the hindrances which a poor man has to face are on the whole greater than those which the rich have to face.

(753) Matter as an independent principle is non-existent, whether it be physical matter, ethereal matter, astral matter, or something else. All these are merely conceptions.

(754) He should not worry about his lapses from meditation or his inability to study deep books. There is a time for all things and the keynote for such a period is action. He can take up further meditation and study again later.

(755) The experience of seeing a bright light in meditation is a high class of mystic occurrence and does not come to all. It is indeed a manifestation of God to the internal senses. It is not intended however to become a regular feature of the inner life because it is only a favorable sign or token of progress yet to come. Therefore he to whom this sign comes should not crave it as it happens only a few times in any one life, and in many cases does not happen at all even to advanced mystics. The important thing about it is the consciousness which comes with it, the sense of a sacred presence. The light itself, being an appearance, however wonderful, belongs to the realm of phenomena and like all other clairvoyant visions is not to be sought for its own sake.

(756) He may wonder why he receives so little direct help and personal encouragement from his teacher during the first few years of their relationship. He has to reach a certain point in his mental development first and this cannot be until he has experienced events which are like tests.

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(757) The Arcane School exists for novices and after they have made some progress they get into a rut unless they leave it.
One can have great admiration for Krishnamurti personally; he is doing useful work in debunking the nonsense which largely vitiated the theosophic movement, of which the school is only a variant. He is doing good by removing the superstitions and the flabbiness of the average theosophist. However this is not to say that one endorses all his ideas. He has a particular work of criticism to carry out and does it admirably, but he lacks a constructive technique. He goes to extremes. In his righteous rebellion against the hallucinations of clairvoyants, the exploitations of religion and occultism, the deliberate self-deception of teachers, and the enslavement of disciples, he wants to throw overboard much that is useful and necessary. Meditation generally ends in a desert waste but under proper guidance it can become immensely fruitful in every way. The pity is that there has rarely been a rational approach to it. Many good things have become so hopelessly mixed up with silly nonsense and personal exploitations that sensible people react in time as Krishnamurti reacted. Krishnamurti has attained a high level of discernment but it is not realization in the ultimate sense. He often comes very close to the truth, but shoots off at a tangent again. Had he realized this he would have been better balanced and done greater good.
The work of the Arcane School is excellent <u>in its place</u>. It cannot be considered to be of real rather than illusory assistance to those who have got beyond an elementary stage. One can be much in accord with Krishnamurti in his criticism of occult organizations, so far as people of sufficient ability to think for themselves are concerned.
The larger aim of the Baileys, that is, their plan of a World Servers Group, one can be in complete sympathy with but regard the method of achieving it as foredoomed to failure. The disappearance of their magazine, "The World Observer" proves this point.
(758) Man is what he is. Nothing can alter that. Out of the immortal, benign, eternal Mind he came, to It he shall return. Meanwhile It is his very essence, that is, It is life.

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(759) There is a proper time for everything. When he has reached the age when he has to consider his own spiritual interests he should lessen his activities and save his energies for a higher service, first to himself and then to others.

(760) If he should wake up during the night suddenly, with thoughts reverting to spiritual things, it is a good time to meditate upon them. It is not necessary to get up and dress, nor even to assume a sitting posture. He may even feel a kind of internal shock which precipitates him out of sleep into wakefulness in the middle of the night, after which he will find it difficult to fall asleep again. This too is a signal to start meditation immediately.

(761) Most people who state that they have submitted their financial affairs to a higher power find things going from bad to worse. This point must be clarified. There is no actual surrender, but only self-deception, if it is made before reason, will, and self-reliance have been exhausted. There is no such easy escape out of difficulties, financial or otherwise, as mere verbal assertion of surrender. Education comes by negotiating difficulties, not by running away from them in the name of surrender. True surrender can only be made when one is mature enough; life is a struggle for all. Only the wise struggle ego-lessly, but they struggle all the same. They have to because the adverse element in Nature is forever at war, tearing down where they build, stimulating strife where they give peace, and enslaving minds where they lead to freedom.

(762) The value of metaphysical knowledge lies in the fact that it is a safeguard against error for it shows how to discriminate between reality and the appearance of it. Neither the deceptions of individuals nor the errors of mystical experience can then succeed.

(763) The integral ideal of our path is threefold, (a) meditation, (b) reflection, and (c) action. The passing over from one phase of development which has been overemphasized, to another which has been neglected is necessarily a period of upheaval, depression, and unsettlement. But it draws to an end. After the storm comes peace.

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(764) Many have felt during meditation or even outside of it the dream-like character of the world. As dreams are only thoughts this means that they have felt the truth of mentalism. However, the world is only like but not actually a dream. When one meditates on the reason still more subtly he finds that it is really the substance of God reflected forth, the self-externalization of Cosmic Mind. It is there divine in essence. Its form is changing and an appearance but its ultimate stuff is in reality, God. Life here on earth is divine in this sense. Once this is grasped, he finds a fresh basis for conduct, a deeper inspiration for activity. He cannot be a mere dreamer, cave dweller, or drifter. He must act. But actions will now be inspired by and performed for that deeper self within, and will therefore be impersonal and altruistic.

(765) Evolution is working along three lines in the human being: the intellectual, the mystical, and the moral-physical. All must be attended to. Hence it is not enough to develop any single part of one's being alone. The threefold path is what philosophy asks for although religion, science, or mysticism is usually satisfied with a single path. Meditation is the most important of all as without it one cannot transcend the intellect but it is not enough by itself. He has to practice meditation, cultivate knowledge, and shape conduct aright -- all these being directed towards the quest of the Overself. The combination of all three will yield results far in advance of those which a separate development could yield.

(766) In the end all students will become philosophers in the ancient sense of this term, that is "lovers of wisdom" and therefore not only feel the Divine but also understand it. Not only this, but they will be able to help others to attain like understanding and be desirous of doing so. The greater their knowledge, the greater their power to help others. Moreover knowledge of how the Divine works is a safeguard against the pitfalls, pseudo-teachers, and evil ones, for they can then be perceived instantly. Philosophers will not then be deceived by face values. Jesus said, "Be ye harmless as doves but shrewd as serpents."

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(767) A person may be unconsciously if intermittently aware of a sharp fall, a terrible contrast between what he once was and now is. There may be a resultant feeling of unused potentiality, of not being in his original status, of not having found himself. These moods of thought and fits of feeling are most potent after he lets himself sink too deeply and too vehemently into personal life, personal emotions, and the dynamism which may be a part of his natural temperament. What may such a one do about this trouble? He is a sick soul and needs a soul physician. However, it is most advisable that during the periods of productive effort, of electrifying energy, he should try to moderate his actions, deliberately tone down his feelings, and calm his thoughts. This stormy intensity should be displaced by abruptly remembering its existence and breaking off into momentary self-recollection, standing back suddenly from his tremendous immersion in the egoic life and holding in his thought its transience and evanescence. Such concentrated power is a tremendous asset when directed rightly but he has to pay the price of its possession when the personality is unintegrated. He should not work too hard, neither in quantity nor so intensely in quality. He should practice habitual relaxation in the very midst of his productive periods.
(768) "The Hidden Teaching Beyond Yoga" gave the impression that the spiritual had been set aside and a mental plane adopted, but as the opening chapters explained, this was done deliberately in order to interest a large body of intellectual people in the West who did not accept mysticism but who might be led gradually into it if the approach was made through the reasoning faculty and they were thus convinced. This book started from their standpoint and the second volume tried to lead them right into the spiritual camp. It is not enough merely to preach to the converted. The simple spiritual teaching will help a certain number of people and no more and owing to the advance of science there are lots of people with intellectually tangled minds who also need help. (?)

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(769) A well developed critical intellect in combination with over-concentration produces an exceptionally strong ego. Such a person should cultivate a little more humility so as to improve the natural balance of his personality. He must humble the ego. He should do this himself, secretly, and through calm, reflective meditation; then life will not do it to him openly and through bitter external circumstances.

(770) Whether the mystical experience represents a revival of ideas previously acquired or a genuine penetration into a spiritual world is not to be answered by a brief yes or no, for it does in fact involve both these elements. This is of course why so many mystics' reports frequently contradict each other. The visions they see and the intuitions they acquire contain forms or thoughts which have previously been put into their minds by teachers, traditions, environment, or reading. The intellect contributes a personal element whereas the deeper level of mind contributes that which is common to all these experiences. If it were possible for a mystic to free himself of all pre-possessions, both conscious and subconscious, he might gain the pure experience of this deeper level wherein neither intellect nor emotion would interfere. The philosophic discipline seeks to achieve this.

(771) The ups and downs through which some must pass are partly in the emotional sphere and partly in the sphere of reality. The emotional upheavals and melancholy moods are the natural reactions on the lower levels to what has happened on the higher ones.

(772) He should realize the wisdom of setting up for himself the ideal of a balanced, integral development. If he needs to develop along other lines in order to balance up, the abstention from meditation for periods will do him no harm.

(773) It would be advantageous for him to sit in meditation for a few times with anyone who has succeeded in disciplining the mind in concentration and meditation. There is a telepathic inter-action at such periods which does help one to progress in thought control.

(772) A well developed critical intellect in combination with over-concentration produces an exceptionally strong ego. Such a person should cultivate a little more humility so as to improve the natural balance of his personality. He must humble the ego. He should do this himself, secretly, and through calm, reflective meditation; then life will not do it to him openly and through bitter external circumstances.

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(774) The ups and downs through which some must pass are partly in the emotional sphere and partly in the sphere of reality. The emotional upheavals and melancholy moods are the natural reactions on the lower levels to what has happened on the higher ones.

(775) He should realize the wisdom of setting up for himself the ideal of a balanced, integral development. If he needs to develop along other lines in order to balance up, the abstention from meditation for periods will do him no harm.

(776) It would be advantageous for him to sit in meditation for a few times with anyone who has succeeded in disciplining the mind in concentration and meditation. There is a telepathic inter-action at such periods which does help one to progress in thought control.

