

36 Main TRC: Highlights on Related Texts, Key Terms, and significant “Notes & Excerpts”

"Find the god in your own heart and you will understand by direct intuition what the great inspired beings of all time -true teachers, mystics, philosophers, prophets and messengers- have been trying to tell you by the tortuous method of using words". (Paul Brunton)

Below is the GUIDE to the information contained in this item; see what is contained in each of the 4 divisions (a, b, c, d):

(a) **TRC number** + TRC full description (for this item the background color will be different according to each Category/TRC)

(b) PB's Note (or Excerpt) **selected as "first choice"** to give an initial and appropriate approach to the TRC

(c) Related texts, Key terms, Definitions, PB Lexicon (synonyms, expressions, etc.) associated to the TRC in question

(d) Further PB's Notes & Excerpts (a brief selection of some relevant ones) that follow the "first choice" aforementioned

0 PB speaks about PB

The day will inexorably come when this pen shall move no more and I wish therefore to leave on record, for the benefit of those who shall come after, a sacred and solemn testimony that I know—as surely as I know that I am not this pen which scribes these lines—that a Being, Benign, Wise, Protective, and Divine, whom human beings call the Soul, whom I call the Overself, truly exists in the hearts of all; therefore all may discover it. For the presence of human beings' own innermost divinity **is the guarantee that they must inescapably seek and find it.**

1 Mind in Itself; Consciousness or Mind "*in its quiescent state*"; ... Infinite, Immutable, Unfathomable, Undifferentiated, Absolute, Benign, Eternal...

There is a single Consciousness without beginning or end, ever the same in itself, beyond and behind which **there is nothing else.**

PB's names: Mind, Mind Alone, Pure Mind, Great Mind, the Unique, the One without a Second, One Mind or Single Consciousness...

more names: Mind-essence, Over-Mind (or Overmind), Cosmic Mind, Ultimate Single Mind, greater Mind, Single Basis, One Ever-Existent Mind, First Mind, First Cause, Grand Mystery, Great Void, No-thing (or Nothingless)

a Presence, a Power, a Life, a Mind, Being, unique, not made or begot, without shape, unseen and unheard, everywhere and always the same, ever-existent, everywhere-diffused, all-inclusive Mind; Brahman (no manifested); without beginning or end, one absolute Power, one uncreated Essence, one primary Reality

The two are One: an ever-active Mind within an ever-still Mind—that **is the Real Truth**, not only about God but also about Human Being.

Philosophy defines God as Pure Mind from the human standpoint and perfect Reality from the cosmic one. The time has indeed come for us to rise to meditate upon the Supreme Mind. It is the source of all appearances, the explanation of all existences. **It is the only Reality**, the only thing which is, was, and shall be unalterably the same. Mind itself is ineffable and indestructible. We never see it as it is in itself but only the things which are its passing phases.

2 World-Mind; Consciousness or Mind "*in its active state*"; Universal Mind/Power/Energy/Intelligence/Wisdom; God, Source, Soul of the Universe...

The first great truth is that **a Supreme Mind minds the Universe.**

PB's names: World-Mind ... as the active function of Mind. Mind cannot be separated from its powers. The two are one.

other names: [Consciousness, Being, Self, Principle, Mind] Universal, Divine, Infinite, Silent, Primordial...; the Soul of the Universe, World-Soul, Divine Ideation, the Divine Source of all things, the First Intelligence, the Infinite Wisdom, Eternal Intelligence...; One Infinite Life-Power, Universal Life-Force, God's Great Silence, One Infinite Presence, Infinite/Absolute Being, Great Being, the Transcendent, Infinite Power/Love, Infinite/Universal Spirit, Silent Universal Mind...

more names: The Stoics pointed to Reason (Logos) as the divine spirit which orders the cosmos. Plato pointed to Mind (Nous) in the same reference.; The term Ultimateless was used by Lao Tzu, who also called it the Limitless; ... "Adi-buddhi" in the Nepalese-Tibetan esotericism

religious or philosophic terminology (Note: not all terms have the same equivalence, some represent more the "Mind in Itself", and others the "World-Mind" or have their own particularity): God, the Divine, the Creator, Godhead, Deity, Divinity, Gods, Goddesses, the One, the Almighty, the Unknown God, the Mother of all that exists, the Goddess Isis, the Father, the Lord, Yahveh, Jehovah, Alaha, Allah, Brahman (Brahma, Ishvara, Shiva, Vishnu), Yin and Yang, TAO, TAT CHI, TAT...

The names of God traditionally used in the Orient, such as the Compassionate, the Guide, the Answerer of Prayer, the Pardoner, the Patient, are helpful as objects of prayer or subjects of meditation.

Nature is just another name for God; God ever-existent and self-subsisting, birthless and deathless.

All scientific evidence indicates that there is a single power which presides over the entire universe, and all religious mystic experience and philosophic insight confirms it. Not only is this so, but this power also maintains the universe; **its intelligence is unique, matchless, incredible**. This power is what I call the World-Mind.

There is Infinite Intelligence **always at work on this planet**; ... the real Giver of all things; ... that God is the very Provider of all.

... that God's reality is the overwhelming fact of existence.

3 World-Idea; Universal Purpose; a self-expression of the World-Mind... a gradual process of manifestation: Cosmos, Universe(s), All Existence...

We know no beginning and no ending to the cosmic process. **Its being IS: we can say no more...**

PB's names: World-Idea, World-Design; ... the One Base multiplying itself in countless forms... not as an act of creation, but of manifestation, a gradual process of manifestation

[process or cycle] cosmic, infinite, continuous

the divine idea or purpose of the Universe, the Infinite Purpose, the hidden pattern of life, the Great Cosmic Workings

phenomenal Universe; latent

the universe exists in the Idea of the World outside the passage of time and in an unbroken Now

The new physics finds creation to be **a continuous process**, which has never had a dated beginning in the past. Its atoms and universes appear and disappear. What does this indicate? That the unspaced untimed No-Thing out of which all this comes is itself the Reality, and **the Universe (Cosmos) a showing-forth**.

Each universe, however vast, is finite. But the possible number of universes is not. The Infinite Being, by some strange necessity (from the human standpoint, contemplating a fathomless mystery), forever sponsors fresh universes as old ones decay and disappear. In this way It seems (again from the human standpoint), by **giving expression to an infinite number of universes**, to be expressing Its own infinite nature.

There is no moment when the unseen divine activity is not present in the universe. Everything is being carried on by the divine Power and divine Wisdom. **God is in every atom of the Universe** and consequently in full operation of the Universe.

4 Cosmic Order; ... Universal, Higher, Immutable Laws; ... Providence/Grace, "Will of God"

There is a Universal Order, a way which Nature (God) has of arranging things. This is why what we see around us as the world **expresses all-pervading meaning, intelligence, and purpose...**

Cosmic Plan, Universal Order, a divinely-ordered universe, orderly structure and pattern, immense Cosmos, immense cosmic background

[law or laws] divine, eternal, cosmic, precise, of Nature, of evolution, of manifested existence, of space-time, the great Laws of Destiny

religious terminology: Providence, Grace or Divine Grace, Will of God, Divine Will, Higher Will, Supreme Will

The Cosmic Order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, **the One Base multiplying itself in countless forms**, the Supreme Will established according to Higher Laws.

For Chou Tun-Yi, Law = the controlling non-physical principle of every object and creature.

In this emptying of self, of fears and desires, the anxiety or relation about the results of their activity is also emptied. At the same time **there is the certainty that they will be taken care of in the World-Mind's Providence**.

Sheikh al Khuttali, a Sufi adept, addressing a disciple who complained at his circumstances, said: "O my son, be assured that **there is a cause for every decree of Providence**. Whatever good or evil God creates, do not in any place or circumstance quarrel with his action or be aggrieved in thy heart."

The law which pushes us into, or out of, physical bodies is a cosmic law. There is no blind chance about it...; [there is] a vast harmony, an immense love, an incredible peace, **and a universal support**.

We live in an orderly Universe, not an accidental one. Its movements are measured, its events are plotted, and its creatures develop towards a well-defined objective. All this could not be possible unless the Universe were ruled by immutable laws.

The Cosmic Order behind things is a divine one or it would be supplanted by nothing less than chaos. It is creative, intelligent, conscious—it is **MIND**.

The Cosmos exists in a great harmony for it obeys laws which are divinely perfect.

5 qualities of the Consciousness/Mind, ... of Reality

Unfathomable, Intangible, Untouchable, Unapproachable, Unknowable, Undescribable, Unthinkable, Unapproachable, Ineffable, Indestructible, Undifferentiated, Unsullied, Undivided, Uncreated, Unindividualized, Illimitable, Immortal, Immaterial, Invisible, Impersonal, Changeless, Formless, Nameless, Omnipresent, Spaceless, Timeless...

6 Eternal Present: *Eternal Now* (it is outside time...) *Eternal Here* (it is nowhere in space...)

Only what happens now, in the Eternal Present, **is the Real**. (Ramana Maharshi)

here and now; ... the great Silent Timelessness; timeless Now, motionless Now, a changeless, actionless Here; ... a continuous Now; ... an unbroken Now; ... without referring it to some future date; ... a sense of the total absence of time; ... "peeps into timelessness"

Eternity is in this imperturbable Now, the All is in this Here.

The Overself does not evolve and does not progress. These are activities which belong to time and space. **It is nowhere in time and nowhere in space**. It is Here, in this deep beautiful and all-pervading calm, that a Human Being finds his real identity.

