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9/24/83

TONY / R.C. :

-- As requested, the order of the essays arranged in this red Notebook now follow the Index order (not pg. #s).

-- Referring to the typed Index, the following articles are missing (or on loan?) as of 9/24/83:

- "The Cleansing of the Body (#3)
- "A New Meditation on the Sun (Exercise)" (#16)
- "On Mount San Salvadore (#19)
- ~~"The Mystery of Evil" (#17) [only a title page is here.]~~

found 4/18/85

-- These are are present, but not listed on the original typed Index. Just for the purposes of identification, I have given them numbers + added them in pencil to the end of the Index.

- "My Initiations into the Overself" (#30)
- "Practical Philosophy" (#31)
- "The Guru" [2 #s] (#32)
- "On Prayer + Worship" (#33)
- "4 #s of P.B. notes on his "New Book" (#34)

-- Note: I left 4 articles in envelopes in order to protect them. (They have problems with the hole-punch fit + this notebook.)

DS

P. 11—33

"The Adventure
of
Meditation"

by P.B.

#1

7/83

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DS 9/83

THE ADVENTURE OF MEDITATION.

By Dr. Paul Brunton.

It has been customary for learned professors to teach that consciousness always implies a relation to an object because it is always directed towards something. This is true, but only true of the level of ordinary experience. It is no longer true on the level of the highest type of mystical experience. Here consciousness can exist without any relation at all for it can be directed towards its own self. This is the one experience which occurs in the mind and which possesses absolutely no correlation with, nor determination by, what is happening in, to or outside the body at the same time. Therefore it is, itself, a demonstration of the falsity of the materialistic view of man. The world of ordinary experience is not the last possible one. There is a deeper and diviner world, or in Wordsworth's good phrase, an 'unknown mode of being', open to man's adventuring. He has not yet attained true self-consciousness. He lives too completely on the lower level of his existence for that. It is indeed time he took full possession of himself.

But the external encounter with mystical statements is one thing, the personal experience of mystical states is quite another. Mystical theory has to justify itself in mystical experience. This it is quite able to do. Indeed, its practicality can best be proved by such experience. It will then be found that it cannot be easily disposed of as chimerical. For the experience of thousands of men throughout history, situated in every station of life, has confirmed the reality and attainability of the transcendental state. However, it is relatively only a few sensitive persons who have heard these mystical overtones of human existence. Yet we should not regard the mystic as a highly specialized type of human being. He is like ourself but he has had the vision and patience to follow up an act of faith with a long-drawn series of active experiments to test the truth of that faith. If one man has touched this higher consciousness, all men may touch it. The prerogative is not exclusive but inclusive, not personal but common.

There is something in us of which we are not normally conscious. It is only at rare moments that we become aware--and that dimly--of a second self, as it were, of a nobler and serener self. We may have experienced such an uplift for only a few minutes but we will forever after be haunted by a sense of its tremendous importance. For we sense that we have then been in contact with something other than our ordinary self, sublimer than our ordinary self, yet despite that somehow related to it. Those of us who have passed through such an inspired mood, who have felt its serenity, tasted its power and obeyed its monitions, know well enough that only then have we been fully alive. Against the adamantine fact of our own overwhelming experience, the barbed arguments of others' scepticism avail nothing. There is no substitute for it. It is beyond all intellectual scholarship, above all religious rites.

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There is something in us of which we are not normally conscious. It is only at rare moments that we become aware--and that dimly--of a second self, as it were, of a nobler, greater self. We may have experienced such an uplift for only a few minutes but we will forever after be haunted by a sense of its tremendous importance. For we sense that we have then been in contact with something other than our ordinary self, sublimer than our ordinary self, yet despite that somehow related to it. Those of us who have passed through such an inspired mood, who have felt its serenity, tasted its power and obeyed its monitions, know well enough that only then have we been fully alive. Against the adamantine crust of our own overwhelming experience, the barbed arrowheads of others' scepticism avail nothing. There is no substitute for it. It is beyond all intellectual scholarship, above all religious rites.

This is indeed nothing else than the recognition of the 'soul'. The soul is most certainly there but if men do not turn inwards and attend to it, then it is not there for them. But, really, it is always there. The failure to recognize its existence is really the failure to turn attention away from the endless multitude of things which continuously extrovert it. This is why meditation, which is the art of introverting attention, is so needful. By means of our own mind, we can discover the soul. The introverted consciousness, turned away from five-sense activity to contemplate itself, first feels the presence and later becomes aware of the divine mind behind it. Therefore the practice of mental introversion, or meditation, is quite essential on this quest.

We cannot recapture those glorious moments of recognition, yet we cannot forget them. This tantalizing situation imposes a restlessness and disquiet upon our feelings. Nor will they ever be assuaged unless and until we take to the quest. If we would be inspired by the Spirit at all times and in all places, we must first let it inspire us at set times and in set places. This is one justification of meditation. For all inspiration rises out of the inward deeps of our nature. We cannot compel it, but we can invite it. We cannot command it for it commands us. The best way, therefore, to become inspired is to trace it out intuitively to its source, i.e., to the divine self within us. Meditation will help this unfoldment of latent intuition for it is, itself, an intuitive process.

Mysticism is a territory with which the average man is quite unfamiliar. He enters it, if he enters it at all, with a certain uneasiness and a certain hesitancy. Consequently, it is a common habit for ignorant critics to sneer at the mystic, who cultivates the power of introspection, as being morbid. But the fact is that, if he is a philosophic mystic, he will become a victorious master of introspection, not a morbid victim of it. Whoever, by steady practice, has succeeded with the processes of meditation becomes a living testimony to its indubitable worth. ~~He becomes a living testimony to its indubitable worth.~~ He gives in himself a demonstration that its promised results can be realized, that it is not a wild dream or fanciful abstraction. If we have never before practised the art of meditation, surely we cannot use our time to better purpose than to begin doing so now. Thus, we will introduce a new rhythm into our life which will eventually assist us in every imaginable way, which will make possible the improvement of our character and capacity, our ethics and consciousness, our understanding and peace, our intuition, and sometimes even our fortune. Faithfully practised and over a sufficient period of time, it will amply repay the effort given and will confer benefits which many are longing for but few are finding. There is also the testimony of history, though because of its confused character, our iconoclastic age may deem this of little account. The yoga system was being taught and practised beside the Ganges long before Rome had reached its heyday. The Quaker method of silent "waiting on the Lord" has been practised during the modern era in English

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villages and American cities. A hundred different forms of mystical technique may be gathered from mysticism's archives by the student who has the time to do so. Out of this confused collection of ideas it is still possible to extricate some praxis, definitely common to all of them, for a methodical cultivation of the inner life.

A little more precise and little less poetic description of the art of meditation than is usually given would better assist the Western novice. Why should there not be a science of its technical side as there already are sciences of the technical sides of so many other arts? The following pages are one contribution towards the attempt to formulate such a scientific statement.

The need of solitude and time to cultivate the inner life, in both its metaphysical and mystical phases, is the first imperative. Solitude, because the presence of others definitely disturbs the emptying process. Time, because the mind is habitually filled with thoughts of the outer world; it is essential totally to empty it of them for a while regularly and habitually and deliberately. Without a determined use of willpower, it is however hard for most persons to get solitude or find time.

If the one requirement develops partly out of the aspirant's need of being able to concentrate thought without interruption, it also develops partly out of the restless mental auras which most people carry about with them. They themselves shrink from being alone and naturally introduce an antipathetic influence wherever solitary meditation is being practised. Perhaps their terror of solitude arises because it makes them conscious of the spiritual aimlessness and intellectual vacuity of their sojourn on earth? The fear of being alone simply means that a man has no inner life at all. The scale of values which lists solitude as a frightful evil to be avoided, or the desire for it as an eccentric or even anti-social trait, is a materialistic and stupid one. The mystic, who has learnt the art of creative solitude, can hear a mental voice in its inner silence. Thus, the loneliness which is maddening for some is enlightening for him.

For the other requirement there must be, for a certain period each day, a separation from all his usual physical labours and intellectual activities, a period wherein the aspirant can become and remain bodily still and mentally quiet. He must set apart a little time once or twice a day for meditation just as he sets apart some time for eating food. This is quite indispensable to achieving spiritual progress. It is quite practicable for most people to create a routine which, whilst satisfying the need of withdrawal for meditation, would still not interfere with worldly activities and responsibilities.

It is needful to put aside periodically the things of time so as to seek the timeless, to isolate oneself from the outward world so as to seek an inward one. The psychological purpose of such isolation is to create a new habit and a new attitude. The habit is meditation. The attitude

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educating his powers of perception, understanding and attention. These powers have to be cultivated through a series of regular exercises. This means self-training in definite work and a long progressive apprenticeship. Meditation is an art and has to be learned by repeated practice like the art of playing a piano. It comes naturally to almost none. Its technique requires a skill which has to be learnt like the technique of any other art.

Here the habit-forming tendency of the mind can be an excellent help. He will gain more by exercises regularly practised over a period of say six months than by the same exercises done in fits and starts over the same period. Consequently, a fixed time of the day should be appointed for them. The ideal rhythm would be to meditate three times a day in co-ordination with the rhythm of the sun's movements--at dawn, noon and dusk. But he could not arrive at this at all at once. He could best start with a single period and continue with that for months or even years until he feels ready to advance and add a second period to it. He will have to work at these two periods, be they dawn and dusk or noon and dusk, for a considerable time before the inner prompting is likely to tell him to take the further step and add the third period. Even then it may not be possible for him always to adhere faithfully to the program thus laid down. Social necessities, for instance, may compel him to leave out some period or other almost every week. Hence, he must do his best within the limits of his personal circumstances.

Situated as the average Western man usually is, however, a single meditation is as much as he can conveniently practice each day. This will be enough and satisfactory progress can be made on such a basis. If sunrise or sunset hours are not available for mystical practice, then he may adjust its timing to suit his own convenience. Although the general rule is that meditation is much easier and more effective immediately before a meal, this rule need not always be rigidly followed. If, for example, it is more convenient to practice after partaking of the first meal of the day and if this breakfast be a light one, that will not be an hindrance; or if at any time of the day there is a genuine feeling of hunger, it would be better to satisfy this feeling first and then try to meditate rather than be disturbed by it during the practice period. The rule about selecting a time before meals for meditation does not apply to advanced students. In their case, if a contact with the higher element is made during practice, and the latter is then stopped to partake of food where domestic convenience, social necessity or other circumstances place the time outside their control, they may if they wish resume meditation after the meal and they will usually find that the contact is quickly and easily regained.

It will take some time for the mental agitation, created by getting immersed in worldly business or personal affairs, to subside. And until this happens, he cannot proceed with the positive work of meditation but must rather engage in the merely negative one of clearing out those distracting memories. This is one reason why in the Orient the morning period is recommended for such practice. At the beginning of

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his day the thoughts and emotions are still undisturbed, hence withdrawal into their centre is then easier. Some, however, may find the morning, with its anticipation of activities to be yet started, unattractive for this purpose and may regard the very fatigue of a hard day's work as an inducement to relax in the evening and seek inner peace. The writer's own rhythm, which developed in accommodation to his circumstances as a busy hard-working man, is as follows: Every morning he remembers the higher purpose of his life in prayer, be it only for two or three minutes. Every evening he withdraws, if he can, in an hour-long meditation.

If the regular hour for meditation occasionally proves inconvenient, it may be postponed to a later one. If this is not possible, the practice may be abandoned for that day. It is better, if possible, to hold enduringly to the full period previously laid down as desirable and available for such exercise. This will help to create an advantageous habit. But, if on any particular day the fatigue becomes intolerable, then it will also be better to abandon practice for that day. Aside from these fixed times or perhaps in displacement of them, the intuitive call to abandon every physical labour and every intellectual activity will recur again and again. He should obey it. In the very midst of business affairs or daily work, he may have sudden lapses into inward abstraction. These will ordinarily be quite brief and should be definitely kept so. But they are worth cultivating wherever and whenever they happen to come. If this is done frequently and faithfully, the power to meditate increases.

Although no universally tenable duration may wisely be fixed, for it will always depend on individual circumstances and personal aptitudes, nevertheless it may be said that full and perfect concentration for two and a half minutes, or full and perfect meditation for forty-two minutes, are quite enough in most cases. The preliminaries of clearing all distracting thoughts out of the mind are not included in these figures. The advanced practitioner, who is able to enter the third degree, contemplation, is by the tradition of the hidden teaching, both in his own and in society's interests advised to limit this delightful experience to twenty-six minutes. But as already stated, a rule for all men at all times and in all places would be unwise. The apprentice meditator is easily fatigued. He will best proceed by setting himself easy tasks and short periods. These can be increased gradually as and when the inner prompting bids him do so. Whenever the aspirant has advanced to the point where he intuitively feels that a little more time devoted to these exercises would yield great results, he should follow the leading and seek out ways and means to add a quarter hour, twenty minutes, and so on. This usually happens only at a certain stage of his progress and should be linked to that stage.

"I often think how tenuous is the thread that holds our thoughts together. Hunger, thirst, heat, cold--a touch of any of them and all the aesthetics and philosophic thoughts on which we pride ourselves vanish as by a wand. For most people a mere flea inside the shirt can ruin Beethoven," so

writes Robert Gibbings in his little travel book, "Coming Down The Wye". It is precisely this dependence on externals which makes it necessary for the aspirant to shape them into a co-operative rather than leave them remain in an obstructive form. He must not be hampered by the physical apparatus of meditation, but neither must he neglect it. Too much light, for instance, is disturbing to meditation. In the daytime, the window curtains should be drawn. In the evening, city dwellers will find that indirect or shaded electric lighting is best.

The first point to be attended to is the place where he proposes to practice. It should be one where he can remain undisturbed for the chosen period. Wherever this is possible, rather the place should also be rural, than urban, but freedom of choice is seldom possible here. We have only to contrast the soothing tranquillity of country life with the jarring bustle of city life to realize where the mystic can best attain his purpose. Life in the large city, with autos or trams constantly occuring inside it, is not conducive to meditation. Forests are particularly friendly to the aspirant seeking the right atmosphere for deep, peaceful meditations, gardens to the aspirant seeking happy mystical ecstacies.

The next point concerns the body. A straight upright spine with the head erect and in line with it often helps to keep the meditator's attention alert and gives more force to the concentration. He should try to cultivate the habit of sitting during the period as steady as a figure in a tableau. At first he will find it hard even to keep physically still for the period of practice, harder yet to keep mentally still, but the old habits of being fidgety or restless do yield eventually to such endeavours. But it is absurd to elevate this particular suggestion into a rigid universal dogma, as so many yogis do. The importance which they attach to a particular bodily posture during meditation is an exaggerated one. They insist on a perfectly erect spine as the prerequisite to success. Yet the Sufi Mystics in the Near East and Iran for a thousand years have meditated with head bent towards the chest or with spine so curved as to bring the face close to the knees or even with a swaying rhythmic forward and backward movement. They have not found this a bar to success and have produced attainments fully equal to those of the Yogis. Ralph Waldo Emerson, who was the equal of most Oriental mystics and yogis in mystical apprehension and moral reach, and unquestionably the superior of many in intellectual attainments and psychical balance, used a rocking chair at his writing table. Its rhythmic rise and fall helped his work. Now it could have done so, not during the physical act of writing--for that would have been interfered with--but only during the intervals of contemplation between such acts. Therefore he was helped and not hindered by its movement. Thirty years ago the writer personally could not obtain the mystical trance except by lying on his back in bed. Ten years later that was the one posture which effectually prevented him from obtaining it! Today it makes no difference whether he sits erect, lies recumbent or droops the head--the concentrated thought of the Beloved is enough to bring the mind unhindered into quick union with the Beloved.

What is the moral of this? The first is one he is constantly (6)

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insisting upon, that the thought is what matters most, and what happens inwardly in mind and heart is more important than mere outward activity. Why do the great Oriental religions like Islam, Zoroastrianism and Hinduism prescribe ablutions before prayer? The real intention is to ensure freedom from the mental disturbance resulting from an unclean and hence uneasy body. There is no mystical virtue in cleanliness. Some of the most reputed saints in the West and faqueers in the East have been physically dirty. Many Lamas in Tibet do not bathe for months at a time. The real value of cleanliness lies in removing a possible hindrance from mental concentration during prayer. Therefore, all rules concerning the body in relation to prayer or meditation, including all rules concerning its posture, should not be overrated, idolized or made coercive. The second moral is that each individual should choose the bodily posture which best suits him at the time, or which he receives an inner prompting to adopt, and not to torment himself trying to conform rigidly to some system when he finds that system uncomfortable or impossible. The more he can quieten his body and keep it from fidgeting, the better his concentration will become and the sooner its development will proceed. Comfortably seated, adequately relaxed, with nerves and muscles tension-free, his fleshy house must be kept as still as its mental tenant will, in the highest stage, one day likewise be. He has accomplished his side of the task when he can sit motionless for the prescribed period without moving a limb and without any other signs of bodily fidgeting or mental distraction.

It is now necessary to enquire into the nature and object of the concentration here required. Those who equate the word with what ordinarily passes under its name are both wrong and right. It is true that many people who have never even heard of Yoga, such as many business executives, for example, show a well-developed quality of concentration in their work. But this does not bring them any nearer to the knowledge of the inner self. On the contrary, they use their concentrative power to bind themselves closer to spiritual ignorance because they use it to sink more strongly into attachment to external things and, quite often, into the belief that matter is a reality. The kind of concentration inevitably practiced by a business executive is the same in some ways, but vitally different in other ways, from the kind deliberately practised by a mystic. The one is usually animated by a desire to retain or increase his earthly possessions; the other by a desire to be taken possession of by his higher self. The one clings throughout to the intellect's working; the other is glad to let it lapse entirely at a certain point into stillness. The one is concentrating on external things of which he can form concrete images in his mind; the other is concentrating on abstract concepts which eventually rise to the imageless plane. That is, the one often extroverts his mind and the other always introverts it--an entirely opposite process.

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The mystic's effort should be to penetrate more and more into his own conscious being. During the earlier phase of this meditation there is a double endeavour, paradoxically one to forget and the other to remember. On the one hand, he has to strain continually to let go of his earthly self and forget it. On the other hand, he has to strain equally hard to take hold of his higher self and rediscover its existence, i.e., remember his origin.

All ordinary concentration concerns the form side of life, not its essence. The mystic may not indeed possess a greater concentration than the other is able to show at his best, but by giving it inward direction he uses it to detach himself from externals, to weaken his belief in matter's reality, and to become spiritually self-aware. The antennae of his mind must reach out towards that which as yet he cannot feel nor his eyes see. This first movement in the mystical exploration of the human consciousness is the sense in which philosophy uses the word concentration. When the mind stops working, the senses automatically follow into inactivity. When the mind's power is completely stilled, as in sleep, we cannot see, hear, feel, taste or smell. Hence, mentalism says that the mind is the real experiencing agent. Mysticism takes advantage of this scientific fact to evolve a technique whereby thoughts may be brought under full control or even suspended, the sense-reports dimmed or even banished, but yet the mind's power of self-consciousness may be kept alive. The outgoing tendencies of the self are called in through a deliberate effort of will, the attention is gathered up and its habitual direction reversed through introversion, so that the senses' reports become somewhat blurred. Hence, the first working principle of yoga is the diversion of attention and interest from outward things to an idea, a feeling, a series of thoughts, or a mental image which fills the void thus created. When thoughts are continually fastened to the senses, they keep up a restless rhythm of attraction and repulsion, of pleasure and pain, which imposes itself between us and stable peace. These minutes of mental quiet must be consecrated to suppressing the outgoing direction of thoughts, to turning them inwards and finally to interning them in their ineffable source.

In your inmost being you are already as divine as you are ever likely to be. Hence, no interior training can give you what you already possess, but a suitable training can help to give you the consciousness of what you possess. No practical system can develop a soul for you, for it is already there, but an adequate system can lead you into the awareness of it. And among the meditation exercises which must necessarily stand foremost in such a system, no single one is absolute and indispensable. There is no universal formula for the practice of meditation suited to all men at all times. It is not advantageous to the aspirant to repose in the bed of one formula during his whole lifetime. The philosophic ideals of a balanced development and an equilibrated personality would alone forbid it. On the contrary, he will find it necessary to use different exercises at different periods of his mystical career.

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on defects of character [illegible] dropped that later on for a more abstract topic, he will one day return to his former practice again, but this time it will be from a higher standpoint which will yield correspondingly more important gains. He may fix his attention on mental pictures or on abstract ideas, on specific themes or on vague feelings, on keen rational thinking or on the rejection of all thinking whatsoever. All these exercises have one and the same objective. All are approaches to one and the same psychological state. If the approaches differ, this is only because their points of departure are different. We must smile indulgently at those who insist that their particular kind of method is the only effective one, as we must smile tolerantly also at those who limit truth to their little conception of it. Philosophy does not say that the aspirant should not follow such a method but that he should not follow it to the exclusion of all other methods. A method or technique which may be good for one person may not be good for another. And the methods which well-suited the ancient mind may be ill-suited to the modern one, while the conditions laid down in former times may be inadequate to the modern time.

But whatever exercise he adopts, let him remember four indispensable points. First, his labour must seek to eliminate all thoughts except the thought of its own theme. Second, the more interested he becomes in what he is thinking of--yes, even the more excited he becomes about it, the more successful his concentration becomes. The converse of this is also true. Third, the concentration must pass from thinking about its chosen object in a logical way to entering into the object in a fixed settled way. Fourth, if the first step is to get a thorough grip on his thoughts and feelings, i.e., to achieve concentration, then the second step is to elevate them above all worldly activities and desires, i.e., to achieve meditation. That meditation begins well which begins by fervent prayer or ardent worship. Man must approach the divine withinness of his own self with all possible reverence, putting away the soiled shoes of worldly cynicism at its threshold.

Now real meditation is an intuitive process. But the tensions that prevail in the mind usually prevent this intuition being felt, and still more, being followed even if felt. If he is going to carry on with the same thoughts, the same cares and the same hopes which preoccupied his busy hours, he might as well continue with what he was doing before the meditation hour. The first advantage--as it is the first necessity--of meditation is that it shall concern itself with something entirely different. It must lift him out of the stream of personal life. It must, in short, start and end with one theme--the Overself. Hence, he must begin to meditate by taking his thoughts away from his own affairs and from the world's affairs, putting them instead on the object of his quest--the Overself. During these intervals he should cultivate the capacity to place his worldly business at a distance and to calm the outward rushing emotions. When he "goes into silence", when he sits down to meditate, he should first clear all the day's business or occupations out of his mind. When he enters the meditation chamber, he should not only let the door shut on the outside world altogether, but also on

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that inside world where trivialities, routine, business affairs, angers, resentments, irritations and passions are native inhabitants. Equally so, he should let the past go and disdain the future. He is there to engage himself in an holier business than what the world usually engages in, to follow a diviner occupation than the personality's fated round, and to lift his thoughts to higher levels than the wonted one. The renunciation required of him during this period is both external and internal: it must indeed be a total one. The mother must put away her children as though they had never been born. The scholar must forget his books as though they had never rested on his shelves. The manufacturer must travel far from his factory as though it belonged to a dead past. The worker must join the ranks of the unemployed as though he had never been elsewhere. It often happens that failure in meditation is caused by this failure to detach thoughts from the personal affairs of everyday routine. The first remedy is to choose a theme which in itself holds sufficient interest to keep his thoughts tethered to it. The second remedy is rigidly to transfer attention back to this theme every time he becomes aware of having strayed.

In theory, the attention ought not to deviate a single second from the thought upon which it is being held. In practice, it will certainly do so for ancient habit has made it restless, intractable and dissipated. How weak man has become is shown by his widespread incapacity to pass even a half hour in uninterrupted withdrawal from the affairs of his personal individuality and in unremitting communion with his higher individuality. Concentration inexhorably demands that the mind shall not think of twenty different things and people in as many minutes. Yet as soon as anyone sits down to meditate, a motley crowd of thoughts will batter at the gates of his consciousness. No one except the experienced person, who has practised for some years and practised with regularity, determination and understanding, is likely to be free of this nuisance. These distractions are so persistent and so troublesome that they drive many, if not most, beginners into hopeless despair or utter boredom and so drive them away from meditation exercises altogether in the end. How many people have had this time-wasting experience in meditation: They think for a moment or two about the spiritual theme they have assigned themselves but it is soon dropped or crowded out by a host of irrelevant thoughts, memories and anticipations--mostly of a worldly nature. They finally rise with relief from this irksome effort as soon as the allotted period ends. How often must they wait for the feeling of divine contact only to find at the end of the meditation period that it has again failed to manifest itself! How often have they begun with expectancy only to end with despondency as this tantalizing elusiveness repeats itself still again! If others have found the divine self by turning inwards, they themselves have been unluckier and found only irresponsive emptiness.

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frittered away in fighting his mental restlessness and emotional distractions. As thought after thought encroaches upon his attention, he must try to brush each one away as it appears and keep himself vigilant in this matter. It will require a kind of grip upon himself, an inner reserve which says: "Thus far but no farther". It is a strenuous exercise, this, to keep the mind in undistracted and undisturbed concentration upon the quest of the free self. He is habitually so active, so restless and so extroverted that the reversal of his ways inevitably meets with stiff and stubborn resistance. Even for the many persons of moderately successful advancement in the art, meditation is not outright smooth sailing. Alas! there are times for them, too, when the meditation period is filled with desert-like aridity, leaving thoughts restless and emotions bored. But even such periods are not really wasted. They teach them to be humble and patient. Although each practice period has no longer to surmount the natural inertia of the extroverted mentality, it still has to overcome anew not only the inner resistance of a turbulent mentality although it will be far less than with the unpractised person, but also the added resistance of alien thought-conditions and emotional strains temporarily 'picked up' during the day's contacts and meetings with others. This, indeed, is one of the further reasons why students of Yoga in the East take to solitude and avoid society. All these resistances evoke shadows of depression, even despair, but they can be overcome by using the sword of patience to pierce them. That is, unless they can bear the fatigue no longer, they should not impatiently abandon the practise on that occasion as being useless but should keep on keeping on, trying the effect of a prayer to the higher self to come to their help. After some minutes, perhaps, or a longer time, the resistance may melt away of its own accord.

Few of those who sit down to unroll the coloured carpet of meditation, really succeed in entering the state of mental quiet. That is a positive and later result whereas the earlier one is negative. The struggle to keep the attention fixed, during the preliminary part of a meditation period, is an intense one. Many become disheartened by its difficulty. Yet the more and more they attempt it, the easier and easier it will certainly become in time. The disciple ought to recognize that, just as it often takes a certain length of time to get really started with some intellectual work, so it takes a certain time to get started with this spiritual work. Only the adept in meditation can obtain immediate results. All others need to work their way gradually toward the first results. He must accept the fact that these negative preliminaries, which yield no immediate fruit, must needs take up the greater part of his allotted time. He should not look for quick results. It cannot be helped. He must cheer himself with the thought that the reward of perseverance is expertness, but until then he must learn to wait and work for the agitated mentality to collect and calm itself and stop its whirl of themes and thoughts. He must remind himself that, if the practice of meditation is most difficult, it is also most essential, that without this unremitting practice made into a part of his everyday life, it is not possible to succeed either in detaching himself from earthly desires or in attaching himself to the Overself. Here, impatience is a

frittered away in fighting his mental restlessness and emotional distractions. As thought after thought encroaches upon his attention, he must try to brush each one away as it appears and keep himself vigilant in this matter. It will require a kind of grip upon himself, an inner reserve which says: "Thus far but no farther". It is a strenuous exercise, this, to keep the mind in undistracted and undisturbed concentration upon the quest of the free self. He is habitually so active, so restless and so extroverted that the reversal of his ways inevitably meets with stiff and stubborn resistance. Even for the many persons of moderately successful advancement in the art, meditation is not outright smooth sailing. Alas! there are times for them, too, when the meditation period is filled with desert-like aridity, leaving thoughts restless and emotions bored. But even such periods are not really wasted. They teach them to be humble and patient. Although each practice period has no longer to surmount the natural inertia of the extroverted mentality, it still has to overcome anew not only the inner resistance of a turbulent mentality although it will be far less than with the unpractised person, but also the added resistance of alien thought-conditions and emotional strains temporarily 'picked up' during the day's contacts and meetings with others. This, indeed, is one of the further reasons why students of Yoga in the East take to solitude and avoid society. All these resistances evoke shadows of depression, even despair, but they can be overcome by using the sword of patience to pierce them. That is, unless they can bear the fatigue no longer, they should not impatiently abandon the practise on that occasion as being useless but should keep on keeping on, trying the effect of a prayer to the higher self to come to their help. After some minutes, perhaps, or a longer time, the resistance may melt away of its own accord.

Few of those, who sit down to unroll the coloured carpet of meditation, really succeed in entering the state of mental quiet. That is a positive and later result whereas the earlier one is negative. The struggle to keep the attention fixed, during the preliminary part of a meditation period, is an intense one. Many become disheartened by its difficulty. Yet the more and more they attempt it, the easier and easier it will certainly become in time. The disciple ought to recognize that, just as it often takes a certain length of time to get really started with some intellectual work, so it takes a certain time to get started with this spiritual work. Only the adept in meditation can obtain immediate results. All others need to work their way gradually toward the first results. He must accept the fact that these negative preliminaries, which yield no immediate fruit, must needs take up the greater part of his allotted time. He should not look for quick results. It cannot be helped. He must cheer himself with the thought that the reward of perseverance is expertness, but until then he must learn to wait and work for the agitated mentality to collect and calm itself and stop its whirl of themes and thoughts. He must remind himself that, if the practice of meditation is most difficult, it is also most essential, that without this unremitting practice made into a part of his everyday life, it is not possible to succeed either in detaching himself from earthly desires or in attaching himself to the Overself. Here, impatience is a

sign that the lower self naturally resists the inward drawing towards meditation for it sees in such a course the ultimate loss of its own sovereignty. If the commonplace qualities of patience and perseverance have any value anywhere, it is here. With their help and with devotion to the practice, he may after a protracted period of trial and error become possessed of a good technique. It was no less a master of the art than the renowned Indian sage, Shankara, who said that, if meditation is carried on with perseverance and fervour, it will attain its goal in not too long a time.

All the powerful and predominant tendencies, which make both the movement of thoughts and the externalization of attention the ingrained habits which they really are, assail the student and draw him backwards to the common enslaved condition in which he and all mankind have hitherto dwelt. His duty is to summon his inner strength to resist the return of these thoughts and to repel the intrusion of objects upon his attention. The effort to maintain the introverted state must be sustained, not in a violent nor self-conscious way but in an easy and gentle one. And it must be repeated day after day without remission until success is complete and permanent. Many beginners make the error of believing that the result, if any, of each individual meditation must necessarily show itself at the time of practice; and of assuming that because a meditation leaves them at the end as they were at the beginning, because it seems barren, dry and without result, that it therefore is a disappointing failure. This is not so. It may show itself a little later. The effort is not wasted. Only, the profit has not appeared above the threshold of consciousness. These exercises may make the going seem slow and laborious. They must look upon them as a kind of gymnastic discipline, a self-training whose results in self-development will surely show themselves, although at an unspecifiable date.

Just as we do not discard a mirror because we cannot see our face in it the first time but rub and polish it again and again until we do, so should we not discard the regular practice of meditation because we do not see our spiritual self in it the first year but should persevere until we do. To hush the outgoing energies of the body, to stand aside from the active functioning of the senses and to bid the waves of thought be still, is a task which naturally calls for a great concentration of all our forces. Therefore, it is not an easy one, but nevertheless it is not an impossible one. Hundreds of men and women have successfully accomplished it during the past centuries and in different lands. The secret of this achievement is not to give up the quest because results remain monotonously absent, not to stop efforts through impatience or irritation or despair. In the early stages, meditation feels arduous and profitless. In the intermediate stages, there are periods of conscious progress with intervals of staleness. For it is then that the mind works on the pneumatic drill principle. Persevering endeavour will bring proficiency, irregularly no doubt, but to an ever-increasing extent. If the thinking consciousness resents these daily attacks upon its restless wandering character and stubbornly clings to its old habits, one day its resistance will be worn out and it will quietly yield.

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Just as we do not discard a mirror because we cannot see our face in it the first time but rub and polish it again and again until we do, so should we not discard the regular practice of meditation because we do not see our spiritual self in it the first year but should persevere until we do. To brush the outgoing energies of the body, to stand aside from the active functioning of the senses and to bid the waves of thought be still, is a task which naturally calls for a great concentration of all our forces. Therefore, it is not an easy one, but nevertheless it is not an impossible one. Hundreds of men and women have successfully accomplished it during the past centuries and in different lands. The secret of this achievement is not to give up the quest because results remain monotonously absent, not to step efforts through impatience or irritation or despair. In the early stages, meditation feels arduous and profitless. In the intermediate stages, there are periods of conscious progress with intervals of stillness. For it is then that the mind works on the unconscious drill principle. Persevering endeavour will bring proficiency, irregularly no doubt, but to an ever-increasing extent. If the thinking consciousness resents these daily attacks upon its restless wandering character and stubbornly clings to its old habits, one day its resistance will be worn out and it will quietly yield.

For months and perhaps years, the practitioner will have to draw attention forcibly back from these wanderings, but if he persists, the day will surely come when it will stop them of its own accord and willingly seek the rest which meditation offers. The hour will eventually come when he will no longer have to try to meditate; meditation will come to him of itself, facilely and smoothly. Expertness comes in the art of meditation, as in all other arts, through this untiring practice. The concentration becomes easy and pleasant. The proficient's internal tension disappears and his whole being becomes well-poised, harmoniously relaxed.

In this development there are three stages. First, the long monotonous tiring fight against the wandering tendencies of the intellect. Second, the shorter and easier struggle to maintain and prolong concentrative power once it is developed. Third, the effortless triumph of habitual practice finally making expertness a natural phenomenon. The firmness with which he holds the single idea of finding the divine self within and the immediacy with which he returns to its quest when he becomes aware of having deviated from it, will mark the end of the first stage with any exercise. If the first stage of concentrated attention inwardly directed upon the mind itself is successfully achieved, the second stage will then be to prolong it. The second stage has been satisfactorily achieved when the practice is resumed with pleasure and discontinued with reluctance, when the mind is able to concentrate and withdraw inwards within a minute or two of sitting down. He may arrive at such an expertness that he will be able to pass at once with ease and at will into the first and then the second stages of meditation.

As the effects of meditation grow more and more familiar, understanding of its mechanism and facility in its practice grow with them. With the increase of facility which time thus brings to him, the decrease of distraction will correspondingly delight him. Shorter and shorter will become the waiting preliminary period during which thoughts, memories, anticipations, emotions and agitations aroused by his external life manifest themselves and prevent perfect concentration or delay inward self-absorption. Anyone who is already well advanced on the quest always finds the meditation time a joyous tryst with the beloved whereas he who is taking his first steps often finds it an irksome meeting with boredom. The novice moves reluctantly and unwillingly to his self-commanded duty of daily meditation on his higher self. The proficient, who has conquered the technique, moves joyfully and eagerly to his God-blessed gift of daily communion with his higher self. It has passed from the stage of being a drudgery to that of being a privilege. In the fully developed meditative life, there is ease, naturalness and stability. It will demonstrate poise and show balance. The difference between a restless mind and a disciplined one is like the difference between mere chatter and good conversation.

The inner search for the spiritual self must go on steadily and uninterruptedly. If at first the seeker finds nothing and feels nothing, he is not to be discouraged. He is digging a well. Some have to dig far and long before water appears. He should push his search deeper down. The water of

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life is there, he need not doubt that. Every ancient seer, every medieval saint, every contemporary mystic testifies to this fact. His mystical progress will be characterized by an increasing withdrawal into himself, by a drawing back from the physical senses, and by an interiorizing and immobilizing of attention. Deeper and deeper will his consciousness sink away from environment and into itself. During the mind's movement back upon itself, he will quite definitely experience the sensation of going inside. It will be like trying to penetrate through layer after layer of the mind. He has not only to shut out all sensations of external objects but all sensations of his own body's existence.

But it is one thing to introvert attention to this deep point and another to be able to sustain the introversion itself. He must not only achieve it fully and completely but also remain immersed in it for some time to develop its strength and effectiveness, to enable the daily renewals to become almost instantaneous. The troublesome temptation to get up and stop the effort, before the full time allotted for meditation is over, occasionally becomes overpowering. But to yield to it is to accept defeat. To resist it is to cut a further length of the road to victory. Or the temptation to get up and do this or that, to think about some other matter, even a spiritual matter, will also come insistently. He must remain firm and not yield to it. This is hard to do, but only because he has for so long, for a whole lifetime probably, allowed his attention to become absorbed by the outer world that it now tends naturally to fly back there the instant his vigilance stops. Through insistent practice and patient cultivation, he can definitely make this turning to the inner world, this silencing of body and mind, just as easy to do eventually as it is hard to do now.

He has now reached the most critical and most important part of his adventure in meditation. It is the border-line where his own effort must begin to cease and the soul's effort must begin to start. He has to keep perfectly still, in body and in thought, so as to let this other presence overshadow him in a beatific quiescence. It cannot do this whilst he is physically busy, mentally preoccupied, emotionally attracted or repelled by something or someone. He has to keep still in every way. Thus, he will introduce nothing to impede the holy presence's movement stealing over his body and taking hold of his mind. All this can be literally felt. But the slightest obstruction causes its instant withdrawal. From being positive he must now become passive. The profound mystery of Grace is involved here.

The psychological condition of this degree is quite involuntarily induced, whereas those of the earlier degrees cannot arise without willed endeavour. If the meditator does not brush aside its early beginnings or otherwise obstruct it, it often grows so rapidly into mesmeric strength as to become wholly irresistible. Although it is some power outside of his ordinary self, it is somehow also a power not separate from that self. The effect of this grace is a mighty one. With every influx of it, he feels a change coming over him, although this change may take a variety of forms. But whatever the form, the strain which accompanied his earlier essays

in concentration comes to an end. The struggles through which he then laboured will no more vex him. The aspirant has to feel his way into this higher mood much as the artist has to feel his own way into a creative mood. Attention must here move as vigilantly as a man walking along the narrow parapet of an embankment which overtops a river. When the central consciousness lies effortlessly fastened to this central point, its attention now wholly held, the period of novitiate, with its disheartening failures, is definitely at an end. His vague feelings will now begin to assume concrete form.

If the student faithfully follows out these instructions and diligently performs these exercises, he will sooner or later become conscious of this subtle presence within his own mental atmosphere. It will be something exalted, noble, serene and transcendental, but it will also be something which he cannot keep and quickly loses. Nevertheless, it will return again and again. As soon as he sits down to meditate, its spell will seem to be magically thrown over him like the fabled enchantment of fairy tales. He should unhesitatingly surrender to its mysterious but delightful influence. The process of bringing this new life to birth within himself, which was hitherto naturally a painful and prolonged one, will henceforth be a source of growing joy. Little by little he will forget his worldly affairs as he sits in meditation and more and more remember his spiritual affairs. He will come to love the calmness and contentment which these periods of fruitful contemplation bring him and which are unknown to those who despise such exercises. The sense of satisfying rest, which comes over him in this state, will always be noticeable. He will enter it each time feeling like a weary traveller who has reached the end of a long exile, like a fatigued wanderer who has returned home. During these brief periods, his consciousness will become invested with a ripeness of understanding that it does not possess outside them.

What he has most to learn at this stage is, in one sense, easy and simple. And yet in practice, it turns out to be hard and elusive. It is to 'let go', to cease from striving, to let his will relax, to stop thinking that the Overself is something he has to get hold of and to let himself be gotten hold of by it. Moreover, he is not to limit this attitude to the meditation period only but to bring it briefly several times a day into his ordinary life. He is indeed to be like the swimmer who now and again turns over on his back and floats quietly with a few gentle footstrokes where before he rushed noisily forward with vigorous armstrokes, or like the archer whose task is to concentrate on drawing the arrow as far backward as he can attain but the actual propulsive force is not supplied by him. So the Yogi's task is to concentrate his attention inwardly as much as he can but the actual entry into mystical consciousness is entirely beyond his own determining. This inner quest during meditation is something like the outer quest of a radio user who is twirling the station-finding knob at random in an effort to establish contact with a satisfying broadcast. For the meditator who has succeeded in turning his attention well inwards must then use it to explore his inner being in an effort to establish contact with its profoundest point, with the mystical centre where everyday consciousness emerges from the Overself. Until he has trained

himself in this mysterious art through long practice, his earlier explorings will naturally be slow, blind and groping ones. But just as naturally they will be transformed with time into well-directed movements which will quickly bring him to the sought-after point. Once he touches it and faithfully holds fast to it, he will have to cease being active and instead become quiescent and open to the diviner influence which will now play upon him, just as the radio listener when he has found the desired station must remain passive and open himself to the sounds which will now play upon his eardrums. (We do not offer these comparisons for their exactness but for their instructiveness. They are only analogies and ought not to be pushed beyond their usefulness or they will land us in difficulties.) One reason for this insistence on meditation as a part of the fourfold quest may now become clear. In all worldly affairs, he is ordinarily using his personal will whereas the philosophic ideal calls for its surrender to a higher will. The advanced phase of meditation enables him to practice this surrender in the deepest way. Hence, meditation is vastly important and imperatively necessary to the seeker for this reason alone. What he achieves temporarily in displacing the ego and stilling the mind during its short practice, will become a root whence the possibility of a more durable result can grow through the earth of his whole character.

A return to the attitude of prayer is helpful here to attract the onset of the state of quiescence. This is the way of utter humility for it merely sets up a quest and then waits for the divinity in him to rise up and end the quest by its own self-revelation. It is a way consonant with the words of Christ, satisfying the condition which He laid down when He said, "Except ye become as little children, ye cannot enter the kingdom of heaven." The keynote of this new stage is surrender, utter and complete. He must let the divine current flow unhindered and unregulated, not attempt arbitrarily to divert it into ego-chosen channels, or it will disappear. The moment when he feels the "Overself's spell" laid upon him is a crucial one. He must submit to it without resistance and without delay. Otherwise, it may be 'gone with the wind' for that day. All he has to do is to receive humbly rather than to strive egoistically. His work is to yield himself up, the Overself's to take possession of him.

If the first stage of this adventure involves an eager willed endeavour of the mind, the final involves a quiet passive surrender of it. If the one depends wholly on the aspirant's own exertions, the other depends wholly on the Overself's bestowal of grace. In both the first and second stages, i.e. in concentration and meditation, the will is eager and active so that the results are its own productions, but the very contrary is the case in contemplation, which is the third stage. He has absolutely nothing to do except be content and receive what the higher self graciously bestows upon him.

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plastic and sensitive to the influx from the deeper mind. Indeed, he must beware of making his meditation merely negative and nothing more. He must disdain the glib easy assurance so often made by half-baked mystics or incompetent teachers that all he needs to do is sit down and wait passively for the "spirit" to enter into him. For this is a way which may not bring the 'spirit' at all but instead may lead either to waste of time or to psychic danger. He must not be vague, hazy or purposeless when he sits down, should not seek a mere blankness. On the contrary, he must be fully alert and wholly attentive, positive in attitude and definite in understanding of what it is that he is trying to do. There must be a definite subject for his thoughts to start with and only afterwards an object in repressing those thoughts. Only then may he become receptive and expectant but such relaxation should be like that of an eagle vigilantly poised in mid-air over a possible prey below. The dangers of faulty meditation, the lack of personal instructions and common experience to draw on which confronts the modern western man who attempts it, the excesses, extravagances, absurdities and aberrations into which neurotic meditators may easily fall, all this constitutes a case for informed vigilance and common sense controls, not at all for dispensing with meditation altogether.

What will be the physical condition of the meditator when he reaches this degree?

It may be said in a real and definite sense that during the advanced stages of this endeavour, when he begins to sink in the heart and stop thinking on the way, he literally quite goes inside himself. As attention deepens, meditation passes into contemplation and the world of the five senses definitely recedes. He will sit like a rooted tree. For as this great stillness settles on the mind, a corresponding motionlessness settles on the body. The whole muscular system becomes unresistingly inert, every limb gently rigid. Some power, other than his own, captures his body and its limbs, his mind and its thoughts. He cannot stir the one or direct the other. He is its helpless victim. For a short time the body will be powerless to move, the mouth unable to speak, and the will unable to assert itself. He will naturally fear the unfamiliar. He will instinctively recoil from entering this stage, with its apparent meanace of losing consciousness or of becoming the helpless victim of unknown forces. But this condition will be a perfectly harmless one, the rigidity a purely fleeting one, the captivity an utterly delightful one. Ah! what a heavenly rapture permeates his feelings! No earthly counterpart could ever parallel it. He may even slide unwittingly into the deepest state of self-absorption when the skin on the face quite often becomes pale and tightly stretched, thus producing the ethereal appearance associated with the saints.

Whether or not his eyes will be shut depends partly on the nature of his preceding meditation exercise and partly on the special kind of grace that is being vouchsafed him for the time being. Generally speaking, the indrawing process is helped by their closure, the stabilizing process by their opening. This point will not be for him to settle, however, (17)

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but for the higher self. If they remain open, the eyes merely look unseeingly at their surroundings or into space. For the meditator's attention will be elsewhere, forgetting this world to remember a better one. During this semi-conscious and automatic fixation of the gaze, the lids may gently open a little wider than normal so that both pupil and iris are fully exposed or else they may narrow down into almond-shaped slits. The environmental thought-form may vanish altogether if his eyes are closed, or it may continue to exist in a vague blurred little-noticed image if they are slightly open. If the first condition arises, then there are no perceptions of the world as a field of experience and no willing of acts. In this full self-absorption, the senses cease all activity and are quite unable to take any impressions from outside the body.

But absolute withdrawal from all sense-impressions of the outward world is rarely attained nowadays by the average meditator. Nor is it really necessary. The meditator need not lose his awareness of the things around him and need not utterly forget his personal identity, i.e. he need not fall into a trance of utter insensibility. Such an expectation pertains only to the ancient Yoga-methods, not to the philosophic path which is here expounded. The disadvantages of those old ways is that they lead to the loss of all sense-perceptions, hence to unconsciousness of the external surroundings. Indeed, pushed to their farthest point as in the Yoga of body control, they lead to total unconsciousness. The advantage of the methods here advocated is that the consciousness of the world: sensations of sight, touch, hearing, etc., may be retained to some extent without disruption of the higher condition. The trance condition is not at all an indispensable one to this path. It is a physical repercussion which manifests itself in some individuals but not in all. If the consciousness is able to become perfectly concentrated and perfectly introverted, then the presence or absence of trance is unimportant. He, whose meditation attains utter self-absorption, may or may not experience an entire loss of external consciousness and of the capacity to observe what is happening around him. It is not an essential condition. Indeed, modern man in a Western milieu is unlikely to experience it. For him, the world does not become utterly absent and he keeps throughout a hazy notion of what is going on around him. But it does become faint and far-off. He enters an enormous absorption into himself.

It happens in some cases, but not in all, that on reaching what is called the 'neutral' point of his meditation, which is the point where his consciousness of outside things suddenly transforms itself into his consciousness of the fundamental self, he will slip insensibly into a total lapse of consciousness which will be exactly like a refreshing deep sleep. But it is not likely to last longer than a few moments or minutes.

Whatever physical end is the outcome of his successful adventure in meditation, the aspirant will invariably find that, for a brief while, he will seem to be without a body, a fleshless entity of pure thought, an invisible spirit of passive calm. It is after such an experience that he may come to feel that the body is an alien self.

If physical sensations and environmental images are more or less banished from the mind by this interiorizing of attention, abstract ideas, felt emotions or pictured forms which have been deliberately set up as an object of concentration become substituted for them. Now these, too, must be banished from the mind. Just as the attention has already emptied itself of sense-reports, so the intellect now slowly empties itself of thoughts and the imagination of pictures. This is the last important sign to occur when the second stage ends. The passage to the third degree is almost unwittingly and insensibly effected. The reasoning process is silenced, the memory fades, the image-making faculty ceases to operate as this mystical quietude descends on the soul. When the state of reverie can be induced without being a reverie on anything in particular, when the student is able to stop all movements of the mind, when he is able to hold his attention steady without holding it on any object or thought in particular except his own spiritual being, when he has learnt the art of being still, when he can cease running after his thoughts, and when he stops trying to keep step with time, he has learnt this part of the exercise. First, thinking must dismiss its objects; next, it must dismiss its own activity. For in this final stage, intellect impedes contemplation. The aspirant must initiate this process but he cannot consummate it. This will be brought about by a force outside his own volition. He may try to forcibly repress all thoughts, to arrest all intellectual operations and all emotional movements, but success will come only when and if the higher self takes an hand in the game. He may, however, greatly assist the process by understanding what is required of him in the various stages by the light of knowledge which has here been furnished him, and by offering no resistance through fear or ignorance to the unfamiliar and mysterious changes within his psyche which the higher self seeks to bring him.

The power which grips his mind will not let it form any thoughts, or, if it succeeds in doing so, will not let it hold them. That which clears all thoughts out of his consciousness is nothing less than grace. He reaches a point in his inward-bound journey when he is inhibited and the faculty of reasoning ceases to function. Although there is a complete silencing of his thoughts, there yet remains the thought of the concept or symbol which represents the higher power for him and which receives his devotion and aspiration. But it is a thought held, fixed, immovable, not leading off into a train of succeeding ones. His attention must be so finely concentrated on that 'other'--whether it be his higher self, his idea of God, a revered scriptural personage, or a living spiritual guide--that in the end he becomes absorbed in it, and passes away from the knowledge of his own personal existence. Now he must let even this last thought go altogether and then hold fast to the sacred emptiness, sacred because an indescribable sense of divine beatitude overwhelms him. When this final thought-activity gently, almost insensibly, comes to an end, with it the centering of his consciousness in the personal individuality also necessarily comes to an end. But this does not mean that all consciousness ceases. Instead, it shifts over to his higher individuality, his soul. Consciousness, in the ordinary form which it takes with present-day man, will go but it will not be lost.

The power which stops his mind will not let it form any thought, or, if it succeeds in doing so, will not let it hold them. That which clears all thoughts out of his consciousness is nothing less than grace. He reaches a point in his inward-bound journey when he is inhibited and the faculty of reasoning ceases to function. Although there is a complete silencing of his thoughts, there yet remains the thought of the concept or symbol which represents the higher power for him and which receives his devotion and aspiration. But it is a thought held, fixed, immovable, not leading off into a train of succeeding ones. His attention must be so finely concentrated on that 'other'--whether it be his higher self, his idea of God, a revered scriptural personage, or a living spiritual guide--that in the end he becomes absorbed in it, and passes away from the knowledge of his own personal existence. Now he must let even this last thought go altogether and then hold fast to the sacred emptiness. Sacred because an indescribably sense of divine beatitude overwhelms him. When this final thought-activity gently, almost imperceptibly, comes to an end, with it the centering of his consciousness in the personal individuality also necessarily comes to an end. But this does not mean that all consciousness ceases. Instead, it shifts over to his higher individuality, his soul. Consciousness, in the ordinary form which it takes with present-day man, will go but it will not be lost.

This is the psychological condition of 'giving up self' to which every spiritual teacher has pointed as being of climacteric importance. There will be an overwhelming sense of release and then the ego will be taken up into and absorbed by the Overself. He feels that another self has emerged from the mysterious deeps of his own being and taken hold of him. What takes place is a veritable displacement of the lower consciousness by the higher one, just as the volume of the water in a vessel is displaced by an object which is placed inside it. He has effected a passage from the lower self to the higher one, from the lower will to the higher one. It is the sacred moment when a man actualizes his higher potentiality, i.e. when he becomes conscious of his divine part. "By not thinking nor desiring, she arrives at the mystical silence wherein God speaks with the soul, teaches it wisdom," explained Miguel de Molinos, Spanish adept, who was martyred for his services to mystical seekers throughout Europe. Only now can he understand why, although it is said that the Overself sits waiting in the heart, it would be a mistake to consider it as a merely passive entity and the way to it as a one-sided endeavour. On the contrary, it has guided his search and draws him inwards to itself and sheds its quickening grace at various times. Only now can he perceive that what he believed would be his own final discovery is, in reality, a veritable act of self-revelation on its part, just as the final act of union is a self-absorption by it. If in the first stage, the mind must leave outward distractions and, in the second, inward ones; in this third stage, it must leave its own egoism. His search for the inner reality of his own selfhood, the quintessence of his own consciousness, has come to an end.

Although he feels himself drawn into another world of being, he also feels such life-giving self-completion in this experience that he knows with absolute conviction it is what he has always most sought and most valued. Indeed, whilst he is in this state and wholly gathered in it, he experiences the extraordinary feeling that he is no stranger here, that he has always been in it, and that it is his natural condition. In this deep slumber of the body's senses and the person's thoughts, the primal mode of man's real being is found. He knows then that this is the infinite source of his finite existence. Here the tired wanderer rejoices at last in return to his true native land. The conviction that this indeed is the Real will be more intense than he has ever felt before with other kinds of experience. That here, in this mysterious region, the higher self has through long ages awaited him and that this meeting with it is the most momentous of his whole life, is an intuition that flashes poignantly through him.

It is the soul that takes control of his everyday self at such times. A definite feeling that he is mounting up to a higher level of his being, a joyous sense of liberation from the ordinary vibrations and customary agitations of the ego, naturally accompanies this psychological state. This makes him feel complete in himself and satisfied in himself, than which wonderful feeling he will never find a better. For the self he now realizes is as superior to the ordinary ever-frustrated ego as real flowers are to the artificial variety. In this moment when the contemplative mood fully matures, the

man feels that he has passed over from a lesser into a new and higher dimension of being, that it is a state whose reality and authority certify themselves, that it is mentally illuminative, that it throws his personal will into abeyance, and that nothing which he has previously desired can be so satisfying as this desireless consciousness. In the happy iridescence , the majestic silence and the dynamic awakening of this experience, that which has heretofore been a mere mental concept, an ineffectual bloodless notion, The Soul, now becomes filled with life and power. The personal ego's normal control vanishes, but its own consciousness is not suspended whilst the Overself's pervades him. The two exist side by side, like two concentric circles one inside the other, but with this difference: that all the evil in the ego is for the time of this overshadowing entirely neutralized, all worldly attitudes and earthly desires are utterly transcended. The whole moral nature of the man is sublimely elevated. The current which has entered into him acts as a solvent upon the last remnants of his lower nature. It seeks especially and destroys immediately the animal desires, the intellectual doubts, ill-will, pride, inertia and restlessness.

With the fading out of sensations, thoughts, desires, emotions and volitions in the deepest stage, the ego and its earthly interests fade out altogether. When all the faculties have gathered themselves into the mystical quiet, when will and thought lie passive in its still embrace, when no thoughts enter to disturb it, the mind is naturally even and serene to an extraordinary extent. The stream of ideas comes to an end. He sinks in a blessed quietude--wide, deep and complete--never before known. As he approaches nearer and nearer to the Overself, he becomes more and more conscious of the stillness which appears to surround it like an aura. The passage in meditation from ordinary consciousness to mystical awareness is a passage from corrosive turmoil to healing tranquility. He seems to enter a land of eternal rest and eternal silence, whose mysterious peace spins an incredible enchantment around his soul. A curious feeling of being laid under a benign spell comes over him. It is as though a little circle of impassive stillness has been drawn around his seated figure.

There is a dead silence which is merely the absence of words and there is a living silence which is really the presence of divinity. It is about this condition that St. Augustine in Europe counselled, "When thou inwardly hearest the affirmation 'Truth', there remain if thou canst." And it is about this same condition that Gaudapada in the Himalayas advised, "Touch it (the mind) not when it has found the condition of evenness."

But if the meditator must not let himself fall away too soon from this inner stillness, ~~nor~~ on the other hand, must not he let grow the habit of remaining overlong in it. It has already been mentioned that, for this practice of contemplative degree, twenty-six minutes will suffice. Such counsel is given only to students of philosophical mysticism, however, for it is only they who seek a balanced integral attainment. It will be rejected by all others so it is not tendered to them.

Sometimes the shedding of the grace, which draws the consciousness "inside", is so swift in its operation that it has forcibly to overcome the ego's resistance. When this happens, there is an abrupt but intense focussing of emotion upon the heart, a sudden but overwhelming yearning for the soul that dwells within it, and a tremendous agitation of the thoughts generally. The eyes may close involuntarily, the better to concentrate, with muscles around and behind them drawing tensely together around a common centre--the gap between the eyebrows. After a while the nervous excitement subsides and a beautiful calm replaces it. Then there will arise the loving, joyous perception of the soul already described.

The meditator who reaches this state--and it is only a determined few who do so--enjoys its enthralling condition for a limited time only. There is a repeated experience of being possessed by the Overself for a brief while, coinciding with an occultation of the ego, and then the reappearance of the ego coinciding with an occultation of the Overself. This sense of being over-shadowed by another being, enclosed and held within its divine aura, presently stops. Unheedful of his desire, the visitation comes to an end. Neither by power of will nor by cunning of thought can he prevent this loss happening. Such a profound self-absorption is not attainable for more than a short time. To be granted this blessed period is one thing; to be able to sustain it is quite another. Nevertheless, if the beautiful experience passes, its beautiful memory remains. A hallowed light rests upon these shining hours.

If it be asked why these states are not sustained outside the peak hours of meditation, the answer lies concealed within the question itself. Meditation alone is not enough. The fulfilment of all the conditions regarding meditation exercise will advance him in his vocation as a mystic, but will not be sufficient by itself. What is still required of him is that he should become a philosophical mystic, should unfold the possibilities of his whole psyche and not only his intuitive ones. The effort to attain spiritual awareness is not only a matter of the acquirement of concentration. It is also a matter affecting every side of the life of man. If the quest were only a technical process and its problems only problems in meditational technique, it would be easy enough. But it is much more than that. For it also involves the emotions, the desires, the will and even an unknown factor, the Overself's grace. An integral and total quest must be followed. If, for instance, the aspirant meets with blockages in his attempts to go inside himself in inward-pressing concentration, it is certain that some of those blockages arise from earthly attachments and extroverting desires. Hence, an analytic purification of the heart, an emotional pruning of it, is indispensable side by side with his efforts to achieve the one-pointed stilled mind.

He can make a success of meditation only if he has veneration and sensitivity, only if he gives it the character of an act of tender devotion and makes it bear the quality of heartfelt reverence. The failure to get successful results is, in a number of cases, entirely due to neglect of this rule. It is an indispensable condition of progress in this

quest that love of the divine soul should become ardent and fervent. Only the complete fourfold path can lead to a durable realization. Therefore, his further efforts are to be directed towards this end. It is this joint effort of will and intuition, of thought and feeling, which constitutes the integral path. By steadfast practice of meditation and by assiduous efforts along these other lines, he becomes able in time to transfer himself at will to this deeper state and to sustain his consciousness therein. When, through the united and elevated efforts of thinking, feeling, willing, intuiting and aspiring, this meditation upon the Overself as being his own self becomes serenely uninterrupted and permanently stabilized, the man is said to have attained life's highest goal.

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1. 123 - 137

"The Cleansing of
The Emotions"

by P.B.

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9/85

THE CLEANSING OF THE EMOTIONS

123

No writer upon the mystical life has hitherto deemed his treatment of it complete unless he dealt with purification of the heart, building of character and disciplining of impulse. Indee, he could not leave it out without leaving out an integral part of his subject. Yet, it is one of the chief deficiencies of this author's own published work that he has kept away from moralising. This was not due to negligence, but to deliberation. First of all, he felt strongly that his primary duty was to call the attention of the West to its neglect of the art of meditation. Secondly, he felt that a thousand writers had been thundering their moralities at the heads of people, and that that was more than enough. He remembered Mark Twain's ironical statement that "Nothing so needs reforming as other people's habits!" When so much had been written about it already in so many books, of what use was it for me to develop the subject also? Thirdly, there was a natural hesitancy in handing out preachments. He who does so inevitably feels that he is hoisting himself upon a pedestal of smug conceited virtue. He to whom it is done must inevitably feel a sense of irritating intrusion into his private life. The first is well aware of his own need of self-improvement and the second of the ease with which it can be practised. It is a hateful and intolerable position for both men. counsel can be given as contrasted with the difficulty with which

The author wrote his books as St Paul confessed he wrote his Epistles: "not as though I had already attained, or as though I were already perfect." But he accepted resignedly a passage from Zanoni, that remarkable century-old occult novel by Bulwer Lytton, and take / took its encouragement well to heart:

"While you assume the moralist to me, Signor Zanoni, said Glyndon with a smile, "are you yourself so indifferent to youth and beauty, as to act the stoic to its allurements?" If it were necessary that practice square with precept," said Zanoni with a bitter smile, "our monitors would be but few. The conduct of the individual can a/ effect but a small circle beyond himself; the permanent good or evil that he works to others lies rather in the sentiments he can diffuse. His acts are limited and momentary; his sentiments may pervade the universe, and inspire generations till the day of doom. All our virtues, all our laws, are drawn from books and maxims, which are sentiments, not from deeds...our opinions, young Englishman, are the angel part of us; our acts, the earthly."

This is why he now breaks his earlier silence on the subject, whose importance should not be underrated. On the contrary, it should be regarded by every aspirant as one of the major necessities of the philosophical discipline. It is most necessary for him to aim at moral self-improvement, to develop the exercise of his character and to cultivate the chief virtues preached by the great prophets of all religion.

THE PURIFICATION OF THE HEART

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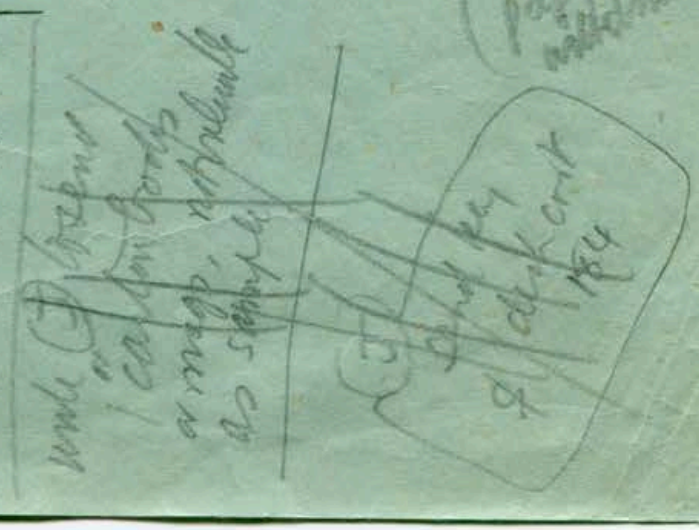

cultivate the cruel virtues practised by the great products of all re-
ligion.

It is not enough for a man to utter the petition or make the demand that his soul shall reveal itself. This is necessary, and moreover, in a sustained form, but he has also to provide the requisite conditions for such a revelation. Having accepted the philosophic way of soul-realisation as the higher purpose of his earthly life, he should next consider what he must do to fulfil it. That will depend both on his inward state and outward circumstances. If he has mastered the few basic principles and accepted the chief ethical ideals, he must learn to apply philosophy to his own particular personal requirements. Something more than a mere intellectual interest in its teachings is needed if he wishes to honour them. He ought not to expect to receive enlightenment from the higher self, much less be taken possession by it, before he has established within himself proper conditions for such a divine visitation.

Such a condition will not arise of itself. To prepare it he must impose some moral and mystical discipline upon himself. The initial weak desire for self-betterment and character-building must grow into a strong, mastering passion. The aspirant must exceed his own best, go beyond his own past. He may not loll in indolent complacency but SHOULD begin to strengthen his moral impulses, to build up his character and to train his thinking. Leaving behind all dilettantism, he must strive vigorously and persistently toward clearer self-understanding and emotional detachment. A strict endeavour after self-improvement, a continuous effort after self-purification, must also be made. It is most necessary for the philosophic aspirant to aim at such moral self-improvement, to develop the exercise of his character and to cultivate the chief virtues preached by the great prophets of all religion. A well-balanced equipment is as valuable on this quest as is a well-balanced effort which is not too feeble and not too violent. The higher will is latent within him and is developed only by recognition, submission and exercise. He ought to feel ashamed if a single day has passed without its proper share of mystical meditation, devotional prayer, and moral endeavour, and disciplining the mind, and cleansing the heart.

His first duty is to get rid of the last traces of animality. Hence, mystical tradition has called this early phase of his spiritual career, the phase of 'purification'. Yes! the higher-self will eventually come and enter his consciousness if only he will prepare the requisite conditions of a still mind and a pure heart. But this he will not be able to do successfully unless he loves It more than he loves th world. For the first condition calls upon him to surrender his thoughts in meditation and the second, his desires in renunciation. There are two factors which are noticeably absent from modern life and which must be brought into it if it is to become spiritually worthwhile. They are contemplation and renunciation. Whilst the senses completely rule the mind, ignorance is its necessary companion. Whilst the heart is totally given up to outward things, suffering is its intermittent visitor. Only by disciplining the one and introverting the other can the light of understanding dawn and the calm of balance prevail.

Yet it is needful here to beware of extreme views. There

are fanatics for virtue who say that nobody should sit down to meditate until his character has been thoroughly purified. There are fanatics for meditation who assert that virtue is itself only an effect, of which meditation is the cause. Philosophy is more reasonable because it is more balanced. It requires the side-by-side parallel endeavour of both these ways. It says practice meditation but purify and ennoble character still more at the same time. For the aspirant's work begins and ends with moral reeducation even more than with mysticism. He must eliminate weaknesses and acquire virtues.

For most beginners it is ~~much~~ OFTEN more important to better the character than to practice meditation. This is because firstly, the results of meditation may be good or bad according as the character is good or bad. Secondly, because the success obtained with meditation will be less or more according to the presence or absence of virtues or weaknesses. Thirdly, that which stands in the way of union with the Overself is the egoself, which has to be weakened and thinned little by little through the purification of character until the great final battle with it can take place in the inner mystically developed stillness.

This ego-self is made up of two parts. The first, includes the emotional desires and mental attachments for things or people in the outside world. The second includes those elements which we share through the body with the animals. Thus the first part is human and the second is animal. The two together constitute the lower egoistic self.

His first disciplinary act cannot escape being a painful one. It is to take out of the heart all those instincts and passions which bind him to the animal self. He may mitigate the pain by extending the time of the operation. If he is young in years, he probably will. But if he is middle-aged, still more if he is old, he cannot afford to delay. In particular all the malevolent emotions and aggressive attitudes have to be thoroughly cleared out from his nature. He will have to perform some drastic surgery upon them.

But that is only the beginning of his work. His aim at the next stage is to discover and rid himself of the evil qualities and secret attachments that bar the way to this soul. There are several great tempters of man, which must be overcome if he is to achieve inward freedom. Amongst them are; the ambition to gain power, the desire to increase possessions, the craving to become famous and the lust to gratify sex. "Give up desires", is the essence of the discipline enjoined by the Bhagavad Gita, the New Testament and the Buddhist Tripitaka scriptures. Why? For two reasons. First, because the mind must be made free to seek the Truth and second, the will must be set free to express it. A man who is controlled by any desire, and himself cannot control it, has a warped outlook. He unconsciously demands that Truth should conform with his desires. He cannot "see straight," cannot apply himself whole-heartedly to enquiring into Truth. Philosophic discipline is the best method of freeing a human being from such distortions in mind and feeling and rendering him truly fit to ascertain Truth. It idetaches a man from worldly ties, gives him an independent outlook and trains him to view things without personal passion or suggested bias.

A hard precept is "Light on the Path's" instruction to "Kill out desire." There is no harm in recognizing our needs and calculating how to provide for them. What we have to do is to distinguish between the lower and the higher desires, between ignoble and noble ones, between those that harm our fellow creatures and those that help them. We must oppose the one, accept the other. There are various ways which, combined, will help us rule our lower desires and bring them to the service of this quest of the Overself. On the physical side, we should foster will power, practice self-denial, discipline our bodies by occasional short fasts, cease from frivolities which stimulate desires and nourish passion. On the intellectual side, we should study the metaphysics and ethics of philosophy and lift ourselves regularly above the very realm in which desires operate. There is inspiration and power, and not merely information and argument, in the study of TRUE metaphysics. These intellectual endeavours, this reading and study, these reflections and musings are necessary and useful and will in time begin to have their effect not only upon his knowledge but also upon his character. Not only are they uplifting but they are also purifying. Not only do they explain the presence of lower desires and animal passions in man, but they also contribute towards checking them. Not only do they give the reasons why he should make his character better but they constantly give powerful suggestions to realize this betterment. Thus, if his doubts and misconceptions will be slowly cleared, his morals and motives will be slowly bettered.