(~~774~~) Idea is not the ultimate reality, it is only a manifestation of something which is its ultimate reality. The latter seems to be an abstraction. Intellectually it must be so because it is beyond the power of finite, human mentality to conceive it. But it may not be beyond the power of a higher faculty lying latent within us to have the experience of this reality -- at least for a time. It is not known how to verify whether this is so or not unless the intellect humbly realizes its own limitations and voluntarily abnegates itself at a certain stage. In most cases this is done prematurely, hence the self-deceptions and hallucinations which are rife in mystical circles, but in the philosophical mystic's case it would come only after the fullest use of critical thought and analytic reasoning. This is the proper moment for such a suicidal act. For in the end he will be brought to such an abrupt turn. Perhaps Jesus's statement: "Except ye become as little children ye shall in no wise enter the kingdom of heaven" is appropriate here, if understood as an invitation not to foolishness but to surrender of all human pride.

(~~775~~) Mysticism and meditation are but stages on the way up; their value lies in forming the fineness of mind, concentration of thought, and abstractedness of mood which are required to reach the higher stage. Of themselves they cannot bring us into truth or realization. If correctly practiced they shape the mental instrument, or if incorrectly done they damage it. Hence all visions psychic experiences, occult initiations, etc., experienced in this stage are not only transient but of no real worth in themselves, whilst many are quite imaginary or the result of suggestion, however real to the experience for the moment.

(~~776~~) The ~~matter~~ illusion of the snake and the rope, as mentioned in the Mandukya Upanishad is not one that can really arise when the truth of non-duality is perceived, because then both snake and rope are known as mind. For it is the mind that will tell you of their existence and it is only mind again that will tell you of mind's existence. Therefore do what you will you can never get beyond Mind. The possibility of an infinite regression does not arise.

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(~~777~~) The sphere of religion is gross illusion, the sphere of mysticism and occultism is subtle illusion, the sphere of ordinary metaphysics is growing perception but muddled and confused with opinion, whilst the sphere of pure philosophy is the removal of all illusion and error. This opens the gate to that fusion of feeling and thinking which is finally expressed in all action and thus leads to realization of truth. Asceticism is also a stage, intended to help the mind see clearly, unconfused by its desires, but of itself it can never give truth. It is often taken in India as a sign of highest attainment, whereas the real sage hides himself by trying to be outwardly as much like others as possible, hence he is rarely to be found wearing monkish robes.

Krishnamurti has seen through the religious and mystic illusions -- a rare attainment -- but unfortunately he is still finding his way through the third degree and has not finished yet. Nor can he finish until he accepts a guide. The real sage never enslaves the mind nor exploits faith, but Krishnamurti has never met such and so is quite correct in his denunciations. He comes quite close at times to perception of reality, but sheers off at a tangent again.

The sufferings of our present epoch have a silver lining; they are spiritual teachers in disguise. But the man of reflection does not need them, if he has made Truth his goal. All the rewards usually but erroneously associated with religion and mysticism, become his when he reaches this goal, but their appeal is secondary then. Most of them are but allegories and parables of what he gets rather than a presentation of actual facts.

(~~778~~) The higher stage is pure philosophy, for it re-educates his outlook and hence his consciousness. It demands close, concentrated study, however, and therefore few care for it. It is based on reasoning, not on mystic intuitions, and will be the logical development of modern science if it keeps on probing as men like Eddington, Planck, etc., are doing. Unfortunately the West has not carried reasoning to the bitter end, as the ancient Rishees did, for it has omitted consideration of the dream and deep sleep states from its data, as well as other important matters. Reason is not to be confused with logic, either; the latter is limited and cannot yield truth.

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(779) If he wishes to get at Reality, he may follow any mental discipline that helps him sharpen reason, tranquillize the mind, develop moods of abstraction, and completely concentrate thinking. All the different yogas, religions, and so on are more or less imperfect steps in this direction so he is at liberty to invent his own. They are all only means, not ends. Parallel with this he must thoroughly master and make his own by conviction the strange truth that All is Mind. This he can get even from the Western philosophy of the school of Idealism. He can study the books of Berkeley, Eddington, and the idealistic portions of Schopenhauer; also good interpreters of Immanuel Kant, as he writes a most unintelligible style. But he should take care to seek only for the proofs of philosophic Idealism in their works, rejecting all their theological and other speculations. In this way he can build a foundation for the higher and more advanced work which must come later. He must think his own way to truth, for the aim is to develop insight and not to become a mere metaphysical speculator or bookworm. Once he grasps this, it will not be so difficult to penetrate to the secrets of the ancient sages for they are all based on this fact, that the world which we sense through the five senses is purely a mental world, that we know only what the mind tells us, that matter is a supposition to account for the solidity and tangibility of our sense-impressions. The mystic and the yogi, when sufficiently advanced, each makes a somewhat similar discovery in his reverie or trance, but he makes it only as a feeling and a transient one at that. It is only by thorough reasoning that the permanent understanding of it can be got.

(780) It would be of no avail to mention the further stages until he is ready for them. But the teacher can say that the ultimate discovery is of the oneness and infinitude of Mind, hence of all mankind as arising out of That. This provides the basis of his ethics, and makes him seek the common welfare alongside of his own.

(781) There is no difference whatever between the things of his experience and the thoughts whereby these things are known to him. In fact the things are the thoughts and vice versa.

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(782) The term "pure consciousness" has been used in these books, but it is an unfortunate one, as it was taken over from the Sanskrit. It gives rise to objections which would not appear if the term "Mind" (or, as a variant, "The Overself") were used in its place, with consciousness existing as a potential of Mind, just as dream can exist as a potential of deep sleep.

(783) The Overself is a fact as actual as any other. Its discovery will make life more worth living, not less. But this must be found through personal experience, as others have done. Then one discovers that he is not deprived of anything by this Quest -- unless it be defects of character which he wishes to be rid of -- but he can keep all those things still which humans cherish. He needs much patience, of course, to go on with meditation practice and a little study when results seem slow in coming, but he will at least know that the time is not being wasted; every effort in this direction counts. For if it does nothing more, it prepares him to receive and benefit by the help which others may wish to bestow on him.

(784) The difficulties of rearing children, the irritations of family life, and the monotony of much married existence are problems which most people have had to face at some time or other. They must be mastered however, for one can't desert duty without suffering pangs of conscience. This mastery calls for much endurance, and more gritting of teeth. But the road can be smoothed greatly if he will try to cultivate something of that spirit of inner detachment which the Overself is seeking to impart. To be able to stand aside from the self occasionally, to treat his problems as though they were somebody else's, and to refer them at critical moments to a higher power for solution, is of enormous benefit in every way. In this connection one should read page 211 of "The Secret Path."

(785) There is not much that an individual can do in time of great general catastrope, such as the mass horror of war. But even then, the hope and faith of an existence higher than the present one is not without its value. At such times one must lean back, draw a deep breath, and remark as Abraham Lincoln did during the blackest hours of the U. S. Civil War: "This too will pass."

(~~786~~) The problem of trying to control temper is one that is frequently presented. It can only be solved slowly under ordinary circumstances. During meditation he should picture himself in a temper and then deliberately construct an imaginative scene wherein he exercises more and more discipline over himself. These mental pictures when sufficiently repeated and with sufficient intensity will tend to re-appear before his mind's eye at the moment when he does actually fall into a temper.

(~~787~~) The coming of war brings its own anxieties. This is when he has to try to draw upon his spiritual knowledge to get the strength and courage to endure bravely special trials and tribulations. It is only at such times of crisis that all higher interests get the chance to prove their solid worth, for without their inner support and some kind of understanding of what it all means, life becomes most inhumanly alarming. He may have found glimpses of inner peace from time to time and now he has to insert these into his external life and try to stretch them out through constant remembrance of the Real. Such frequent communion and intelligent remembrance can give him the strength to go on, the peace to put up with frustrations, doubts, and fears, and faith in what is still beyond his conscious knowledge, the satisfaction that the years are not being wasted. All other duties become better fulfilled when he fulfills this supreme duty of realizing the ever-present reality within the heart. Indeed they cannot be separated from it for through them Reality can express itself.

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(~~789~~) He who is at the beginning of old age should have seen enough of life to know what is most worth while. He should hold on to the Intangibles; better still, remember what he really is -- such stuff as gods are made of, immortal, timeless, watching the dream-like show of this world. Let him stay where he belongs -- high above the puddles that surround him, the midges that bite him -- and be serene.

(~~790~~) Many leaders such as ~~Mr.~~ Churchill, and even the Pope, have talked of a new world to be built. Their aims are excellent but it will not suffice to change things externally alone; people must be educated aright which means they must be educated in truth. The time to sit in seclusion or to enjoy one's inner peace all alone will then have gone. Service and Action will be the keynote. The justification of the higher philosophy is what it can do ultimately, not merely what it can think. It alone has a sane view because it alone knows the need of a sound foundation in correct thinking plus an active effort afterwards, erected on such a foundation. How hard this ultimate teaching is as a way of life until one becomes habituated to it! For he has to feel that all the world is but a dream, even horrid wars, and yet he will have to know it as actual and act as though it were real. For ultimately it is real. Just as all the events, people, and objects of a dream are after all nothing but Mind, in essence, because they are ideas, and Mind is their reality, so in this world we have to understand that that which is regarded as Mind, unified, all around us is the real. It is because ignorant people concentrate only on their material beliefs, taking body and environment as matter, and regarding everything as individual and separate, that they can never get at this higher realization. If he remembers that all golden rings, watches, tiepins, etc. are in essence only one substance -- gold -- so he may remember that all bodies, things, and events are in essence also one substance -- Mind. The sage is the person who holds firmly to this double "vision" or rather understanding and has made it his or her own by unremitting effort.