If the investigation of time made in depth by intelligence shows the real essence of it to be an Eternal Now, so a similar investigation of space shows its real essence to be an Eternal Here. But where are they? The answer is given briefly and precisely by mentalism: **they are in consciousness...**

"Time is just an idea. There is only Reality. Whatever you think it is, that's what it feels like". (Ramana Maharshi)

7 THE REALITY: ... the Ultimate Reality or Ultimate Truth, "the Real", the All, the Absolute; the Unique, One or Nondual Reality

Outwardly all differ but in the deepest root of consciousness **all are the same**.

other names: Ultimate Energy, Supreme Reality, Highest Truth; the Absolute, the Void, the Eternal Silence behind all activities and evolutions, the Real, the All, the Permanent; Reality without duality; the Beautiful Reality, the One Reality alone...

"One without a Second" (non-duality or non-dualism)

all are the same, all are one entity, pristine, oneness, Unity, Universal, universality

aspiration for Truth; ... a strong yearning for Truth; ... passionate feeling for Truths; prompted by the hunger for Truth

[of Reality] glimpse/s, flash/es, "peak-experiences", glimpses of the Real

Thoughts can be put into words, spoken, and written; but the truth about Reality must remain **unworded, unspoken, and unwritten...**

Jesus' statement, "I and My Father are One," meaning that there is only One Infinite and Eternal Reality, Life, Power, and Mind, **that This alone is all there really**, and that there are not even two Powers—Reality and illusion—for Reality exists alone as unsullied, undivided, and unpersonalized Consciousness.

You will know R E A L I T Y, and know it too as your own ultimate being, indestructible and ever-existent. Amid the most prosaic surroundings, deep in the core of your own heart there will be perfect calm for yourself **and goodwill for all others**.

8 origin, nature, and destiny of human being

Man is made in God's image in the sense that he **latently possesses certain godlike qualities**. But these have to be developed by evolution, which can be slow, through the path of normal experience, or swift, through the Quest.

we are dynamic centres of intelligence; consciousness of this time-space-matter world; individual consciousness, everyday consciousness

our destination is also our origin; we can modify our destiny, but certain events are unchangeable because the world is not ours but God's; preordained to seek our Higher Self; become the full human you intended to be; the cosmic law dooms all egos to eventual merger in their Higher Source; consciousness, real consciousness, cannot die, but only returns to its ultimate source.

There is a spiritual element in every man. It is his essence.

Such is the triple nature of man—a lower self of animal instincts, a middle self of human thoughts, a higher self of divine nature.

We are in our hidden selves already divine; ... the wisdom is latent; ... we are **a Sage in embryo**.

No man has any choice as to whether or not he should seek the kingdom of heaven, his higher Spiritual Self. Everyone is seeking it, **knowingly or unwittingly**, and is preordained to do so.

Each **will come to God in the end** but each one will come as a purified transformed and utterly changed person...

9 the Highest Purpose [of earthly life]

The most important questions which a human being can ask himself—**What he is and What he is here for**—must be answered before his life finds its proper course...

other names: Life's Higher or inner Purpose; ... [meaning or Purpose] of life; ... [Purpose] of the human incarnation, of human existence; ... the true, Real, spiritual, higher, final [Purpose]

why we are really here; ... if life has any Purpose; ... why we are here on earth at all...

The immediate purpose of human incarnation and evolution is to develop a true and full self-consciousness at all levels from the lowest to the highest. The human being who does not know himself beyond the physical intellectual ego **is still only half-conscious**.

If it be asked whether there is any purpose in life, **the answer must be "Yes!"**—to perfect ourselves and know ourselves; to find the happiness which comes as a fruit of such fulfilment."

It is Man's true business in this world to discover his real self and to ascertain his **relationship to the surrounding world**. His mind will then shine with the Secret glory of human nature and his life will come into harmony with the cosmic order and beauty.

What is the truest highest purpose of man's life? **It is to be taken possession of by his higher self**. His dissatisfactions are incurable by any other remedy. Spinoza saw and wrote that man's true happiness lay in drawing nearer to the Infinite Being. Sanatkumara, the Indian Sage, saw and taught, "That which is Infinity is indeed bliss; there can be no happiness in limited things."

10 the Quest

Let no one make the mistake of separating out the Quest from everyday life. **It is Life itself!** Questers are not a special group, a labelled species, which one does or does not join but **are all humanity**.

others names: The Secret Path, The Quest of the Overself; [Quest] Philosophical, spiritual, mystical, inner; for Truth... [the search for] Truth, Higher Truth, the Highest Truth, the Higher Self, the Overself...

put into religious terms: it is a need of finding God, a "divine call"; ... the way of spiritual self-discovery

it is a movement in character from animality to purity, from egoism to impersonality; a path to be followed with good humour and graciousness...

the Quest begins with a feeling that something is missing from their life; feeling a need; a vital and urgent need;

[is required] longing, courage, stronger will, perseverance...

[in the Quest] impediments, obstacles, setbacks, falls;

[ideas, mental attitudes] retrograde, barren, ineffective —> [we must try] to unlearn them

to engage in it, to devote one's entire life to it, to accept a course which will, spiritually, benefit us greatly in the end; to make real the presence of the Soul

We come to this Quest seeking something beyond the misery, wretchedness, and cruelty of this chaotic world, **something of light, warmth, kindness, and peace**.

By "Quest" I mean the deliberate and conscious dedication to **the search for spiritual truth, freedom, or awareness**.

It is a Quest **to become conscious of Consciousness**, to explore the "I" and penetrate the mystery of its knowing power.

The Quest is a veritable re-education of the self, **leading in its turn to a noble transcendence of the self.**

The secret path is an attempt to establish a perfect and conscious relation between the human mind and that divinity which is its source.

The time will come when, **under the pressure of the mysterious inner self**, this Quest will become the most important enterprise of our life.

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

When a human being comes to the point when all his outer life dissolves in tragedy or calamity, he comes also to the point when **this Quest is all that is left to that person**. But he may not perceive this truth. He may miss his chance.

The fact that so few have ventured on this Quest offers no indication of what will happen in the future. If humanity could take any other way to its own Self-Realization, this situation might remain. **But there is no other way.**

11 the Overself or Soul; ... "link", Real Self, *Atman*; ... Grace of the Overself

We can know the Overself **only by being it, not by thinking it**. It is beyond thoughts for it is Thought, Pure Mind, itself.

other names: The "Self" or the "Being": Higher, Real, Spiritual, transcendental, essential, central, true, inner, inmost, innermost, deeper, deepest, interior, indestructible, undivided, ultimate, invisible, impersonal, universal, immutable, divine, godlike, benign... Christ-Self, True Self, Best Self, super-self, the deepest part of our being, the silent secret part of the self, the final essential self, the light-self, the parent Self, the real "I"-ness, hidden "I", the basic "I", the "me"-thought, the Ever-Perfect, Overself-God; the Overself's voice—Intuition; *Atman*; Plato's "Nous".

more names: the divine Soul, the imperishable Soul, the Great Spirit, the permanent core of selfhood, a ray or intermediary of the World-Mind, intersection link, indestructible link, the link which we have with God, mediating principle, God's deputy in our heart, Centre of our being, its own still centre, the great Unknown, the real essence, the Greater Consciousness, the higher individuality, the inner divinity, the "Inner Ruler", the "great Friend", "guardian angel", "protective guardian", the holy Spirit, the God-particle within us, "made in the image of God", the secret God within ourselves.

some definitions: From PB: "*It is this, the deepest part of his being, his final essential self, which is a man's Overself, and which links him with the World-Mind. It is this Presence within which evokes all his spiritual quality.*"; From the Roman Stoics: "*the divinity which is planted in his breast*" of Marcus Aurelius; "*your guardian spirit*" of Epictetus.

[sensed, suspected, felt] a higher plane of existence, the impersonal atmosphere of the higher nature

it will never let you down, forever present, be held in the back of the mind, as the unseen background, an unruffled witness of all our efforts, ever in the background of consciousness...

..."I am by your side" ... "with you always"

The World-Mind **reproduces something of itself** in each individual entity we call the Soul, or Overself.

Just as there is a sun hidden behind the sun, the divinity which animates it, so in the human being there is a Mind within the mind—and that is his Overself; It is forever with us simply because **it is what we really are**.

The Overself is not a goal to be attained but a realization of what already is. It is the inalienable possession of all conscious beings **and not of a mere few**.

All your finest emotions, deepest wisdom, creative faculties, and **Truth-discriminating intuitions** come into being because of the Overself's central if hidden presence.

Despite the tragedy and horror of our times, those who have eyes to see can still see the divine arms enfolding us. Despite the presence of monstrosities in the world, there is also the presence of the Overself—beautiful, radiant, benign, **and indestructible**.

The echoes of our Spiritual Being come to us all the time. They come in thoughts and things, **in music and pictures**, in emotions and words. If only we would take up the search for their source and trace them to it, we would recognize in the end the Reality, Beauty, Truth, and Goodness behind all the familiar manifestations.

It is possible to be open to one's best inner self, aware of its presence, its beauty and peace. And this possibility can be not only realized but also naturalized. It can **become one's normal condition**.

12 the Paths and stages of the spiritual Quest: Long Path (or Outer Path) and Short Path (or Inner Path)

The very idea of a quest involves a passage, a definite movement from one place to another. Here, of course, the passage is really from one state to another. It is a holy journey, so when you engaged on it you truly become a pilgrim. And as on many journeys, difficulties, fatigues, obstacles, delays, and allurements may be encountered on the way, yes! And here there will certainly be dangers, pitfalls, oppositions, and enmities too. Your intuition and reason, your books and friends, your experience and earnestness will constitute themselves as your guide upon it. There is another special feature to be noted about it. It is a homeward journey. **The Father is waiting for their children.** The Father will receive, feed, and bless them.

other names: [philosophical, spiritual] path, way; ... a path pioneered, passage, pathway, the Quest's route

alternatives names: (1) The Long way is also called the Earth Path. The Short way is also called the Sun Path. This is because the earth is subject to gloomy seasonal changes, but the sun never varies in its radiance. If the Long Path is somewhat austere, the Short one is notably joyous. (2) What the Japanese Zenists call "The Sudden Path" and the Tibetan Sages "The Short Path" are closely similar in important points. Both prescribe that the work be done in a joyful attitude. Both teach that the goal is also the means. Both claim to offer a rocket flight to Reality.