Another well-known precept of the ethics of mysticism which is dangerously open to misunderstanding or easily liable to non-acceptance is the "Bhagavad Gita's" injunction not to look for the results and fruits of our actions. The correct meaning is that we are not to be personally so attached to the results that our mind's peace, our heart's happiness, utterly depends on them. We must appraise our needs correctly and use our forces worthily: The Gita teaching does not absolve us from this duty. And this will certainly lead to results and we shall certainly be responsible for them. The teaching does not mean that we are to stand aside and do nothing and so avoid personal entaglements; indeed the whole keynote of the book opposes such a futile conception, such glorifying of complete inertia. It means that we are to stand aside from attachments and clingings.

The practical side of this quest begins by a slow turning away from the old unconsidered life, a deliberate rearranging of unsatisfactory habits, a voluntary cutting-out of desires that weaken or degrade the character and a constant analytic self-examination to detect faults in thought feeling and conduct. This effort has not only to be started in real earnest but also carried to a certain point before authentic spiritual as distinct from psychical experience may be expected. Any system of ethics which is based on spiritual fact must always discipline and sometimes op ose the natural desires of man. For a time the animal in him must be crucified, the human mortified.

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The full if distant aim is to liberate himself from the calls of the flesh and the turmoils of the mind, from animalistic urges and humanistic graspings. He has to pass from the common state of willingness to accept the flesh as his master, to the uncommon state of rebellion against it. The process of self-cleansing necessarily involves the acceptance of discipline, the practice of penance or asceticism, and even the showing of moral courage. He has to deny this or that thing to the body for a time, in some cases even for all time. He has to curb the vehemence of deep-rooted long-lived feelings. He has to set about the reversal of ancient mental habits. He has to abandon emotions which are instinctive in human nature. It would be almost impossible to continue in these endeavours were it not for the stimulus he receives from the glimpses of ideal, the longing he feels to transform it into a reality and for the reality of grace.

For these controls the exercise of modified asceticism, the practice of a certain austerity is indispensable. It must be sincere and sane, however, which means it must be first, imposed from within himself by intuitive promptings and second, temporary and limited. He himself must determine of what kind it shall be and how much. He himself must impose it and not anyone else. For the discipline must be demanded from within by his own soul which best knows what he needs at the time. Sacrifice in some form is demanded of him but it is not demanded before he is ready for it. Animal instinct and human greed will have to submit themselves to spiritual intuition but they need not submit prematurely. Thus, philosophy pursues neither an impossible perfection on the one hand nor an impracticable asceticism on the other.

Everything that hinders the Divine will's passage through his heart and life, must eventually be cast out. What these hindrances are will be made known to him from time to time both by inward promptings and external events. He has to affiliate his lower will with his higher one. The two must be brought to work in unison. All his thoughts and feelings are to be permeated with this diviner motive. A steady

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For these controls the exercise of modified asceticism, the practice of a certain austerity is indispensable. It must be sincere and sane, however, which means it must be first, imposed from within himself by intuitive promptings and second, temporary and limited. He himself must determine of what kind it shall be and how much. He himself must impose it and not anyone else. For the discipline must be demanded from within by his own soul which best knows what he needs at the time. Sacrifice in some form is demanded of him but it is not demanded before he is ready for it. Animal instinct and human greed will have to submit themselves to spiritual intuition but they need not submit prematurely. Thus, philosophy pursues neither an impossible perfection on the one hand nor an impracticable asceticism on the other.

Everything that hinders the Divine will's passage through his heart and life, must eventually be cast out. What these hindrances are will be made known to him from time to time both by inward promptings and external events. He has to affiliate his lower will with his higher one. The two must be brought to work in unison. All his thoughts and feelings are to be permeated with this diviner motive. A steady

self-discipline, a constant obedience to ideals, a faithful carrying out of spiritual duties--these are demands upon the will. To meet them he will have to harden and strengthen it. The task of making himself strong enough to ride turbulent passions and restless thoughts, is not a weakling's one. When his passions and desires and instincts conflict with his ideals, there is no way out except to fight and overcome them. He cannot afford to leave his inner life at their mercy.

The purification of his sense-life, the training of his thought-life and the bridling of his emotional life constitute the great preliminary cycle of the quest. Consequently, it involves, and cannot escape, being a cycle of irritation, tension, conflict and suffering. It is true to say that the consciousness of a man engaged in this quest swings like the pendulum of a clock to and fro in the struggle between earthly passion and spiritual aspiration, between egoistic pettiness and ethical grandeur and between contrary moods. This cannot be helped. He has become a field of struggle for powerful antagonists, with nothing less than his soul for the prize. The animal and the angel are both in himself. He discovers that the lower emotions are more easily aroused than stilled; their subdual will be accomplished only at the end of a long period of time. Most people find it too much trouble to engage in self-improvement or too fatiguing to do more than talk about it. They are hardly to be blamed. This arduous enterprise, once started, never really comes to an end. How long it will last cannot be predicted in a general statement, for it will always differ with different individual cases. Sometimes it is a matter of a couple of years, more often of several, not seldom of a whole lifetime. The process of detaching himself from the lower nature is comparable to the process of extracting teeth. But there is no spiritual ANAESTHETIC here to mitigate its painfulness. Nevertheless, it may help him to endure the pain to remember first, that quite a number of Orientals and Occidentals have demonstrated that it is possible to spiritualise mental energies, reorient disturbing passions and elevate strong emotions, and second, that if the search for man's soul begins in agony, the finding ends in joy. The emotional chill which the teaching of renunciation always gives the trembling beginner will one day be succeeded by the emotional freedom which the same teaching gives the maturer disciple. It is misery for the ego to renounce its desires. The feeling of unbearable sacrifice weighs heavily upon it. Yet it is xxxxxxxxxxx happiness for that same ego when, at long last and by the Overself's grace, desires renounced, it, for the feeling of liberation from their burden will uplift it. The achievement of a perfectly desireless state is necessarily the travail of many lives on earth. (Reasonably)

To enable man to free himself from these lower emotional hindrances and attain this objective of RUL-ming animal appetites, a systematic training must be employed, a course of discipline must be passed through. The power of unruled desire in man is strong and terrible, but it can be negatived by a twofold process: observing and analysing constantly those harmful deeper consequences of it which most people ignore and dwelling constantly on the benefits and attractions of its opposite state. He will need to use the services of both analytic and creative imagination in his meditation exercises; of contrite penitence, humble prayer and lofty aspiration in his devotional ones; reflection

in his meditation exercises; of contrite penitence, humble prayer and lofty aspiration in his devotional ones; of short occasional fasts and a meatless diet in his physical regime.

It is not easy and for anyone to disentangle himself from animal tendencies. But anyone may discipline the will by degrees out of weakness into strength, out of animal subjugation into holy governance. Therefore ascetic disciplines, practised for short limited periods and repeated at convenient intervals, are prescribed by philosophy to assist and quicken the process. But they are are never prescribed alone. Suitable meditations are coupled with them for the real battle occurs within the mind. He must make himself so familiar with them, Through constant ~~practice~~ thought and repeated aspiration, higher ideals that obedience to them becomes second nature. He has to learn by servere discipline how to follow lower instincts rather than higher intuitions, how to greet the tempting images that enter his mind, how to dissect them at once and separate the warm emotional temptations from the cold thought-out facts. If his animal tendencies and egoistic fixations prevent a full surrender to the higher self and even disturb his faith in the possibility of ever achieving such a surrender, this is still no reason to fall into despondency. By prayer he may invoke grace. By grace he may conquer self.

It is plainly not the ego's own will that is either willing to or capable of subjugating itself. From what sources then is the power to turn upon, drawn execute the Overself's commands? There is indeed a higher will that transcends the ordinary one. It is a necessary though painful ~~part~~ of this quest for a man to arrive at the humiliating discovery that, do what experience he will, the ultimate conquest of the animal part of his nature is beyond his control. He may have periods when it would seem that this conquest has been effected but an unexpected happening or a sudden incursion of thoughts will disillusion him. This self-discovery will be most valuable in the end, however, if it leads him to avow his inability and acknowledge to his imperfections, if it makes his ego utterly humble. For then he in his he anguish will have to seek help from a higher power, be it the Overself or some one who has learnt to live in the Overself. He will, in short, have to seek and pray for grace. And this feel, when it comes, will be truly amazing. For he will find himself being lifted above animal instincts and physical passions to a higher level of his being. And it will be accomlished without any struggle on his part--indeed with wonderful ease. He no longer weakly accepts the negative suggestions of undeveloped men and evil spirits, of his own past tendencies or low environment, but the higher will, of its own accord, rises up inside him and rebuts or rejects them. He who could not extirpate the passions by his own effort will find them extirpated for him by the Overself. The attainment of this sublimer consciousness automatically delivers him from their chains.

He will knows when he is progressing by the sharpened recognition of his own yieldings to the lower self and by the deepened insight into their characteristic degrees, operations and origins. Thus, on this philosophic path, the seeker is not called on ~~to~~ formally and peremptorily to renounce any desire for, little by little, the desires will themselves renounce him! The power of the evil principle over him gets weaker and weaker, the power of the divine self stronger and stronger. As the ~~higher~~ self takes more and more possession of his character, his passions become subdued, his earthly desires become less and less troublesome. When he feels himself sufficiently advanced to make the test, he may even deliberately imagine alluring situations and attractive forms and note how he reacts to them. But to attempt this at too early a stage, would be an error. He may mentally work out a temptation in advance and pursue it to its inevitable consequences. Thus by purely rational and imaginative

in his meditation exercises of contrite penitence, humble prayer and lofty aspiration in his devotional ones; of abort occasional feats and a meatless diet in his physical regime.

It is not easy for anyone to disentangle himself from mutual tendencies. But anyone may discipline the will by degrees out of weakness into strength, out of animal subjugation into holy governance. Therefore ascetic disciplines, practiced for short limited periods and repeated at convenient intervals, are prescribed by philosophy to assist each in the process. But they are never prescribed alone. Both the meditations are coupled with them for the real battle occurs within the mind. He must make himself so familiar with the [illegible] concept of thought and concerted aspiration, ideals that obedience to them becomes second nature. He has to learn by observe discipline how to follow [illegible] rather than higher intuitions, how to arrest the tempting images that enter his mind, how to dissect them at once and segregate the warm emotional temptations from the cold thought-out facts. If his actual tendencies and egoistic fixations prevent a full surrender to the higher self and even disturb his faith in the possibility of ever achieving such a surrender, this is still no reason to fall into despondency. By prayer he may invoke grace. By grace he may conquer self.

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processes, he may get the benefit of such an experience without getting the troubles and sufferings which, in many cases, develop from it.

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The True Meaning of Desirelessness.

(A) → If Man is chained to earth by a score of desires. When he engages in the quest, he sees then that all these sweet desires end in sorry captivities and that if he is to escape from the misery of a divided self, he must disengage himself from them. Hence, the strength of all his desire-being is to be withdrawn from its former objects and re-oriented inwards to the divine soul. Even the body is to become a mere instrument for his wisest thought and best will, not for his lowest nature. This is the great contest to which he is called.

Yet he lives in a highly acquisitive world. That is why there have been and still are so many nominal Buddhists and Christians but so few real ones. For both Buddha and Jesus insisted that the way to the goal to which they called men, lay through giving up the hungers for possessions, position, sex and self-assertion. There is no durable happiness in these things but only the illusion of it. Nobody can put a term to the acquisition of better status, more wealth, increased fame, greater glory, extra possessions. It is a game easier to start than to stop, Because desires grow as they are fed, he will never have enough . Today, a thing is a luxury; tomorrow it becomes a necessity. Today that is superfluous; tomorrow indispensable. He must ration his desires, if he wants inner peace. The more he increases them the more he has to struggle to satisfy them. Until he gets this clear in his mind, he shall not get peace in his heart. There is spiritual realisation only for him in whom the grasping hands of the ego are forever withdrawn and the fires of passion have subsided into the ashes of renunciation. What he counts his best possessions are in the highest region of his mind and the deepest region of his heart.

The truths hit a man hardest, perhaps, in the personal love which he seeks to give to or get from a girl, a wife or a friend. For he will have to acquire the power to trample resolutely on his own emotions, if and whenever the Overself calls upon him to do so. Indeed, the entire course of the preliminary ascetic discipline is one long sacrifice. Coolly to stand aside from personal emotions like personal love and sexual affection, dissect their nature and unyieldingly to repel their invasion, ruthlessly to is the hardest of all its ordeals. The application of mentalism to such dissection may help him a little. All desire is really mental. Were it not for the images which it forms in the mind, no desired object would attract him. When a young man falls deeply in love with a particular young woman, he is really deeply in love with his idea of her. In the moment that he yields the mind's calm to any disturbing passion, he it jealousy, sex or anger, he yields it to an idea. He must learn to control his ideas if he is to control his conduct. And by learning to check imagination, he learns to control desire.

"All dependence on another is misery; dependence on oneself is happiness" declared the Indian lawgiver Manu several thousand years ago. To the extent that a man depends on others for his happiness, to that extent he is likly to lose it one day through death, desertion or disease. And because normal sex passion is entirely dependent, it is also entirely deceptive. If a man seeks a happiness which will stay with him under all circumstances, then he must not seek it from another man or woman, else he invites disappointment. He must seek it at its enduring source --the Overself. He who depends on others for his happiness will never enjoy its enduring reality but only its ephemeral appearance. Human love may be withdrawn from him after a time but the divine love never. He must learn to live without feeling the absolute need of someone else in and to his own existence. Where there

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Yet he lives in a highly seductive world. That is why there have been and still are so many Indians quibbling and deluding but so few real ones. For both quibbling and desire isolate them the way to the goal to which they called them, try through giving up the hungers for possessions, position, sex and self-assertion. There is no durable happiness in these things but only the illusion of it. Nobody can get a hero to the acquisition of better wives, more wealth, riches and fame, greater glory, extra possessions. It is a game easier to start than to stop, because desires grow as they are fed, he will never have enough. Envy, a thing is a luxury tomorrow it becomes a necessity. Envy that is a [illegible] powerful power; tomorrow indispensable. To most rotten his desires, if he were inner peace. the more he increases them the more he has to struggle to satisfy them. Until he gets this clear in his mind, he shall not get calm in his heart. There is spiritual realization only for him in whom the grasping hosts of the ego are forever withdrawn and the fires of passion have subsided into the embers of renunciation. What he wants his best possessions are in the highest region of his mind and the deepest region of his heart.

He seeks to live in or get from a girl, a wife or a friend. For he will and whenever the Overself calls upon him to do so. Indeed, the entire course of the evolutionary psychic life is one long sacrifice. Good is sifted from personal emotions like personal love and sexual attraction. Interest in money and worldliness to regard their lawless [illegible] to be the greatest of all its ordeals. The application of meditation to such discomfort may help a little. All desires is finally made. Here it not for the images which it forms in the mind, no desired object would attract him. [illegible] When a young man falls deeply in love with a particular young woman, he is really deeply in love with his idea of her. In the moment that he yields the mind's calm to emotional passion, be it jealousy, sex or anger, he yields it to many ideas. He must learn to control his mind if he is to control his conduct. And by learning to check imagination, he learns to control desire.

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is such dependence, there can be no durable happiness. The moment he makes another person his chief basis for happiness, he has opened a door to possible unhappiness. He is to look for supreme happiness to no embodied creature. For such a happiness, in its truest sense, cannot be found in and from oneself. This because it is to be got only from the divine, which is pure spirit, and because it is attainable only through the gateway of one's own heart, not through another's. Man's quest of ideal love, let alone perfect companionship, can never be satisfied by any woman, but only by the soul hidden within himself. She indeed is the true Beloved who, ever patient and ever faithful, waits for the time when he shall discover and woo her. The love which he can find in the soul will not depend on a changeable human mood for its existence, will be affected not by the conditions or accidents of human flesh, but will be perfectly trustworthy and serenely sure. More, it will always be there, always be more faithful to him than any human love could ever be. If he passes from this world into another or even into fifty other worlds, still it will remain his loyal companion. It must be. For it comes not from a different, a separate entity. It comes from his own inmost self. It is an eternal attribute of his eternal soul. The truth brings great serenity with it and also great independence. He is no longer at the mercy of others for his happiness.

The growing disciple will learn to live a strange paradoxical existence. Events will soon occur, the course of his external life will so flow, men and women will so behave towards him, that in the end he will be driven away from externals and forced to find reality, truth, love, friendships, possessions, beauty, satisfactions, and even spiritual guidance within himself, in the worlds of imagination, of thought, and of that which transcends both. In the end he will have to accept the fact that human solitude is inescapable, the human soul inviolable, that the separation between one human being and another cannot be overcome in reality but only in appearance. He who has found the Beloved within is not afraid to be alone. He is always gratefully ready to accept the company and friendship, the affection and devotion, which others may wish to give him, but he can live without them if fate bids it be so. He has attained to practical wisdom who has attained to inward self-sufficiency; who does ~~does~~ his best for all men yet expects nothing from any of them; whose work contributes its utmost to life but whose heart expects little from it. By expecting little from others, whatever does come will be thankfully accepted as a bonus--but not as anything more. He looks only to himself for happiness and relies only on himself for achievement. "What one gets without any expectation is like nectar," wrote Swami Sahajananda, a Kathiawar master, in a letter to his disciples more than a century ago.

The divine self asks for nothing less than the whole of his heart, for a sacrifice utter and complete. In return it will give him the consciousness of its presence, the awareness of its love and the blessedness of of its time-free state. If he is to attain and feel intensely ~~this~~ its heavenly peace, he can do so only by buying it with a heavenly desirelessness. Nature gives everything at a price. Much that he believes to be a part of himself, ~~he~~ must go. This process of divesting himself of the lower desires and emotions is an agonising one. Yet it is an indispensable one. He must come to this point that he shall desire to be possessed by ~~this point~~ the divine soul above all other desires.

Such a hard counsel is not for the many who feel no hunger for truth, no readiness for a higher life. The enslavement by body, senses, passions and thoughts is supposed by them to be the natural state

counsel is tendered to

of man--so weak have they become. Yet he alone is really natural and perfectly at ease who has gained his self-freedom and self-mastery. They have become so strong in earthly habits and so weak in spiritual longing that the disciplinary requirements of the quest ~~that~~ seem too forbidding and too unrealisable. To such people, the quest's ideal seems as cold and as implacable as the snowy heights of Himalayas. No! this ↓

(t) disciplines only, that is to those who have voluntarily put themselves under a discipline for the sake of finding the soul. It is tendered to the man who has made the great decisions; who, negatively, has renounced animal appetitite and ~~his~~ put aside human desires; who, positively, has accepted the Intangible Reality as the chief Good in his life and the Overself as ~~the~~ the true ego of his being. An ethos of desirelessness ~~endorsed~~ first baffles and then repels the modern mind. Its disparagement of wants which are natural, ambitions which are legitimate and possessions which are civilising, does not deserve discussion because it does not make sense. There is a short step only from the intellectual position that such an ethos is insane to the emotional position that it is inhuman.

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What is the practical value of such an ethos? How far is it requisite to the needs of modern man? These questions can be properly answered only if he looks to his terms. First, he should not confuse necessities with wants. He should come to a clearer understanding of what is and is not essential to his life, so that he can simplify and elevate it. Secondly, let it be specially noted that the call is to a renunciation that is essentially of an inward character. He may keep his possessions ~~his~~ outwardly if he forsakes them inwardly. If he is called upon to abandon everything, it is only sometimes that this is to be done externally although always to be done internally.

The declaration that entry into the kingdom of heaven can be effected only by the man unweighted with possessions, is a true one. But the possessions referred to are not external ones. ~~That~~ They are wholly interior, intangible and invisible. He is secretly dead to the world even whilst apparently moving, working, enjoying and suffering in the midst of it. Such is the true desireless state. He has to learn the paradoxical art of having natural desires like other men and yet being as if he did not really have them. That is to say, he may possess them in so far as he is a human being with human needs, although with him they will be simplified, disciplined and elevated, but at his heart's core he is ready at every moment to desert them instantly. Thus he establishes a sane equilibrium between the wish to possess and the will to renounce. Thus, he makes use of things without becoming entangled in them. "When thou hast surrendered all this, then thou mayst enjoy" says the "Isa Upanishad". Renunciation need not prevent him from loving his friends, need not deter him from valuing his comforts, need not deny him the use of clever inventions, luxurious homes and artistic creations. But it will permit all this only when and to the extent that it does not trespass upon his time with the Divine, his devotion to it and his choice of it. Philosophic discipline is not ascetic discipline; it does not ask him to renounce all ties of friendship, family and marriage, all affection for other human beings. He may keep the ties and the affections. It asks only that he shall free them from possessiveness, that he shall care deeply for others along with, and not in denial of, the Divine, that he shall maintain all lesser loves inside its larger love and not be imprisoned inside them. He is not required to abandon his worldly life but to spiritualise it, not called upon to renounce his personal relationships but to approach them from a new point of view. It would be a sad error to think that this passage from attachments to detachment from earthly entanglements to ~~the~~ heavenly ones, is made by destroying human relationships and chilling human affections. The actuality is that the man becomes more loving in his behavior to family or friends and not less. But it is a love of higher quality than before, purer less selfish and more benign.

Purity of heart means in philsophy, the forsaking of all possessions and all persons, not before the world's gaze but before God's. There is peace for those who have entered the desireless state. So long as they remain inwardly dead to the world, they may outwardly be active in it. Neither an external asceticism, nor an external abandonment of worldly life is what matters or is called for, so much as an internal detachment. When ascetic renunciation has fulfilled its inner purpose, when it has helped to bring the animal self to subjugation and the personal self to submission, it may itself be renounced if he chooses to do so. For it is not an end, only a menas to an end. Once his thoughts and feelings are sufficiently pure, the value of external, sacrficial discipline drops to little. The needs of the human body and the human entity tenanting it may be satisfied on two conditions: first, that they are disciplined by reason, secondly, that they are not allowed to obscure the needs of human life's spiritual and ultimate goal. These conditions he has fulfilled.

When he has truly entered into the desireless state, when he no longer feels the need of anyone or anything, when the feeling that wells up continuously from his inmost heart is self-completion and self-contentment, he will perceive how pitiable is the tragic state of those who, still earth-bound, walk with fettered hands and clanking feet but know it not and even glory in their bondage. The twelve labours of Hercules allegorical are an description of the aspirant's struggle with his lower nature and adverse forces. We may divide this struggle into two, three, five, seven, nine or twelve stages, according to the standpoint taken, but it is always basically the same today as it was in ancient times, except for the complications added by the change of human conditions.

There must be no regrets over missed pleasures, over enjoyments that might have been known now but will never be known. He has a better set of values, now, and knows the inherent evanescence of these things. A grass hut is as luxurious as a gorgeous palace, if the divine presence is felt within himself. But a gorgeous palace is as a grass hut, if it is not. He will be helped to accept these values by the blessed character of his mystical moments. The delicate beauty of these experiences makes the grosser offerings of fleshly attractions seem quite poor by comparison. The ecstasies of the flesh do not exhaust what is best in human experience. Even in the domain of sex, passion often dies whereas love often lives. The incomparable intensity of the satisfaction which he gets from them is in itself an evidence of its incomparable value. Nothing on earth is so excellent and consequently so memorable. It comforts inward exaltation the mystic immensely to discover that there is a reality behind phenomenal things and that this reality is beautiful, good and worthy.

When so far as is humanly possible he has achieved this independence of externals, when he lives from and is true to his own inmost being, he discovers a plausible and perennial satisfaction the earthly man never knows.

Whoever fights and succeeds in overcoming the lower nature, becomes filled with the serenity and wonder of the higher. The period of tormenting stress and internal division will come to a sudden end. A period of satisfying calm and internal unity will follow it. The intermittent or personal conflict which goes on in so many hearts, will be abolished in his own. He would be foolish indeed to sacrifice for a lower satisfaction, the insight, calm and power he has gained at such great cost and after so many hard conflicts. The sacrifices which in his novitiate, seemed so enormous to make are now, in his proficiency, quite effortless to make.

When the struggle with his passions and thoughts is brought to a triumphant end, a great tranquility settles in the heart. The animalistic life has gone out of him. The angelic life has entered into him. The intellectualist tumult has been silenced. The impulses no longer war within him. Indescribable is the serenity of being so self-contained. When the individual consciousness is thus separate from the passions, desires, emotions and ideas that agitate it, serenity comes to pervade it. And then he will discover the great paradox, that he who can inwardly, willingly and secretly renounce the world before the grave forces him to renounce it outwardly, unwillingly and openly, the world is truly his and will lie at his feet. This has been pithily stated by Patanjali in his "Yoga Aphorisms" thus:

which provides the first recorded text-book on yoga,

(leave space)

nihilistic

We may match these words with the mystical statement of jesus; "He who loseth his life shall gain it." In a different way, this yet has somewhat the same meaning as Patanjali's. For in the mystic's highest experience, that of the Void, he is divested of his entire personal ego, of every thought, thing and desire. He possesses nothing and is nothing. Nevertheless he has put himself in a position where, because the Void is the source of everything, everything may be granted him. Thus paradoxically, by giving up all, he gains all.

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AN

SWAMI VIVEKANDA: page 254 [illegible] "When the world is given up, what remains? What is meant? You can have your wife; you certainly do not have to abandon her; but you are to see God in your wife. Give up your children—what does that mean? To turn them out of doors? Certainly not. But see God in your children....This is what Vedanta teaches: Give up the world which you have conjectured, a false world of our own creation. Open your eyes; it was a dream, a maya. What existed was the Lord himself. (2) What is meant by giving up desires? How could life go on? The solution is this: not that you should not have property, not that you should not have things which are necessary and even things which are luxuries—have all that you want; only know the truth about property: that it doesnot belong to anybody. Have no idea of proprietorship, possession. All belong to the Lord. (3) If we understand the giving up of the world in its old crude sense then it would come to this: that we must not work—that we must be idle, sitting like lumps of earth, neither thinking nor doing anything. But that is not what is meant. We must work. So do your work, says Vedanta, putting God into everything and knowing Him to be in everything. When desires are thus purified, through God, they bring no evil, they bring no misery."

which provides the first recorded text-book on yoga

The correct attitude would be ~~simply this~~: ~~Here is~~ a job to be done, allotted me by my own capacities and humanity's needs. These things are requisite to the doing of the job, so I procure and use them. Take note that the wrong attitude would be to hold that I own these things, they belong to me

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PB On The Giving up of Possessions While Still Living In The World.

If the desire to rid yourself of all material possessions comes to you at some period of the Quest, handle this wish carefully by reasonably working out a practical and balanced solution.

First of all beware of trying to imitate the actions of some of the ancient monks and sages who when feeling this urge walked away from all their possessions with only the clothes which they wore on their bodies and went into the world, receiving their food by begging or by finding what they could growing wild.

It must be remembered that in those days this was a common occurance and was regarded as a natural thing to do if the call was felt. We are now living in different circumstances than the ancient ascetics were . They could receive help from the society they were living to carry out their purpose of living their possessionless lives. They could go into any village and get free board and lodging as wondering friars or they couldenter one of the thousands of monasteries as permanent guests. Or they could select a sheltered cave where they could live far from the "maddening crowd" in seclusion. If, however, anyone tried to emulate them completely in a ~~country~~ modern societylike U.S.A. he would have to become a hobo and to be liable to arrest as vagrant because the law of both England and U.S A. regards such a person without visible means of sustenance as a potential criminal.

The primary requisite is to beomce inwardly detached , whether retiring from the world or going into monasteries. The modt important possessionto be relinguished in the self-identification with the body as that is at the root of all the other kinds of attachment to external possessions It is enough to give that up and then one is really a fully setached. If that is given up it is not necessary to give up outer possessions.

In the beginners and early and enthusiastic reaction against the life of earthly bondage for which he feels a disgust temporarily this urge to renounce every external possession commonly makes itself felt.

In the earlier stages of spiritual development it is encourage because it helps one ~~and~~ to accept these disciplines and makes them ore palatable

(Ideas to be added to "Cleansing of the Emotions")

NEW ENGLAND'S [illegible]EST BEEKEEPER — PRODUCERS OF DELIC[illegible]ERMONT HONEY

CHAMPLAIN VALLEY APIARIES

CHARLES MRAZ

MIDDLEBURY, VERMONT

March 20, 1954

Dear Mr. Brunton:

Your card received and regret to say I do not have any crystalized honey left. I just have a few 5 lb. tins of regular liquid honey. We hope to have more after our new crop comes in sometime after August, and shall be glad to send you some at that time. We had a very short crop last year, about 1/6th of normal.

Yours very truly,

Charles Mraz

Charles Mraz

The Flower's Fragrance Is Its Flavor

Desire is necessary to human life and that the Spiritual Desires 1/6
do not extinguish desire, but only give it another and higher direction. If there is no desire there could be no universe, for God could not make this universe if he did not desire to do so.

The most satisfactory attitude to adopt is the one which the Buddha had to adopt after experiencing both extremes, of the Princely life in a palace and the spartan life of an ascetic. In the end he taught that the middle way was best.

If we have to worry constantly about the sustanence and shelter of the body we become pre-occupied with it just as much as if we have too much, too many possessions and become pre-occupied with them. So the ideal is to find the middle ground between too much and too little in order to liberate the mind from continual concern with the body and its possessions.

Let both the physical body and the things it owns be given their rightful place -- no more, no less. So that they may be made to subserve the higher purpose of life which is to fulfill the Quest of the Overself.

In the foregoing pages the subject has been considered from the standpoint of students and aspirants. Let them note that the ethical problems and mental conflicts which it touches do not arise for the sage. For at the very moment when the student attains supreme enlightenment, whatever desires and passions may be left fall away from him of their own accord. Whatever he does in his external conduct thenceforth cannot alter this inward state of sublime if secret detachment in which he perpetually rests. He may play the total ascetic if he chooses or he may play the complete wordling but his own exalted status remains unaffected by either role. In renouncing the ego, he has renounced everything. He has reached a point where there is nothing else left for him to renounce. His desire to achieve desire-lessness has been fulfilled. A wonderful feeling of liberation floods his heart, a vast serenity stills his mind. An intense and enduring satisfaction with the Overself is present. Nothing else in the world seems so worth having, for having this he feels he has what is most worth while in life.

PAUL BRUNTON
P. O. Box 34
Cooper Station
New York 3, U. S. A.

5/

23 January, 1954

Research work, literary production and world travel maintain such heavy pressure on my time, Dr. de Silva... that it prevents me from dealing promptly with correspondence. I hope you will be kind enough to pardon the delay in answering your letter, which, you may be sure, was read immediately and considered sympathetically upon its receipt.

In another continent

In view of my whereabouts at the time of its arrival, I could not have arranged to see you.

I would be very interested to learn more about the experience you had after reading The Secret Path. Perhaps you will also find my most recently published book, The Spiritual Crisis of Man, interesting or helpful.

Believing as I do in the telepathic powers of the mind and the Overself, I send you this ~~Oriental~~ greeting, which I mean in the deepest possible sense:

PEACE BE WITH YOU!

Paul Brunton

If I visit Ceylon again I shall be pleased to give you a personal interview

Beyond the clinging to possessions and the yielding to passions, the quester must travel still further. Even the overcoming of his ego's desires in these directions will not bring him to the goal, though it will advance him far beyond the captive multitudes. He still needs to penetrate to the depths of contemplation, where all is emptiness profound, where personal identity is dissolved and where God alone is.

He then needs to learn the art of bringing all this into relation with his common everyday existence, with his activities in the world. He further needs to make a fresh orientation toward the intellect, replacing his contempt for, and detachment from, it by a constructive positive and integrative attitude.

When this period of self-training is at an end, he will possess the capacity to attend adequately to whatever duty, work, matter or pleasure his faculties are called upon to attend, and yet to dismiss it the moment it is finished so utterly from his mind as if it had never been. With that he will return to unflagging spontaneous concentration upon, and abidance in, the inner self.

Being aware of the serious step I am about to take in becoming a student of the Kabalarian Philosophy, and realizing the sacredness of Wisdom, I, ... do sincerely declare and affirm that I will be loyal in thought, word and deed to the sacred trust placed in me by my teacher, Alfred J. Parker, who accepts me as a student of the Kabalah.

Realizing that Wisdom is power which can be used for good or ill, I shall at all times guard the knowledge entrusted to me, and will not show, loan, sell or read to anyone my Class Pages, in full or in part; or divulge the instructions received, in any degree except to my partner in marriage, and then only if said partner is in accord with the teachings of the Wisdom of the Kabalah.

I will not change names or attempt to teach others until I have proven myself capable, through examination, and have received written permission to do so by my teacher, Alfred J. Parker.

I shall consider the Wisdom disclosed to me as sacred and shall at all times endeavour to uphold its Principles through honourable conduct.

Date ..... Signed .....

Birthdate: ..... Address .....

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"Confusions & Contradictions in Mysticism"

by. P.B.

#5

9/83

Reserve for NBA 2

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CONFUSIONS AND CONTRADICTIONS IN MYSTICISM

It is not only in its explanation of the social and practical defects of the immature yogi's outlook that philosophy can help the puzzled student but also in its explanation of the metaphysical defects. It has often been claimed that mystics the world over hold the same views even though they belong to different religions. A more critical study of their biographies would refute this claim. Such study would reveal that the emotional results of joy, uplift and certitude may be common to all but the intellectual results differ widely; that the unity that does exist is in the sphere of technique, not of revelation, in the meditation exercises which are practised and not in the illuminations which follow them. Why this should be so will become clear when the explanations we shall give are understood. On every important point it will be found that they do not all think alike and that their inner experiences are so dissimilar in some ways as they are similar in others. Complete uniformity in thought, ideation and attitude is something which has never been and can never be achieved in any mystical community. If, despite their lofty attainments, many renowned yogis saints prophets and mystics differ so widely from each other in their views judgments attitudes and teachings, it is surely important who believe in the worth of mystical practices to enquire into the matter rather than walk blindly. For this is equally true of Indian as of European mystics.

as/?

Why does an anarchical confusion of thought prevail in mystical circles? Why have spiritually advanced men contradicted each others' teachings? Why does Abdul Baha say reincarnation is untrue whereas the Buddha says it is true? Why did ~~does~~ Sri Aurobindo repudiate the maya theory of Sankara where the Maharshi rejected Aurobindo's own tenets of the divine descent and the Supermind? Why do the disciples of Ramakrishna say that he was the avatar for the modern age whereas the Bahais claim precisely this status for Baha'u'llah?

The variant attitudes of contemporary mahatmas towards the last war may serve as a further and highly important example of this chaotic situation. When it broke out in 1939 one of Swami Ramdas's devotees expressed great distress at the prospect of tremendous slaughter which opened up. The Swami replied that from the spiritual standpoint it was only a storm in a teacup and in the end was only God's 'Leela' or sport; hence there was no need to feel distressed about it as God's will was being accomplished.

, who is a good and loved friend of the writer,

The Maharishee's attitude may be gauged from that which he adopted a few years earlier. When the Italo-Abyssynian war was brought to his notice he replied that a sage could look on unconcerned even if 5,000,000 people were being slain, that everything was the outcome of karma, and that there was nothing to be done by the spiritually-minded except be an inactive spectator.

Sri Aurobindo has clearly stated: "You should not think of this as a fight for certain nations against others. It is a struggle against a darkness and falsehood that are trying to overwhelm the earth and mankind. It is a struggle for conditions in which men have freedom and room to grow in the Spirit. Those who fight for this cause are fighting for the Divine and against the threatened reign of the Asura (unseen anti-evolutionary entities.)"

Thus all three South Indian Yogis hold different and contradictory views on the most colossal tragedy which has yet happened in the history of mankind. Yet all have claimed to be self-realized, all enjoy this reputation throughout their country and are so in our personal belief also. Does this not prove our point that the attainment of the mystical self-realization is no guarantee of the attainment of final truth? Does it not confirm the assertion made in 'Hidden Teaching Beyond

Yoga"--an assertion which annoyed many mystically-minded readers--that the seeker must travel beyond the frontiers of conventional mysticism into its more philosophical development if he wants such certitude? Does it not suggest the need of attempting to clear up some of this confusion by means of an independent search for truth freed from blind personal loyalties? Does it not imply that the philosophical student must demand as an intellectual right the freedom to be exempt from the necessity of sharing all the views of any mystical teacher to whom he has given his allegiance?

It is a natural outcome of his independent investigation of truth that a man should sooner or later find himself rebelling against conventional teachings and traditional authorities. The need to excape from authoritarianism becomes paramount when we see such distinguished authorities contradicting each other in this way. The results of an enquiry as to why such confusions and contradictions do arise might add to our understanding of yoga processes and their psychological workings. It was only a strange intuition, clinched finally by our initiation into the hidden teaching, which enabled us to find our way to the true solution of this problem, whose striking soundness anyone may test for himself. The scruples of a delicate reserve, the shrinking of an innate diffidence and the fact that our own understanding of it was still not clarified, kept us from prematurely making this disclosure. If the mere act of sitting still for prolonged periods of time without any other form of endeavours could confer true enlightenment upon human creatures, then surely it ought also to bring the same result in the cases of so many different kinds of animals which perform precisely the same act. These animals do derive a kind of peaceful feeling from it, like the yogi, but they do not derive a higher knowledge.

Why then does meditation alone not suffice to yield adequate truth, although it does yield inner peace? The answer is that as soon as a yogi mystic or saint--no matter how celebrated he be--comes out of this deepest point of his meditation, this emptiness of pure spirit, or as soon as he begins to think in it or as soon as he begins to speak and write, he begins to construct an intellectual formulation. What the yogi has noted ~~xx~~ about the mysterious workings of the Overself over his head as it were is quite correct but what he has concluded from this premise may be partially incorrect. And this partial error will arise because he does not perceive that his conclusion is only a metaphysical interpretation of his mystical experience, not necessarily the truth about it. He does not perceive that his personal predilections and environmental suggestions give a particular character to the whole course of his mystical experiences, because they govern his unconscious interpretation of that experience. His consciousness of the sublime experience passes and must pass through the refractive medium of his merely human nature.

The lovely realization of a single divine and undivided existence is a matter of fact; but the limited formulation of a particular idea related to it is a matter of opinion. Outside of the realization of the Void, where all is utterly still, idea-less and thought-free, the mystic can find only his own pre-existent imaginations and his own personal ideas. Every revelation of which he delivers himself beyond the revelation that pure Mind, Spirit, exists is the fruit of mere imagination, is dependent on the intellectual position from which he regards his theme, and is liable to be contradicted or cancelled by someone else's revelation. The only certain affirmation which every mystic may unhesitatingly make is that his divine Self exists. After this insight ceases and all that he utters is but his reasoned conclusion, private opinion or personal belief. If it is to be grasped at all, the revelation has to filter down through the intellect and emotions into wakeful consciousness and is necessarily much affected by the process. The ego, whilst receiving inward grace from the Overself, translates the effect into intellectual and emotional terms of its own conventional understanding. It is at this point that all the contradictions between the teachings of different yogis start to appear. For what they then formulate is largely the result of or strongly influenced

by their habitual thought-tendencies, intellectual capacities, emotional direction, environmental suggestions and general world-view. Or it reflects the racial geographical contemporary and even climatic limitations amid which they find themselves. Most often however the limitations of their general experience, the immaturity of their general experience, the immaturity of their thinking and the primitivity of their feeling, are inevitably reflected into the translation.

Many centuries ago a sage compared this situation with that which happens when night falls. With the coming of darkness, the man addicted to sexual pleasure will go in search of a woman, the thief will go in search of a house he can stealthily enter, the mystic will go in search of a secluded spot to practise divine contemplation. Thus one and the same event brings with it three different suggestions to three different persons. In each case the man understands the significance of his experience according to his pre-existing inclinations. The mystic's emotional past enters into this formulation as much as his intellectual qualities. He transfers his ego's limitations to the Overself's illuminations, mixes his ignorance with its wisdom. Where few respond to the pure mystical experience of the Overself with a pure understanding of it, most interpose the ego's own ideas fears fantasies and eccentricities, as well as wishes, thus distorting or falsifying it. They may unconsciously bend lofty truth to conform with their little propossession.

We can often trace the gradual formation of a revelation from the ideas upon which the revelator himself dwelt constantly during his earlier years, ideas which he had acquired from teachers environments or reading. It is out of such ardent concentration upon them that his own doctrines came to be developed. The environment within which he was brought up, shapes his thought and will continue to do so unless he revolts. For instance, Sri Aurobindo Ghose's fourteen years association with European life, men, culture and language shows itself not only in his public writing but even in his private thinking. The idea of evolution, for instance. Only a single Indian mystic, religionist or thinker out of all India's several thousand years line of teachers ever mentioned this idea in his works, as far as I am aware. That was Kapila. And even he gives it the form of "Nature's inevitability" arising out of what went before rather than "Nature's purposive progress." Abdul Baha, one of the Persian prophets of the Bahai Faith, stated that reincarnation is an impossibility. Philosophy however replied that (without discussing the truth of the doctrine itself, which is a different matter) the Bahai rejection of reincarnation and other Hindu-Buddhist tenets is not a result of its prophets' Overself revelation but of their personal outlook. Bahai teachings on these points are not spiritual insights but intellectual formulations. Its rejection of rebirth, for example, is natural in the light of this doctrine's unfamiliarity to Western peoples and Semitic religions. Such rejection merely reveals the prophet's personal limitations of experience and narrowness of culture. He knew next to nothing about Hindu-Buddhist doctrines and estimated their importance accordingly. This is further proved by Abdul Baha's statement (in the book "Some Answered Questions") that Buddha taught the oneness of God, a statement which is absurd because Buddha refused consistently either to agree or deny that there is any God at all. The Bahai teacher's ideas about this and other matters are forced on him by his whole past and personal trend rather than revealed to him by an independent and external source, and his statements are, in part, traceable to what he has been taught and whom he has been associated with.

How many other prophets or yogis have confused the creations of their own fancy with reality, the workings of their own ego with divinely inspired truth? How many interpretations of mystical experience have been fashioned by temperamental inclinations and personal idiosyncrasies? When errors are put forward within the fold and under the language of mysticism, it is likely that undiscriminating people will swallow them along with the truths and this is exactly what often happens. For it is a common mistake to regard these temporary and accidental characteristics of a mystical experience for the permanent and fixed ones. If his own human wishes ideas memories and emotions colour the ordinary yogi's primal experience, the irony is that although he may understand well enough that he had to withdraw from them during meditation to attain this pure experience, he does not perceive that he ought also to withdraw from them to explain this experience. Such a withdrawal is effected by the philosophic discipline. The authentic presence power and light of the Overself is separated by this discipline from the ego's emotional intellectual or imaginative

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formulations in which it is half-hidden. If it is difficult for the student, who through philosophical training has become conscious of his personal contributions, to disengage himself from their influence, it is nearly impossible for the mystical aspirant who does not even know that such a discipline exists, to do so.

All this is in consonance with mentalist doctrine that outside of the Void, of pure Mind, whose realisation is the only genuine unadulterated mystical experience, the seer prophet mystic or yogi finds only the repercussions of his own human thinking, imagination wishes and opinion, only the action and reaction of his own mind, only an idea. Whoever attains such a height loses awareness of all theological conceptions for the time. It is only the force of long habit that makes him pick them up again on his descent from it. His conception of the Real is thus in part the product of his own character, of his inherited attitudes and of his acquired beliefs. Every such an one who has not been initiated into the mentalist teaching may write statements or deliver himself of utterances which, although written or delivered in perfect truthfulness and utter sincerity, may yet have the unfortunate effect of misleading all those who accept his words blindly uncritically and credulously. The absence of rational criticism and scientific method from his intellectual make-up will naturally reflect itself in the kind of ideas which he creates, for himself or his followers, to explain his inner life.

Where all this is not understood we may witness the ludicrous result of intellectual shortcomings being elevated into divine wisdom, cultural narrowness being proclaimed as mystical knowledge and experiential immaturity being put forward as transcendental insight. And where the knowledge of reputed masters is so subject to relativity, would it not be wiser for students to hold only floating views? Unfortunately, only the deepest devotion to truth can shake off the strong influence generated by the uncritical personal loyalties of guru worship.

p. 201—209

"Contribution to
Anniversary Publication
of H. H. Shankaracharya"

6

9/83

1979

Contribution to
the anniversary publication
of H. H. Sankaracharya
of Kamakoti.

Published in India only.
Still unpublished in
Europe and America. Book
in India was published
about 1975.

Store at warehouse

MESSAGE FOR VOLUME IN HONOUR of SRI Shankaracharya

About forty years ago I sat in the presence of His Holiness Sri Shankaracharya of Kamakoti Peetham. The soundness of his graciously given advice, answers, explanations, and his direction of my footsteps towards the late Sri Ramana Maharshi, was proved by later experience and study. There was also a feeling of the great importance of this meeting with him. Somewhere in "A Search in Secret India" I wrote of the mystical vision which followed during the night and the great upliftment which was felt at the time.

I have often thought of him during the intervening years and there is no doubt in my mind that he is a sanctified being, a channel for higher spiritual forces. At the same time he is an upholder of religious values, which it would be regrettable for India to lose under the pressure of modern life, with its industrialism and materialism.

Those scientifically educated young Indians who have no use for their own religion and regard it with disdain should take a lesson from the West which has gone through an equivalent experience already, but now has to retrace its way.

It is a privilege, to be asked to contribute to this volume in honour of His Holiness and I bow in homage to him, with affection and respect.

(sent to Prof Mahadevan, Sept 1966)

PAUL BRUNTON

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(sent to Prof Mahadevan, Sept 9th)

PAUL BRUNTON

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THE LIVING SAGE of SOUTH INDIA

It was the year 1930. I was glad to reach Madras, whose straggling and colourful appearance was most appealing. I liked, too, the leisurely pace at which the city lived. How different was its old-world atmosphere from the brazen modernities of Bombay! How pleasant to move through a city where there was plenty of space, whereas Bombay squeezed and crowded its population into the smallest possible area! The buildings of the better quarter were large and roomy, and each one possessed its own pleasing green compound. So many of the eighteenth-century houses still remained, calling up dreams nurtured by history. Among these old structures and time-weathered buildings, one could weave an imaginary return to the bygone days of that quieter century as one could not in modern Bombay. Indeed, many inhabitants of the latter city looked on Madras as a quiet backwater, a sort of semi-provincial town, and hardly at all as the capital city of a great Presidency. But, personal reactions differ; I counted it fortunate that the population here was less than half that of the other.

Where else than in old Madras did one come across streets bearing such quaint names as Wall Tax Road, Old Jail Street, Pantheon Road and Casa Major Road among the English designations; or names like Vepery, Korukhapet and Washermanpet, among the Tamil ones? Parts of it were like those of a peaceful French country town, old fashioned and unhurrying. On the ship from Europe, I read a story by Rudyard Kipling wherein he sneered at Madras as "a withered beldame dreaming of ancient fame." I found her, on the contrary, a dignified, charming and attractive elderly lady. The point of view is all important.

Under the torrid sky which covered the city, many men walked bare to the waist. The European might feel more important in his thick white cotton drill suit, but he would also feel more uncomfortable and would flee for the summer months to the modern bungalow towns which had been perched in the Nilgiri hills. Despite the steamy air, I developed from the first day an extraordinary affection for the entire Presidency as well as for its capital city.

* * * * * * * * * * * * * * * * *

It was a few weeks later when our motor sped through low lying country, where many of the fields bordering the highway were under water. The road presented a charming scene, for tamarind and banyan trees lined the route. Sometimes we passed through villages where the straggling street of thatched huts was stockaded by aloe trees, and occasionally we passed under great arches formed by the drooping branches of spreading banyan trees.

My companion was Venkataramani, a member of the Senate of Madras University, the author of talented essays and novels and uplifter of village life. He was taking me to see His Holiness Sri Shankara Acharya of Kamakoti Pitha who had taken a personal interest in his work.

I liked that quiet picture of peasants toiling without haste in their flat fields, while their womenfolk walked gracefully along the road with pitcher or bundle neatly balanced on the head, often followed by stark naked youngsters. These Indian women were graceful in their movements and their bodily carriage could not be excelled.

There came a stretch of low hills, whose sides were covered with scrub jungle. A solitary hill appeared on the horizon later, and as we approached I discerned the spire of a small temple which perched upon its summit. The squat little building had been carved out of the solid brown rock.

The road then took us through flat wild country, strewn with slabs of rock and pinkish boulders. In this poor ground only prickly bush and cactus broke the desolation of reddish brown earth.

We reached Chingleput when the sun was becoming uncomfortably strong and when its yellowish white glare was wearying the eyes. The grey ramparts of a medieval fort guarded the city. A stagnant moat slept below them, its surface half covered by a multitude of pretty white lotus flowers.

"The name Chingleput means Lotus Town," observed Venkataramani. "There is a pathetic little legend attached to it. Shall I relate the story?"

"Please do."

"Hundreds of years ago there lived an Indian chieftain who was deeply in love with his beautiful wife. The story goes that she died suddenly. The heartbroken husband had a vivid dream, in which he was instructed to gather up her ashes and place them in an earthen vessel. After that he was to wander round the country , carrying the urn with him, until such time as a lotus should burst out of it in full bloom, which event would happen when the pot touched the earth near a certain lake. On that spot he was to settle down and found a city. There is the city!" He pointed to the front at the picturesque old town. Green hills marked the horizon behind it, while a large lake -- a rare spectacle in India -- was close by.

We passed wayside shrines, whose altars were bedecked with little yellow flowers placed there by pilgrim visitors to the temple. I liked them for their sculptural beauty, their reminders that to turn aside from the road of life for a brief rest in higher thoughts was also good.

And so it was here, in quaintly named Chingleput that it happened, the still well-remembered meeting with His Holiness, described in detail in "A Search in Secret India".

* * * * * * * * * * * * * * * * *

Today in a little temple near the quiet town of Kanchi * in Southern India, there dwells this Mahatma (great soul) -- His Holiness Sri Chandra-sekharendra Sarasvati. He is sixty-eighth in a long line stretching back to antiquity of spiritually enlightened men, the Shankaracharyas of Kamakoti Pitha. He combines in himself an ecclesiastical administrator, a worshipping saint, a mystical seer and a profound philosopher. He carries the rare title of Jagadguru meaning World Teacher. There is behind him such an unusual concentration and such a rare intensity of spiritual force and of spiritual awareness that those pious, seeking or intuitive persons who in the past were able to approach him more easily, did so with awe.

This year His Holiness will pass the eighty-first anniversary of his physical existence on the earth, and has lately gone into semi-retirement and semi-seclusion. He appears publicly only on special festival days of the year when he performs the pujas (ceremonies) associated with them.

Sometimes however he reveals himself to visitors in a screened-off portion of the temple where he resides but only to the extent of showing his face and shoulders for a short while.

He cannot be interviewed and no longer allows even personal service from attendants to penetrate his abode. In this mysterious peaceful seclusion he must surely be more radiant with the divine power and light which so impressed those who met him during his more active cycle.

His Holiness Sri Jayendra-Sarasvati-Sri-Pujyapada

It is a tradition that the ruling Acharya of the Kamakoti Math should appoint and prepare an heir who would follow after him in the event of death. The present chosen successor is His Holiness Sri Jayendra-Sarasvati-Sri-Pujyapada. He distinguished himself early in 1973 by walking the one thousand five-hundred miles to Delhi, where he continued the work of imparting and propagating the Sanatana Dharma (Hindu truths) among the civil and official inhabitants of the city. Later he journeyed again on foot to Varanasi (Benares) where he consecrated a newly built temple on the banks of the Ganges. It combines a number of shrines and is a synthesis of the historic styles used by South Indian architects since long ago. This "Kashi Kamakoteesvara Mandahir" was ordered, and the general design suggested, by His Holiness the ruling Acharya. It is the first of its kind in northern India.

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* To avoid confusion due to similarity of names, it should be pointed out that Kanchi which lies about forty miles west of Madras contains the principle temple and monastery established by that great religious mystical and philosophical genius, Sri Shankaracharya the First, over a thousand years ago.

The general results of this important mission to the north and the east were very successful. This was due to the radiant personality of His Holiness, his buoyant cheerfulness and his complete spiritual dedication. The people appreciated the instructive addresses which he gave them, the pujas to deities which he performed, the blessings he conferred and the stimulation of faith which they felt.

Some Teachings

Religion Today: Materialism has been moving like a great wave across the world for many years. As an ecclesiastical dignitary it is part of His Holiness' task to protect humanity's oldest surviving religion from this wave, to preserve its practices and teachings, maintain its organised institutions and build renovate or repair physical temples, to keep alive the rituals and liturgies so that they shall not disappear, so that they do not become altered and adulterated in the wash of this wave.

So far as India itself is concerned, in the process of trying to adopt the technical, industrial and political methods of Europe and America, there is some danger of succumbing to the glamour of undesirable elements in the Western way of life itself. Certain Western imports may have their place, but should be kept there, and not permitted to invade the spiritual life and weaken it.

The great tradition which His Holiness has served so well during his lifetime, the Sanatana Dharma, the righteousness and truth expressed through what we Westerners call the Hindu religion must, His Holiness believes, maintain its existence as a necessary basis of the peoples' activities. At this point in time and history, his task and his mission are not easy. The older generations are increasingly bewildered by the rapid sequence of unheard-of changes through which they have passed. The younger generations are increasingly indifferent as modern attractions and political excitements engage their interest. Those in their middle years are perhaps the ones whom this message can more easily reach, even though by its very nature it is meant for all.

Where religious customs, rituals, disciplines and practices have been ridiculed as foolish superstitions, it is often due to the fact that the critic does not know why they were created, what transcendental fact they symbolize or mean, and of what they were intended to remind human beings. So, out of his vast scholarship in religious knowledge and keen intuitive understanding of religious purposes, His Holiness has particularly sought to supply these explanations and provide this knowledge. He has done so in simple clear language appropriate to the audience, to the illiterate and the educated, throughout his travels.

The small trickle of persons who find their way to India enthusiastically to study its Vedic philosophy, [redacted] yoga [redacted] practice and religion, or join its ashrams and wear its dress represents one form which this response has taken.

Dr. Will Durant in "The Story of Civilization" examines the whole background of the Indian peoples' life from earliest to modern times -- a cavalcade from the rapid invasion of Alexander to the vast ferment inspired by Gandhi and describes how they worked and dwelt and enjoyed and suffered. He examines too their codified

systems of religion, philosophy, and art. His final phrases on them are wise and kind and discerning: "Perhaps in return for conquest, arrogance and spoliation," he writes, "India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit and a unifying pacifying love for all things."

Sanatana Dharma

An interesting tenet held by His Holiness is that there once existed since long before the historic period a basic religion spread across the world, and that it was this religion which in later centuries came to be called the Sanatana Dharma by the inhabitants of the Indian peninsula and Hinduism by the Western scholars. Further, that the other religions which came later, again in various parts of the world, drew part of their doctrine and practice from this pre-existent basic religion. The latter was nameless simply because there was originally no other competing religion from which it needed to be distinguished; it was shared by all mankind.

In the records of explorers, anthropologists and researchers into comparative religion who found in other parts of Asia, such as Bali, and in South America, for instance, fragments of faith and custom similar to those found in Hinduism, he sees evidence supporting this statement.

The famous excavations carried out in the Indus valley at Mohenjo-Daro made the world become aware, through discoveries, that the history of India could no longer be started with the coming of the Aryans, but that it stretched back to a still older civilization, the Indo-Sumerian. Merchants' seals belonging to the Sumerians have been found as far afield as Egypt, Syria, Babylon and the shores of the Caspian Sea. At that time a professor of Archaelogy at the Hindu University, who himself discovered and identified many Sumerian seals and inscriptions in Central Asian countries, told me his opinion that there was formerly a civilization stretching from North Africa to Eastern India which possessed a common culture. It seems that twentieth-century archaeology is gradually and unconsciously being led closer to this idea enunciated by His Holiness of Kanchi Kamakoti Pitham. Also at that time, the late Pundit M. M. Malaviya, one of Benares' most renowned scholars, reminded us that: "The Vedas (Hindu Bibles) are the oldest literary monuments of the world, even European scholars admit that the Rigveda is at least six thousand years old and that an older book does not exist in the libraries of the world." But the Vedas are dateless, hence prehistoric.

Some of the Church teachings were practiced long before the introduction of Christianity, as, for instance, the Roman Catholic meditation of the Sacred Heart, which shows that heart burning. This is part of an ancient Indian heart-lotus meditation (Anahata). Then there is the recitation of the rosary, laying stress on the value of sound repetition, as the Vedic books of the ancient mantras do. Worship of the Divine Mother, taught by the Church, is also an Indian custom antecedent to Christianity, and there are others.

It is a part of His Holiness' heartfelt work to stimulate the study of the Vedas in their original language and therefore to spread the knowledge of Sanskrit, as well as preserve it for posterity.

It is true that translations now exist in different languages but some of them may be arguable in places where spiritual meaning is concerned. It is essential to be able to consult the original text. Hence trained specialists in Sanskrit, well acquainted with its finer shades, will always be needed.

In this connection it is interesting to note that John Fiske, taking his stand on a rigid scientific basis, could enthusiatically write in 1876: "No event in modern times has exerted a more profound and manifold influence upon the intellectual culture of mankind than the English conquest of India. The enlargement of our mental horizon which has resulted therefrom is not less remarkable than that which attended the revival of Greek studies in the fifteenth century." Fiske was alluding primarily to the great discoveries about languages which the study of Sanskrit revealed, but cultural sociological and religious results have necessarily followed from them.

Advaita

Vedanta philosophy (Ved = knowledge) is extracted from the Upanishads. Advaita Vedanta is the crown of all the Indian philosophical systems. It teaches that there is only One Existence, that all else, all this multiplicity of worlds and forms and entities is generalized illusion; that there is, and can be only One Reality. All else merely seems to be real but is still in the realms of relativity and duality, in Maya.

The basic idea of Advaita which sets it apart from other teachings, is non-duality; Atman is Brahman; the individual and God are not essentially different. This idea is the highest in the Upanishads. It was not until Sri Adi Shankara, the Indian sage who lived about one thousand two hundred years ago appeared upon the scene that the pithy concentrated Upanishadic statements about Advaita were consolidated, brought forward, programmed and plainly commented upon in a systematic manner. Sri Shankara, being himself enlightened, was able to describe clearly the effect upon a man who has entered into enlightenment. He discovers his non-difference from Brahman; he knows that what he had previously regarded as "I" was nothing other than this Divine Principle; that it never had a beginning and will never have an ending; it is not subject to different feelings or moods nor swayed by different thoughts. The errors, illusions and wrong actions induced by identification solely with the physical body are gone. He realizes the Self, the last, the fundamental "I", the "I" which is not the individualized, personalized and materialized self it is commonly believed to be. A text proclaims: "That which is the finest essence -- this whole world has that as its soul. That is Reality. That is the Self. That art thou."

There are other schools of Vedanta, of course, which do not follow Sri Adi Shankara's interpretation of the Vedas; Advaita regards them as useful steps on the way up to its own subtler, more impersonal teaching. It has no room for bigotry or intolerance which are impossible in its atmosphere.

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Ethics

His Holiness considers that it is a moral duty to practise ahimsa (non-harmfulness to others) and that one application of it is to abstain from eating the flesh of animals. In this way we lessen the amount of suffering and slaughter in the world. Another result is that it becomes easier for us to live purer lives and to come less under the sway of various passions. Our inner being is affected by the kind of food we eat: hence the three categories and the restrictions arising from them. Anyone can see this point when seeing a person who has drunk too much alcohol, but the effect of meat is much subtler.

Finally, our life and consciousness come from Ishvara, the God of all creaturesso we are related to all the other incarnate manifestations, however less developed these may be. The refusal to kill for sport or to eat them for food, is one practical way of showing our respect love and reverence for God as our common source.

In an age, when the modern inventions have made dramatic performances, wide-spread and popular through television and cinema, His Holiness has emphasised that there are two purposes, which, according to the ancient texts, can be followed behind such performances. The first is to uplift the audience, to ennoble its character and especially to touch it for some minutes with spiritual peace. The second purpose is to excite its emotions, too often negatively, agitate its thoughts and stimulate its passions of anger, lust and greed. His Holiness points out that today there is a degradation in public character partly because there is a degradation in such theatrical performances. He emphasises the importance of the matter by further pointing out that what is actually seen acted out in front of one's eyes moves one more quickly and easily than when it is described in print or in a lecture.

His Holiness says that the education of children is not complete if it stops with secular subjects only, and that it is the duty of parents to see that their children also get full opportunity for moral and spiritual instruction. His Holiness suggests going even farther and gradually, by slow degrees, reintroducing the ancient system of gurukulas. In this system the pupils visit the teacher's home and receive instructions there. This makes it possible for more and better attention being given to the proper development of each pupil's character, to the correction of his faults and the strengthening of his virtues, so that he acquires self control.

Meanwhile whatever can be done to correct the one-sidedness of the existing system under which the young have to pass their years in school where the instruction is directed only to securing ultimately the earning of a livelihood, should certainly be done. It is not only for moral ends that the training should be reformed but also, His Holiness emphasises, for Vedantic ends. The pupil may learn the lesser truths of this illusory physical world but he should also begin some preparation for the higher truths.

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Worship

It must be remembered that the Vedas contain elementary rituals as well as in the Upanishads the most advanced philosophy, Bhakti as well as Jnana, devotion as well as knowledge. His Holiness Sri Shankaracharya of Kanchi emphasises in his explanations preaching and teaching as well as by his own personal practice that the two are not to be separated but must accompany each other. This corrects the common belief among intellectuals that they have only to study the Jnana yoga. The equally common belief among non-intellectuals that the aspirant who adds Jnana yoga to his Bhakti yoga will in time desert the Bhakti and lose his devotion. There is a fallacy here and the contrary is the case.

His Holiness adds that in order to obtain the benefit of grace the practice of Bhakti, that is reverence, devotion and worship is needed. This is because he traces the source of grace to Ishvara, the omnipresent Deity. We can see, consequently, the need of bringing the heart into the quest for enlightenment and not only the head, feeling as well as intellect. He says also that holding on to Bhakti helps to steady us amid the vicissitudes of worldly life. It may take various forms, such as, simple prayer, repeating mantrams, uttering the name of God, attending to ceremonial pujas, listening to to chanted liturgies, and circumambulating a holy shrine or holy place, it may be silent or spoken or done whereever we are. But whatever form it takes, it must engage the sincere heartfelt of man and not be merely outward performance or mere social duty hollow under the surface. And because Ishvara is present in us we receive this urge towards the practice of Bhakti intuitively and naturally: egoism, passion or intellectual error may however act as an obstacle to its reception by the conscious mind.

Whatever supports human life has been brought into existence by Ishvara, the Creator, the Preserver and the Destroyer of all things. He is personified in Hindu religion by the sun and not only are certain festivals during the year particularly associated with the sun -- such as the beginning of its southward course in summer and the beginning of its northward course in winter -- but also and even every day of the year: just before it rises at dawn, when it is overhead at mid-day and just before it sets in the evening. Certain prayers (Sandhya) have been formulated for use at these times, thus ensuring that three times a day, everyone, every man, woman and child, without being a monk, a sanyasi or a priest gives his remembrance to, and communes with, his divine source, the Ishvara physically symbolised by the golden orb, for a few minutes.

Where a man gave a religious impulse to the lives of millions for several centuries, and left a notable mark on history we may venture to believe that he was born predestined to perform such a mission. His personal spiritual attainment differs from that of others in that he was endowed with special Grace for it. He is a prophet or messanger but in the case of Sri Adi Shankara His Holiness states that the situation is different as he was not just an inspired teacher but nothing less than an Avatara himself, an incarnation of Divinity, a human appearance of Ishvara. Perhaps this alone may help us to comprehend the amazingly wide range of his activities stretching from every side and detail of temple worship and private religion for the masses up to the very loftiest truths of Advaita philosophy.

"CAN WE COMMUNICATE WITH THE DEAD?"

85-449

By Paul Brunton.

We seldom use the name 'spiritualism' in our writings becuase this should properly designate the doctrine which is opposed to materialism. Belief in communication with the souls of the departed is more correctly named 'spiritism' as the French perceive, and that is the we prefer to use. This belief has long been a traditional one in China, Japan and Central Africa, whilst since the middle of the last century has spread noticeably in England and France, the United States and Brazil. It has done a good service in comforting the bereaved and in supporting the truth of survival after death.

The first problem is to obtain authentic evidence of psychic phenomena. It is often the problem of senseless and stupid 'spirit' messages, of puerile descriptive statements, self-deceptions and arrant lies. The full record of modern spiritism reads in part like a tale of mental aberrations drawn from a neurologists' case book and in part like a genuine revelation of important facts. The opportunity of attaining social importance within a small circle by the easy method of giving out wonderful psychic communications, is a temptation which comes to insignificant persons who discover their mediumistic character and which they rarely struggle against. Thereafter, they mouth endless scraps of dubious information about other worlds or deliver messages from disincarnate spirits and ghostly teachers at which we may well marvel. We say 'marvel' but not in the sense of admiration. The marvel is that there are other legions of devout believers who accept the ridiculus as if it were the sublime and who receive the imaginary as if it were the factual. Anyone who is in desperate need of comfort or communication will not be over-critical but on the contrary will be over-credulous when a medium met abruptly at such a psychological moment, glibly promises to satsify the need. Natural innocence and good intentions do not alone secure the enquirer against unconscious or gross deceptions. If allied with uncritical credulity, they may let him fall into the pit of folly. The disillusionments of experience will inetitably do more to instruct him than any logic, however potent.

Both blind acceptance and sweeping rejection still leave the solution to this mystery undisclosed. How far, if at all, are these psychic phenomena objectively real and how they are only imaginatively so? How much, if at all, of their face value is scientifically acceptable? Are they the medium's real experience or woven out of the shadows of her subconscious mind?

That all the messages which come through every medium's lips or planchette come from a spirit in the 'next world' or that most of the phenomena which happen in her presence happen because such a spirit is originating them, is a claim which is unjustifiable often. Most of these messages and phenomena can very well be explained, where mere trickery is not at work as it so often is at work, by the fact that man is a spirit in this world, and himself possessed of powers which he admits very reluctantly and understands very imperfectly.

A remarkable specimen of the Avatara's breadth of view appears in his final clarification of the just discussed and important relationship between the path of Bhakti and the path of Jnana. After a famous argument in which he vanquished the brilliant Mandana Misra, the latter followed his acknowledgement of defeat by the complaint that in his own words, "By victory the religion of rituals will cease to have vogue and value. It was the sage named Jaimini who promulgated the religious rites but now his words have lost their value. I am grieved about this result."

Sri Adi Shankaracharya replied: "The Sage Jaimini is of the same opinion as myself. But for the purpose of showing the supreme value of the scriptures and turning the turbulent passions of men in the path of ethical activity, he exalted the greatness of religion. He did so to purify the mind and fit it for receiving the light of the knowledge and realization of God. Pure actions will not only give us joys of heaven but will eventually lead us to seek a spiritual teacher and attain love and knowledge and realization of God who is the One and Only reality. By pure religion alone sins can be overthrown and desire can be curbed and annihilated. Unless sinfulness ceases and desire vanishes, the mind can never receive the light of Advantic truth."

A Simple Life

It is difficult to imagine a simpler style of living for one holding so exalted an office as His Holiness of Kamakoti Pitha holds. But he believes and advocates to the public generally that they too should simplify their manner of living for several reasons: first because it is in accord with the general tradition of the Hindu religion itself; second because it is actually one of the five rules to be practiced for discipline by those who want to prepare themselves for a more spiritual life. This rule of Aparigraha has a wider meaning than is commonly known for it also means not taking more than one really needs. Because of this a plain style of living is recommended for this in turn, says His Holiness, will lead to fewer wants and therefore one would be more contented and less likely to suffer from the frustration of desires. We see in the West how the constant attempt to raise the standard of living and therefore to multiply possessions has led to constant friction between the classes and to greater difficulty for the individual worker to live within his means. It has led also to an increased pace of industrialization, to more and more machinery entering into daily life, to noisier and over-populated cities, and to the poisoning of environment.

But as with everything else His Holiness' concern is with the spiritual effects of our actions and he is very positive that the effects of the modern style of living make it increasingly difficult for a spiritual aspirant to live in a style and in surroundings that would be in harmony with his aspirations. With his practical ballanced outlook he has even gone into details and advised men and women about the simpler kind of clothes they should wear, the simpler kind of food they should eat, the simpler style of abode in which they should live and thus be under less pressure, less strain and less anxiety. In this way it becomes easier and more natural for thoughts to turn to spiritual remembrance and not to be entirely taken up with material things.

P. 153—154

"The Destiny of Egypt"

by P.B.

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7/83

THE DESTINY OF EGYPT

By Paul Brunton

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There is a fascination about Egypt which few Western people can resist. The amazing record of its lengthy history, the impressive mystery of its vanished religion, the colossal conceptions which underlie its architecture and especially the Great Pyramid and the Sphinx, all these mingle with the picturesque scene of the Nile Valley under an ever-shining sun to make an attractive significance for us.