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~~Mrs. Eddy~~ came extremely close to grasping this point and indeed of all the Western cults Christian Science stands closest to the ultimate teaching. Unfortunately it has mixed much error with truth and is ignorant of other vital teachings which are needed to complete the circle of knowledge. This impurity is due to the ego -- the selfish, grasping personality which ~~Mrs. Eddy~~ possessed and which prevented her full initiation. The ego must be utterly yielded if one wants truth.

All this implies that matter is also a myth, unreal. Still more it implies that the ego is a myth, illusory. Here then is the first practice of the ultimate path: think constantly of that Mind which is producing the ego, all the other egos around, and all the world in fact. Keep this up until it becomes habitual. The consequence is that he tends in time to regard his own ego with complete detachment, as though he were regarding somebody else. Furthermore, it forces him to take the standpoint of the all, and to see unity as fundamental being.

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GOETHE

(~~800~~) Some teachers do not have a single disciple -- they merely help a few people in a friendly way. (~~801~~) A quarter century ago it was hoped that extended research into the colloidal material of nerve fibres would help solve the tantalizing problems that lie at the root of organisms having life and consciousness. Much progress has certainly been made since then. That the connection between the physical and the mental lies in the tiny nerve cell's colloidal structure will certainly prove indisputable eventually. But there is no basic solution of these problems without an adoption of the view that the physical itself is but an aspect of the mental. If this is done it is then possible to trace the building up of the individual's world picture through the ages by a combination of mnemonic images, associated ideas, thought tendencies, and habit energies; and his body picture through the evolution of functions like sight, digestion, etc. which in their turn generated suitable sense apparatuses like eyes, stomach, etc. All these are memorized and conserved in a planetary mind which underlies all individual minds and without which indeed the activity of the latter could not be possible. Unless Stromberg and Korzybski can comprehend that the wonderful synthesis, which results in the actual perception of objects, can be achieved by a consciousness which observes and interprets the reactions not only of the sense organs but also of the brain centers which, physiology supposes, give birth to or control the functions of thought, sensation, and memory, they must eventually find themselves in a cul-de-sac. There is no use talking in terms of neurological structure or cerebral changes here, for with the detection of a principle of awareness one departs from everything physical and enters another world. If therefore he wishes to find just where a conscious connection with the non-material energy car be made, he will have to detect this principle itself and not necessarily a particular point in his structure as an organism. And this can be achieved only by ultra-mystical methods.

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(~~802~~) "The Wisdom of the Overself" shows in what relation the planetary overmind and the individual ego-mind stand to each other, and the nature and extent of the "interference" set up by the individual. The contact cannot be established by the limited operations of intellect nor by the emotional ecstasies of the mystic as an entirely new faculty has to be brought into play. This has been called "insight" (following the terminology of the Yaka-kulgan ~~School~~ Mongolian Ethos) but it is a transcendental fusion of thought, feeling, being, and act which yields an "isolation" as it were of the principle of awareness before mentioned. When this is done one realizes how the electrical field operating in the colloidal structure of nerve cells can only provide conditions for the expression of this principle, that is to say, for setting up a limited representation of it. In realizing this awareness principle as it is in itself, the whole system of memories, energies, and tendencies which compose the dual, individual, world picture becomes detached and the neurological mechanism with it. One then perceives that the scientific procedure which would set the physical apart from the mental must finally fail because of its dualism, even as the materialistic procedure which would immerse the mental in the physical must fail because the five senses can be banished in yoga trance and consciousness kept.

(~~803~~) Many people found no compensating good at all in the tragedy of World War II. Most Europeans lost more or less of their possessions, such as money, property, relatives, home, security, even life itself. What was this but a compulsory self-mortification, a forced renunciation of the world, an involuntary detachment from earthly things? The ascetics, would-be-saints, and God-seekers of all lands and times have practiced a precisely similar renunciation but they did it voluntarily. They gave up the external life in the hope of finding a better one internally. Millions of people during the war who tried to cling to their earthly things and life, as well as the few who did not, were forcibly detached from both. This created the feeling of being tired of living, of the hopelessness of seeking satisfaction in transitory existence, and of the instability of all external situations.

(MORE)

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(803) (cont.) Such a drastic experience forced them to think, to wonder at the meaning of it all, and thus, to a microscopic extent, to seek after Truth. And what is one here on this planet for if not for this same purpose? It is humanity's school.

(804) Karma is not merely applicable to the individual alone but also to groups, such as communities, towns, countries, and even continents. One cannot get away in some particular or other from the rest of humanity. All are interconnected. One may delude himself, as nearly all people do, into thinking that he can live his own life and let others go hang, but sooner or later experience reveals his error. All are ultimately one big family. This is what reflection on experience teaches. When one reflects on Truth he shall eventually learn that as the Overself all are one entity, like the arms and legs of a single body. The upshot of this is that he has to consider the welfare of others equally with his own, not merely because karma is at work to teach the individual, but also because it is at work to teach humanity en masse the final and highest lesson of its unity. When this idea is applied to the recent war one sees that the latter was partly (only partly) the result of the indifference of richer peoples to poorer ones, of well governed nations to badly governed ones, of the isolationist feeling that one's country is all right and if others aren't, then that is unfortunate but their own affair. In short, there is no true prosperity and happiness for any country whilst one of its neighbors is poor and miserable; each one is his brother's keeper.

(805) When a husband informs his wife that he has decided to find his happiness elsewhere, she can fight to hold him against his will -- which is pardonable -- or she can accept it because she thinks of his happiness first and her own second -- which is divine. Time is the only healer of her wounds but they will surely be healed. When the storm of hurt feelings goes completely, a great peace will arise in her. Then she will see that she did the right thing to gain her own happiness too, quite apart from doing the right thing as a seeker.

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(806) Teachers have sometimes tried to discourage people from entering on the Quest, for, by their own experience, they know what a long and painful road it is.

(807) One must be on guard against the ego. He should test his actions by their motives; let him ask himself whether his teacher would act in the same way. Seeking guidance should be combined with the active use of his own reason about any matter, because the highest reason coincides with the highest guidance. In financial matters, especially, he should make reason the touchstone.

(808) The chapter on Jesus in "Discover Yourself" explains that He had to go through the growing pains of spiritual ripening, as had every adept who wanted to serve. Where this desire to serve was absent (as in the highest type of mystic such as the Maharishee) illumination often comes fully and suddenly; but then it is only mystical.

(809) There has arisen too much harm and exploitation from the teacher-seeking attitude of some. Firstly, the request for a teacher should arise from a deep, sustained, and urgent sense of needing such help -- not merely for the sake of having one.

(810) One advanced mystic considers the Quest of the Overself to be the most important and most exigent activity in which anyone can engage, and if he can help anyone he is happy to do so. Having made many mistakes in the past, burnt his fingers, and stubbed his toes several times, at least he can point out errors to be avoided, even if he can do nothing more.

(811) To believe that one <u>must</u> live in a monastic ashram if progress is to be made and to despise the world outside as being spiritually unprofitable, is a mistake. This has been amply verified by experience, observation, and reflection. A life wholly spent within the walls of an ashram without lengthy periodic returns to the world, is an unbalanced one. On the other hand, it is equally true that a life wholly spent in the world's activities without periodical retreats into solitude or Nature is also an unbalanced one. Therefore, philosophy, in the true sense, places balance as one of its foremost practical aims. This reference to ashrams is used only by way of illustration.

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(~~312~~) He will be delighted when he feels that he is starting to make inner progress and that spiritual currents are beginning to stir within his consciousness. But this is only a beginning. The road before him has its ups and downs, its shine and shadow, and there is no such thing as a mechanical, straight line progress.

(~~313~~) A teacher may inform his pupil that it is unnecessary to read any more for the time being. This is not an injunction to stop reading but a hint that the next step forward will not arise out of the reading itself. The fact that he finds new inspiration in the books does not alter the truth of this hint. For the change that has come arose within his mind first and enabled him to find fresh material to digest in these books. If this inner change had not first started into activity the books would have remained the same as before to his conscious mind. The spiritual movement starts in the subconsciousness first and later breaks through into the everyday consciousness. This is merely an academic point. What really matters is that he should become aware of progress.

(~~314~~) When he begins to sense the inner peace and exaltation which is a perfume, as it were, upon the threshold of the Overself, he may understand how real this inner life is and paradoxically how unintelligible, indiscribable, and immaterial from the ordinary standpoint. It is something, and yet not something which can be put into shape or form graspable by the five senses. Anyway it is there and it is the Immortal Soul.

(~~315~~) The adept is happy indeed when a student comes into the full realization of the Kingdom of Heaven for whoever finds it, naturally wants to share it with others.

(~~316~~) The earthly troubles of mankind <u>are</u> the concern of the true sage, and indifference to them is a mark of the mere mystic, that is, one who has mistaken his partial attainment for a complete realization.

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(~~818~~) In the higher philosophy the existence of the world is not denied, as it is by Indian Vedantins and Christian Scientists. It is no less real than humanity. Only it must be understood that it is a manifestation of Mind, not an illusion. This being the One Reality, it follows that the world cannot be unreal. The form it takes is transient, however, but its absence is not.

Also, as far as world-manifestation is concerned causality is not denied but accepted. However, it cannot be separated from succession in time. When, by ultramystic methods, the Mind-in-itself is known in its unmanifest state, that is to say, its timeless state, causality disappears.

The human mind as ordinarily known is certainly incapable of inventing so many marvelous processes in Nature. The world is the invention of Universal Mind. But the latter functions in and through the human mind. What it presents is common for all men. But it enters into humanity in consciousness only and is therefore an idea. Owing to individual uniqueness the idea is not quite the same for all; each gets an aspect as it were. But even the disappearance of humanity from the earth would not entail the disappearnace of all natural phenomena, for this cannot happen if other beings exist, such as animals.

(~~819~~) The problem of evil must be considered in the light of various factors. One of these is standpoint; one man's evil is another man's good. Another is karma; the individual has enough latitude to go to the dogs but has to suffer from the consequences of his acts. Then there is the question of rebirth. It seems impossible for human beings to be reborn as animals but Nature has made some provision for it. Then the ethical value of suffering must be considered. But most important of all are the questions of the nature of God, His relation to the universe and to humanity, and the purpose if any, which is being worked out.