Short Path: also, sometimes called Direct Path

inward/outward [path or way]

[early/s, intermediate/s, advanced/s] stage/s, phase/s, degree/s; ... transition, passing into, leading to

These divide themselves naturally into two main groups: those belonging to the Long Path and those to the Short Path. Of the first kind, there is Cove's famous suggestion: "Every day, in every way, I am getting better and better." Of the second kind there is Jesus' figurative statement: "I and my Father are one."

If the immediate purpose of the Long Path is to train, discipline, and prepare the ego, the immediate purpose of the Short Path is to transcend it.

But while **philosophy includes both paths**, the aspirant's individual need will indicate on which one the emphasis should be laid and when it should be transferred to the other path.

Nature teaches us here as elsewhere not to let patience break down. There is plenty of time in her bag. Life is an **evolutionary process**...

The first service of the Master is to point out the way, **both inwardly and outwardly**, to the disciple. This shortens his journey by several lifetimes, which would otherwise have to be spent in wanderings, explorings, gropings, and searchings.

The metaphysical background of the Short Path that **finds only Good in the Universe and only One Real Existence** is the very opposite of the Long Path's that finds good and evil in constant conflict and millions of egos whose separateness is very real to him. So, the Short Path regards the goal as being already and always present, whereas the Long Path regards it as lying at the end of a long journey over the Quest's route.

On this Long Path, we stand with our back to the Overself and try to re-educate the ego. On the Short Path we turn around from this position and faces the Overself.

The Long Path is needed because it leads **to a measure of release from egoism** and animalism. But it does not directly lead to the discovery of the Overself, its truth and reality. That is the Short Path's work.

When too long a time is spent on the Long Path with too slow a progress, the urge arises to find another way. It is then that the Short Path becomes appropriate.

The Short Path **is the real way!** All else is mere preparation of the equipment for it.

The real Short Path is really the discovery that **there is no path at all**: only a being still and thus letting the Overself do the work needed.

13 the external physical world (phenomenal world): ephemeral earthly life, the world of the five senses, materialism, trivialities...

This earth, with the varied experiences of good and evil, joy and suffering, peace, and peril which it offers us, **is a school of initiation.**

other names: [world, life, existence] earthly, worldly, ordinary, terrestrial, mundane, external, transient, material, superficial; ... physical environment, [world of] five senses

[states, experiences] joys and sorrows, success and failures, satisfactions and dissatisfactions, woes, pains and maladies, chaos, confusion and conflicts, miseries, fluctuations, ups and downs, instability, frailties, obsessions, antagonisms, regrets, self-criticism

[habits, trends, possessions, attachments, illusions, affairs, activities, pleasures, objects, things]
earthly/worldly/ordinary/material/external...

sense-activity, live in the senses, artificial pleasures, the narrowing materializing routine; ... dependency, enslaves us, victims

hard and crazy world, duality, false and fictitious sense of separateness; ... disgust with life, weariness of life: deeply bereaved, emotionally exhausted

We have to endure **this ever-changing, unstable, and undependable characteristic of the world** just as others do, but at least we are not taken by surprise and at most we can keep a kind of peace above it all. We have to face the brutal fact that life on this earth is not intended to afford lasting satisfaction or continuous pleasure, but our philosophical studies have prepared us to cope with it...

Our whole life on Earth is in the end nothing else than **a kind of preparation** for this Quest.

14 the physical body: surface self, the "false self", intellectual, emotional "I"; lower nature/mind

You have a body but the real you is not physical. You have an intellect but the real you is not intellectual. You have emotions but the real you is not emotional. What then are you? **You are the infinite consciousness of the Overself.**

[body] physical, earthly, commonplace; ... the body is in reality an object for the mind, an expression and channel, an instrument and vehicle of the self, a useful and efficient servant, our physical home; ... not neglect the muscular vigour and health of body, a diet of light and easily digested foods

names: [Self or Being] earthly, individual, lower, personal, particular, ordinary, everyday; the "little self", "false self"; limited or lower nature/mind

average, ordinary, conventional human being; ... the common people (or man); ... the Divine showing itself in a particular way...

The fleshly body is but **a temporary abiding place** at best, and when human being has arrived at a state of perfect spirituality, he will abandon it and use a vehicle more consonant with his high condition, an electromagnetic body that will more easily and more faithfully represent him.

The physical body, although seemingly inseparable from it, **is something lived in and used**, as a house is lived in, and a tool is used.

The body is not to be despised with the ascetic nor neglected with the mystic. **It is to be understood and rightly used.** It is to be cared for as one of the instruments whose total contribution will enable us to fulfil the spiritual purpose of life on earth.

We need the body—all of us, not materialists nor ordinary persons only—therefore we must respect it. It is with the ears that we listen to Beethoven: that is, with the body. It is with the eyes that we read beautiful poetry: again with the body. **Let us not decry the body.**

The body in itself is not evil, could not be if it expresses divine intelligence. Life in **it is an inevitable phase of the entity's development**; the experiences garnered from it lead to lessons learned and truths understood.

15 the ego, the "entity ego": ego's transiency, ego's tyranny/bondage, to destroy its tyranny, not the ego itself; egoism is to be destroyed

Behind a self-deceiving facade of pretexts, excuses, alibis, and rationalizations, the ego **is forever seeking to gratify its unworthy feelings or to defend them.** The ego lies to itself, lies to the human being who identifies himself with it, and lies to other human beings. The ego offers bitter resistance all along the way, disputes every yard of his advance, **and is not overcome without incessant struggle against its treacheries and deceptions.**

def 1: is a [collection, set, series, structure, complex] of thoughts, mental tendencies, body, physical senses, memories, impressions, ideas, images...

def 2: is a reflection, extremely limited and often distorted, of the Higher Self; is the shadow-self accompanying the light-self

def 3: is the bustling circumference, the prosaic surface; ego-thought, ego-intellect, ego-personality, ego-incarnations; the ego is rather a channel serving our spiritual consciousness; the ego borrows its reality, its power of perception, its very capacity to be aware, from its association with the Overself

def 4: the personal ego is also a changing transitory appearance.

def 5: the ego's sphere of activity is fivefold—thought, imagination, memory, feeling, and action (strong ego or egoism: the instrument of evil powers).

the questing ego, the littleness of the ego, the little ego's troubled life, wounds of bitter memories, negative and petty emotionalism, narrow prejudice, strong attachment, unruléd desire, emotional worry, fears, resentments towards others, bitterness towards life...

[ego] false, tyrant, cunning, subtle, insidious, foolish, enemy, enthroned, masked, hidden, disguised, faulty and fallible, self-pitying, ephemeral, and changeable, cunning and pretense, camouflage and deceit; ... [ego] fictitious entity, unreal, unreality, a shadow of reality, illusion(s), illusory

[of the ego] tyranny, power, supremacy, domination, dominance, grip, bondage, petty ends, hidden workings of the ego, troubles of its own creation

[the ego] renounce, relinquish, crucify, overcoming...; ... crush, destroy [the ego's dominance];

[it is about] surrendering "the" ego —> not "to" the ego

[egoism] egoic existence, vanity, egoistic views, self-centeredness, egocentric, egotist, egotistical, egotistically, cocksure, proud, arrogant, irreverent...

[other people's private lives] the itch of curiosity, the urge to meddle in their affairs or tamper with their lives, the petty fault-finding, destructive gossip, and biting criticism;

... the ego puts its own interest first and twists every argument, word, even fact to suit that interest

The man of today lives, moves, and has its being in its personal ego and will continue to do so until it has learned, grasped, thoroughly understood, and completely realized the truth of **the illusiveness of the individual self**.

Our deliverance from the miseries of life hangs solely on our deliverance **from the bondage to the ego**.

The ego, which is so quick to complain about other people's bad treatment of it and so slow to confess its own bad conduct, **is our first and worst enemy**.

If the ego were as prone to condemn itself as it is to justify itself, or to justify others as it is to condemn them, **how quick and easy would the Quest be**.

The ego must **acknowledge its own transiency**, confess its own instability, and thus become truly humble.

Some things inside his own being are blocking his way to the Overself. An effort—determined, continuous, and daring—is needed to clear them. They are emotional and passionless in appearance, **egoistic in essence**.

To mourn over the past's supposed errors for too long a time, to indulge in self-pitying remorse for the remainder of one's life, **is another trick of the ego** and merely strengthens it.

Detachment from the world is not necessarily withdrawing from it. Getting rid of the ego does not mean destroying its existence (for metaphysically it is non-existent, a whirlpool of water) but **destroying its dominant power**.

The ego is not asked to destroy itself but **to discipline itself**. The personal in a man must live, but only as a slave to the impersonal. These two identities make up his self.

The real enemy to be overcome **is not the entity ego, but the function of egoism**.

The ego is a part of the divine order of existence. It must emerge, grow, enslave, **and finally be enslaved**.

To describe the ego as "little" and the personality as "petty" is to look at it from outside, where it is lost among such a multitude of others; but to look at it from within the man himself is to find it vastly important, dominating his consciousness, **a giant holding him down**. It is there, and after all the verbal analyses which reduce it to nothing, its presence reasserts itself.

Yes, the ego is there and **must be there if we are to live on this plane**. But it can undergo a spiritual rebirth and no longer be a tyrant who denies us our spiritual birth right and our spiritual consciousness **but rather a channel** serving that consciousness.