The discovery of Tutanhamen's tomb some years after World War I signalled an astonishing recrudescence of Egyptian taste and ideas into modern life. The close fitting skirts of women, the geometrically-patterned horizontal lines of decoration on dress and wall, the massive architecture of modern office blocks, the increasing interest in Spiritualism, and other parallels, indicate the unexpected entry of ancient Egyptian influence on our own epoch like some sudden reincarnation.

The history of this mysterious land has met and mingled with the history of Britain and Babylon, Israel and Greece, Persia and Rome, France and Turkey, and--still earlier--with distant India and vanished Atlantis and Lemuria. It has influenced men who have themselves influenced the course of history, men like Alexander, Julius Caesar, Marc Antony, Napoleon and Lord Kitchener; sages who have influenced the course of human thought, sages like Plato and Pythagoras and Moses.

Before this ~~above-mentioned~~ LARGELY re-awakening of interest in Egypt, she seemed to have slipped out of the world's eye and to have lain aside, tired and lifeless after her immense past.

~~My first teacher in occultism, predicted this re-awakening long before~~ and constantly drew my attention to things Egyptian. Finally he said one day:

"The new religion, when it comes, will be born in Egypt. Forces are concentrating in the inner worlds for an outburst of light in the land of the Nile which will spread itself all over the world, and particularly the Western world. It will have little to do with the modern race of Egyptians but will spring from the immortal spiritual legacy left behind there by the ancient Adept-Kings."

Whether his prophecy will prove correct or not, one may say that no ~~country in the world is so fitting a starting place for the next religion as~~ Egypt ~~is~~ occupies in the geographical land mass of our globe a mid-way position between East and West, between North and South. Its two chief cities, Cairo and Alexandria have become so cosmopolitan that plenty of English, French, Italian and German voices may be heard against the background of Arabic ones. The psychic atmosphere of the country is peculiar and felt by all sensitive persons who visit it. No doubt the intense dryness of the climate has something to do with it, but powerful influences magically generated in centuries past by the priest-magicians has still more to do with it.

Just as the warm dry sand has kept in perfect preservation for thousands of years the buried temples and shrines which have only been uncovered during the past fifty years, so the warm dry climate has kept the psychic influences equally well preserved for an even longer period.

I must utter this warning: In Egypt one finds great evil as well as great good as part of this psychic and spiritual legacy. The terrible things which happened when the priesthood became degenerate but retained their occult powers, still reflect themselves in the atmospheric

influences of the country. But on the other hand, in such places as the Pyramid and the Sphinx, the temples of Karnak and the shrine of Abydos, and the infinite stretch of desert sand which encloses the land, I have come into conscious relation with the white powers and learnt what mighty strength for godliness still exists there.

When, after considerable difficulties with the authorities, I was permitted to spend an entire night inside the darkness of the Great Pyramid, inside the King's Chamber as the central shrine is called, I did not undertake this enterprise through any desire of my own. I did it because I had been bidden. Nor did I know what was going to happen, as I sat there with quieted mind and concentrated attention. And when I was taken out of my physical body and led into a sloping passage which was mysteriously illumined, my expectancy was so greatly aroused that I foolishly disobeyed my guide's order not to look round. Immediately the experience came to an end, but not before I had seen enough to fill me with wonder. For I had seen a great circular chamber filled with ancient records engraved on metal and sculptured in stone. And my spirit-guide had informed me that those things belonged to Egypt's pre-historic past, to her sacred days when Adept-kings ruled the land.

Is all this so fantastic as it sounds ? The seers of modern Egypt have predicted that those records will be found, that the Pyramid will be "disembowelled" to give forth her age-old treasures of esoteric wisdom and history, and that these will constitute proved revelations which will astonish the whole world. ~~One of these mystics, who is named Elie, a Syrian by birth, told me that the discovery will be timed to synchronise with the advent of the next world religion which, he asserted, would begin in Egypt.~~

There is a great mystery here. The early Egyptians were very fond of the habit of concealment. The Arabs who came later discovered this and have looted much treasure from buried hiding-places in different parts of the country. An engraved stone was found last century in the ruins of the Temple of Hathor at Denderah, bearing the following inscription: "There was found the great ground-plan of the town of Denderah, an ancient drawing on a roll of leather, of the time of the followers of Horus. It was found in the interior of the brick wall of the south side of the temple." The stone goes on to say that as a result of this discovery King Thothmes was able to restore correctly the temple structure.

Professor Selim Hassan who was in charge of the excavations near the Sphinx, showed me once some cunningly-hidden small rooms filled with statuary, which he discovered hidden behind a blank wall below the ground level. Why should not the Pyramid contain greater treasure ?

Jesus did not disdain to betake himself to Egypt during his youth and learn the wisdom of its bearded High Priests. ~~Who knows whether a great spiritual message may not one day come out of Egypt ?~~ It is certainly a significant fact that only within the last twenty years have excavations around the Pyramid been made on so vast a scale, and that the Sphinx has at last been freed from the mass of sand in which it lay half-buried for centuries. These things are omens, harbingers of the more important work of ~~spiritual~~ discovery which destiny has marked on the calendar of time as coming nearer. But before that happens it may well be that the dark evil places in the land will have to be purified by some great natural catastrophe or by some powerful human agency.

The stern gods of the Egyptian Pantheon are at once too old and too new to be significant in this era. They cannot feed our starved aspirations . But something of their influence can still contribute to the knowledge of modern seekers after truth.

(A) Even the stony mass of the grandly-dignified Pyramid was not exempt. More than twenty feet of its pointed apex has disappeared, broken off by the ruthless picks of medieval treasure-hunters.

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"The Discipline of Speech"

by P.B.

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9/83

THE DISCIPLINE OF SPEECH

by PAUL BRUNTON

Too many people use their voices to hinder what is good in their own character, or even to despoil it, instead of using them as instruments of service. How pitiful to see so many employ their tongue in empty chatter and idle gossip for most of their lifetime! When anyone becomes a quester, this matter may no longer be ignored. Buddha did not ask laymen to undergo the rigours which he asked monks to undergo but he did state a few rules of self-discipline which were essential for all alike. Among them he included "Abstain from foolish talk and harsh speech."

Since no utterance can be recalled into the silence whence it came, the quester will be more than ordinarily scrupulous about all his utterances. This does not mean that he is to abjure all trivial talk, certainly not all humorous talk, but it does mean that he is to bring some degree of discipline to bear upon his vocal activity.

He will not for instance waste time in uncharitably analysing the character of others when no business in which he and they are involved really calls for any analysis at all, let alone the backbiting uncharitable kind. This practice of criticism and slander is a common one and is often the result of the habit of gossiping. It helps no one but hurts everyone - the speaker, the persons spoken about and those who readily listen to condemnatory gossip.

He must attend to his own life, even to the extent of often refraining from talking about other persons. If this calls for a quality of generosity it is he who will be the gainer in the end. If he cannot say anything good about a person, he will prefer to say nothing at all. If he cannot praise, he will practise silence. And if the situation is one where doing that would ultimately lead to a worse result, then he will criticise helpfully and entirely constructively, not condemn hatefully. If he finds it necessary to be outspoken, he avoids making personal attacks. Sometimes it may be needful to speak sharply, to utter words which may be odius to the other man's ego but necessary to his welfare but in those cases he should first put himself in the calmest, quietest mood and second, speak in the kindest possible way. Is it not better to disagree gently with the other man without being disagreeable to him ? When he hears someone filling speech with negative statements and their is no duty laid on him to correct them, he puts his mental attention elsewhere. Better still, he starts affirming and holding the positive ideas which counteract the other person's remarks.

It will help a quester overcome the fault of habitually speaking harsh words or occasionally speaking angry ones, if he practises the following exercise. Let him sit for meditation and think in turn of some of the persons whom he has offended in this way. Then seeing the other person's face and form before him, he is in imagination to speak with the utmost kindness in the one case or with the utmost calmness in the other. He may take any situation or incident which usually provokes his fault into expression. Let him do so with closed eyes and as vividly as he can bring them before his mind's eye.

Further, the discipline of speech requires him to pause momentarily but long enough to consider the effect his words will have on those who hear them. Too many people - and of course especially impulsive people - are too eager to speak before they are ready, or before their words are chosen. The quester tries to avoid using words without awareness of their meaning or responsibility for their effect.

Since experience properly assimilated tinges the character with caution and the speech with reticence, even the right thing if said at an unpropitious time may too easily become the wrong thing. If energy is often squandered in needless talking and

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He must attend to his own life, even to the extent of often refraining from talking about other persons. If this calls for a quality of generosity it is be who will be the gainer in the end. If he cannot say anything good about a person, he will prefer to say nothing at all. If he cannot praise, he will practise silence. And if the situation is one where doing that would ultimately lead to a worse result, then he will criticise helpfully and entirely constructively, not condemn hatefully. If he finds it necessary to be outspoken, he avoids making personal attacks. Sometimes it may be needful to speak sharply, to utter words which may be odius to the other man's ego but necessary to his welfare but in those cases he should first put himself in the calmest, quietest mood and second, speak in the kindest possible way. Is it not better to disagree gently with the other man without being disagreeable to him ? When he hears someone fulfilling speech with negative statements and their is no duty laid on him to correct them, he puts his mental attention elsewhere. Better still, he starts affirming and holding the positive ideas which counteract the other person's remarks.

It will help a questor overcome the fault of habitually speaking harsh words or occasionally speaking angry ones, if he practises the following exercise. Let him sit for meditation and think in turn of some of the persons whom he has offended in this way. Then seeing the other person's face and form before him, he is in imagination to speak with the utmost kindness in the one case or with the utmost calmness in the other. He may take any situation or incident which usually provokes his fault into expression. Let him do so with closed eyes and as vividly as he can bring them before his mind's eye.

Further, the discipline of speech requires him to pause momentarily but long enough to consider the effect his words will have on those who hear them. Too many people - and of course especially impulsive people - are too eager to speak before they are ready, or before their words are chosen. The questor tries to avoid using words without awareness of their meaning or responsibility for their effect.

Since experience properly assimilated tinges the character with caution and the speech with reticence, even the right thing if said at an unpropitious time may too easily become the wrong thing. If energy is often squandered in needless talking and

trivial babble, the capacity to concentrate the mind on its deeper levels becomes weakened. This is why " The Mahabharata " praises the practice of silence for the would-be yogi. "The Mahabharata" even asserts that the practice of silence is conducive toward gaining the capacity to discriminate between good and evil.

He will not allow a single word to fall from his lips which does not fall in harmony with the ideal in his mind. Even the slightest deviation from this ideal may be followed by uneasiness.

Speech brings down to the physical level, and so puts into swifter activity, what thought has initiated. To a slight or large extent - depending on the individual power - it may be creative. Hence a person whose daily talk is mostly negative, filled with reports of dislikes and aversions, wrongs, evils, mishaps and sicknesses is a person who is better avoided by those whose own inner weakness makes them susceptible to the influences carried by others.

If evil things are falsely said about him, he is neither to be surprised nor be annoyed. People see themselves in him, as in a mirror, and he must learn to accept what must needs be. Instead of feeling insulted or hurt, he should thank those who criticise him, for letting him see what may be true about himself and therefore need correcting.

Under this discipline he should recognise that searching for truth must begin with speaking it. To be a liar and a hypocrite is as obstructive to the pursuit of truth as it is distorting to the reception of truth. Every lie - and even to a lesser extent - every "white" lie - obstructs the light on his path and to that extent prevents him from finding his way to that region where the false simply does not and cannot exist. He will be as truthful in his most trivial utterance as in his most solemn one. He will take care to avoid exaggerations and to shun mis-statements.

The pursuit of truthfulness must be inflexible, even in situations when it becomes uncomfortable. All questions ought to be answered correctly but awkward questions may be answered with part of the truth, if that will be less harmful than the whole of the truth. The changing circumstances of life will present him with temptations from time to time when it will be much easier to speak falsely than truthfully, or with opportunities to exaggerate for the sake of personal vanity or selfish gain.

If he has trained himself to love truth and abhor falsehood, to fortify the respect for factuality and avoid even the slightest tendency to desert it, there may grow up inside his consciousness a remarkable power. He may be able to detect instinctively when other persons are lying to him. But whatever unusual psychic power unfolds in him, he must protect it well. In this matter prudence puts a bridle on his tongue, which he uses to conceal rather than to reveal, if that should prove necessary. He may not talk to others about the higher teaching or the inner experiences if the act of talking about them makes him feel self-important, if it is stained with conceit and egotism. He must discipline himself to keep silent about them and, when this power has been attained, to give truths and revelations to others under the restriction of their real need and degree of receptivity. It is a foolish aspirant who rushes to tell of each new inner experience, each fresh glimpse that he gets, each little psychic happening or occult revelation that comes to him. The price of babbling verbosely and egoistically about his experiences and beliefs may be a definite inner loss or stagnation. As his ability to practise meditation enters its deeper phases, he will naturally become less talkative and more silent. The quietness which he finds there begins to reflect itself in his speech. But if he speaks fewer words, they carry greater significance behind them and greater responsibility for them.

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Some Indian Gurus go so far as to throw out of their uttered speech and written communication all use of the personal pronoun 'I', referring to themselves by name in the third person, that is, as if they were referring to someone else. Certain Catholic Orders of nuns discard the possessives "my" and "mine" from their speech. Is it an affectation, a pose, or a sign of tremendous advancement, to speak of oneself always in the third person ? The answer is that it could be any one of these things: only each particular case could provide its own material for a correct judgment.

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p. 194–196

"Extracts from P.B.'s

Introduction to Practical Yoga

by Ernest E. Wood"

by P.B.

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9/83

SHORT ↑

EXTRACTS FROM PB'S INTRODUCTION TO "PRACTICAL YOGA" BY ERNEST E. WOOD:P.12: - Impure seeking can find no other result than incorrect vision. In the best school,that of philosophic yoga, the pupil has first to subject himself to a discipline which will not only separate him from the weaknesses and evils in his character but will also throw off the emotional prejudices and egoistic bias which prevent making his approach to truth as impersonal as any scientist's. 194

The true yogic state is one of mental exaltation reflecting an ardent communion with the divine. He who enters it discovers the mentalness of 'here' and'there', 'then' and 'to be', and thus claims his freedom from an ancient tyrant. He begins to live in the timeless Now as he begins to live in the tranquillity of the spiritual mind. He realizes that Infinite Duration as opposed to finite time is always with him;he is always in it. In this sense he is immortal. But the 'he' here concerned is not the lower part of human nature. The more the lower self persists in clinging to the finite sense of time's passage, the more it prevents entry into the very deathlessness it desires. To those who have never reflected about it, there is something incomprehensible and even uncanny in the idea, but those who have done so know that there is noble power and satisfying peace in it. How much more it must mean to those who can reach its beautiful shores and sit brooding over its infinite depths!

We do not have to know much about the body's anatomy to know that an infinitely wise intelligence betrays itself therein and that atheism is absurd. We do not have to know much about the mind's anatomy either to reach the same conclusion. But whereas a few days in the dissecting room of a medical college may be enough to reach it by the first way, fifty years of life may not be enough to reach it by the second way. It all depends on how deeply our scalpel cuts through the mind's layers of thought and emotion. This operation, performed so strangely by the mind on the mind with the mind, is yoga.

The gist of this mystical practice is to explore consciousness for its very essence, to delve beneath thoughts for that out of which they are initiated. Nobody ordinarily ever becomes acquainted with mind-in-itself but only with its workings in him. For mind is not something which he can picture out in space. Now these ever-restless workings occupy almost the whole of man's wakeful and dream life. Such exclusive (an) concentration of attention keeps him from becoming aware of their source. To offset this, we must use a method of self-training which scientifically proposes to divert attention from the particular workings of the mind, which everybody so well knows, to the mind itself, which hardly anybody knows. It achieves this by a process of withholding the mental energy and containing it within itself, by the checking of its externalizing movement and the bringing of it into a state of utter stillness.

The fact that we can think about the process of thinking at all shows that we are really superior to, and apart from, it. That which exists in us and enables us to do this is the element out of which all the numerous lines of consciousness arise and into which they merge. Yoga is, in its elementary stage, the isolation of consciousness from mental thoughts. A little analysis will show that our personality is composed out of its ever-flowing thoughts. They are ever-present with us. Consequently the source out of which they originate, the stuff out of which they are fabricated, must be ever-present too. This is simply the abiding principle of pure Thought. If we can trace our fleeting thoughts back to this abiding principle, it will be the same as tracing out the secret of the holy soul, the Overself, for the two are one and the same.(p. 13 & 14) Page 14. ..the inhibition of thinking emotion and passion which produces the inward stillness that Patanjali calls "union" is not a final goal but only a background for that goal. When this stillness has been fully attained and expertly mastered, thinking has then to be resuscitated. For the root of that self which really separates man from truth, which binds him to God and chains him to earth, that self which Jesus asked him to give up if he would find true life, is still there. Its activity is quelled and not annihilated, its self-consciousness lulled and not destroyed. Its last lair must be sought out. The ego itself must be openly confronted until, by a supreme act of insight, it is thoroughly understood in all its depths and ramifications. This insight finally overcomes it and does away with the illusions which it constantly breeds. Orthodox yoga quietens the ego but does not kill its dominance; to achieve this last indispensable task it is needful to go a step beyond yoga. The ego itself is so cunning, its wiles are so clever and tricky that the average yogi is easily deceived into believing it to be subdued when, in fact, it is merely biding its time. PAGE 15. - ..it is not enough to find peace..we should seek truth also, but..the help of Grace is indispensable in the end. The yogi's will can produce the necessary conditions for bringing about a mystical experience but cannot of itself produce the final consummation of that experience. It must be met by a descent of divine Grace, by a self-revelation from a higher source, if this is to happen.

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fully alert efficient and conscious while discharging all worthy duties and tasks, yet keeping the innermost part of the mind anchored in the divine stillness which transcends the world. ..nor should impoverishment of personal life and indifference to personal development be regarded as the goal. The anti-intellectual, the anti-artistic and the anti-practical attitudes which are so commonly found in the circles of yogis, are merely temporary means to an end and do not constitute permanent ends in themselves. Provided the seeker guards against the dangers of being side-tracked by the conceits of intellect or deceived by the fascinations of art, that is, provided he learns to keep his balance, he will find that the very contrary--the enrichment and development of his individuality are required from him by evolution and by Nature. For instance, whenever mysticism develops on a solely religious foundation, it needs to add the psychological foundation later. Thus balance is preserved. When it develops on a psychological one only, it needs to add the religious to secure the same balance. 195

The last two points indicate a need of the caution and discrimination with which Westerners should receive any attempt to implant yoga in their midst. We should use it as a help to inspire life, not the denial of life. We should not throw off the spell of Occidentalism's spiritual superiority complex only to pick up its Oriental analogue. Those who seek truth should not make the mistake of limiting its stretch to a particular hemispheral mind or locating its presence in a particular hemispheral type. They should not, because they have become convinced that there is something to be learnt from the East, cease from a realistic appraisal of the state of things there. They should not, for example, indulge in a superficial condemnation of everything Western and chant an equally superficial paean of praise for everything Eastern. The Very Rev. Dr. Inge points out that Western civilization is very sick but the doctors disagree. "The Indians" he says, "lookers-on, who see most of the game, have their own opinion. They tell us that there are two paths--the path of wisdom and the path of pursuit. The West has chosen the latter. It confounds civilization with comfort and progress, with multiplication of wants, and has made nobody any the happier." But such Indians are not correct in implying that the East alone has chosen the right path and we the path of foolishness. The present day East, like the present day West, does not offer an ideal example. It is an error to ascribe to the East qualities and virtues, knowledge and power which properly belong to no race but to all races. The fact is wisdom is not the exclusive possession of any one people or country. It has been found in the past by individuals scattered everywhere and may be so found again.

The real need is for a new form, not one which shall imitate unsuited past forms or limited hemispheral ones. It should be a twentieth century and global one, wedding mysticism to practicality. An Orient which was mentally and physically incompetent to deal scientifically with the external environment of man is now feeling the results of this deficiency. An Occident which despised meditation, ascetic self-discipline and metaphysical values, is now feeling the painful consequences of this profound lack in its life. We must experiment creatively until we find a composite culture that suits us. The Orient and the Occident are not mutually exclusive in these days of universal inter-communication. The culture of man cannot be modern and complete until it combines the knowledge which has resulted from the labors of the West with that which has resulted from the labors of the East. Both contributions must be put into a common basket. We can profitably use the research-results of the brown men, as we have used those of the white men, and this need not make us any less Western in our standpoint than before. We can still remain loyal to the heritage and the circumstances which are peculiarly our own, even though we take advantage of the knowledge and the discoveries of those who inhabit the lands of the rising sun and add them to our own. We must free ourselves from such narrowing bias as is supplied by the accident of birth or the preference of temperament.

..humanity's sickness is global. Whatever remedy will have to be found to cure this sickness, our need meanwhile of emotional repose, mind control and inner peace is more than ever before, not only for the personal benefits they give but just as much for the public capacity to judge calmly and rightly the momentous issues confronting us. The future is dark. Millions of people are being converted to a teaching, or forced to walk unwillingly under a banner, which denies the existence of God and denounces the temples of religion, which propagates hatred, practices robbery and spreads violence. We need all the inner strength we can gather to meet this error and terror of our age. We should therefore not let cultural ignorance or racial unfamiliarity prevent us drawing on whatever the Orient can contribute to that strength. We are in such sore plight today that no chance to enlarge our inner resources should be missed, no legitimate way of finding inner relief should be rejected. We need hope and help, not from one quarter alone but from all quarters; therefore we should accept, not only the stimulations of faith which religion brings us but also the stimulations of will and mind which yoga proffers us. ... Cer-

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tainxx it is that the successful practice of yoga would free us from these obsessions by fear and rid us of these visitations by anxiety. We, poor mortals, who are in Wordsworth's lines: "Rolled round in earth's diurnal course With rocks, and stones, and trees," may not be able to stop the calamities which personal destiny or national history thrust upon us, but if we have been self-trained in yoga we can certainly control favorably our mental attitude and emotional reaction to such calamities. Those who seek relief from contemporary anxieties can find it therein, and those who seek a refuge from contemporary perils can find it there too. However, because both relief and refuge are at first entirely inward and mental, society tends to undervaluate them, to regard them as vague dreams of little worth. This is society's great mistake.

..This need(meditation) arises because the need of a personal and inward experience of illumination arises. Historicity and tradition in religion are, we find today, not quite enough. They may lead to lifelessness.

There have always been persons who are attracted towards meditation or who are willing to try it. There are others, especially among creative artists who practice it quite unconsciously at times; still others who follow it unwittingly by the innate trend of their temperament. Yet meditation is not easy. It involves reaching right down into the very roots of consciousness. This is hard, as those who have tried it can testify, as hard as trying to climb the slippery slopes of a precipitous mountain. Indeed, the ancient Sanskrit texts say that the chances of full success are only with the man whose patience in persevering with the exercises is unwearied and whose efforts are inspired and helped by a competent teacher. The impulses of the personal will have to be conquered. The struggles against personal desire have to be fought. But the gains are great--a true well-being, the doing-away with all the little wars and large divisions within oneself, an end to the agony of being torn from different sides at once. But even if anyone falls short of this, there are lesser rewards on the way. Enchanted hours, which take the sorry bitterness and heavy care out of life, will be thrown to him. Its difficulty should not deter us from trying to learn something of it, for no effort in this direction will be wasted. What we need is the resolution to find a little time for it, the willingness to make a little place for it in our everyday life.

Even if yoga is too unfamiliar and too hard to become popular, that does not really matter. What matters is that our face should be Godward-turned in some way or other, that we should not forget the higher power behind all our lives. There are different ways of approach to this power and each person has to find the way that suits him. The way of yoga attracts a certain type, but it does not attract others types. For them, the simplicity of prayer or the discipline of the good life may perhaps be enough. Let them follow their own road, for it will lead them in the same direction as yoga; that is, it will bring them closer to the holy source of xxxx their being. Indeed, there is a point where prayer as communion with the divine or as adoration of it, is sometimes so overcome by its own feelings as to fall into a state of rapt absorption hardly distinguishable from the yogic state.

This call to religion, this attraction to mysticism, this interest in philosophy comes, if traced to its source, from one and the same place--from the higher part of our being. It is in the state of deep tranquil reverie upon it that the mind receives its loftiest revelations and the heart its holiest suffusions.

The Overself waits with everlasting patience for each man to find it anew. This is the mysterious and glorious secret of human existence, this is the sublime guarantee of human redemption.

tainxx it is that the successful practice of yoga would free us from these obsessions by fear and rid us of these visitations by anxiety. We, poor mortals, who are in Wordsworth's lines: "Rolled round in earth's diurnal course With rocks, and stones, and trees," may not be able to stop the calamities which personal destiny or national history thrust upon us, but if we have been self-trained in yoga we can certainly control favorably our mental attitude and emotional reaction to such calamities. Those who seek relief from contemporary anxieties can find it therein, and those who seek a refuge from contemporary perils can find it there too. However, because both relief and refuge are at first entirely inward and mental, society tends to undervaluate them, to regard them as vague dreams of little worth. This is society's great mistake.

..This need(meditation) arises because the need of a personal and inward experience of illumination arises. Historicity and tradition in religion are, we find today, not quite enough. They may lead to lifeleasness.

There have always been persons who are attracted towards meditation or who are willing to try it. There are others, especially among creative artists who practice it quite unconsciously at times; still others who follow it unwittingly by the innate trend of their temperament. Yet meditation is not easy. It involves reaching right down into the very roots of consciousness. This is hard, as those who have tried it can testify, as hard as trying to climb the slippery slopes of a precipitous mountain. Indeed, the ancient Sanskrit texts say that the chances of full success are only with the man whose patience in persevering with the exercises is unwearied and whose efforts are inspired and helped by a competent teacher. The impulses of the personal will have to be conquered. The struggles against personal desire have to be fought. But the gains are great--a true well-being, the doing-away with all the little wars and large divisions within oneself, an end to the agony of being torn from different sides at once. But even if anyone falls short of this, there are lesser rewards on the way. Enchanted hours, which take the sorry bitterness and heavy care out of life, will be thrown to him. Its difficulty should not deter us from trying to learn something of it, for no effort in this direction will be wasted. What we need is the resolution to find a little time for it, the willingness to make a little place for it in our everyday life.

Even if yoga is too unfamiliar and too hard to become popular, that does not really matter. What matters is that our face should be Godward-turned in some way or other, that we should not forget the higher power behind all our lives. There are different ways of approach to this power and each person has to find the way that suits him. The way of yoga attracts a certain type, but it does not attract other types. For them, the simplicity of prayer or the discipline of the good life may perhaps be enough. Let them follow their own road, for it will lead them in the same direction as yoga; that is, it will bring them closer to the holy source of their being. Indeed, there is a point where prayer as communion with the divine or as adoration of it, is sometimes so overcome by its own feelings as to fall into a state of rapt absorption hardly distinguishable from the yogic state.

This call to religion, this attraction to mysticism, this interest in philosophy comes, if traced to its source, from one and the same place--from the higher part of our being. It is in the state of deep tranquil reverie upon it that the mind receives its loftiest revelations and the heart its holiest suffusions.

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"Notes on
Hatha Yoga"

by P.B.

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- Healing Exercises for Sick Students
- The Way of Fasting
- The Way of Relaxing
- The Question of Vegetarianism (p 164 – 165)

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NOTES ON HATHA YOGA

The finest test of every theory is its result in practice. Yeats-Brown glorified the yoga of body-control in his books and daily practised its physical postures and breathing-controls for twenty years at least. He thought this brought him nearer to the inner intuition and wisdom of the inner Self. Did it really do so? For until the outbreak of war he was an ardent Fascist and had visited Berlin as a much-feted guest of the Nazis, writing in book and newspaper high-pitched adulations of Hitler, Franco and Mussolini. Many an unbelieving materialist who had never even heard the word 'yoga' was wiser than Y-B in this vitally immportant matter.

Another fruits of hathayoga posture may be displaced knee cartilage, injured tendons, rupture.

Let them not mistake the mere torpor of hathayoga for exalted peace.

The misguided men have brought the Science of Body Control into disrepute; they adopt its name without understanding its real aims and correct methods..

"Sakya (The Buddha) called to mind all the different forms of yogic self-discipline which people at his time were in the habit of submitting to and which they thought raised the mind above all calamity----"Some seek salvation by suppressing their breath," he thought,----"They all follow the wrong road; they fancy that to be the true support which is untrue".. "The Lalita Vistara."

The forceful retention of breath used in yoga of body control was found by Buddha to be most painful as well as exciting to the nervous system and it was only when he sat under the fig tree where he attained Nirvana that he found and practised the superior method which harmonised well with his lofty aim. An exercise which is largely identical with the one practised by the Buddha has been given in The Secret Path and The Quest of the Overself. The essence of it consists in breathing as gently and slowly as possible as is cnsistent with comfort for a few minutes prior to the actual practice of meditation. Thus the taking in and giving out of the breath is brought under temporary control. During the operation attention should be wholly directed towards it, so that the student is fully conscious of the entire breath movment and of nothing else. This exercise is particularly recommended to remove thoughts of depression, bitterness and unhappiness. Its chief aim, however, is to help bring down the upspringing thought waves to a calm surface and thus merge the numerous separate thoughts in undifferentiated Thought. Students of the ultimate path can just as usefully practise it as a preliminary to their mental exercise and it will be just as valuable to them. Two points ought, however, to be added to the description given in those books, the first being the necessity of keeping the torso erect so as to help and not hinder the respiratory process, and the second being that the breathing is not to be done by raising and lowering the shoulders but raising and lowering the diaphragm so that the muscular region affected lies between the stomach and the chest.

Hatha Yoga; These pressures were self-applied through forcing the body to assume a particular immobile posture for fixed periods of time. The steadiness which was maintained during such postures had a steadying effect on the consciousness too and so they were also adopted by healthy yogis as an indirect means of attaining the requisite concentration. And ultimately, because of the effect on the interaction of heart and brain, the requisite inhibition of thinking. Thus, the yoga of body control has come to be traditionally handed down to the present day.

In ancient times when those who pursued yoga practices usually retired to peaceful forests and rugged mountains, lived simple disciplined lives, ate less rather than more, took little or no flesh food and kept closer to Nature than their modern prototypes, the hindrance of ill-health was less frequent than nowadays. In their secluded settlements they were often out of reach both of professional medical help and professionally prescribed medicines so they usually learnt to depend on wild-growing herbs as far a these were available, and on applications of intense pressure applied to diseased parts of the body or to the breathing process. The healing herbs are Nature's gift to man and many of them have indeed been incor orated in the pharmacopoeia used by modern Western scientific medicine but more wait to be added. The pressures have possibilities of being equally efficacious but, liken double-edged sword, constitute at one and the same time an instrument of some power and some danger. We have seen both striking cures and terrible disasters follow the practice of these physical yoga exercises when done without the careful per-

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"Indian Yoga Reconsidered"

by P.B.

11

Anthony

EXH 3

Indian yoga reconsidered

Rawhide Clasp
NO. 97 10 X 13

p. 55 – 97

"Indian Yoga Reconsidered"

by P.B.

#11

"INDIAN YOGA RECONSIDERED"

We often hear that all religious and mystical paths lead to the same goal--God. This is doubtless true if we take a long-range evolutionary view of existence, if we think in terms of hundreds of lifetimes rather than in terms of a single one. But if we descend from ultimate considerations to immediate ones, we shall find that there are important differences between the attainments of the different paths. Mysticism is a strange country. It is no less important to find out the hidden goal or intrinsic purpose of a mystical technique ~~as~~ than it is to understand the man who has originated it. For in this elusive terrain, it is easy to jump to a superficial estimate but hard to descend to a scientific one. It is not enough to accept the asserted objective of any such path. Its examination is equally necessary. Does it really lead to such an objective? is the question which must start this examination, and not only by the declared theories behind it but much more by its ascertained results are we to find a correct answer. It is thus that our own new pilgrimage was born.

It all began with the framing of a single and simple question which experience, reflection and other men had suggested to us. We wanted to know why mystics play such an insignificant part in the collective life of mankind when, if their theories are true and their powers exist, they ought to be playing a leading part. For we believed then, and even more so now, that the ultimate worth of an outlook on life, which inculcates the hidden unity of the human family, is its power to find expression in the earthly life of mankind. We believe that those who possess such an outlook should endeavor to render it effectual, first in their own everyday existence and second in that of society, and not be content only with dreaming or talking about it. We believe that there is laid upon them the duty to <u>try</u> to mould, however slightly, the public mind; to <u>try</u> to guide the contemporary public welfare movements and inspire; to <u>try</u> to influence or counsel the leaders and intelligentsia. They ought not find an excuse for their failure to do so in the public distaste for mysticism, for they are not asked to obtrude the subject itself but only its fruits in unselfish service and wise guidance. Nor ought they to refuse the task as foredoomed to failure in the face of evil public karma. It is their duty to try, unconcernedly leaving all results to the

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Overself. In short, if their claims to esoteric knowledge and extraordinary powers are worth anything at all and can be demonstrated by results, they ought to try to leave their mark on history in a most unmistakable manner.

But when we gaze around at the contemporary world, we actually behold no such effective contribution, even though we are living in an epoch which has witnessed the most dramatic convulsions of human history. Whatever social benefit has been brought by the mystic to mankind has mostly been brought not because of their mystical outlook but in spite of it.

The mystical hermit who withdraws from his fellows physically may in time withdraw his fellow-feeling from them, too. When he settles down to enjoy the inward peace which world-shunning will admittedly yield him, there arises the danger of a complete introversion of the sympathies, a callous self-centredness in social relations and a cold indifference to the fate of mankind. We see it in the persons of ascetics and yogis especially, who, because of being so sublimely wrapped up in their own inner peace, are regarded as perfect sages by an ignorant populace and honoured accordingly. We must not fail to note the implication that the millions of suffering human creatures would then share in this supposed non-existence. Such a crankily ascetic and confusedly metaphysical indifference to the world leads inevitably to an indifference towards all mankind. Its welfare is not his concern. Thus, from a social standpoint he becomes impotent. To show, in the face of world agony, an emotional callousness and an intellectual apathy is a spiritual greatness which we have no desire to attain. On the contrary, we would regard it as spiritual littleness.

The question arises, How far is such stony callousness from or how near is it to the cruel cynicism displayed by the Japanese militarists when they officially referred to their invasion of China, despite the sea of human agony which it involved, as "the China incident"? These distasteful matters are mentioned not to attack the East, which we have known and loved too well ever to do, but merely because so many of us have not incorrectly regarded it as the natural home of mysticism and therefore as being able to show its best possibilities to the world. The Western mystics also possess their own brand of unattractive defects.

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Such reflections alone might have sufficed to persuade us to take up the pilgrim's staff again, but it is a further defect of the mystical temperament (a defect which, of course, we ourself shared although fortunately our mental make-up was too rational and too complex not to be somewhat aware of it) that it is prone to find plausible esoteric excuses for the inexcusable. The destiny, which had led us thus far, had to step in therefore and bring us to the critical crossroads of a compulsory and decisive recognition of the need of further search for a higher source of truth. And she began to do this, firstly, through the painful personal experience of monastic institutions which had quickly descended the way of most 'spiritual' institutions, and secondly, by stripping the facade of glamour which surrounded those whom we had taken at their reputed status of perfect sages when they were only perfect yogis at best. The consequence of this was a reorientation or rather return toward our early love of philosophy in an effort to correct and balance our mystical experience. And after this was done, destiny eventually finished her task both during the months which preceded the outbreak of World War II and during the years which followed it. For after all, a doctrine must be judged in the end not only by its inner truth but also by its outer fruit; a mystic must be judged not only by his pious inspirations and internal experiences but also by his actual deeds and external conduct. In such a test, what we personally experienced at this institution as briefly hinted at in the first chapter of "The Hidden Teaching Beyond Yoga", followed by what we personally observed of the dangerous yet widely approved influence on wartime history of certain mystically-guided public men in India, convinced us finally both of the insufficiency and imperfection of ordinary yoga taken by itself and of the uselessness of looking for wisdom in contemporary India at all, as apart from its ancient texts.

Before we can explain this second observation, we must first pen a brief preamble. There is a common belief that writers on higher thought should avoid politics but it is a belief common only amongst the mystically-inclined or monastically-minded, not amongst the philosophically-trained. We shall shortly explain that the only kind of mysticism we follow is the philosophical kind. Now it is, among several other things, ~~is~~ part of the business of philosophy to examine political principles and ethical problems. It might, however, be advisable for mystics, religionists and ascetics to avoid political discussions, at least from the standpoint of practical policy, or they will run the risk of starting schisms and opening splits in their ranks and institutions because they distribute their political allegiance in various quarters. But such a risk does not detain the philosophically-inclined for a moment. The latter are necessarily independent and subserve the interests of no racial group, no particular organization and no special political affiliation. They believe truth to be as necessary in this practical world as in the less-visited worlds

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of metaphysical doctrine. Truth is their primary business, but it is ample enough to include matters erroneously supposed to be remote from it.

Nevertheless, those accustomed to move in the fixed orbit of ascetic mysticism, with its aloofness from politics as an expression of its aloofness from all earthly things, may be surprised or even shocked at the thought that a professed mystic should put forth such ideas as will be found in the next few pages. Many may consequently misjudge them and think that we are stooping into the dust of politics or airing nationalistic prejudices. Those friends, however, who really know us will not make this error. For we have come too often on this planetary scene and thus lived too long to care for the politics of a moment when eternity is our native atmosphere. We have travelled too widely and reflected too deeply to take root over-much in any one land rather than another and can honestly say with Thomas Paine, "The world is my country!" We have found loyal, loving friends and bitter malicious enemies in every continent, among the Germans as well as among the English, among the Orientals as among the Occidentals, among capitalists no less than communists, and have come to regard all peoples with a more or less equal and cosmopolitan eye, knowing that it is always and ever the individual character that counts. If a man has genuinely awakened into the Overself consciousness, the experience will of itself annihilate his prejudices and unite him fundamentally with other men. If anyone speaks of God but dislikes another man merely because of racial or colour difference, be sure he is still living in darkness. The materialist, who thinks he is the body and nothing else, naturally betrays racial prejudice. The mentalist, who knows that he is mind more than flesh, naturally discards such prejudice as puerile. We have indeed suffered too greatly ourself from racial bias shown by others--more especially by so-called spiritual people, although we have never felt or shown the slightest bias against anyone--ever to have anything but loathing for it. Our views are, therefore, quite detached and impartial. If we venture now into what seems like politics for a few minutes, it is only because we do not and cannot divorce anything, not even politics, from life, and hence from truth and reality. We have no use for a goodness which wastes itself like a lonely flower in the desert air or for self-admiring monastic retreats, as we have no use for a faith or doctrine which is to be confined to the inactive shelves of libraries or to the fitful gossip of tea-tables.

If, therefore, the following paragraphs offend any reader, as is likely, because they are written more in criticism than in commendation and because of the inability of most Indian readers to consider them impersonally, unemotionally and impartially, let them nevertheless be regarded

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for what they are--an effort made solely in the detached spirit of philosophy. And if we have hitherto always maintained a studied silence on Indian political matters, it was because they were outside the sphere of our activity and not because they were outside the sphere of our study.

Moreover, we could not fail to admit some justice in a further question, one too which was often asked us by Western critics: Why has Shangri-la, which is the traditional home of yoga and the reputed paradise of mystics, shown proportionately such little external benefit from their presence and powers? Such a question may irritate many Shangrians emotionally, but it always impresses itself intellectually on most Westerners.

Tibet, even more than any other part of Asia, has fallen victim to the seductions of ascetic and monastic mysticism. The grand spiritual goal is there thought to demand complete isolation for its attainment. The most advanced spiritual type is believed to be the complete recluse. What has been the practical social result of all this lofty aspiration? Dirt, semi-starvation, disease and superstition are the common heritage of the masses, for those who had the superior intelligence to instruct and help them did not care to do so, did not care to take an interest in such mundane matters. To varnish the picture of the "Forbidden Land" with the romantic glamour of mystery is to deceive oneself.

Is it surprising that we personally passed from initial romantic glamour to final realistic disillusionment during the years which marked our own introduction to and experience of the eastern homes of mysticism? Is it surprising that a distinguished Indian yogi, Swami Vivekananda, wrote in a letter to his compatriots from the U.S.A: "You may be astonished to hear that, as practical Vedantists, the Americans are better than we are." We came for the first time as a world-indifferent mystic, seeking to penetrate into the mystery of Shangri-la. We left for the last time as a world-observant philosopher, having penetrated into the misery of Shangri-la. Why have the yogis and lamas been so ineffectual in modern Asia, as the mystics have been so powerless in modern Europe? The idealism which places defective observation on the pedestal of virtue, which is unable to see what is happening all around it and which ignores all the realities of a situation when they do not fit in with its wishful thinking, is not the kind that our search for truth could continually afford to indulge in.

Hence, we could not and indeed would not write "A Search in Secret India" again. Indeed, when our publishers approached ~~me~~ to write a second volume in continuation of it, we at once declined. And this happened less than a half dozen years after the original work was published. This avowal

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Moreover, we could not fail to admit some justice in a further question, one too which was often asked us by Western critics: Why has Shangri-la, which is the traditional home of yoga and the reputed paradise of mystics, shown proportionately such little external benefit from their presence and powers? Such a question may irritate many Shangrians emotionally, but it always impresses itself intellectually on most Westerners.

Tibet, even more than any other part of Asia, has fallen victim to the seductions of ascetic and monastic mysticism. The grand spiritual goal is there thought to demand complete isolation for its attainment. The most advanced spiritual type is believed to be the complete recluse. What has been the practical social result of all this lofty aspiration? Dirt, semi-starvation, diseases and superstition are the common heritage of the masses, for those who had the superior intelligence to instruct and help them did not care to do so, did not care to take an interest in such mundane matters. To varnish the picture of the "Forbidden Land" with the romantic glamour of mystery is to deceive oneself.

Is it surprising that we personally passed from initial romantic glamour to final realistic disillusionment during the years which marked our own introduction to and experience of the eastern homes of mysticism? Is it surprising that a distinguished Indian yogi, Swami Vivekananda, wrote in a letter to his compatriots from the U.S.A: "You may be astonished to hear that, as practical Vedantists, the Americans are better than we are." We came for the first time as a world-indifferent mystic, seeking to penetrate into the mystery of Shangri-la. We left for the last time as a world-observant philosopher, having penetrated into the misery of Shangri-la. Why have the yogis and lamas been so ineffectual in modern Asia, as the mystics have been so powerless in modern Europe? The idealism which places defective observation on the pedestal of virtue, which is unable to see what is happening all around it and which ignores all the realities of a situation when they do not fit in with its wishful thinking, is not the kind that our search for truth could continually afford to indulge in.

Hence, we could not and indeed would not write "A Search in Secret India" again. Indeed, when our publishers approached me to write a second volume in continuation of it, we at once declined. And this happened less than a half dozen years after the original work was published. This avowal

does not signify that we have abandoned the quest of the Overself or dropped the practice of meditation, but only that we now see how mistaken we were in, first, seeing the 'Spiritual Shangrila' of today under the falsifying glamour of its ancient mystical literature, and second, taking our first impressions of Shangrila's spiritual character as though they were the final and time-tested ones. For now we know that our salvation does not lie that way, that we of the West must produce our own gurus or perish.

We foresee that quite a group, bewildered by what the West has spiritually been in the past and dazzled by what the East has spiritually taught in the past, will fall prey to an increasing flow of swamis and monks, gurus and yogis, who will invade the West or else invite would-be followers to come out of it altogether and enter their ashrams. And even those who fail to fall for the Oriental varieties may fall for their corresponding Occidental analogues; freak forms of mysticism and occultism are emerging for their benefit out of fertile Eur-American imaginations. Already some Shangrian gurus have recently appointed advance agents in Western Lands, who are Westerners themselves, to collect followers, gather disciples, give 'initiations', or persuade aspirants to join their organizations. They are working without the benefit of publicity's limelight, partly in order to foster the give-inspiring illusion of representing a secret fraternity. And they are working with great success. It is enough for them to gain a single follower and then ask him to start the missionary snowball rolling. He at once informs his friends, who inform others and so on, ad inf. It is such a rare and thrilling opportunity, they tell themselves, "Just fancy! to become the disciple of a real master whilst staying at home in America or England, without having to travel on a long journey to Shangri-la and live there for years. It is all so easy, too." Hence they tumble over each other in their haste to join--and, needless to say, everyone is accepted.

Those contemporaries--and they are few indeed--who fled from the turmoil of life and have found satisfaction and peace in secluded Indian ashrams or their Western equivalents do not represent modern mankind but are rather atavistic throwbacks to more primitive times and more obsolete outlooks, persons quite understandably repelled by the complexity and strain of present-day life. Unfortunately, they overlook the fact that it is precisely to understand such complexity and to master such struggle that the God they profess to obey has thrown them into modern Western bodies. Do they seriously believe that they are reborn on earth only to pass through the same experience and the same environment each time? No! Life is perennially fresh and they return to learn new lessons from new experiences in new surroundings. To shrink from the difficult present and call a retreat to the easier past, to evade the problems of modernity by taking refuge in antiquity, to gain no inspiration from our own resources and to lapse back into those of medieval men, is to become defeatists. But it would be utterly wrong for us to hinder such persons making good their escape. Let them do so by all means, if they wish to. Nothing here written is intended for them. Those whose outlook is still based on self-seeking, still founded on indifference to others' welfare, will discover quite easily all the excuses they need to continue in the old way.

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The war was their chance to wake up, to quicken their process of thought. If it did not open the eyes of these mystical Rip Van Winkles, then its bestial horror and fiery terror was, for them, in vain. If the war did not break their unhealthy bewitchment, then, the post-war period certainly cannot do so. The mystic who remained a mere spectator of the world-conflict may have kept his inner peace undisturbed. But there is no need to practice yoga to obtain this kind of negative peace. Every inhabitant of a graveyard has it. We write only for the others--and they are the majority--who are sufficiently aroused not to fall into an escapism that merely evades the problems of living and does not solve them, who do not wish to revert to spiritual atavism in a progressive world, who have been stirred by mankind's wartime agonies to seek the rugged road to truth no less than the smoother path to peace, and who have come to understand that the only satisfactory question is the one which combines the pursuit of both truth and peace with the unselfish service of humanity.

Mysticism has been mostly associated in the popular mind with monasteries, retreats, ashrams, caves and similar places where novices and would-be yogis foregathered. Thus, it came to be looked upon as a way of escape from the domestic difficulties, the business troubles and emotional disappointments, which seem so inseparable from human existence. Those who could not cope with the ups and downs of daily life, with the shocks of unexpected misfortune or the death of beloved relatives, abruptly detached themselves from society and fled to the relative peace of monastic life. Those, who could not qualify themselves to earn their livelihood by burdensome physical or mental labour, renounced further effort and raised both their failure and their incompetence to the pedestal of virtue by proclaiming that they had renounced the world with all its wickedness! Nevertheless, deviously or directly, all these types came to the world for alms and food and clothing, for which the world continued to struggle, thus rendering itself able to provide them with their needs. Nor did they hesitate to proclaim a lordly spiritual superiority--quite disproportionate at times to their own personal defects--over the worldlings who financed or fed them.

If a man has undergone great emotional disappointment or much worldly suffering, he has every excuse for fleeing away to the peaceful refuge of monasticism, usually symbolized in the East by the donning of a yellow robe. What cannot be excused is, first, if he rests for the remainder of his earthly existence in such 'escapism'; and second, the large number of unholy 'holy' men who hypocritically imitate such a man and put on yellow robes, cover their heads with ashes or appoint themselves to manage ashrams in order to beg, covertly or openly, their way through life, or worse, so as

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Mental quiet alone, however perfect, is of itself not enough. The man, who is content with it, is not a complete man. For life is here and now, and to live only in mystical delights in the belief that they are the ultimate goal, is to live only at the dream level. The consequence is that the external everyday life of action is kept outside them and left untouched or even regarded with positive hostility. If we understand with the philosophers that meditation is for life, it is well; but if we can only understand with the mystics that life is for meditation, then it is not well.

Yet its/ There are those who believe philosophy to be a synonym for idleness. /~~This~~ quest is a virile affair. It is not a resignation to lethargy, nor a dissolution into inertia, nor an excuse for inaction. This is a quest which does not lead into ascetic negation of the world but into philosophic mastery of such negation, not into self-centred apathy but into altruistic, wise and useful activity. Whereas ascetic mysticism rejects the world, integral philosophy annexes it. Mysticism must become a part of life, not an evasion of it.

Every man has to act in some way. It is impossible for anyone to live without action. The ascetic, who thinks he has renounced it, has merely substituted one kind of action for another. This being the case, philosophy says it is better to align the motives for action with the highest philosophic ideal. All lesser motives are merely means to some

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end, whereas this alone is an end in itself. The ascetic, who as an end in itself cuts off contact with the world and shrinks from its affairs, will surely drift into sterile negation; whereas the one, who regards it only as an instrumental help to personal peace and mental self-discipline, will intermittently go back to the world he has deserted and embrace its affairs. Thus, he may test the true worth of his attainment by adjusting it to active life, assure himself whether the calmness which he has gained in a quiet corner can be kept in a noisy one, and help those who are unable to escape even temporarily from the world.

Now the sheltered life of an ashram may weaken a man for the struggle of existence, or it may strengthen him. Everything depends on the instruction or lack of it given in the ashram, the breadth of external experience, and the internal status achieved by its director. Many an ashram has rendered a man useless to society and helpless before life's struggles. Where it should show him how to interpret life aright and instil a teaching that will adequately stand up to the hard tests of actual experience, it often enfeebles his hands and diminishes his powers of correct thought. In any case, such methods of mass retreat are unsuited to us of the modern world and especially the Western world. It is better at least to remain human beings, since our feet are still encased in shoe leather and we have to walk this earth. Was it not a wise German who said: "He who has experienced nothing is made no wiser by solitude?"

When my esteemed friend, Dr. Evans Wentz, author of Tibetan Yoga and Secret Doctrines, proposed during talks in Oxford at one time and in the Himalayas at another that I join him in starting an ashram for yoga, I refused, because my own experience of ashrams in India had disillusioned me about their contemporary utility or their special holiness. Dwight Goddard, translator of A Buddhist Bible, after having qualified himself by study in China and Japan among the monks, ascetics, hermits and scholars, made several attempts to found an ashram, a Buddhist retreat, both in the mountains of Vermont at Thetford and the plains of California at Santa Barbara. Later, he wrote me that he had most unfortunate experiences in each case, so he decided in the end that America was not ready for such an experiment. This confirms my own view that it is not because the West is not ready for such things, but because it has outgrown them, that it refused to flee into asceticism and escapism. Each incarnation carries its special and necessary lessons for us, however disagreeable they may be. Therefore, the attempt to shirk those lessons by falling into an escapist attitude and environment is nothing praiseworthy.

We are not undervaluing the past, however. It has a definite value. But if men are to progress, they have only

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to learn from it and then put it aside--not to live in it stubbornly, blindly. They must look to present needs. Modern men can find no foothold in systems which are based on antique needs and which seem so utterly remote from contemporary life; in fact, if they are wide-awake, they not only dislike them but not frequently even distrust them. We must ourselves, however, beware of such atavism, such seeking to escape by a regression from the struggle of modern conditions to the shelter of primitive ones. The goal of our fitful human existence cannot be so narrow and so negative as to idolize the life of a lotus-eater, or to lull a man into continual trances or half-trances, or to let him meditate himself into a permanent condition of dreamy futility. Nor can it be to indulge all his years in the joyous hiatus of emotional titillations. Rare, however, are those determined mystics who succeed in emancipating themselves from the fanatical extreme of excessive meditation without, however, falling into the other error of abandoning it altogether. Great, indeed, is he who can escape from the pitfall of being carried away by his ecstatic feelings into an anaesthesis of social action. The ascetic who sits in negative virtue and safe isolation from the world's fray may feel happy, but the sage who spurns such egoistic satisfaction and serves others in its tumultuous midst provides a better ideal. Such a life is a creative one and not stippled with the pale hues of futility.

The question therefore arises: Are mystics to continue playing the old part of being passive spectators of the world-show or are they going to measure up to this unique opportunity of rendering timely service? Those, who have been gifted with a glimpse of the far-off divine goal towards which all things are moving, should realize that they have a worthwhile place in the present scheme, a place which they alone can fill. They can contribute what none else can. They can not only help as every decent person is helping the forces of righteousness to secure outward victory over the forces of wickedness, but they can also help in the equally important inward struggle of the forces of knowledge against those of ignorance.

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The anchorite, who sits in a vacuum cut off from a world which he cannot cope with and which he lacks the imaginative sympathy to understand, has, if he is sufficiently intelligent and sufficiently developed, to face an inner crisis today. The world war and its aftermath involves us all, including him. Either he must be stirred by the tremendous happenings into a realization of his social responsibility and moral duty, or he must be written off humanity's account as a contemporary failure. He must wake up to the new world situation. How can the man of head and heart remain a foreigner to the tragic external forces around him today?

How can those, who feel with and for their suffering fellows, who recognize this unique war for the spiritual conflict which it really is and understand the tremendous moral consequences for mankind's future involved in its outcome, how can such persons shut themselves up in the ivory towers of yogic ashrams and monastic retreats? This callous disregard of other peoples' miseries, this encampment in a splendid oasis kept all to oneself, this ostrich-like immurement in a cold ivory tower, is not a sign of sagehood, whatever the populace believe. It was Vasishta, an ancient sage, not an ascetic, who said: "Unless the good of all becomes your good, you will add only fetters to your feet," when urging a young prince, who Buddha-like sought to renounce the world and escape his duties, to gain an egocentric peace. Whoever truly understands and deeply feels his inner relationship with and his shared responsibility for his fellow creatures can never subscribe to the cult of indifferentism. In a world crisis like the present one, for example, he could never bring himself to sit idly by, babbling with shrugged shoulders of people having to bear their karma and of everything being just as God wishes it to be, the while aggressive human instruments of unseen evil forces brutally strive to fix cruel spiked manacles upon the human race and mind. On the contrary, he will rise to the imperative call of the hour.

It is on this point of the necessity of altruistic service that the philosophic path diverges strikingly from the mystic path. Such a divergence, needful though it was at all times, became more needful than ever in our own times. The day of spiritual isolationism has passed. Such a self-centred doctrine can make little appeal to those who have been touched by the desperate and urgent needs of modern mankind. Mysticism seeks a static condition, whereas philosophy seeks a dynamic one. Mysticism is content with withdrawal from life, but philosophy would embrace all life. The mystic is happy when he gets his <u>own</u> inner peace, but the philosopher will be happy only when all men get such peace. The serene state, which mantles the philosopher, is not bought at the price of self-centred indifference to his fellows and does not isolate him from their struggles. He

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is subject to an inner necessity to serve mankind.

The great sages saw the desperate need of mankind and compassionately gave what help they could. They never stood aloof. They did not despise those who had to participate in worldly life and flee from them accordingly, but understood their situation and helped them. They did not spend their lives sitting aloof and apart in mountain caves and forest retreats, in ashrams and monastic hideouts, but went where the crowds were, where they were needed in fact. This is what Jesus did. This is what Buddha did. Jesus, indeed, worked so untiringly for the enlightenment of others that he often took no time to eat. These verses represent accurately the feeling which suffices the heart of such a man. This, indeed, is the outstanding characteristic which distinguishes them from mere yogis. They had pity. They had fellow feeling. In the Bhagavad Gita, Krishna makes it perfectly plain that the yogi who lives and serves the world is far superior to the yogi who flees from and renounces the world. Yet despite this explicit teaching by the one most-revered Indian sage, almost every Hindu ascetic will tell you that self-centred monasticism is superior! # Whoever has attained true and permanent insight does not need to spend his time always in meditation. For meditation is a form of mental exercise to help its practiser get into the transcendent consciousness of pure Mind. He, who sees pure Mind all the time, does not need to practise any exercise for its possible perception. When, therefore, we are told that a sage lives in remote places and mountain caves in order to practise his meditations undisturbed, we may be sure that he is only an aspirant, only a would-be sage. The populace, impressed by his asceticism and awed by his trance, often regard such a yogi as a sage. He may himself accept such a valuation. But he will really only possess the status of a mystic, perhaps even a perfect one. If he reaches such perfection and is bewitched by his transient trances, he will feel that he is all-sufficient in himself and that he does not need anything from the world. The corollary of this is, unfortunately, that the woes of his fellow creatures have nothing to do with him also. If he becomes fascinated by the emotional satisfaction which envelopes his achievement, he developes an indifference toward suffering mankind and ends by becoming a complacent recluse and nothing more. This does not mean that a sage will never practise meditation. He will. But he will do so more for the benefit of others rather than for his own benefit. He will carry out all his other personal and social responsibilities, as his wisdom and karmic circumstances dictate; he will certainly not seek to run away from them nor believe that his enlightenment has relieved him of them.

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goal for all mankind. The reflective man will sooner or later come up against these limitations and the discontent thus generated will cause him to bestir himself once more upon this quest of the Overself. Thus, he may eventually enlarge his horizon and perceive that the ideal type is not the mystic but the sage.

What is a sage? He is the man who has finished all three stages of religion, yoga and philosophy, has realized the Overself, and has come in consequence to a wide compassion for his fellow creatures. Because he comprehends that the root of most human troubles and sufferings is ignorance, he likewise comprehends that the best form of service he can render is to enlighten others. Hence, so far as his own circumstances and capacities permit, and so far as the aspiration of others indicates, he devotes himself to their inner welfare. In such a beneficent occupation he will therefore incessantly engage himself. Through all history the mystic has been confused with the sage simply because the latter has rarely existed, being usually an aspirational ideal rather than a realized possibility. The highest type of the former achieves what may be called 'yogic immobilization', which is brought about by following a path of abstraction from entanglements, a path which is a necessary mental and physical discipline but still a negative one. It is not enough. Beyond it lies the ultimate path, which leads the man back into the world again but lets him keep a secret interior detachment. The aura of intense mental peace which is left in the presence of a perfect mystic is not necessarily a sign of perfection, as the ignorant think, but a sign of successful inward-turned concentration. He consciously exerts a mesmeric force on the disciples who sit passively around him. The sage, on the other hand, spends all this concentrative force in action intended to render real service to others whilst at the same time spontaneously and effortlessly giving those, who urge, that which is given by the mystic.

The mental differences between them are too subtle and complex for the uninitiated multitude to grasp, but it is easy to understand the practical difference between them. A simple analogy will help us here. There are two kinds of electricity: static and dynamic. The first yields at best a single useless spark, whereas the second yields a flow of continuous useful power. The electric current, which we tap for light, heat and power, belongs to the second category. The mystic, seeking to contract his activities to a minimum, is like the static electricity. The sage, seeking to render the utmost possible service during his lifetimes, is like dynamic electricity.

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in his compassionate consciousness of the darkness that overspreads it, deliberately turns his head toward the world. Psychologically, the mystic is at the stage where he needs to silence thinking and refrain from action in order to eliminate their disturbances, whereas the sage has long passed that point and can afford to let both thinking and action have full free play without harm. The squatting mystic has to neglect the earth because he seeks to soar in the heavenly sky; the working sage has to stand upon the earth because he finds its mirrors that sky! And whereas the first finds God within himself and Satan outside in the world, the second finds God everywhere. The mystic takes pride in his negligence of material affairs and in the half-heartedness with which he attends to material duties. The sage takes pride in the efficiency and concentration with which he attends to material responsibilities. The mystic may self-righteously believe that paying proper attention to material life is the same as practising materialism. The sage will sensibly believe that failing to do so is practising foolishness. Thus the aim of philosophy is not, like that of mysticism, to turn men away from the world. It is, indeed, the very contrary. It wishes them to embrace life fully, but to do so with self-mastery, complete understanding and disinterested helpfulness.

According to this teaching, it is the harmonious development of and the keeping of a wise balance between three factors which, in their ultimate synthesis, yield realization of the philosophic ideal and thus make the sage. These are: mystical feeling, metaphysical thinking and disinterested action. It is only in mediocre mentalities that these tendencies disagree with each other. In superior souls, they complement and help each other. Why is such stress laid on the last factor? Not only because the integral, i.e., physical, ethical and mental welfare of mankind, becomes inseparable from one's own; not only because the waking state, i.e., the world wherein activity attains its climax, possesses a peculiar importance of its own as will be ascertained in our study of sleep; but also because action is intimately connected with karma. Action is the force which bestows the final propulsion to karma. We take the last step to make or mar our ordinary life by our deeds, too. An old Sanskrit text pithily explains the point thus: "According to his desire is his habit of thinking, according to his habit of thinking he enacts a dead, according to the dead enacted is his karmic lot in life."

Thought however exalted, and feeling however purified, are not of themselves enough to perfect a man in the realization of the Overself. They are the seeds which must grow until they blossom into the flower of disinterested action. Therefore, the philosophy of truth knows no difference between theory and practice for to it both are really one. The

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student has every right to ask what practical purpose, what human benefit, what tangible result is to be looked for from these studies. No better test of a teaching can be devised than that simple one which Jesus bade his hearers apply: "By their fruits shall ye know them." It is as sound and effective, today, as it was in his own time. And it was the application of this test, which produced disappointing results, that caused us to desert the monastic ashrams in the East and the mystical associations in the West, to take to the lonelier path of philosophy.

These same points are thrown into high relief by the two world wars and their aftermath. How can a man remain indifferent or even indolent, isolated in his own peace, in the face of a world suffering as it never suffered before, if he really feels his mystical oneness with mankind? The answer, glibly given and gullibly accepted, is that the sages know best what they ought to do, that it suffices for them to work on mysterious 'spiritual' planes of being, and that it is sacrilege for us to criticize them. But our answer is that the dreams become actual when they leave the head and reach the hand and that in Buddha's words: "A beautiful thought or word, which is not followed by a corresponding action, is like a bright-hued flower that will bear no fruit." It is generally not within the average aspirant's competence to judge correctly who is or who is not a realized sage, but it is within his right to form a working and tentative judgment for the sake of his own personal and practical life.

The mystical ascetic may stand indifferently aside, but the philosophic student cannot do so or use the quest as an apology for inertia when faced with social responsibilities. The ascetic striving to detach himself from sense activity, the mystic seeking to turn his interests wholly inward, the atavist sheltering in an Indian ashram from the complex strain of Western life--all these are entitled by their standpoint, by their cloistral outlook which is so unsympathetic toward a practical and human teaching such as ours, to turn aside; but

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not he who would use his higher intelligence and master true philosophy. The value of such teaching proves itself best under the stern pressure of terrific events; it reveals its practical worth most when he who has mastered it has to withstand the impact of a war like the present one.

Philosophy cannot fulfil itself in the individual alone. It must work through society, also. The interaction of both, in obedience to the higher laws of life, provides the field for its complete expression. This is a fundamental difference between the ancient and the modern teaching. The first usually separated the contemplative from the active life, whereas the second always unites them. The Christian, the Hindu, the Buddhist mystic usually had to withdraw himself from society's fold if he wished to pursue his inner life to its logical end, whereas the philosophic mystic of today throws himself ardently into the world arena to serve mankind. Everybody sees the historic struggle between the malefic and benefic forces in life, between what would arouse antipathy and stimulate selfishness amongst men and what would arouse sympathy and stimulate selflessness; but only the sage sees both this struggle and the concealed oneness beneath it. Whereas the mystic, when he gets a glimpse of this hidden unity of life, becomes emotionally mesmerized by it and physically immobilized by it and ascetically deserts the fight in consequence; the sage continues to take his part and contribute his help to the strengthening of the good forces. The disciples of philosophy should not hesitate to become a power in the world, utilizing that power not only for their personal benefit but equally and even more for humanity's benefit. Their social task is to adjust personal welfare to the common welfare and not to ignore either at the expense of the other. To do something worthwhile in life for themselves is the fruit of ambition, but to do something worthwhile for humanity also is the fruit of aspiration. It is the nature of manifestation to be ever-active. Hence, man cannot escape being involved in action of some kind. But what he can and should escape is being attached to his actions.

Let it be said in closing that if the present criticisms, which come from a friend and are consequently utterly without rancour, are mistaken to mean that there is nothing good in mystics and their mysticism, then our real aim will have escaped attention and we must refer readers for the contrast to our earliest writings where these subjects are treated with the utmost praise and sympathy. We are merely warning, as it were, the less experienced man from the country, who is travelling for the first time to a metropolitan city, of dangers which will confront him there and of the errors he is likely to make on the way. We are not telling him not to visit the metropolis! Would-be mystics, therefore, ought not to become disheartened at the critical note which has deliberately been introduced into this chapter as a protest

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against those monastically-minded teachers who would arrogate the kingdom of heaven to chronic recluses like themselves and their followers, leaving us--the unfortunate captives of social circumstances and human duty--outside! Let them enter this path and pursue it assiduously, for it will well repay their effort, but let them take our criticisms as useful advice on what to avoid, ever remembering that mind is more than habiliment. If we have administered a shock to them, it is also true that those who faithfully endure must one day come to bless the hand that gave it. For they are being asked not to mistake a half-truth for a whole one. And we have sought to shame them into higher ideals of usefulness to suffering humanity.

It is important to note that we have based our views not only on the theoretical consideration of mysticism, not only also on the measure taken of it by the traditional higher philosophical teaching, but also upon the scientific examination of its practical consequences. It was not only careful observation but also constant reflection, not only natural intuition but also mystical revelation, that showed us how true they were. And in this direction we have been fortunate enough to be able to have gathered data from the Asiatic, African, European and American continents, that is, from the Orient and the Occident, from every kind of individual and group, ashram and monastery, cult and sect, all on varying mental and moral levels. We have practiced the meditational and ascetic disciplines about which we have written. Hence, our knowledge of them is personal, not secondhand, and our writings deal with what we found, not with what imagination would like to find. If it is natural that so many whose narrow outlook or few contacts lead them to question our views, it is equally natural that the handful who have added to meditation practice a cultivated intelligence and wide experience should accept the rightness of these views and support their exponent. They can thus make the results of our reflections and experiences their own quite cheaply, in comparison with the heavy price which we had to pay for them.

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human being, which would harmonize and mutualize thinking, feelings and activity in the loftiest possible way. In a sense we had broken away from our own past, but in another sense we had merely continued its creative development. We realized, however, that we were not born to follow slavishly in any traditional rut and that we had to work out our own salvation.

That he has never changed an iota of his views from his eighteenth to his eightieth years, that consistency is a vital virtue for a thinker, can be a matter for praise only to those who deem truth so easy to get that one has only to pick it off a tree. People do not realize that a thoughtful and travelled writer's mind matures with ripening experience, like a child growing into a man, and that understanding rises gradually on the horizon of his mind. His books are but memorable milestones which mark the different stages of his inner progress and which reveal the inevitable expansion of his general outlook. This was, however, only partly true in our own case because frequent premonitions had always warned us of the course that our inner evolution would eventually take, although over-intense concentration on each phase as we passed through it as though it were an obsession and over-humble submission to authority unfortunately combined to prevent us taking an earlier profit from these premonitions. The reasons which caused us to feel misgivings about mysticism, which compelled us to search beyond its confines and which thus became the indirect cause of our discovery of ultra-mystic philosophy, are important; not because what happened to us mentally when we came to this climax in our life and thought is of particular historical importance, but because these were not personal but universal problems. They mark a crisis through which all who are genuinely progressive and not merely static seekers, must also and inevitably pass. And we know now, from our conversations with them in different parts of the world, that we have but given articulate form to aching interrogations and growing misgivings which have naturally suggested themselves to and troubled several other minds. Perhaps this article will help not a few to better understand certain rising feelings which have not yet emerged into clearly-conceived thoughts.

Until a few years ago we stood before the world as an exponent of mysticism and to a large extent of Indian mysticism. That we then abandoned such a position was an event to which most outside observers might not attach much significance, for neither our personality nor the subject involved interested them. But the truth is that we stood also in a symbolic relation to them, to the subject itself and to India. In one sense, we represented the mystically-seeking mind of the West. In another sense, we represented its practical and sceptical mind. In a third sense, we

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represented its probings into Asiatic spirituality. It is not that we did this deliberately or egoistically but only that, viewing the matter in retrospect, it is now obvious that we did it unconsciously and involuntarily. If anyone erroneously thinks that this is an attempt to establish a kind of claim to leadership and seeks to dispute it, he is more than welcome to do so. For not only do we not make such a claim, not only would such a position be most repugnant to us, but we ourselves would be the first to repudiate it.