(~~820~~) The wife of one who seeks to follow this Quest has the opportunity of bringing a happy future to herself in helping to bring it to him. She also may walk beside him on that greater path of spiritual attainment to which all are dedicated. She will then get from marriage not only what she hoped for but much more besides.

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(821) The sufferings imposed by the last war were terrible but those who found a deep religious or philosophical support within themselves were better able to meet them. In the coming age which will dawn soon, the working classes will come into their own, culturally speaking. It is therefore important that they should learn to understand the inner significance of life and not be led away by merely superficial doctrines. The ultimate purpose of life here on earth is a spiritual one, and this must be remembered.

(822) The thought of the external world comes from the Universal Mind (God) originally, whilst thoughts which pertain to personal characteristics come out of the subconscious tendencies developed in previous incarnations. In both cases the power which initiates thoughts is outside the conscious self but for that very reason is irresistible. The work of the Spiritual Quest is to enter into co-operative activity with God, on the one hand, and to conquer those subconscious tendencies on the other.

(823) It is not surprising that a student, who is also an inventor by profession, should have to endure the fate of so many pioneers. Any hostile reaction towards his work consequently becomes an inner test for him. Having done all he humanly can to put forward his inventions, he should then cease to identify himself or his own emotional reactions with the worldly results of such effort. He should stand aside inwardly. He should let fate work itself out, not permitting himself to be swept off his feet, either in the direction of irritation arising out of failure or of joy arising out of success. And this he must do even though he is convinced that he is not seeking anything for himself from an invention.

(824) During times of war and suffering, the spiritual Quest demonstrates its value by the inner support which it gives and the unquenchable faith it bestows. The forces of evil will be checked; the good will triumph in the end, as always. God's love for all remains what it ever shall be - the best thing in life.

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(~~826~~) A teacher (of the higher philosophy) will not assist a pupil in the development of clairvoyance because this only increases the troubles and dangers from which he may be suffering already. The best advice that can be given in such a case is to refrain from endeavors in that direction and to apply his efforts to the development of his character and spiritual nature. Remember the words of Jesus: "Seek ye first the kingdom of heaven and all these things shall be added unto you." Only after he has become established in high ideals and self-discipline will he be fit for the instruction he desires.

(~~827~~) Texts might prove misleading if studied alone; they must be personally expounded by a competent teacher. Moreover, if they were but two books, forinstance, out of thirty, taken alone they would give a one-sided and inaccurate picture. But the book by Sri Krishna Prem, "Yoga of the Bhagavad Gita", can be quite helpful. The aim of ~~the first volume of the manuscript~~ is to prepare a basis, to create an atmosphere, but it does not go farther than that. There is a lower mysticism and a higher mysticism and the two are separated in time by the philosophic discipline. Nothing of the higher mysticism has been revealed in the first volume. That is given in the ~~second volume~~ together with several practices or exercises which develop the supramystic insight hinted at as being the final source of knowledge. Neither mysticism as ordinarily known — that is, the lower mysticism and yoga -- nor philosophy of a purely intellectual-rational kind, can ever lead to this goal. Nevertheless they are essential stages on the way thereto. One must not make the mistake either of discarding meditation (as recommended by Ashtavakra) and resorting only to ratiocination, nor of despising ratiocination (as ordinary mystics and yogis do) and trusting solely to meditation. Both are needed. But both are only preliminary disciplines. Only the supramystic exercises can lead to the final revelation and these are given to the West for the first time in the ~~second volume~~. They were formerly kept esoteric in every sense of the word but times have changed.

(828) The defect of all the Vedantic authorities in India today is that they have lost the Buddhist esoteric tradition and even despise it; for only in the combination of both can be realized that restoration of the genuine, archaic Indian wisdom. It contains all that is worth while in religion, mysticism, yoga, philosophy, science, and psychology but with all the rubbish left out. Anyone can get this realization without a teacher -- provided he is made of such heroic stuff as Buddhas are made of; if not, he has to find personal instruction or lose valuable years, even lifetimes.

(829) All must cherish secrets and the farther anyone advances on the path of knowledge the more he must cherish in this manner, not because of their value alone but because society is not usually ready to receive them. The sage, who is full of the loftiest secrets, does not suffer in the slightest from their possession. Restrained emotions are good as signs of attempted self-discipline but bad when they are set up as a goal of living. Asceticism can only bloom successfully when it arises out of genuine, reasoned understanding. Until such understanding comes one often has to restrain himself forcibly. But nothing ought to be overdone. The overdoing of asceticism produces cranks -- unbalanced, illogical, and self-deceiving persons. Confession and sharing help to relieve the soul only in so far as they are connected with the right persons. To confess to the wrong persons or to share with them only makes matters worse.

(830) When man refuses to use his intelligence in settling his affairs it is only because he has not sufficiently developed his intelligence to be able to use it in this way. However, philosophically speaking he is blinded by the ego and so seeks satisfaction rather than truth. Such a one does not know that truth brings satisfaction in its train.

(831) There are no practices that will reveal the meaning of life. The latter can come only from experience and reflection. But practices have secondary uses, such as helping to develop concentration, which is needed for right reflection.

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(838) The intellect which changes hour by hour has no existence in the absolute sense. And it surely does not represent the ultimate possibility of experience. Thus, one can stop its movement for a time through profound meditation and be then aware of a deeper level of mind whence all these intellectual changes spring up but which is itself relatively unchanging. How to know whether this deeper level is worthy to be called enduring reality is a question that is beyond most mystics.
(837) What is energy? Its transformations are known as sound, light, heat, and so on. But these are only appearances of something else. One never catches an isolated pure energy-in-itself. It is about as detectable as pure matter. There is therefore something behind energy and behind intellect, or shall it be said, behind life and behind thought. Energy cannot be reconciled with an eternal state. But if energy itself springs up as an emanation from the deeper level of mind it may be possible to effect such a reconciliation. Neither intellect nor energy can be the eternal soul but both could be ever-changing emanations of something which might itself be relatively changeless. Light is the highest of the energies; the Sun is the father of all things, Matter is scientifically reducible to light. In the depths of some mystical experiences one may find oneself surrounded by an ocean of light. Light is then the manifestation of this deeper mind but it is still only a manifestation. Consciousness must be interiorized so deeply that even a thought or an idea, a psychic image or a clairvoyant vision must be recognized as something outside the true being, something objective, separate, and away from the true self. Many mystics do not feel such a need but all philosophic mystics ought to do so if they are to attain a pure spiritual experience in its perfect integrity.

(532) The intellect which changes hour by hour has no existence in the absolute sense. And it surely does not represent the ultimate possibility of experience. Thus, one can stop its movement for a time through profound meditation and be then aware of a deeper level of mind whence all these intellectual changes spring up but which is itself relatively unchanging. How to know whether this deeper level is worthy to be called enduring reality is a question that is beyond most mystics.

(533) What is energy? Its transformations are known as sound, light, heat, and so on. But these are only appearances of something else. One never catches an isolated pure energy-in-itself. It is about as detectable as pure matter. There is therefore something behind energy and behind intellect, or shall it be said, behind life and behind thought. Energy cannot be reconciled with an eternal state. But if energy itself springs up as an emanation from the deeper level of mind it may be possible to effect such a reconciliation. Neither intellect nor energy can be the eternal soul but both could be ever-changing emanations of something which might itself be relatively changeless. Light is the highest of the energies, the Sun is the father of all things, Matter is scientifically reducible to light. In the depths of some mystical experiences one may find oneself surrounded by an ocean of light. Light is then the manifestation of this deeper mind but it is still only a manifestation. Consciousness must be interiorized so deeply that even a thought or an idea, a psychic image or a clairvoyant vision must be recognized as something outside the true being, something objective, separate, and away from the true self. Many mystics do not feel such a need but all philosophic mystics ought to do so if they are to attain a pure spiritual experience in its perfect integrity.

(295) ~~(124)~~ ~~You~~ have the good fortune or misfortune to be attractive to men and so long as ~~you~~ remain unmarried you may expect that they will importune ~~you~~. It is of course a matter for ~~you~~ to decide how ~~you~~ are to react in every case but ~~concerning the particular point which you raise~~ whether it is necessary to yield in ø order to get on in practical life I would reply that many women do yield and do get on in consequence but it is not necessarily the only way to get on. It is the easier but slippery and dangerous path and I would certainly advise ~~you~~ to try the harder way even though ~~you~~ may not get on so well in consequence. Every rose on the easier path has a thorn concealed beneath it. It is not that sex in itself is a sin, for it is a natural function but that self-respect demands it should be an expression of something finer than mere barter. It is more satisfactory in the end to establish ~~yourself~~ materially through determination and courage than to yield to temptation. Another point ~~and one which is mentioned in my chapter~~ is that promiscuous sex not infrequently leads to disagreeable entanglements of Karma which have to be disentangled at the price of suffering. That is one of the several reasons why marriage has been laid down as the normal path for humanity.

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that they tend to breed prejudice and bias.
(3) The artist the musician or the writer who uses his art as a spiritual path must one day come to the point where he finds that it is no longer sufficient that he must go beyond it, or rather, transcend it and find it entirely within himself and without this outside means, the uplift and the exhaltation that he formerly got during the minutes of composition or creation. In the end, we have to look within because there alone, is the real being, the soul. Art can lead us to its very border but art is still something that works upon the senses and these senses have to be transcended, the senses of the body the five physical senses.
(4) I have often asked people connected with the theatre whether they become the role which they play and entirely forget themselves, or whether they never entirely let their own personal identity disappear. The answers have been contradictory. There does not seem to be universal agreement upon this point. Some say they no longer identify with themselves others, OTHERS say they always remember themselves. Perhaps the solution is that the very few who have real genius do succeed in letting go of the ego and becoming the character which they play, totally. Others, who may have good real talant but

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not genius, will not be able to let go of their ego, will not be able to forget self, however well they may assume the role on the stage itself.