When we can **release ourselves from the ego's tyranny** and relate ourselves to the Overself's guidance, **an entirely new life will open up for us**.

16 event of dying: process of passing to another sphere of consciousness; "portal of death"

The tremendous event of dying and leaving the body **does not interrupt the Quest**.

the death of the body, the exit from the body, when death claims the body, event of leaving the body at death, when the body has to be left, to desert the body, the end of life, it is time to come home, to prepare oneself for death

portal of death: moment of death, bring to life all of a one's past; time slipping backward; whole lifetime being replayed; pictorial review of life experience

after death: to enjoy a period of dignified rest until we plunge back again into the next re-embodiment; suitable and necessary rest-periods

Life is a preparation for death, just as **death is a preparation for re-entry into life**.

When the end of life comes, **and we go out of it like a candle in the wind**, what then happens depends upon our character, our prevailing consciousness, our preparedness, and our last thoughts.

We do die to the earthly self and are born again in the higher self. That is the only real death awaiting us.

We have not come from oblivion. All our past is present in our characters, capacities, and tendencies; therefore, we shall not go into oblivion. There is no death—only a change of state.

If you want to know where you will go after you are dead, I shall tell you for I have been there. You go nowhere, no place. As awareness of this earth and the earthly body fade away, soon after dying, you will simply enter the condition of awareness to which your character entitles you.

Drowning persons who were saved and survived have told of the feeling of time slipping backward and their whole lifetime being replayed. This is an experience which is not theirs alone; it happens to all who pass through the portal of death.

We pass through the dream and deep sleep states after death just as we do before it.

All possessions are left behind when a man makes his exit from this world. Every physical belonging, however prized, and even every human association, however beloved, are taken abruptly from him by death. This is the universal and eternal law which was, is, and ever shall be. There is no way to cheat or defeat it. Nevertheless there are some persons who, in a single particular only, escape this total severance. Those are the ones who sought and found, during their earthly life, the inspiration of a dead master or the association with a living one. His mental picture will vividly arise in their last moments on earth, to guide them safely into the first phase of post-mortem existence, to explain and reassure them about the unfamiliar new conditions.

17 principle of recurring embodiment: transient existences; Samsara: cycle of death and rebirth

At the present stage of human existence, there is no other way to durable spiritual development than through physical embodiments. The total sum of its varied experiences offers us the chance at first to learn and thus to progress, and later to overcome ourselves and thus to attain spiritual awareness.

[many, accumulating, series, wheel, cycle of...] (re)births, (re)incarnations; ... cosmic cycle, constant process

to be (re)born again, many lives, successive lives on earth, repeated earth lives, serialized earth appearances of the ego, numerous incarnations which have been lost in time...

[Hinduism/Buddhism] *Samsāra*: cycle of death and rebirth to which life in the material world is bound; ... the doctrine of Eternal Recurrence

[life] in the body, without the body, outside the body; ... current, previous, past, future [lives, births, or incarnations... on earth]

the wheel of life, the round of birth and death, death is only a transition...

The wheel of life does not stop for long—soon it will turn again and pass from the point of death to the point of life.

We repeat these appearances on earth in a constant process and a long cycle of time. But contrast it with the beginning lessness and endlessness of life itself. What is this but a fraction of a fraction of a moment?

What we undergo in our physical life seems so real, so lasting, and so intimate—yet it is only a brief episode in the immensely larger span of his cosmic cycle.

The possession of moral values, metaphysical capacities, and spiritually intuitive qualities which distinguish more evolved from less evolved men takes time to acquire—so much time that reincarnation must be a continuous process.

We travel from one body to another, with suitable and necessary rest-periods in between them.

All the reincarnations which are necessary to the unfoldment of his character and capacities must be lived through.

18 the daily, active, practical, everyday life...: inescapable demands, obligations, livelihood, duties, responsibilities...

It is here, in the ordinary and uneventful tasks of the day, that we find the opportunity to practise nonattachment, to suppress egoism, and to express wisdom.

[life] daily, active, hectic, practical, quotidian, everyday; ... daily living, ordinary tasks, to attend effectively and capably to one's worldly duties, attending to the inescapable necessities and demands of day-to-day living; ups and downs; strengths and weaknesses, successes and failures

in the press of daily activity, amid the press of the marketplaces, the claims of daily regime, friction, provocations, worries, uncertainties, fatigued intellect, harassed emotions, troubles, disappointments, sicknesses, blows, anxieties, frustrations, upheaval, depression, unsettlement, multitude of thoughts

aggressive business life: development of talent, capabilities, efficiency, virtues; ... withdrawing from business

to balance our extreme tendency to activism with something of quietism, sounder balance, a restrained enjoyment of this world...

rearing a family, comforts, secretly detached, emotionally uninvolved...

The body's needs, comfort, and surroundings **must receive our attention**. But they should not receive attention out of all proportion to their value. Is he here on earth for these things alone? Is the higher purpose of life to be entirely ignored? **A sounder balance** is required.

There is nothing wrong in the daily contact with the world, attending to duties, being practical, effective, even successful in profession, business, or other work, and rearing a family, **provided all this is done** within the remembrance of the Higher Power.

However busily active we may have to be to fulfil our worldly duties, inwardly our mind will repose in perfect placidity. It is this ideal state that enables us to remain **secretly detached** from and emotionally uninvolved with the world. Without it, we would be caught up by temptations and tribulations, and affected by them as most human beings are affected.

While they are **caught in a tangle of work or overwork**, with the worries that often accompany it, they are unable to give their concentrated thought to abstract questions and spiritual issues.

Every day *is* a new day, with new possibilities of a fresh, determined, **and more courageous approach to all daily difficulties**...

19 self-improvement: building of fine character, governing passions, emotional Balance...; developing personality, "improving" the ego...

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

[promote] consideration for other people, good manners, regard, affection, friendliness, sympathy, fellow-feeling, love, empathy, critical judgement

[surrender] egoistic views, lower tendencies, emotional oscillation, baser inclinations, ignoble passions, jealousy, anger, lust, hatred, greed, resentment: ... conquer them quickly, get these psychological poisons out of your system.

forming of a good character, real advancement, evolutionary stages, acknowledging own insufficiency

When he becomes dissatisfied with himself, when he feels that what he is doing, thinking, achieving is either not enough or too inferior or even too misguided, he may be ready for **the Long Path of self-improvement**.

The aspirant must remember always that his immediate duty lies in self-preparation, self-discipline, and self-improvement. The building of **fine character on the Quest** is quite as important as the efforts of aspiration and meditation, even more so, for the former will lead to the dissolving of egoism, and without this the latter are of little avail.

Because the Overself is already there within us in all its immutable sublimity, we have not to develop it or perfect it. We have only **to develop and perfect our ego** until it becomes like a polished mirror, held up to and reflecting the sacred attributes of the Overself, and showing openly forth the divine qualities which had hitherto lain hidden behind itself.

20 experiences, vicissitudes, trials, and tests of life; the lessons of experience...

What is the Overself telling me through this experience? What does it want me to learn, know, do, or avoid?

each human being passes through a different set of life-experiences: pleasant, favourable, satisfactions, ecstatic moments and brief enlightenments, moments of blessing, quick friendship, reviving an old spiritual relationship out of the hidden past; ... a mixture of pleasure and pain; ... unpleasant, unfavourable, dissatisfaction, disappointment, disappointing, annoying, disagreeable, burdens, difficulties, emergencies, stress, failures...

agonizing ordeals: calamities, misfortunes, tragedies, tragic bereavements, great losses, miseries, disasters, tribulation/s, sorrows, heart-rending sorrow, blind alley, dead end, drastic shock, drastic/tragic events, critical periods, obscurity, darkness, dark cloud, of the depths, final dark night, The Dark Night of the Soul... He seems, in this desolate "night," to be up against a blank wall. But with patience he may find a way out. It is well to remember Abraham Lincoln's "This too will pass."

crucial test, transient experiences; ... events so arrange themselves as; ... the trials of the path, as indeed the trials of life itself, are inescapable.

Should we not seek out **the lesson behind what has sent us** and thus be able to co-operate intelligently with it? Then the Overself's will truly become our own.

Every test is a teacher to guide us to a higher level, a providential friend to give us the quality we most need.

Only when **sufficient experience of life** matures us sufficiently are we likely to arouse and apply this same will to the Quest itself.

Certain events will so arrange themselves as to put a man upon the quest, or if he is already on it, to prepare him for a further advance. They will not be pleasant events, for they will crush his ego, or render it lame and weak for a time. But it is only through this apparent defeat by circumstances that he is compelled to accept a course which will, spiritually, benefit him greatly in the end.

Every outward experience has its inward benefits, if only we will look for them with ego-free eyes. And this is true even when the experience involves suffering. Behind suffering we may learn to find some lesson to profit by, some purificatory discipline to be undergone, some ignored fact to be faced, or some wisdom to be gleaned.

This way of looking at all experiences for their inner meaning, of learning from all alike, causes him to reject nothing and to express tolerance. For all are valuable—even if not equally valuable—in serving his higher purpose and fulfilling his spiritual quest.

21 Karma: Law of Consequences; individual & collective Karma; silent instruction: we reap what we sow...

The law of recompense may possibly be better named the law of reflection. This is because every act is reflected back to its doer, every thought is reflected back to its source, as if by a vast cosmic mirror. Perhaps the idea of recompense carries too strong a moral implication and hence too limited a meaning to be the correct equivalent for the word "karma."