With the publication of "The Wisdom of the Overself", we deliberately shifted the emphasis from ~~the~~ following ~~of~~ a master to following one's own inner prompting, reason and experience. This was done partly because the character of the coming age, with its emphasis on mental individualization, demanded it and partly because the average seeker in the West could only find teachers who, leaving aside those who were nothing more than selfish exploiters and camouflaged charlatans, had not themselves realized the goal or only those who taught "spiritual truths" which were often the result of merely intellectual speculations or uncontrolled psychic imaginations. It was unsafe to follow such guides who could not see where they were momentarily walking and could not even understand correctly the nature of the ultimate destination. If any spiritual teacher were to arise in the West who could truly claim to be its leader in a mystical and philosophic sense, he would have to be fully worthy of such devotion; he would have to be a man who had learnt to live in the Overself whether in trance or in the market place, as he would also have to be a man whose great mind fitted him to teach the blinded, ignorant, suffering West and whose great heart had dedicated him wholly to this task. But, alas, we have not seen such a man yet, strain our eyes on the horizon as we may.

Nor is it because we believe with Cicero that "To decide who is a wise man appears to us most especially the task of one who is himself wise" that we now prefer to keep our allegiance as free as the air. More mature experience at least has taught us that he must needs be a whole man, not a partial man, and we do not know where such an one is to be found. So our mind is quite unengaged and although it has not been able to put itself to rest by following some individual, it has at least been able to find some satisfaction by trying to follow Truth. Perhaps it will not be long before the West's new and true teacher arises. Who knows? Meanwhile, we are not content to subside into complete silence, to waste the years in idle self-centredness and lethargic complacency, hoarding our little heap of knowledge like a miser. It is not only necessary to impart a fundamental turn to the mystical thought of our time and thus make it correspond to modern Occidental needs, but also

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to develop it in consonance with the tremendous intellectual ferment which is taking place because of the world war. The immensity of the task which confronts us demands a continuous and exclusive dedication of every available minute of our time and energy for some years.

Now it is the business of a pioneer to travel where others do not travel simply because a proper road is not yet available; to see what others do not see simply because they are looking in a different direction; and to say what others do not understand chiefly because he has said it too soon. It is only when time develops a new road, turns their eyes and reveals further facts that they take up the ideas which were formerly ridiculed. Knowing all this, it is equally the business of a pioneer to remain undiscouraged during his lifetime and to expect some cessation of personal abuse only after his death. Such a situation should be satisfactory to all concerned for they will have the fun of laughing first under the delusion that they are laughing last, whilst he will have the fun of actually laughing last!

Whoever takes up the thankless task of setting down a mystical teaching in crisp, clear and definite statements rather than in veiled symbolical or vague ones; whoever is determined to free mystical ideas and meditational practices from the mockeries and lunacies which men and their institutions have fastened upon them; whoever refuses to shut his eyes to the shortcomings of individual mystical leaders and charlatanic pseudo-mystics, but realizes that the contemporary need of mysticism is much too urgent and its permanent worth much too great to be impugned by such failures; whoever declines to crush reason and live in self-deception at the bidding of ancient superstition; whoever cannot bring himself to condone the attrition of treasured ideals by blandly ignoring unpleasant episodes and unethical deeds; such a man will, it should now be obvious, fall between the double fire of all these mystics who are too credulous and all those materialists who are too sceptical. This cannot be helped.

Hence, it is our unfortunate fate to be a struggling pioneer swimming against strong currents of prejudice and ignorance. We have received what most pioneers in mystical and philosophic culture have received--kindly recognition and warm encouragement from the few who can comprehend what it is that we have endeavoured to achieve both for ourself and for humanity, but cold contempt and angry abuse from others.

What we are attempting to achieve will be less plain to this generation than to the one which will follow it. For it is nothing less than a pioneer task, a task which was shown us clairvoyantly but vividly more than a quarter

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century ago as something yet enwombed in the future. And like most pioneer truth-bearers, we have had to cut a new road with bleeding and blistering feet, a road that others will later smooth and surface without difficulty and still others travel sedately in ease and comfort. And again as with most pioneers, the stones of abuse and calumny have fallen plentifully on our head but a few flowers of appreciation and understanding have been mixed with them.

A world-wide observation of men and their methods, together with a lifetime of study and reflection, have convincingly revealed the futility of expecting that modern Asia, and particularly modern India, could become our guide in these matters. On the contrary, only disillusionment would be the consequence of taking such a course. This has been our own personal experience and this must also be the experience of the race. The modern world must formulate its own knowledge, work out its own salvation. This does not mean that it should or even could do this alone. It will have to look to the ancient world, and particularly to the ancient Asiatic world, for much of the foundational material which should enter into this structure. But twentieth-century man has got to find a new way of thought and practice that will fit his own developed mentality, altered conditions and complex circumstances, not only those of three thousand years ago. Otherwise, he will be like an engineer trying to construct a latest-type aeroplane without using modern materials, like aluminum, for its wings. And if this is true for the inhabitants of Asia, as every impartial observer must admit, it is a hundred times truer for the inhabitants of Europe and America.

It is true that the traditional doctrines make available to the novice the experience of many men during many centuries and are therefore of the greatest value to him. But this is not to say that the rapidly widening experience of modern history is therefore to be ignored as though it had not come into existence. If we are to be true to ourselves, we must indeed wed the old knowledge with the new, just as we must approach the ancient problems with the modern starting points. The culture of antiquity has not only to be adapted to the habitual ways of thinking now customary among us; it has not only to be expressed, expounded and explained by arguments which are the most currently intelligible to us; but also to be modified or even reconstructed in the light of the latest knowledge.

A friend, Umrao Singh Sher Gil of Simla, a distinguished Sikh aristocrat who spent 40 years in the study of Indian philosophy and the practice of Indian Yoga, finally confessed in his letters to me that:

(a) "I ought to know something about the lip-Vedantins

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and egotistic yogis in my country. My warnings to you of eight years ago concerning so-called mystics and saints in India were not miscalculated. There are innumerable such ashrams where this commercialization or degeneration seems to have occurred. And much greater names are involved, with some of which you are familiar. I happen to have personal and authentic knowledge that some of these great idols had feet of clay which were not even baked. My criterion is Patanjali. I fear that some of these poor fellows have disturbed minds. Delusions are also a factor, against which Patanjali warned in his aphorism on the obstacles to yoga. I feel sick when I think of such things. That is why I am pursuing a lone path, as you are now doing. Alas, that it should have to be so! It cannot be helped. An honest attitude is a part of the preparation. The matter becomes too unsavoury for me to write more on this point.

(b) A reliable teacher I have still to find. What I have met hitherto are generally self-conceited windbags or modest ignoramuses.

(c) But some further disappointments await you not only in those who are the victims of yogic but also of Vedantic degenerations. The intellectual jugglery and empty presumptuous claims of the so-called Vedantins of these days do not impress me. The Direct Seer and man of positive knowledge has been invisible for many centuries in India, and philosophy has fallen into the hands of parrots with good memories and poor judgments who have no desire left for turning to facts.

(d) The mystic-metaphysic opiates have drugged India and the East. As long as the core of the doctrine is vitiated, as it is, there will be a reversion to passivity. The West should avoid such suicide. The virile new world order can be built only on more positive tendencies, although it cannot really do without the spiritual background. But this background must be a reconciliation of the Noumenal essence and phenomenal movement into an Unity.

(e) It is painful for me to write all this, but it must be done in the interest of Truth itself."

However, although there are regrettable shortcomings and undesirable tendencies in contemporary Indian spiritual culture which philosophy cannot avoid pointing out, a friendly criticism which it makes without rancour or heat and on the level of calm courteous discussion, it does not on that account oppose its introduction to the West but

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of Eastern gurus, will get no such support either. My withdrawal from their ranks should be made in dignified silence, without bitter comment. The aggressive militant attitudes, the envy and enmity, the vilification and denunciations of others which follow in the wake of egotistic teachers and competing organizations, do not follow in the wake of philosophy. On the contrary, it is generous, tolerant and friendly precisely because it is no one's rival and wants nothing from anyone.

~~then~~ my work must continue to help it do so. But there will be this difference between the early and later phase of my writing: that all its ideology will now be quite unlabelled with Indian names, sources or references, quite global in all such references. Thus it will not identify itself with any Indian movement, school, guru or teaching, but will remain nameless, detached. It will welcome the arrival of every missionary swami on Western shores and every Aldous Huxley's conversion to Hindu beliefs, but it will not go out of its way either to mention or support him. All these propagandists for Vedic revelations are alive to the past but dead to the present; all their disciples are defeated escapists, perhaps pardonably so, but still escapists. My teaching will be that not only the West but also the East has exhausted its own spiritual resources and must find new ones. But they will have to be found within itself again, although the help of the East is necessary for this task.

Those intellectuals, who have risen to defend the West against the intrusion of Eastern spiritual doctrines, will get no support from me. But then those, who would find the West's only hope of salvation to be in sitting at the feet

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p. 34-41

"Insight"

by P.B.

12

9/83

INSIGHT

If reality exists anywhere it must exist in an irreducible infinitude. But such a character places it beyond ordinary finite perceptions; a transcendental insight is therefore needful to bring man into relation with it. When the Supreme Reality is declared to be unknowable and unthinkable, we mean that it is unknowable only to physical sense-perception and unthinkable only by intellectual consciousness. Although the Absolute is beyond man's ordinary means of comprehension it is not beyond his extraordinary means. For he may unfold a transcendental insight. For there is in man a faculty higher than these two, the faculty of transcendental insight, which can enable him to know and to experience this Reality. The quest consummates itself in the philosophic experience, which is this unbroken enduring insight into the inner reality.

Man discovers himself as a body through the eyes but discovers himself as the Overself through insight. Thus, when experience has developed and perfected its own fullest self-comprehension it has developed the instrument of insight. When man is so mesmerized by his personality that he regards the Overself as non-existent and so mesmerized by the world-appearance that he regards Mind as a mere illusion, he is said to be dwelling in ignorance. When however he is aware of reality as intimately as he is aware of his own body, then only has he authentic insight. His struggle to attain an understanding of life will not be brought to a decisive issue before insight has fully flowered.

This faculty must not be confused with a merely intellectual one-sided so-called insight. For the whole of a man's being shares in its operations as the whole of his feeling-nature is penetrated by it. Whoever possesses this understanding possesses inextinguishable light. When reason can conquer its one-sidedness and admit the play of other elements, it will itself be absorbed in the higher and richer all-embracing faculty of immediate insight. In one sense insight is a synthetic faculty for it blends the abstract reason of the metaphysician, the feeling of the artist, the intuition of the mystic, the concrete reason of the scientist and the practical will of the active man. It fuses all these and yet it is also something higher which transcends them all. What the metaphysician only recognizes intellectually and what the mystic only feels emotionally are contained combined and yet transcended in the philosophical insight

Nor should it be confounded with intuition, of which it is the higher octave.

Nor is it to be confused with mere clairvoyant vision.

Insight is a three-in-one faculty; it sees, it knows and it is all at the same time. Because knowing involves a duality of knower and known, it disappears at this point and merges into being. Realization is not a personal experience for there is nothing personal in the real nor does it consist of an intellectual activity although the pressure of right intellectual activity is one of the factors which helps us to arrive at it. Its decress is alone authentic. He who has this sure insight is liberated from the dogmas of ecclesiastics and the speculations of theologians as from the aberrations of mystics and the imaginations of visionaries. Once he has attained to this higher consciousness, man's world-view will possess a certitude superior even to that of mathematicians. How can we be assured of the truth of insight? By the disappearance of ignorance, its opposite

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number. The two cannot co-exist. Its truth is not an argument but an achievement. The coming of insight means that blindness has gone. The man can see where before his eyes were firmly shut by illusion. Henceforth there is that in him which fixes its gaze steadfastly upon the Timeless, the Real and the impersonal. Insight alone has the power to pronounce on the universal truth and eternal reality of existence, because it alone has the power to penetrate the world appearance and contemplate what bliss behind it. To this unveiled faculty Reality will then be self-evident in the sense that man needs no outside testimony or rational proof of the sun's existence: it is perfectly self-evident in his own experience.

Illumination starts as an advancing process but ends as a suddent event. He grows slowly into Overself-discovery but the glorious bloom is abrupt. Insight arises of itself and without further striving when the needful preliminaries are finished. What then happens is that there is something like a veritable turning-around at the base of the whole consciousness. He realizes his own immediate oneness with the ultimate by a final flash of enlightenment which effectively removes all doubts and all ignorance forever. This very first glimpse will be such a tremendous and scintillating revelation to the man that it will leave an ineffaceable impression on his mind and he can never forget what he thus learns even if he were to try. His faith in the existence of the inner reality is thereafter absolutely unshakable and his resolve to carry on with the quest is thereafter completely ineradicable.

Anyone who has had such a flash of insight or experience of reality or gleam of enlightenment will naturally desire its constant presence or at least its continued return at will. But he will find that although insight deals with what is single, ultimate and final, there are separate graduated stages in its full unfoldment within man. The time it takes a rose to produce its buds is disproportionately longer than the time it takes these green cases themselves to open and burst into blossom. The unfoldment of insight is like that. The aspirant toils for long wearisome months or years amid emotional moods of darkness and failure, disheartenment and monotony. Suddenly the light breaks, his blindness vanishes and he begins to see again. The flashes of enlightenment swiftly pass but the adjustment of his character and mentality, his life and personality to it, spreads out over a disproportionately long period indeed. Years may often pass whilst he waits for the divine visitation to repeat itself. The full dawning of insight is a progressive graded event with time-lapses between each grade. This is better understood by pursuing an analogy by which insight is usually pictured in this teaching. No more time is needed for the first glimpse of reality than is needed by a flash of lightning to streak across the sky. Hence the first dawning of insight is called in this teaching "the lightning flash". Plato has similarly described this particular characteristic of the arisal of insight in his Seventh Epistle: "It is brought to birth in the soul on a sudden, as light that is kindled by a leaping spark." he writes. Indeed the glimpse is so swift and hence so elusive that its recipient must be

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smart and alert to seize its dazzling significance before it is gone. It will not stay but vanishes in less than a second. Hence Augustine gives this advice: "In this first flash when thou art as if struck by lightning, when thou hearest inwardly the affirmation 'Truth' there remain if thou canst." The intellect must handle this mystical 'flash' as delicately as though it were a fragile orchid. Over-analysis may lead to its destruction; under-analysis to its incomprehension.

The student first sees reality as a man sitting in a dark room sees some of the objects therein when they are suddenly lit up by lightning, which is too swift to do more than outline the interior somewhat dimly. This degree of insight may be likened to seeing the figure of a human being from a distance but not being able to recognize whether it is a man or a woman. Hence if he misses, as he probably will, much of this significance on the first occasion this should warn him to be better prepared when it comes again. Every further flash makes the different things more and more distinguishable from one another. Just as during the first flash of lightning an observer may see only the inside walls of a room, during the second flash he may also see a table and some chairs, during the third flash he may also see some persons who are present too, until he finally gets to understand what the room is really like, so the student discovers that each momentary flash of the philosophic insight as and when it occurs tends to round out and complete the visible picture.

Nevertheless the fact remains that these glimpsesof reality are but momentary ones however many times they be repeated, that when each lightning-flash has passed the student has to live on and by its unforgettable remembrance in the form of a powerful intuition but not a steady perception. Thus the need arises of progression into the second stage when it is as though the same man who formerly saw a room lit up by single and fitful lightning-flashes now sees the same room lit up by a small oil lantern. The light is now steady and continuous for a few hours until the oil gives out. The first brilliant lightning flash turns out to be but a foretaste of a stable state which will one day be kept as a permanent possession. Insight is brief at first but it becomes more and more stretched out with further experience.

The third stage is when he sees reality as the man in the dark room sees the objects by the light of the full moon. The fourth and the last stage is when he sees reality as the same man sees the objects by the full light of the sun at midday.

This insight must be got whilst we are still in this world in whose depths the imageless intangible Real forever abides, and not only whilst we are out of it in a trance. For what we see as the world is not its real nature but only a thought-constructive. The waking world is partly constructed by the individual, and the individual himself is partly a constructed entity. The same mind which co-constructs the one lays it before the other as an external but

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imagined thing. The world which is actually given in our experience is made up of millions of individual and independent items. The world which is rationally found by metaphysical examination is made of one stuff--Mind. The One appears as the Many! Thus the seeming variety of things melts down in the end to unity. All the myriad ideas not only exist for and to the mind but are in essence nothing else than mind. Every land, mountain and river, every wrought object, every living creature, even every human being, is but a thought-structure whose form appears and vanishes like the waves on an infinite ocean. The waves may go out but the ocean remains. And the ideas may go but Mind remains. It is nothing more and nothing less than the first origin and final source of all thoughts, beings and things.

The world's objectivity and materiality exist for the individual, but for the mind underlying both they are known as mere appearances. When however the individual comes to comprehend this and turns his attention to this hidden mind and finally knows it for what it is both when tranquilly abiding in itself or manifested in external activity he is said to have attained supreme insight. All other kinds of experience deal with something as if it were apart from Mind. This alone deals with something purely pertaining to Mind itself. All other experiences deal with forms but this deals with the unique formless. The moment the mind realizes that it is itself the permanent reality behind transient appearances, the constant perceiver of its own changing thought-forms, in that moment the truth flashes across it and illusion is dispelled. For man's insight is Mind contemplating itself.

Does the teaching of mentalism make the manifold world only a mirage? No! Like the superficial study of this teaching a superficial practice of yoga seems to rob the world of reality but an advanced practice restores it. The world finds its reality in World-Mind therefore it is a dependent reality. It brings recognition of the physical world as being real in its own way, although only dependently real. It is realization of unity or spirit-matter. "There is but one Nirvana, as there is but one Truth, not two or three," Gautama Buddha told one whose mind was uncertain. The mystic has yet to see that Mind upholds all its thoughts, to feel that it is present in and as all his external experience. People look upon this world either as being a reality or an illusion, according to whether their standpoint is materialistic or spiritualistic. The philosophic insight, however, knows that matter is spirit and spirit is matter because it knows that both are but Mind. Therefore this opposition becomes unintelligable and does not arise for it.

Overself when not under limitations of being aware or dreaming or unconscious is in the fourth state; it is then its own pure self, conscious in its own secondless way for itself, of itself and of nothing else! The discovery of Mind in its naked pure aloneness is

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made in a self-absorbed psychological free state, in the thought-free, sense Void. But it is not enough to touch the Void although most mystics consider it to be enough. The Void must next be brought into the Full, the Light must descent into the Dark, the Personality must not revel in the Void for its own exstatic enjoyment but must convert bliss into service. This consciousness of the Void must be carried not only into every wakeful instant but also into every dreaming one. The separation into Reality and Appearance, into Being and Becoming, must now be recognized for what it is--a tentative step and not a final one. The student who can rise so high must now transcend even this distinction. He must see all things as not-different from the original Mind Essence, must embrace them in a single realization with the essence itself. Man attains the final stage of insight only after hr has passed through this earlier experience of the Void. Only then may he return to the world of appearance and penetrate its profoundest secret. And this is--to perceive itsoneness with the Void, its not being different from the unseen and unseeable Infinite Space. After insight into the meaning of the Void, the Nought, flashes upon him, he travels onward to gain an understanding of the All, of the universal manifestation itself. When these two stages have been mastered, when insight attains its fullest bloom, the influx of separate thoughts will no longer break his transcendental consciousness and may therefore be accepted as a part of the Real. This, the highest grade of insight, is not something which happens now and then but something which indescribably is forever present, whether during sleep or during wakefulness. ~~Once a philosophic~~

Enlightenment is not a process which occurs as the result of a single factor. If insight has been gained by purely mystical means -- which is the shorter way -- it is always partial and fitful. If it has been gained by philosophic means -- which includes the mystical and is therefore the longer way -- it is full and permanent. The science of biology has shown that Nature takes more time to bring the superior organisms to their full growth than to bring the inferior ones to the same point. In the same way she requires a longer period to bring to maturity the higher powers of the human mind than the lower ones. And insight being the highest, subtlest and most recondite of all such powers, can therefore come into being only long after they themselves have come into being. That is to say, scientific thought and metaphysical reflection, mundane emotion and mystical feeling, intellect and intuition, must first proffer their contributions before insight can establish itself. Hence insight cannot be reached by intellect or emotion, intuition or will acting apart. None of these can of itself attain this goal. The whole man must advance towards it. When the faculty of reason is constantly exercised at its highest pitch, which means its most abstract and metaphysical pitch, if and when such exercise is conjoined in a certain way with the practice of mystical meditation, ~~they~~ and when profound veneration and altruistic compassion is the atmosphere within which they move, they are one day suddenly and quite spontaneously replaced by the higher faculty of insight. The mystic finds his inner self. He discovers that personality is rooted in a deeper wider being--the Overself. But he does not discover the significance of the not-self. He does not enter into comprehension of the All. Once a philosophic

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illumination has been gained, it shines steadily and enduringly. It is never clouded even for a moment. In other words the philosopher walks in perpetual light and not in intermittent flashes of light as the mystic was. The philosophic knowledge is a well established one whereas the mystic knowledge is an occasional one. Philosophic truth is a constant and unclouded power of the one whereas fleeting intuition or temporary ecstacy is at best attainment of the other. When a steady enlightenment beats down upon your path of life you have gained something which is unquestionably superior to the fitful feelings of ecstacy which visit the devotee or the mystic now and then. For these feelings will not of themselves be sufficient to keep you from going astray during the intervals when you do not have them, whereas the philosophic illumination shows you clearly every inch of the ground where you are walking. The mystic gets his fitful and partial glimpses of the Over-consciousness whereas with the philosopher like a lamp in a windless place it burns steadily. The inner perception will finally become continuous and the insight into what both he and the world really is willbe inseparable from him. His inward eye forever gazes into infinity whilst his physical eyes do not fail to see the world at the same time.

What are the inner characteristics whereby a man will know that he has attained insight? The development of the different stages of insight -- if achieved by the philosophic way -- necessarily brings about certainchanges of moral character as well as mental understanding. In the first stage there are: Morally, the permanent enfebblement of selfishness inthe same way that a tree which has been struck by lightning is so enfeebled that it will not only stop growing but will also die sooner than it otherwise would have done. Mentally, the permanent disappearance of wrong views about self and God and of old illusions about matter, time and ~~sap~~ space. Inthe second stage the moral result is a permanent enfeeblement of lust, anger and hate. That is to say, although he may sometimes be disturbed by rebellious thoughts of ill-will and sensual desire the thoughts themselves will not attain any strength or intensity and will not be able to endure for more than a very short time. He will soon be ready to forgive critics, for example, or to be friendly with enemies. His partial apprehensions will be enlarged; his illusory beliefs will be eliminated: and his long habits of wrong thinking will be corrected.

In the third stage all passions are utterly subdued; lust, anger and hate are completely effaced and can never again affect his feelings for even a moment. In the fourth stage there is a perfect balance between the just needs of egoism and the wise demands of altruism. Disinterestedness marks all dealings with other persons; Vanity is utterly extinguished. There is a continuous unbroken feeling of exalted serenity which exits quite independently of the senses. All the finest tendencies of character, which circumstances may have hitherto kept latent or only half-unfolded, are now able to manifest themselves intheir fulness without hindrance. Although the earlier stages of insight's development enable a student to intuit reality in ascending degrees of clearness, the experience is a fitful one and necessarily followed by a recoil back into ordinary consciousness. The attainment of the fourth stage alone yields a permanent and unbroken realisation throughout his lifetime. The mind is now always poised and calm and ever-concentrated on the Real. It possesses the power to enter at any moment into itself and remain rapt and thought-free. His consciousness of the Real will be an unwavering one. His perception of the transiency and insufficiency of form will be equally unwavering. His satisfaction with experience of the Divine will make him feel complete in himself.

Nevertheless the Absolute still remains a grand Mystery even ~~throu~~ though and when we have won our way through to its presence and stand in its light. No human being ever becomes Godhead. His highest possible achievement is this, to stand in the light of the Godhead. Thereby the whole universe becomes revealed to him as itself

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Insight is something which cannot be communicated but must be personally realized. It is entirely experiential. The guru who claims as so many Indian gurus have claimed, that his mere wish for another's attainment can enduringly realize itself in him, is deceiving the other. It is a sure sign of such misleading doctrine when a guru declares that the path to realization leads to and through him alone. Just as no amount of instruction will show a man how to dream, for it must come naturally or not at all, so no amount of instruction will show a man the ultimate state. The experience must come spontaneously of itself. To expect spiritual attainment without having deserved it by his own exertions is as unreasonable as to expect engineering attainment without having worked with an engine. The personal favor of no master and no priest can grant it, whatever popular superstition or self-interested 'guides' may say to the contrary. The man who thinks that by wholly handing his life over to such a guru realization will come of itself one day without any or even a little effort on his own part, is going to receive a severe awakening. One great human delusion is that which fosters the desire to get something for nothing. The rich social parasite who is satisfied to contribute nothing but takes much from the common store merely because some family ancestor had once given something is one example, the religious devotee who expects, without any effort on his own part, some other man to give him God, is another. There are too many seekers in mystical circles who are waiting for a Master to appear on the horizon who will conveniently present them with what can only come as a result of their own endeavors.

A genuine teacher seeks to help the pupil unfold what is already within him; he does not pretent to perform a miracle. If any ~~a~~ man could permanently lift another man into the Overself, if he could transfer his own consciousness of it to a second person, the ~~xxxx~~ feat would have been accomplished by all the great sages of the past and the history of mankind would have been quite different, and the present state of mankind would have been far superior. It has never been done because it can never be a gift. Only through the processes of biological evolution does a sperm grow into an adult human being and~~d~~ only through the processes of spiritual evolution does a man grow into a sage. There are no swift and sudden transformations. The transforming touch of grace will come at the right psychological moment of his history when it should come. Butthat moment is determined by a man's Overself, not by any other man however belauded a teacher or saint he may be.

However useful and helpful they admittedly are in their own place, teachers cannot bring anybody to the one thing that matters most, to the established realization of the Overself. That can be done only by God's grace and in God's time--not ours or theirs. No embodied intermediary can do it for anyone else, can bestow the one initiation which, because it yields a permanent conscious and unbroken communion henceforth, counts above all others. In the end instruction must come pure and undefiled by human limitations. No finite being can initiate man enduringly into the Infinite, only the Infinite itself

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can do that. Truth is best studied at its source. The aspirant should indeed no longer desecrate the universality of the Overself by transposing its greatness and grandeur to earthly mortals, nor sully its pure spiritual nature by their anthropomorphic worship. Guruless, he must stand alone before God. For God's deputy, the Overself, is a real being whose presence can be felt, whose understanding and consciousness do exist and who possesses the power to respond. Hence his call will be heard, his prayer for help will not be uttered in vain if it is sincerely uttered.

If, however, spirituality cannot be carried from one man to another as we carry a suitcase, those who are sensitive may feel its presence and power. It is ~~however im~~ possible for an attained master to give a devoted disciple a temporary glimpse of reality by imparting to him a momentary glimpse of the first stage of insight. This he does by telepathically quietening the disciple's thought processes and by deepening his emotional movement.

The philosophic goal cannot be achieved by mass production methods although the religious goal, may. Every individual must find his own peculiar path to it. He may find it with the help of another, of a teacher, but still it will and must be his own.

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p. 155 – 158

"Is The Soul
in The Heart?"

by P.B.

#13

9/83

Insert for Essay on.-

IS THE SOUL IN THE HEART OR THE HEAD.

The actual place in the physical body where awareness of the Soul seems to come to birth differs according to the particular exercise in meditation deliberatly practised, or according to the particular kind of mystical experience involuntarily and spontaneously received.

It is a fact however, that in most cases the feeling of the Soul's presence is first felt in the heart or breast region. But if the mystic should pass into a deep meditation akin to half-trance, as the feeling deepens and strengthens itself , it also spreads itself out into the Infinite. It is then no longer limited to the heart or the head, whichever place it first made itself felt.

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"IS THE SOUL IN THE HEART?"

This question is really a very ancient one. Centuries ago the Indian thinker Silanka sarcastically complained, in his Sutra Kritanga Tika that: "Some posit a soul that has a form while others maintain that it is formless. Some point out that the heart is the seat of the immortal Self, while others oppose them by saying that the forehead is the right place. How can there be an agreement of views among these philosophers? For us ignorance is far better than these follies."

The master-key to the comprehension of this difficult point is taken hold of when we take hold of the notion of two standpoints and consequently discriminate between two levels of existence; the one apparently real and the other absolutely real; the one a transient appearance and the other an eternal substratum of this appearance.

Thus this apparent anomaly can be explained, thus and thus only can views so opposed be reconciled. The Overself of which the author wrote in earlier books represented the exoteric notion of it. Even so he then pointed out the paradox of its being both inside the human heart simultaneously with its unbounded existence outside the human body. Such statements are perfectly correct from the standpoint of ordinary yogic experience because they describe the actual feelings of the mystic. If it be asked why the full ultimate truth about the Overself being entirely outside all considerations of spatial location was not then frankly given, the reply is partly that an ancient principle of tuition used by Asiatic teachers was followed, one which adapted truth to the capacities of different minds, unfolding knowledge only partially and progressively, and partly that the author had then only insufficiently grasped such a truth himself and did not have the temerity to venture into print about it. If therefore those earlier literary efforts were but imperfect adumbrations of the Overself because they were expressions of the author's own imperfection—for which he offers no excuse—as he has persistently informed the world that his task of tuition was forced upon him, they were also concessions to widespread human limitation, offerings on the altar of human service, accomodations of the popular mind and convenient expedients to bring within a common comprehension a grand principle which might otherwise have remained unregarded.

It is like the difference between gazing at an unopened nut for the first time in one's life and gazing at it when unhusked with the kernel lying revealed. At first we see the husk but believe we are seeing the nut; later we see the real nut and then only know that our discovery of the husk was but a stage—yet a necessary stage—towards our discovery of the kernel.

Spiritual feeling does center itself in the mid-sternal region of the chest. As practical men we must experiencially affirm that the Overself has its habitat in the heart but as metaphysical men we must flatly deny the existence of any special point wherein it could be cramped. Only the sage who has mastered philosophy, who has harmoniously perfected himself in egoless action yoga and metaphysics, can afford to dismiss all sectional viewpoints; others must attend to them or else unbalance their progress. When meditation succeeds in attaining its objective, the yogi does have a definite experience of bliss, a joy of liberation from matter and ego. Such an experience transcends any that he has ever had before and is so exalted that he believes he has entered into union with the Overself. Indeed, he has really achieved his goal but it is only as seen from an earlier standpoint, like a mountain seen from afar off. He has approached immeasurably nearer to the realization of Overself than the ordinary religionist, with his remote anthropomorphic God, for he has found his Deity within himself. Nevertheless it is still not the ultimate realization. He has yet to pass through the metaphysical discipline and the ultra-mystic contemplations before this union is finally consummated in the discovery of the Overself as it is in itself, not as seen from any standpoint. With this discovery he is delivered from the need of further meditation because the Overself is then found everywhere not merely in the heart alone. And this is not a transient experience but a permanent insight.

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the mystic follows the best means of withdrawing his attention from external surroundings. Hence Swetaswatara Upanishad says: "placing the body in a straight posture, with the chest, throat and head held erect making the senses and the mind enter the heart, the knowing one should cross over all the fearful currents." Mundakopanisad also counsels: "Just in the heart, where all the blood-vessels meet, very much like the spokes of a wheel meeting in the navel or the centre, resides the interiorly-governing Divine Spirit, manifesting His glory in ways multifarious. Contemplate Him, this interiorly-governing spirit, for, thus alone can you reach, with safety, the blissful haven, far beyond the ignorance-begotten miseries of this troubled ocean of life." The Gita XVIII, 6, says the region around the heart is the divine centre. "He has set eternity in their hearts,"(1) "The Heart is the greatest, the most primal cavity Residence of the Self; the body of bones and flesh is Its temple. Those who study this Secret Path realise that the individual is that Self and nothing else. The five senses which are robbing an aspirant of his robust Self, are the candles to exhibit the Inner Light," wrote Tirumoolar, a Tamil Mystic of the seventeenth Century.

It is an indisputable fact that although visions of divine figures or the Light of the Overself are clairvoyantly seen in the head, the presence of what is most divine in man is mystically felt in the heart; for Nature herself has made a mysterious and holy vacuum therein. The Overself as such is formless but it manifestation within the heart possesses form. In the unimaginably minute airless space within the heart where this manifestation abides throughout the whole length of an incarnation, there appears a picture formed of light, a picture hich outlines the precise prototype of physical body of the man concerned. In our measure it is but a fraction of a fraction of a dot in size. Yet it is there. This is the "little man within the heart" of whom Tibetan occultism speaks, the 'figure in the heart' space of Indian mystical Upanishads. In The Quest of the Overself it was explained that the divine habitat within the heart was not a thing but a space, symbolically called a 'cave' by the ancients, and in reality a kind of vacuum

The authoritative Pali commentators on Buddhist texts expounded that the mind or consciousness is in dependence on the heart-base, although the Buddha himself never stated the organ in which it existed. They must have had their reasons for doing so. One school of Vedanta teaches that Brahma's abode in man is in his vital centre, in the smallest ventricle of the heart. On the other hand, some Yogi teachers place it variously in the top centre or base of the head. Sankara, the sage and commentator, reconciles these seemingly contradictory teachings about the seat of the spiritual self. He shows that in deep sleep the different places are entered in gradual succession. This does not mean that each has the same purpose or importance. Sankara points out that they fulfil different ends. Thus the spirit occupies the heart at one point of time and the head at another.

It is a tenet of the hidden teaching that Mind has two phases: conscious and the unconscious, or active and the inactive. The second is the root and determinant of the first phase. And it is a further tenet of this teaching that the unconscious mind is correlated with the brain. Science can find corresponding changes in the brain for every change in sensation, i.e. in consciousness but science cannot find any such physical change in the brain for the principle of awareness itself, i.e. for the unconscious. If it were to direct its researches in this regard towards the heart its efforts might hope for better chance of success, because it is there that the corresponding bodily changes could ever take place. But as the principle of awareness is an unchanging one, no physical changes ever do correspond to it in actuality. It is ever-present during life. It is like a circle whose cirmumference is the entire body and whose centre is the heart. A shot through the heart is fatal not only in a physical sense but also in a mental one.

What is achieved during odd illumined moments, however, is not enough, for these moments are at first but intermittent. The habit of descending into the heart must

(1) ..says the Biblical book, "Ecclesiastes."

be rendered habitual; man's central consciousness must be transferred from the brain to the heart. This does not mean to say that he is to become incapable of thought; it means only that thought will assume a secondary and subordiante importance in his life, and that the supreme place will be given to a focused attention and enjoyment of the peace within the Divine Atom resident in the Heart. He may then use the brain at will and think no less clearly, no less efficiently, than formerly, only he will no longer become the hapless victim of thought's tyranny.

When we still the active intellect, we feel the pressure in the head relaxes and a feeling of peace begins to suffuse the heart. This is also a physical feeling, so that there is really a descent fom the busy intellectual region of the head to the quiet spiritual region of the heart. The Mystic rests his consciousness in the heart habitually, except when he has to enter intellectual activity for a time.

We descend from meditation in the brain to meditating in the breast. Such a statement may be incomprehensible to those whose thoughts and meditations have forever revolved within the sphere of cold ratiocination alone, but it will make some sense to the few who have begun to feel the first and almost impalpable radiations of the divinity which the heart harbours. For man's real home is in the heart, not head. He has strayed afar.

p. 42 – 47

"Is The World
an Illusion"

by P.B.

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this doctrine as being the best that mysticism has to offer. Quite correctly this metaphysic proclaimed that man attained his higher goal when he came to recognize his true being as rooted or identical with in the Absolute being. Quite incorrectly, however, through losing itself in queer and questionable logical abstractions it converted the individual Self into a pale fiction and the physical world into a grotesque hallucination.. The truth is that neither is the one a fiction nor the other a hallucination, but both are a manifestation. However insufficiently, the Real reveals itself in them. It cannot be sundered from them. —(continued from bottom of page, para 2)

IS THE WORLD AN ILLUSION

(1)

42

The doctrine of world illusion is a stumbling block to most western students and this is understandable. Many Indians themselves expound this remarkable doctrine in a manner so airy and in a speech so glib that one feels intuitively it is only a bit of verbiage to them. A courageous and penetrating few have grasped the true thought of their masters; the rest repeat words and sentences like so many parrots. When we inquire as to what is the highest wisdom attained by Oriental sages, we are informed by many metaphysicians and several mystics that it consists in regarding a mysterious entity, Spirit, as the only reality and the universe itself as a mere illusion. When we ask them how this illusion originated they reply that because this entity alone exists there are no individuals in existence and consequently nobody to be caught in illusion! When, further we ask them what is the purpose of human existence, they answer that it is to discover reality; yet in the same breath they say that reality is totally unrelated to the universe and consequently to such existence! Nor is the current western religious belief that this world is principally a material one with a sort of incidental spiritual 'ghost' somewhere inside it any better. It is only one step less materialistic than the atheistic belief that there is no other world at all.

A doctrine which says that the Perfect alone exists, that the Absolute alone is real, that the universe is illusory and that our knowledge of it is false--such a doctrine unconsciously and unsatisfactorily commits itself to the conclusion that the Godhead is eternally engaged in the act of self-deception! This doctrine which makes the world non-existent, is a false conclusion reached by confused rational thinking or obscure mystical feeling, although drawn from the undeniable fact that the testimony of the senses is sometimes refuted by the testimony of reason. Nevertheless the idea-intoxicated metaphysician or self-deceived mystic who dismisses the universe as an ungrounded illusion does not dismiss himself thereby. He too is a part of this illusion. Yet he continues to treat himself as a reality. Such inconsistency would alone show the futility of his efforts and the illogicality of his thinking.

(2)

Those among the Greek, the Alexandrian and the Indian mystical metaphysicians who opposed the reality of spirit to the illusion of Matter were unable to explain how the two could be unified. Consequently, they placed the former on a pinnacle separated by an uncrossable chasm from the creative Universal Soul, from the material world and from the individual soul. All their ingenious explanations of existence either stopped at the edge of this chasm and there left the Absolute as an inexplicable mystery with whom the Relative had nothing to do or left the manifested world as a purposeless creation drifting like a mist in mid-air. Only one bridge can be built across this chasm and only mentalism can build it.

We have seen that 'matter' is non-existent and we know that thoughts are transient. What is it then that we are dealing with as the stuff of our personal world experience? Mentalism answers that it is the permanent essence of all thoughts, that it is Mind. This discovery is as far as we can get when searching inwards. Mind-essence

(1) It is not surprising that when mystics in East and West come to regard as their loftiest wisdom a metaphysic which statically perched on an altitude of the most abstractly conceived ideas, which is void of human relations and human interest, and which disdains the entire world as being non-existent, they also come to be regarded by the critics of mysticism as impractical dreamers. The consequences of such a degeneration are serious. Men with brains put them to no better use than wasting whole lifetimes in interminable discussions of a purely logical character, discussions which are devoid on one hand of human colouring and divorced on the other from human needs.

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is the irreducible ultimate reality. It is itself empty of all forms, void of all individualization. But we have also to search outwards. And then, when we are able to see that it does not maky any intrinsic difference to itself whether it be known as transient thoughts or as enduring Thought so long as it is always perceived as present, we see aright. The world is an appearance if it be viewed as a process but it is the uniquely Real if viewed as a single substance.

When first the truth dawns on us that this mysterious all-enclosing yet paradoxically all-excluding Void is the Real; when second its blessed presence is felt as something living within us in all states and times and places and not merely in meditation alone; when third we see the universe in its Cause and its Cause in the universe, Matter in Spirit and Spirit in Matter, the two at once, we are said to possess insight. We then perceive that the broad brown earth, covered with green stuff and rolling through hills and valleys, is not less real in substance than the Void, not less divine in essence than even though its form be but a mental image which must pass away. We feel that it is a part of the mysterious Whole, a part which can in no wise be separated from that which sustains and cherishes it. Thus we learn now only that there is no reality independent of Mind and no ultimate being apart from our own innermost egoless self, but also that there exists no formed thing in our external experience which does not get its essential being from the same source whence we derive our own.

The impenetrable and enigmatic problem of how the Absolute became the Relative is a manufactured one. It exists only in a wordy realm of a logic divorced from fact, of a metaphysic which has set up an artificial opposition between Spirit and Matter because it did not know that these were merely Mind and its Idea. For if we intellectually throw everything into Mind, we discover at once the unifying principle which can neatly contain them without doing violence to its own integrity. Mind thus becomes the first principle of all existence and, paradoxically, the last too. The ego and the Ego's world are ideas of the Overself and the Overself in its turn is a ray of the Mind. Just as the sun appears to have split itself up into millions of rays but nevertheless remains the same single sun that it was before; so the ineffable Mind cannot be separated into parts, except in appearance and cannot be divided into individual entities except in human thinking about it. He who believes that Mind has ever lost anything by this self-giving, has ever become less than it ever was, does not comprehend it. It always keeps its pristine undivided and integral character, We humans are in essence divine souls radiated from that central sun--a simile which is useful to kelp our thinking minds grasp in the only way they can both the intimacy and immediacy of our inner reality. We are sharers in the reflection of its glorious light.

The One does not become the Many, for the orders of being and consciousness are different. It remains what it is and from it emanates the Many. The universe is much more an emanation than a

manifestation. Because it is an emanation rather than an illusion, the world-idea is not to be treated as an non-entity. It is not to be sharply divided from reality. For it is the Real manifesting something of itself in a particular way. All events are only its activity as all things are only its attributes. Relativity exists between the ideas themselves but the substratum out of which they spring is the eternal and infinite, the self-existent and Absolute Mind. Matter thus becomes but a mental entity. The Absolute is not cleft inseparably from the Relative for the relative is its own Idea. Mind itself is that which has always existed, which is the unique essence of all things and all beings, the first and last Principle of the world process. We may say of it what we may say of nothing else except Infinite Space: It IS. And this will still be true even if the whole universe, including the conscious beings in it, disappears. Mind could not have come into existence at any specific time as it could not have come into existence from nothing; therefore, it must always have existed and there was never a moment when it was not.

By contrast both our thoughts and the world which is inseparably associated with them, are transient and changeful. But the mind which makes their appearance possible, is not. It alone can stand the supreme test of ultimate reality, the test whether it is changeless and ever-enduring. Whatever is real can never perish. Whatever is only an emanation from the real will lose its form but nevertheless will not lose its essence. If it be true that the Godhead transcends all finite things nevertheless it is inseparably immanent in them and is indeed the very foundation of their existence. As if this cosmos could lie outside the force whence it arose, or the force outside the cosmos. They are not really two things but two aspects of one thing. it is not that the world is non-existent. it is a thought and has mental existence. Our natural desire to be assured of our own and the world's existence, no less than of life's utility is satisfied by the truth. Thus the world-problem that eluded these metaphysicians and mystics, is smoothly elucidated by mentalism. But to achieve this success we must first clearly understand that mentalism is not merely the same as idealism but is a fuller doctrine. For whereas the latter would convert everything into separate ideas and leave the world as such, the former would convert them into ideas only to unify them again into this single stuff--Mind.

The Real and its appearance are the same thing seen from different sides. After all, the innumerable subjects in the latter are formed by a process of thought, which is a power belonging to the former. We cannot do violence to the world's existence by dismissing it as unreal. It is only an incomplete mysticism or an unillumined merely intellectual metaphysics and not insight-based philosophy that attempts to do so. Philosophy, by dissolving the world's plurality into unity, reveals that it is ultimately made of the same stuff as its eternal ground. All the different space-time levels of the universe are interpenetrated by Mind. Therefore all worlds are one. Those who live in a particular space-time level will naturally have a different form of consciousness from those who live in another one. Consequently there can be--and are-- numerous forms of consciousness, each one representing a world to its inhabitants. But the ultimate 'stuff' of these worlds is one and the same -- Mind -- only the modes of apprehending it change from one space-time level to another. Each world is

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real in experience of those in it, although vastly different from the others.

No world is an illusion for every world is spun out of God's own being, but our particular space-time mode of experiencing, and knowing that world is illusory. The world appearance is real enough to those who have to live in it. Therefore the true position is not between it as illusion and something transcendental as reality but between appearance and its hidden ground. Thus when we expand our understanding of the physical world we discover that it too is divine. So long as the myth of multiplicity holds sway over our mind, so long will we be confounded and bewildered. We must turn to the truth: Unity. There is nothing but Mind.

When we can grasp this concept, that Mind is the only reality and that all else is but its appearance or manifestation, and when we grasp the corollary of this concept, that man himself is fundamentally rooted in Mind; we may then proceed to the further step that if human existence has any ultimate aim at all, it can only be to demonstrate the oneness of being and to enter consciously into its own hidden truth. Thus our final finding must be not that the world is an illusion nor that it is unreal but that its externality to mind is illusory and its independence of our own self is unreal. It does not exist in its own right. That stable reality which we believe is in things but believe wrongly to be in their sense-experienced existence, actually resides therefore in the universal mind which manifests itself in them. Consequently our total impression of the world's reality is not illusory but it is misplaced. If we would lay hold of this reality in the right way we must rise above the level of sensed perceptions and attain the level of the one all-unifying universal Mind behind them.

This mentalist appraisal of the nature of the wakeful world of so-called illusion and this realist appraisal of its worth are not Western alone. Thousands of years ago, some wise initiated commentators on "Mandukya Upanishad", including the most ancient of all, Gaudapada, followed the same line. The teaching of the old Eastern masters was that the world does not exist except through the Self; therefore they called the whole created universe 'maya', a world which we translate badly as illusion but whose true meaning can be got at only by pondering over mentalism. They pointed out that our first and natural instinct is to accept the external world as the final reality, but since that world requires a conscious self to witness it and to receive the reports of the sense organs concerning its existence, the ultimate reality was then this conscious witnessing self. This declaration did not destroy the first acceptance of external reality; it simply supplemented and deepened it. The Mentalist doctrine of maya explains that if we are not aware of the world, then the world has no real existence <u>for us</u>. Those last two words need treble underlining, for most people conveniently forget them or stupidly ignore them. Consciousness is thus shown to be the basic reality. Hence the 'Upanishad' verse: "In me arose the whole world:
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The false opposition of Spirit and Matter, the disheartening tenet that the material universe is without significance and the pitiful belief

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that all existence is mere illusion, represent the lamentable result of the impact of the full truth upon half-prepared minds.

If these views were ever to be carried into practical life, they would smite their holders with complete paralysis. The intellect would cease to move, the heart to feel and the body to act. But whatever may have been the case in ancient or medieval times, if we look into the practical life of their present-day advocates, we find that all this talk of a futile Absolute eternally divorced from a meaningless universe is mere syllogistic jugglery and logical gymnastics, for they usually take as much interest in securing 'illusory' earthly benefits for themselves as do the much-despised realists. Whilst they insist for the benefit of other persons on the nothingness of the common world, actually they show no less insistence than others in treating it in terms of the utmost reality. This is an evidence of the uselessness of a metaphysic divorced from mystical science and of the danger of exaggerating a single aspect of existence at the cost of all the others. In any case it is clear enough that the only reasonable goal of one who sincerely follows out the consequences of all such teaching is to renounce the active world and become a carefree lotus-eater or a body-hating monk or a self-centred dreamer.

Such a complete splitting of life from wisdom, of truth from experience, as is represented by the basic doctrine of this so-called 'highest' wisdom is not likely to be acceptable to the West as a contribution from the East. Fortunately this teaching is not worthy of the title. In the East's own hidden teaching lies a superior doctrine which satisfies alike both the demands of reason, the dictates of the heart, the promptingsof intuition and the needs of practical activity. Whilst it rigorously refuses to accept the finality and errors of sense-experience, it does not pessimistically alienate man from the ultimate values of such experience. There is no rest, no peace, no truth, no life even, certainly no happiness, while we cling to the phenomenal passing show for its own sake; but there is final peace and complete fulfillment when we can accept it as a fleeting manifestation of the deathless Real. Then you can convert all things and all creatures into thoughts, and the myriad of thoughts into their single element, mind, and mind into its unmanifest, un-individuated infinite essence or reality, Mind. You arise to a region where all exists within yourself and nothing can therefore be lost, where death is a fiction and suffering a phase that will pass. This is God, Nirvana, Overself--any name you wish to give it although no name can ever reach it. It is not to be thought of as a second thing apart from yourself, but as your very being. We are here on earth to find that.

This quest cannot be finished merely by an intellectualist abstraction of what is thought to be real from our of what are thought to be the illusions of the terrestrial sphere, and certainly not by ascetic flight from them. It can come to a last terminus only when insight into the real is gained from and amid the fullest activity in the terrestrial sphere itself.

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If we want to think truly of the supreme reality, we must

think of it under two aspects: the ever-resting and the ever-working and under two forms: stillness and motion. Nor can we stop our understanding of this great truth at this point. For if we want to live more truly in accordance with the way in which the life of God itself is lived, if we aspire to imitate the divine existence so far and so humbly as we dare, then we too must bring our little lives into this same two-fold rhythm of quiescent stillness and busy activity, of inward contemplation and outward struggle, of self-regarding satisfaction and altruistic service.

This remembrance of and concentration on the silent void whilst engaged in the midst of bustling activity is admittedly not easy and requires nothing less than genius for its successful consummation. It is called in the Chinese hidden teaching "wu wei". An adulterated fragment of this teaching exists in Lao Tsu's little text entitled Tao Teh King and the phrase is usefully translated as meaning 'non-doing' or 'inaction'. Both western and Eastern Mystics have erroneously thought this means to refrain from action by living in monastic retret. The correct meaning is the inner realization of the basic voidness, the immateriality of existence, whilst outwardly taking that materiality as real for practical purposes. To practice inaction, in the sense in which it has been used in Oriental mystical works like the Bhagavad Gita and the Tao Teh King, does not mean physical inertia. This is a materialistic misapprehension. It means to effect an entrance into the Void and then to carry the sense of its emptiness into the very midst of activity, into the heart of physical existence. We have to comprehend that despite appearances the hidden teaching does not lead to utter nihilism or to blank negativism but rather to what is most real in life. Hence if most mystics envisage their ultimate physical goal as a state of inspired inactivity, all philosophers envisage their ultimate physical goal as a state of inspired action.

If it be true that we all live and move and have our being in the Infinite Mind, it must be equally true that the presence of that Mind is not confined to any Oriental ashram, mountain cave or cloistered retreat. It is here in London, here in Chicago and here in Chungking too. It is just as much here in the midst of Broadway's bustle and London's teeming life as it is in any far-off Tibetan monastery. If we could not find it whilst attending to our everyday practical interests, if it were utterly outside and forever beyond them, then it would not be the Real. If the start of outward activity annuls the inward peace, then the true transcendence has not been found. When we understand that this world is a manifestation of divine reality itself, then this earthly life is emphatically not a trap set by Satan, as some believe, nor a mirage made of cloud, as others say. It is not only something which does matter but on the contrary something which must matter even more to the truth-finder than it does to the materialist.

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"A King-Saga"

by P. B.

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9/83

A KING--SAGE

In "The Hidden Teaching Beyond Yoga" mention was made of the profound impression made upon its author by His Highness the late Maharajah of Mysore, as well as of the profound impression his achievement in constructing a "a model state"---as it was often called--made upon the rest of India. The reason for exercising this pen with this panegyric upon a dead ruler is that he so splendidly illustrated the importance of the point made in the last chapter of that book and show so markedly what the ultimate path meant to him. In his personal life and public achievement, the practical vindication of this ultimate philosophy, as well as the highly instructive contrast to those ineffectual mystics or dubious occultists who are neither willing nor able to do something worthwhile for their fellow men. Some words about the secret mainsprings of his character and achievements may not come amiss, but may indeed be of value to others as his personal friendship was of exemplary value to the author.

Out of unfathomable space there emerges now and then the glittering light of a comet which streaks across the sky and is gone. Out of universal history there emerges occasionally the grand figure of a man whose character compels millions to place offerings of affection and reverence at his feet and then he too is gone. Such a man was the late Maharajah of Mysore, who died in 1940.

The Hindu newspaper of Madras said that "he was pious without being bigoted and gave princely sums to Christian churches, Muslim mosques and Hindu temples alike." The Bombay Times of India remarked that "Posterity will look on the late Maharajah as one who combined in his person the asceticism of the ancient Rishees with the dignity of a Ruler." A Karachi newspaper declared him to be "the most saintly Ruler that modern India has produced." The New York Times described him in its obituary notice as "in his personal life one of the holiest men in India."

Yet he was much more than that. The Maharajah was both a mystic and philosopher. But his mysticism was of the rarest kind and his philosophy equally rare. He measured the heights of religious aspiration and plumbed the depths of philosophic thinking. Yet he never lost himself in the sea of ambiguous sentiment or vague dreaming wherein so many drown. It was the fate of India's ancient Rishees (sages) and Mahatmas (perfect yogis) to be much misunderstood, so that its people came to revere the inert lethargic hermit or the runaway self-centered monk so long as either put on the white ash and yellow robe of sanctity. But the authentic teaching of the sages assigned--as it assigned a place to everything--a lower and temporary stage to such ascetic renunciations. The Bhagavad Gita, a Sanskrit classic before whose name millions of Hindus still bow, defined yoga as "skill in action" not as"skill in inertia". The Upanishads, supposed to contain the profoundest wisdom of the Rishees, bade the wise man better the world and not desert it. Contrary to common opinion, actual research shows that the deepest solitudes do not always contain the divinest men. The late Maharajah of Mysore was one proof of this statement. He believed in and practised spirituality amid activity, not spirituality amid apathy.

His Highness was the gentlest of men. Yet his mere presence could inspire and impel others into wise activity of a beneficent kind.

People said that he was silent and reserved. Did they not realise that his voice was to be heard in the dynamic and variegated achievements of his State, in the untiring labours of a highly efficient body of men from his Dewan (Prime Minister) downwards to improve the conditions of the people at th bidding of their beloved leader, and in the tumultuous whirring of a thousand wheels that drove newly-created industries?

Those who visit Mysore for the first time usually exclaim admiringly at the beautiful architecture of its noble public buildings, the spacious and picturesque town planning, the leisurely garden-landscapes, the spouting fountains and fine roads. All this was but an outward revealing of the inward beauty which dwelt in the Maharajah's heart. Both in public and personal life, he mingled artistry with austerity and did not, like the narrow-minded, oppose them as incompatibles. His Highness was an artist to his finger tips. The loveliness of his creations proved it.

The principle that guided his deeper reflections was that philosophy must touch the whole of life and not merely a part. This led him naturally to set up an all-round balanced existence as an ideal both for himself and for his State. Until the shadows of illness darkened his later years and rendered such activities undesirable or impossible, he played enthusiastically at polo and tennis, visited the wild forests often and drove a fast little sports car. Yet the full circle of his program found place for the ritualistic duties of his religious faith, for the devoted study of ancient Sanskrit texts wherein the wisdom of the Rishees was inscribed, for the calm contemplation that lifts the mind into serene exaltation, and for the aesthetic enjoyment of music through his own talents or through appreciation of those of others. Withal he closely followed State affairs and brought a meticulous and sharpened attention to the complex structure of political, social, economic and admistrative responsibilities during a difficult and troubled time.

The ideal of a comprehensive existence led him to quicken the pace of industrialisation in a marked manner, for he saw that the economic improvement of his people largely depended upon it. He did not believe like so many mystics that machines came from the devil. He knew that they came from God just as much as souls. Consequently, an impressive array of great factories were brought into being. Works for the production of iron, steel, chemicals, fertilisers, textiles, silk, paper, pottery, electrical goods and soaps; ref neries for sugar and oil; immense engineering projects to harness water-power, irrigate farms and create cheap electricity: these were but some of the attempts to accept the contributions of modern invention whilst keeping hold on the ultimate values of life. Such events might mean little in America or Europe but they meant much in India when the industrial epoch was still but an infant and where ninety-five percent of the people were still tillers of the soil. And needless to add, Mysore was a pioneer in village reconstruction and in the modern improvement of agricultural technique .

Such notable achievements could not have been carried out without an executive worthy of such a Ruler. Next to doing the right thing is getting the right men to do it for you. And the Maharajah had an unerring gift for choosing the right men. Once chosen, the mantle of his inspiration spread around them in a remarkable way.

He wielded the sceptre and wore the crown of supreme authority in a selfless spirit. He rules as a sacred trust the few million human beings and several million acres which destiny had put into his hands at an early age.

"With unceasing effort I shall, while life lasts, endeavour to promote the people's welfare and prosperity and I pray that God may give me light and strenth to achieve this, the supreme object of my life and rule," he once declared. The gilded retinue of royalty was thus merely his opportunity to serve. One lingers over the dream of what might have been had fate presented him with an All-India canvas to work upon. A ~~tormented world needs~~ many more such rulers. ~~A suffering and humbled Europe may yet listen to the silent message of~~ Asia's wisdom as embodied and studied by His Highness--which is not to be confused with Asiatic superstition--just as Christianity was born in a Roman colony and yet spread Westwards to conquer proud Rome herself. I know from his own lips that this was one of the secret dreams, one of the ardent yearnings of the Maharajah. The later course of my own public work was definitely influenced by his wise counsel and good friendship.

What His Highness tried to do for his people is plain for all the world to see. It is his best monument as it is the best proof that ~~the hidden teaching, when pursued to its glorious climax, is not something fit for dreamers only but is adequate to survive all the tests of experience.~~ This does not mean that he created an ideal kingdom. He could not. For he was not free to do so. An Indian State was not, in these days, an independent one. Over it hovered the shadow of an alien power. Any attempt at radical reconstruction on his part would immediately have brought down the authoritative veto of this power. So he did no more than what could be done under such limiting circumstances.

He used the philosophic word "AUM" in Sanskrit characters as a single decoration in the hall of the Palace at the foot of Chamundi Hill. It was painted on the wall directly opposite his throne so that when he sat through the long ceremonial hours at public functions, it would be what he first saw and what he could concentrate on during the waiting periods. Durbar (audience)

How lofty was his outlook may be gauged from the following sentences extracted at random from his Highness' own public utterances over many years:

1. "It has been a real sorrow to me to see lately in different parts of India great clashes over the externals of religion, showing, if they show nothing else, a tendency to pursue the shadow rather than the substance."

2. "I look upon all, whether Hindus, Muhammedans, or others, as equally dear to me."

3. "Any manifestation of a desire for the life of the spirit, however crude, is deserving of a sympathetic understanding."

4. "I am at one with you in all that tends to clear the jungle of dogma and tradition from the path of truth, as well as in what you have described as 'eagarness to work for the common good of all men.'"

5. "Indian philosophic traditions are supremely rich, but they need to be vivified by the breath of life to-day."

6. "I trust that you will also find time for the silent, absorbed and rapt contemplation of the spirit which we in India regard as more important than the feverish activity of the West."

7. "Science is re-making the world and the obligations that have been laid on birth and wealth, in their turn, now fall to be shared by science as well. One of those obligations seems to me to be to do what

add to essay on Mysore maharajah to

I do not know whether he attempted emulate Harun-al-Rashid/ example of /
, the Arabian Night's Caliph, when he investigated public opinion when
disguised as an ordinary person. This happened in his earlier years

Innsbruck, 28 May 1964

mortals can to keep the different processes of the re-making in touch and tune with one another. Such co-ordination seems to be sadly lacking at present. You give the world speed and there is a death roll like that of many battles. You mitigate disease and the incapables increase and multiply. You discover new explosives and place whole populations at the mercy of misguided individuals. It may be said that it is an impossible task to develop the minds, the senses and the moral faculties of men so as to enable them to cope at once with the conditions that accrue from new discoveries in the field of physical science. But co-ordination can at least do something. Treat the book of knowledge as a whole."

8. "It is my earnest desire that this spirit of brotherhood should be extended to the continuous improvement of the conditions of those who are less fortunate than ourselves. I pray that a similar spirit may extend itself to the dumb creation, and that we may see animals treated with ever-increasing consideration for the feelings which they cannot express."

9. "All human things are subject to decay. Fortune, however, is depicted as riding on a wheel; every descent leads to an ascent."

10. "The country needs something more virile than the accomplished gentleman. It needs men of enthusiasm, even more than refined intellectuals pursuing the easy path of worldly wisdom, worldly compromise and worldly success. It needs men of stout hearts and strong hands who will not allow their conscience to be drugged by sophistry of any kind, or their nerve to be paralysed by the fear of unpopularity, but will oppose wrong whenever found, and fight unflinchingly the battle of social justice and emancipation on behalf of the weak and down-trodden, men filled with intense passion for service."

11. Philosophy has come to be looked upon as an abstruse subject, far removed from the stress and strain of life. But a philosophy that is remote from life forfeits all our claim to homage. It should give us a co-ordinated world-view, which comprhends all the aspects of life including religion. Philosophy can justify its existence only by the creation of a broad based standpoint for the study of arts as well as of sciences, physical, biological and social. The world today suffers from excessive specialization and we are apt to miss the broad vistas of life because of our circumscribed outlook. It was not so long ago that politics and economics as well as the physical sciences were nourished by philosophy and grew up under its fostering care. They are now grown to manhood, and are apt to be somewhat contemptuous of thier philosophic ancestry. None the less, they need today theguiding counsel of philosophy. Our economic and our political difficulties point to the need for comprehensive thought, a need which philosophy alone can hope to meet. It evaluates all experience and thought and it is thus co-extensive with life."

12. "But deeper than all this is the need of the world today for that sovereign truth,--the truth which finds in Brahma and the Peace of Brahma, in other words, in the oneness of man and all creations in the cosmic real ty and in the realisation of that oneness, the sovereign cure for the malady of the world, a malady which an ill-directed pursuit of science and power has only aggravated, has indeed brought to a paroxysmal fury in our age. The emancipation will not only be a fitting conclusion to the age-long history of human freedom, but will also usher in a renaissance fruitful in works of peace and in saving power and knowledge."

Such a great and good man deserved to die peacefully. He did.

p 175.

"The Mystery of Evil"
by P. B.

("Rejected material from:"...) [handwritten note]

Note:
~~only the index remains herein — on p 175~~

DS

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9/83

✓ = orig page found

ORDER IN WHICH THE ORIGINAL PAGES were xeroxed

Mystery of Evil

✓	page begins w/:	orig pencilled #	"typed" #	red ink #
✓	indifference	187	20	~~9~~ renumbered
✓	The Mystery of Evil	176	~~0~~	~~0~~ (1)
✓	even further	177	~~0~~	(2)
✓	exist for their sake	178	3	
✓	Who is Satan?	179	~~0~~	(4)
✓	alive, from its great peril	180	5	~~0~~
✓	We are entitled	181	~~0~~	(6)
✓	Philosophy rejects	182	~~0~~	(10)
✓	They took a man	183	~~0~~	(11)
✓	ism and prish	184	14	~~0~~
✓	The order which	185	15	~~0~~
✓	He has to endure	186	~~0~~	(19)

note: These 2 pgs were left out (new typed for) the ESSAYS book!!!!

Note: Index indicates that the essay begins on p. 175, but the existant ms. begins on page 176 (hand numbered in upper rt. corner (Newer numbering also appears in red ink, identifying p 176 as page "(1)".

~~DS~~ (CD) 4/18/85

Dup

his countrymen, has left on record his deliberate opinion, 475
that whoever had acquired all that was taught in his time under the name of philosophy, would, as the reward of his labour, be more ignorant than he was before he began. And there can be no doubt that he was right. There can be no doubt that, in Spain the more a man was taught, the less he would know. For, he was taught that inquiry was sinful, that intellect must be repressed, and that credulity and submission were the first of human attributes.

127. When he was at the head of affairs, in the middle of the 18th century, he publicly declared that in Spain there was no professorship of public law, or of physics, or of anatomy, or of botany. He further added, that there were no good maps of Spain, and that there was no person who knew how to construct them.

128. The 17th century was, however, the climax of all. In that age, the Spanish nation fell into a sleep, from which, as a nation it has never since awakened. It was a sleep, in which not of repose, but of death. It was a sleep in which the faculties, instead of being rested, were paralyzed.

129. Even the fine arts, in which the Spaniards had formerly excelled, partook of the general degeneracy, and, according to the confession of their own writers, had, by the beginning of the 18th century, fallen into complete decay. The arts which secure national safety, were in the same predicament as those which minister to national pleasure. There was no one in Spain who could build a ship; there was no one who knew how to rig it, after it was built. The consequence was, that, by the close of the 17th century, the few ships which Spain possessed, was so rotten, that, says an historian, they could hardly support the fire of their own guns.

130. At length the advisers of Charles III despairing of rousing the people by ordinary means, devised a more comprehensive scheme, and invited thousands of foreign artisans to settle in Spain; trusting that their example and the suddenness of their influx, might invigorate this jaded nation. All was in vain. The spirit of the country was broken, and nothing could retrieve it.

131. It is impossible to refrain from admiring the honesty, the courage, and the disinterestedness, which they displayed in endeavouring to alter the destiny of that superstitions and half barbarous country over which they ruled. We must not, however, conceal from ourselves, that in this, as in all similar cases, they, by attacking evils which the peoples were resolved to love, increased the affection which the evils inspired. To seek to change opinions by laws is worse than futile. It not only fails, but it causes a re-

Rejected Material from: n

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THE MYSTERY OF EVIL BY: T. B.

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THE MYSTERY OF EVIL

It is not the writer's custom to criticise the critics or to answer their rejection of his work. Human opinions are so varied, intellectual standpoints so wide apart and emotional temperaments so different that on these grounds alone an author may expect to receive at some time or other notices ranging all the way from undeserved praise to undeserved vilification. He particularly often has this experience. Moreover, he has no special desire to defend his work. No sooner is a book published, then he becomes increasingly aware of its faults and errors, its deficiencies and shortcomings. He is indeed so emotionally conscious of them that he deliberately refrains from thinking about his past literary work because of the regret that invariably accompanies the thought. Only when other people raise the subject and he has to deal with it to answer or help them, does he submit to the ordeal. This attitude is partly due to the shift of standpoint and the advance in knowledge which fate somehow brings him soon after each publication. Anyway, the fact remains that he is dissatisfied with his books and depressed by their imperfections. So, like Emerson, he trembles whenever someone writes appreciatively about them and sighs with relief whenever someone doesn't! All of which is merely a preamble to the statement that he is his own worst critic!

England's leading literary journal, The Times Literary Supplement, usually takes notice of the writer's books and favourable notice, too. But The Wisdom of the Overself probably fell into the hands of a new reviewer, if one may judge from the internal evidence of approach and the external evidence of style. Most of his space was taken up with critique of a few unimportant statements in the prefatory chapter. The rest of his space with a quotation from the middle of the book, dealing with the problem of evil, together with an expression of the reviewer's opinion that this quotation, which he (not the author) asserts is the author's summing up of the problem, lacks 'finality' and treats the problem 'indifferently'. The great bulk of the book's teaching, and its leading ideas, were left undiscussed.

He is grateful to The Times' reviewer for drawing his attention to what, he humbly agrees, is an unsatisfactory treatment of an important theme, although he deplores the uselessness of the other remarks to readers who want to know what the book contains. The treatment is unsatisfactory not because he would now withdraw any part of it, but only because as it stands it is unequal and incomplete. It does not cover more than a part of its field. It needs to be coupled with those paragraphs in the chapter entitled "The War and the World" dealing with the existence of unseen evil forces and with those paragraphs in the preliminary volume, The Hidden Teaching Beyond Yoga dealing with the need of a double philosophic and practical standpoint. This combination would more correctly represent the higher teaching about this problem but even then it would not fully represent it. In the following pages, therefore, the writer of both books has tried to bring forward what was there neglected and to put more stress on what was there too briefly stated.

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indeed the author goes

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The Two Viewpoints

What is the true place of evil in a universe whose informing soul is itself a benevolent one? We cannot get at the truth about it if we consider it in artificial isolation but only if we consider it as part of the divine order of the universe. Whatever happens today in the world, or shall happen tomorrow, it will not happen outside of the divine knowledge and therefore, it will not escape the power of the divine laws.

Although the presence of evil could be justified traditionally to blind faith as being the will of God, the modern religionist is developing his thinking power. He is ready to accept the will of God but at least he wants a more rational answer, why this thing exists at all. Two viewpoints present themselves to him: the popular and the profound. This problem defies rational solution if treated fromthe first viewpoint alone but it begins to yield if treated from both in combination. There is indeed no popular explanation of evil which could escape being riddled with criticism by a sharp enough intellect. He must not rest satisfied with what experience and common sense tell him; he must also hear what metaphysical reflection and mystical revelation have to tell. For practical purposes he can get along with the first but for philosophic purposes it is needful to add the second. In a large balanced mentality the two views are not mutually exclusive but can be readily mated, but in a narrow mentality they cannot even meet.

The materialist, the egoist and the shallow-minded when brought face to face with these two ways of viewing the world, find them opposite and incompatible, markedly conflicting and hopelessly irreconcilable. They are like a carriage whose pair of wheels simultaneously turn in opposite directions. But the philosophic student,with his fuller and better-balanced cultivation of his psyche is able to let them exist side by side without splitting himself into two disconnected personalities. It is quite possible for him to synthesise them without developing a divided mind. Thus, his rational comprehension of the world unites perfectly in his well-rounded personality with his sensual experience of it; his mystical apprehension of life balances itself agreeably with his emotional reactions to it. Nothing is subtracted and nothing denied.