(5) Perhaps it is a matter of sustained power of concentration. Perhaps the genius has this ability to maintain steady and unbroken concentration upon the part played without a break so that thoughts of self-consciousness or, of what the audience is thinking, do not have the power to enter in. Therefore, the artist who has successfully mastered the art of meditation should be able to transfer the qualities so developed to the work of creation or of compositio in his art and thus attain a state of genius. For to sit without moving, intensely concentrated held completely by the object of concentration is one way of providing part of the necessary conditions for artistic creativity.

(6) It is an old known fact that the truth can be very disturbing and that is why it is more honored than practised. Let us ask, "To whom is it disturbing?" and we shall find that the answer refers to the personal ego.

(7) Although in the earlier stages and also in the middle stages of the quest it has to be consciously and deliberately followed, in the later, the more advanced stages where the short path comes into operation, the seeker must begin to forget himself and his efforts, must not come between the goal and its pursuits, must identify himself with the Overself by giving himself wholly to the idea of manifesting it in his inner and outer life. Therefore, he must be free of the kind of self-consciousness which makes him aware athat he is a Quester. On the contrary, he has to make spirituality a natural thing, free from

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(8) Why is it that in India the crowds come from far distance merely to have the sight - perhaps for a few minutes - of a great soul? And why is this regarded as beneficial and worthy the toil and trouble of the journey? Even if the opportunity to have a few words of conversation with him is quite impossible, it is still thought worthwhile merely to see him or be seen by him. There is of course, the personal satisfaction of having seen him. Or is that merely a sentimental and emotional satisfaction? Or is there a scientific basis of fact making the visit worthwhile? The answer to this question can be found in the knowledge that the body is a battery and that there are electrical radiations from certain parts of the body, certain centres, and the most important centre is the eye. And that through those radiations, a part of the aura is actually projected outwards. This would also explain why the Indians of the higher caste do not like to have their food looked at by those of the very lowest caste, which they would consider a polluting act.

(9) The meeting with a great soul, a mahatma, is called, darsan in India and is considered to convey some kind of a blessing. We now see the scientific grounds for this belief, even though the masses themselves are quite unaware of this fact but feel or have the faith that the blessing is there.

(10) Because of his ever-present goodwill, he lives with people as one of them but because of his spiritual attainment, he lives with them as known of them.

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(IX) If the individual merges into pure Being, what is the ego which ceases to exist? For the physical body still remains and must be included in a man`s consideration. This is one reason why even the highest mystical attainment must be naturalised, integrated even with his normal life as householder, professional or intellectual. He then functions on three levels - animal human and angelic - but they fit together in harmony like a mosaic tiled wall. Whoever thinks otherwise is confusing two different situations, is super-imposing the seeker upon the fulfilled man. If,for instance, he grants the possibility to monks alone, then he puts a limit on the Limitless and narrows the area of its presence. For the man who is established in the Light will act from,within,and by it, no matter whether he be engaged in the world`s work, no matter whether married or not. The rules of ascetic renunciation and worldly

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(IX) Those of the young who resent having to find a place in a commercial or industrial organisation, to take and obey orders, join the protesters and rebels against authority. The wilder,more lawless, among them even translate their feelings into acts of violence

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(IX) Until the first nuclear war and second world war, it was accepted practice in most philosophic and mystic circles to refrain from any attempt to make known generally their teachings or knowledge, except under certain conditions. Disobedience to this rule, presentation of the new thought to those not capable of absorbing it, would have the effect of bewildering them or distorting the thought.

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(XIV) D.H.Lawrence told a friend who was at the dying novelist's bedside that he could feel himself withdrawing from the physical body yet at the same time looking at the scene from outside as if he were floating away.

(XIV) We concern ourselves quite falsely with issues which need not trouble us but which negative thought and small emotion push us into. Because of them we muddle our lives unnecessarily.

(XIV) Do the planets work sometimes for and sometimes against him or are they quite neutral?

(XV) "The Hidden Teaching Beyond Yoga" has stated the reasons for this "Beyond". That reality lies close to the terminus of yoga practice is granted, that the wall between them is very thin is also granted. But the wall is also diamond-hard: it can be penetrated only by those who have been instructed in the nature of reality or, more easily, in what it is not; who can discriminate netween it and appearances which seem like it. (The grace plays its part but it is beside the point to raise this question here). Those without such knowledge are handicapped. For instance; The Sufi mystic who repeats the mantramic phrase "Allahu Akbar" —"God is most great" — dozens of times has had the work of gathering in his thoughts made easier; they are repulsed with each repetition: and thus concentration is eventually chieved. The Indian yogie follows the same process and gets the same result with his mantram "Jai Ram, jai jai Ram" — "Victory

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(XV) ..... — "Victory to the Lord" — repeated 108 times. (Beads may be pushed along a string for counting purposes). Both Sufi and yogi may pass into ecstasy. But is this Reality or is it self-hypnotism?

(XV) The entry into objectless thoughtfree contemplation may be made year after year and a wonderful state it is too. But however pleasant and peaceful, the seeds of negative feelings are not made sterile but are only rendered inactive until new outer circumstances appear which bring them back to life although the longer their suppression the weaker they become. Only knowledge of the truth and application of its understanding can end the bondage to ego where these tendencies lurk. Hence if the practice of contemplation is accompanied or followed or, although not usual, preceded by the path of knowledge, a real rooting-out of ego-bondage is possible: This alone leads to permanent reform of character and transformation of outlook. It is done by stages, or rather depths of insight, but the final one is quite abrupt.

(XV) The intelligence, as something more than intellect alone, can be used to carry his thinking to the verge of an intuition which will light up some of his understanding. But such a success requires certain pre-conditions: a measure of equilibrium in his personality; a measure of self-discipline in his character; intensive pondering on the truth.

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( ) Visions are compounded of the workings of dream-mind and what may, or may not, be authentic fact. Ordinarily, they are fleeting phenomena whose importance lies mostly in their indication of growing sensitivity, although occasionally they are significant.

( ) Feelings of inward peace, moral elevation and divine presence are immeasurably more valuable and significant than visions.

( ) One should not encourage psychic experiences nor attach undue importance to phenomena which are merely incidental to the true search. Instead, one should concentrate on self-study and objective analysis of ordinary experiences.

STUDENTS REPLIES (I)

(1) If, instead of merely day dreaming about it, or else, attempting to obtain help from outer sources, the student would listen to, and be guided by, the promptings of his inner self, he would vastly hasten his progress on the Quest.

(2) By constant prayer and aspiration to his higher self, the student will get intuitive promptings from time to time. He should catch them when they appear and yield himself to them: in this way he will get the necessary guidance from within.

(3) That intuition is often mistaken for insight reveals one of the defects of mysticism. There are some who even question the validity of all insight, and, indeed, this is a sensible question to raise. The whole problem needs threshing out in a paper on the subject. Meanwhile, I must remind those who were troubled by what was written in the appendix of THE HIDDEN TEACHING BEYOND YOGA that insight is not concerned with mundane matters, but only with what is beyond our time-space demensions. Quite obviously, no one has the right to apply such a term to views concerning such matters as intellectual theology or physical diet. Intuition can, however, deal with these quite effectively--when it is, itself, checked by reason.

(4) Whatever is fully realized and crystalized in the Self achieves its own necessity for being put into writing.

(5) The experience of hearing inner music is an interesting and significant happening. It is rare when it happens upon meeting, being more apt to occur at parting; usually with someone who is very dear [illegible] whom Destiny has decreed cannot stay with us.

( ) An individual who has worked very hard all his life and feels an inner need to take some time off should do so. A rest of this sort lets the contemplative side of his nature come to the surface. He must keep worry and anxiety out of his thoughts during this time. Experience and observation have shown that nothing is lost in the end by such temporary retirement. Later on, if it becomes necessary to look for a new position, his own intuition and more philosophic outlook will be invaluable aids both in finding work and in carrying it out.

(1.) It is needful to correct mistaken impressions that it is wrong to try to escape from daily activity, and its troubles, into the silence. On the highest level, there actually are no problems, for the great work of evolution is then known to be all-inclusive and always effectual, and the world-experience is seen for the ~~Maya~~ that it is. The ultimate purpose of living, itself, is, of course, to attain this state. On the relative level, there co-exists the necessity of accepting everyday life, together with its difficulties and problems, if we are to develop the resources needed in order to progress. The philosophic attitude reconciles both these viewpoints as being complimentary and necessary to each other.

(2.) Most aspirants have to go through a period of withdrawl in order to devote some time to study and meditation. However, if they are to benefit from it, and not become idle dreamers, they must not commit the error of doing what is right at the wrong time. There is a definite time to attend to outer affairs and another different time to withdraw from them. The two approaches can and should occur at certain periods of the same individual's life, at different times. Only fanatical extremists, or those who are utterly one-sided, say that we should live for ambition alone or for renunciation alone. Philosophy does not limit itself to such narrow attitudes.

(3.) It is true that to go into retreat at a certain stage, in order to devote oneself and one's time to more concentrated effort, has definite advantages. However, to do it successfully, it must be done at the right time and not before.

( ) For the man or woman who truly desires to follow the Quest and who wonders how to begin, the present course should be to read and study the exercises given in my earlier books, going over them carefully again and again until all the basic concepts are familiar. At the same time, one should find a few minutes out of every day when it is possible to be alone, undisturbed and unobserved. Meditation should be opened by silent prayer, formulated to express spiritual yearnings for the higher way of life. This may be followed by concentrating on a chosen spiritual theme. Every endeavour should be made to keep thoughts from wandering and to bring them back whenever they do.

( ) Whenever one has the opportunity during the day, while not interrupting other duties, one should recall his aspiration for spiritual realisation and rekindle it anew. It is equally necessary to pay strict attention to one's conduct and to work in the direction of achieving greater moral elevation, controlling the passions and subjecting the emotions. Good thoughts lead to good results.