[Law] of Recompense, Compensation, Retribution, Re-adjustment, of Reflection, of self-responsibility, of moral responsibility, of creative equivalence, of cause and effect; boomerang, atonement, to account, tenet of karma, doctrine of karma, the idea of karma; the unerring universal law of consequences, the iron law of compensation...

school of life, unwitting channel, lessons, messages; ... karmic need/destiny, karmically, inexorable karma, predestined, predestination, appearances, inequalities, wrongs, injustices

endure the consequences, sufferings, good come-back, painful recoil, pain, adversities, frustrations, blows, kicks, socks, afflictions... inevitable, inescapable; ... prosperity vs adversity; ... acceptance vs protest

Individual Karma vs Collective Karma

[karma to be] intelligently endured or impersonally negotiated

It is absurd to treat the idea of karma as if it were some outlandish Oriental fancy. It is simply the law which makes each man responsible for his own actions and which puts him into the position of having to accept the results which flow from them. We may call it the law of self-responsibility. The fact that it is allied with the theory of reincarnation does not invalidate it, for we may see it at work in our own present incarnation quite often.

If it be true that the course of life is predetermined, this does not necessarily mean that it is arbitrarily predetermined. No--the good and bad qualities of your character, the development or lack of development of your capacities, and the decisions made in passing or by reason are the real determinants of your life. There is an inescapable equation between conduct and consequence, between thought and environment, between character and destiny. And this is karma, the law of creative equivalence.

The law of recompense has no jurisdiction over the eternal and undivided Overself, the real being, only over the body and mind, the transitory ego.

Nobody succeeds in extinguishing karma merely because he intellectually denies its existence.

The karma made in past births is like a shot from a gun; we cannot recall it and must endure the consequences. But once we have surrendered ourselves to the Spiritual Preceptor, he guides our hands and prevents us from shooting out further bad karma.

Everyone has to feel and think and act and speak. But everyone does not perceive the consequences, near or remote, swift, or slow, of these operations. Whoever chooses a wrong aim, or an unworthy desire must endure the consequences of his choice. In every evil act, its painful recoil lies hidden. The process is a cumulative one. Each act begets a further one in the same downward direction. Each departure from righteousness makes return more difficult.

We may deceive ourselves or others, but we cannot deceive the power of karma. Before it, we must stand responsible for our acts and receive their due effects. There is no other way we can go.

We shouldn't brood over fancied wrongs which we believe have been done to us nor dwell on another's faults. The law of recompense will deal with the situation. Emotional bitterness is harmful to all of us. On this path, we must learn to overcome such feelings; they act as obstacles which hinder our advancement.

When men come to understand that the law of compensation is not less real than the law of gravitation, they will profit immensely.

Karma expresses itself through events which may seem to be accidents. But they are so only on the surface.

We get just the kind of karma whose silent instruction is needed at the time...

While fulfilling its own purpose, karma cannot help fulfilling another and higher one; it brings us what is essential to our development.

The place where you are, the people who surround you, the problems you encounter, and the happenings that take place just now—all have their special meaning for you. They come about under the law of recompense as well as under the particular needs of your spiritual growth. Study them well but impersonally, egolessly, **and adjust your reactions accordingly**. This will be hard and perhaps even unpalatable, yet it is the certain way to solving all your problems...

The eternal laws of karma **will not cease operating** merely for the asking... We must set going a series of new causes which shall produce new and pleasanter consequences that may act as **an antidote to the older ones**.

The rigid fatalism which ignores the fact that what we do now is contributing towards the making of the future and which resigns itself to endure the effects of what it has made in the past—that rigid kind of fatalism which is mesmerized by those effects and makes no effort at all—has no place whatever in philosophy or in the philosophical understanding of the law of karma

When we thoroughly imbibe this great truth, **when we humbly acknowledge** that all human life is under the sway of the law of consequences, we begin to make a necessity of virtue.

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

22 humanity: the universal crisis, humanity's essential need, learning as a society; **^^serve humanity^^**

Humanity's essential need of knowing **what it is, what the world is, and what to make of its own life**.

stages of development, travellers, the world's actor and a spectator; modern times

the human race/species, all of us, all the others, society, the crowds, masses, the great mass [of humanity], number of people, multitude; [modern] civilization or man today, [man, the human being] conventional, common, modern; egocentric men, and materialistic aims

world of turmoil, conflict; the present chaotic and critical state of the world; troubled, broken, and blinded world; ... world crisis, difficult times, social collapse of colossal magnitude, unbalanced society, people bewildered, pained, blinded by life, unhappy, the thoughtlessness, the irreverence, the coarseness which pervade them

to serve humanity, positive service of humanity, disinterested service of humanity, strong spirit for service;

[service] unpaid, high, higher, spiritual...

If humanity is to travel upward and fulfil its higher destiny, it can do so only by enlarging its area of interest and extending its field of consciousness. It must, in short, seek to realize the Overself on the one hand, to feel its oneness on the other.

The great mass of humanity is moving in the right direction, despite appearances to the contrary, and they shall enter the kingdom of Heaven one day. *Do not doubt that*; the guarantee is that they are in their hidden selves already divine.

The present day needs not only a synthesis of Oriental and Occidental ideas, but also a new creative universal outlook that will transcend both. A world civilization will one day come into being through inward propulsion and outward compulsion. And it will be integral; **it will engage all sides of human development**.

To serve humanity is in the end to serve yourself. This follows from the working of karma. To forgive those who, in ignorance, sin against you **is, for the same reason, to forgive yourself**.

23 ethics, moral, values... cultivate noble qualities; metaphysical studies; ideal of Balance; the creative faculty; Right Action

Balance is needed in all ways on this Quest. The students must not overvalue their emotional experiences, nor overconcentrate upon their metaphysical studies. They must strive for **Balance in all things and at all times**...

ethical [ideals], moral [teachings], [realization of] higher values; ... to acquire sounder values, stronger will, right thinking, wise reflection...

the necessary preliminary studies; ... higher studies; ... these studies do indeed open up the loftier faculties of human intelligence

The Quest is not to be followed by studying metaphysically alone or by sitting meditatively alone. Both are needful yet still not enough. Experience must be reflectively observed, and intuition must be carefully looked for. Above all, the aspirant must be **determined to strive faithfully for the ethical ideals** of philosophy and to practise sincerely its moral teachings.

A sense of sacredness should enter your philosophical studies **if they are to bear more fruit**.

The seeker on the Long Path tries to eliminate his baser feelings and to cultivate his nobler ones. But in all this effort he is looking at himself alone, purifying and improving his ego **but still his own ego**.

The ideal of Balance keeps us from falling into dangerous extremes. The self-controls which follow detachment are meritorious but its lengthening into callousness is not. It is natural that the endeavour to follow this ideal of Balance will spill over into his judgements and opinions. **We will want to see all sides of a matter**, and especially all the weaknesses in our own views, all the sound points in opponent's views.

The virtue of balance is neither easily nor quickly bought, but its cost is repaid by the values it yields—greater security, more endurance, less error, **and better progress**.

The general line of inner development for the human race is in **the first stage Right Action**, which includes duty, service, responsibility.

24 true meditation; introspection/self-reflection... yoga/mindfulness...

Real meditation is not formal but spontaneous, not set by the intellect **but prompted by the heart**.

[meditation] ordinary, advanced, mystical; ... to calm [tumult of] distracted, wandering, overactive, restless thoughts

forced willed attention, that is, concentration; ... self-control, right meditative immersion into oneself, the practice of mental quiet, of turning inward

physical or methodical yoga, physical practices or disciplines, muscular vigour, breath control, relaxation, inhalation, exhalation, deep breathing, stretching exercises, body and mind, training; ... as preparatory work;

yoga exercises and physical practices —> but only as accessories

Buddha called "mindfulness"; ... meditation is essential in order to develop sensitivity and intuition, which play important roles on this Quest

The benefits of meditation apply both to mundane life and to spiritual seeking.

Think what it means to be able to give our mental apparatus a complete rest, **to be able to stop all thoughts at will**, and to experience the profound relief of relaxing the entire being—body, nerves, breath, emotions, and thoughts...

The art of meditation is accomplished in two progressive stages: first, mental concentration; second, mental relaxation. The first is positive, the second is passive. [Therefore] **meditation is not a one-sided but a two-sided affair**. We begin to practise by being mentally active, but after getting well into it, we can continue only by being mentally passive.

Meditation first collects our forces in a single channel and then directs them toward the Overself.

I am an Advaitin on the fundamental point of nonduality of the Real, but I am unable to limit myself to most Advaitin's practical view of samadhi and sahaja. Here I stand with Chinese Zen (Ch'an), especially as I was taught and as explained by the Sixth Patriarch, Hui Neng. He warns against turning meditation into a narcotic, resulting in a pleasant passivity. He went so far as to declare: 'It is quite unnecessary to stay in monasteries. Only let your mind . . . function in freedom . . . let it abide nowhere. And in this connection he later explains: **'To be free from attachment to all outer objects is true meditation**. To meditate means to realize thus tranquillity of Essence of Mind'.

He begins to practise **real meditation only when he begins to reach the silence of feelings and thoughts** inside himself. Until then he is merely maneuvering around to attain this position.

Much of the meditation performed by religious ascetics and monks is a form of self-hypnosis, of imaginings about their religious concepts, of thinking and speculations about their religious beliefs. This is not the same as **true meditation**, which seeks to stop thinking and to penetrate to the still centre of Reality.

Repeated introspection, reflective study, and mystical meditation are needed **to weaken erroneous habits** and generate the inner strength.

All these yoga exercises and physical practices are praiseworthy. They are recommended to aspirants—**but only as accessories**. They are not, and never can be, substitutes for that moment-to-moment struggle with the ego in daily living which is fundamental and inescapable...

The longest book on yoga can teach you nothing more about the practical aim of yoga than this: **Still your thoughts**.