The understanding of this matter is darkened to our mind through failing to give ourselves the trouble of defining our use of this word evil. We should refuse to deny or to admit the existence of evil before we have discussed the question, "What do you mean by the term evil?" When that has been fully done,we shall find that the evil fromwhich we are to be saved is largely, but not wholly, within ourselves. What do we mean when we say that an event, a thing or a person is 'evil'? In "The Hidden Teaching Beyond Yoga" it was explained how words are strongly interwoven with the very stuff of human understanding. When we investigate the language in which our concepts take shape, we are investigating the very concepts themselves. We may then discover, in startled surprise, how important are the psychological influences exerted by words and phrases which have become standardised cliches devoid of definite meaning. We may note how the whole character of obscure problems becomes illumined. Evil's origin will be easier to elicit after eliciting its nature.

We may watch in the tropics the 'evil' frog hunt 'good' glowworms and the 'evil' snake hunt 'good' frogs in their turn. Whatever creates a state of conflict inside or outside a living creature and thus disturbs or destroys its happiness is 'evil' to that creature. It may originate from some animal obeying its appetites, some human behaving wickedly or from some violence of Nature. It may result from an event, an action, or from the relation between them. Although this is quite true, it is true only in a limited and relative sense. The fact is that each creature 'thinks' the evil of a situation.

When we ask why wild beasts should exist in the Universe we are thinking of their effects upon other creatures, including ourselves. We never stop to think why these beasts should not

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exist for their sake and for their own selves. What they came to be as a result of the action and interaction, the development and degeneration of the bright side of things, just had to be. The one was not intended exclusively to serve any species, any more than the other was intended exclusively to harm that species.

In the case of men, whatever is unpleasing to their human point of view, uncomfortable to their human selfishness, contrary to their human desires, and painful to their human bodies, is usually regarded as evil. The evil in the world is only relatively and partially such, never absolutely and eternally. It is evil at a particular time or in a particular place or in relation to a particular creature. This principle of the relativity of ideas leads to a strange results. One of the first is that something may be evil from the standpoint of a particular individual placed in particular circumstances at a particular time but may not be evil from a universal standpoint. Charlemagne cut a way through benighted Europe for Catholic culture with his sword. But when that same culture became too narrow and too intolerant, the Turkish hordes who broke into Constantinople dispersed the classic texts so long hoarded in the Byzantine libraries, drove their keepers to Italy and thus released upon Europe new forces which greatly stimulated the Renaissance movement already in being. In both these cases 'evil' warfare produced 'good' cultural results. In our own lifetime we have seen atheistic evil launch its work of destroying decadent religion. But in the hands of a higher Providence we are also seeing in the end that it was indirectly used to purify and thus truly promote religion.

The divine idea works itself out through human frailties as well as through human virtues. In this sense evil is at times our teach. It would be valuable to count the number of cases where trouble led to our own good and sorrow was peace in disguise. After experiencing the darker side of life we are in a better position to pass up to the brighter side, to which it directs us. Before the war, some of us long looked for a Messiah, but we wanted him on our own selfish terms. We wanted him to be soft and gentle, nay even sentimentally flattering towards us. We never dreamed that a precursor like Hitler might come instead, one utterly hard and mercilessly harsh, to punish us for personal materialism and national selfishness. We looked for redemption but never dreamed that we might have to be redeemed by the terrible power of suffering born out of evil. One compensation of wartime sufferings caused by other men is that they awaken the minds of a number of people and put them onthe path of finding out what suffering means and what life itself means. But so long as they persist in ignoring the relativity of ideas and set up their personal opinions or individual preferences as truth, so long will they continue to mislead themselves and others; so long will they unnecessarily protract their sorrows. The evil which appears in the first sight of events, may disappear with the second sight. This is because there is an ultimate rightness in the ordering of universal life.

Who is Satan?

"Evil is ephemeral. In the end it defeats itself. It has only a negative life. It represents the not-seeing of what is, the not doing in harmony, the not-understanding of truth. Evil is, in short a lack of proper comprehension, a too-distant wandering from true being, an inadequate grasp of life. When insight is gained and these deficiencies are corrected, it ceases its activities and vanishes. The mystic who penetratesinto the profound core of being finds no evil there." This quotation from"The Wisdom of the Overself" which the Times reviewer claims to be, and critices as the author's 'summing up' of evil was never intended to be a 'summing up' for it deals with its subject only from this ultimate standpoint and fragmentarily even then. But an adequate comprehension of the teaching calls for knowledge of the fact that its attitude towards evil is not exhausted by this quotation but is really two-fold in character. The belief (which the reviewer seems to hold) in a satanic opposition, is also but in a different way included in the author's own attitude. He does not deny but on the contrary fully admits the existence of individual forces adverse to spiritual evolution. He does not question ~~of~~ the presence of malignant entities and satanic powers.

There are evil forces outside man as well as inside him. These super-physical agents operate in the invisible world and, under certain abnormal conditions,intermingle with living human personalities to influence their thoughts and actions or to oppose their spiritual progress. The spiritual aspirant/encounters opposition from these adverse elements. The evil inevitably forces move against him in a cunning way. However well-meaning his intentions are in the beginning and however noble his ideals, he may yet be unwittingly and subtly influenced by their malignant power. If he succumbs to them, some of those he trusts betray him, his judgments turn out to be wrong, his actions mistaken and circumstances work against him. They lead from deed to deed, first by internal temptation but later by external compulsion, each involving him more and more in their toils and menacing him with worse and worse consequences. To escape each consequence as it arises, he has to commit fresh acts which drag him farther downwards. In the end he is caught by tragedy and overwhelmed by disaster. If we could trace apparent effects to their hidden causes, we would trace many a trouble to such adverse ~~phy~~ psychical forces of the invisible world.

The war was an outstanding example. It had a psychical content even before its physical and visible start. Whatever it was politically and militarily, it was also a dramatic struggle between forces of good and powers of darkness. We may be sure that whoever tries to arouse hatred of the good and inflames anger against the True, has lent himself to the dark forces of Nature. The Nazi hierarchs were possessed by foul demons, animated by malignant powers from the occult regions. They attempted to cover their own guilt by the old trick of malicious fabrication. There were entities other than human at work behind Hitler. He tried to make men turn into the most dangerous of all beasts by trying to turn them into cunning animals devoid of moral discernment and debarred from higher reflection. There were entities other than human at work behind Hitler. There were wicked agencies, human but disincarnate, inspiring the Nazi movement. All were devilish; all were powers of the lowest hells. Hence the lies, oppression, cruelty, materialism, greed and degradation which they spread everywhere. It was not so much by their arrogant aggressiveness and violent brutality that the Nazis sought to crucify mankind. Rather it was by their denial of justice, their opposition to spirituality and their contempt ~~for~~ for truth that they sought to nail the human race to the cross of unexampled sufferings. At the innermost heart of Nazism lay a foulness indescribably black and immeasurably worse than any plague which ever ~~has~~ beset humanity. For it sprang out of infernal diabolic regions, out of a gigantic mass attack of unseen sinister forces hoping to destroy the soul and enslave the body of man. This dangerous incursion of evil spirits into our world's affairs on such a vast scale had never happened before. It can be said that humanity barely escaped the most terrible setback in its history. Had the Nazis worn, every spiritual ideal would have been ~~strangled~~, strangled, every spiritual value stifled. The inner justice of things foiled them, and mankind emerged, sore and wounded but safe and

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alive, from its great peril only to find itself facing a further attempt of the same dark forces to dominate the world again, but using a different channel.

But all this does not place these opposing powers on a level of equality with the force of good in the universal struggle; they play their necessary roles and we need not regard them as unforeseen lapses or evil accidents in the divine thought. The evil forces are always aggressive because they must always try to destroy that which in the end will destroy them. The good alone will endure. It is in the very nature of evil beings, as of evil thoughts, to attack each other and, in the end, to destroy each other. Meanwhile, their powers are strictly limited and their opposition, when overcome, actually helps to develop the good in us. We needn't hesitate to believe that the good will always triumph ultimately and always outlive the bad, that no kind of evil has an independent existence but all kinds are only relative aspects of existence. But this struggle and this triumph can exist only in each individual entity. They do not and cannot exist in the cosmos as a whole, because this is itself a manifestion of God. God's will alone prevails here.

Evil men and evil spirits do exist but whether there is an independent principle of evil is another matter. Whoever believes in the eternal existence of God and admits the eternal reality of evil, will have to trace the latter to its source. If that source is a personality or a principal, coeval and co-enduring with the universe, then it works its fiendish will in spite of God; then there are really two supreme beings. ~~(that?)~~ The logical demands of unity do not permit such an impossible conclusion. It deprives God of his much-vaunted omnipotence and represents a dualism which puts its thoughtful believers in a profound dilemma. If, on the other hand, he traces the source of evil to a lesser principle or personality, he again puts them in a dilemma. For such conclusion leaves unexplained the question why God tolerates the existence of this dreadful entity instead of extinguishing every trace of evil fromHis Universe. If this were true, then God must share Satan's guilt! If, finally, he traces evil to man himself then God, in letting him fall to his doom, is either ignorant of his creatures' misdeeds or else He is indifferent to them.

Just as philosophy says that the man-like conception of God is suitable only for immature intelligences, so it says that the man-like conception of evil personified under the figure of Satan is also only for immature intelligences. There are individual evil influences, individual evil spirits even, and they constitute at times an opposition to the aspirant. But the greatest opposition comes not from a creature called Satan. It comes from the aspirant's own heart, his own weaknesses, his own evil thoughts. The recognition of those unseen forces must not be allowed to occlude the recognition of his own primary responsibility.

It is not pertinent to take up the question of the nature of God's existence here, except to note that philosophy combines both the transcendental and ~~holds that the~~ immanental views. But any dualistic thought which admits both good and evil as separate, real and eternal forces in the universe, will always involve itself in these contradictions. And every doctrime is a dualistic doctrine which teaches that the primal forces in the world are two and not one. The orthodox and popular view, which holds that the divine power is forever fighting desperately against a satanic power, and that the latter is entirely independent of and eternally opposed to it, is dualistic. Therefore, it is caught in these contradictions too, yet it represents the most tenable immediate point of view. Philosophy, however, goes further and deeper than mere appearances and hence represents theultimate point of view.

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Just as philosophy says that the man-like conception of God is suitable only for immature intelligences, so it says that the man-like conception of evil personified under the figure of Satan is also only for immature intelligences. There are individual evil influences, individual evil spirits even, and they constitute at a time an opposition to the aspirant. But the greatest opposition comes not from a creature called Satan. It comes from the aspirant's own baser, his own weaknesses, his own evil thoughts. The recognition of these unseen forces must be followed to conclude the recognition of his own primary responsibility.

It is not pertinent to take up the question of the nature of God's existence here, except to note that philosophy combines both the transcendental and ~~helps that~~ immanental views. But any dualistic thought which admits both good and evil as separate, & real and eternal forces in the universe, will always involve itself in these contradictions. And every doctrine is a dualistic doctrine which teaches that the primal forces in the world are two and not one. The orthodox and popular view, which holds that the divine power is forever fighting desperately against a satanic power, and that the latter is entirely independent of and eternally opposed to it, is dualistic. Therefore, it is caught in these contradictions too, yet it represents the most tenable immediate point of view. Philosophy, however, goes further and deeper than mere appearances and hence represents the ultimate point of view.

we are entitled to ask those who have banished spiritual values from their world-view, what they have gained. No answer can hide the ugly fact of a world in the grip of evil and distress. Their failure to integrate spiritual reality into our view of life has produced the most unfortunate inner and outer consequences. It has produced a decade when the unheard-of crimes of unprincipled tyrants and the misfortunes of helpless masses dismayed and distressed all thoughtful good-hearted people. This gloomy derogation of human dignity is the logical end of materialism and it is for such reasons that those who cancomprehend the momentous issues of the human race's destiny which confront it today, must engage in the hard struggle against materialism as in a holy war. The war and the crisis constitute a tragic judgment on a society which was falling headlong into the abyss of such a wrong world-view. Its present anguish and bewildered state show, to their shame, how little wisdom and how much frailty there still is in human beings. It demonstrates too that materialism has no future, for it cannot provide a sound moral basis for living or a hopeful metaphysical basis for thinking about humanity.

Because our generation has been violently confronted with and shaken by those shaded aspects of life, like death and suffering, which most generations habitually ignore, it has either to consider them or to flee from them. The first course brings it to a vital religious feeling or a rebellious atheistic one. The second course plunges it into sensualism. This is the century of challenge. Humanity has got to choose between continuing in the old materialistic way of life or starting a more spiritual one. And unless the suffering of the war and crisis awakens a sufficient number of people spiritually, the outlook will again be dark. The situation is still grave. We shall shortly learn exactly how far this awakening has gone. Events will not let humanity alone. They are forcing it against a blank wall. From here there is no escape. It must find a new and better way of life--or sink down and perish. It was written in "The Wisdom of the Overself" that humanity was walking on the edge of a precipice. The warning must be reiterated here thatif it doesnot respond to the new call whilst there is yet time, its days of safety are numbered. The alternatives are clear. *Humanity must either* penitently enlarge its outlook to include the spiritual basis of life or continue to restrict itself to a sometimes open, sometimes camouflaged materialism. In the first case, it will save itself and its civilization; in the second, it will succumb to the evils bred by such material-

When we interpret these events by the light of philosophy, we observe that whilst men sought only a personal, a partisan or a group triumph over other men, instead of seeking for the triumph of good over evil and truth over falsehood, their affairs continued to move from one blunder to another and from one misery to another. Such people naturally but quite wrongly apportion censure to other men or to untoward events or things. The political and social problems covered a still deeper one. Those who made quick judgment on limited data or those who believed that mind is a mere by-product of matter, could not perceive this truth. Amid all this clamour of tongues and systems, individuals and interests, the fundamental issues became obscured and their essentially mental and ethical character remained unseen. The spiritual failure and political crisis of this epoch went deep before the war; neither its mind nor heart was capable of retrieving the one or solving the other. Its boasted progress was found to be surface-deep.

Philosophy rejects the exoteric Hindu views that it is nothing more than an illusion or that its struggles are God's jesting sport or that its birth is God's blunder.

(10)

Yet it is wrong to say the Supreme creates evil. Man creates it, the Supreme merely permits it. If this were not so man could claim freedom from personal responsibility for his wrong-doing. If man's individual will is included in any subject to the more powerful will of Nature (God), it still has the independence to choose the power to create and the freedom to act within set limits.

It is not inconsistent to grant that, in its immediate character, evil does exist and does have widespread rangeand formidable power, whereas in its ultimate character it is rather the absence of good. Experience testifies to that. But it exists as our human idea and in a relative sense. It has no more reality, yet no less, than any of our other ideas. Philosopy enunciates no new doctrine here. In the Middle ages, Thomas Aquinas argues that sin is a privation of good. In earlier times Plotinus argues that the very infinitude of God must therefore involve imperfections like moral and physical evils and that instead of infringing on the omnipotence of God, these imperfections really point to the infinitude of God. In the pre-Christian age, Plato transmitted a tradition which explained evil as the negation of God's positive and beneficent activity.

It is a long way and a trying one, but it is a fact that until men reach an advanced stage of development, they will not learn except by taking to ~~them~~ themselves the teaching of suffering and the lessons of trouble by noting the miseries which follow in the wake of mistaken action and evil-doing. The results of past evil or foolish actions sooner or later confront them.

The terrible spectacle of ~~first Nazidom's and now Communism's~~ organized hatred would alone be enough to make anyone cynically pessimistic of human nature. But when he realizes the monstrous extent of the evil in human character all over the world, and especially when he discovers its deep penetration in Western so-called spiritual circles and in reputed holy eastern ashrams, he must draw back appalled and affrighted for himself, despairing and hopeless for humanity. He must feel that the Roman Catholic dogma of original sin is not far from practical truth, however distant from ultimate truth. Sucha position as humanity's present one is filled with the gravest dangers. It cannot continue much longer than a decade or two. If it is not soon brought to an end, the evolutionary forces will bring our pretentious human civilization to an end.

Cine "Ocampo"

Hoy Domingo 30 de Sept. de 1951

Función desde las 10.00 a. m.

El Imperio Submarino

Se exhibe a las 10.30 a. m.

3 Números Cómicos

Se exhibe a las 10 a. m.

PRECIOS

Luneta	$ 0.80
Palcos o Galería	0.40

Cine "Ocampo"

Hoy Domingo 30 de Sept. de 1951

Función desde las 10.00 a. m. a 1.00 p. m.

"BONGO"

Se exhibe a las 12.00 a. m.

"APOLO ME LLAMAN"

Se exhibe a las 11.40 a. m.

PRECIOS

LUNETA Y ANF.	$ 1.00
BALCON 2o.	0.50

They took a man possessed by devils, Hitler, as a new Messiah, as a prophet of God. That Hitler did more in less time to shape the thought and life of millions for evil, than any other man has ever been able to do for good is sad proof that morality will fall sooner than rise and that spirituality is harder to come by than materiality. The Germans followed this Anti-Christ with a devotion and faith a hundred times greater than they had shown to Christ. Yet such was the pretence and hypocrisy of those pre-war days that they were still called a Christian nation!

Anti-Christ always takes the field before, during or after the hour destined for the appearance of the true Christ. But in our time this is not only true of spiritual, that is religious, mystical, moral and metaphysical issues, it is also true of the social images reflected from them. Because the swift movement of modern technique is compelling a parallel movement of modern nations towards a supra-national world association, Nazism offered in advance its own selfish caricatured version of what such an association should be and tried forcibly to materialise it. Success would have prevented the establishment of a true world association. The Nazi version was quite simple. It consisted in the German python's swallowing up all the other animals and thus creating a union of them all! The Nazis had sufficient intelligence and wiliness to appropriate some spiritual values by offering their materialist counterfeits. The startling fact is that they created a hideous travesty of leading ideas which have become timely for incorporation in the modern man's outlook on life. It is thus that they hoped to take advantage of the time-spirit to deceive him.

It may be asked why, if evil is a relative and not an absolute thing, do we call the forces which inspired the Nazis evil forces? Here the first answer is that at the stage of ethical culture which the German masses had generally reached, that which should have been right to them was represented by the Nazis as wrong, whilst what should have been wrong to them was represented as right. The second is that malignant lying spirits did direct the Nazi movement from within.....Why not workfor self-aggrandisement alone if self be nothing more than the physical and egoistic person? Why not let war destroy a million men, women and children when they stand in the path to such personal triumph if, sooner or later, they are doomed to perish forever anyway? Why not set up the acquisition of more and still more possessions by the most frightful means if successful acquisition of material things be the only sensible aim in a man's life? Why not bludgeon the brains out of every minister of religion, every student of literature, every preacher of ethics, every philosopher of spirit, every artist of exalted mood, whose influence gives his followers the weakening idea that there can be a reality beyond this lump of flesh and its earthly environment? There were reasonable questions to the Nazi mind because it was filled with hostility to the divine in itself and with hatred to the divine in others. Hence, its worst post-war legacy to the world is prejudice, malice, suspicion, intolerance, envy, wrath, unbalance, greed, cruelty, violence and hatred--evils that are corroding the hearts of millions with terrible intensity. This is the dangerous emotional situation which Nazism has left to humanity. Never in history was there so much hatred and malice in the world. Never in history was there so much need of goodwill and mutuality between human beings. The situation shocks and dismays every true well-wisher of mankind. What lesson, therefore, does humanity now need to learn most? The lesson of pity, compassion. The need of more love and less hate in the world is obvious. Yet the external events and emotional movements of our time show more hate and less love. Where is our vaunted progress? The ultimate issue of all this trend in the pre-1939 world was the desolation and violence of war. The ultimate issue of it in the peacetime world may be disastrous in its own way. The younger generation have grown up in an explosive, selfish and materialist atmosphere. If the public tragedy and private emptiness of our time cannot turn them and enough of their elders towards a spiritual way of life, nothing can do so quickly enough. In that case, utter destruction will before long end our failing

ism and perish, with its ~~civilis~~ civilization largely effaced.

For those who had eyes to see, it was clear even during the very zenith of Nazism that one of its main historic tasks would be to quicken this process in Germany itself where Nazi forms collapsed altogether after a briefer existence still. This is because those forms were essentially too retrogade in such an age. They provided their adherents with all the illusion but with little of the reality of progress. In this way they were poisoned offshoots from the true line of progress. Part of Hitler's half-conscious mission was to liquidate the old order of things and to destroy world-views which had lost their timeliness and serviceability. But although in this way far ahead of his times, in others Hitler was of course far behind it. He did not understand that the age of moral dinosaurs and mental pterodactyls was long past.

The prevalent state of materialism in the world and its consequent influence on human character may lead to something even more devastating than war. Nature might take a hand in the game. Within a couple of months, there were slain by the influenza epidemic just after the first world war many times more people than were slain during the four years of that war itself. The science and civilization, the culture and cities of Atlantis were erased from the earth's surface, engulfed by a vast mass of water which has since, during thousands of years' ceaseless rolling, washed its site clean of the ancient foulness. Through such cataclysms does Nature free herself from the obnoxious presence of evil men, purify her body from nests of corruption and defend herself against the vices which her own spawn seeks to plant upon her. Thus she returns to mankind the penalties of their own iniquities. When Nature's violence, as in earthquakes and cyclones, is so great or when fate's blows are so hard as to make men feel their littleness and helplessness, the instinct to turn to some higher power in resignation or petition arises spontaneously. Many in our age have been so stupefied by a hard materialism as to deny the reality of this instinct, but they have only covered it over. They cannot destroy it.

But the challenge has been dramatically made final, urgent and pointed by a new force which has been let loose in the world — the atomic bomb! The energy released by atomic disintegration is nowm in our hands. What was once the fantastic dream of a few scientists has become the awful reality of contemporary history. The new type of bomb has unparalleled effects. It can blast and burn a vast area with a thoroughness previously unknown. It can obliterate whole cities in a single raid by its tremendous concentration of incendiary and explosive power. It has outmoded all known military weapons, and outdated many security problems. Its possibilities for mass-slaughter constitute the major revelation of our times. It is significant that the atomic bomb did not appear until the end of the war against Japan and did not even appear at all in the war against Germany. This points to the fact that if another war develops, this new kind of warfare has been reserved for it alone in fate's design and history's record. War must now either slay most of the human race altogether or slay itself through its own perfection. It is perhaps the most dramatic and the most visible form of evil in the whole history of mankind. That is why voluntary abnegation would constitute an enormous gesture of self-betterment on their own part.

The order which humanity constructs itself for is, after all, the expression of its own spiritual perception or spiritual blindness. The new order will not be a better order if understanding is not better. All will fall into false hopes who fail to perceive the direct causal relation between the inner life and the outer one, and who ignore the precise unfailing operation of the moral law. The widespread crises and calamities which have struck the world have aroused millions of people to lively expectations of an impending radical change and universal renovation in the spiritual and material forms of society. These terrible distresses have caused a number of sufferers to engage in the quest of self-redemption. How large this number is nobody can yet accurately determine but how small it must be in proportion to total population anybody can begin to perceive.

Because fate permitted the termendous consequences of atomic power to be placed at the disposal of manking at this precise juncture of history, we may be sure that there is a tremendous reason for it. That everything in this generation has been thrown into a state of crisis is therefore no accident. A higher will is guiding world affairs. This state could not have developed earlier, for then it would have been quite premature. It is karmically synchronized and inwardly connected with the grand turning-point in the human entity's evolution, with the shift away from unbalanced immersion in physical externals and excessive attachment to the personality. How much human evil would vanish when men enlarge their outlook and belittle their self-centredness! The outer effects of this inner evolutionary movement are being everywhere greatly felt but nowhere clearly understood. The statement in "The Hidden Teaching Beyond Yoga" that humanity is approaching the threshold of manhood, means that from the moment that the new evolutionary twist began, the human entity's ignorant child-like devlopment also began to come to an end. Hitherto, it has blundered about half-blindly in its adolescence and youth. Henceforth, it will receive knowledge and be able to move more consciously and have to assume more and more of the responsibilities of spiritual maturity. When the present crisis eventually draws to a close, there will interiorly be released a divine influx and there will exteriorly manifest various high-grade spiritual teachers. The twentieth century will indeed be "the century of enlightenment." Thus, at first involuntarily and later voluntarily, man obeys the higher purpose for him of the divine plan. This purpose cannot but be fulfilled, for every thing in this universe works to that end. It does not depend for such fulfillment on his conscious cooperation nor will it be thwarted by his blind opposition. He may workwith it or oppose it. The first course will lead in the end to rejoicing, the second to suffering. It is not easy for him, constituted as he is, to take the wiser course. Yet evolution will force him into it by degrees, easy or not, for the world is a rightly-ordered one.

For the movement of mankind is cyclic and in this moment when the wheel must take a fresh turn the two universal forces which forever struggle with each other, the force which elevates man and the force which degrades him, the evolutionary and the adverse elements in Nature, are meeting in a tremendous grapple whose tension was unheard-of before. Whoever fails to perceive that this is the fundamental problem, or whoever perceiving seeks to evade it, contributes to the responsibility for the sequence of events. If we do not understand the human and superhuman forces which are at work in the world, we shall not understand how rightly to deal withthe world crisis itself. We must arrive at consciousness of what direction inevitable historic forces are taking beneath visible events; and we must learn to interpret aright the various currents and cross-currents which have been started by the post-war period.

The new discoveries force it to choose between the two alternatives: real acceptance of the moral law or else virtual self-destruction. This is the divine working. Today is indeed a fateful time. Today we all live with such terrible bombs invisibly suspended over our heads! Only a drastic change in moral attitudes can effectively meet their dangerous challenge. And what else is this except a choice between cultivating a greater self-discipline or clinging to an outmoded selfishness; a decision between an alliance with the sacred presence or a continuance of enmity to it? If we fail to make a right choice, then it will not be long before civilizedlife on this planet comes to an end.

The course of events after the second world war cannot resemble the course of events after the first world war. Everything is against it. For this time an ultimatum confronts humanity, a final challenge to inaugurate a new and nobler epoch or else largely perish from the earth. The alternatives have been clearly presented before it to choose between. There is no middle way.

donable sneers of the sceptical, the unpardonable hatred of those obsessed by the same dark powers which obsessed so many Na_z_s, the regrettable criticisms of the suspicious, and the unjust vilification of the envious. The attempt to introduce his ideas meets with hostility and opposition not only fromthe quarters of religious bigotry but also fromthose of scientific materialism. The hostile elements all select him as the target for their hostility as soon as he takes up the unthankful task of lifting any of the delicate veils of Isis in an age when, in certain countries, the brute and the boor actually sit enthroned among them. He will have to suffer both from hard materialists and fanatical mystics, who are either incompetent to understand the integrity of his motivation or instrumental for that adverse element in Nature which is the secret source of hostility towards such pioneer pathfinders. Ambitious preachers and teacher prompted plainly by envy, and charlatanic cult-leaders, disturbed in the enslavement and exploitations, attack the thinker himself even though they accept or use many of his ideas.

He has to endure the par-

When anyone is incapable of fair and proper criticism of a man'd ideas but capable only of vitriolic abuse of the man himself, thereis usually some soundness in those ideas. Doctrinal opposition, which may always be proper and honorable, is one thing but personal enmity, which is always improper and dishonorable, is another. It will be his special lot in life to attract critics who eagerly combine both.

But whether vilification gives way one day to vindication or not, is a matter of

indifference for he will have lived in the present body long enough to learn to look elsewhere for his own happiness. That a sincere effort to put forward ideas which are helpful in life's truth-quest should arouse so much personal antagonism, is as amazing to those who do not comprehend the psychological factors involved as, withthe ever-present vision before his eyes of the ever-approaching terminus of this little game called earthly life, it is amusing to him.

It is the spiteful business of those who have sought the soul but failed through their own weaknesses to find it, to speak evil, to spread slander and to invent falsehoods about the man who does succeed in this enterprise. It is the noble business of this man to remain unmoved by their attacks, to refrain in silence from answering them and to forgive their misdeeds in patience. These human spiritual failures strew the path's hinterland like wreckage. They persis blindly and obstinately in their acceptance of evil suggestion and are not to be confounded with those finer aspirants who fall, repent and raise themselves again. A single reply to all their worthless criticisms would be best taken from an Arab poet:

"These are our works which prove what we have done,
Look therefore at our works when we have gone."

He has created something which has helped mankind. His critics have not. They have simply tried to tear it down. Having done nothing of worth themselves, they seek todestroy the work he has done with their foul criticisms; while, having given free reign to the dark,

~~* Blavatsky received to the full all the arrows of malignity and venom which robbed the last fifteen years of her life of whatever sweetness they might have possessed.~~

destructive and negative qualities of their own characters, they assail his amid the safety of their private rooms. The help which, in sheer kindness of heart, he gives out is forgotten; the hatred which, in sheer envy, they carefully cultivate, is remembered. He is paradoxically punished for the good that he has done to persons of evil character and mean mind. "It was when I began to love God that I got disfavor of men," sadly wrote the dying Hans Denck, the sixteenth century German who was hunted from city to city because of his mystical preachings, which were eminently sane and truly Christian but which menaced the vested interests of institutionalized religion. "I have loved justice and hated iniquity; therefore I die in exile," lamented the noble-charactered teacher Hildebrand. Each word, each hostile act, will become for them in later years a flail to beat their own shoulders. Such is the law. The harm done against anyone always reacts upon the wrongdoers eventually, but the harm done against a man who lives with head bent before the higher powers, reacts tenfold against the wrong doers, for then they trouble not the man but the power which seeks to use him. These things happen with unfailing and clocklike regularity. But the backbiting, the thoughtless gossip, the envy and malice which prompts people to say untrue things about such a man cannot alter what he is. Whilse they are busy concocting fresh treacheries, he will turn indifferently away from themand their world to find the divine peace which awaits everyone who has begun to commune with the higher powers. He is content to leave them to enjoy the fruits of the karma which they make. He is utterly helpless and cannot even raise his little finger in self-defence. He knows that even his enemy is not different in essence from his own inner being. Hence he has and can have nothing but goodwill towards each enemy, but the Law itself is not so kindly and ~~can have nothing but goodwill towards each enemy~~ and will demand a hundredfold higher payment for every falsehood and every malicious word uttered against him. ~~These thing~~ He has conscious knowledge of the forces that are working for him, of what they have done in the past and what they will do at the ripened hour.

He may not desert the broad work of human enlightenment which devolves upon him. That work has to be done and neither the malice of satanic human instruments nor the misunderstanding of the superficial and ignorant should deter him from carrying it out. He takes the advise of a wise old Tamil book of proverbs The Kural, which says: "Patience is the first of virtues. It enables us to bear with those that revile us, even as the earth bears with those that dig it." So he sheds his shyness, continues his work and offers malevolent enmity the silent indifference of one who knows in what sublime cause he is striving He makes it a rule not to answer calumny, partly because he knows its true source lies in the promptings of evil entities who will continue their unseen activities whatever he says and partly because God is his judge and he accepts no other. If enemies spit verbal venom openly at him, or secretly behind him, or inpublic prints, he does not let it excite him or create bitterness against them. He remains serene and extends his goodwill to them, then comprehends that they cannot act otherwise, being what they are, and finally drops them out of his mind altogether. It is their business to plunge the daggers of malice and the stilettos of vilification in his side. It is his businessimmediately to assuage the pain by holding to the serenity of the Overself and to stop the bleeding by using his philosophical insight.

p. 48-54

"Not Eastwards
but Inwards"

by P.B.

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"NOT EASTWARDS BUT INWARDS"

The circumstance of a Western or Eastern birth ought to put us on our guard against introducing corresponding prejudices into our view of truth. Instead, we find the deplorable spectacle of so-called spiritual persons glorying in those narrow prejudices and glorifying their undesirable fruits. In the same family are those others whose misplaced patriotism blindly associates mystical culture with political nationalism.

History, learning, feeling and intelligence have thenceforth to pervert themselves in order to conform to the demands of this hybrid product. The temptation to exaggerate immensely the blessings of a legendary golden period about which history must perforce remain silent because unimpeachable facts simply do not exist, proves too strong for bias, vanity and credulity to resist.

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It is a common attitude among aged peoples to console themselves for present frustrations by contemplation of past glories, and for their contemporary spiritual bankruptcy by their ancient spiritual richness. On no better evidence than mere myth, they always assume that their old society was a perfect one. But had it really been so, it would have been an everlasting one. It is only the Imperfect and the Faulty that are doomed to change or perish. If there had ever been a faultless Oriental culture and society, they would have remained eternally so. The truth is there have never been such perfect conditions in the past anywhere at any time.

They assert that there has been a declension since the old days. Had this ancient world really been such a superior one or such a glamorous one, it would not have been partially displaced by the modern one, as it is being displaced today. Should we not rather say that humanity struck out in a different direction? And because that direction was necessary, it was not a worse one than before.

The very disorder and confusion which they criticize in our times and for which they blame our lapse from tradition are themselves results of the necessary development of mental individualization and personal freedom. The very individualism which they deplore is a sign of growth, of passing out from the stage of infantile leaning on authority to that of adolescent self-reliance.

Those who sigh for the old Orient are wild dreamers. Having deluded themselves with the absurd belief that society will be able to revert to the primitive condition of a civilization which suited it four thousand years ago, they next try to delude others into indulging in the same

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foolish daydream. But it is unnatural for the adolescent to try to 'ungrow' himself and become a small child again.

The age when legend and fiction could be used to exploit the masses, is dying. The best symbol of this in our own time was the ignominious surrender of Japan's 'Son of Heaven' Emperor after his wartime defeat. His 3000 year-old dynasty was discredited, his teaching that Japs were the chosen race was exploded and his claim that he himself was a divine man was ridiculed--all by this single event.

Theoretically, such movements lead to confusion. Practically, they lead up a blind alley. For to think and behave as though we were Indians living in the fifth century and not as Euramericans living in the twentieth, only renders more difficult the solution of our own problems. Such blind imitation and uncritical obedience end in obstructing the spiritual development of the West from taking the course it should take and thus stultify a great opportunity. Those aspirants who flutter like moths around the light of India's past, should remember that the indisputable fact that this light has today given place to dimness is a grim warning to stop dreaming. Let them not be led astray by those who, morbidly sentimentalizing about the vanished glories of alleged Golden Ages, would have them discard modern knowledge, reject modern attitudes and ignore modern conditions. The infantile kind of spirituality which was to be found under the antique patriarchal regimes, is something they have to evolve out of, not retrogress into. They must respond to the discoveries of their time and bring their mystical tradition into faithful relation with the expanded human consciousness of today. The modern world must develop an autochthonous mysticism. It cannot be true to itself if it permits concepts and techniques which belong to the early beginnings of Indian life, to become predominant in its own maturer and more-developed existence. The natural reaction of an average educated Westerner to many of the ancient Asiatic palm-leaf texts is pardonable. He perceives little relevance in their matter and less in their manner to the way of life and thought which he is compelled to follow today. He finds 5,000 B.C. written all over their dusty surfaces. He becomes acutely aware that the lapse of time has greatly changed human conditions, surroundings, habits, beliefs and outlook. Even the speed of human life has accelerated to a degree undreamt of by the ancients. Modern man does not speak quite the same language as these tattered texts, however interesting and however valuable these may be to research scholars. The life to which they were related was not much like his own.

The belief that the zenith of spiritual civilization especially has been attained in India is a dangerous illusion. It can be made true only by forgetting the present to remember the

foolish daydream. But it is unnatural for the adolescent to try to 'ungrow' himself and become a small child again.

The age when legend and fiction could be used to exploit the masses, is dying. The best symbol of this in our own time was the ignominious surrender of Japan's 'Son of Heaven' Emperor after his wartime defeat. His 3000 year-old dynasty was discredited, his teaching that Japs were the chosen race was exploded and his claim that he himself was a divine man was ridiculed--all by this single event.

Theoretically, such movements lead to confusion. Practically, they lead up a blind alley. For to think and behave as though we were Indians living in the fifth century and not as Europeans living in the twentieth, only renders more difficult the solution of our own problems. Such blind imitation and uncritical obedience end in obstructing the spiritual development of the West from taking the course it should take and thus actuality a great opportunity. Those aspirants who flutter like moths around the light of India's past, should remember that the indisputable fact that this light has today given place to dimness is a grim warning to stop dreaming. Let them not be led astray by those who, morbidly sentimentalizing about the vanished glories of alleged Golden Ages, would have them discard modern knowledge, reject modern attitudes and ignore modern conditions. The intangible kind of spirituality which was to be found under the antique patriarchal regimes, is something they have to evolve out of, not retrogress into. They must respond to the discoveries of their time and bring their mystical tradition into fruitful relation with the expanded human consciousness of today. The modern world must develop an autochthonous mysticism. It cannot be true to itself if it permits concepts and techniques which belong to the early beginnings of Indian life, to become predominant in its own mature and more-developed existence. The natural reaction of an average educated Westerner to many of the ancient Asiatic palm-leaf texts is pardonable. He perceives little relevance in their matter and less in their manner to the way of life and thought which he is compelled to follow today. He finds 5,000 B.C. written all over their dusty surfaces. He becomes acutely aware that the lapse of time has greatly changed human conditions, surroundings, habits, beliefs and outlook. Even the speed of human life has accelerated to a degree undreamt of by the ancients. Modern man does not speak quite the same language as these tattered texts, however interesting and however valuable these may be to research scholars. The life to which they were related was not much like his own.

The belief that the zenith of spiritual civilization has been attained in India is a dangerous illusion. It can be made true only by forgetting the present to remember the

past, only by shifting the centuries and denying actuality. Those persons who would escape to Indian ashrams or sit at the feet of Indian gurus, invariably end by becoming servile imitators at best or sleeping Rip Van Winkles at worst. Most white people who have spent much of their life in the tropics lose with the years much of their physical energy and intellectual idealism. The bodily languor and moral defeatism which replace these qualities do not favour the development of human personality or the cultivation of individual intelligence. The consequence is that the progress which Western aspirants seem to make in India is partly fictitious and unhealthily self-deceptive for it has not grown out of their own roots. Such aberrations as these cults of arbitrarily-fashioned racial superiority and passionately-advocated national messiahnism have appeared in every part of the world. There is hardly a country which does not possess one, or which is exempt from their special pretensions and cultural nonsense. All these movements of Messianic nationalism, whether American, Indian, Tibetan, Persian, Jewish, German, Polish or British, are inflated expressions of collective vanity and pious materialism. The first, because they regard their people as God's chosen favourite providentially destined to lead the rest of humanity; the second, because blood and flesh, not virtue and wisdom, are made the indicators of spiritual status.

True revelation can never circumscribe itself by such boundaries, never submit to being truncated by the accident of birth. True spirituality being always evidenced by an atmosphere of universality, these movements can lead only to its counterfeit or, more often, to a mixture of debased and genuine coinage. Generally, they ~~necessarily~~ exclude it in practice, whatever their tall talk about it is in theory. Only two or three such nationalistic cults have had the temerity to send forth their missionaries to other lands. The most active of these missionaries today are Indians and the most numerous are their Western disciples. Through these agents there is a growing movement to direct even us of the West back to the ancient and medieval Indian tradition.

The spiritual life is not and never has been the sole possession of a single race, country or continent. It can manifest anywhere and has indeed manifested everywhere. God has not given the monopoly of truth on this planet to the torrid regions of the palm alone. He has given truth in the past to the cold regions of the pine and is doing so again. We who tread Western soil shall not in this day and age find our spiritual home in the East, whatever its propagandists may say, but only in ourselves. We must labour independently at our own salvation. Let us not fear that we cannot achieve it. It may be said by some that we lack the spiritual strength to do so and that we must perforce look eastwards beyond our hemisphere for

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help. Very well, then let us go ahead and develop such strength. But the objection is not a sound one. We, for one, do not accept it. The wartime history of Europe and America has plainly refuted it. For millions of men, women and even youngsters have sacrificed life, undermined health, lost possessions or endured hardship in a resolute struggle against the embodied and embattled forces of evil during their attempt to intimidate the whole world. What sustained them during the terrible years of this heroic conflict if it was not, at bottom, anything less than spiritual strength?

If mysticism is to survive, it must surrender the static attitude, of which it is so fond, and become dynamic. It must absorb the modern spirit and not merely make a few concessions to it or even reject it outright

Personal Note: The fatigue with which we left India was not only the physical result of four different tropical maladies which had struck us down at different times and nearly killed us. It was not only the emotional result of our failure to find in the twentieth century India what could hardly have been found in first century India. It was also and even more so the life-crushing realization that we had wasted the best years of a man's life, the years when his energies, enthusiasm, capacities and endurance were at their zenith, in the pursuit of a chimera by diverting our spiritual quest to the East when we ought to have continued it inwards.

It was not a white critic but an Asiatic philosopher himself, the one we met at Angkor and mentioned in "The Hidden Teaching Beyond Yoga" and in "The Wisdom of the Over-Self," who sadly told us that the then impending world war would precipitate a spiritual crisis which would lead to an unexpected reversal of an age-old position. Spirituality in its most dynamic and influential form would, he lamented, henceforth appear for a cycle in the West whilst spiritual teaching would flow to the East from the West and not the opposite way as in former times. Although he mentioned a Tibetan prediction on these lines, he made these prophetic observations on the basis of his own knowledge and ~~experience~~ insight, which were ~~extremely wide and~~ quite exceptional.

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The unpalatable conclusion has been wrung from us that, when a boy, what we sceptically read in Emerson is, in our own case anyway, quite correct after all. The Sage of Concord had written in his Journal after his return from a cultural visit to Europe: "A man contains all that is needful within himself." For we now know that had we remained loyal to the intuitive guidance which, unaided from without, led us into so many different phases of the Quest, and led us successfully, we would have missed the unpleasant disillusionments, the inner losses and inexcusable blunders which began to befall us as soon as we strayed away from it. Let us not be blamed, then, for the stress which we shall henceforth place on the modern need--whatever might have been the traditional, ancient and medieval need--of practising self-reliance, nor for the scepticism with which we shall henceforth regard all attempts to persuade modern Europeans and Americans to become disciples of contemporary Indian teachers.

The fact that we have returned to the West for permanent settlement is not merely a physical one: it is also a symbolic one. For it means that we have abandoned a lifelong but uncritical respect for the phrase "Ex Oriente Lux" and have gained, instead, the firm conviction that those who were born in the West and possess its culture by inheritance, no less than those who were born in the East but possess our culture by education, must work out their own salvation.

We shall always remember India more for its good rice and bad rickshaws than for its spiritual men and elevating ashrams. Such is the sad confession to which time has forced us. The rosy hues with which we had tinged contemporary Indian mystics in our earlier outlook were, to a considerable extent, illusory. Time, wider experience and deeper thinking broke the illusion. Not that we have come back empty-handed. Something has definitely been gained. But wasted time and uselessly-spent energy cannot be regained. Much insight and great care are needed to pick up the wisdom of the East rather than the foolishness of the East. And that wisdom is less a contemporary one than an ancient one. Those who, like ourself, have drawn spiritual sustenance from Indian mystical and metaphysical culture have now to realize that it is no longer a living culture and that the books we once read with such deep satisfaction were written between one to five thousand years ago.

In breaking away from traditional teachings and still more in separating ourself from living gurus, we committed what is an unpardonable sin in India. For the confusion between mere precedents and fundamental principles, the incapacity to see anything beyond the past experience which pins them down, is perhaps more common in that country than elsewhere. Hence, ever since it became clear to most

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Indians and several mystically-bent Westerners interested in our earlier writings that we were not an orthodox believer in mysticism or an orthodox practitioner of yoga, we have been regarded by them with prejudice, doubt, dislike and suspicion. Yet it would be as well for them to recognize that the historic forces which are now at work will not spare those who are so solicitous of maintaining a rigid continuity with the past. Great changes have already come over the world scene during our own time and greater ones are still to come. Certainly, for ourself, there was no other way than the open-eyed observant attitude engendered by the science of today.

The Swami missionaries in the West already reverse their early praise and picture our literary expositions as perversions of ancient Indian doctrines by modern Western ideas, coupled with the assertion that we have not fully understood the Indian doctrines or else have deliberately misrepresented them. It must be said, in reply, that we always felt free to work out our own individual expression of any teaching, whatever its source, as well as to reinterpret it in a thoroughly modern manner. We did not owe fealty to any particular school of thought and the authority of esteemed names possessed only a limited value for us. The Vedantins, for instance, tried once to claim us as a votary, but if we were at any time a follower of Vedanta--which was not the case--it was only on our own terms, which we knew well would be unacceptable to them. We were less interested in what some ancient lips had uttered on any subject than in whether what they said was true. These words are written, as nearly all our words usually are, for Western readers. But if they should happen to leave any impression on Indian readers, rousing their conscience instead of their anger, we shall have rendered a better service to them and their country than those who imagine they serve her by sugary flattery. He is a true friend who not only praises our virtues but points out our defects at the same time. He is a wise man who not only accepts such pleasant-sounding praise but also such harsh-sounding censure and uses it to improve his character. India will best be helped by those thoughtful Indians who will face the truth through a clear window.

It is not altogether our fault if painful experiences forced us to revise earlier estimates and modify immature views. We firmly believe that such experiences were partly put in our way by the Overself so that out of our personal sufferings and disappointments, we should press the wine of a truer understanding, first for ourself and then for others, that we were called by destiny to be a pioneer. It is a platitude that pioneers must bear the brunt of a struggle.

We went out for the first time with complete faith, based on familiarity with ancient Indian texts, that India held a monopoly of the highest spiritual thought and practice. When we left for the last time, that faith was broken. We had gone to India in a dreaming state. It is much to the good if the awakening showed that the dream, after all, was within ourself and that it was better henceforward to look in that direction than elsewhere, that we should always look for truth in ourself first and then only in others. We ought also to regard the whole long-drawn episode as a lesson in the necessity of arriving at a truly universal outlook.

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"Poems"

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"ALONG THE MYSTIC ROAD", © Raphael Meriden.

MY eyes have sought, since I could see, the things that set the
spirit free,
The wondrous magic of the key
To chainless life.
With sweeping glance they hunt and find, all ecstasy of heart
and mind,
All mystic roads that leave behind
The scene of strife.

And oh, the sense of broken bliss, when I must flee from
Dian's kiss
To wander in the black abyss
Where bubbles thrive.
When secret haunts where god-men stray, whitened lands where
fairies play,
Fling me, a stranger, far away
To wear my gyve.

Yet must I thank the Tireless One, whose hidden heart in
the blazing sun
Will rain his love till I have won
The final fight;
For the daily gleam of the far-off goal, for constant flights
of the loosened soul,
And welcome words from Truth's great scroll,
My best birthright!

Ah! let me never lose the line that leads into the spangled
shrine,
And is to me a battle-sign
That flashes hope.
For ages yet will race me by, before my toil shall fructify
And prove no man can e'er belie
His horoscope.

My bleeding feet shall fail and fall, mywincing lip must quaff
the gall,
The days in hell again appal,
But never a cry.
For the wakened soul is done with fear, and seeg behind each
sorrow-spear
A coming brightness shining clear
Through blackened sky.

And if I meet along the road a brother burdened with his load,
A stumbling soul that feels the goad,
A heavy heart;
Then let me give with eager hand, all strength he needs upright
to stand,
All love and light that I command,
Till pain depart.

For every man must sink in slime, before he e'er begins to climb,
Before he pass the bounds of Time
Where all is one.
So send me, Lord, on every side, that to the blind I come, a guide,
And bring each soul, a willing bride,
Unto the Sun!

"ALONG THE MYSTIC ROAD".

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PRELUDE

Strange chords that tremble down through time,
White wraiths that haunt my pantomime,
Grey lights that shine from far-gone lives;

I fling you back your gilded gyves,
And walk the world in lonely plight,
A fairy-friended anchorite,
A lone-dropt leaf.

A MYSTIC IN MONTMARTRE

Far up there curls the futile café smoke,
And with it drifts the babble of the wise,
Great littérateurs fling out their facile thoughts,
Whilst I, poor fool, sit still with half-closed eyes.

The pungent air oft trembles at their tones,
For be it known they are the ones who know,
All lore of books is theirs, and more besides,
Why wonder then, a dolt like me lies low?

I stir my coffee to their scornful words,
For silence tells them truly of my state,
Far are my feet from this earth's beaten way,
Lost is my mind to Sense and Place and Date!

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Miss Mabel Gordon Parker
1501 Wood Avenue
Colorado Springs
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"The Theoretical Basis and Practical Cultivation of Intuition"

by P.B.

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THE THEORETICAL BASIS AND PRACTICAL CULTIVATION OF INTUITION .

By Dr. Paul Brunton.

The inner need and practical value of cultivating intuition both before and side -by-side with ~~his~~ endeavours to cultivate meditation, are unquestionable.

What is intuition? It is a common experience that knowledge may be suddenly acquired as in a flash by persistent concentration on the thing about which knowledge is desired. Every inventor working on a problem has had such an experience. The example of Edison is worth a mention. He suddenly brought a faint glow of light to appear in a carbon thread through which he had sent a current of electricity. He might have easily ignored the importance of this phenomenon had he not been in quest of a means of powerful electrical illumination. But the slight hint was enough. He followed it up and eventually arrived at his goal. To-day we are all enjoying in our well-lit homes the fruits of his responsiveness.

The intuition may even be trained so as to achieve extraordinary results, bordering on the occult. Thus, in "The Wisdom of the Overself" there was a reference to the aura which emanates from the personal consciousness around the physical body. We may now carry this still farther . Not only is the immediate vicinity of a man charged with his mental and emotional characteristics but every letter written by him and sent thousands of miles across the world will carry the same characteristic emanations to the person who receives it, if the recipient is sufficiently trained and spares sufficient time to note them. This is so true that if, for instance, a person hypocritically writes one thing but feels the opposite, a sensitive recipient will at once intuitively detect the contradiction.

In mysticism, however, we carry the same principle into an entirely different realm, ~~By persistent concentration of~~ the mind turned inward upon itself and with perfected power. To train the mind to recognise instantly and obey unhesitatingly every intuitive message of guidance as it arises, is a most important factor in the aspirant's life. This will apply just as much to his external circumstances as to his intellectual conditions, to his moral decisions as to his spiritual self-culture. If he fails to respond to an intuition affecting a critical matter or a decisive one or even a potentially critical and decisive one, he may have to suffer the consequences through painful days or troubled weeks or even through weary years.

Men muse over a problem for years, but when the spark of intuition falls, it is illumined and solved in an hour. The aspirant must cultivate the habit of 'going into the silence' for the solution of major problems and never should make a serious decision without doing so. What goes on in the world of his innermost being may be beyond him but the results of its operation are not. Why should he listen to the opinion and theory of others, all hazardous as they are, when he may listen inwardly and receive right leading from his own deeper mind?

THE PRACTICAL CULTIVATION OF INTUITION.

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What is intuition? It is a common experience that knowledge may be suddenly acquired as in a flash by persistent concentration on the thing about which knowledge is desired. Every inventor working on a problem has had such an experience. The example of Edison is worth a mention. He suddenly brought a faint glow of light to appear in a carbon thread through which he had sent a current of electricity. He might have easily ignored the importance of this phenomenon had he not been in quest of a means of powerful electrical illumination. But the slight hint was enough. He followed it up and eventually arrived at his goal. To-day we are all enjoying in our well-lit homes the fruits of his responsiveness.

The intuition may even be trained so as to achieve extraordinary results, bordering on the occult. Thus, in "The Wisdom of the Overself" there was a reference to the aura which emanates from the personal consciousness around the physical body. We may now carry this still further. Not only is the immediate vicinity of a man charged with his mental and emotional characteristics but every letter written by him and sent thousands of miles across the world will carry the same characteristic emanations to the person who receives it, if the recipient is sufficiently trained and spares sufficient time to note them. This is so true that if for instance a person hypocritically writes one thing but feels the opposite, a sensitive recipient will at once intuitively detect the contradiction.

In mysticism, however, we carry the same principle into an entirely different realm. ~~By persistent concentration of~~ the mind is turned inward upon itself and with perfected power. To train the mind to recognise instantly and obey unhesitatingly every intuitive message of guidance as it arises, is a most important factor in the aspirant's life. This will apply just as much to his external circumstances as to his intellectual conditions, to his moral decisions as to his spiritual self-culture. If he fails to respond to an intuition affecting a critical matter or a decisive one or even a potentially critical and decisive one, he may have to suffer the consequences through painful days or troubled weeks or even through weary years.

Men muse over a problem for years, but when the spark of intuition falls, is illumined and solved in an hour. The aspirant must cultivate the habit of 'going into the silence' for the solution of major problems and never should make a serious decision without doing so. What goes on in the world of his innermost being may be beyond him but the results of its operation are not. Why should he listen to the opinion and theory of others, all hazardous as they are, when he may listen inwardly and receive right leading from his own deeper mind?

But first he must train the reluctant body and the unwilling senses to obey instantly and perfectly the quiet whisper of intuition. This is not to be achieved in a day. It calls for a long discipline. An intuitive idea in its first coming, is so modest and humble an affair and the faculty itself so delicate and fitful in its operations, that he may easily miss it altogether. Its quiet whisper is not easily heard amid the clamour of the voices of intellect, emotion and the body. For in the beginning it is as faint as they are strong. It is indeed quite an art to learn to recognize its presence for it comes unheralded and unexpected, indistinct and unformulated.

Another way in which intuition may manifest itself is its sudden unexpected intrusion in the midst of external activity or intellectual labour. There will then be a momentary mental arrestation of thoughts, culminating in a feeling that the stilled mind is being re-oriented inwards. This psychological phenomenon is really a signal that he should at once drop his activity or labour for a brief while and direct his whole attention to the idea that will then gently and spontaneously formulate itself. To achieve this successfully, he must not only not delay the matter or put it aside even for a few minutes but he must also stay wherever he is and just as he is and avoid any bodily movement. (A) It is of utmost importance that the student should fling himself at once into a receptive condition, and not brush aside as unimportant these swift, silent, delicate feelings which will arise from time to time quite spontaneously and at unexpected moments and which seek to disengage him from whatever he may be doing externally at the moment. They may be identified by their direction, which is inward, and by their quietening effect upon his consciousness. It is not so much what they actually are as what they promise to lead to that matters. They must be held until they get their message through in a culminating flash of comprehension. Hence,

Once he feels this faint inner call, he should immediately obey and follow it up by putting aside all other business by remaining still, and by lovingly probing his heart, as it were. For this, all his power of concentration will be needed, all his subtlety of discrimination called for. He should probe not only with the antennae of attention but also with those of inwardly-directed intensely -moved feeling. Thus, the process is both a mental and emotional one. If he fails to catch the intuition and tie it down instantly, it is so elusive that it will vanish in a single second.

It may also manifest as a series of thought-emotions which well-up suddenly from the heart during relaxed moments. They may present an attitude towards a particular person or subject quite different from--sometimes quite opposed to--that which he habitually adopts. This may be a message from his higher self. He must accept it, must have the courage to desert the old familiar but limited standpoint-- and he will be ever after glad that he did so. For a proportionately great reward will surely come.

(A) It will be helpful to him to lie down on a couch, letting his body extend itself fully and limply, whilst he is waiting passively to receive intuitive guidance. Indeed, such a recumbent position will be useful at any time he feels the need of totally relaxing either physically, emotionally or intellectually.

(A)

If any problem defies his intellect, his experience and his appeal to authority, then his wisest course is to allot a little time every day to recall it to his conscious mind, to pray to his higher self for the solution, and to wait passively whilst a channel to the subconscious forms itself. If he has concentrated aright and then waits patiently, the solution to his problem may rush abruptly into his mind, a few days or a few weeks or a few months later.

A second useful method is to sleep on a problem, after concentrating on it during a few minutes just prior to falling asleep, to let the deeper mind incubate it and hatch out the right solution.

A third method of cultivating intuition is to write down his questions and problems, whether they concern these spiritual studies or his worldly affairs. He may find that the act of putting them on paper brings the subconscious mind into action, and , later on, the answers may become self-evident.

However, it is wise to remember that although the authentic messages or impulses of intuition can never deceive him, the everyday consciousness which necessarily picks them up, may do so. It may lose an important part of them through its own inadequacy or one-sidedness; it may even deform them through its own egotism or desires. It is nothing less than tragic the way so many people suppress their true intuitions at the bidding of self-interest or social convention. Again, the intuition to act in a certain way may be a correct one but the occasion on which to act thus may be a wrong one. Right timing is necessary. The path of an intuition is beset by human weaknesses, short-comings, whims, passions, and caprices. Hence, its final appearance should always be tested and checked for correctness.

If he has learnt to reason correctly, justly and calmly, the conclusions of his reasoning will only confirm, and not deny, the affirmations of his intuition. This will be true of many, perhaps most, cases but it will not be true of all cases. When conflict arises, the situation is hard to resolve. If the intuitive message is genuine, he will be blameworthy should he reject it. It is sometimes helpful in such cases to wait, simply wait, without proceeding to take any action at all in the matter, but sometimes this is not so. In that case he may resort to prayer to get further guidance. The willingness to wait until an authentic intuition arrives or to give it sufficient time to make itself felt, is a marked quality in the matured student. It saves him from the insidious errors arising out of emotionalism on the one hand, and the false suggestions arising out of environment, on the other.

All this should not, however, give the student the false impression that every effort to hatch out an intuitive response to his questions will succeed. On the contrary, it is more likely that many efforts will completely fail.

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p. 197 – 200

"Preface (1970) to
THE HIDDEN TEACHING
BEYOND YOGA"

by P.B.

22

7/83

PREFACE (1976) to

THE HIDDEN TEACHING BEYOND YOGA

197 (1)

Many years have ~~passed~~ gone since the writing of this book. The world has passed through an unprecedented war full of shocks and ~~also~~ surprises and subsequently through a peace which in a lesser way is also traumatic. Both phases constitute a challenge and a warning to the inhabitants of this planet.

Who can live contentedly in these insecure times? War is still going on in the hearts and minds of men. This is where it must first be stopped, for it is there that the explosives, whether they later take the form of small bullets or tremendously destructive atom bombs, (begin their existence)

This outer condition is an illustration of the power of thought and feeling when sufficiently sustained, prolonged and concentrated.

In th~~is~~e book there has been shown another side of ~~this~~ mentalistic truth — the side which shows us how we share in the creative experience of knowing and living with the physical world. How our puny little minds and the great World-Mind (otherwise called God) are closely connected. How time and space which seem to be outside us are really inside the mind. How matter, with its seeming solidity, volume, mass, weight, etc., is really our mental experience of it.

All this leads up, ~~as will~~ as shown in the second volume (later published as "The Wisdom of the Overself") to the supreme Truth that MIND alone is real, that deep down within us and within the entire cosmos there is an undying consciousness. Our share of it, at ~~its~~ our best level, is found in a nobler and purer being than this very limited human existence normally manifests. It is there ~~and~~ where it must one day be sought and found by everyone, whether in this, or after many lifetimes in many bodies.

If the idea of Mentalism seems too incredible and too difficult to understand there is no other final conclusion to which modern thought will be ~~made~~ forced to reach in the end, just as ancient metaphysical thought in Greece, India and China had to come to it centuries ago. Fortunately thinking is not the only way to the mentalistic terminus. The most delicate form of feeling, which is intuitive feeling, can also bring us to it in the end.

THE HIDDEN TEACHING BEYOND YOGA

~~both~~ The deepest kind of thought (and feeling) open to man, ~~which is~~ really inspired ~~thought, and the deepest kind of feeling~~, (they) present Mentalism not as a theory but as the finest possible form of living experience, an experience so tremendous that it can not be forgotten and indeed stays for the rest of the lifetime, although adapting itself to the necessities of living in this world.

Before his death Professor Werner Heisenberg expressed his sympathy with the fundamental mentalistic idea (of which he had direct personal experience) and towards which he had been led ~~step by step~~ by his research work in nuclear physics at the famous Munich institution devoted to this subject. He was celebrated for his discovery of the law of indeterminacy and world-honoured by his receipt of the Nobel prise. A similar result has come into the thinking of Professor Carl von Weizsäcker, well-known in German cultural circles for his work in mathematics, philosophy of contemporary history and atomic physics.

In ~~our~~ modern times works have appeared in the spheres of the arts, music, poetry and literature which testify to personal and unforgettable experience of a temporary glimpse into the world-meaning. The glimpse hints at and foreshadows the wonderful transformation possible to consciousness, a transformation which if ~~when~~ fully developed is vividly and intuitively felt. ~~as~~ Everything, every object (there) reveals and points to its source — MIND.

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27 pages

"The Probations and Tests of The Aspirant"

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#23

[~~27 pages~~
including:

p. 1–10
6 unnumbered pages

~~p. 176–187~~

#23

[~~27 pages~~
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p. 1–10
6 unnumbered pages
~~p. 176–187~~

85

(mystery of evil returned to its proper location)

9/85

COLUMBIAN NATURAL CLASP NO. 93N

® UNITED STATES ENVELOPE COMPANY

9½ X 12½

27 pages

"The Probations and Tests of The Aspirant"

by PB

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[27 "pages" including:

- p 1. — 10
- 6 unnumbered pages followed by
- ["The Mystery of Evil"] p. 176 - 187]

See notes from 4/15/85 DS

"THE PROBATIONS AND TESTS OF THE ASPIRANT"

~~acter~~, to master his desires, to overcome his passions and to ennoble his emotions. Self-reform and self-purification are the first practical fruits of philosophy. Thus, an interval of long probation must inevitably pass before the results of this effort can become apparent in his thought and action. The task before him is really a tremendous one. It requires his whole nature and his best mind. Anything less will bring him so much nearer to failure. And its significance is so vast that failure will, in turn, bring a like measure of mental suffering. He may believe that he has already achieved certain things, but he should remember two things--first, the French proverb that the better is the enemy of the good; second, that whether his progress is genuine or whether, being so, it can maintain itself, is a matter which still needs to be ascertained. His fidelity to the higher values and how far his spirituality is real, or supposed, are sure to be put to appropriate tests at intervals of his mystical career. All his earlier experiences and preceding struggles, victories and defeats, have been a training for them. Hence, he may expect temptations to accompany him at one period and tribulations at another. He, himself, hardly knows what weaknesses are waiting beneath the surface of his conscious life, ready to rise above it when opportunity offers.

In some great mystery schools of antiquity, it was the task of the Grand Master to administer the necessary tests and arrange the fateful ordeals/~~orders~~, which determined the fitness of a candidate for entry into any of the successive degrees of initiation. The Egyptian hierophants applied

3) The Esaay on "Test" being disjointed notes only deal only with one side---the dark side--of the subject. They do not represent a fair and complete picture for which the bright side should be added. It is risky to let them be read in their unfinished state.

this essay makes some despondent at the long arduous & impossible character of the quest it paints. So add now brighter paras showing the compensations and helps and Diana's remark about impossible gradually becoming possible.(a

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their tests of the worthiness of candidates before granting them the enlightenment of initiation. The ordeals were divided into five ascending grades. Each corresponded to a different element--earth, water, air, fire and spirit. The hierophants made the candidate for initiation into esoteric degrees enter places which tried his nerve and undergo ordeals which tested his courage. They also brought him into surroundings and amongst individuals where powerful temptations to his sensual desires had to be overcome. But those schools have perished and their methods have perished with them. They would not, indeed, suit the conditions of the modern world.

The farther he advances, the more formidable and less recognizable will be the obstacles, trials and temptations he will have to overcome. Men and women, circumstances and situations, will be used as bait to tempt him from the quest's moral ideals or disciplinary phases, from its intellectual goals and ideological truths. One of the strange methods, used by the powers to test him, will be to arrange coincidences in his external life-cycle. Thus, within a short time--sometimes within a single day--of his solemn renunciation of a certain thing, it will be offered him! Such coincidences may be evil or good. In the very moment when he is powerfully attracted by some desirable thing or person, he is to renounce it deliberately and heroically. In the very midst of a situation where the ego has but to stretch forth its hand and take, he is to practise self-abnegation discriminatingly and relentlessly. At such times, he may remember well the warning of Awhadi, a medieval Persian mystic: "When Fortune's cup into your hands doth pass, think of the headache as you raise the glass!"

These experiences are designed to make him conscious of the weaknesses in his character and to show him how far he has really withdrawn from vanity, passion, ambition and possessiveness. What he is, in his deepest impulses, will betray itself during his probation. These ordeals will be the final proving-ground for his character. They will forcibly reveal its weaknesses and deficiencies. No concealment will be possible. Although the same opportunities, the same trials and the same temptations, cannot repeat themselves in precisely identical circumstances, nevertheless they may do so on levels of a different kind. For sins and faults seldom entirely disappear, but often recapitulate themselves in subtler ways or more refined forms. The chief latent weaknesses will be stimulated until they show themselves. This largely happens because the outer circumstances, in which they can express themselves freely, are now provided by fate. If he proves too weak to resist them, then the tragedy of a fall in consciousness will be enacted alongside of his moral fall.

(2)

Some of these seeming opportunities present the most attractive appearances. It will not be easy to discern what the reality behind such appearance really is. Satan sets traps, at intervals, along the path. They are so cunningly disguised that they look like pleasant parlours instead, and those who fall into them may spend years under the delusion that they are actually in a parlour. If the adverse forces cannot entrap him by blatant seductions, they will try to do so by subtle ones.

(3)

TIMES SQUARE STATION
BOX 339

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of feeling and elevation of ideas attained in his religious and mystical experiences have to be remembered whenever such temptations find lodgment. They will take the forms which they have always taken in mankind's long passage from enslavement by the flesh to exaltation by the soul--the forms of sex and money, power and position, property and self-regard, and so on. But, in addition to these, there are some special forms peculiar to the mystical quest. They are ways of exploiting it for personal power, vanity or profit. But the result of such action is continual self-contradiction. If he uses the soul as a lever to gain personal ends, he loses it. For it will not abide with anyone who loves it for less than itself. If he invites the higher forces to use him, he must not expect them to share him with the lower ones.

For instance, the notion of selling his spiritual help for financial gain should, at any stage, be unthinkable. If he does so, then he will surely lose both knowledge and power through being cast down into the abyss. When he is sufficiently advanced, even the notion of accepting voluntarily-offered contributions will become equally repellent. He may not know, at first, why this feeling comes to him however, for it will come as a vague, inner prompting. It is, indeed, a lead given by his higher self. If he fails to obey this prompting, then the higher self will, for a certain period, fail to reveal itself. He is to desire the Divine and assist its seekers for its own sake alone, not even for the mixed motives of securing both its inner presence and its outer rewards.

If spiritual help is to be given in the way it ought to be given--as an altruistic service--no payment should be taken, not even in the least obvious and most disguised form. No money gifts should be accepted, whether as remuneration for work done or as contribution to the work's cost. Indeed, he must not only put students and seekers in his spiritual debt, but also in his material debt. For, if he undertakes to go out and teach others, so far as he can he should himself pay the very travelling expenses incurred as a result of making the journey to reach them. It is highly undesirable to let either the mention of reward by the disciple, or the thought of it by the teacher, enter and sully the pure relationship between them. The only -ly thing that he may right accept, should it be voluntarily offered and should he choose to do so, is hospitality whilst away from home, that is, shelter and food as a temporary guest.

These prohibitions may seem unduly rigorous, but if we consider what is likely to be gained by them, they will then seem worthwhile. First, the students will receive a vivid demonstration and inspiring example of perfectly selfless service. Secondly, where the teacher has himself

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not yet completely crushed his ego, he will avoid the risk of his motive losing its purity, his heart its non-attachment, and his life its independence. Any service, which really helps others but which keeps up the server's ego, may be good for them but is bad for him. For the second object of rendering service is to lessen the ego's strength. The spiritual teacher, above all others, is expected by God and man to be the first person to follow his own teachings and to practice the virtue which he inculcates. This is why it is a grave responsibility to appear before the world as such an one. His doctrine must come out of his own experience as well as thought, out of his own noble actions as well as elevated beliefs. Only the egoless adept has the right to receive money, for he alone can be trusted to use it for impersonal ends. But even he will rarely be willing to do so. Thus, two serious tests connected with money will have to be passed.

The Glamour of Occultism.

At some stage, the practiser of meditation is likely to have extraordinary experiences or develop powers of visionary, mediumistic or hypnotic character within himself. His developed concentration will energize all his thoughts. As they increase in power, so should he increase in carefulness over them. Danger to others, as well as to himself, lurks here; but beneficence, too. Whoever falls victim to the lure of occult forces and lets himself become obsessed by thirst for their permanent possession, first gets mentally confused, then loses his way altogether and deserts the higher path, and finally falls into sheer black magic. If the worst happens, he will bring ethical ruin and material disaster upon himself and those who become associated with him. The earnest aspirant should prefer to follow a lonely path, rather than follow the crowd which foolishly runs after the sensational, the occult, the psychic and the fanatic, the pseudo-mystical, or joins esoteric cults.