( ) A rhythm of daily practice in meditation is more or less indispensable. Some mental image or theme or physical object must be taken and the mind focussed upon it to the exclusion of all other irrelevant matters. As facility develops, the image must be a definitely elevating one, something to nourish spiritual aspiration and strengthen moral ideals. In the end, meditation must become the attempt to unite with the higher Self, of which only faint and intuitive glimpses are given at first but later on they become strong and clear. The attempt to meditate usually takes up most of the allotted time. The achievement of meditation is itself brief and rare.

(11) Eventually, one will tend to dislodge oneself from less worthwhile pursuits. Ordinary automatic responses to these and other worldly affairs will cease as one feels the deepening need for thought-stilling and inner peace.

(12) Loving attention to the Overself should not be limited to moments spent in meditation or prayer, but should form the background for all one's other thoughts.

(13) What is more important than progress in meditation is one's fundamental attitude toward life itself. If one can develop a sense of right direction, plus some amount of aspiration towards a better and Higher Self, one need not be concerned about the speed with which he travels in that direction.

(14) If the Void is not taken into account or has not yet been experienced, the individual will still have an inadequate idea of existence.

(15) It is useless and foolish to try to avoid meditation. One must learn its lessons.

(16) Why purification of character should be needed in order to contact what seems to be above our lowly human characteristics, is, indeed, a paradox which only the Overself can answer. Perhaps it is a test of our devotion -- for it is known that the Higher Self will not surrender her revelations to anyone who does not love her completely. Purification is merely the casting out of lesser loves for the sake of this supreme Love.

(17)

( ) One can turn a mystical experience of as much as twenty years ago, or longer, into focus for attention in meditation, and thereby assist the memory to recall every detail of it.

( ) Meditation must be accompanied by constant effort in the direction of honest self-examination. All thoughts and feelings which act as a barrier between the individual and his Ultimate Goal must be overcome. This requires acute self-observation and inner purification. Hate, jealousy, anger, greed, spite and so on, form many an inner Mt. Everest which each seeker must scale and conquer for himself before he can hope to see What Is Beyond.

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(~~cc~~) Although the student must forgive those who mistreat him, he need not think that forgiveness implies he has to associate with such people thereafter. Whenever the thought of them, or their abuse, comes into his mind he must exert his will power to drive it out, and immediately direct his thoughts toward God, or toward any inspired individual in whom he has faith.

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( ) It is better not to dwell on any visual phenomena other than at the moment of occurrence, or else progress will be impeded. What is more important than seeing is the state of feeling produced; this must be pure awareness from which all psychical elements are excluded. Not until this state has been thoroughly established and integrated with active life and intellectual understanding and the moral nature, is it safe to examine or experiment with psychic phenomena.

( ) The path is veritably a "razor's edge". One with limited awareness cannot know how grave his situation may be nor how narrow an escape he may, at some time, have had. If, at such a time, great efforts are put forth for him by someone highly advanced, satisfactory results may still be achieved, notwithstanding the student's mistakes. When his weaknesses are counterbalanced by earnest aspiration and faith; if he never deserts his Ideal no matter what happens; if he clings to his desire for conscious attainment of unity with the Overself as the highest goal life offers and measures all other rewards accordingly, then the student may always count on the assistance which brought him safely through his time of crisis.

( ) Two such individuals as Master and student are linked together by ancient ties. Much may remain to be done in the future as it was in the past. If, in a previous incarnation, the student attained a higher phase of development than at present, this must again be achieved before results can appear in consciousness. In such a case he should work especially hard to make progress.

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(~~o~~) The younger people of today who are knowingly embarking on the Quest should make some effort, within reasonable limits, to appaar outwardly as being not too different from those who are not embarking on it -- thus avoiding the stigma of being regarded as eccentric, or, even worse, insane.

(~~p~~) Rather than placing over-emphasis on vocal propaganda, students should, instead, silently exemplify in their own person and conduct the fruits of such acceptance of this doctrine.

(x) The younger people of today who are evidently embarking on the Quest should make some effort, within reasonable limits, to appear outwardly as being not too different from those who are not embarking on it -- thus avoiding the stigma of being regarded as eccentric, or, even worse, insane.

(x) Rather than placing over-emphasis on vocal propaganda, students should, instead, silently exemplify in their own person and conduct the fruits of such acceptance of this doctrine.

( ) One shouldn't brood over fancied wrongs which he believes have been done to him nor dwell on another's faults. The law of recompense will deal with the situation. Emotional bitterness is harmful to both persons. On this path, the student must learn to overcome such feelings; they act as obstacles which hinder his advancement.

( ) A rich, many-sided personality may still be in the process of accumulating experience and unfolding potentialities. Experience alone is a hard path; it should be backed by reason, intuition and correct counsel. But reason is useful for truth-finding only when it is detached and impersonal; intuition must be genuine and not camouflaged impulse or wishful-thinking; and correct counsel may be obtained only from the most inspired, and not the merely sophisticated, sources.

( ) Recognition of mistakes is essential but should not be dwelt on in a purely negative fashion. The Teacher may indicate that recognition alone is not enough; more effort should be put forth to overcome them. But if he were to set down all the faults and defects still observable, his student might become so dejected that he would throw away his opportunities. On the other hand, if the student is earnest, certain virtues and favorable tendencies would also be evident, and these, set down fully, might cause him to become so elated that he would overestimate his possibilities.

( ) Seekers who are not satisfied with conventional doctrines or mystical experiences must be willing to do some difficult but profitable reasoning.

( ) One shouldn't brood over fancied wrongs which he believes have been done to him nor dwell on unpleasant faults. The law of consequence will deal with the situation. Emotional bitterness is harmful to both persons. On this path, the student must learn to overcome such feelings; they act as obstacles which hinder his advancement.

( ) A rich, many-sided personality may still be in the process of accumulating experiences and unfolding its potentialities. Remembrance alone is a hard path; it should be backed by reason, intuition and correct counsel. But reason is useful for truth-finding only when it is detached and impersonal; intuition must be genuine and not camouflaged impulse or wishful-thinking; and correct counsel may be obtained only from the most inspired, and not the merely sophisticated, sources.

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( ) Seekers who are not satisfied with conventional doctrines or mystical experiences must be willing to do some difficult but profitable reasoning.

~~(64)~~ Sometimes, at a certain stage of development, a reorientation of outward life does become necessary. The aspirant must then study the situation to see how this can be worked out satisfactorily for all concerned, remembering that the wishes and feelings of those who share his life must also be considered and respected.

~~(65)~~ Self-study and -observation, a constant effort toward developing awareness, and a truly objective analysis of past and present experiences in the light of one's highest aspirations, will eventually lead one to the discovery of the Undivided Self; whilst meditation, accompanied by an intensified attitude of faith and devotion, will lead to deeper understanding of, and communion with, this Goal of Goals.

(~~26~~) In trying to help others in these unsettled times--perhaps one's own children--one should try to think of them in their larger relation to God, rather than in their relation to familiar surroundings, filial attachments, or the unexpected, disturbing situations which have come up, over which one has limited or no control. Prayer and positive thinking will be as much of a help at these times as anything else one can say or do.

(~~27~~) Progress in self-evolvement on the Quest must be due to the individual's own efforts. It can be encouraged or fostered only in proportion to the same individual's wishes and needs. Other people, who are not interested in an inner search, are, at present, fulfilling their own karmic need for a particular variety of experience; it is neither advisable nor feasible to urge them to follow this path.

(~~28~~) It is needful to understand that everyday situations--in whatever form they take--are the material given the aspirant for his work on himself.

(~~29~~) Constant attention to God will awaken in one's own awareness some of the knowledge he is seeking in books and spiritual study.

(~~30~~) What one can do for himself will enable him to see more clearly what can, and what cannot, be done for others.

(~~31~~) The student must apply what he has learnt from his studies to his own everyday homelife by making a deliberate effort of will to crush the ego <u>every</u> time it attempts to drag his thoughts or actions down to its lower level.

(con't) and not falsify it. It is, presumably, the same as the divinization of the human mind.

(4) Ralph Waldo Emerson's intellectual way of life is a great standby for many. One could not wish for a finer example.

(5) Much courage is needed to overcome conventional thinking, but this, of course, is part of the price to be paid for acquiring Truth.

(6) A time will arise when nearly all questions constitute an intellectual probing, which, in many cases, defeat the purpose of spiritual progress. It is better to wait patiently for the individual's own development to bring what is really needed at each stage.

( ) From a certain time onwards, greater asceticism may be necessary. Diet changes, with which the individual may experiment, are one step in the right direction. He should strive to improve his whole general condition. All matters involving self-restraint where diet, drinking, smoking, etc., are concerned should be watched and inner promptings carefully followed. It is also advisable to have regular periods of complete chastity -- partly to exercise and develop the will and partly to prepare oneself for the practice of higher meditation. Although a philosophic discipline rejects ~~both~~ permanent and exaggerated forms of asceticism, it both accepts and uses occasional and intelligent ones.

(1) One good way to serve others is by shopkeeping, and a still better way is to make one's shop a health food store. In the latter case, one is doing more than merely earning a living, since he will be rendering a specially needed service in his community. Health foods are, in many cases, a vast improvement over ordinary foods, and useful to supplement the meatless diet.

(2) It has been said that Australians eat more meat per person than any other people in the world. If this should be true, then they are to be pitied for such thoughtless cruelty to lower and less protected forms of animal life than our own. Flesh-eating is unthinkable from an aesthetic point of view, and would seem to indicate less spiritually evolved, as well as spiritually unrefined, characteristics.

(3) Animals live in the herd instinct. They do not possess self-consciousness as individualised human beings possess it, nor have they the capacity of aspiring to what is above their own level. But they are subject to evolution and will ultimately arrive at our level. Kindness to those nearest the human stage promotes their evolution into its best side. Cruelty to them launches them into its worst side and punishes us with a karma of criminal primitive classes of the lowest order.