Be present at your thinking and breathing and feeling and doing. This is what the Buddha called "mindfulness".

25 teaching: philosophical, spiritual... : sift it critically with rational thinking, open-minded attitude, and tested by experience; -> **the outer guidance**

In the end, **every aspirant must find his/her "own" teaching**. "The path of another is dangerous," says the Bhagavad Gita.

mystical, philosophical, spiritual teaching/s; ... other people's teachings, to seek guidance from without, a preliminary guide/step, a temporary makeshift, the preparatory stages, knowing at second hand; ... Knowledge which is not verifiable cannot be received with certitude.

[teaching] sift it; ... must be tested by personal experience; ... the real essence of philosophy;

... a genuine need of a certain section of humanity

[inspired] texts, books, writings, statements; ... No age is unsuited to the study and practice of philosophy. No one is too young to begin it, nor too late.

philosophic or philosophical [ideal, thought, work, study, way, movement, Discipline, code];

... Great Work, the path of philosophy

intellectual process of reasoning; by second-remove reflection; cultivation of intellectual faculties

[rational, logical] thinking, intelligence, mind, intellect; ... high, keen rationality, the highest rationality and practicality

Such an exalted teaching **is never to be forced on others**; they must first feel the desire for truth, and that strongly enough to begin to seek for it. Each one therefore obtains the truths to which one is entitled. **It is all a matter of ripeness.**

If there is any future for a teaching, it belongs to the present one. It does not have to stand on the defensive just as it does not have to use loud-speaking propagandists. Its existence is justified by humanity's essential need of knowing what it is, what the world is, **and what to make of its own life.**

Philosophy will show you **how to find your better self**, will lead you to cultivate intuition, will guide you to acquire sounder values and stronger will, will train you in right thinking and wise reflection, and, lastly, will give you correct standards of ethical rightness or wrongness.

Such is the all-round development of the human psyche offered by philosophy. It balances mystical intuiting by logical thinking, religious belief by critical reflection, idealistic devotion **by practical service.**

The philosophic movement **is a loose and free one.** Its strength cannot be measured by numbers or institutions, for externality and rigidity are out of harmony with its teaching and character. Yet, unorganized, and unadvertised though it be, it is not less vital and not less significant than more visible movements.

Unless we also engage in the rooting out of the ego, **which is called philosophy**, we do not get the final and superior transcendental state.

When **such inner guidance and rational thinking** speak with united voice, then he can go forward with a plan, a faith, or a deed, sure and unafraid and confident.

Philosophy is for those who prefer to face realities free of myths, veils, and distortions; who prefer to be mentally mature and want **to understand life as it is and not make a pretense of what it is not.** Hence ideas which religion presents under thick incrustations of mythopoetic pictures, philosophy explains by rational thinking which leads later to intuitive understanding.

That **keen rationality** could and indeed should accompany **sensitive spirituality** is both practical wisdom and evolutionary necessity. A tendency to act the fool in worldly and intellectual matters is not a sign of mystical strength, as some aver, but a sign of mystical weakness.

He must not be content to accept the communication entirely as presented but should sift it and seek the origins of its various parts. But he must sift it critically and seek these origins **open-mindedly.**

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

It is not enough to receive a teaching from someone else. The truth of the teaching **must be tested by personal experience**, the worth of it should be measured by personal knowledge.

26 communicator: spiritual, mystical philosophy; external instruction: teacher, guru, Master, Spiritual Preceptor, counsellor, philosopher, messenger...

The incapacity of some persons to receive the teaching is illusory. The fault lies really in the inefficiency of those who present it—in their failure **to make it clear enough, vivid enough, logical enough, to render it intelligible.**

more names: [spiritual, mystical, philosophical] disseminator, spokesperson, guide, prophet, medium, seer, instructor, pioneer thinkers, popularizer (epitomizer)

the talent to communicate, technical skill and developed intellect, adequate experience and competent technique, competent teachers; ... who should provide it; ... make it intelligible; ... by the tortuous method of using words

[wants] to share, to share it, to foster the disciple's own creativity; [does not want] groups, association/s, institution/s, cults, labels...

[enduring principles or "truths"] make available, make available, ideas available...; [plant, sow] seeds, seed-thoughts...

channel of inspiration, impressions received from these higher states of consciousness, sensitive recording instrument, ... have sent us signals

Truth may be written or spoken, preached or printed, but its most lasting expression and communication is transmitted **through the deepest silence** to the deepest nature in human being.

Even the most inspired mystic **needs technical skill and developed intellect** to convey his message adequately to his readers. The more he lacks them, the more inarticulate will he be--no matter how strong his inspiration. The more that adequate experience and competent technique are missing from his equipment, the more will he fail to fulfil his own intention and the less will his readers be able to gather in whatever values he represents to them. To know is one thing; **the talent to present what you know is another.**

The inspired man who is a genius in these matters **need not be deprived of his humanity** in order to hail him as a god. Even if he is used as a channel by the higher power, he is used because *he is a man living with, and working among, other men.*

You may correctly say that the Teacher, Prophet, or Guide is a medium for the Overself. While he is still embodied, still using an intellect and body (an ego), he can only be a medium, not more. He is the Overself but working through, and therefore necessarily limited by, **a human individuality.**

It is the teacher's duty to foster their disciples' creativeness, not their imitativeness—to encourage the disciple **to develop their own inspiration.**

The teacher **can only help you to help yourself.** Ultimately it will be by your own efforts alone that you uncover the wisdom and beauty you are seeking -and which **are even now within you.**

He is a true messenger who seeks to keep his ego out of his work, who tries to bring God and man together **without himself getting in between them.**

The only kind of service he may render is unpaid service. This condition he cheerfully accepts. For whatever he does to help others, **he does out of love of the deed itself.**

27 quester (or seeker), aspirant, student... : aspirant's individual need; learning attitude; valuable counsels of PB; ^^serve others^^

Why are they seeking truth? Because they have at last become sensitive enough **to respond to the existence of the diviner self within them**, the Overself in which only Truth exists. The fact of its existence has pressed them subconsciously from within and finally provoked them into feeling a need to become aware of, and co-operative with, the Overself.

more names: seeker, learner, researcher, beginner, neophyte, novice, follower, devotee, disciple, mystical students, students of philosophy...

receptive attitude, sensitive enough, much patience and perseverance, to learn to be patient and to be tolerant with oneself, to work out in detail and patiently, with clear understanding and patient resignation, studious and reflective, tolerant, philosophical tolerance, constant study, "I will"

The first step is to discover that **there is a Presence, a Power, a Life, a Mind, Being**, unique, not made or begot, without shape, unseen and unheard, everywhere and always the same. The second step is to discover its relationship to the Universe and to oneself.

There is no room for spiritual lethargy and personal laziness in the philosophical aspirant's life. First, they will labour incessantly at the improvement of themselves; when this has been accomplished, they will labour incessantly **at the improvement of others.**

A time comes when the seeker is so thoroughly penetrated with philosophic ideals that **the higher life will become the everyday life.**

How trifling all the earthly successes must seem to a dying person! Such is the state of mind which may be called inner detachment and which the aspirant needs to cultivate.

When the actions or words of others provoke us, it is easy to become irritable, resentful, or indignant; it is hard to practise a bland patience and exercise a philosophic tolerance. But that **is just what the aspirant must do.**

Counsel to a seeker: *First* hear or study, reflect and understand what you, the world, and God are. *Then* enter the Stillness, love it. The Stillness will take care of you, and of your problems.

By maintaining the humility of the learner and the questing spirit of a seeker, we improve our own usefulness as **a channel to help other people.**

28 completing studies: metaphysics, mentalism, *Advaita*, mystical, practical philosophy; -intellectual understanding-

On the Short Path the aspirants **need the philosophical study to understand** only one point: What is Reality. It is necessary to understand the difference between the Illusion and the Reality. Every teacher's biggest difficulty is to get the students **to understand that not only the world but also the ego is illusion.**

metaphysical study, metaphysical intelligence, reflective study, open the human mind to its higher possibilities

mentalism: we are thought-beings in a thought-world; *Advaita*: Non-duality or Non-dualism; ... the understanding of its own existence

universal philosophy, spiritual philosophy, perennial philosophy (*philosophia perennis*)

mystical philosophy, practical philosophy, esoteric philosophy, philosophy of Truth

... "mystical philosophy" is a better term than "philosophical mysticism"

[intellectual] conception, study, analysis, research, level, growth, capacity, activity, assent

[intellectually] humble, analytic, graspable...

Metaphysical study lifts a human being into the clear keen air above personal considerations.

The practical message of mentalism is not only to warn us of the creative value of our thought but also to bid us seek out the source of thought. For **there lies our real home**, and there we must learn to dwell habitually.

Whatever is seen, is seen by the mind. Apart from the mind we know nothing of its existence and apart from the mind the thought of time could not arise for us. In short, every existent object is wholly relative to the subject—**Mind**.

In the end **all our facts are mental ones**, all our surroundings are known only as our own thoughts.

For those of an intellectual inclination, Mentalism, well-absorbed, can become **the forerunner of spiritual awakening**.

It is to take up the study of mentalism first, and only after that proceed to the study of *Advaita*.

It might be said that the Long Path belongs to yoga and the Short Path to *Advaita*—that is, to mysticism and to philosophy.

The two most important tenets of mystical philosophy are: that we in our deepest being are an immortal soul, and that there is a path whereby **all may discover it for themselves**.

Practical philosophy is the art of living so as to fulfil life's Higher Purpose.

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

Let no one mistake intellectual understanding for the wholeness of knowing, rather let it be to him a spur and some help to reach deeper within himself to the Overself in full surrender.