One way, in which the opposing power works to bring about the downfall of a promising student, is to influence him to believe, prematurely and incorrectly, that he stands in a highly-advanced position. He is told flattering things about himself to test his vanity. He is thus rendered over-confident, and soon deceives first himself and then others.

Whilst he is dominated by the ego and its desires, he courts the greatest dangers of, first, intellectually misunderstanding his experiences, and second, ethically misusing the powers in order to attain selfish ends at the cost, or even to the injury, of other persons. In most cases, however, the Overself in its wisdom lets these occult powers lie in reserve until such time as the strength of egoism has sufficiently slackened, until moral power and philosophic knowledge have sufficiently manifested themselves within him, to render their use safe both to the student and those he has dealings with. Only when it is no longer possible for him voluntarily to injure another person in any way for some selfish consideration, does the higher self deem him ready to possess such powers permanently.

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The very last sentence, uttered by the dying Buddha to his disciples, contained the warning words: "Be on your guard." The farther the seeker advances, the more he must be on his guard against the wiles of evil forces, whose operations to lead him astray grow subtler and subtler as he himself grows wiser and stronger. The harder he works, the more he provokes opposition; the swifter his travel, the oftener he meets with temptations, snares and traps. As a novice, he will have to fight the promptings of such forces inside himself. As an adept, they will be driven out of lodgment in his mind and heart only to find lodgment in the minds and hearts of other men or women, who will thereupon become suddenly antagonistic to him. These persons may, in a few cases, belong to his personal environment; in some, they will be brought to cross his path; and, in others, they will only have heard of him. But each will manifest some negative quality, in response to demonistic suggestions, and direct it against him. There will be a mesmeric character about each suggestion. It may be doubt, suggestion, lying, anger, fear, envy or hatred. There will be attempts to embitter feelings, inflame passion and arouse hatred. This adverse power seeks to hinder, or even destroy, the aspirant's personal progress, as it seeks to hinder or destroy the adept's altruistic endeavours to promote the progress of mankind. The latter, especially, may suffer criticism, endure unearned vilification or experience spiteful opposition, too. Thus, when his inner troubles are at last overcome, outer ones begin to rear their heads. He may avoid the first by avoiding the quest. He may escape the second by renouncing altruism and becoming a self-centred mystic. This is why philosophy is for the strong and compassionate only, not for cowards, egotists or idlers. Nevertheless, adeptship has its compensations. If others, here, stumble in the night or grope through the dusk, the adept walks surefootedly in clear, noonday light. And where they must struggle alone, he, on the contrary, is ever conscious of a blessed presence at his side.

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lower ego's standpoint or if, sensing the unearned character of his suffering, he treats them with resentment rather than with comprehension, with bitterness rather than with resignation. Thus, human life is not wholly confined within the rigid bounds of karmic law. The Overself, which is after all its real essence, is free. He, who has entered his name in this high enterprise of the quest, must be prepared to trust his whole existence into its sacred hands, must be ready to accept and eager to understand the tribulations and afflictions which its deeper wisdom may see fit to impose upon him.

There is, however, an unpredictable element in the pattern of human life, which increases rather than decreases as the quality of that life rises above the average. We see it markedly in the case of a maturing aspirant, who has to undergo tests and endure ordeals which have no karmic origin but which are put across his path by his own higher self for the purpose of a swifter forward-movement. They are intended to promote and not delay his growth, to accelerate and not impede his development. But they will only achieve this purpose if he recognizes their true aim. Such recognition is impossible if he persists in clinging to the

By a series of successive losses, troubles or disappointments, or of so-called good fortune ending in these painful things, the seeker will be successively parted from those attachments which he had not the strength to part from willingly. He has entered a stage where he is being assayed from within and without, where his yearnings and attachments, his virtues and vices, will be forced to show their real strength.

Let no one engage in the quest with the false hopes of a perpetual good time. For he has also engaged in a struggle. Once an aspirant takes to this quest, peace, in the sense of inward idleness or outward eventlessness, will never again be his. The relation between his lower and higher natures will always be one of tension and, at certain crises, of terrible and unbearable tension. His preliminary struggles will deny him any smug rest or complacent satisfaction. Depressive moods will inevitably come and come again as he becomes poignantly aware of faults and shortcomings or filled with memories of lapses and failures. He has to overcome prejudices and conquer passions, to abandon the lower emotions and discipline the lower mind.

Hostile forces, open or disguised, will challenge him or will wait in ambush for him along the path. He will have to make his way between them. For they will employ baits to lure him from the quest, devise snares to entrap him, and use people to hurt him in various ways in fulfilment of maleficent designs. Suggestions will come to him which, if persistently traced to their source, despite their appearance of correctness, virtue or wisdom, will be found to originate in such forces. The danger of losing his way besets him, at every stage, until he has emerged from completion of his novitiate. This situation exists equally for the aspirant who walks guideless as for the one who walks with a trustworthy guide. No master can exempt him from the necessity of facing ordeals, experiencing temptations, undergoing trials, and being beset by the harassment of adverse forces.

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as extreme and exaggerated personal claims--as the cloven hoof of commercialistic exploitation, as the incitement to sexual looseness, as the suave encouragement of political hate and social destructiveness--but it is difficult, for the unsophisticated, to recognize them when they are masked by lofty teaching or fine phrases. They are nothing less than mental highwaymen and will one day suffer the karmic penalty for such wrongdoing. It is easy, to the discerning, to recognize the unmistakable marks of false or unscrupulous pretension when they appear

The Danger of Obsession

The next danger, which the disciple has to foresee and avoid or meet and overcome, is that of becoming partially influenced or intermittently obsessed by an evil spirit, who has emerged from the darkness of tellurian depths. This danger arises from his ignorance of the psychic forces and their mode of operation, from the moral impurities and emotional indisciplines of his character and, above all, from his increased sensitivity, from his inescapable necessity of cultivating a passive, surrendered attitude, and from wrong meditation causing mystical development to degenerate into a merely mediumistic development. Just as there are divine invasions of a man's inner psychological being when grace sheds its light upon him, so there may also be demonic invasions when he goes astray from the path. That the will of a disincarnate being may control the body of an incarnate one is one of those abnormal possibilities, which we must admit into our scheme of things. That this will is more often evil than good is, unfortunately, quite true. That demonistic possession is, in short, a psychological fact, and not merely an exploded superstition, is a warning whose utterance is necessary.

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ego's rightful place is a real one. It is a possibility, which was recognized by antique races throughout the world and still is recognized in most eastern lands. It is satisfying to know that, in the kingdoms of Nature, this race of invisible demons is kept apart by a strong psychic wall from the race of human beings. But, it is disturbing to learn that, under abnormal conditions, they may break through this wall. The unhappy sufferer's will-power may be completely overcome, his bodily organs completely used, and his mental faculties completely overshadowed by the supplanting entity, at certain times--mostly during the hours of darkness. When a malevolent entity possesses a man, when an unseen evil influence overshadows his mind, he feels that he is performing actions not dictated by his own personality. The unfortunate victim may, or may not, be conscious of what he is doing during the hours of obsession. If he is, his movements will be merely mechanical. If he is not, this will not prevent him carrying on conversations with other persons.

It is a common trick, with these invisible evil entities, to secure the faith and trust of a man by cunning flattery, fulfilled predictions or lofty teachings and, this done, to lead his unsuspecting feet over a precipice into material disaster, mental despair and sometimes moral ruin. They conceal their real character, at first, and may pretend to have the same moral ideals and religious beliefs of the man they are seeking to enslave. He may rightly suspect their presence when he feels the urge to make vital decisions in great external haste and under great internal pressure.

Anyone, who has fallen into this danger of obsession, will best be liberated from it by the help of a mystical adept or a true priest. Sometimes a single interview will suffice to effect the liberation. The exorciser will probably have to perform a short external rite in addition to his internal mental work. Where such help is not procurable, the sufferer may attempt to perform the rite of exorcism for himself. It begins with kneeling down in humble prayer for help, protection or salvation, to whatever higher power or inspired master he has most faith in. It ends with the firm utterance: "I command you in the name, by the power and compassion of X----, to come out of this body," combined with the sign of the cross made positively and slowly with the right forefinger. On a deep inhaled breath, the same sign is to be made again, simultaneously with the same utterance repeated silently and mentally, only. X--represents the name of any higher power or personage in whom there is full faith. This rite should be performed each morning and each night before retiring to bed.

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Falls on the Path.

His way is not a smooth, untroubled movement from one satisfying position to another. It is a to-and-fro struggle, an incessant fight, a mixture of victories and defeats. Therefore, it should not be a matter for surprise that so many candidates fail to pass these tests and abandon the quest in its early or intermediate stages. But, even after successfully passing them, there arises the further danger of falling from whatever height has been attained, which is another peril to be guarded against by novices, intermediates and even proficients--in fact, by all who have not yet reached the final degree. Until this degree is reached, it is always possible for the aspirant to slip from his position and fall back. The risk is even greater, for the proficient, than for the neophyte for, in the degree before the last one, the occult opposition to his progress rises to its crescendo, the temptations become more subtle, more numerous and more complex than ever before. In this grade, he has arrived close to success, but that is the very reason why he must guard his gains with the utmost vigilance or, through the machinations of evil forces, he may unwittingly cast them all away. Having reached this penultimate stage, he has reached the position of a man who, though in sight of the harbour, may still be shipwrecked. It is then, more than ever before, that the adverse forces will make their last desperate attempts to detain, overcome or destroy him, to plunge him into unutterable despair or moral ruin. He must beware of diabolically-inspired efforts to deprive him of all that he has gained. He will need to take the utmost care to protect and conserve it. During this phase, he must test his foothold at every step as he takes it, moving with the utmost care and ensuring the fullest safeguard. All his shrewdness and sincerity, all his discrimination and patience, must be drawn upon to surmount this ordeal triumphantly.

Other tests will come, both to the intermediate and the proficient, through the egoistic emotions being awakened as a subsequent reaction to ecstatic mystical experience or by the discovery that subtle mental powers are developing within him as a fruit of that experience. His path will be staged by pseudo-attainments, which may bear some of the marks but never all the marks of the true, final attainment. If the experience is of the right kind, he will feel no inflated pride in having had it; rather, he will feel a greater humility than before, knowing how dependent it is on the Overself's grace. Indeed, it is better that he should not communicate it to others, but remain silent about what is happening to his inner life. And this is sound counsel for other reasons, too. For if, through ardent longing or mere vanity, he allows himself to fall into

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deception about his true spiritual status, and especially if the experience be used as justification for setting up as a public teacher or cult founder, then the "dark night of the soul" will descend on him, too.

He should wait patiently until the divine assurance clearly and unmistakably comes that it is within his competence to engage in such activity. Until then, he should beware lest his emotions be carried away, not by the divine impulsion but by his own egotism. He should not interfere with the self-chosen spiritual paths of others. Yet what may be wrong for him, at his present stage, may in later years be permissible if he reaches a higher one. For, then, he will speak out of wisdom and not out of foolishness: he will act out of impersonality and not out of the limited ego

so shape themselves and repentances will so persistingly in
trude themselves that, whether a[illegible]r a few years or half a
lifetime, he will have to yield to the call or else suffer
the penalty, which is to be struck down in premature death
or life-wasting madness by his higher self.

To remain faithful to the teaching, when passing through a test or an ordeal, becomes easier when he realizes that the experience is really a test or ordeal. He will be tested, not only for sincere loyalty to ideals but also for adequate comprehension of ideas. If, in the result, he finds himself confused and unclear, this will be a pointer to new channels for his study. Should he desert the quest, ←

He needs to be intellectually-prepared and emotionally-purified before the higher self will descend to enlighten intellect and ennoble emotion. Hence, before it sheds the sunshine of grace upon his way, it will test his perseverance in this effort and try his faith to a point of anguish, which at times seems beyond endurance. In the moods of black despair, which will inevitably follow each failure, he may dwell again and again on the thought of abandoning the quest altogether. Yet, if he holds on, an end will come and rich reward with it. If always he returns to the right path in an humble, chastened and repentant mood, he will be given the needful help to redeem his past and safeguard his future. Grace is ever ready to mantle its shekinah, in protection, over the truly penitent.

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All these and other tests are, in the end, calls to greater and greater self-purification. When his yearning for the Spirit is thoroughly permeated with ardour and passion, and when these qualities are deep and sustained, it will greatly help to achieve hard renunciations and surmount temptations. But it comes to this, in the end--that all lesser loves have necessarily to be thrust out of the heart, to make room for the supreme love which It inexorably demands from him. There is little virtue in surrendering what means nothing to him, but only in surrendering what means everything to him. Consequently, the test will touch his heart at the tenderest points. Will he step out of his little ringed-in circle of personal loves, desires and attachments, into the infinite, unbounded ocean of impersonal love, self-sufficiency, satisfaction and utter freedom?

The choice is a hard one only so long as he keeps his gaze fastened on the first alternative and remains ignorant of all that the second one really means. For whatever delight the first can possibly yield him, that delight is already contained in the second. But it is contained merely as a watery dilution of the grandly-ineffable consciousness, which the Real offers him. He should be wise enough or experienced enough to comprehend now that, if each attachment gives the pleasure of possession, it also gives the disappointment of limitation. The one cannot be had without the other. Every egoistic feeling, which stands in the way of his utter self-giving to the Spirit, every personal bond which inhibits his fullest self-surrender to it, must go. But the agony of his loss is soon overwhelmed by the joy of his gain. In the result, the sacrifice that is asked from him turns out to be compensated for on a higher level with immensely richer treasure.

This does not mean that he need abandon the lesser loves altogether or crush them completely. It means that he is to give them second place, that they are to be guided and governed by the Soul.

All these and other tests are, in the end, calls to greater and greater self-purification. When his yearning for the Spirit is thoroughly permeated with ardour and passion, and when these qualities are deep and sustained, it will greatly help to achieve hard renunciations and surmount temptations. But it comes to this, in the end--that all lesser loves have necessarily to be thrust out of the heart, to make room for the supreme love which It inexorably demands from him. There is little virtue in surrendering what means nothing to him, but only in surrendering what means everything to him. Consequently, the test will touch his heart at the tenderest points. Will he step out of his little ringed-in circle of personal loves, desires and attachments, into the infinite, unbounded ocean of impersonal love, self-sufficiency, satisfaction and utter freedom?

The choice is a hard one only so long as he keeps his gaze fastened on the first alternative and remains ignorant of all that the second one really means. For whatever delight the first can possibly yield him, that delight is already contained in the second. But it is contained merely as a watery dilution of the grandly-ineffable contentedness, which the Real offers him. He should be wise enough or experienced enough to comprehend now that, if each attachment gives the pleasure of possession, it also gives the disappointment of limitation. The one cannot be had without the other. Every egoistic feeling, which

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He is seeking truth. The opposite of truth is falsehood. Therefore, these forces seek to divert him into thoughts, feelings and deeds, which will falsify his quest. Hence the warning given in Plato's precepts to Aristotle, "Be always on the alert, for malignancy works in manifold disguises."

11 TESTS OF THE ASPIRANT

There are snares cruelly laid to entrap him, deceptions cunningly fashioned to lead him astray, and pitfalls callously dug to destroy him. Nor are these all to be met with in his external fortunes, only. They occur inside his own fortress, also. His own intellect, his own emotions, his own impulses and his own character, may betray him into the hands of these adverse forces. If a disciple falls victim to a temptation, makes a wrong decision, becomes deluded by a false teacher, or is misled by a false doctrine, this can happen only if there exists some inner weakness in his character or intelligence which responds to these outer causes. If he may lay blame for the unfortunate result upon them, he must lay much more blame upon himself. The "dark night of the soul," which may then follow, is a warning from his higher self to practise penetrative self-scrutiny, to ferret out this weakness and to set about its gradual elimination.

Thus, the aspirant will find himself engaged in a war against evil forces. Their metaphysical existence being granted, their practical helpfulness in discovering and exposing his weaknesses must also be granted. Nevertheless, the need of defending himself against them still arises. It is for him to see that he so conducts himself in thought and deed as to frustrate their dangerous machinations. But the first protection against them is, as already mentioned, always to regard the lower ego as his worst enemy. For it is the smug repository of all his failings, weaknesses and wickednesses, the unguarded door through which those, who dislike, oppose or hate him, may really cause him harm. It is highly important for this, and several other reasons, for every serious student of philosophy to make the sacrifice of the self-love and self-worship, which bolster up these weaknesses and which defend them against all accusations. So long as he persists in maintaining an inner acceptance of their right to exist, so long will he not only be unable to climb out of the pit of darkness where he dwells with the rest of mankind but also ~~be unable~~ to keep these unseen forces in permanent defeat.

Purity of motive in his dealings with others, and loftiness of character in his thoughts of them, are further requisites. These, too, will protect him from some of these perils to which he is exposed, but not from all.

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If the aspirant is to escape from this twilit realm of empty fancies and distorted realities,he must devote himself to purifying the body,emotions and mind; to developing the reason and strengthening the will.This will provide him with the needed means of obliterating vain illusions and correcting disordered perceptions.

Psychic manifestations may be vouchsafed to him but the question of their degree of authenticity will remain,whether or not he likes to look it in the face.Until he has reached the firm ground of sufficient knowledge,purity,balance and critical judgment,he would be wiser not to seek and pursue such manifestations.

Too many are carried away by a current of sensational psychic messgaes and experiences that makes its begining nowhere else than in the fantasies of their own subconscious mind.Here the imagination is released and left without control,as in the dream-state,so that anything may happen and anyone may be encountered.The wish to be personally honoured by the association and guidance of a famous Master finds HERE its imaginative realization.In this way self-hallucination ~~starts~~ OR EXOTIC ~~[illegible]~~ easily starts to rule their lives.

Those who become preoccupied with such messages,whose belief should be in them and their importance is unlimited,tend to stray from the real quest,which ~~is~~ for the Overself alone and not for the occult phenomena incidental to it.If the messages are faslely imagined,they fall into the danger of attributing to a higher being what is actually their own subconscious creation.

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page 4 - fourth set of notes -

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Evil
essay?

ALL notes on "TESTS on the PATH"

. He will be brought into brief contact or long association with the persons or ideas, with the examples or atmospheres of other men, who may unwittingly be used to bring out more fully the latent or half-expressed traits of his character. According to their own natures, they will either provoke the evil or influence the good to manifest itself. A man, once humble, may begin to become arrogant. Another, once clean-living, may begin to become dissolute.

Use in 1953 book

When the aspirant is about to take a wrong course, whose result will be suffering, he will receive warning either from within by intuition or from without through some other person. In both cases, its source will be his higher self.

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vanity pursues both the fledging aspirant and the matured proficient with its flattering whisper. Even at the threshold of the divinest attainments, there comes the ambition to found a new religion, start his own sect or acquire an adoring flock within a school. Of course, the temptation disguises itself as an act of altruistic service. But such service can safely and rightly begin only when the ego's dominance has utterly and permanently gone and his personal inadequacies have been remedied. A premature yielding to this masked temptation will inevitably bring down the misery of a "dark night" upon him.

Personal ambitions very easily dress themselves in the peacock feathers of service to humanity. If he wishes to serve his generation, he must equip and prepare himself for such service, must purify, enlighten and develop his inner being. Only as he becomes strong in himself, can he inspire strength in those who come within range of his personal influence. His ego must first become an instrument in its holy hands, a servant of its sacred commands.

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TODOS

There is one special value of these experiences, which often makes them of front-rank importance. What the disciple cannot achieve through mental self-training, except after several years of time, he may achieve in a few days of reacting in an unwonted but right way to such tests. Because a decision or an action called-for may be momentous in its nature and far-reaching in its consequences, if he leaps bravely from a lower to a higher standpoint, from a selfish or desire-filled one to an altruistic or purer one, his spiritual advancement may be tremendously accelerated.

Whatever happens during the quest's long and varied course, it is always required of the aspirant that he should never abandon faith in the divine power. It has brought men out of the gravest danger to perfect safety, out of hopeless situations to happier ones, out of disheartening stagnation to encouraging advancement. Setbacks will occur. They may weaken his efforts to find reality, but he should never let them weaken his faith in reality. During the tremendous and sometimes terrible vicissitudes of the years devoted to the mystical researches, what will sustain him throughout and, in the end, probably save him from utter destruction, will be faith and hope. Yet a faith that is unchecked and uncritical, a hope that is vain and deceptive, can just as easily lead him straight into the dark fate. No! it is a faith in the Spirit rather than in men, a hope that places its value above all else, which will prove so effectual. He must hold its realization ever before him as a master aim to be patiently and perseveringly sought.

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They cannot be an effective substitute for keenness of discernment. As he advances in the quest, he will need to develop the capacity to discern friends from foes, to peer under masks and to strip events of their appearances; otherwise, he will be entrapped, waylaid or ambushed by evil forces whose pernicious business is often to disguise their maleficent operations under virtuous masks. Consequently, it must be part of his business to be on his guard to penetrate behind their appearances. If it is the task of these forces to seduce him from the straight and narrow path, it is his task to discern their hand behind each attempt and to resist it. If he is to overcome them, it will not be enough to depend on his self-criticism, sincerity and prayers, his nobility and goodness. He needs knowledge, also, for knowledge is power. He needs to be informed about the existence of these forces, the signs whereby they may be recognized, the subtlety of their operations and the deceitfulness of their character, and the way they attack and lay ambushes. It is not only faith and hope, which sustain him during these hard trials, but also intelligence and will, shrewdness, critical judgment, reasoning power and prudence, in dealing with these probationary tests and evil oppositions.

When Jesus said, "Except ye become a little child, ye shall not enter the kingdom of heaven," he did not invite his hearers to become childish, foolish or fanciful. Indeed, a warning is needful here. The mystic, who forgets the complementary warning, "Be ye as shrewd as serpents," and who persists in misinterpreting Jesus' words as being an instruction to become irresponsible, gullible and utterly uncritical, who believes that such qualities can bring a man nearer to divine wisdom, is welcome to do so. His very belief unfits him to grasp the truth about the matter. But those, who can fathom the philosophic meaning of the quotation, know it to be an utterance of the highest importance. The student of philosophy, who has trained himself to look beneath the surface of things and to understand words with his head as well as his heart, regards it as being significant on three levels. First, it is an invitation to note that, just as a child surrenders its own self-reliance to what it regards as a higher being, its mother--so should the disciple surrender his egoism to God and adopt that surrendered attitude, which is true humility. Second, it is a call to seek truth with a fresh mind, an unselfish mood, and a freedom from conventional preconceptions. Third, it is a warning that the natural goodness and purity, which makes children so contrasting to adults, must be attained before the mystical consciousness can be attained. There is abundant evidence to corroborate this interpretation of Jesus' saying.

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Dup

431

these, which are rightly called the dark ages, the clergy were supreme: they ruled the consciences of the most despotic sovereigns, and they were respected as men of vast learning, because they alone were able to read and write; because they were the sole depositories of those idle conceits of which European [473] science then consisted.

116. Such was the degradation of the European intellect for ~~xxx~~ about five hundred years, during which the credulity of men reached a height unparalleled in the annals of ignorance. But at length the human reason, that divine spark which even the most corrupt society is unable to extinguish, began to display its power, and disperse the mists by which it was surrounded.

117. [illegible] because [illegible] ignorant, and [illegible] because they are weak. It is therefore natural, that in former times, when men were [illegible], they should [illegible] have been [illegible] given to [illegible]tion, more inclined to those habits of reverence, which if carried into religion, cause superstition, and if carried into politics, cause despotism.

118. The movement became irresistible. Event after event followed each other in rapid succession; each one linked to its antecedent, and the whole forming a tendency impossible to withstand.

119 Then it was that, with extended knowledge and sharpened intellect, he returned to the great field of history. The manner in which he now treated his old subject, showed the change that had come over him. In 1752, appeared his celebrated work on Louis XIV., the very title of which is suggestive of the process through which his mind had passed.

120. It was against these evils that Voltaire entered the field. The wit and the ridicule with which he attacked the dreaming scholars of his own time, can only be appreciated by those who have studied his works. Not, as some have supposed, that he used these weapons as a substitute for argument, still less that he fell into the error of making ridicule a test for truth. No one could reason more closely than Voltaire, when reasoning suited his purpose. But he had to deal with men impervious to argument; men whose inordinate reverence for antiquity had only left them two ideas, namely, that every thing old is right, and that every thing new is wrong. To argue against these opi~~ni~~nions would be idle indeed; the only other resource was, to make them ridiculous, and weaken their influence, by holding up their authors ~~ton~~ to contempt.

121. He therefore, used ridicule, not as the test of truth, but as the scourge of folly. And with such effect, was the punishment administered, that not only did the saints and the theologians of his own time wince under the lash, but even

✓ = we have the orig. page

ORDER IN WHICH THE "ORIGINAL pgs" were xeroxed.

	orig pg #	other pg #
✓ "Prob + Tests	1	
✓ Their tests of the worthiness	2	
✓ of feeling + elevation	3	
✓ not yet	4	
✓ lower ego	5	
✓ The very last sentence	6	
✓ as extreme + exaggerated	7	
✓ ego's rightful place	8	
✓ falls on the path	9	
✓ deception about	10	
✓ He is seeking truth	"Tests of the Aspirant" (no pg #)	
✓ into brief contact	(slip)	
✓ of the Aspirant" to [illegible]	(slip)	
✓ vanity pursues.	(slip.)	
✓ There is one specialness (2 paras)		
✓ All these + other tests (3 paras + glued slip)		
✓ They cannot be an effective.		

probation + Tests of the Aspirant (essay)

in ink

? from Evil essay?

Conclusion.

1. All original pages (+ slips) were xeroxed.
2. Although this slip is of the same typing style as "Mystery of Evil" essay it does fit in here + could have been transferred by P.B. into this essay. It was w/ this material at the time of xeroxing.

4/18/85 DS (CD)

p. 191 – 193

"The Short Path: Step 1.
The Oversoul Remembrance
Exercise"

by P.B.

24

9/83

THE SHORT PATH:STEP I

THE OVERSELF REMEMBRANCE EXERCISE

NAME:It is so simple that it is called an exercise only for name's sake. In the beginning it requires effort just like any other practice.

HOW TO:1)THE PRACTICE:~~To be practised~~ at all times, in all places and under all bodily conditions:1)It consists of the constant loving recall to mind of the existence of, and his inner identity with, the Overself.

2)It involves the repeated and devoted recollection that there is this other and greater self, a warm, felt, living thing, overshadowing and watching over him.

3)It should be continued until he is able to keep the thought of the Overself as a kind of setting for all his other thoughts.

2)GLIMPSE:If he ever had a glimpse of a super-sensuous higher existence which profoundly impressed him and perhaps led him to take to the quest, it is most important that he should also insert the remembrance of this experience into his exercise. He should try to bring as vividly as possible to his mind the sense of peace and exaltation which he then felt.

3)WARNING:One danger of this remembrance exercise is that it can become automatic too soon and thus merely mechanical and hollow. The remembrance must be a warm, felt, living thing if the spirit of the exercise is to be retained and not lost.

WHEN TO:I-ACTIVITY1)The inward concentration should persist behind and despite outward activity.

2)The Overself remembrance should be held in the back of the mind, even though he may appear to be properly attentive to external matters.

3)He should keep the exercise always or as often as possible in the mind's background while paying attention to duties in the foreground.

4)Though the foreground of his consciousness is busy attending to the affairs of daily living, its background abides in a kind of sacred emptiness wherein no other thought may intrude than this thought of the Overself.

5)The remembrance should become the unmoved pivot upon which the pendulum of external activity swings perpetually to and fro.

FREE TIME:When he has free time, it should come to the fore. Every time there is relaxation from duties, he should let attention fly eagerly and more fully back to it.

HOW LONG:He should train himself in this exercise:

1)until it becomes quite easy and effortless.

2)until this inward concentration has been set in habitual motion.

3)until the remembrance continues of its own accord.

4)until its practice has become firmly and successfully established as ceaseless flow.

5)until the loving recall to mind of the existence of, and his inner identity with, the Overself becomes constant.

6)until the practice is absorbed in perfect and perpetual performance.

7)until he experiences the Overself unceasingly as the unnanounced and impersonal center of his personal gravity.

POTENCY:This method has a peculiar potency of its own despite its informal and unprogrammed character. Its unexpected effectiveness is therefore not to be measured by its obvious simplicity.

GRACE:When the remembrance becomes ceaseless flow, the Overself will bring him a remarkable fruitage of grace. When he turns habitually inwards toward the Overself, grace can operate more readily in all matters. When the grace starts working, this is likely to remove a number of internal and external obstacles in his path -- sometimes in a seemingly miraculous manner -- and eventually bring him to a truer self-awareness.

TO BE USED AS A VARIATION ON THE MEDITATION ON THE RISING OR SETTING SUN (GIVEN IN WISDOM OF THE OVERSELF)

193

FIRST STAGE

Fixes his gaze upon the rising sun or coloured sky. All other thoughts should be put away at first and his whole attention concentrated upon the physical phenomenon which he is witnessing.

The rays of light must enter his body through his eyes. In this way alone do they attain their utmost efficacy for the purpose of this exercise.

SECOND STAGE

...the student tries to partake of the profound inner pause wherein the entire solar system is briefly plunged, to experience within himself what is actually occuring within the greater existence of which he is a part,

...to tranquillize all his thoughts so that personal matters are wholly absent....

....the Sun behind the sun, the mystical Light of the World-Mind illumes man's mental world at the same time penetrates it through and through provided,

he is present and passive in consciousness to receive its power.

THIRD STAGE

....Moves with the outspreading or waning light until he embraces the whole planet along with it. For this purpose he has to picture: 1. a great globe growing larger and lesser within himself as a formless consciousness mentally dissociated from the physical body, until it assumes, GIGANTIC SIZE.

Make the conception as alive as possible by permeating it with faith and conviction,

2. holding the the sense of countless creatures existing everywhere.

3. Reverse process, until it finally encloses his own body along (globe gets smaller and smaller)

4. Exercise belief he is mind not matter

5.

(CON'T. THIRD STAGE)

5. Strengthen perception of the true relationship between himself and cosmic life. ~~Mix~~//.

...his physical and vital oneness with the universe

....try to r ealize his own existence is inter-connected by a beginningless and endless web with all the other existences around him.

6. There must be deep devotion and heartfelt feeling in his thoughts.

GOAL

..He reaches the goal of this stage when the physical scene vanishes, when he is no longer conscious of it, when attention is turned inward wholly on the beautiful mood or spirit thus invoked, when all form is absent and he feels in complete rapport with the universal being, so complete that he knows he is an integral part of it.

When he feels something of this relationship as a loving response---

Then, he should cease trying to absorb support ... from the All, whose soul is the World-Mind, and begin to Pass it out compassionately and share its grace unselfishly with others. ....

He sees them in his imagination suffused with its warm l ght and sublime peace.

First, he directs his effort with his love towards those who are near or dear to him and to any special individuals whom he would like to help in this way.

Then, he directs his effort with his love towards ~~xthosexwhoxarexnear~~ mankind in the mass

h whom he must regard as unconsciously forming one great family.

Third, he directs it towards individuals who are hostile to him, who hate, injure or criticise him.

He must consider them as his teachers, for it is their business to pick out and make him aware of his faults.

He need not send his love, but he must send them his pity.

CLOSE EXERCISE WITH: Short, silent personal prayer to the Overself.

p. 82 – 122

"The Spiritual Path:
Self-Reliance or
Discipleship?"

by P.B.

25

7/13

THE SPIRITUAL PATH: SELF-RELIANCE OR DISCIPLESHIP?

How many questionable visions have been suggested to (2)
meditator by his so-called spiritual guide! How many mystical experiences would never have occurred to him if this guide had not told him to expect them! How much near-mesmeric phenomena masquerades as mystical experience! Take those who are so fascinated by the ancient tenets and methods that they surrender themselves wholly to them and live in the past, wasting precious time relearning lessons which they had already learnt in those former epochs. They are victimized by the dead. They ignore the lessons of western civilization. Why were they reborn in the West if not to learn new lessons? Should they not be flexible enough to adapt themselves to the demands made by the present era? Uninspired, unenlightened teachers who do not perceive this continue to teach the old methods alone. They phonographically hand down what they have received by tradition. If they could realize the vivid inner spirit of their inheritance rather than its musty outer form, they would become free of the past. For then they would stand <u>alone</u> in the great Aloneness. And out of such a spirit they would instinctively give what is needed today, not what was needed by former centuries.

The disciple who places himself abjectly under the thumb of a supposed master or turns even a good man into the object of a superstitious idolatry, becomes a mere robot and as such is unfit to discover truth. Whoever has not the courage to think, speak and act independently of his teacher, will never have the chance to realize truth for himself. Whoever over-weights the value of a master's services to his disciple is ruled by emotion, not reason. [redacted] when he studies no other system than the one promulgated by his master; when, in short, he has completely surrendered himself in every way to the master--then it is right to say that such a man will never know truth, never attain realization, never become a sage himself. [redacted] The slavish mentality which so-called teachers and pseudo-gurus create and perpetuate in their unfortunate disciples leads to their moral degeneration. For losing faith in their ability to attain truth by their own efforts, they do not try and consequently attain nothing.

Directly men yield up their souls in blind belief to

THE SPIRITUAL PATH: SELF-RELIANCE, OR DISCIPLESHIP?

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manda made by the present era? Uninspired, unenlightened
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reborn in the West if not to learn new lessons? Should
ignore the lessons of western civilization. Why were they
former epochs. They are victimized by the dead. They
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to them and live in the past, wasting precious time re-
tenets and methods that they surrender themselves wholly
once! Take those who are so fascinated by the ancient
near-mesmeric phenomena masquerades as mystical experi-
this guide had not told him to expect them! How much
mystical experiences would never have occurred to him if
Meditation by his so-called spiritual guide! How many

any dictatorial exploiting guide, the light of conscience goes out and the voice of common sense is stilled--they begin to walk in darkness; they cannot see whither they are being dragged. Those who follow such a teacher will in the end, if they are fortunate and sincere, be driven by disappointment to the necessity of retracing their steps. Those who surrender themselves wholly and blindly to him, surrender the very opportunity for which they have taken birth in a human body. He who hands them a ready-made teaching which they have nothing more to do than to believe, blocks their real path of progress and hinders their true development. Thus, instead of making his enslaved disciples conscious of their inner resources and awakening their inner power, he puts a wholly exaggerated valuation on his own service and tries to make them forget their self-reliance altogether. They become more weak-willed and more negative than they were before.

The priest played a dominant part in former epochs and assumed on his own shoulders the burden of truth seeking. But his work misdirected itself when it brought men to believe that without the mediation of other men, without the intercession of salaried sacerdotal hierarchies, it would be impossible for them to achieve a spiritual status. It is unfortunately an historic fact that in ancient and medieval times especially, almost every priesthood tended to arrogate to itself social, political and economic privileges upon the alleged sanction of its title to deputise for God on earth. Exploiting these privileges came in time to occupy the minds of many priests more than the advancement of humanity. It is not genuine religion but selfish priestcraft that, in the name of God, has so harmed and hindered man's progress. This is why we see that an important part of the mission of such great souls as Jesus, Buddha and Muhammad was to curb the unhealthy power and erase the superstition-fostering influence of the orthodox priests of their times.

It was always easy enough for the credulous, uneducated, under-privileged masses to fall victim to the promises and threats of priestcraft, but a parallel if more refined system of exploitation developed where it might be least expected. It appeared in a different stratum where it tried to hold its grip through the medium of exaggerated guru-worship on those who had evolved beyond the orthodox religious state into mysticism. The spiritual teacher originally represented one who gave guidance and assistance to the seeker, but misguided belief came in time to make him represent God incarnate to the seeker. In the Orient particularly, the ignorant deification of living men with the consequent slavish obedience and renunciation of intellect which this often entailed, once went and still goes to the most fantastic lengths. It has fostered

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widespread superstition, despoiled self-reliance and destroyed independent thinking. It has opened easy gates to many charlatans.

The custom of getting men to regard some other man as the incarnation of God may have been helpful in ancient times when the masses were simpler-minded than they are today, but has decidedly led to unfortunate results in modern times. At best, its value was on the practical and not philosophic side, to the untutored masses and not to the cultured classes. To ask a modern votary of mysticism to follow the same custom is to give an unhealthy direction to his inner life and a misleading one to his intellectual life. To call any guru by the Deity's name and to ascribe deific power to him is sheer blasphemy.* When a fallible man is mystically turned into an omniscient divinity, when he is credulously draped in deific titles and reverentially enshrined by his disciples far beyond the profane reach of common reason, the philosophically-minded can do nothing else than gently smile and silently withdraw. To be worshipped by others is, in their view, not a privilege but a nuisance. The truth about this has been plainly and tersely set down by St. Paul: "I have planted, Apollos watered, but God gave the growth." We should not worship any one. We may venerate his embodiment of the ideal, of the heart and mind in a perfect condition. It is the idea he represents that is to be worshipped, not his person. Philosophy ardently advocates the necessity and utility of veneration. But it does not advocate a blind and credulous veneration devoid of wisdom. We should venerate the master not because we want to turn a man into God, as the superstitious often do, but because we want to turn <u>ourself</u> into a master, as the philosophic try to do.

Philosophy is devoted to teaching principles, not to aggrandising, glorifying or exploiting personalities. It holds that the authority of the messengers is not of such primary importance as the truth of the message, that priority belongs to what is permanent and not to what is transient, and that men need a re-orientation of thought and renovation of practice much more than reverence for particular individuals. It worships divine ideals, not human idols. It substitutes the veneration of verities for the adoration of persons. It declares that whoever persists in worshipping dead persons, like Jesus, is throwing thoughts into the vanishing void, but that whoever worships the immortal principles taught by Jesus is laying up treasure in heaven. It seeks to inculcate great truths rather than to idolize great men. It is not concerned

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with what A or B has said or done so much as with whether A or B's words are true and his deeds right.

Let us entertain no illusions about this matter. Let us indulge in no wishful thinking and thus unwittingly deceive ourselves or unjustly deform truth. We have often heard in recent times of this or that nation wishing to establish its political independence. We do not often hear of this or that man wishing to establish his mental independence. Yet such individualization of the human being, which is the present evolutionary goal, cannot be reached without it. That which was accomplished in former centuries by an appeal to blind faith must now be accomplished by an appeal to scientific rationality. No man and no group has a prescriptive right to own another man's or another group's mind for ever. No teacher is an ethical one who prevents his students discovering and developing their own latent and inexhaustible resources today, however permissible it was in primitive times. And if a student is always, metaphorically speaking, in the arms of a teacher, he too will never progress himself but will really be helpless and, what is worse, self-deceived in his supposed attainments. The belief that there must, however, be somebody to walk beside him all the time, to guide his thoughts and acts continually, a leader whom he must always be looking up to, is not a belief that philosophy can entertain.

Within the very broad limits of faithfulness to the path, the teacher should allow plenty of freedom to the student to choose his own steps upon it, to develop along his own personal lines, and should encourage him to think and feel as a free individual.

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All the religions of the past sought to enfold men within groups. The tribal or racial outlook still clung to them. This was right under the external conditions which governed men's social existence in the past. Only a thousand years ago the inhabitants of America, for example, were completely cut off from the inhabitants of Europe. Consequently, the religion useful to the one people was not useful to the other. The habits and heredity of the one were different from those of the other. But today these conditions have been astonishingly changed. The planet's face has been transformed by human handicraft. Man has now the possibility and power to think universally, to choose for himself the ideas he wants to accept and the ideals he wants to follow. He is becoming mentally individualized. He can begin to re-assess the values of life and the ideas of existence, not as a mere unit in a tribal or national group but as a self-respecting individual. This indeed is simply democracy at work in religion. But in taking this step, he has taken the first step towards mysticism. For mysticism itself is the culmination of all sincere religion. Some instructive details about the second evolutionary movement may be found in the ninth and tenth chapters of The Wisdom of the Overself.

II.

The Way of Organized Groups.

What has here been said of personal leaders and individual teachers applies equally to authoritarian, hierarchical institutions and public or secret dogma-bound organizations. Stereotyped religio-mystical institutionalism is forever suspicious of the member who would seek

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When he perceives how frequently they have become the traditional enemies, as in the cases of Buddha and Jesus, of man's inner progress, the prudent seeker will keep away from them, giving them his good wishes rather than his memberly presence. When he learns, from biography and history, how inevitably formal bodies tend to drive out what is most important and manage to keep what is least important, he will learn how dangerous to truth is gregariousness.

Most organizational forms are too illiberal, are committed by their very forms to the maintenance of past narrowness. They quickly become new cages for aspirants to walk into. The religionist is now so tight-bound a prisoner in the structure he has erected that he may not utter these truths even if he knows them, whereas the philosopher is now so impressed by the dangers which confront mankind that he must utter them.

If the student of philosophy is to join any group, it should not be an external one. It should be bound together by no visible ties but only by a common mental austerity of attitude, a common devotion to the quest of truth. He should not wear a label and could not bear an organization. For the one would separate him instantly from every other spiritual group and the other would force him to entertain thoughts of rivalry and struggle for worldly prestige or power at the expense of competing organizations. It is one of the beauties of philosophy that it is the only world-view which seeks no proselytes, makes no propaganda and possesses no vested interests. It is the only one that grants a true and total freedom--all others thrust their followers into cages.

Men admire a popular movement largely because it is so large. They worship brazen idols while dust collects on the golden ones. It is unlikely that a teaching which sets itself the most exacting standards is going to have a popular appeal. Philosophy is cheerfully prepared for that handicap. It clearly sees that it is intended for the discriminating few. Its sphere of operation inevitably provides it with well-defined limitations. It cannot hope to affect or awaken the multitude immediately and directly, hence does not seek to win their favour. Therefore, the fact that its followers may be no more than a mere handful will not disturb the complacency of its custodians. If they can become an instrument of esoteric enlightenment and individual regeneration for these men and women, if they,

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It may now be better understood why there is no sense of disparagement in our statement that philosophy is set apart from the motley crowd of other teachings by reason of its uniqueness. That is merely a matter of character-making destiny. The others have their place but not one will be able to fill its own. It must be boldly emphasized that it breaks exclusive ground in reflection about, and penetration into, life. Once understood, even by a handful of competent persons, this knowledge makes its own way in the world. Its dissemination is not to be secured by noise and shouting but by understanding and living it. These are the reasons why it modestly voices its subtle message and does not play the part of a raucous loud-speaking propagandist, why it exemplifies in its calmness and dignity its own injunction on how to meet the ups and downs of contemporary events. It will not shout with the crowd but always pursues its own policy.

The advanced aspirant is a bad "joiner." Philosophy is sufficient for him. He will never again feel the need of adopting a new faith or following a new leader. He is not eager to follow his flightier sisters and brethren every year or two into the latest cult. He will always show a prudent reserve towards new prophets and coteries, teachers and doctrines, and refuse to commit himself headlong to them. He will not agree to shut his mind and quest in a closed system. He will not accept anything

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that restricts his views and narrows his perspective. Hence, he will not--for the sake of his own spiritual advancement--join any sect or organization, any institutional religion or mystical cult. The man who is captured by philosophic truth is captured forever, for it has set him free. Once a philosopher always a philosopher. We shall never hear of men dropping their allegiance to philosophy. If such an hitherto unheard-of event ever did happen, it would be only because the renegades had never really accepted true philosophy. For it alone deals with reality, not with fluctuating emotionalist feelings or intellectualist opinions about reality. Once anyone has dug his way to the rock-bottom foundations of the Higher Teachings' architectural structure, be sure that he will never desert it but will become more loyal to it with every year that passes. Yet it would be foolish to expect that more than a microscopic minority--those born with a burning desire to understand the innermost significance of life--will ever take the trouble to dig so deeply. Therefore, only a few of those who merely read about it will ever be completely loyal to it.

Throughout their long history mankind may be conveniently divided into these two groups: those who consciously dedicate themselves to the search after truth, and those who do not. The quest is only for the man who is willing and able to step out of the herd, for the sufferer who has had enough of blind living, and for the thinker who is more attracted by the lonely path of an austere individualism than by the over-trodden road of a self-deceptive orthodoxy.

How many promising souls have had their integrity violated and have been forced to abandon the path along which intuition was correctly leading them to lofty attainment only to be placed by their organization, group or personal guide upon a path that led in the end to disillusionment or disaster! He who attaches himself to a teacher shares not only ignorance and errors. Such a possibility might not have mattered much in ancient times when teachers who had realized truth could be found without excessive difficulty, but it matters greatly in modern times when one may comb an entire continent and fail to find one who has.

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the best and longest part of their lives in the expectation of meeting or the search for a spiritual guide of the rank of a Mahatma or Adept. They have done so because theosophy, especially neo-theosophy of the post-Blavatsky period, and Indian Vedantism have told them that the initiation, assistance and continuous guidance of such an exalted personage is absolutely indispensable to the spiritual quest and that without initiation the quest can only end in failure. But their search has usually been a vain one.

Now we fully admit and do not deny the assistance which may be got from a true teacher. But a trustworthy guide through the dark maze of mysticism is not easily found today. Where they believe that they have found such a master, quite often their search has been even worse than vain--for it has also been a self-deluded one. They actually endanger their inner life when they join it to a dubious inspiration and an undue subservience. We are here not passing judgment but merely stating facts. The difficulty of finding competent, pure, authentic and unselfish instruction is today so great, and only a little less so in the East than in the West, that it seems to us wiser to emphasize publicly the good possibilities of making progress by self-effort, of unfolding latent resources without over-anxiously seeking here and there to obtain a teacher. For so many aspirants are wasting precious time and energy in futile search and disappointing experiment, when they could be making progress and reaching maturity by availing themselves of their own inner guidance.

When we mention this rarity of qualified reliable teachers, the retort is often made that the mystical tradition contains a saying: "When the pupil is ready, the master appears." We would not contradict the truth of this saying but we would complement it with another truth--that the master here referred to is not necessarily an embodied one nor an external one. He may be out of the flesh or he may be inside the pupil's own heart. In both these cases the instruction will come and assistance be rendered from within through the intuitive faculty, or the master may be a printed book left for the guidance of posterity by one who had successfully finished the quest himself. There are many excellent books obtainable nowadays in which most aspirants can find sufficient reliable instruction to suit their immediate practical purpose. But, in the end, that which brings together the seeking man and the sought-for truth, whether the latter be found within himself, a book or another man, is the direct agency of his own Overself.

The heart's yearning for the Spirit is easily mistaken by beginners, owing to suggestions implanted from without, for a yearning for a master. Those who are mesmerised by past traditions--especially Oriental ones--or misled by

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the rank of a Mahatma or Adept. They have done so because
theosophy, especially neo-theosophy of the post-Blavatsky
period, and Indian Vedantism have told them that the in-
itiation, assistance and continuous guidance of such an
exalted personage is absolutely indispensable to the
spiritual quest and that without initiation the quest can
only end in failure. But their search has usually been a
vain one.

Now we fully admit and do not deny the assistance
which may be got from a true teacher. But a trustworthy
guide through the dark maze of mysticism is not easily
found today. Where they believe that they have found such
a master, quite often their search has been even worse than
vain--for it has also been a self-deluded one. They actu-
ally endanger their inner life when they join it to a dub-
ious inspiration and an undue subservience. We are here
not passing judgment but merely stating facts. The diffi-
culty of finding competent, pure, authentic and unselfish
instruction is today so great, and only a little less so
in the East than in the West, that it seems to us wiser to
emphasize publicly the good possibilities of making prog-
ress by self-effort, of unfolding latent resources without
over-anxiously seeking here and there to obtain a teacher.
For so many aspirants are wasting precious time and energy
in futile search and disappointing experiment, when they
could be making progress and reaching maturity by availing
themselves of their own inner guidance.

When we mention this rarity of qualified reliable
teachers, the retort is often made that the mystical tradi-
tion contains a saying: "When the pupil is ready, the mas-
ter appears." We would not contradict the truth of this
saying but we would complement it with another truth--
that the master here referred to is not necessarily an em-
bodied one nor an external one. He may be out of the flesh
or he may be inside the pupil's own heart. In both these
cases the instruction will come and assistance be rendered
from within through the intuitive faculty, or the master
may be a printed book left for the guidance of posterity by
one who had successfully finished the quest himself. There
are many excellent books obtainable nowadays in which most
aspirants can find sufficient reliable instruction to suit
their immediate practical purpose. But, in the end, that
which brings together the seeking man and the sought-for
truth, whether the latter be found within himself, a book
or another man, is the direct agency of his own Overself.

The heart's yearning for the Spirit is easily mistaken
by beginners, owing to suggestions implanted from without,
for a yearning for a master. Those who are mesmerised by
past traditions--especially Oriental ones--or misled by

present cults into accepting the suggestion that it is impossible to advance without a guide, merely transfer to the search for a human being what should be a search for their own soul. In their ignorance they superimpose his name upon it and honour him with the worship that should be given to the soul alone. Instead of setting out in quest of their own soul, they set out in quest of a man. The one being within themselves and the other without, the directions are totally opposite ones. Consequently, the two quests must lead to two different results.

When the Christ-self, speaking through Jesus, said: "I am the Door," It gave counsel which is still fresh today. It meant: "Do not look for other people's doors; do not turn to other men for that which your own higher self is waiting to give you." The solemn proclamation of this Christ-self in each man is: "I am The Way, The Truth and The Life." In himself he can find the guidance needed, the knowledge desired and the goal sought. But to do this, he must have full faith in the Christ-soul within him and not go wandering from one man to another. Either this soul exists within him or it does not. If it does, it is necessarily a living and active force behind the scenes of his visible life. It is surely as competent to guide him on the spiritual path as any embodied human being could guide him. If it is not true that his own soul can directly guide him, that it can by itself lead him into self-realization, then there is no truth in the claim that it exists nor in the records of its power. But the fact is that the voice which is calling him is the soul's, even though he ignorantly gives it some man's name. If this quest is nothing less than a search for his own deepest self, then the clinging to another human self, to external masters, can only prevent and not promote attainment.

Just as the seeker has to learn through disappointment and suffering to cast off sole dependence on any human being for happiness, so he has to learn through the same means to cast off sole reliance on any human being for guidance. The higher self alone can give him durable happiness and it is the higher self alone that can give him perfect guidance. In the end he is brought back by the tragic events of life to the essential solitariness of every human soul. And it is only when he is courageous enough to face those events and this solitariness in all its fulness, looking to no embodied man for assistance, that he has the unique chance of discovering its secret inhabitant--the divine soul. When he has come to realize through such disappointments and disillusionments that he must entrust himself to the guidance which comes from within, not only because it alone perceives the needs peculiar to himself but also because it emanates from that very second self which he is trying to discover, he has come to the true entrance of the mystical path. He has fulfilled one

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of the conditions requisite to authentic enlightenment--he has turned away from other things to the direction of the Soul itself. If he has to pass from the elementary into the higher grades, he can do so only by awakening to this advanced truth--that his own soul is the rightful God-given guide. When the novice has travelled sufficiently far to be able to understand this situation, he will start to form himself and not wait uselessly for some master to do it. He will begin to shape his ideas and direct his meditations for himself and not lie supine and helpless until he can receive them from outside. He will exercise his will and not let it lie flabby, inert or even paralyzed.

It is the pupil and the pupil alone who has to crush all evil passions, reject all evil thoughts, overcome all evil emotions. For they are his and unless he himself deals with them, the weaknesses of character which gave birth to them will still remain. It is not only absurd to count on a master doing this for him but also self-deceptive. No external agency can assure him externally what he must assure for himself internally. The knowledge which is born by his own thinking, the strength which is drawn from his own self, the compassion which comes out of his own heart are immensely superior to the second-hand products of exterior suggestion. He who acts on this truth will need no one else to teach him. His divine self is there, ever present, and will do it better. We assert plainly, that it is perfectly possible to attain this goal unhelped by any outside teacher. The baffled aspirant should waste no further time looking for truth in someone else and outside himself. Let him look within and be himself.

Even Sri Ramakrishna, the saint whom many of the swamis themselves follow, adoring him as an incarnation of God--even he has admitted: "He who can himself approach God with sincerity, earnest prayer and deep longing, needs no guru." It is true that the saint qualified his statement by adding: "But such deep yearning of the soul is rare; hence the necessity of a guru." But his admission still remains that anyone who really and honestly and strongly seeks the highest can find it without having to submit to dependence on another man, and that each possesses within himself the resources for such attainment and the means of such realization. If the yearning is strong enough and deep enough, it will find what it truly needs without much help from outside. But if it is not, then it will become the circle-wandering slave of a dozen narrow and unsuitable techniques, the enfeebled victim of a dozen exploiting teachers, before it becomes aware in the end that it has to find the path which conforms to its own individual characteristics, before it receives the liberating teaching which comes from the purity of its own Overself.

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vidual and therefore unique. For each is an individual, speech and action of a particular teacher, to accept always the suggestive influence which he seeks to exert upon mesmerized followers, to practice only the method which suits such a teacher--this is not to travel the path to the wider Freedom.

Therefore, let nobody be led away into self-betrayal by the stereotyped formulae of any teacher or the mechanical laws of any technique. This does not mean that he will brusquely or foolishly reject whatever he can derive from other men, but it means that whilst accepting such aid he will not assign it a primary place, will not make the success or failure of his quest rest unduly on it. If he understands this situation correctly, this will not mean dependence merely upon the limited resources of his personality but upon the unlimited resources of that which dwells behind the personality. He will look, in short, with unshakable faith to the Overself to lead him finally into that realization of divinity which is his sublime goal.

The message of the twentieth century is that man should directly seek for his own higher self through personal effort, just as the message of an earlier time was that he should indirectly seek it only through a guide. It proclaims that it is in accordance with the spirit of such a message that the wise man of today will refuse to accept the title and position of a guide, although he will gladly accept those of a messenger. He will teach no disciples because he will teach that each seeker should become the disciple of the God within his own heart. He will seek, not credulous followers, but serious students. He will strive to attach disciples, not to his particular personality, but to truth. He can have no other aim than this--to bring men to themselves that they may henceforth be released from the tyranny of external dependence. He does not wish to enlist blind followers nor to develop a condition of mental lethargy in his pupils; he does not seek to make them supine and slave-like in their discipleship, unable to think independently for themselves.

The seeker must henceforth try to stand more alone, to trust more to his own power and intelligence

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"I am forced to draw my philosophy from my own head," remarked Socrates, who learnt his teaching from no one. His own wisdom was dug out of the hidden depths of being. No teacher set his feet upon the path, no school transmitted it to him--it was self-obtained. Therefore, it was natural that he himself should not care to unload a pack of ready-made doctrines upon a man's shoulders but rather endeavour to bring him to self-thought. A teacher's instruction at best leads to mediate knowledge, whereas the realization of truth must be immediate. The former is necessary as a preliminary step leading to the latter but it cannot of itself give realization. The student must therefore make his own efforts to realize what he has been taught. He cannot escape this duty if he wants reality and not merely words or thoughts about it. The seeker of today finds himself in the same position where self-effort is called for as in Socrates' day. It may be a fact that the old Sanskrit texts anticipated many of his eventual conclusions but he has to travel towards them by a different route. For he has now to walk alone with unaided thought and by pioneer experience. When he is compelled to stand on his own feet, he is compelled to study his own problems; what he thus gains is his unloseable own.

After all, it is of little use looking to others to provide that which, in the end, he has to provide for himself. He may flee to the imagined security of a master, a method, a creed, a church, an ashram, a group or an organization, but he flees in vain. In the end life demands that he discover his own resources. At best, as Socrates has shrewdly pointed out, the teacher can but work like a midwife--helping students to deliver themselves of their own truths. Each should understand that he mostly must work out his own salvation. All insidious suggestions intended to enhance their dependence, weakness and enslavement must be resolutely resisted by those who would be philosophic students. The first task of a true guide, therefore, is to create this necessary self-reliance within them, to help them get conscious of their own latent power, to encourage them to nurture their own understanding, by recommending reflection upon their own experiences. Intellectual integrity demands this of them--that they do not wholly subordinate liberty of action to another individual, that they do not become wholly subservient to his will and that they do not wholly forfeit their free will. If it is true that it is unethical to tyrannize over weaker men, it is equally unethical to yield to the tyranny of stronger men.

It is the student who must liberate himself from his own illusions, for no master can do it for him. He may momentarily and occasionally see the truth through the eyes of his master but he cannot enduringly and unbrokenly see it through any other eyes than his own. If he really wants to help the student, the healthy way is for the master to get him to use his own understanding independently, to give him enough confidence to develop his

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own powers of comprehension, and to promote his concentrative power and stimulate his thinking power. Thus, he learns to trust increasingly to his own inner resources and to convert aspiration into action.

In opposition to the orthodox views selfishly held by the heads or blindly followed by the advocates of other and older Indian schools which declared enlightenment to be quite impossible without a teacher, the Buddha plainly, if heretically, declared that there are two ways whereby one can arrive at right insight--either by learning it from others or by self-reflection. The same point has been differently explained in detail in "Yoga Vasishta," an old Sanskrit text, thus: "There are two kinds of paths leading to truth's freedom. Now hearken to them. If one should without the least failure follow the path laid down by a teacher, delusion will wear away from him little by little and emancipation will result, either in the very birth of his initiation by his guru or in some succeeding birth. The other path is where the mind, being slightly fortified with a stainless spontaneous knowledge, ceaselessly meditates upon it; and then there alights true enlightenment in it, like a fruit falling from above unexpectedly." This second path is the one which we have advocated. It is based on rationally thinking over and mystically meditating upon the remembrance of a glimpse, intuition or fleeting illumination which may have once been experienced, or alternatively upon the description of such an experience as given in books.

There is a plain inference to be drawn from these facts. It is that because everybody has been thrown back upon himself by the further statement in The Wisdom of the Overself that the Overself is the one true teacher to be sought above all others, nobody has really been hurt. In depriving them of doubtful, external guidance, we have given them back the surest internal guidance--the light and power of God within their own selves. We have endeavoured to awaken men, to bring them out of slavish dependence on others, to lift them up from being weak leaners to becoming self-reliant learners, to arouse them into the consciousness of their own powers of achievement and their own possibilities of knowledge. We have tried to bring them to look at life from their own spiritual centre and not that of someone else, to unfold forth into actuality out of themselves a wise comprehension of life, and to work by the light of their own creative ideas rather than by borrowed ones. We have sought to help individuals develop into the awareness of their own inherent divinity and thus fulfil the true purpose of their incarnation. The only redemption which philosophy proclaims is self-redemption. It believes that man must create out of his own consciousness and by his own effort the new understanding which shall transform him. For, in the end,

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realization of the Overself is nothing else than a shift of emphasis within his own being and therefore no outside force can effect it.

"Hold fast as a refuge to the truth. Look not for a refuge to anyone besides yourselves," exclaimed the dying Buddha to his attendant-disciple Ananda, when giving a parting message for all disciples. What he further said is also very instructive in condition with our subject. "Be ye lights unto yourselves" is one acceptable translation, but "Be ye islands to yourselves" is another. Whether we accept the one or the other, the meaning in both cases is ultimately the same. It is a message of self-reliance, of seeking within and not without for guidance and strength. It is, finally, a warning not to depend unduly on human teachers but mostly on the illuminative element within oneself. "Work out your own salvation with diligence," were the last words of this wonderful man, whose reposed form, smiling mouth and peaceful countenance evidenced his own sublime self-reliance.

IV.

The Choice Before the Seeker.

Nevertheless, only the unbalanced extremist can wish to dispense with wise instruction of the right kind, if it be available. For without it men must make trials and experiments in every direction, which means that they must make many mistakes and suffer much in consequence too. Yes, the need of a reliable master is great! But he must not only be a man of knowledge, he must also be a man of power and pity--power, because those who come to the quest are so weak themselves and pity, because there is no other inducement for him to help them. So if they are incapable of working out their hard problems by themselves, they should seek and accept the guidance of someone else. To get a little friendly guidance from someone who knows the farther stretches of the road is as sensible a procedure as to become the debilitated mental slave of someone who exudes pontifical infallibility and discourages scientific rationality is a senseless one. It is the primary function of a competent teacher to show a sure safe road to his pupils and thus shorten the effort needed, as it is his secondary function to impart a propulsive impulse towards the goal.

Moreover, most aspirants find that the Overself is not a thing they can aspire towards or meditate upon so long as it remains inconceivable unimaginable and ungraspable by their ordinary mind. It is a formless characterless and featurless void with no point of reference for them. It is too intangible, too vague and too indefinite for their consciousness to feel elevated by or for their attention to get concentrated upon. They are left by this concept suspended in mid-air, as it were. Their need, therefore, is for something or someone to provide a visible focus for aspiration towards reality, an imaginable centre for meditation upon it. That is to say, they need an attractive symbol of the Real.

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They can find such a symbol in an historic scriptural personality known to them ~~only~~ by tradition, in a living master known to them by personal acquaintance, in a book, ancient or modern, whose sentences purport to be inspired by the knowledge of reality, in the musical, pictorial, sculptural and other artistic productions of human genius or in the beauty grandeur immensity and serenity of Nature herself. A few flowers resting in a simple vase may also convey, to some refined mentalities, an adequate symbol of graciousness. But whatever it is, it is indispensable that it should appeal to their personal predilections if it is to become effective. Even the accessories, instruments, ceremonies, rites and sacraments of religion can also be utilised for the same purposes, provided this condition is fulfilled and provided they are regarded not in the light of the extravagant claims usually made on their behalf but as tokens of the Intangible and as reminders of the Quest. The statuette of a Buddha plunged in contemplation can thus become both a hopeful message from the silence of Nirvana to desire-bound man and a stimulant to the further practice of meditational exercises. The ~~little crucifix~~ carried underneath his shirt may become alive with ~~the~~ meaning to the mind of the Christian mystic every time he touches it, both as a sign of the presence of the hidden spirit "crucified" in a manifested universe and a remembrance of the need of dying to the lower ego. fraught with significance in the eyes of a Buddhist mystic, every time he beholds it,

The aspirants who have found a trustworthy contemporary who has united with his own soul and is willing to help others seeking to attain the same state, may ~~then~~ regard him as their finite Symbol of the infinite Overself. To accept him as a spiritual guide, will then not be a blunder. On the contrary, it will be an act of wisdom, for it will help them greatly to go forward. It will give the mind something definite to occupy its field of attention during the aspirational hour, something that can be not only taken hold of by both thought and feeling but also kept hold of by them outside it. Hence for those who have not reached the stage of fully operative mysticism, which is not an easily reached stage because it is such an advanced one, it would be foolish to underrate the value of such external helps, unwise to lack appreciation of the usefulness of such a 'Symbol'.

There are certain other advantages of utilising a master's name and person as a focus for this kind of meditation, over the more impersonal kinds. It is easier for many people to work imaginatively with the familiar physical senses than creatively with the much less-used faculties of abstract reflection. For the aspirant can quickly create the mental image; can rapidly remember the sense of elevation yielded by the impact of his aura; can thus find a visible object for pent-up feelings of devotion, an object to whose likeness he can try to conform his own strivings; can set up an activity wherein greater strength to concentrate and apter skill to turn inward are drawn telepathically from his living presence. During such meditation, there will be a satisfying feeling that there is no longer a compulsory confinement to the aspirant's own limited resources.

HITLER'S SPIRITISM AND THE GERMAN PEOPLE

"When the pupil is ready, the master appears". But this need not mean his physical appearance. It really means his mental appearance. When the pupil is to some extent purified and self-disciplined by his own effort, rendered more sensitive by meditation and instructed by study, then the Overself may direct his thought to some developed man as a focus for his further meditations, prayers and aspirations. We say 'may' here because this does not always happen. It depends on the individual's history, circumstances, inclination, capacity and character. Spiritual ties created in former births may be so strong as to necessitate a teacher-disciple ~~gum-chols~~ relation again for a time. The need for a devotional outlet of a personal and tangible character may be so overwhelming as to make it imperative to find a worthy one in order to facilitate further progress. The natural weakness of most human beings may foster depressive moods which paralyse endeavour so that encouragements and stimulants from ~~outside~~ stronger human beings become needful.

On the other hand, a man may have cultivated self-reliance, independence and balance, to such an extent that he is untroubled by all these considerations. In that case, no master need or will appear to him. His own Overself will provide direct guidance from within, instead of from without as in the above cases.

~~But~~ Where he is brought by his own wish and fate's design into touch with a master, even then it is not necessary that he stay permanently with this man. It is enough ~~if he has met~~ to be with him ~~once~~ for a few minutes. But even if he has not met him, the establishment of contact internally through correspondence is enough. And even if he has ~~not~~ never corresponded with him, the absorption of ~~his~~ the master's thought from a book he has written will lead to ~~the~~ some result of this kind.

To imagine creatively that he actually is ~~are the saint who is his ideal,~~ to picture himself as being suddenly transformed into the Guru, he follows is indeed the shortest and the quickest method of mystical attainment. But it is given to a disciple only towards the end of his adventures in meditation. For he has to be sufficiently purified in character, sufficiently ~~and~~ expert in concentration and contemplation, sufficiently metaphysical in separating formless being from its ~~suffix~~ ~~cientlyxd~~ external appearance and sufficiently detachable from the personal ego to be able first; to use use such an effectual method and second; to use it in safety and without incurring harm.

In this exercise he must act the teacher, pretend he is him, and call up all ~~his~~ histrionic ability to imitate his ways. The initial accelaration of his lapse ~~whenxhexunites~~ into contemplation will begin when he thinks of the teacher's form in this way, but the final consummation of it will come when he unites with his essence, his mind alone.

When imaging the teacher, he should think mostly of the Spirit which is using the teacher's ~~his~~ body. It is more effective and hence the more advanced part of this exercise to think of him as a medium for the higherpower, as a vehicle for the divine presence, than merely as a self-sufficient person. It is not of the flesh and blood guide that he is to think so much as of the Mind ~~Soul~~ which is inspiring him. It is not in the personality its ordinary state that he is to imagine but in its extra-ordinary state of rapt absorption. ~~Samadhi~~. It is his inner consciousness when plunged in the same deep meditation which the pupil seeks to attain, that the latter is to contemplate and identify himself with. He is not to to worship the man but rather the Spirit which has taken possession of him. He is not to concentrate thought on the fleshly frame so much as on the presence within it. It is not the name of the dead prophet or living guide who is to receive his homage and devotion, his reverence and prayer, but rather the Nameless being which overshadowed him. Thus the aspirant passes from appearance to reality and thus he prepares for

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regarded as a When a guide, who is still frail and fallible because he is still human, is divinity, when he is credulously draped in deific titles and reverentially enshrined by his disciples far beyond the profane reach of common reason, the philosophically minded can do nothing else than gently smile and silently withdraw. To be worshipped by others is in their view, not a privilege, but a nuisance. To call any guru by the Deity's name and to ascribe deific power to him is sheer blasphemy. The truth about this has been plainly and tersely set down by S t. Paul. "I have planted, Apollos watered, but God gave the growth."

We should not worship any man. We should venerate his embodiment of the ideal, of the heart and mind in a perfect condition. It is the idea he represents that is to be worshipped not his person. Philosophy ardently advocates the necessity of veneration. But it does not advocate a blind and credulous veneration devoid of wisdom. We should venerate the master not because we want to turn a man into God, as the superstitious often do, but because we want to turn ourself into a master, as the philosophic try to do.

There are many STORIES which seem to show that even if they have not given enduring realization the gurus have at least given transforming occult experiences to their disciples. What is the hidden truth about this matter? Where these experiences occur in teacher's presence and lead to a state of half or full inward absorption, they are of a hypnotic character. If the teacher is really of a superior kind and has really gone deeper into his own soul than ordinary people, he will be able to communicate something of this depth to the student if the latter falls into such a self-absorbed state. This is very useful in its own place to picture before him what the next stage in mystical meditation is like. From the philosophic standpoint its value is limited because of its transient nature, because the psychic revelations which often accompany it may be merely hypnotic suggestions of a dubious kind, because it cannot yield permanent results, and because the student will still have to work out his own development to this stage. The character and worth of this experience have often been grossly exaggerated in India, in ignorance of the historic fact that the annals of Western mesmerism record many cases of similar experiences where the mesmeriser was not necessarily a spiritual man at all.

Where however a disciple experiences the psychic presence of his teacher although both are in different cities or widely-separated lands; when under such conditions he perceives the vision of his teacher's face and forms confronting him and when he holds daily thought-conversations with this living presence and form; it is natural that he should come to the conclusion that the teacher is actually with him in some 'astral' body and that the meetings have been deliberately willed by the teacher and successfully brought about by his yogic power. But these conclusions may be erroneous. The facts on which they are based may exist only in the student's imagination. The teacher will most probably be quite oblivious of what has happened to the student and quite unconscious of these daily visitations and telepathic conversations. What has really happened then? The answer is that the form taken by his experiences and ideas it yielded him were entirely self-suggested. The student's own concentration on the idea of the teacher, his tremendous faith in the power of the teacher,

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his great devotion towards him, have unlocked the latent capacities of his own mind and turned them temporarily into kinetic forces. Thus instead of disproving the existence of yogic powers this interpretation of his experiences actually prove it. Only--it is not the teacher's but the student's powers which are really in question.