(4) The student who adopts drastic ascetic disciplines before he is ready for them is likely to have to modify his ascetic ideals or else accept a revised estimate of his strength and limitations.

(5) The ascetic ideal is not necessarily the Philosophic one, although it is useful at a certain stage of development.

(6) It is necessary to have a clear understanding of what can, and what cannot, be achieved by practising ascetic disciplines.

(7)

(1) The investigation into atomic structure is undoubtedly opening the way for reconcilation between science and spiritual philosophy. They will grow closer and closer together as new facts come to light.

(2) There is an elusive horizon in mystical studies, researches and experiments. The farther one advances the more it recedes. There is no end to them in this lifetime. The present great crisis in humanity's history, with its war and upheaval, has provided the opportunity to delve into, and glean revelations about, a field which the advanced mystic might never have touched in normal times. The result leads him to conclude that this troubled, misunderstood world must be considered, however more attractive other, higher realms may be. The former mystical attitude of mere escapism and sheer indifference is false, meaningless and selfish today. The correct attitude must be to wish to spiritualize life in the world--not to ignore, deny or run away from it. This requires a certain mental equilibrium, but it is quite attainable.

(1) It is of tremendous help and importance to understand the doctrine of mentalism.

(2) Unless there is a thorough understanding and appreciation of mentalism, several other important doctrines will remain incomprehensible to the human mind, or else, will be incorrectly interpreted.

(3) Metaphysical idealism could certainly be argued about interminably, especially with the neo-realists. It is, however, just as worthy of consideration by the spiritually minded, and has, in fact, been held by a number of leaders in the mystical field -- not merely through intellectual activity, but also through mystical experience.

(4) It is difficult for the true adherent of the Quest to get over this hurdle of anti-mentalism, largely because of certain mystical world-views. Without these, a closer accord would be reached. But, here, of course, one is up against the difficulties brought about by the contradictory nature of such experiences.

(5) It would be incorrect to state that the drift of science is away from Berkeley. It is true that Berkeley's view of mentalism was a limited and imperfect one, merely a beginning in fact. But it was a beginning in the right direction.

(6) The lately published book of Sir James Jeans entitled Physics and Philosophy reveals what is the actual case. He concludes, "As we pass from this phenomenal world of space and time to this substratum, we seem, in some way we do not understand, to be passing from materialism to mentalism and so possibly from matter to mind . . . Modern physics has moved in the direction of mentalism."

(7)

(Contd.) The moment this connection is established, the aspirant will become aware of results from the descent of Divine Grace upon his personality. Such a moment is unpredictable, but, for the individual who sticks to the Quest, its arrival is sure.

~~(15)~~

( ) Astrologists might be called "Interpreters of Over-Ruling Justice". It is not generally known that in India (although not in the West) astrology admits that in the horoscopes of advanced persons there appears what is called the Gurukula. When this is present, the astrologer takes it for a sign that at any moment Grace may change the character of the picture thereby presented. It is true that this doesn't appear in the horoscopes of ordinary persons. This point should be investigated by individuals who are particularly interested in the subject since it could have an important bearing on one's thinking.

(~~14~~) Although I have emphasized the belief in free-will in my writings, I have done so only to refute the prevalent criticism that mystical philosophy inevitably leads to inertia and lethargy. However, from the standpoint that all existence--including our own--must ultimately conform to this plan, I am able to give only very limited room to free-will. In this sense, I am more of a determinist than a libertarian--but please note that this should not be confused with the materialistic interpretation of determinism.

(~~15~~) People are not so far apart in their thinking as sometimes appears. A man may think of himself as a spiritual determinist while maintaining a flexible, rather than a rigid form of determinism. Such flexibility must allow for the introduction of Grace, which, to the advanced mystic, is a very real thing. This idea, of course, might not yet find its place in the thinking of one who has made a purely intellectual analysis.

(~~16~~) The genuine mystic is always sympathetically interested in the achievement of Realization by others. However, his interest is continuously balanced by reason and intuition.

(~~17~~) Unless the human ego were itself an emanation of the Overself it would be quite unable to identify itself with the sensation of severance from the body during the process we call dying.

(~~18~~)

( ) It is well to realize that belief in reincarnation, or rebirth, is not the sole determining consideration of our activities, as it is among many institutionalized approaches to Truth in the Orient.

( ) Life-in-Itself is infinite and unchanging, but there is an end to the kind of experience undergone by the living entity in its finite human phase.

( ) There can be no doubt that many individuals are attracted to the Orient primarily because of subconscious autosuggestion. However, if they were born in the West in this lifetime, it is important that they seek out and learn the lessons presently offered. For these represent the "other half of the whole". Experiences in the East in earlier incarnations provided the first part; now, it is necessary to build on that foundation and to acquire knowledge of, and for, the second part -- if progress is to be made and not come to a standstill.

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( ) The following points have to be learned if one hopes to fill the office of a spiritual teacher:
(a) Weaknesses of moral character must be mercilously sought out and uprooted. No task should be undertaken which might induce their return.
(b) Whatever form of service is given must be accompanied by spotlessly pure motives -- never out of desire for reward nor expectancy of return.
(c) When the work of teaching involves one in no personal expenses he cannot meet out of his ordinary professional earnings, he should not accept emolument. This is considered bad karma.
(d) When the work of teaching brings one in contact with the opposite sex, he must not take advantage of his influence to have any but the purest, spiritual relationships. To break this rule is again to invite bad karma.
(e) One should not meditate haphazardly with anyone and everyone who comes to him.

These are serious dangers to which the would-be teacher must be extremely attentive. It is partly to help counteract the dangers that I have explained the philosophic discipline and emphasised the need of cultivating reason in my last seven books.

(33.) Wherever the present crisis may take an aspirant and whatever the dangers he may have to encounter, he should always keep the thought of the Divine Overself as the best talisman to cling to. It is during such dark times as these that he can appreciate better than ever the value of faith in the Infinite Life and Its assurance of immortality after death.

(34.) Lectures, societies and group-movements are of limited value: they can never replace nor achieve what is gained by one's own individual efforts made in the right way.

(35.) It is quite possible to make progress on the Quest without the aid of a teacher. The aspirant's own higher self will give him the guidance and assistance he needs--provided he has sufficient faith in its existence.

(36.) The seeker who follows this path is and will be of some service as a channel for the inspiration and enlightenment of others less advanced than he--within, of course, his own capacity and subject to his own limitations. Because of this, he should make every effort to acquire accurate knowledge of what the Quest is, what Philosophy contributes to it; and what--in everyday language--these mean and offer to the individual's everyday life.

(37.) It is through heart-felt prayer and aspiration to become one with his own higher self that the student will eventually open the way for the further guidance he needs.

(38.) It is best to maintain one's independence and not join any of the different schools. It is also important to avoid becoming too attached to a teacher. The aspirant will receive the guidance he needs from his own higher self if he persistently prays for it.

(47) The student is warned to be on guard against his own ego, which may feed his vanity and conceit with the false idea that he is much more advanced than he really is.

(48) Until the aspirant has been notified that he has attained sufficient inner knowledge, purity and strength, he should not attempt to engage in any outward service, such as entering into meditation with others, holding classes, etc., and he should restrict to a minimum the number of people with whom he discusses such matters.

(49) The giving out of spiritual knowledge is best kept on such holy ground that it is done for its own sake entirely, and it should constitute its own reward.

(50) Whenever the aspirant volunteers spiritual help to another, or, seeks it for himself, he ought not to take money in return on the one hand, nor give it in payment, on the other. Such needs will be attended to by the Infinite Intelligence at the proper time.

(51) If the truly advanced mystic ever gives the impression that he frowns on any person who has erred, a totally false impression has been received. For he knows that it is through that small part of evolution which is devoted to free will that we learn and grow. He who has, himself, learnt and grown in this way never frowns at the mistakes of others, but, instead, forgives them.

(52) The true mystic is always pleased to learn that an individual has started upon the spiritual quest in earnest. He knows that nothing else in life will yield such satisfaction, especially in these times of world crisis when the need for inner support is greater than ever before. There cannot be any true or lasting outward form of security today.

(53)

(47) He must study his failures minutely, reflect upon them deeply, and ascertain the causes which led to those lapses. The more he understands them, the less likely is he to repeat them. He should not be downhearted, especially if he is young. There are few who do not make mistakes in youth. It does not so much matter how many mistakes he makes if they spur him on to try even harder and if they encourage him to determine to learn their lessons and root out their causes. Let him remember that he cannot conquer his desires, nor subdue his animal nature by his own strength alone. In the final outcome, it is divine Grace which releases him from his bondage. Grace comes only after he himself has made every possible effort, after he has practised sacrificing his desires and offered up his whole lower nature to the Overself. Until he is freed from the chains of his ego, his strength may fail him in times of need. But when he finally and fully realizes his inadequacies and has done the very best that he knows how, then Grace will appear to assist him.

(48) He should be of good heart and resolve to study his past lapses in order to prevent future ones.

(49)

(2)

(~~69~~) With a Teacher, it is the inward relationship that matters. What, then, is going to happen when there is only one Teacher and many thousands of students? How can all the wishes, dreams and thoughts reach him, yet leave him time for his work? Obviously, it cannot be done. So Nature steps in and helps out. She has arranged a system very much like a telephone switchboard. The incoming "calls" are plugged into the subconscious mind of the Teacher. The "line", itself, is composed out of the student's own faith and devotion; he alone can make this connection. Then, his wishes, dreams and thoughts travel along it to the subconscious of the Teacher, where they are registered and dealt with according to their needs. In this way, they do reach the Teacher, who can, at the same time, attend to his own work. Sometimes, Nature deems it advisable to transfer a particular message to the conscious level. In such a case, it may be answered on either the conscious or subconscious level. Occasionally, too, the Teacher deliberately sends one out when he is guided to do so.

( ) By refusing to be tied to a particular school one remains free to study as many of the doctrines of the different schools as he wishes. The teachings of one organization should help him to see the limitations of another.