29 the Witness attitude: of yourself and the world; appreciating Nature & Art; Self-denial/Altruistic Action

When he has reached this stage he will begin to understand that his further spiritual progress does not impose special acts such as disciplinary regimes and meditation exercises—excellent and necessary though these were in their place as preparatory work—but requires him simply to stand aside and **be an observing witness of life, including his own life**.

the Witness Self, the Hidden Observer

impersonal, silent, impassive, untouched, independent, detached, uninvolved, impartial observer

the witness exercise, the observer role; ... the attitude of a disinterested spectator, a mere looker-on only; ... not take sides with it emotionally

[inspired, inspiration] Nature, art, music, landscape; ... Nature's law; the two great daily pauses in Nature; the gifts, the grandeur and sublimity of Nature; ... the need to return to Nature; ... "natural meditation" comes from the admiration of Nature or of music; ... to take advantage of what Nature gives us

[altruistic] actions, service, duty, ideal, purpose, deeds, activities, impulse, attitude;

... self-abnegating activity, self-denying strength of will

The position of the impersonal observer **is only a tentative one**, assumed because it is a practical help perhaps midway toward the goal. For when it is well-established in understanding, outlook, and practice, something happens by itself: the observer and the observed ego with its body and world become swallowed up in the undivided Mind.

Even while you share in the life, the work, and the pleasures of this world, learn also to stand aside as a witness of them all. Learn how to be a spectator as well as a participator; in short, let detachment accompany your involvement, or rather **let it hide secretly behind the other**.

This is the double role he has to play: a looker-on at what is happening around him and an active participator in these events.

One should remain as a witness to whatever happens, adopting the attitude, "**Let whatever strange things that happens happen, let us see!**" This should be one's practice. Nothing happens by accident in the divine scheme of things. (*Ramana Maharshi*)

When Nature's beauty or human being's art moves you deeply, be grateful for their help and appreciate their service. But do not stop there. **Use them as aids** to transcend your present level and come closer to the god within you.

Do not be so rigidly closed in by your practical affairs and personal relations. Open your soul to the admiration of Nature, the high flights of art, and above all, to Stillness.

The technique of art is important, but the mission of art—to communicate and awaken the intuitive feeling of Beauty—is still more important.

A love of the beautiful in Nature and art, in sunsets and pictures, in flowers and music, lifts us nearer the ideal of perfection.

It may not be an axiom in many teachings, but it is in philosophy: to purify emotion, to refine feeling, to control attitude, and to uplift mood **by accepting help from art and Nature** are spiritual exercises.

By **an altruistic attitude in practical life**, it does what is prerequisite to tape at the door of the Overself.

It is out of the interplay of meditation, metaphysics, and altruistic action that insight is unfolded.

The altruistic ideal is set up for aspirants as a practical means of using the will **to curb egoism and crush its pettiness**. But these things are to be done to train the aspirants in surrendering their personal self to their higher self, not in making them subservient to other human wills.

The tests show whether we become sufficiently strong **to translate our ideals into action**, whether we have conquered our passions and ruled our emotions at the bidding of those ideals, whether we will be willing to take the path of self-denial when the lower nature seeks to lure us away from the path.

30 a spiritual awakening... "forget" the past, give up the ego & emotional attachment, forgive, Equanimity, true humility, ... insight into "Great Truths"

The man who imagines that he can go through life and manage his various affairs in independence of any alleged higher laws is following an illusion. **Somewhere or at some time his awakening is inevitable.**

[the (first) awakening] to spiritual need, of need to understand truth and know reality, to the vision of what philosophy has to offer, to existence of a diviner life, to a sense of responsibility for our life, from life's illusions, from sleep in the senses or deceit by the intellect, to the idea that enlightenment is possible, of our sleeping intuition and our latent aspiration; ... is the usual prelude before people take to the Quest in real earnest.

[a spiritual awakening] to an inner life, to a newer and higher consciousness, to truth as it really is...

awakening = surrender

be free of the past, forget the past, turn your back on the past; ... transcending the past with its debris of memories and mistakes, remembrance of the past, and especially attachment to it, supports the ego, maintains and preserves it; ... the spiritual seeker should only vaguely retain his memories

wounds of bitter memories; detaching ourselves from the claims of past memories, the burden of unneeded or excessive memories

[reaction to the "enemies"] calmness, indifference, a positive forgiveness and active love; never blame them, never to condemn others, cease from condemnation and criticism..., critical gaze towards us alone—unless we are specifically asked by others to examine them; ... ultimately, we will criticize in a useful and completely constructive way;

... the practice of inward detachment; ... comprehensive, continuous, perfect Equanimity

metaphysical, higher, major, spiritual, lofty, grand [truths], the Great Truths, noble truths of philosophy;

... imperishable principles

true, spiritual, eastern and western, Oriental and Occidental [ideas]; understanding the more advanced truths;

to reflect constantly upon the Great Truths

Every life in the fleshly body represents **an opportunity to obtain spiritual realization**. We can only discover our divinity to the fullest whilst in the waking state.

From the first moment that he sets foot on this inner path until the last one when he has finished it, he will at intervals be assailed by tests which will try the stuff he is made of. Such trials are sent to the student to examine his mettle, to show how much he is really worth, and to reveal the strength and weakness that are really his, **not what he believes are his**.

Every day is a new day, with new possibilities of a fresh, determined, and more courageous approach to all daily difficulties. Let us *forget* the past **and start planning for a happier tomorrow!**

Where it is possible to undo the past, he will try to do so, but where it is not **he will remember the lessons but forget the episodes**.

You are right to shut the door on the past if you have analysed its meanings and profited by its lessons, **but not otherwise**.

The essence of this path **is the giving up of the "I," the ego**, which means that in a crisis the heart must weep tears of blood. Deep wounds are made, which only time can heal. They will be healed some day and when the storm of hurt feelings goes completely, a great peace arises.

It is easy to despise as stupid those of obvious inferior intelligence, **but it would be well to remember that we were once at the same level**. The notion of rebirth teaches tolerance.

He who has ascended to these higher levels of being, reflects the changed point of view in all his personal relationships. Resentment collapses, **forgiveness arises**.

The degree of attachment is measurable by the degree of emotional involvement. Therefore, **to become detached is to become emotionally detached**.

He trains himself to talk without rancour of those who criticize him, and without bias of those whose ideas or ideals are antithetic to his own. In the face of provocation he seeks to keep his equanimity. But such calm, **such satisfying equanimity**, can only be kept if he does not expect too much from others, does not make too many demands on life, and is not too fussy about trifles.

With true humility, there comes abnegation of the will—even the will to serve or save.

These "Great Truths" **require great humility** in a human being to receive them. The bigoted and the prejudiced lack it.

Appreciation of these Truths **is the beginning of the philosophic life**. Application of them is the end.

31 creative inner Stillness, *Wu-wei*: to let flow... the ego-thought vanishes... the Overself "settles" in us; ... the feeling of its presence

All that is required to realize the Self is **"to Be Still"**. (*Ramana Maharshi*)

dynamic, creative, healing Stillness; ... Stillness of the mind; mental quiet, the mind's quietude; ... inner quiescence; ... Quietism

the great Silent Timelessness. the inner Silent, emotional calm, being at peace with oneself

stilling thoughts, practise mind-stilling, to quieten the thoughts and emotions, turning the mind toward reflection and stilling it in the Silence, such inner (internal) Silence is not useless idleness, it is creative experience; a spiritual serenity, the cheering warmth of these higher truths, the Power of Stillness...

"Wu-wei" definitions: intentionally "not doing", is unintentional doing [i.e.: inaction or non-expression of ego, or not interfering with egoistic will], letting go, letting-be, learning to "let go", "the doing of the heart", "detachment"

"the doing of the Inner Being"; external activity without attachment

Who am I? ... or better, What am I? ... I Am That I Am", I am Consciousness (or "God" or REALITY);

... the self-identification with the Overself; ... awareness of the Overself-presence;

... you are not to become this or that, not to gather the various virtues, but simply to be...

When all of a man's thoughts are put together, this total constitutes his ego. **By giving them up to the Stillness**, he gives up his ego, denies his self, in Jesus' phrase.

This withdrawal of attention from the immediate environment which occurs when deeply immersed in thought, looking at the distant part of a landscape, or raptly listening to inspired music, is the "I" coming closer to its innermost nature. At the deepest level of this experience, **the ego-thought vanishes and "I-myself" becomes merged in the impersonal Consciousness**.

The ego fades away into a kind of non-entity, subsides like a wave into the ocean of universal life.

This inner quiescence, this emotional calm, this being at peace with oneself, this refusal to be upset or feel hurt, is one of those conditions **which make possible the discovery of the true being.**

Wu-Wei, meaning inaction, not trying, is the highest teaching of Taoism and Zen. The Overself is already there. You as ego must **get out of the way!**

"Be still and know that I am God" is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is "non-doing." Rather is it a "letting-be" **a non-interference by your egoistic will**, a silencing of all the mental agitation and effort.

To surrender the ego is to surrender the thought of it, and this is done by stilling the mind whenever, in daily life, one becomes self-conscious. This silenced, **ego vanishes...**

In that Stillness, far from the physical activities, emotional excitations, and mental changes of everyday life, "the awareness of awareness" becomes possible, the Mind itself is isolated. The real being of a human being is **at last discovered and exhibited.**

His personal identity is taken away for a while, to be replaced by a higher one.

We can receive a new truth more easily in the mind's quietude than in the mind's agitation. When thinking is stilled, **intuiting begins.** Such internal silence is not useless idleness, it is creative experience.

Desires die of themselves without struggle, karma comes to an end, the Stillness of the Overself settles in us.