This explains most cases but not all. Where the teacher is a man of genuine Overself-consciousness a further force is brought into play. There is a spontaneous reaction to the student's thought about the teacher but this comes from the Overself direct to the student and over the head, as it were, of the teacher himself. It is, moreover, not necessary for the adept to think of each of his disciples separately and individually. It is enough if he retire daily from contact with the world for a half hour or hour and turn his attention towards the Divine alone and open himself as a gate through which it shall pass for the enlightment of others. During that same period all those who are mentally devoted to him will then automatically receive the transmitted impulse without their even being consciously in the adept's mind at the time. But such a guide is rare and such cases are consequently exceptional.

The disciple of such a qualified master who lives at a far-off distance or in a foreign land and is consequently able to meet him only at long intervals if at all, may nevertheless benefit by the mystical link which exists between them. If he has developed sufficient sensitivity through meditation practice, he will feel at critical times or after periods of intellectual perplexity that he is mentally in the presence of his absent master and either receiving spiritual help from him or conversing with him upon the subject about which enlightenment is needed. In this way his drooping spirits may be revived and his silent questions answered satisfactorily through a genuine telepathic process. The impact of such a teacher's power on the disciple's mind cannot but be beneficial to him.

Therefore, a fifteen-hundred years old Chinese text, the Chisto Tao Lun, says that a beginner on this quest should search and enquire

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(A) The thought-form of a master may appear simultaneously in the consciousness of twenty disciples. Now obviously he could not think of each one individually at that moment. This result could be got only by thinking of them all together in an assembly. He is unlikely to do that however.

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for a man who possesses insight. If he is unable to find such a man, then he should search and enquire for one who is well-versed in meditation and well-advanced in knowledge. Having found a suitable teacher--even if younger than himself--he should, this ancient text continues, respectfully express his desire for enlightenment and assistance.

The help which can be given by such a guide is to be admitted but, because there are few philosophers in the world and comparatively many more mystics and metaphysicians, the difficulty of finding it unentangled must also be admitted. For a man may have made some mystical or metaphysical progress and be willing to assist others to do so too, yet his attainment may not be sufficiently perfect to free him from adulterating this willingness with other motives. He may be swayed by the desire for financial gain, by an unconscious yielding to the sex impulse, by the wish to exercise power in the world, by the complex of being worshipped by many followers, or by unseen powers which are tempting him to his own destruction. The progressing mystic, betrayed by his own ambition or spurred by his own arrogance, may take to the teaching path before he is fit to do so. One result is that he becomes an exploiter, not a teacher. He domineers over the souls of his disciples, deliberately prevents them from finding out for themselves anything that is hostile to the teacher's interests or doctrines, issues arbitrary orders and expects unthinking obedience, hinders and does not help the true growth. When he wants them slavishly to echo all his teachings under pain of denunciation as heretics if they do not, when he ritually treats every manifestation of independent thought as sin--then he does not really teach them. He merely extends his egotism to include them, enlarges his 'I' to overflow into them.

It is not difficult to find such a guru possessed of mixed motives or of the desire to exploit others existing alongside of the desire to enlighten them. Where the instrument is itself impure, the inspiring power cannot but be equally impure, so that it will be an intermittent shuttling between the Overself at some times and the egoistic illusion at other times, with bewildering results for the unfortunate disciples for they cannot be expected to understand what is happening behind the scenes of their guru's mentality. We say 'unfortunate' for they may be led aright on some points but will surely be misled on others. It is most desirable therefore that if a seeker feels he must find a guide, he should find one who is personally in such a position that he need not be affected by these temptations. That is to say, he should be karmically fortunate as well as spiritually competent--he should either have independent financial means of his own or should have achieved financial success through the exercise of a profession or business; he should be happily

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married; he should possess through the accident of birth a respected position in the world or have attained it through his professional, business or social services. These, of course, constitute ideal surface qualifications but it is next to impossible to find them all combined in the person of a single man. Nevertheless, it is well to know them and hence to seek for someone with as many of them as can be found.

The ancient ideal of a completely ascetic teacher who had completely renounced the world cannot externally exist in modern western civilization today outside of sectarian monasteries, but it can exist internally in the heart of a man who has absolutely mastered his thoughts and emotions, even though he does wear the best clothes and even though he does sport a jewelled tie pin. Five hundred and fifty years have passed away since Shaikh Sharfuddin, a Sufi sage, wrote a letter in Persian which contained this clarification for a seeker: "A spiritual teacher is not the body, the head or the beard visible to man. He is, in reality, the inner being in the region of Truth." The wisdom of these words is needed today and will always be needed. The aspirant should not be influenced by the slave mentality of monkish teachers who will regard with shivering horror the picture of a modern guide such as we have here pointed out, but should use his God-given capacity to think for himself and comprehend that the form under which instruction is imparted must adapt itself to the needs and conditions of the times if it is to be genuinely useful. An honest teacher must be something more than a benevolent onlooker. Such sincere, genuine spiritual guidance as seeks to make the aspirant eventually able to dispense with the services of a guide altogether is healthy and helpful, but such selfish, bogus or incompetent guidance as depletes the aspirant's own powers and intelligence is unhealthy and harmful. The first places a key in his hands and bids him use it, whereas the second neither possesses a key nor, ~~is~~ would be possessing, willing to give it away. Instead of increasing the student's feeling of weakness, the true teacher endeavours to instil in him the heightened confidence and deeper conviction which come with the personal exercise of his own powers. For his ever-present aim is to lead the aspirant towards attaining his own proper maturity. Whilst the right kind of teacher, like the right kind of book, will not save students from doing their own thinking, he will certainly help them to do it well. He cannot pursue the quest for them but he can help them pursue it in the right direction. The right kind of teacher must be able to convince his pupils of the truth of his teaching--not all at once, of course, but within a reasonable time. For muddled thinking and vague perception, insufficient experience and incomplete development inevitably disclose themselves in dark obscure expression and imperfect unconvincing exposition.

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We who write this piece sometimes think of the ancient wisdom as a giant statue, magnificent and beautiful to behold when it was made, but now, alas, fallen into the desert sand, half-buried, prostrate, slowly crumbling, waiting perhaps for some Napoleon of insight to arise one day and lift it. We sometimes even play with the thought that the disincarnate voice of a custodian of this half-lost wisdom may suddenly issue forth from the world's radio sets and speak those authentic words which many students would so gladly welcome. For is it not the sages' business to preserve the teachings of the philosophy of truth, to keep them from fading out of humanity's memory and to guide men into the ways of realizing the Overself in their own experience?

But alas, it is no use being befooled, whether by others or by oneself. The fact remains that sages in the old integral sense of the term, are now a vanished race. Let us not waste our time looking for such perfect men. We are unlikely to find them. Let us not expect to meet Gods walking upon this earth. Let us not ask where such sages exist and where they can be found. Who is there who knows? All that has been written on the subject is really a composite picture of different advanced types to be met with and of the ideal master to be dreamed of. So let us take good guidance wherever we get it and be glad that we do get it, whether from some person who has gone some little way ahead of ourselves--not necessarily all the way--or from some inspired text written by a sage himself, whether ancient, modern, oriental or occidental. Let it be understood therefore that whenever the sage is discussed in our later writings, it is not as an actualized being but as an idealized type, not as someone to be met anywhere in the flesh but as a composite image to focus struggling humanity's aspiration. Indeed, could such a creature really exist as an human being?

This situation being what it is, students must keep a clear sense of the realities which compose it. If historic change has largely brought about the disappearance of teaching sages and thus hindered the opportunities for the progress of present-day aspirants, it has also brought about the appearance of new opportunities which have helped it. In two points, at least, they are better off than their earlier brothers. They have available today the written or printed memorials of the thoughts and conclusions, the labours and victories, the methods and results of a host of seekers, yogis, mystics, sages and philosophers who lived in different centuries and in different lands throughout the whole world. The knowledge developed during some thousands of years can now be added to their own store. If a guide is most valuable for beginners to chalk out their path, to advise them in perplexity, to explain difficult doctrines and to protect them against

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pitfalls and snares, it is equally true that such guidance can also be got from available books. They have also available easier living conditions which free them from the physical hardships and difficulties, from the time-absorbing manual toil and drudgery that swallowed up so much of the effort and energy of those earlier men. In the end the seeker arrives and must arrive, if he is going to advance at all, at a stage where he must learn to walk by himself, must learn to extract from within all that is needful. The student who walks alone may make some mistakes but he will also gain useful experience and develop his own responsibility. He will become a learner instead of remaining a leaner. And in the end another man can only teach him what he needs to know and do but he cannot set him free from the ego, from the limitations of the consciousness evolved to its present point through so many ages of evolution. The belief that true teaching can come only from outside is an erroneous one. Indeed, sooner or later it becomes essential for the aspirant to learn the loftiest kind of self-reliance, that wherein he will look more and more to the Overself for guidance and nowhere else.

It is true that were he to adopt an wholly independent attitude prematurely, that is to say, before he was ready for it, he would commit a grave error, but when he reaches the study of philosophy the ripe and right moment to begin to adopt it has arrived. Thus, the paradox arises that just as the stage of long search for a guide is itself overpassed when a guide is found, so the stage of discipleship must in its own turn be overpassed if the Overself is to be found. The embodied master must be given up for the disembodied Overself. Just as the developing mind grows out of the belief in an external and personal God, replacing it by the belief in an inward and impersonal God, so little by little it grows out of dependence on an external and personal teacher and replaces it by dependence on the inward impersonal soul. The disciple can now see that all means from elementary ceremonial rites, the following of scriptural injunctions and the study of metaphysical or mystical books up to personal discipleship itself, have been merely temporary and successive pointers to the real means, which is to renounce everything and everyone else for an utter surrender to the Overself alone. They were needful and helpful to him in his spiritual childhood because they could be seen, touched and read, because they existed as sense-perceptible forms in space and time. But because the Overself exists in the invisible, intangible, nameless, timeless and spaceless void, he who seeks it must at last step out of such sensual limitations and seek it there alone in all its pure transcendence.

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This explains why no divine man ever appoints a direct successor. That usually occurs only in the institutions which arise around or after him, and whenever this has happened, the successor is invariably not up to the height of his predecessor. In fact, the degeneration of all spiritual institutions is due to the belief that historical succession is really possible as an inward and authentic fact rather than as a merely outward and apparent one. Spiritual genius is individual and unique. It can no more be delegated by such external methods as spoken or written appointment than artistic genius can be delegated. Shakespeare could not by such an easy method appoint a successor capable of writing plays as perfect as his own. Indeed, if this were really possible, divine men like Jesus and Buddha would have saved all mankind by the simple process of transforming all mankind overnight. They would have brought such vast numbers into this larger awareness that the ethical state of present-day humanity would have been immensely superior and gloriously different from what it now sadly is. But they did not do so because they could not do so. The work they did was always good but always unfinished. The condition of spiritual genius must be attained by diligent effort and protracted striving through many a lifetime. No guru can abruptly give away his higher consciousness as a permanent gift though he can and does give temporary glimpses of it. No guru can lastingly effect an enchantment wherein his disciple's whole past evolution and present characteristics can disappear entirely and abruptly. Whether it be the Tibetan belief that the Buddha's spirit animates in turn the bodies of their Dalai Lamas or the Hindu belief that the Infinite incarnates, this worship of a Man-God is infantile and primitive. In the superstitious adherence to the doctrines of pontifical, apostolic, episcopal, hierarchical and lamaic succession, often with an accompanying pretence of infallibility which arise out of this single error, we may discover the genesis and evolution of much religious imposture, degeneration, hypocrisy and materialism. All such doctrines are philosophically untenable and intellectually unhealthy. The only true line of

does he begin to receive the inner counsel which shows why all enfleshed teachers have to drop out of his life. The persevering seeker learns, in short, that he must surrender the false independence of his little isolated finite life, not to this man or that one but to the indwelling ever-present universal being within his heart, that there is no river in the world which can rise higher than its source, that if he wants ultimate truth it is no use going any longer to human beings--the last step is to go direct to the Ultimate Mind itself. The grace he needs and seeks must come from God. No institution can grant it. Any claim to the contrary is merely an act of human exploitation, not an affirmation of divine instrumentality.

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valid succession, however, is that every avatar predicts, before he passes away, the coming of the next avatar. Thus his words give hope to those who, living later and in a period of degeneration, become concerned about the future of mankind just as they guarantee to others that the World-Mind will not forget its mortal progeny.

Now that we who write can look back, with a better balance and a surer judgment than ever before, upon a varied life of more than thirty years' spiritual seeking through service, aspiration, meditation, reflection, study, travel and personal contacts with holy men, if anyone were to ask from what source we derived the greatest help and made the quickest and farthest progress, we would be forced to answer--in contradiction to traditional Indian belief in this matter--that it was not from the holy men but our own manifold striving and humble prayer. Indeed, we would add the further conclusion that the importance attached to persons in both religion and mysticism is nearly always a most exaggerated one. It arises out of the human weakness which regards the formal symbol more attractive than the formless spirit, the tortuous allegory more convincing than the clean-cut concept and the sensuous image more real than the abstract idea. Yet it is the teaching that always outlives the prophet, the truth that is the essence of its messenger and the principle that is above the personality. This is why, in our published writings of the more recent years, we have been trying to lead seekers away from mere personalities--whether they be as lofty as Jesus or as lowly as P.B.--to sublime principles. We have been led during recent years, by a lengthening chain of events and by a growing guidance from within, to the sense of a duty laid on us to help disappointed seekers by pointing out where they have gone astray and by entreating them to put to the test their faith in the divine spirit. In this later teaching we have tried to direct them away from exaggerated teacher-seeking to rightful truth-seeking and to show that the one is not at all dependent on the other, as most of them strongly believe and as we ourself once believed. We have sincerely tried to turn their thoughts from occupying themselves with any perishable human leader's personality to occupying themselves with imperishable principles. Such a re-orientation may not only save them from wasting years but also protect them from unscrupulous pretension. It is partly for such reasons and partly because of the paucity of competent disinterested teachers today and the prevalence of bogus or faulty ones that, failing absolutely reliable guidance, we strongly advise candidates to rise against the slavish surrender of their individual intelligence to wrong leaders and walk alone.

Nothing in the foregoing pages should be taken to mean that we are opposed to organizations and institutions

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as such. We recognize that they have a proper purpose, which is to conserve spiritual gains and prevent spiritual teachings or literature from being lost. If they have the right men at the top; if they are worthily conducted; if they are vigilant against falling into the vices of exploitation, selfishness and materialism; if they sincerely keep always in view the inner purpose of their coming into being--then, indeed, they may play a useful, helping and honourable part. But if they are turned into machines for dominating minds, tyrannizing consciences, serving private interests and conserving superstitions--then we are opposed to them.

Those who have so far followed us with adequate understanding will also now understand that we have made no attack on the institution of discipleship itself. We have only tried to reveal its proper function and mark out its proper limits. ~~Indeed, the reading of this essay will be incomplete without the complementary reading of its companion essay, "The Spiritual Path of Discipleship."~~

The physically blind man will not hesitate to ask for and obey the leading of a guide. The spiritually blind man, however, does not even do this much for he suffers from delusions and imagines he is seeing his way when he is doing nothing of the kind! Although the Buddha taught spiritual self-reliance, opposed priestcraft and exposed guruship, he did this only because he found himself in a land where these things had been so abused and pushed to such extremes that they did more evil than good. The Buddha did not intend his teachings on these points to be universally held and eternally valid. No sage ever adopts such an attitude exclusively. He is always a practical man and therefore always gives out what will best help his period and place. Only the student himself, by his own experience in trying this and testing that, can develop the capacity to solve his own problems, can ripen the power to discriminate between the real and the apparent, between the true and the false, the good and the evil, the right and the wrong. No teacher can do it for him. It is indispensable to his progress that he find out his weaknesses, errors and ignorance, and then seek to correct them. But this is not to say that he must always experiment blindly and move from one mistake to another. He can utilize the knowledge of those who, in the past, have gone before him on the road of life and of others who, in the present, have gone ahead of him on the same road. Anyone can reach the highest goal by his own power--that is perfectly true. But if he has a teacher to remove his doubts and correct his errors, to strengthen his capacity for meditation, inspire his efforts and explain his duties, he will reach it more quickly and more safely. There are times when everyone feels the need of something or someone to rest on, to whom he can appeal for help, encouragement,

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instruction, inspiration or direction, to assist him through the dark corridors of hopelessness and doubt. Certainly it is common sense to look for the man who can provide these things. Without being too cautious on the one hand or too rash on the other, he may seek a teacher. It is only by such an ideal balance that his efforts will achieve the best result possible under given conditions.

But it is hard to find such a person, hard to find anyone who unites in himself wisdom, compassion, experience, strength and the willingness to serve others without reward. The average seeker will have to look long and wearily before he can find a competent guide or even an honest one. What, then, is he to do? Shall he be so foolish as to entrust himself to an incompetent, a dishonest or an insane teacher? If he refuses to do so and is too discriminating to accept a sham substitute, is he to fall deeper into depression, sink more and more into despair? Or shall he trust the plain words of Jesus: "Seek and ye shall find. Knock and it shall be opened unto you." That is to say, shall he seek guidance from the ray of Godhead within his own breast and mind?

Why should I seek a teacher? Why should I want an intermediary to discover God? Is there not all truth within me? Is the desire for a teacher the last desire to be surrendered? Is the running hither and thither in quest of a guide the last step in the wrong direction? Do we not thereby confess that we are seeking Reality through the aid of some external and embodied personality when it is only to be discovered by seeking within, in our own internal and spiritual being? This is the suspicion that sooner or later will throw a shadow across the road and call us to "Halt!" If we fare further we do but seek outside that guidance, truth, help and inspiration which, in the ultimate, must come from the divine self alone. For is not the teacher's work but to lead one to the knowledge of one's own true self? Such are some of the inwardly prompted questions which naturally arise in an age when the human species is increasingly individualizing its mentality.

Amid this conflict of thoughts, each apparently true, the mind may well reel. But after war comes peace, and the troubled soul can find an honourable solution. It is this: Let him pray daily to the divinity within him, and pray as though it were for life itself when in great danger, choosing some words like these: "O, Thou Divinity within this body! Unto thee Love and Obedience! None else does this self know to whom to turn save Thee. Yet art Thou shrouded in impenetrable darkness. Thou art the object of this search, yet how art Thou to be found? If only through Thy Light in some other human form, some teacher, grant that this being may meet him soon, and

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know him as soon as met. But if Thou wish that this self know Thee directly, without another's aid, then must Thou open by Thy grace the gate which leads within, for I am helpless to do so."

A very earnest Western seeker once traveled to an Oriental country in quest of a guru. She selected the monastery of best repute and rented a cottage below it, the monastery being some distance up an hill. She sought for tuition from the abbott but her requests were ignored. After six months, as it seemed useless to stay longer, she began to arrange to depart and return home. Just then the comprehension struck her, as in a sudden flash, that no one outside herself could do the work resulting in self-realization for her. This seemed to clear up her mind and show her path of self-improvement. She was now ready to depart in peace. But that was the very moment when the abbott unexpectedly came at last to visit her and to tell her she was now ready for his help! So she remained and thus began her discipleship. It is significant that the country where this happened was not India.

Every real master ardently wishes his disciples to attain the state where they can dispense with his own services. He knows that he will help his discples more by giving them the strength to escape from him than by leading them to depend on him! Every true master delights when his disciple begins to walk alone. If he does not have this wish and this delight, then he is no master but an exploiter. It is a fact, which vested interests and selfish exploitation have hidden from many for thousands of years, that divine guidance, inspiration and help can also come to the aspirant who deliberately walks alone. For his own Overself is the unfailing witness of all his efforts and aspirations and is ever-ready to befriend them. The inner light which is always there for such a man, is a safe and reliable light by which he can walk. When he begins to walk by the light of his own unveiled understanding and not by the borrowed lamp of another's, he begins to walk with sure steps. Such a sublime self-reliance is, in every way, better than the abject dependence on another human being, which passes so often for discipleship. The few who will gaze on these lines with confidence rather than with contempt, who in default of finding the right teacher and whilst refusing to accept the wrong one will make the experiment of working with their own natural intelligence enkindled by their own heartfelt yearning, prayer and warm devotion towards the Overself, shall find that the divine guidance can unquestionably become a living dynamic within their hearts, wise enough to give them all needful new instruction and strong enough to shape their whole lives. The inward teacher will lead them upward to the realization of their diviner possibilities as well as any outward

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teacher, or else it will lead them to such a man, if he be available.

After the student has taken the decisive step of depending on nobody but his own Overself he makes a strange discovery, and one of peculiar importance today when authentic sages are--so far as we know--perhaps a vanished race. The silence begins to speak to him with a new and profounder voice. We refer to the mystical phenomenon known as "the Interior Word." He learns that Truth is always in the world and that those who imagine it is often absent, to reappear only when the sages reappear, are mistaken. If men are blind, the books are not at fault because they cannot gather its printed thoughts. If they are deaf, the violin is not to be blamed because they cannot hear its sweet music. He learns that Truth has never departed from mankind. It is around every man; it is within him too. It is his hidden nature. But is he willing to receive it? Is he ready to recognize and to trust it? When he can answer these questions affirmatively, he shall perceive that he needs no other teacher than the Overself. Once he awakens to this light, he need henceforth search in no other place than that occupied by his own heart.

Ramakrishna's words, quoted on page 13 , are supported by a passage in the Arabic writings of Ibn Ul Farid, the 13th century mystical adept of Cairo: "I saw that he who brought me to behold and led me to my spiritual self was I....~~who brought me to behold and led me to my spiritual self was I~~....Even so my prayer was to myself....Here I reached a point from which the intellect recoils before gaining it, where from myself I was being joined and united to myself....And since I was seeking myself from myself, I directed myself to myself, and my soul showed me the way by means of me. Thinkst thou it was another, not thyself, that conversed with thee in the drowsiness of sleep touching various kinds of exalted wisdom?"

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And now consider smoking. Why do we smoke? Some people do get a distinct pleasure from a pipe or cigar, but for most of us is it not to pacify our nerves, to relieve the abnormal tensions, irritations or anxieties to which the busy modern existence subjects us? We feel the soothing influence of a cigarette but within a few minutes, alas, it becomes but a heap of burnt ash and our momentary respite has ended. So we feel forced to light another cigarette. Thus "chain-smokers" are eventually bred. And the breaking of this habit may prove a formidable difficulty. Now how does smoking affect the mind of a man who is practising yoga?

Continued on page 2

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The CLEANSING of the BODY

Let us begin by considering the case of drink. There is an essence, an ethereal essence in alcohol which is so subtle that it does affect the mind, and the proof of this exists in the drunkard. You may see a sedate, sober citizen turned by drink into a complete clown, or even worse, into a complete criminal. What has happened? His mind has been affected. So there can be no doubt of the fact that strong alcoholic spirits do affect the mind. And if you are seriously trying to practice meditation, trying to experience subtler, more refined states of mind then you can estimate what havoc such spirits would ~~occur~~ cause. Therefore, it is ~~most~~ advisable for those who ~~seek~~ want to succeed in meditation ~~and not to fail~~, not to drink hard liquors like whiskey. Brandy is much less harmful than whiskey, but is yet strong enough to hinder the work of concentrating thought for higher purposes.

There are however a group of weaker liquors, such as most beers and even some wines, which if drunk in moderation will ~~not~~ only a little interfere with this inner work. But that means you have to find out what moderation means. We are all built in different ways physically, and each must find his own individual definition of what constitutes moderation. This will not be accurately arrived at by blindly imitating Asiatic ascetics. But in any case you should wait an hour or two after drinking alcohol of any kind before you meditate. This rule refers to beginners, which most of us are. But if you have attained comparative success in meditation, then you are no longer a novice and can drink with much less fear for your mind will most likely remain unaffected. You have conquered thought, achieved poise and there is little that can dislodge you. You will just stay mentally where you already are. But if you have not reached that point then you must be extremely careful not to put ~~unnec~~ hindrances unnecessarily in your path.

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A little commonsense will here be helpful. If you indulge in a little smoking every day, it won't interfere with your practice of yoga. Indiscriminate denunciation of the habit is as unwise as indiscriminate approbation. He who lives an entirely materialist existence, with no thoughts more elevated than the animal desires of the body, does not react to smoking in the same way as does the follower of these yogic practices. For the latter has rendered his nervous system more sensitive, his physical body more refined, and consequently smoking will certainly have a slight adverse effect on him. It will dull his sensitivity to finer forces, albeit not to any marked extent. The truth is that if we do not smoke to extremes, the effect will be quite negligible compared to the effect of excessive drinking of alcohol. If we indulge in a little smoking every day it will not interfere with our practice of meditation. But we should not overdo it. And we should not smoke within a hour prior to the time of meditation. If, however, we know that we have advanced to the point where we have our mind under proper control, we may smoke fifty cigarettes a day and it won't hurt us mentally, although it will certainly hurt us physically, because nicotine is unquestionably poisonous.

We simply must not make a fetish of our habits.

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will certainly give the body its place in this quest but I will not give it prime place. It is a gross exaggeration to set up. Nevertheless, after all is said, smoking is not a cleanly habit and we ought to look forward to that far-off day when the race will outgrow this habit.

And then there is the controversy about eating meat. Although I personally have long been a practising vegetarian, usually I have hitherto never alluded to the

(page 3)

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desirability of vegetarianism simply because I refuse to make a religion out of carrots! I refuse to shift the centre of emphasis from the mind to the body. I will certainly give the body its place in this quest but I will not give it prime place. It is a gross exaggeration to set up the non-eating of a particular food as an essential qualification for the realisation of truth. We enter the kingdom of heaven with our heart and mind, not with our teeth and stomach.

The Buddha preached and practised the gospel of kindness to all creatures as he preached and practised an ascetic monkish life. Yet when an effort was made to induce him to issue an order forbidding his followers from eating meat, the teacher who had laid down a rigid precept for his monks that they should not knowingly deprive even a crawling worm or a creeping ant of life, replied that they might eat whatever was customary in the countries where they were. He further pointed out that it was as possible to become pure-minded whilst using flesh food as whilst abstaining from it. And how insufficient and ineffective alone is the power of a vegetarian diet profoundly to alter human character, is demonstrated by the case of Hitler.

This said, a non-flesh diet is certainly to be commended to those who are able to adopt it, for such a diet does slightly help to promote tranquillity of mind and diminishes the physical fidgetiness which is a hindrance to meditation practice. Its chief recommendation, however, is as a humanitarian and aesthetic gesture to the animal kingdom which compassionate, sensitive refined temperaments may well make. It is kindlier not to kill animals for one's food, whether the slaughter be done directly by oneself or indirectly through a butcher. "Death is regarded as undesirable by all creatures," says the Mahabharata, "All creatures tremble at the time of death." And when the human race reaches a level of evolution which now it only faintly envisages, it is inconceivable that it will continue this gross, barbaric and cruel custom of shedding innocent blood to support its own existence when Nature has provided adequately for this purpose through the cereals, grains, plants fruits and vegetables. Because of ancient habits and ingrained tastes, we must continue to tolerate flesh as food. But it is certain that in the distant future a more refined, kindlier and wiser race will constitute its diet from the products of the earth, the trees and the dairy and not from the victims of the slaughter house.

Many people think that marriage is forbidden to the seeker who wishes to make the highest possible flight in this realm. This is the general attitude in Asia particularly. Here again there is much confused thinking. The sexual passions have been known to play havoc with man's loftier aspirations when they have obtruded themselves unduly, just as they have been known to bring him to social ruin and personal disaster when they have been given an undisciplined free play. But there is nothing intrinsically wrong in them. Primarily, they constitute Nature's orderly

P.S.--No order too large, no order too small--all orders
shipped w hin twenty-four hours.

arrangement to ensure the continuation of the race; and secondarily, they teach man an important if gross lesson of Love.

Now flame, rightly applied, serves a hundred good interests in the home or workshop; wrongly used it injures or destroys both. In the same way the strength of a man's passions does not therefore make them evil; it is what he becomes passionate about that stamps them as being good or evil. If his passion is for truth, it can do nothing but good. How far the sex passion is deserving of denunciation is a matter which cannot be properly decided either by monks or libertines, for both of them are biassed in their thinking and it is man's thinking about sex which determines its good or evil nature. It depends entirely upon a man's own mind whether sex will pollute him or not.

Those who are bound by mere beliefs cling to the ascetic doctrine of celibacy or argue in favour of the commoner notion of marriage. But perception of higher truth has little to do with whether you prefer to live alone or live with a wife. It has everything to do with the kind of intelligence, the quality of discrimination, the freedom from egoism and the capacity for meditation which you manifest. To place a paramount value upon celibacy is to worship asceticism and not truth as the highest goal. Marriage may be a bar and hindrance or an aid and inspiration to the higher life. Much depends on the mood which informs it, and more on the ideals which guide it. If both husband and wife walk close together on this quest, they will walk in peace and blessing. He who is engaged upon such a quest should, therefore, when he decides to marry, link his future with that of a fellow pilgrim who is likewise engaged upon it. And he must be sure that she accepts his ideals through inner understanding not merely through a desire to please him.

The problem of sex is neither to be avoided nor evaded, but then nor is it to be unduly provoked or sought after. It must not be hugged and it need not be hated. At a certain stage of self-discipline strict asceticism may have to be followed, while for the protection of society certain rules may have to be laid down. It is no easy task, this of controlling the impulses which arise from sex. But that does not mean that abstinence from sex is the only way of getting mastery over the thought of it. It is certainly one way, but alone it can never suffice and for many people it is indeed an unsuitable way. Continence should come naturally, else it is superficial and external and had better not come at all, for the reactions are likely to be as severe and as extreme as is often the effort to achieve it.

When the materialist pushes his attitude to the end of its logical demands in practical life, he is in danger of swinging into extreme animalism. Whenever a mystic does the same, he is in danger of swinging in extreme asceticism. It is only the philosopher who has found the point of fine balance which liberates him from both these dangers. Balance is needed by the mind as much as by the body. An unbalanced body would always falling to the right or left, to the front or the back. An unbalanced mind is in equal danger. Anything--whether it be sex or Satan-- which deflects a man from the higher purpose for which he has incarnated, calls for discipline and this is the point where asceticism may fitly enter. To fall into either extreme is to err. If, however, he learns how to keep himself balanced, he will be able to find room in his heart both for a wife whom he loves and for the Overself which he seeks. Marriage, like all else, must be divinised.

The World's Largest!

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This is why yoga is called by Krishna "skill in action." This is sanity. If however he is unable to attain balance then he had better practise some asceticism for awhile. The structure of human life must be built on larger lines than a timid shrinking from the world, a lean benumbed asceticism. We must not become enslaved to worldly things but we need not minimize their value either.

Because the East is notoriously the home of asceticism and monasticism, I must now turn my head eastwards. Because many ~~who~~ follow their monkish tutors like a flock of sheep, there will be wrath at the words previously written. It is difficult to deal with them because they will quote texts freely but usually fail to see farther than the mist-laden horizon of the letter rather than the spirit, fail to pierce through the outer sound to the inner sense. Although ancient obsessions depart slowly, it might be as well to decide a long-drawn controversy with the monkish fraternity and to silence such critics once and for all with four incontrovertible past pronouncements on the subject from Eastern Scriptures themselves. The first is from The Majjhima Nikaya (Discourses of the Buddha), wherein Asia's most venerated sage expressed some words which few readers have ever noted. He said:

"If this doctrine should be attainable only for Lord Gautama and the monks and nuns but not for his male and female adherents, living the household life and satisfying their desires, then this holy life would be incomplete just because of this. But because this doctrine may be attained by the Lord Gautama and the monks and nuns, as well as by the male and female adherents, living the household life, satisfying their desires, therefore this holy life is perfect, just because of this."

Now this is taken from a text written in the Pali language, which alone the narrow Southern school of Buddhism recognises as orthodox. But for those who, like myself, recognize the Sanskrit texts of the more liberal Northern school in addition as being very largely authentic because they contain much of the esoteric teachin

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there is presented the following quotation, taken from Asvaghosha's life of Buddha called Buddha Karita. (XII, v 100/102). Gautama was so disillusioned by his experiences of six years of ascesticism during the period before he became Buddha, that he exclaimed: "Wearied with hunger, with his mind no longer self-possessed through fatigue, how should one who is not absolutely calm reach the end which is to be attained by his mind? True calm is properly obtained by the constant satisfaction of the senses; the mind's self-possession is only obtained by the senses being perfectly satisfied. True meditation is produced in him whose mind is self-possessed and at rest."

The third quotation is from a Hindu scripture, held in the highest respect because it contains the sacred laws laid by the Indian Moses, Manu. "The Vedas declare the householder (i.e. family man) to be the highest social stage. As all streams and rivers flow to rest in the ocean, so all the stages flow to rest in the house-holder." - The Laws of Manu, VI. 89-90.

The fourth quotation is a Muhammedan one. "No monks in Islam, "commanded the Prophet, a command which was disobeyed only by the Dervishes but one whose value holds to this day.

Because of its interest I shall add a fifth quotation but, because it is more of a paraphrase than a literal translation, I offer it particularly to Western readers. It is taken from the well-known work of Paul Carus, "The Gospel of Buddha According to Old Records."

' "In the record of an interview between Gotama and Anatha-pindika, Anatha-pindika says:--"My soul yearns to do what is right, and to be a blessing unto my fellow-beings. Let me, then, ask you, 'Must I give up my wealth, my business enterpirses, and, like you, go into homelessness in order to attain the bliss of a religious life?'"

And Buddha replied:--"The bliss of a religious life is attainable by every one who walks in the noble eight-fold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and, possessing riches, uses them rightly, will be a blessing unto his fellow-beings.

"I say unto thee, remain in thy station of life and apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power.

"The Bhikshu who retires from the world in order to lead a life of leisure will have no gain, for a life indolence is an abomination, and lack of engrgy is to be despised.

"The dharma of the Tathagata does not require a man to go into homelessness, or to resign the world unless he feels called upon to do so; but the dharma of Tathagata requires every man to free himself from the illusion of self, to give up his thirst for pleasure and lead a life of righteousness.

"And whatever men do, whether they remain as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into the task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds." '

Now in the first and fifth quotations, the Buddha plainly admits in his incisive phrasing that men may live in the world, work amid its trials and temptations, marry and rear a family, yet all this cannot prevent them from realising the truth. Why then did he invite so many to enter the grand but gloomy portals of his monastic order?

It is not merely that consciousness is presupposed in seeking hearing tasting touching and smelling but a self-consciousness, an 'I', which unites all the isolated impressions into an orderly whole. Therefore mind is also the basis of our bodies. What we understand by body is in reality something pertaining to the mind.

The materialist wholly overlooks the role played by thinking in his experience. He overlooks that he has to think the body into his consciousness before he can even know of its existence at all. Mind must be present the man's body as an idea and then only is there awareness of it. The brain itself is but a mental product in a mentally produced world. It is the mind which makes us aware of the brain's existence, so how can the brain be the originator of this function? In short, the mind of the man who accepts materialism has forgotten to consider itself.

Consciousness i.e. thoughts impressions and feelings, is not a property of the body because the latter is as much an object to consciousness as any other idea, i.e. body passes in and out of consciousness, as in sleep. How much less then must it be a function of the brain which is merely a part of the body. Consciousness indeed is a property belonging to Mind.

The problem of the relation between the mind and the body disappears when we grasp these great truths, that the body is only an experience of the mind and that such an experience can be felt as being external (during wakefulness) or internal (during dream). The body does not stand for an actuality apart from the consciousness of it. All the long controversies and variable theories of the relations existing between the two are empty

Finally, it is evident that whilst he was alive to guide them, men had a rare opportunity of extremely rapid attainment, if only they would free themselves from every entanglement and follow him on his wanderings. It is an axiom of esoteric tradition that personal face-to-face discussion with a sage together with mystic meditation in his presence are needed both to remove the numerous doubts and difficulties which beset the ultimate path, as well as to bring the beginner's mind to a concentration beyond his ordinary power. The abandonment of all worldly cares freed Buddha's followers to concentrate their whole time, their undivided attention and their enthusiastic interest upon his talks and meditations.

Secondly, it cannot be doubted that the monastic order was also instituted because the Buddha wished to segregate and leave to humanity a group of men who had renounced worldly comfort and earthly ambition, personal attachments and individual careers, not as an easy means of living by mendicancy but as a hard means of devoting themselves entirely to the service of society. The Buddhist monk was bidden as a duty to study and contemplate only that he might thereafter engage himself in instructing others, for he was definitely ordered to go out of the monastery regularly into cities and villages to teach men whatever truth he had learnt. This unselfish motive made all the difference between him and those other cenobitic ascetics who were interested only in their own narrow existences, their own self-development.

he knew too that it is easy enough to mistake a passing aversion from the world for a permanent renunciation of the world.

But the Buddha knew that this was only one path to the kingdom of heaven and that there were others. He knew that many men were temperamentally unfitted for the austere life and that others were so karmically circumstanced that it would be a sin against their dependents to flee the world. Therefore, he points out in the quoted paragraph, that even if a man take the harder climb of household (i.e. non-monastic) existence--harder only because of the many distractions which inevitably arise--even such a man need not despair but should strive for insight into the truth because he also may win to the goal.

Now Christ, on the other hand, preached extreme asceticism and made no concession to worldliness, as did the Buddha. When asked to arbitrate in a case of disputed property he replied that it was no business of his and added, "Beware of covetousness,"

difficulties which beset the ultimate path, as well as to bring the beginner's mind to a concentration beyond his ordinary power. The abandonment of all worldly cares freed Buddha's followers to concentrate their whole time, their undivided attention and their enthusiastic interest upon his talks and meditations.

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disputed property he replied that it was no business of his and added, "Beware of covetousness."

Nevertheless Jesus' asceticism was not the harsh intolerant pitiless kind which chills its beholders. For he had something which the votaries of such a cold doctrines often lack. He had love. When the self-righteous expounder of an ascetic yoga tells us disdainfully that only the virtuous shall be saved, it is time to turn over the pages of the "New Testament" and read again the consoling words of a greater man, the compassionate pronouncement of Jesus that there is more rejoicing in heaven over one sinner who repenteth than over others.

The Buddha declared life to be unsatisfactory and vain; consequently he called men and women to the practical remedy of deserting the world, renouncing the family, giving up work, taking the ascetic vows and retiring into monasteries. But this is not conclusive evidence that the Buddha necessarily considered such a remedy to be perfect for all people under all circumstances and for all time. Only when it is understood that a teaching sage like the Buddha bears two messages for deliverance, an esoteric one for the few and an exoteric one for the many, will it be understood that his public message is addressed to a particular section of mankind and not to all. In the Buddha's case this section comprised those who were sick of the tragedy and tired of the folly of human life, those indeed whom suffering had made ripe for his exoteric teaching. No teacher has yet arisen and no teacher is likely to arise who will be so unperceptive as to address a general message alleged to be suited to all mankind. For a true sage sees that there are always those who have advanced far in their spiritual evolution just as there are those who have lagged lamentably behind. Between these two extreme groups there are many other groups occupying every intermediate stage, and it is as natural for a group of people who are all mentally at the same stage of cultural progress to hold world-views which roughly coincide and agree with each other, as it is natural for many other groups to hold views which are vehemently opposed to theirs. What seems true to one seems false to another and what seems good to the first seems bad to the second. A scientific fact or a metaphysical tenet which is perfectly clear to a few men may be darkly obscure to most men.

Each of us stands at a different stage of understanding, culture and development. And even within a single individual life these different stages manifold themselves as it passes from childhood to old age. No two men are exactly alike in body, thought or feeling. Relativity is at work here as elsewhere. It would be foolish therefore for a sage to lay down an absolute system of ideas and ideals which should suit everybody. The evolutionary situation being what it is, he must accept the fact that differences between human beings do indeed exist and refrain from seeking an artificial uniformity. And all this is truer than ever today--when there are no less than two thousand million human inhabitants upon this planet and when processes of mental individualisation are at work amongst them--and would of itself render absurd a call to universal ascetisim. The call today is to be in the world but not of it, to make it better and not flee it in disgust.

The confusion between being spiritually-minded and being ascetically-minded is a common one. This is because few people have risen to the philosophical view point. Those who have not reached metaphysical clearness do not understand that most ascetic injunctions were made in a particular connection and not for universal application, relatively and not absolutely. For they were made expressly for monks and recluses only and not for householders and laymen who seek to follow the higher philosophic teaching of being in the world but not of it.

The Buddha declared life to be unsatisfactory and vain; consequently he called men and women to the practical remedy of deserting the world, renouncing the family, giving up work, taking the begging bowl and retiring into monasteries. But this is not conclusive evidence that the Buddha necessarily considered such a remedy to be perfect for all people under all circumstances and for all time. Only when it is understood that a teaching sets like the Buddha bears two messages for deliverance, an esoteric one for the few and an exoteric one for the many, will it be understood that his public message is addressed to a particular section of mankind and not to all. In the Buddha's case this section comprised those who were sick of the tragedy and tired of the folly of human life, those indeed whom suffering had made ripe for his exoteric teaching. No teacher has yet arisen and no teacher is likely to arise who will be so unperceptive as to address a general message alleged to be suited to all mankind. For a true sage sees that there are always those who have advanced far in their spiritual evolution just as there are those who have lagged lamentably behind. Between these two groups there are many other groups occupying every intermediate stage, and it is as natural for a group of people who are all mentally at the same stage of cultural progress to hold world-views which roughly coincide and agree with each other, as it is natural for many other groups to hold views which are vehemently opposed to theirs. What seems true to one seems false to another and what seems good to the first seems bad to the second. A scientific fact or a metaphysical tenet which is perfectly clear to a few men may be darkly obscure to most men.

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~~the monk who overdoes meditation~~ And if, by effort and grace, he can learn to keep his peace anywhere he will be far better off in the end than the monk because he will not need to escape difficult and disturbing environments which might easily shatter the monk's cloister-bred or ashram-coddled peace. Moreover he can best serve his suffering fellows if he is present among them than if he hides his face from them.

After all it is not that the body must give external signs of sacrifice; the mind too can play the hermit and play it perfectly though in the midst of temptation. The exchange of address-suit (black) for a monkish robe (crown) is a public and open advertisement of one's holiness, whereas entrance to the kingdom of heaven is a private and secret affair which depends entirely on one's heart and mind and not on one's clothes. Those who hide in monastic fear or emotional disappointment from the busy world may only succeed in achieving an artificial development which will vanish at the hard touch of actuality.

"The robe of the ascetic does not shield him from worldly thoughts," are the shrewd words of the Chinese Foshoning Tsanking.

they were the millions who voted against him at the elections before he seized power. It is not just to make them also suffer for the crimes of the Nazi gangsters. They treated differently for many of them were quite helpless under the Gestapo to do what they were told to do. There should be a differentiation between the rank and file and had

When we examine the past history of Oriental mysticism, we find that because everybody could see what a man was doing, eating or wearing and nobody could see what he was thinking or feeling, ascetic self-advertisement was soon emphasised to the exclusion of less visible factors. Such outward renunciations usually and unfortunately came to occupy a disproportionate place in most mystical systems. Intended as a preliminary means, they became a permenent end. Intended for mere beginners, they were eventually looked upon as the hall-mark of matured yogis. The ascetic discipline is useful as a preparation for life but it is not to be regarded as life itself. The ascetic rules and prohibitive regulations, the hard disciplines and formal practices so often associated with mysticism are useful or needful only in the early stages of the quest. If a man has to hide behind them, be sure he is still trying to become virtuous. Those who are virtuous have their body naturally and effortlessly under control. Consequently, they are interested in the spirit of conduct whereas the ascetic is interested in its letter.

The five moral injunctions laid down by Patanjali as a preliminary to the practice of Yoga are of such a character that few modern Western aspirants could ever hope to fulfil them successfully. The fifth, for instance, requires him to own no property beyond the food needed for the day and the clothes he can carry about with him. The third injunction would compel celibacy and forbid marriage. They were obviously intended for men who could withdraw from society and live a completely ascetic existence, not for men like ourselves who cannot withdraw and who cannot imitate an immobile hibernating marmot.

But instead of jumping to the hasty conclusion to which so many Indians have jumped and concluding that yoga is not for us, it would be wiser to ascertain first why these injunctions were laid down at all. If we do so thoroughly and penetratingly, we shall then find that they were intended to diminish the intrusion of disturbing thoughts during meditation practice and thus bring success nearer. So such thoughts arise out of man's attachments to earthly things. The real virtue lay in this diminution, not in ascetically doing without the things themselves.

The aspirant is required to fight against passions and struggle against his desires not because such asceticism is admired for its own sake but because his passions and desires hold his mind in a grip which prevents the power of concentration upon higher things and upon transcendental principles from being developed. Ordinarily he may not perceive this but in the practice of meditation or the exercise of reflection he will. if But it is true that he must overthrow the passions which rags within him before meditation can attain its high-est effectiveness and yield its fairest fruits, this is not to say that he must not practice meditation before they are overthrown. On the contrary, such practice will assist in overthrowing them if it is specially directed towards that end.

The psycho-analysts who liberate man from his wrong inhibitions also liberate him from his right ones. The abject surrender to sexual excitations is not liberation but bondage. Hence, philosophy admits the need of disciplining his character, particularly his emotions and passions, no less than it admits the need of disciplining his thoughts. He can afford to enjoy the good things of this world, its warmth, its gaiety and its beauty, only after he has inwardly severed our desires from such enjoyment. Hence, he has to pass through an ascetic disciplinary stage before he can succeed in living philosophically. In the end the aspirant should desire only to be desireless.

(12)

The mistake of the ascetic or mystic who makes his asceticism or mysticism his sole activity, is to turn a means into an end, to magnify an exercise for disciplining life into life itself, to elevate a step into the final goal. He is unable to live wisely because he excludes too much. The philosopher will regard his body as being intended neither for passionate enjoyment of the world nor for passionate renunciation of the world. Between extremes he will walk a sensible middle path. He is not asked to give anything up merely because it is pleasant but to find the proper limits within which its exercise is useful or good or non-harmful. He wisely combines and harmonises the ascetic ideal with the aesthetic one whereas the ascetic opposes them against each other. Because the goal is mental happiness, there is no need to disdain physical happiness. Progress in the quest is not measurable by progress in melancholy.

Philosophy asks nobody to crush out all human affections or all aesthetic appreciations but only to ennoble and refine them. Let those who wish it have satisfaction in life by all means; let them enjoy the perfumes of the rose, the ravishments of music, the softness of woman and the delights of poetry, but let them not become their victims. They need to have an ascetic spirit whilst in the very midst of these things, the power which yoga practice can give, the power to detach themselves instantly from these physical allurements, to withdraw the mind from those physical tentacles at any moment and return to their eternal home. Thus, it regards such self-discipline as being only a stage in one's onward progress. It does not accept asceticism, which would set up this negative ideal as the ultimate goal for humanity, simply because its more mature insight into truth compels it to affirm and not negate life.

The philosopher is too conscious of the ever-presence and everywhereness of reality to react in any other than a positive way towards the world. Therefore, he will remain amongst mankind, where he is needed, and not flee to the caves, where he is not. The world will indeed become his monastery, for its pleasures will be unable to corrupt him and its turmoils will be unable to dislodge him from the quest. If a man shrinks from contact with his less evolved fellows and fears least he be polluted by them, be sure that he is not a student of philosophy although he may be a student of yoga. The former will not be perpetually and morbidly on his guard like the ascetics against his less evolved fellows, lest they suborn his morals or mentality, because he has already fought out his battles in the silence and solitude of his mind and he does not need to fight again society. He knows that the great drama of human life is really enacted in consciousness, that external asceticism is at best merely a technical aid for the correction of wrong thinking, and that its physical disciplines can never be a substitute for the discipline of thinking itself. The primitive mentality takes to merely physical asceticism because it thinks itself to be the body and must curb the flesh. The advanced mentality takes to creative disciplinatory meditation instead because it thinks it is the mind and must curb the thoughts of flesh. He who can go to the root of the trouble inside himself does not need to do anything more. But he who has not understood that matter is an illusion and has not trained his power of concentrated creative thought must fast from food, hide from society, refrain from marriage and shiver.

P 13 canceld

Since Nature has made no two people (exactly) alike in their physical body and since no two have developed alike in temperament, intellect, feeling, will, moral character, intuition, and behavior no single way of spiritual approach is sufficient for all mankind. Allowance must be made for these individual differences. The circle is a perfect symbol of this aspect of the Quest. It has numerable radii yet all lead to one and the same center.

Although all paths must necessarily seek to subjugate the lower nature to the higher, the methods whereby this may be achieved vary as the individuals following them necessarily vary. It is a narrow and fanatical demand which would have every aspirant follow a single method alone. These observations are specially referable to the matter of asceticism. Because one man FINDS his way to the higher self by following a rigidly ascetic path, embracing the vows of poverty and celibacy, subjecting himself to constant and prolonged fastings and vigils, he considers that this is the only way for all other men. Such an assertion is a mistaken one.

During the course of world-wide travels I have (had the good FORTUNE to meet) a few orientals and occidentals who have succeeded in attaining awareness of the higher self. Yet in every case their approach was different. It is true that some were rigidly ascetic, withdrawing from social existence into lonely mountain retreats, but others lived the household life, discharging their family and worldly responsibilities.

Thus I was able to verify by personal observation what philosophy had already taught me, that the Overself can and does draw men by various paths. The lesson of this is the necessity of avoiding fanaticism, of holding a wide and comprehensive attitude, of being tolerant towards the ideas and practices different from our own so long as they all share in common the goal of surrender of the animal to the human and the human to the divine.

The idea that there is only a single pattern of self-liberation -- the pattern with which he is familiar through his own personal experience -- is a narrow and an unphilosophical one. The only common ground which emerges in all authentic paths, which all share alike and none leave out, is the necessity of crushing the ego.

= Finis =

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p. 138 – 144

"What Can We
do for Philosophy"

by P.B.

26

9/83

WHAT CAN WE DO FOR PHILOSOPHY

We are told from time to time about men changing their religion or passing from one physical outlook to another. We hear also of those who change a particular sectarian belief for a different one or of those who go over from one religious fold to another. It is easy to understand that this is sure to happen in time, because most people and especially most women tend to be swept away by the popularity of an organization or institution, the glamour of a romantic personality and the forcefulness of their own emotion. Hence, they usually enter and stay within the religious or religio-mystical folds alone. Let us rejoice thereat for this evidences that religion or mysticism is indeed amply nourishing them.

But life's upward movement does not and cannot stop there. It will one day also have to show some of the intellectual loftiness, the impersonal grandeur and compassionate altruism of the philosophic goal. And although this higher path includes emotion it does not depend solely on it. Emotion is fickle and naturally sways over to whatever happens to please it at a particular time. When the belief gradually shows up its deficiencies and the fold betrays its defects, the followers become ripe for change. But if they misplaced their faith once, they may misplace it twice and even thrice. If they yesterday think something to be true which today they think to be false, where is the certitude that tomorrow they will not again reject this also and have a fresh idea of what is true? And if they can bring themselves to remember the strength with which they held those views which are now just as strongly rejected, how can they continue to trust their own judgment?

It is doubts and misgivings of this character which time and experience may bring to the mystically-minded but which they can never bring to the philosophically-minded. For it is part of the duty of a philosophic student to apply internal and external tests to his ideas. He must not only know that a thing is true but also know that the basis of his own knowledge is sound and irrefragable. Hence, the impression which philosophic truth makes on those who have comprehended it is so deep that it cannot be other than an enduring one whereas the impression which any religious organization or mystical belief makes on the emotions of those who are attracted to it may fade and pass altogether when a different organization or another belief rises and supplants it.

Philosophy is not a different conception of life facing and opposing other conceptions. It is too wide and too deep for that. None of the existing labels really suit it, none of the ready-made classifications really fit it. The intellectual or the mystic, the devotee or the doer who is exclusively absorbed in his own

special path of life, permitting only the faculties which are engaged in it to function and repressing the others, is defective and inadequate as a true-seeker and consequently can obtain only defective and inadequate results. Philosophy alone avoids such one-sidedness and achieves the largest and finest results. It cannot, by its very nature, reduce itself to party rivalry with any other teaching or worship. Its inmost heart is too loving, its practical attitude too generous and its intellectual understanding too large for that to happen. Whereas each organization, group or sect, closes the door of heaven to every other one, philosophy leaves it open to all.

If we contrast the nature of true philosophy with the character of present-day mankind, we shall realize that the path of propagandizing is not the right one for us. We may drag the horse to the trough but we cannot make it drink what it regards as unpalatable. It is natural and inevitable that those who have an imperfect intelligence, impure intuition, faulty character and selfish limitations should possess a world-view that is itself imperfect, faulty and limited. Therefore, the philosophic world-view being the outcome of a deliberate discipline of thought, feeling and action, refuses to oppose itself to any of the others, just as the philosopher himself refrains from interfering with the spiritual path of the unripe. The portal of religion is open to all men irrespective of their qualifications whereas the portal of philosophy is open only to those who possess a certain required degree of qualification. Anyone can become an accepted member of a religious body, whatever kind of character or intelligence, desires or aspirations he possesses but there exists no philosophical body to admit him into its ranks. Anyone afflicted with the wildest hysteria, the most unbalanced neuroticism, can join a conventional church or even a mystical society, but such a person could not obtain acceptance by a philosophic teacher before he sufficiently restores his balance. Before philosophy can serve him fruitfully, he must bring his whole psyche into a healthier balance or at least stop his emotions from running wild, his egotism from being dominant. He should not ask for spiritual illumination when his real need is psychological treatment.

The aspirant to philosophy has to fit himself first with the needful qualifications. It is he who has to refine and elevate his character, cultivate his intuitions and conduct himself in a worthy manner. It is he who has to learn to study and think for himself. Thus, nobody is deliberately shut out from entry into philosophy. Let him gain the requisite qualifications and he will soon find himself inside, but because few people are willing to pay this price, most people are to be found limited to the merely religious point of view and ignorant of the philosophical one. Hence nobody can convert anybody else to philosophy any more than he

special path of life, permitting only the faculties which are engaged in it to function and repressing the others, is defective and inadequate as a true-seeker and consequently can obtain only defective and inadequate results. Philosophy alone avoids such one-sidedness and achieves the largest and finest results. It cannot, by its very nature, reduce itself to party rivalry with any other teaching or worship. Its inmost heart is too loving, its practical attitude too generous and its intellectual understanding too large for that to happen. Whereas each organization, group or sect, closes the door of heaven to every other one, philosophy leaves it open to all.

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can convert a child into an adult overnight. Everybody must grow into it of his own accord, the growth of his own character into readiness for it, by his own experience of life and practice of intuitive reflection.

It is a great fallacy, prevalent in religious and religo-mystical circles that men may change their characters overnight by some miracle-working spiritual means. What really happens in such cases is that a temporary vein of evil tendencies runs out and exhausts itself abruptly at the same time that a more durable vein of good ones shows itself. The Oxford Group belief that people can be changed overnight in moral character, motives, goals and habits by a singing house party is naive. The fact is, they will embrace Buchmanism or any other ism which appeals to their psychological make-up and temperament and their intellectual leve, and which offers a medium for bringing the change about. But if they are not ready, then the so-called change will be on or near the surface, not a real deep one. It will be merely emotionalist and subject to a counter-change as soon as a new wave of opposing emotion sets in. This is why so high a percentage as half the people who join Oxford Groups leave it soon after. The philosophic way is not less altruistic than the Oxford Group way. It also seeks to change men. But it sets up such an aim as an ultimate, not an immediate one. For it guides itself by knowledge and wisdom, it walks by sight rather by wishful thinking. Hence, it is satisfied to do whatever it can to help men seek their higher selves, to gain a better understanding of like and aspire towards nobler characters than their present ones.

If all this is grasped, it will then be easy to grasp why ordinary religionists and mystical cultists eagerly set out to make converts whereas philosophy quietly sets out only to make its knowledge available to those who have become ripened to appreciate it -- which are two entirely different activities. It recognizes the inexorable fact that men can be saved only individually, one by one, man by man. It has never expected many votaries. How could this be otherwise when it itself expects so much of a man before it will accept him, for it expects humility, the consciousness of his own ignorance, repentance, the consciousness of his own sinfulness, deep aspiration, the consciousness of his duty to attain the highest standards, hard intellectual work, constant meditation and rigid moral conduct. Because philosophy offers what is more precious still, it demands more price from us. Even though the war awakened many sleeping minds, it would still be foolish to expect a whirlwind growth of genuine interest in the quest of ultimate truth. A quantitative development is always possible, given some sensational and catchy turn of events but as philosophic students we know that only a qualitative development is worthwhile, because it alone is deep enough to affect men's lives.

We must practice a wise reserve in such matters as the advocacy of truth, the conversion of foolish ignorant men into wise ones,

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(a) Although so few are consciously seeking philosophic truth, the sage is not dissatisfied with the fact. He knows it cannot be otherwise. He knows that the uncomprehending dullness of the unevolved will give way with the lapse of centuries only, but it will surely give way to the unfoldment of the higher possibilities which even now lie latent in the multitude.

Footnote (a) from page 5

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and the spreading of these glorious truths in an inglorious world. We may be tempted by the deplorable failure of religion in so many countries today to control the ethical conduct of mankind, to offer our philosophy as a universal panacea which will succeed inrestoring everyone to ethical good-health; we may like to play with utopian dreams of bringing heaven to earth overnight; we may even hope that the human race, more literate and better educated than ever before in its history, will rise eagerly to the offer of philosophy and accept it as the only faith fit for the twentieth century.

(TOO HOPES)

But to entertain such optimism is merely to deceive ourselves and to act upon them is to invite failure. Philosophy cannot become a universally accepted system so quickly. It demands keen and subtle intellectual acumen quite above the average even before its outlines can be understood, and mankind has an immense distance to travel before such full growth of intelligence is discernible. It requires a determined pursuit of truth for its own sake, which is little evidenced anywhere today. It makes no such blatant appeal as those religious and mystical systems which seek to bribe people with offers of emotional satisfaction for material gain. It is therefore, and must remain a teaching for the few, not for the masses. Dreams of suddenly changing the social and economic structure of the world to a moral basis are faced with the unpalatable fact that human character cannot change en masse so suddenly and that until it is so changed all systems must inevitably be defective and unsatisfactory. ← (b)

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What is possible and practicable, is gradual improvement. Competence must precede conversion and education must walk in front of propagation--in this field no other way is open. Therefore, it desires to leave every man free to choose his own concept of truth; to interfere with him by any attempt at proselytization would be to interfere with his real progress. If later through the test of riper experience he discovers that his concept is unsuited to him or is a false one, the accompanying disappointment will enable him to finish once and for all with it and set him free to search elsewhere. Our duty is to make our knowledge available to him so that he need not grope or hunger one unnecessary day as soon as the critical moment arrives when he is mature enough to perceive that here indeed is his bread of life.

These facts being comprehended, the futility of seeking a widespread reception of these ideas will also be comprehended. There is no need for dejection because we have perforce to walk alone or almost alone, however. Does this mean that we are to do nothing at all? No, it does not. We still have a duty. It consists in building the troughs, in filling them with water and in acquainting the horses with the fact of the troughs' existence. That is to say we must train teachers in each of the five continents of the world. We must use the printed word and make this knowledge available in the form of periodical publications which will gradually educate their readers. We must have a center of instruction by correspondence in each of these continents, too. We may even have to use the radio for simple and elementary talks on our teaching but here we shall have to be most careful to keep out the propagandist note and to keep in the educative one. Men are still like sheep and walk obediently after the leader. It is our grand privilege as pioneers to hold tomorrow's ideas today. These teachings have appeared in the world in their present form and at the present time because they correspond to the genuine need

(c)

(a)

(a) Personal example and private teaching will be more effective in the end than aggressive public propaganda.

(b) It is the teaching of philosophy that men are not to blame for rejecting it. A shallow mind, a weakened will and a pampered body can not let them do otherwise.

(c) But the best way to preach your doctrines, meaning the most effective and lasting way, is first, to promote your own virtues and second, to increase your own direct knowledge.

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of a portion of humanity. They have appeared because certain seekers of the West must now enter on a new phase in their evolution. Philosophy's objective will be to give such guidance on vital subjects as can be got nowhere else. It is not that the religious or mystical are asked to become philosophical but that the potentially or actually philosophical should not limit themselves to religion or mysticism. Hence, although philosophy is utterly uninterested in converting anybody, it is conscientiously interested in stimulating those whose moral outlook, mystical intuition and mental capacity could be put on a wider stretch without much difficulty. Only it does so quietly and unobtrusively.

Both novice and sage may present the same truths to a man with the intention of helping him. But whereas the first will be emotionally eager to convert the other's mind to acceptance, the second will be calmly indifferent to the result. And whereas the novice will betray all his eager missionary fervour, the sage will not. He serves the gospel with a manner that is so quiet and restrained, so hidden and subdued, that only those who are ripe for its influence will be able to detect it. His effort will be primarily to expound the truth rather than to disseminate it. For his attitude is that of Chinese Confucius, who confessed: "I do not expound my teaching to any who are not eager to learn it." He knows that propagation, ~~however~~, should be done with wisdom. For some it should not be obvious, almost undetectable even; for others it may be very open and frank. He considers well beforehand his own position and capacity, as well as those of the people he wishes to influence, and then does only what the circumstances call for and permit. Loud and ostentatious propaganda is not for him. Silent and unobtrusive education is. He follows the wisest course in spreading such abstruse ideas and works intensively, not extensively, deeply amonst the few who are loyally "truth's own" and not superficially amonst the many who are lukewarmly here today, gone tomorrow. His students live their own autonomous life. They arise spontaneously, and come to him or his writings out of their own desperate need of inner guidance. Thus their energies are channelled into purely spiritual lines instead of being wasted in merely physical ones. He will indirectly impart this knowledge through writings to some and directly coach some others to carry on the work after he has gone. If he can create a loose, scattered and unorganized group of individual students separated and spread out far and wide, in whom the finest ethical values, the loftiest intellectual standard and the soundest mystical experiences will live on after he has vanished from the scene, even if each of its members strives and works in isolation, he will have done not less in the end for humanity than if he created a formal organization. And to the eyes of whose who can look on life from the inside, he may have done more.

If it be true that the world cannot be converted to acceptance of such lofty religious, mystical and philosophic principles, such superior values, and if it be likewise true that the world must be redeemed one day, what is to be the duty in the matter of those students who are the present-day bearers of these principles and values? Are they to stand helplessly by and let the impetus of evolution do everything? Or are they to propagate their ideas frantically and everywhere? The truth is that to indulge in over-pessimism is as fallacious as to indulge in over-optimism. They are to

Transfer this to page 3

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accept neither of these alternatives. They will rise to the level of their obligation by making a gesture toward their fellowmen, which will not only combine what is best in both but also reject what is foolish in both. And this is to make available to mankind these ideas which have helped them, to let it be widely but quietly known that they do exist, to live faithfully up to them in actual practice so as to exemplify them as best they can, remembering that people will discover in their personal conduct the best account of their beliefs and the best echo of their knowledge.

This done, it should be left entirely up to others whether they wish to accept or not. Students are not to waste their lives in forcing unpalatable food into unwilling mouths of millions who are content merely to exist in mental apathy and emotional indifference, bereft of an inner life. Nevertheless, the opportunity to get this food must be presented, and in that OUR compassionate duty consists. It is true that truth needs no boosting. It can live on its own worth. Nevertheless, the fact of its existence needs to be made known. It needs its John-the-Baptists for it sits remote and apart, silent and voiceless. It is not enough that the world sufferings have awakened the minds of many people and that the war, which has badly shaken men's feelings, has also quickly sharpened their wits. This awakening must also be directed into proper channels. Admittedly, the higher teaching is, in its philosophic fullness, above the heads of the masses in their present state of evolution, although in the remote future it will certainly percolate through into their understanding. But it is not above the heads of the intelligent or intuitive few among them, whilst its religious portion is well within the intellectual grasp of all and its mystical portion within the grasp of most.

There is a new hope. In the past, philosophy could not directly reach the popular mind. Popular unpreparedness blocked the way. But, today, there has been such a development that some of it can directly filter down to the people. The unrelenting pressure of this crisis and the harrowing distress of Recent ~~this~~ war have abruptly aroused a small number of people from their spiritual sleep. Mysticism, which they had in common with most moderns ignored as an empty abstraction, began to acquire vivid meaning and to assume personal reference. They started to take an interest in it, to seek information and to read books about it, to ask questions of or to discuss it with their friends. Mystical truths and practices have certainly carried some serenity to where it was most needed--to lands and homes which have endured the noise and tumult, the horrors and fears of scientifically-waged war. There is now something which did not exist in pre-war days, an entirely new public for these teachings drawn from classes which have been brought by wartime experience into the ranks of seekers.

Under normal conditions, philosophic truth should be administered to a sick world in small doses, if on the one

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(a) Most people are disinclined to struggle with doctrines that claim to give an insight into the mysteries of man, God and nature if these are too profound.

accept neither of these alternatives. They will rise to the level of their obligation by making a gesture toward their fellowmen, which will not only combine what is best in both but also reject what is foolish in both. And this is to make available to mankind these ideas which have helped them, to let it be widely but quietly known that they do exist, to live faithfully up to them in actual practice so as to exemplify them as best they can, remembering that people will discover in their personal conduct the best account of their beliefs and the best echo of their knowledge.

This done, it should be left entirely up to others whether they wish to accept or not. Students are not to waste their lives in forcing unpalatable food into unwilling mouths of millions who are content merely to exist in mental apathy and emotional indifference, bereft of an inner life. Nevertheless, the opportunity to get this food must be presented, and in that [illegible] compassionate duty consists. It is true that truth needs no boosting. It can live on its own worth. Nevertheless, the fact of its existence needs to be made known. It needs its John-the-Baptists for it also remote and apart, silent and voiceless. It is not enough that the world suffering have awakened the minds of many people and that the war, which has badly shaken men's feelings, has also quickly sharpened their wits. This awakening must also be directed into proper channels. Admittedly, the higher teaching is, in its philosophic fullness, above the heads of the masses in their present state of evolution, although in the remote future it will certainly percolate through into their understanding. But it is not above the heads of the intelligent or intuitive few among them, whilst its religious portion is well within the intellectual grasp of all and its mystical portion within the grasp of most.

There is a new hope. In the past, philosophy could not directly reach the popular mind. Popular unpreparedness blocked the way. But, today, there has been such a development that some of it can directly filter down to the people. The unrelenting pressure of this crisis and the narrowing distress of [illegible] war have abruptly aroused a small number of people from their spiritual sleep. Mysticism, which they had in common with most moderns, ignored as an empty abstraction, began to acquire vivid meaning and to assume personal reference. They started to take an interest in it, to seek information and to read books about it, to ask questions of or to discuss it with their friends. Mystical truths and practices have certainly carried some serenity to where it was most needed--to lands and homes which have endured the noise and tumult, the horrors and fears of scientifically-waged war. There is now something which did not exist in pre-war days, an entirely new public for these teachings drawn from classes which have been brought by wartime experience into the ranks of seekers.

Under normal conditions, philosophic truth should be administered to a sick world in small doses, if on the one

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hand the patient is to be persuaded to swallow it and if on the other it is to be administered successfully at all. But, today, we are living under very abnormal conditions. If it was sinful to disclose the philosophic teaching in former times to the simple, illiterate masses and thus break their faith in the only spiritual standby they could comprehend, it is equally sinful not to disclose it, today, when inherent-sufferings and democratic educational developments have rendered them ripe for its consolation and instruction. Consequently, the moment has come when it is the sacred duty of progressed students to disclose what will help their fellow-men in the present crisis and to quietly, unostentatiously, make these teachings available to all seekers, for the past eras of secrecy have served their purpose and come to an end. They need not expect to enlighten all mankind and would be mad to do so. But they may reasonably expect to enlighten a small nucleus around which the future will form steadily expanding accumulations under evolutionary pressure.

cautiously

Those students, who are alive in these dramatic epoch-making times, should know better than regard the fact as accidental. Karma has put them on this planet, which means that the superior wisdom of their own Overself has put them here, precisely at the present moment because it is charged with tremendous significance. That these nobler religious, mystical and philosophic ideas will inevitably and eventually assert themselves sufficiently to influence the further course of mankind's mental history, is certain. Anything they can do within their different capacities and varying opportunities to accelerate such a process, it is their sacred duty to do. But it is they themselves who must prescribe the exact nature of their obligation and they themselves who must point out the particular direction of their duty--not some second or third person.