( ) The very fine writings of philosophers and mystics of all times may bring into one's life some emotional inspirational ~~inspiration~~ and intellectual guidance, even, possibly, stimulating his power of will. Through the long, unavoidable years of struggle on the Quest, they can, to that extent, act the part of a teacher or guide. However, it must be remembered that some are infinitely more worthwhile than others, and it is essential for one to be able to discriminate between what is true and helpful and what is false and worthless.

( ) Two of the grave and discriminative defects of the Indian methods of seeking Truth are the turning of men into Gods and the glorifying of imperfect institutions. While it is possible for the student to learn to some extent from these sources in the East and also in the West, he must keep in mind the fact that they are helpful only to beginners, and should exercise caution in joining any of their organizations. Our present times call for first hand information, experience and individual proof of the Truth, which the Quest alone offers. Institutions and organizations, on the other hand, offer nothing, demand much and actually impede progress. There are a very few redeeming exceptions which justify their existence, but these are not generally known.

(~~20~~) Those who are not yet ready for any other than a Christian path, ~~as it will~~ would not be helped by ~~fail to read them.~~ Hindu and Buddhist literature.

(~~21~~) The gospel story is not a transcript from the Indian story of Krishna, as some of the ~~higher~~ critics suggest. A few of the similarities are certainly there but the explanation is a mystical one.

(~~22~~) The ~~Indian~~ Christian who has outgrown conceptions of an elementary nature and needs more substantial spiritual food is faced with his own special situation and religious difficulties. He must begin to get for himself some glimpse of the True Self by way of personal experience.

(7.) It has been noted that the general background of a work like "Life and its Manifestations" is just what might be expected from someone who was familiar with the Swedenborg Church, with Western science as it then stood, and with the weaknesses and insufficiencies of organized Christianity. At the same time, the writer was unfamiliar with the East, except for its quasi-representative, theosophy, and had the usual racial superiority complex toward its inner life.

(8.) The experiences of certain individuals with Christian Science have been of interest to the writer, although the course taken, while in and after leaving the organization, has long since become a familiar one. It is far better to maintain one's independence; to seek Truth where it can truly be found, that is, right where one is, and in books and through one's own efforts.

(9.) When World-Mind withdraws the entire cosmos into itself and there is literally nothing at all, it only then fulfills the Christian Science teaching of having no existence whatsoever.

( ) It is generally quite undesirable to indulge in any occult activity, like automatic writing, in order to produce psychic phenomena; indeed, it is often dangerous to do so. The mediumistic conditions thus aroused expose one to influences -- even possession -- by unknown and possibly evil spirits. The true mystical experience has nothing whatsoever to do with such proceedings and seeks to be influenced and possessed by the divine Overself alone.

( ) The spiritual seeker who is under the impression that he must enter upon a course of occult experiences is utterly mistaken. Instead of being beneficial, such practices can, and often do, lead to serious unbalance, insanity and dangerous and frightening occurrences.

( ) One must learn to control his thoughts -- deliberately driving out the memory of undesirable psychic experiences or of any individual possessing "evil" powers". He should take the protective words "Lo--I AM With You Always" and repeat them to himself, trying to realize their Truth and meaning.

( ) It is absolutely essential for seekers on this Quest to avoid becoming sidetracked by psychism and occultism, and their devotees--and to place their faith and aspiration in the transcendental purity of the divine Overself alone.

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(~~17~~) Humility, sensitivity and emotional refinement are essential qualities which must be developed. Even more necessary is the daily practise of humble worship, devotion and prayer.

(~~18~~) The fact that one may not have had any apparent mystical experience, even though he has tried practising concentration, need not dismay him. Concentration alone is not enough. It is no less important to practise prayer and aspiration; unremitting effort at improving character and eliminating weaknesses; strengthening the will and purifying the emotions. If he applies faithful and persistent effort in these directions, he will not only cultivate a properly balanced and well-developed personality, but he will eventually call forth the Grace and Guidance of the Overself.

(~~19~~) All activities in this world are opportunities for self-study, and can help one to develop objective awareness.

(~~20~~) Intensified aspiration for the Way, Itself, rather than too much concern about the steps that lead along It, will act as a propulsive force.

(~~21~~) The seeker must remember that his Real Guide is his own divine Soul, or Higher Self; that it is This which led him to his present stage of awareness, whilst my books were merely used as instruments. It is to this Self that he should address his prayers and petitions for Grace and Guidance.

(8) If this higher philosophy is to become more acceptable among the Western races, it will have to be formulated by members of those races themselves and be presented in a modern, suitable form. It will be necessary to find inspired Western Sources to whom we may turn for its interpretation and Truth instead of trying to depend on contemporary India.

(9) It is not recommended that the average Westerner who has family responsibilities take up any of the Indian yoga paths or become a disciple of an Indian teacher. Such a course is unsuited both to the average Western mentality and to his living habits, and could only lead to disappointing results. We of the West must work out our own salvation.

( ) The lessons of experience form the greater part of one's opportunities for progress. One should analyze these in the light of his highest aspirations -- and seek through self-study and prayer to cultivate and intensify that awareness which is the guide to his higher self.

( ) The earnest seeker who has already achieved a certain degree of awareness and understanding has the beginnings of what may be a splendid opportunity to make phenomenal progress in his present incarnation. But, everything in this world must be paid for; the greatest treasures are attained only at the greatest cost. The aspirant must now embark on a do-or-die endeavor to lift his character onto a higher plane altogether; to purify his motives; and to be prepared to sacrifice all worldly objects first inwardly, and, finally, outwardly -- if called upon to do so. The spiritual returns are correspondingly great, however. They are: serenity, understanding, liberation, satisfaction and the delight of perpetual communion with the divine Overself -- whilst being always in Its blissful Presence.

There must also be the dedication to service. Here, more often than not, the spiritual returns are a terrible sadness which must be borne alone and unshared.

Such is the philosophic life -- the only conceivable way of life for many, now, and for many more, later on -- forever motivated and sustained by the unchanging living Reality, Mind.

( ) It is to be hoped that many of the fine young people of today, who are facing such great hardships, will become the pioneers of that new age of practical spirituality, which advanced spirits ardently desire to see inaugurated.

( ) The pain of humanity in world war is appalling in its scope and depth. It is not possible for the limited human mind to take in more than a tithe of it and still retain its sanity. As a matter of fact, millions of people are today mentally unstable as a result of these events.

( ) When the student has recovered to some extent from a tragic loss or experience, he will see that it was karma. He will know, too, that at such times, the only thing to do is to seek out and learn the spiritual lesson involved, whilst keeping the remembrance of the immortal Overself in the centre of his thoughts and being. It is the only enduring reality and support; everything else is forever changing. Was it not this very transiency of things that inspired someone to remark: "Tout lasse, tout casse, tout passe"?

( ) Although hypnotism is useful for some nervous illnesses, its "cures" are not reliable. When carefully and conscientiously used by the right person, it may be helpful; but it is also exceedingly dangerous in the hands of the wrong one.

( ) ~~While~~ A doctor (as much as a spiritual healer) may be an effective agent in carrying out karma, ~~untutored individuals should not try to interfere in such matters~~. Karma is quite capable of running its own affairs.

( ) Each of us has been endowed with intelligence, determination and ability, so that we may use these in order to grow spiritually -- and to learn how to properly care for ourselves and others.

( ) 4/25/80 Many interesting works, Mr. Ross, have been published since Adamski started writing. As for my opinion, there are two types of UFO's. There's the saucers, and there are the ships. Having had personal experience of both these saucers and ships, I cannot deny their existence, but too much unreliable fantasy has attached itself to the subject.

I regret that I am not in a position to discuss it any further. Advanced age has made retirement necessary. Inner needs have compelled a retreat from personal correspondance and interviews.

Thank you for the interest in my books; I hope you keep investigating still further and deeper; not only in the mystical side, but also in the philosophic, for which you have a wide field dating back many centuries. You should also not neglect the ancient Greek and the Chinese. It is not enough to limit oneself to Indian sources.

( ) 5/1/80 I should make it clearer, Miss Lauriell, that there are two ways of working for others, be it a single person, or many more. One is visible and public, with quicker effects. The other is invisible, private, and with deeper effects. The first will not reach the consciousness of others until time has reached its final result which is inescapable. The second renders more service, is more beneficial, but takes longer, and is even more certain in its results; for this reason I can only say that my duty has moved me from the first to the second group. I need not say more, and cannot. We have to respect our limitations.

(BASIS FOR LIFE) Your letter was interesting and eloquent. You are both fortunate in having placed your lives on such a fine basis, for out of it will come the inner support which is necessary to make life worthwhile.

(DIET AND QUEST) I congratulate you also on the care you take to absorb superior foods into your bodies as part of the way to become superior persons in every way.

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(BASIS FOR LIFE) Your letter was interesting and eloquent. You are both fortunate in having placed your lives on such a fine basis, for out of it will come the inner support which is necessary to make life worthwhile.

(DIET AND CHEST) I congratulate you also on the care you take to absorb superior foods into your bodies as part of the way to become superior persons in every way.

Barbara Plaisted
September 8, 1975

Dear P.B.,

Enclosed is an article sent to me by a woman, Edith Deri, a Hungarian, who lives in Paris. She was visiting in Columbus this summer when I met her. She had been to Ramanashrama and was deeply moved -- the experience had changed her life, she said. She was reading your books. Of course we helped her as much as we could. I explained the questioned portion in H.T.B.Y. as Tony had explained it to me. She has been translating Ramana's words into French -- there is a group she is affiliated with in Paris. Is it necessary to say anything else? Is this a rejection of the Guru in order to find the Truth oneself, a necessary stage?

A: The question whether a rejection of the guru is a necessary stage in order to find the Truth for oneself can be immediately answered. It is not at all necessary for anyone to reject the guru at any stage. But -- at a certain stage it may be advisable to withdraw physically from him. That is a matter for guru or disciple to decide, and also the length of time for such an absence.