The appreciation of music and art has spread rapidly partly because of the radio's service but also partly because many special journals, or sections of general journals, exist for this purpose. There are seven thousand magazines published in the United States, yet there is not a single one devoted to THE philosophy of truth! Such a magazine would not be the instrument of any orthodox institution or unorthodox organization. It would be more tolerant and more inclusive than such a one could be.

Its creation and sustenance would be the best means of disclosing truth and guiding seekers at the present time. Any other means would be imprudent.

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p. 210 - 212

"The Practical Technique of Fasting"

by P.B.

27

BY P.B.

THE PRACTICAL TECHNIQUE OF FASTING

A beginner should experiment with an 18 hour fast, repeated every week or two weeks; extend it to 24 hour periods in a month or two, and later on to 36 or 48 hours at a stretch. Having thus/prepared himself, he should finish the regime with a single three, or three and a half day fast. (well)

The fast starts in the evening by missing the dinner meal, and by taking instead, to help to empty the bowels completely, a mild dose of warm Senna Leaf infusion - a herbal laxative tea.

The next morning, take a cupful of mild herbal stomach cleanser, an infusion of Golden Seal Herbs in ½ warm water - (also known commercially as Fluid Extract of Hydrastis). Follow this 1/2 hour later by drinking a cupful of warm or hot water. This process is to be repeated on the last morning of the fast, if the latter extends to a three day period. Fasting should be preceded and ended by these purges.

At night, after the first complete day's fast, take an enema. Use warm, slightly soapy water (vegetable oil soap is essential), hold it within the body as long as possible while lying flat for a minute or two. Turn over on the left side for a further minute or two and then turn over on the right side for the same period. Repeat on last night if fasting for three days. On each morning, take a warm bath, not exceeding five minutes and using soap. In the morning when dressing and in the early evening, use a tongue scraper. These long, thin, narrow strips made of lightweight plastic, are stocked by some metropolitan drugstores.

It is recommended that only distilled water be drunk and that the herbal infusions be made from that also. It can be bought in jars from better food or drug stores.

As an alternative to the full fast you may conserve your strength for work by engaging in semi-fasts of the same duration as the full fast. During these periods eat no solid food and subsist on fruit juices well diluted with water, or else, on lemonade containing 1/2 teaspoon of the raw honey to each tumbler of distilled water; or else on vegetable extracts water made by soaking diced carrot, celery and parsely for five or six hours in distilled water, then straining off and discarding the solids. This drink may be mixed with the lemonade drink already described to render it more palatable if desired. Since, when unmixed it contains no significant quantity of proteids, and no starches, it belongs more closely to the category of full, rather than semi-fast and may enable them to be better borne.

While fasting do not exercise the body or undertake physically strenous tasks. If you are working it is advisable to carry out the fast during a weekend. It offers a convenient time to catch up on reading and meditation assignments. Experience demonstrates conclusively that if this period is spent sitting on a chair, reclining on a couch, or resting in a bed, it is passed through more easily, more swiftly and more effortlessly, whereas, if spent active and moving about it is passed through with difficulty, slowly dragged out. So do not spend more than the least possible energy. Pray for guidance in self-improvement and for help in slef-purification.

Headaches and fatigue often appear during the first and second days of fasting. They usually disappear along with hunger during the thrird day.

To end the fast be careful to break it gently and by degrees. This pre-conditions

the stomach for normal eating. It is a serious and sometimes a dangerous mistake to break a fast with solid food. The longer the fast, the more dangerous it is. The correct way is to take a mild dose of warm liquid herbal laxative like Senna leaves and wait for a half an hour. Then, take liquid refreshment only - a warm, clear, vegetable soup containing no solids is best. The broth should be unspiced and unsalted. It should be made from 1/3 part at least, of carrots and the remainder of mixed seasonal vegetables in which spinach predominates. Potatoes, being very starchy, must not be a part of it. The next meal may be a thick heavy megetable soup of which diced carrots are a substantial part. No dried beans or lentils may be included. For the first ordinary solid meal avoid sharp, hard crisp foods, such as toast, as these can damage the temporarily tender stomach lining: avoid aslo such heavy, clogging starches as potatoes - as these retard the recovery of digestive activity.

The beneficial effect of fasting is both psychological and physical. Not only are the toxic matters eliminated but obstructive waste matters and sticky slimes too. This purification of the body lets it function more freely.

Although it is given a temporary place in the philosophic discipline because of the benefits, warning must be given of the possible injuries if practiced without discrimination. If it is prolonged behond the capacity of the bodily organism to endure, it may end in coma or sometimes even in death. The correct length of a fasting period depends partly upon the vitality and weight of the individual. Weak and thin persons cannot endure so long a one as strong or fat persons. The period following any fast must not be regarded as unimportant. The body, being weakened, will not be able to endure strains that it can ordinarily endure, therefore, rest must be continued and only slowly discontinued. Take particular care not to lift heavy weights. Since pulsation of the heart and blood pressure are noticeably reduced by fasting, those person s who have an already low blood pressure and even those who are older than 50 years, should take care to avoid either a total fast or a long one. The dizziness which is felt by some fasters when they get up from lying in a bed or reclining on a couch can be lessened or prevented if they will be careful when rising from this position, to move very slowly.

The physical dangers can be adequately safeguarded against by taking the precautions mentioned in the previous paragraph and by setting three three and a half days as the maximum period for any one fast. It is harmful <u>not</u> to take a mild laxative just at the beginning of the fast as at the end for the bowel motions stop and previous accumulations having no intake of food move them, remain clogged and constipating. But those who use strong mineral salts - which heat the membrane lining the stomach rendered delicate by fxxtingx the fast - when mild herbal ones are available are ill-advised.

The psychical dangers also do not usually arise except on fasts extended for periods longer than this time. The chief one is a negative condition of mediumship, which opens the mind to the influence of other persons and the body to control by disincarnate entities No aspirant who already shows mediumistic tendencies should practice fasting for longer than one or two days at a time. The sick and the old must take all needed precaution to modify the fast to suit their individual condition, or adopt the semi-fast. Sufferers from serious lung or heart disease must not attempt any form of fasting.

A series of intermittent fasts with one week between the 24 hour fast or two weeks between the 2, 3, or 4 day ones are preferable to very long abstinences. They are less drastic, much safer and not less efficacious at the end of a course. The end of a course in fasting should be followed by a reformed diet. It is much less difficult after such a course to drop from one's diet, any article of food or drink of which one has been fond for many years and to which one has been so addicted that its absence would be highly disturbing. The same is true of adding any new dietary articles which may seem unattractive and unpalatable. This fact makes the fast an easier and useful way of making the transition from wrong eating habits to better ones.

It is inadvisable to fast in winter as the cold weather is easily felt. The best times are spring, summer and early autumn. Especially suitable times are:

A) at the 2 Equinoxes, March 21st when the sun crosses the equator on its northward journey and thus inaugurates the spring season, and September 20th when it again crosses the equator on its southward journey and inaugurates the Autumn season.

B) at the Summer Solstice, when the sun changes its course and reverses its direction. This happens about June 21st.

At these three dates Nature is preparing her great cyclic changes througout the world and in Man. It is then that the cleansing of man's body prepares him for these changes.

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"The Seven Sacred
Physical Postures
and Mental Attitudes
of Philosophic Worship"

by P.B.

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9/83

THE SEVEN SACRED PHYSICAL POSTURES AND MENTAL ATTITUDES OF PHILOSOPHIC WORSHIP.

By P.B.

The function of these postures is suggestive and helpful. They are symbolic of seven emotional attitudes. Each physical posture is to some extent an index to the feelings which actuate it. Because man dwells in a body of flesh, his bodily posture is as significant during prayer and worship as during any other activity: it becomes a sacred gesticulation.

Some mystically-minded people object to using these postures, either because they reject all ceremonial observance or because they can see no utility in them whatever. On the first ground, we answer that in philosophy such practices are not hollow rites, but valuable techniques, if performed with consciousness and with intelligent understanding. On the second ground, we answer that the exercises depolarize the physical body's earthward gravitation and render it more amenable to the entrance of spiritual currents. They clear the aura of undesirable magnetism. If anyone feels that he has no need of them, he may dispense with them.

1. Standing and remembrance. (a) Stand comfortably, facing towards the East or the sun. (b) Plant the feet ten inches apart, raise arms forward and upward until they are about half-way between vertical and horizontal levels, at 45 degrees above the horizontal, and fully extended. (c) The palms of both hands should be turned away and upward. (d) The head is slightly raised and the eyes are uplifted.

Bring the mind's attention abruptly away from all other activities and concentrate only on the Higher Power, whether as God, the Overself or the Master. The act of uplifting the arms should synchronise with decisevely uplifting the thoughts. The mere fact of abruptly abandoning all activities and of practising the lifting of hands for a certain time will help to bring about the uplift of the mind.

2. ~~Bowing and worship~~. Stretching and worship.

(a) Assume the same position of feet and arms as in the previous posture. (b) Bend in lower part of arms at elbows and bring palms of both hands flatly together, at the same time inhaling deeply. Hold the breath a few seconds. Exhale while letting arms fall.

The attitude should be one of loving, reverential, adoring worship of the Overself.

3. Bowing and aspiration.

(a) With feet still apart, place both hands lightly on front of the thighs. (b) Bend the trunk forward at the waistline until it is nearing a horizontal level. Take care to keep both knees rigidly straight and unbent. (c) Let the palms slide downward until they touch the knees. Relax the fingers. (d) The head should be in line with the backbone, with the eyes looking

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down to the floor.
By pouring out devotion and love towards the Higher Power the feeling of a personal relation to It should be nurtured.

4. Kneeling and confession.

(a) Drop down to the floor and rest the knees upon it. (b) Lift the trunk away from the heels, keeping it in a straight erect line with the thighs. (c) Flatten the palms of both hands together and bring them in front of, as well as close to, the breast. (d) Close the eyes. This, of course, is the traditional Christian prayer posture.
Remorsefully acknowledge weaknesses in character and confess sins in conduct in a repentant, selfhumbling attitude. Be quite specific in naming them. Also confess the limitations, deficiences and imperfections one is aware of. Second, ask for strength from the higher power to overcome those weaknesses for light to find Truth and for Grace. The qualities needed to counteract them should be formulated in definite terms. This confession is an indispensable part of the philosophic devotions. When it is sincere and spontaneous, it makes a proud man humble and thus opens the first gate in the wall of Grace. It compels him to become acutely conscious of his ignorance and ashamedly aware of his weakness. The praying person humbles the ego and breaks up his vanity, therefore he must not hide his mistakes or look for excuses. Only through such frankness can the time come when he will get the strength to overcome that mistake. This confession forces the praying person down to the ground and his self-respect with him, like a humiliated beggar. In his anguish he constantly rediscovers his insufficiency and need of help from God or God's man.

5. Squatting and submission.

(a) Remaining on the knees, sink down until both heels support the trunk's weight, spine and head erect, hands on thighs. (b) Lower the chin until it touches the chest. (c) The eyes should be kept half-closed.
This posture is to be done with the mind and heart together completely emptied and surrendered to the higher power in utter resignation of the self-will. Humbly surrender the ego and discard its pride. Pray for Grace and ask to be taken up into the Overself completely. It is a sound instinct which causes a man to bend his head when the feeling of reverence becomes strong within him.

6. Prostrating and union.

(a) Without rising and keeping legs folded at the knees, bend the torso forward and incline the face as low as possible. (b) Bring the hands to rest upon the floor-rug, with palms outstretched, taut and touching. (c) Place the forehead upon the hands. The knees should then be crouched up toward the chest. All ten toes must touch the floor.

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(d) Shut the eyes. The ancient Egyptian religion made "hetbu" or "bowing to the ground" an important part of its worship. The Muhammedans make bowings of the body during prayer equally important. This posture is practised widely in the Orient, but it is inconvenient to most Western people and is therefore usually withdrawn from them. If anyone, however, is much attracted to it, he may practise it.
During this posture one should empty the mind of all thoughts and still it. Relax the emotions, open the heart, and be completely passive, trying to feel the inflow of heavenly love, peace and blessing.

7. Gesturing with thoughts concentrated on service and selfimprovement.
(a) So as not to loose this high mood rise from the floor slowly and smoothly to resume ordinary activities in the world. At the same time turn attention away from self towards others, if inclined. Intercede for them, draw blessing down upon them and hold them up to the divine light, power and peace.
(b) Press the right hand to brow, mouth and heart by turns, pausing at each gesture. Resolve to follow firmly the ideal qualities mentioned during the Confession. When touching the brow resolve to do so in thoughts, when touching the mouth in speech and when touching the heart in feelings.

Epilogue.
Cross and fold the arms diagonally while standing. The hands will then rest upon the chest, the fingers will point upwards toward the shoulders. In this last stage one is to be sincerely thankful, joyously grateful and constantly recognisant for the fact that God is, for one's own point of contact with God and for the good, spiritual and material, that has come your way.

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THE 7 SACRED PHYSICAL POSTURES OF PHILOSOPHIC WORSHIP.

The function of these postures is suggestive, symbolic and helpful. Because man dwells in a body of flesh, his bodily posture is as significant during prayer and worship as during any other activity: it becomes a sacred gesticulation.

1. Standing. (a) Stand comfortably, facing towards the East or the sun. (b) Plant the feet ten inches apart, raise arms forward and upward until they are about half-way between vertical and horizontal levels, at 45 degrees above the horizontal, and fully extended. (c) the palms of both hands should be turned away and upward. (d) the head is slightly raised and the eyes are uplifted.

2. Stretching. (a) Assume the same position of feet and arms as in the previous posture. (b) Bend in lower part of arms at elbows and bring palms of both hands flatly together, at the same time inhaling deeply. Hold the breath a few seconds. Exhale while letting arms fall.

3. Bowing. (a) With feet still apart, place both hands lightly on front of the thighs. (b) Bend the trunk forward at the waistline until it is nearing a horizontal level. Take care to keep both knees rigidly straight and unbent. (c) Let the palms slide downward until they touch the knees. Relax the fingers. (d) The head should be in line with the backbone, with the eyes looking down to the floor.

4. Kneeling. (a) Drop down to the floor and rest the knees upon it. (b) Lift the trunk away from the heels, keeping it in a straight erect line with the thighs. (c) Flatten the palms of both hands together and bring them in front of, as well as close to, the breast. (d) Close the eyes. This, of course, is the traditional Christian prayer posture.

5. Squatting. (a) Remaining on the knees, sink down until both heels support the trunk's weight, spine and head erect, hands on thighs. (b) Lower the chin until it touches the chest. (c) The eyes should be kept half-closed.

6. Prostrating. (a) Without rising and keeping legs folded at the knees, bend the torso forward and incline the face as low as possible. (b) Bring the hands to rest upon the floor-rug, with palms outstretched, taut and touching. (c) Place the forehead upon the hands. The knees should then be crouched up toward the chest. All ten toes must touch the floor. (d) Shut the eyes. The ancient Egyptian religion made "hetbu" or "bowing to the ground" an important part of its worship. The Muhammedans make bowings of the body during prayer equally important. This posture is practised widely in the Orient, but it is inconvenient to most Western people and is therefore usually withdrawn from them. If anyone, however, is much attracted to it, he may practise it.

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7. Gesturing. (a) So as not to loose this high mood rise from the floor slowly and smoothly to resume ordinary activities in the world. (b) Press the right hand to brow, mouth and heart by turns, pausing at each gesture.
Epilogue. Cross and fold the arms diagonally while standing. The hands will then rest upon the chest, the fingers will point upwards toward the shoulders.

THE SACRED MENTAL ATTITUDES OF PHILOSOPHIC WORSHIP.

The seven philosophic prayer postures are symbolic of seven emotional attitudes. Each physical posture is to some extent an index to the feelings which actuate it.

Some mystically-minded people object to using these postures, either because they reject all ceremonial observance or because they can see no utility in them whatever.
On the first ground, we answer that in philosophy such practices are not hollow rites, but valuable techniques, if performed with consciousness and with intelligent understanding.
On the second ground, we answer that the exercises depolarize the physical body's earthward gravitation and render it more amenable to the entrance of spiritual currents. They clear the aura of undesirable magnetism. If anyone feels that he has no need of them, he may dispense with them.

1. Remembrance. Bring the mind's attention abruptly away from all other activities and concentrate only on the Higher Power, whether as God, the Overself or the Master. The act of uplifting the arms should synchronise with decisively uplifting the thoughts. The mere fact of abruptly abandoning all activities and of practising the lifting of hands for a certain time will help to bring about the uplift of the mind.

2. Worship. In the second stage the attitude should be one of loving, reverential, adoring worship of the Overself.

3. Aspiration. By pouring out devotion and love towards the Higher Power the feeling of a personal relation to It should be nurtured.

4. Confession. Remorsefully acknowledge weaknesses in character and confess sins in conduct in a repentant, self-humbling attitude. Be quite specific in naming them. Also confess the limitations, deficiences and imperfections one is aware of. Second, ask for strength from the higher power to overcome those weaknesses, for light to find Truth and for Grace. The qualities needed to counteract them should be formulated in definite terms. This confession is an indispensable part of the philosophic devotions. When it is sincere and spontaneous, it makes a proud man humble and thus opens the first gate in the wall of Grace.

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It compels him to become acutely conscious of his ignorance and ashamedly aware of his weakness. The praying person humbles the ego and breaks up his vanity, therefore he must not hide his mistakes or look for excuses. Only through such frankness can the time come when he will get the strength to overcome that mistake. This confession forces the praying person down to the ground and his self-respect with him, like a humiliated beggar. In his anguish he constantly rediscovers his insufficiency and need of help from God or God's man.

5. Submission. This posture is to be done with the mind and heart together completely emptied and surrendered to the higher power in utter resignation of the self-will. Humbly surrender the ego and discard its pride. Pray for Grace and ask to be taken up into the Overself completely. It is a sound instinct which causes a man to bend his head when the feeling of reverence becomes strong within him.

6. Union. Empty the mind of all thoughts and still it. Relax the emotions, open the heart, and be completely passive, trying to feel the inflow of heavenly love, peace and blessing.

7. Service and selfimprovement. (a) Turn attention away from self towards others, if inclined. Intercede for them, draw blessing down upon them and hold them up to the divine light, power and peace. (b) Resolve to follow firmly the ideal qualities mentioned during the Confession. When touching the brow resolve to do so in thoughts, when touching the mouth in speech and when touching the heart in feelings.

Epilogue. The last stage is to be sincerely thankful, joyously grateful and constantly recognisant for the fact that God is, for your own point of contact with God and for the good, spiritual and material, that has come your way.

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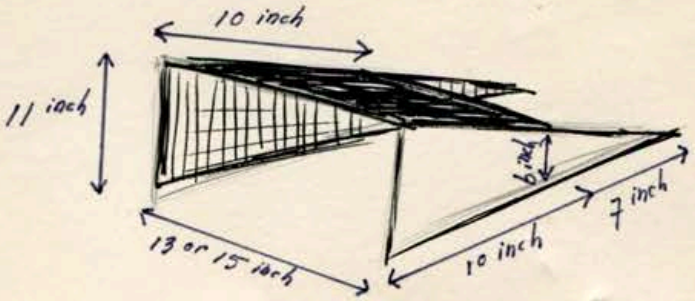
In P.B.'s essay on physical postures to be used with philosophic prayer, note paragraphs 3, 4, and 7, from A. J. Arberry's AVICENNA ON THEOLOGY, in BOOKNOTES.

WALKING

( ) Do so with an air of nonchalance. In this way the spirit of detachment is best expressed. Avoid the firm purposeful step.

( ) Earlier Taoists meditated in the ancient posture, i.e. the knees touch the ground, the buttocks rest on the soles of the feet, upturned and Zennists

219 B
(DS)

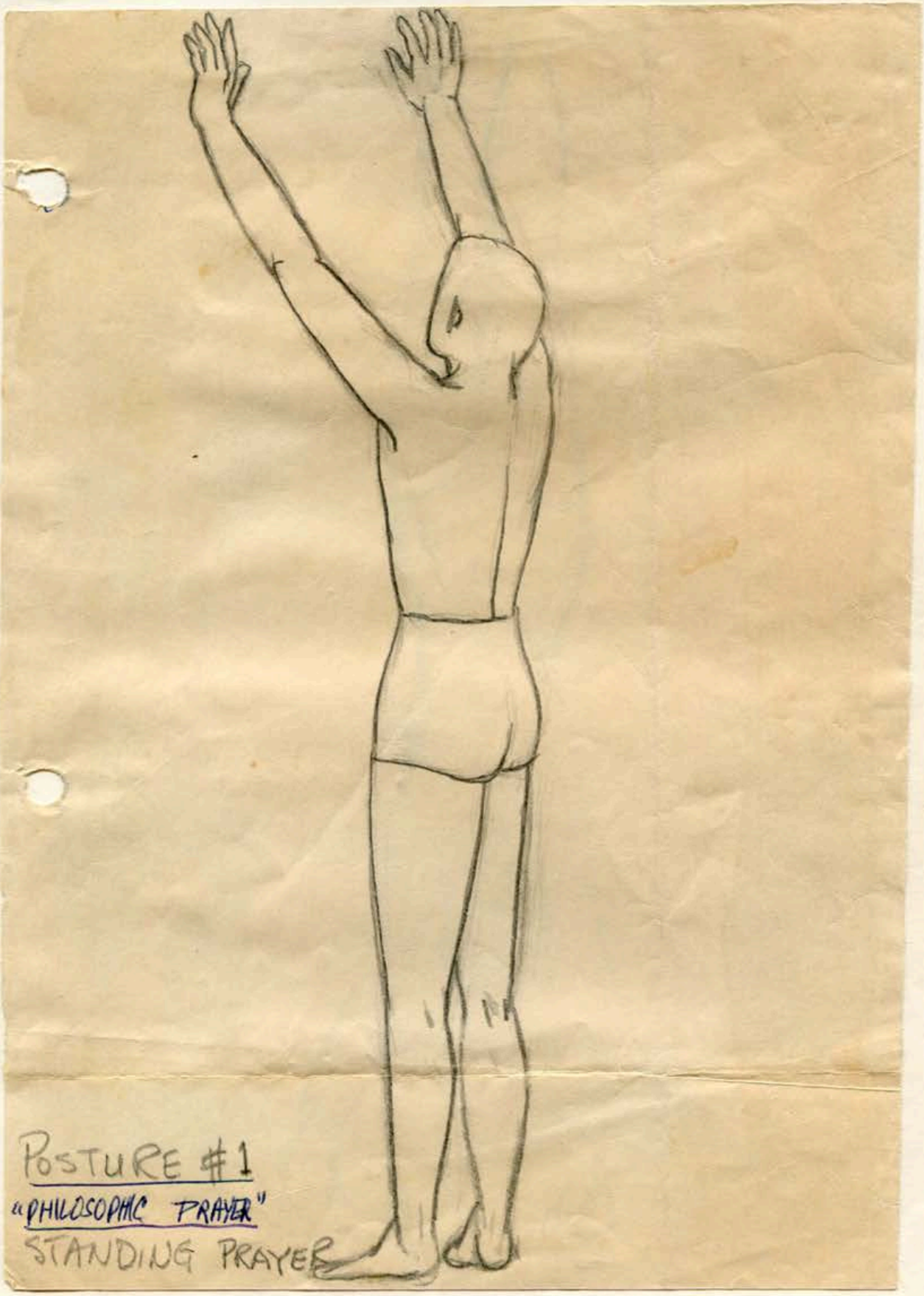


Zen bench

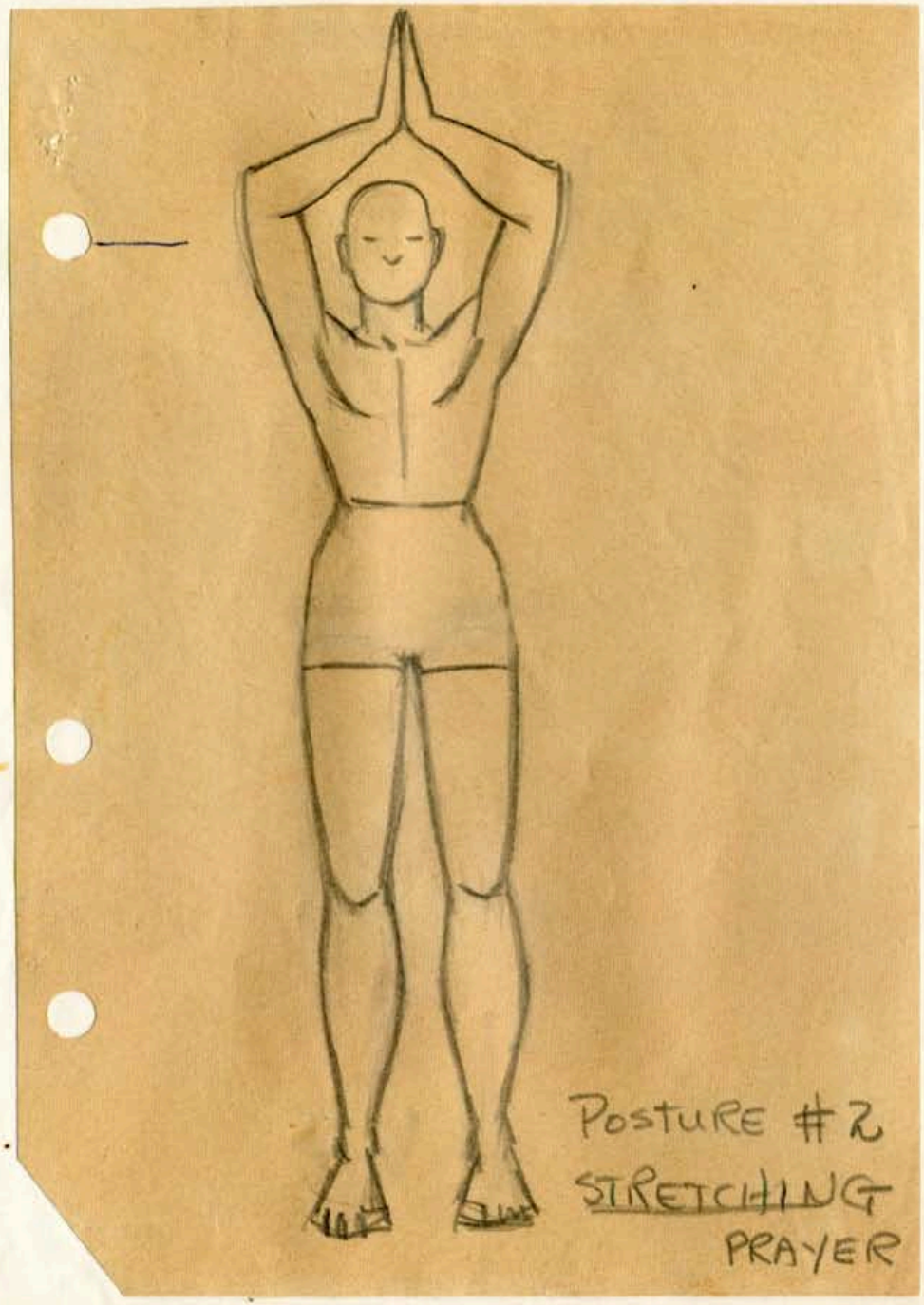
The enclosed design shows how to sit on the bench. There are two ways:

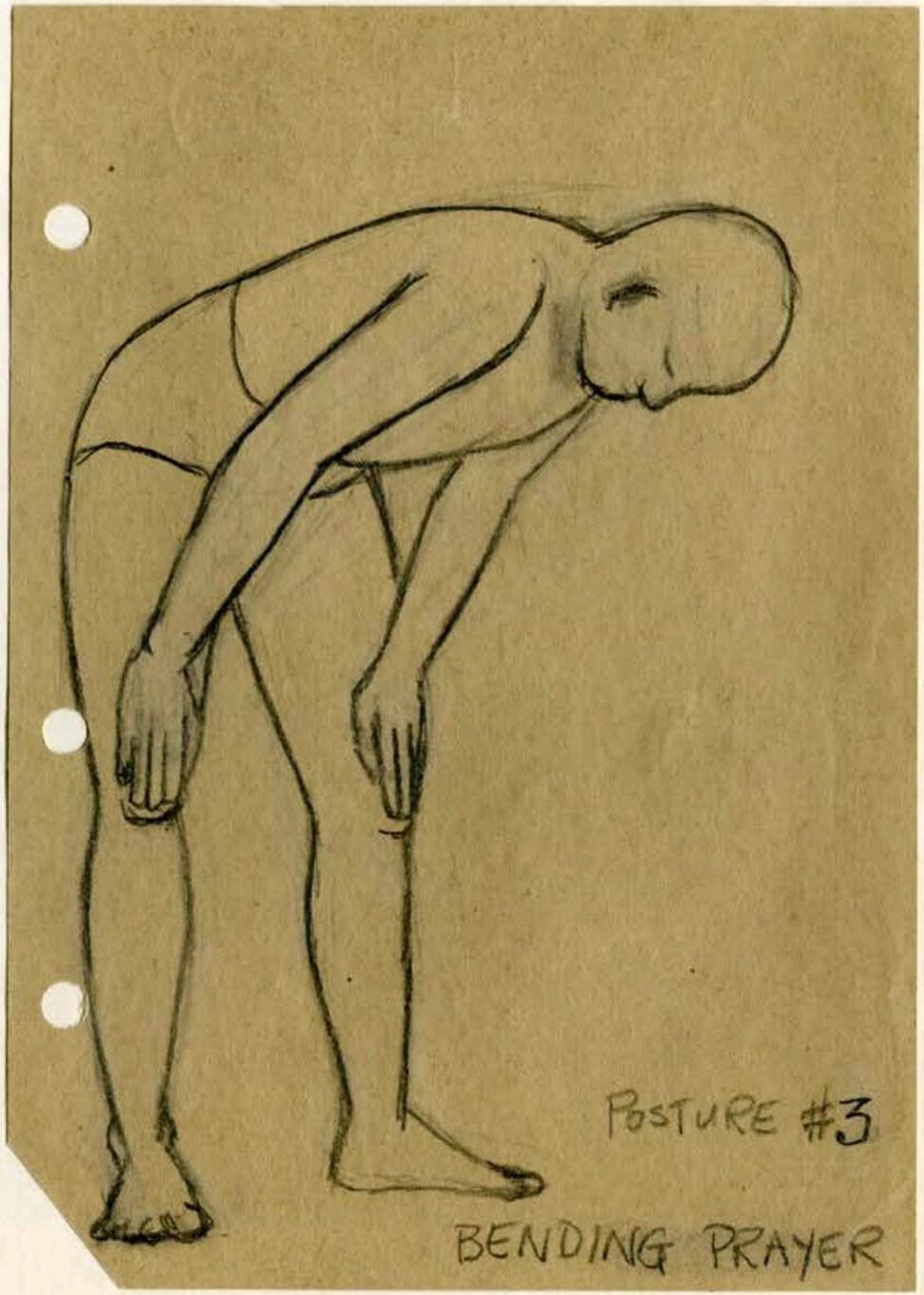
1. The legs under the bench.
2. The legs beside the bench.

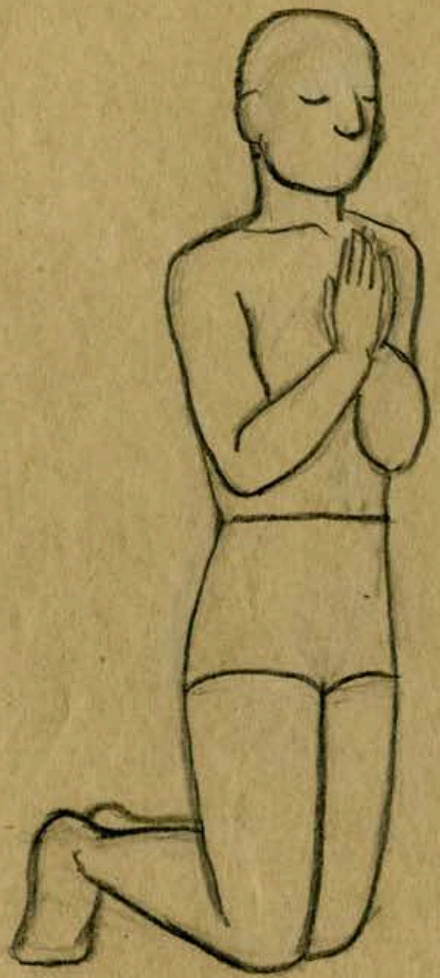
The highest point of the bench is that what is most convenient. This must be tryed out for example with cushions. The given measures are arbitrary.



POSTURE #1
"PHILOSOPHIC PRAYER"
STANDING PRAYER

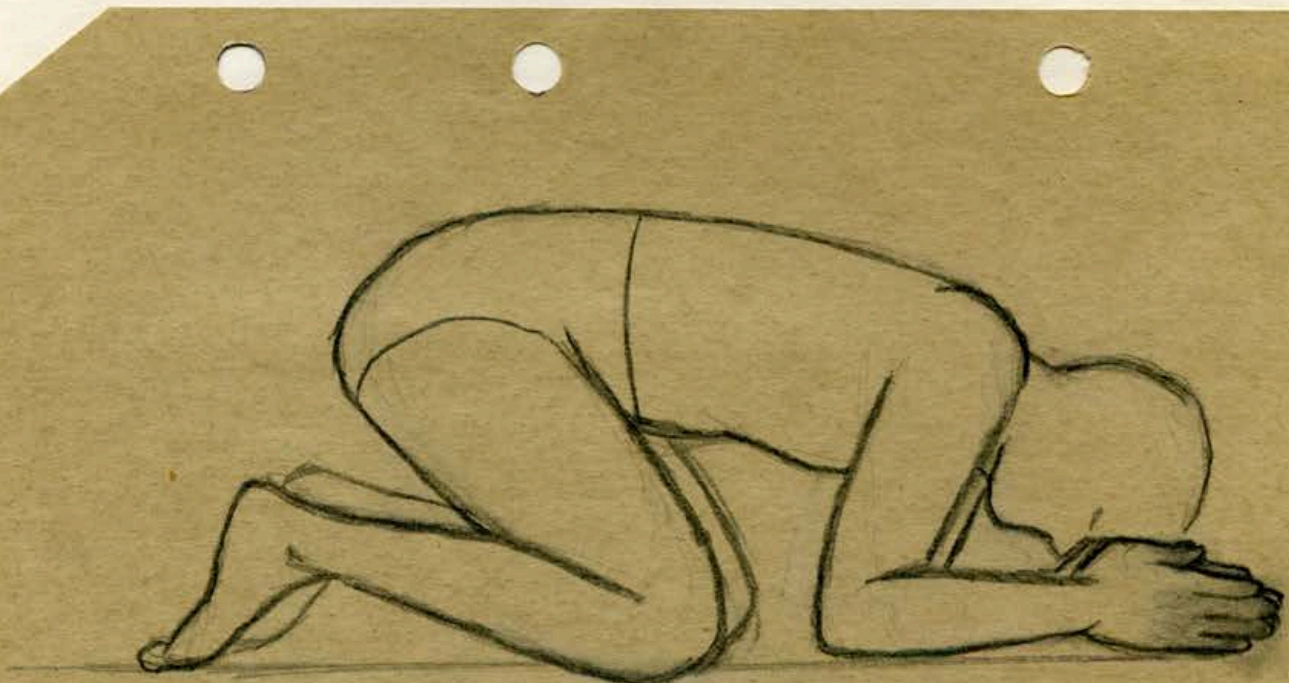

POSTURE #2
STRETCHING
PRAYER


POSTURE #3
BENDING PRAYER



POSTURE #4
KNEELING PRAYER

POSTURE #5
SQUATTING PRAYER



POSTURE #6

PROSTRATE PRAYER

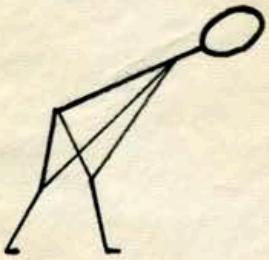
7 ILLUSTRATIONS TO THE 7 SACRED PHYSICAL POSTURES OF PHILOSOPHIC WORSHIP.

223 B 23

1

2

3



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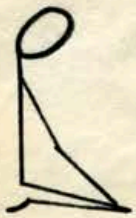

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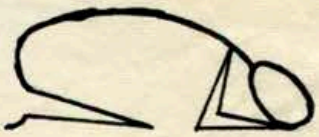

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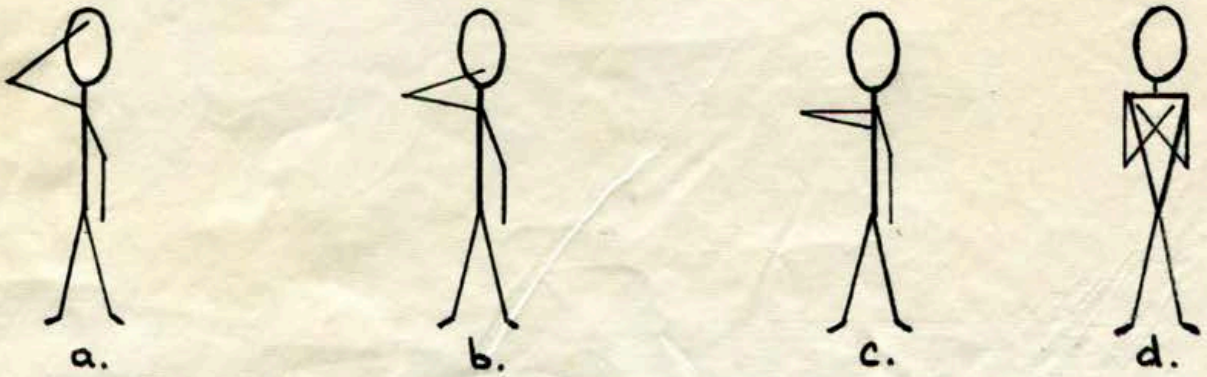
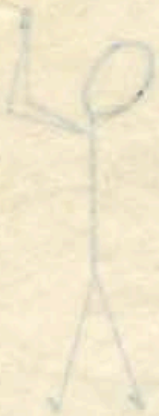
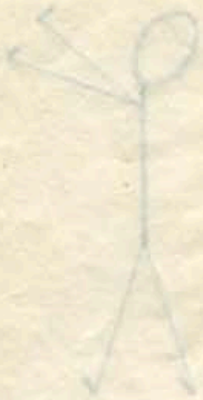
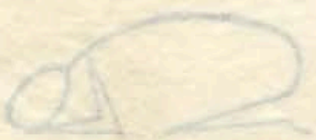








p. 224 – 229

"Spiritual Symbols"

(Illustrations)

by P.B.

29

9/83

(XXVIII)

MUDRA SYMBOLS.

a

b

a. position of the thumb joining fore fingers in one kind of Buddha statue; signifying the circle of beginninglessness and endlessness and used for the highest blessing by Buddha, the gift of truth.

b. position of the right hand fingers in portraits of Jesus found on Greek painted wood Ikons, signifying the Holy Trinity and used in blessing.

c. the same Greek Ikon gesture shown in profile with the thumb joining forefingers in a circle as the chief feature.

c

Question: Did the Christian Greeks copy from the Indian Buddhists who used these symbols hundreds of years earlier?

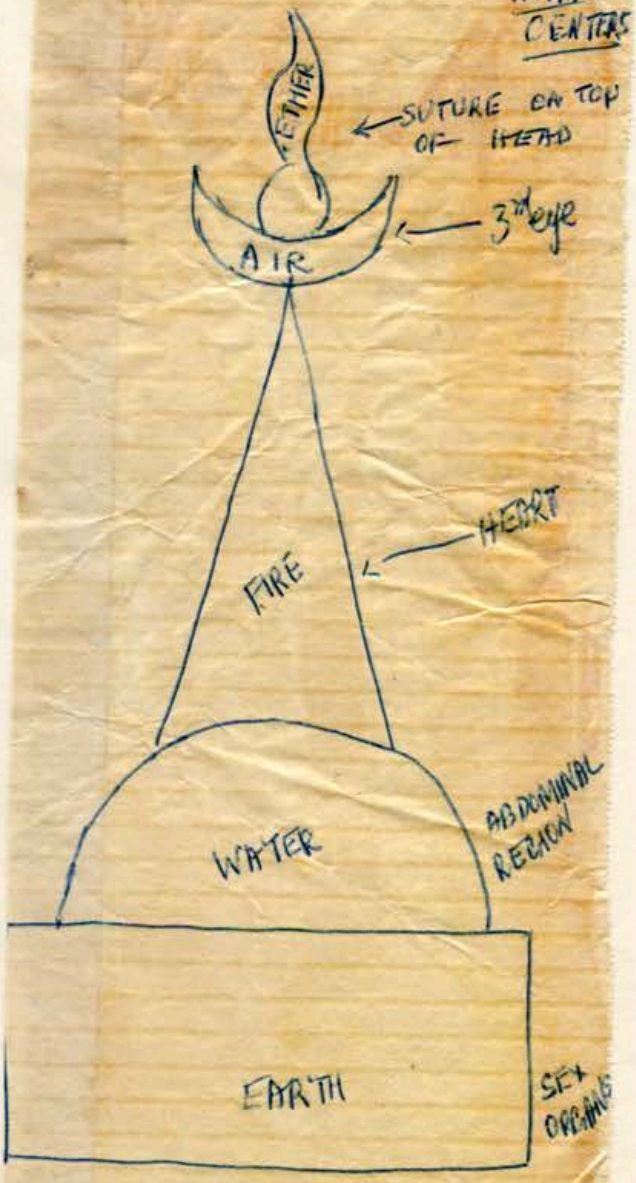
EGYPTIAN POSE (seated)

SHAH DIRAZ POSE (squat)

chinese and japanese spiritual symbols

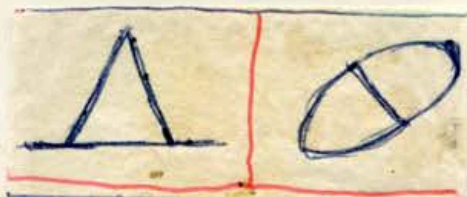
American Indian Spiritual Symbols

HUMAN CENTERS



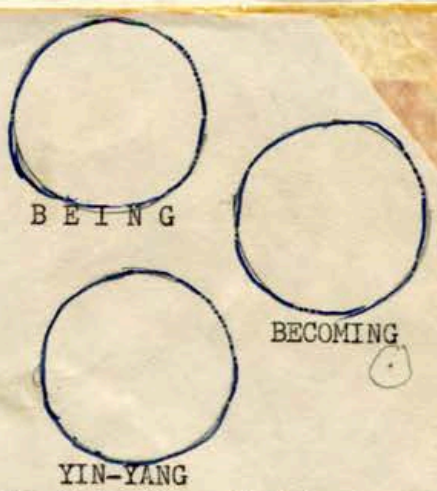
The HINDU TEMPLE: symbolism COSMIC & HUMAN

A cross, in a light blue colour pertains to the crucifixion of the physical or bodily nature.



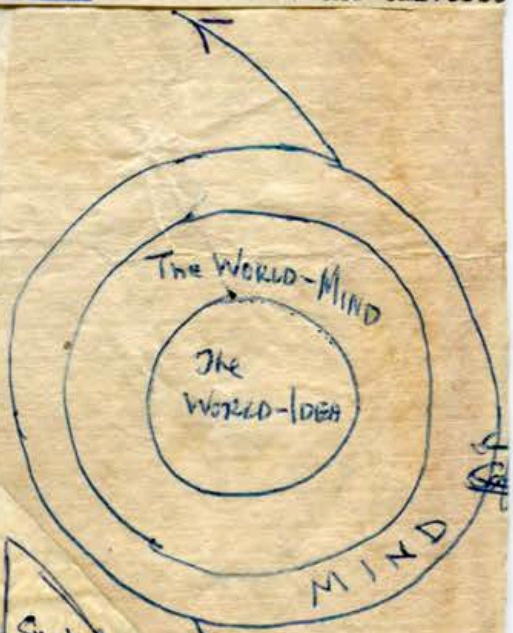
symbol of the lowest bodily lotus The MULADHARA CHAKRA

Temple Lamp.

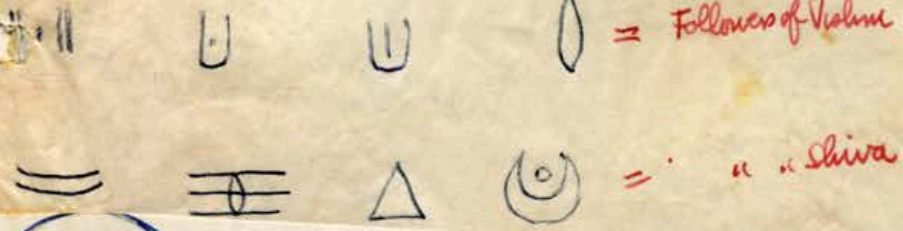


The Interplay of Being and Becoming in the Evolution of the Universe

BUDDHA



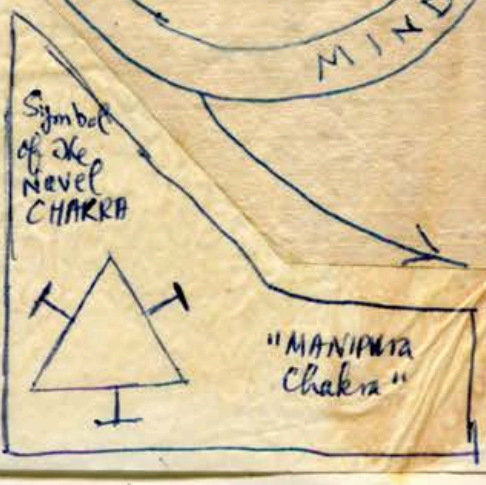
HINDU SECT MARKS

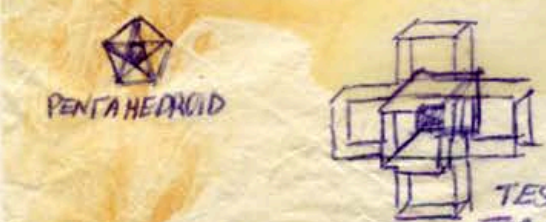


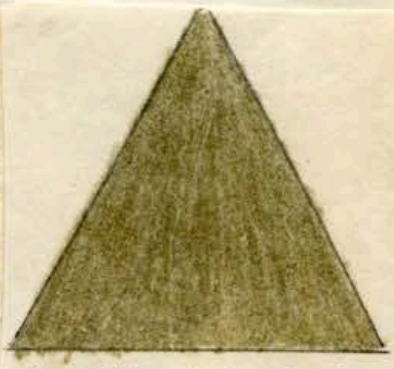
good, light
evil, darkness

Opposites in general

KOREAN SPIRITUAL SYMBOL







The golden triangle is representative of harmony and intellectual balance.

Excerpts (Compiled for personal study from PB's Notes) Standard Typed Notebooks

(227 DS)

SPIRITUAL SYMBOLS

The Spiritual Symbol represents in a symbolic language that is usually represented in spoken or written words. It serves a threefold purpose:

a) It is an aid to concentration or attention.
b) It expresses and teaches a universal truth or law.
c) It evokes an intuitive perception of this truth or law.

Moreover, it may even bring about a certain moral effect upon the character provided the foregoing three purposes have been successfully realised.

COLORS enter into the composition of a Spiritual Symbol. Each is significant. Each corresponds to a cosmic or a human force.

The geometric designs which appear in the stained glass windows of so many churches, on the painted frescoes of so many tombs and in the architectural plans of so many temples are sacred symbols useful for this purpose. They have not been selected by chance but by illuminated men, for their number is very small compared with the hundreds of possible groupings and arrangements also available. The measurements of the different parts of each geometric symbol follow certain proportions which are not fixed by personal whim but by cosmic. This is why Pythagoras declared that number was the basis of the universe. The same proportions of 1-4-7-13, exist in the distances of the sun to its planets and asteroids in their movements. They were used in the Stonehenge, the Greek temples and the Gizeh Pyramid. Each symbol corresponds to some cosmic fact; it is not arbitrary, imaginary or accidental. Its value for meditation practice does not end with promoting concentration but extends beyond that. Its power to affect man derives also from its connection with the divine World-Idea, whose perfection and beauty it reflects.

The Spiritual Symbol came to birth spontaneously in the vision of great seers. It was presented to their vision and was not invented by them. It has an ancient history.

The Pyramid is a perfect symbol of both spiritual balance and spiritual completeness.

STUDY EXERCISE:

1. Study the figure well. Note every one of its details carefully.
2. Visualise all pictures and designs as standing vertically upright, not lieing flat as when drawn on paper.
3. Close your eyes and then try to reproduce the figure again mentally. The concentration of attention of the chosen symbol must occupy itself with reflections which arise above their merely pictorial value.
4. Hold the drawing in your mind for 7 minutes. Hold the mind immobile upon it until a slightly hypnotic stage is induced.

The purpose of using the symbol has been achieved when the user actually feels the luring presence, the inspiring force of the spiritual quality it symbolises. He should then put it aside and concentrate on the feeling only.

(p 228 (PS))

P.1.

PB A THEME - ~~[illegible]~~

SYMBOLS

( ) Religio-mystics of imaginative and artistic temperaments, minds Symbolism appeals to. But for others the danger is that it puts a veil between the person and the idea sought to be conveyed. Moreover it has to be interpreted and there can not only be correct ones on different levels of progression, but incorrect ones because interpretation depends partly on personal inclination bias prejudice previous information, preparation background, etc - Finally the interpretation is the idea so why not start with clearly stated ideas? Why hide them first behind enigmas?

( ) Jung gave so much time to setting up psychological and spiritual symbols, then to analysing them, and to commenting on their meaning. He did this well, but in the end he had to extricate their plain ideas which could have been done from the beginning without all this work on the symbols themselves. However as already said the imaginative persons and those religious ones who like their religion with a little mystery pictured forth in visible forms are helped by this kind of presentation and so it has its place. But that is on the mystical level not the philosophical.

SYMBOLS (Cont'd. 3 Terms)

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not the philosophical.

p 166.

"

The guru

"

by PB

32

(DS)

9/83

166

THE GURU.

The difficulty of the task of self-improvement is not to be underrated and it is because of this as well as for other reasons that seekers since ancient times have been advised to obtain the help of a guru. From him they can get inspiration, guidance and a certain telepathically transferred strenthening power which is called Grace.

It is not necessary to be living always near a guru in a Monastery as so many seem to think. What is really necessary is to meet him on this physical plane, ones only even if it be just for 5 minutes. After that his help can be received in wardly and mentally by telepathy without any further physical meeting. This is because the real guru is not the body but his inner being, the Mind behind the body and it is that inner being with which the seeker must try to come into relation. Such a relation he builds up himself by his own mental attitude by his faith devotion and obedience to the way that is shown.

p. 230 – 235

"On Prayer
and Worship"

by PB

33
(DS)

9/83

ON PRAYER & WORSHIP

Every man has the right to pray to ~~his Overself~~ the higher power, whatever name he gives it. (1)

When he bends himself mentally in it's humble silent worship, he is obeying a sound instinct and claiming his own. There is no one so sinful or so degraded in character that he is denied this blessed privilege of a contrite yearning for communion with his own divine source. Evene the failure to have ever prayed before, even a past life of shame and error, does not cancel, but, on the contrary, merely enhances this right.

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This granted, it will be found that there are different forms of such communion, different ways of such prayer. But the chief value of any kind of religious worship is the extent to which it abruptly recalls the mind from pre-occupation with worldly affairs to self-humbling recognition of its own relation to the divine source. When this is sufficiently achieved, the presence of some entity other than, and superior to, the individual himself is felt sooner or later. It attracts him powerfully, draws forth his petition and love, his obedience and trust.

No student of philosophy should neglect this essential part of the philosophic life. But he need go to no place outside his own room to follow it. All his devotions will be better done if privately done. The presence of others, even as fellow worshippers, is most often a distraction. It is difficult for a mind to enter the proper attitude of concentrated reverence when it feels disturbed by the fidgety movements, the mental agitations and the emotional atmospheres of the other people present in a temple hall or a church building. Thoughtful seekers among the ancients and Orientals found fitter temples in Nature, in open desert spaces with the sky overhead and the sand underneath than in elaborate structures resounding to the chants of professional men who had exhausted their diving mandates.

I have been astonished to meet Buddhists in the Orient and Theosophists in the Occident who deny the usefulness and scorn the need of prayer. How can there be any higher life without it, without the reverence, worship, communion, self-humbling, aspiration and self-surrender that it embodies? By ~~xxayxxx~~ taking up ~~our~~ selfish traits and lower desires into our prayer and aspiration and meditation as regularly and repeatedly as we can, they are eventually changed as by alchemic processes into their own higher octaves or their own polar opposite virtues.

V

Why is it that so many prayers are not favorably answered? It is safe to say that at least threeequarters of the prayers which go up to God remain unanswered. This may be because the motive behind the act of prayer, whether silent or vocal, is wrong, or because there is not sufficient faith behind it. Public prayers offered in a formal manner by a congregation gathered in a building have, in many cases, only little value beyond the noise they make. Private prayers are immeasurably more worthwhile and certainly more sincere. The individual's passage from one to the other is a passage from an inferior to a superior level.

There is however a certain benefit in corporate worship but that benefit exists only for the populace, the unindividualised herd-thinkers, who draw conscious and subconscious help from crowd psychology. Congregational prayers are helpful only where the divine is something that is heard about rather than felt.

Even a prayer which is uttered with the mouth in the beginning, must be uttered with the heart and mind in the end. The proper place for divine worship being the heart, the real value of a stone temple exists only so far as it helps to

Some persons were plunged in bewilderment at the new vista which was thus opened for them, others formed incorrect notions and most felt the need of a little personal guidance to cope with their mental problems. Indeed an adequate conception of the hidden teaching is hard to get without undergoing a prolonged course that discusses and satisfies the questions which insistently raise their heads. These philosophical ideas, which had meant so much to me, needed to be better understood and appreciated by those who were ready for them. But the misunderstandings embedded in their minds could not be cleared nor the doubts removed without applying to the author himself. And thoroughly for him to unfold the details of the hidden doctrine so as to solve every reader's problems would inevitably necessitate adopting that very relation of teacher and disciple which I wished to avoid.

Failing such face-to-face instruction, the mail-bag naturally suggested itself as a substitute for dealing with querents. But my correspondence would then swell to proportions which would be still more unmanageable as I had to cope with it single-handed, having no trained deputy to help me. It was then that I keenly felt the need of having some regular medium of communication with those who not only read my writings but try study them closely and seriously. It became obvious that part of the ultimate solution of my problems lay in the creation of a little journal which would act as such a regular means of communication between us. Periodical publications are firmly established as excellent vehicles of intellectual traffic. They are no less important in the cultured world, ephemeral though they be, than books. Moreover, books are often apt to get a little out of date whereas periodicals possess that aura of topical freshness which gives them such an attractive appeal to most readers. It became my cherished dream that the archaic wisdom should become articulate in a modern way and that a brightly-written, beautifully printed periodical was as good a fulfillment of this as anything else. However I hesitated when confronted by the actual creation of such a magazine, playing with the plan again and again yet never materializing it. Some strong intuition arose on every occasion and forbade the plunge, whilst reason itself counselled that I await the right conjuncture of circumstances. Moreover it was necessary to have a fixed headquarters, an adequate staff and sufficient capital reserve properly to launch the projected journal. I had none of these things. All three were offered me by different publishers at different times but I had invariably refused such offers because both content and tone of the magazine would then have to be dictated by a commercialistic aim. Such an aim did not interest me and could not attract me. I regretfully answered that I could not contract away my independence of thought, writing and action. Thus, determined not to dissipate my forces in a premature beginning, I lay low whilst time passed over my head.

II

Now at last I glimpse with complete clarity that the right moment has arrived. The same intuition which always warned me against starting the journal, now approves it. The same reason which always pointed out all my handicaps, abruptly points out the way to their removal. Only now is it possible to consolidate, stabilise revise and clarify all that my ten books may have achieved. And hence only now when so much of the metaphysical mystical and philosophical teaching is in the public's hands is it proper adequately to tackle their questions and clear their problems. I foresaw that from the months immediately following the close of the war there would be almost an avalanche of publications, of books, magazines and pamphlets expressing dissatisfaction with the old conventional principles and propagating new ideas in economics, finance, politics, education, transport, travel, literature, in mechanization, religion, metaphysics and mysticism.

There is however a certain benefit in corporate worship but that benefit exists only for the populace, the unindividualised herd-thinkers, who draw conscious and subconscious help from crowd psychology. Congregational prayers are helpful only where the divine is something that is heard about rather than felt.

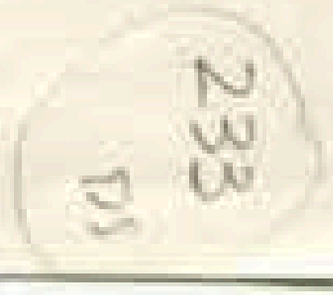
Even a prayer which is uttered with the mouth in the beginning, must be uttered with the heart and mind in the end. The proper place for divine worship being the heart, the real value of a stone temple exists only so far as it helps to achieve this inner worship.

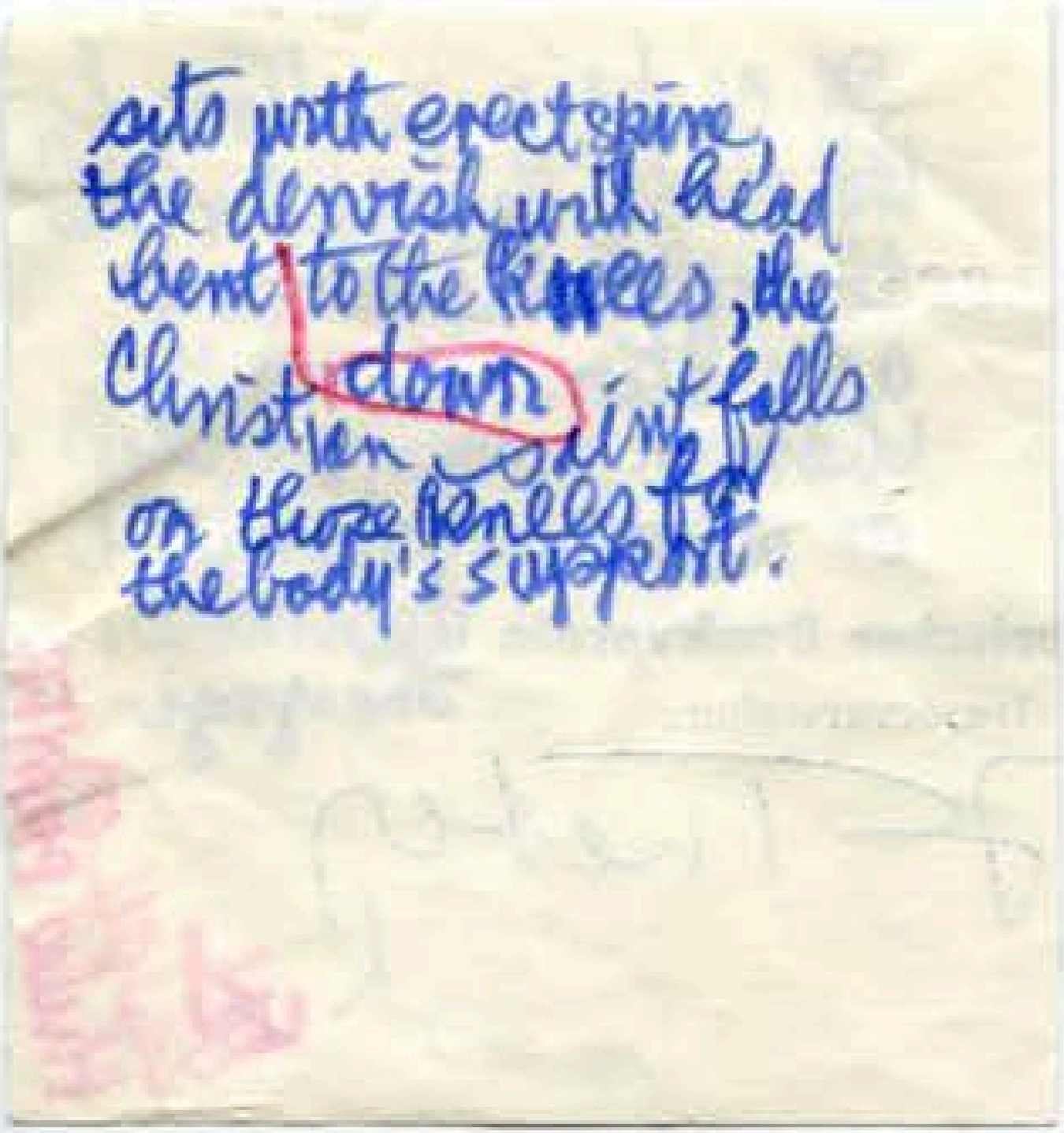
Some persons were plunged in bewilderment at the new vista which was thus opened for them, others formed incorrect notions and most felt the need of a little personal guidance to cope with their mental problems. Indeed an adequate conception of the hidden teaching is hard to get without undergoing a prolonged course that discusses and satisfies the questions which insistently raise their heads. These

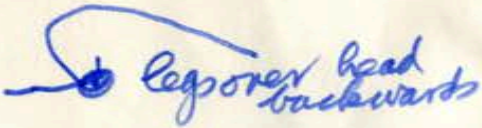
If certain positions of the body favour spiritual thoughts and religious aspiration, the use of them in prayer, worship or meditation must be desirable. The yogi

erischer Bankverein

Tresorverwalter:




sits with erect spine
the derrick with head
bent to the knees, the
Christian down saint falls
on those knees of
the body's support.



models of
simple style of
illustration for
PB essay on
"Philos. Prayers"

INTER
FONDS

234

Bulletin de souscription
JAPAN PORTFOLIO

A _____

(nom et lieu de la banque)

Le/La soussigné(e) souscrit par la présente à

_____ part(s) JAPAN PORTFOLIO au prix de souscription de fr. 500.– par part (jusqu'au 10 mars 1972), respectivement au prix d'émission prévalant le jour de la réception de la souscription.

THE DEVOTIONAL EXERCISE OF PRAYER

Introduction.

Prayer is very necessary. It helps to clean or purge the feelings. Prayer leads later to intuition.

Do not pray for things to happen in the way you wish them to, this is not always the same as what is best for you. Even in your daily prayers you can do something to better your character.

Most people start their prayer asking for something That is not right; prayer is an act of devotion and love to God, it is the manifestation of the feeling that there is something higher with which it is possible to come in contact. Prayer is not only asking, it is first and foremost an act of worship and love of God. Only after that is done you may ask for something for yourself. Mainly of course for spiritual things and not material. You should pray always in solitude if possible. But you may pray with others if they are in harmony with you.

There ~~are four parts of~~ is a five-position devotional exercises as practised on the philosophic path. It can be practised together with breathing, relaxing and mantra exercises

New Thought,Christian Science,Unity,Science of Mind and kindred cults are trying in varying degrees to make a trade with God.In exchange for their faith prayer affirmation and concentration,they expect to receive a fine car,a luxurious house,an attractive husband, and so on.Those who succeed in getting their desires satisfied do so for reasons other than the ones they think.Those who fail – and they are in the majority – need to be told that God's response to devotion is to give nothing less than Himself.

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Prayer begins to mean something to a man when he gets the feeling of having touched some power or some presence out beyond himself.

Change title of essay and chapter in current M S S from Prayer to Worship – since this is what you really mean.Prayer is a narrower term;it is only a part of worship,which is a broader larger thing.

Prayer and meditation are not enough for the quest.Without some ascetic gesture to support and strengthen them,and to make the body go the way of the aspiring mind,their success will be limited and their results mixed with mere imaginative fantasy.

Prayer -It is much better,in petitions,only to state his need than to go on to beg for his wants.For the first way shows intellectual humility,whereas the second does not: on the contrary,it instructs God in what he will do.Moreover the simple statement of his lack shows he is resigned and invites pity whereas the egoistic expression of his demand shows he expects to have his own way,irrespective of whether God deems it unwise to do so.

These followers of New Thought who misapply the truths of prayer and misunderstand the doctrine of mentalism in an attempt to make the world echo to their selfish desires,arrogantly put themselves on the same plane as God.If they have really become God,they should be able to show forth the capacity of God,which is ludicrously and obviously impossible for them.

Prayer MSS

Those who practice self-denial,emotional detatchment and bodily disciplines as a preparatory and purificatory duty,are thereby silently praying to God no less and often much more than those who are constantly down on their knees with petitions and requests. And if any prayers are likely to be answered,it is theirs for they are making themselves worthy to receive grace.For what they are doing is an expression of their love of the higher power and an exhibition of their willingness to give up the self for its sake.

He will have to learn the art of patiently waiting,until the road directly ahead of him becomes clear and he is able to see what the next step shall be.This is what obedience to a superior will means.This is to cease mananging his own life,to stop planning it far ahead in the way he wants it to go.

To make congregational prayers obligatory is to encourage hypocrisy. The student should also remember that thinking prayers silently out of the heart's sincerity is vastly superior to saying them mechanically out of a book's pages. When, through formality or familiarity, they have become meaningless platitudes ; they are worse than useless. They are deceitful. When religious services become mechanical performances, when religious devotions agitate the lips and hands alone, but not the heart, and when religious worship is no longer a mental act, then their value for spiritual development or personal benefit is entirely lost. The higher self does not ask for such futile prayers and therefore does not heed them.

Prayer should not be commerce but communion, not a transaction of the ego with God but a humbling of the ego before God. To gain a worldly satisfaction is not the same as to gain inner peace. It is pleasant but it leaves us with the need of pursuing happiness. And we have to pursue it inside ourselves or we shall never find it at all. Hence it is not enough to pray to the higher self in the sense of asking for something. A man should also pray with the feeling of humbly submitting to it. For there is a price set upon everything in life and justice requires that he shall pay 1 for what he gets. Prayer is not primarily intended for worldly benefits. If men use it chiefly and constantly to ask for the cure of disease, for the successful advancement of their career or business, for victory in fighting battles or bountiful crops in the field, they misuse it. Prayer should be a holy act. Worldly interests and utilitarian needs should be dragged into it with the greatest reluctance, and hence only when spiritual welfare is closely bound up with them, or at highly critical times or under the stress of strong urgency. In any case, petition should come at the end of the prayer-time period, being always preceded by the period of confession. To ask for worldly things should be the exception and not the rule. To ask for them every day is foolish and mistaken. Foolish because it defeats itself; mistaken because the exercise of prayer was given to us to help us turn away from the world.

An English lady, living in Madras, India, prayed every night for many years for a child to bless her marriage. But none came. One day she met a woman who had lost her only child under tragic circumstances and was desperately unhappy. Mrs. E. then stopped praying for her own child and nightly asked God to bless this other woman, whose suffering seemed worse than her own, with one. From that time she herself conceived and a boy was born. She believes that it was her unselfish prayer to help someone else which brought it.

If you want to learn the right way to petition in prayer, ~~listen to the words of Madame Chiang Kai Shek. "I used to pray that~~ God ~~to~~ will do this or that. ~~Now I~~ Pray do not ask that God make his will known to you. If you only pray for what you desire, it is unlikely that you will get it. If you pray for what you need, it is almost certain that you will.

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p. 236-237

"New Book"

([4 Fs] PB's notes on his new book)

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9/83

III. NEW PARAGRAPH

NEW BOOK

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The following ~~paragraph~~ is to be added in italics on page 167 to become the second paragraph:

Author's Note: Writing more than twenty years later it is particularly interesting to observe the beginning of a reversal of some of the trends referred to in this chapter. There are at least three discernible currents worth noting. First, there is a broadly based return to fervent, scriptual, evangelical religion. Second, there is a much smaller elite which openly declares itself under the name of traditionalists and another section much interested in classical Oriental and non-Oriental spiritual works only lately accessible in the West. Thirdly, there is an extremely widespread interest in the practices of yoga and meditation within and without organized religion. ~~Whether these movements can become strong enough to defeat the materialism and destructiveness so prevalent today constitutes a challenge to mankind.~~

( ) Include topics on meatless diet, wars (?) due to it and to vivisection.

( ) Do not advise the dropping of meditation practice even though you are now offering the Short Path.

( ) In reference to Egypt mention a group of us interested in occult study and investigation became convinced that there was a Secret Chamber in the Great Pyramid. It included Sir Ernest Wallis Budge and he who later, Edwards, became "Keeper of the Egyptian Antiquities" in the British Museum, Mrs. Champion de Crespigny, of remarkable power, Frederich _____, who discovered the secret of Egyptian music, and others who had possession of hieroglyphic materials which Edwards interpreted. One day, while at the British Museum, I was offered the commission to follow up certain clues among the material and accepted it -- a misguided action.

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