32 mystical Intuition/Insight: < dynamic Balance > ; Self-Knowledge, become your own teacher, flashes of understanding; **-> the inner guidance**

The term "insight" has a special application in philosophy. Its results are stamped with **a certitude beyond mere belief**, better than logical demonstration, superior to limited sense observation.

definitions for "mystical intuition": Inner Voice, Inner Word; the Voice of the Overself, the Voice of Inspiration, the voice of intuition; the Overself's whisper; intuitive assurance, guidance felt intuitively, intuitive recognitions of truth, the Overself's impersonal intuitions, truth-discriminating intuitions

[intuitive] capacity, experience, leading, guidance, process, affinity; ... led from within, inner guidance,

... "Inner Teacher" [or guru]

self-awareness, self-discovery; ... "let you know yourself", "know ourselves"; ... swift flashes of understanding

Intuition—which Bergson called **the surest road to Truth**—eradicates hesitations. When you are in contact with the Overself in solving a problem, **you receive a direct command what to do and you then know it is right.** The clouds and hesitations and vacillations which arise when struggling between contrary points of view, melt. Whereas, if you are not in contact with the Overself, but only being carried along through karma, then you swing back and forth with emotion or opinion.

The insight, once caught, and however briefly, will leave behind **a calm discontent** with the triviality of ordinary life, **a lucid recognition** of its pathetic futility and emptiness, as well as **a calm dissatisfaction** with the human being himself.

He must use his combined reason and intuition, that is, intelligence, **to discern the handiwork of karma** in the pattern of some of the external events of his own life.

He **will be active and creative** if the infinite inspires him to that end, or he **will repose in utter stillness** if its direction is to that one. In this rhythm he will live and through it achieve the dynamic balance which philosophy prescribes. The movement from one end of the spiral to the other will then be no change of being for him but only a change of focus.

The teaching that is most worthwhile comes directly from your own inner being, not from another's.

It was Ramana Maharshi of Arunachala who said, **"You yourself are your own guru. Be that."**

Listening to someone else's teaching, or reading it, will only be a temporary makeshift until the day when you can **establish communication with your own intuitive self** and receive from it the teaching which you, as a unique individual, need. From no other source can anyone get such specially suitable instruction.

Henceforth he is to be taught from within, led from within, by something deeper than intellect, surer than intellect. Henceforth he is to **do what needs doing** under the influx of a higher will than his merely personal one.

33 advanced mystic, adept, rational philosophy, "genuine philosophy": philosophy of Truth or higher philosophy: Inspired Action

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

"active philosophers", the custodians of the higher philosophy; ... [inspired, true, genuine] philosophers, mystics, teachers, Masters...

[true, genuine] philosophy, wisdom, doctrine, teachings; ...higher philosophy, "philosophy of Truth";

... the Voice of Inspiration; a clear formulated message; the awakened insight

... the creative faculties, which bring us to the very borderland of insight, the loftier faculties of human intelligence...

[a mind] cleansed, centered, quietened, "emptied", creative, original, inspired, still;

... sharpness of reasoning, sensitivity to intuition

inspired, disinterested [action];

... his/her personal will, will be expressive of a higher one;

... an intelligence that is serene in activity, impersonal in judgement, warm in benevolence, and intuitive in quality;

... The philosophic attitude: forthrightness, impeccable sincerity, spontaneity, humility, honesty

The degree of enlightenment which a mystic has reached corresponds also to the degree of freedom from the ego which he or she has reached.

In his practical life he will evidence a compassionate heart but a clear head, a strong will but a sensitive intuition.

The philosopher's larger and nobler vision refuses to establish a separate group consciousness for himself and for those who think as he does. Hence he refuses to establish a new cult, a new association, or a new label. To him the oneness of mankind is a fact and not a fable.

Nobody can earnestly work through a course in the higher philosophy without finding oneself a better and wiser person at the end than he or she was at the beginning. And this result will come to him/her almost unconsciously, little by little, through the creative power of right thinking.

The philosophy of Truth, which is the highest kind of enlightenment possible to humanity, will become as easily accessible as it was remotely hidden in former centuries.

Genuine philosophy is a living force actively at work in molding the character and modifying the destiny of its votaries.

The philosophy of Truth is universal in outlook, all-comprehensive in scope. Consequently, it makes no claim to displace any religion or to supersede any mystical or metaphysical system.

Such is the incontrovertible character of the philosophy of Truth that it will always survive, however many civilizations rise and vanish, for both prolonged experience and sustained reflection always lead to and confirm it in the end.

Inspired action becomes possible when, to speak in spatial metaphors, every deed receives its necessary and temporary attention within the foreground of the mind whilst the Overself holds the permanent attention of the man within the background of his mind.

There is every reason why a human being who accepts the gospel of Inspired Action should become a beneficent force in the world. Whatever role falls to him in the game of life, he will play it in a vital and significant way. More than ever before in its history, the world's need is for such active philosophers.

34 goal, ultimate attainment: settled experience; freed from the ego's domination; "born again"; the culmination of a lifelong struggle

The goal is achieved when the Higher Self encloses and absorbs the ego.

culmination, a firm footing, established experience (NOT merely an intellectual conception or emotional belief)

inner satisfaction, satisfying rewards, unshakeable principles, unalterable ethics, ennoblement of human relations

... the event called by Jesus being "born again"

The deepest spiritual experience goes beneath thought and emotion and especially beneath the personal ego. Only then does one come in contact with the Infinite life-power which is behind everything, and which is the true goal of this Quest.

The Soul constitutes both the connection between human being and God and the ultimate attainment of human being.

It is natural for the ego to assert itself and it will continue to do so even if we retire from the world. Only when the ego loses the power to rule the affairs of a human being does the Overself step in and rule them for us, but this position is not reached merely by saying or wishing that it should be reached. It represents the culmination of a lifelong struggle.

What was formerly an occasional glimpse will now become a permanent sight. The intermittent intuition of a guardian presence will now become the constantly established experience of it. The divine presence has now become to you an immediate and intimate one. Its reality and vitality are no longer matters for argument or dispute but matters of settled experience.

A continuous Insight, present all the time, is the goal, not a passing glimpse.

35 UNDERSTANDING [philosophical, intuitive, permanent] of the Truth/Reality; complete certitude, unlimited true happiness, unbroken peace, **genuine Compassion...**

Philosophical understanding can bloom within him only after he has cultivated **his metaphysical intelligence as well as his mystical intuition.**

[understanding] inner, deep, intuitive, philosophical; Cosmic Knowledge

... we know now that God IS and where he is

[certainty, surety, security, certitude] irrefragable, intuitive, inner, solid, firm, overwhelming, tremendous, unshakeable, unwavering, stable, happy, perfect, absolute, complete, ultimate; utter doubtlessness; a certitude that gives us anchorage and rest; the strong consciousness of being right...

[happiness] internal, true, real, lasting; an unlimited magnification of happiness; serene inward well-being and this certitude of universal Truth

inner strength, true knowledge, zone of peace, inner peace; ... it comes from ever-felt Presence; **genuine Compassion...**

A mystic experience is simply something which comes and goes, whereas philosophic insight, once established in a man, cannot possibly leave him. He understands the Truth and cannot lose this understanding any more than an adult can lose his adulthood and become an infant.

A mere belief in the soul's existence is the first and shortest step. An intellectual study of its nature and a devotional discipline of the self is the next and longest step. **A direct intuitive understanding** of the soul's presence is the third and last one.

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

He can claim to understand a truth when he feels and knows it so profoundly and acts up to it so faithfully that **it has become a part of himself**—not before. There is then not merely understanding alone, not merely mystic experience alone, but also a transformation of contemplation into action. Life thereafter is not merely thought out in the truest way but also **lived out in the loftiest way.**

To arrive at great certitude is to arrive at great strength. Truth not only clears the head but also arms the will. It is not only **a light to our feet** but is itself **a force in the blood.**

The effects of enlightenment include: **an imperturbable detachment** from outer possessions, rank, honours, and persons; **an overwhelming certainty** about truth; a carefree, heavenly peace above all disturbances and vicissitudes; **an acceptance of the general rightness** of the universal situation, with each entity and each event playing its role; and impeccable sincerity which says what it means, means what it says.

So long as there are others acutely conscious of their spiritual need, so long must **he or she go out among them.** He or she does not do this by an external command but only by an internal one—the command of Compassion.

Whoever understands that every object and every person he sees around him is separate only in appearance, and appears so only through the unexamined working of his mind, **is becoming ripe for realization.** But very few are those who have come to such advanced understanding.

The Goal towards which human being is slowly travelling by successive steps is a threefold one: the fully developed environment, the fully developed intelligence, and the realized Soul. The last is the best and the other two are but servants of it, for here we come first to a comprehension and then to a realization of ourselves. Yes, we are on our way **to the grand awakening into full Self-consciousness.**

36 REALIZATION, Enlightenment or Liberation... non-duality state; Universal Unity; "One Real Life", Philosophical Insight is pure, "Divine Darkness"; *Nirvana*; ... our "Original state/nature", a Realized human being, a Sage; Inspired Life, **Impersonal Love...**

Love is both sunshine for the seed and fruit from the tree. It is a part of the way to Self-Realization and also **a result of reaching the goal itself.**

other names: Realization of the Overself, Self-Realization, ultimate/permanent realization, philosophic attainment; self-liberation, the great enlightenment, ultimate Enlightenment, enduring/permanent illumination

more "definitions": ... enter the Overself in full consciousness; ... full union with the highest being; ... recovery "our pristine state"; .. the duality collapses: no sense of separateness; ... a clear insight into the nature of Overself; ... the lower self has died only to give birth to a divine successor; ... Philosophical Insight is utterly pure; ... inner strength, divine joy, deep understanding, and unspeakable tranquillity; ... authentic inner peace, a wonderful atmosphere of unimaginable intense peace, "the peace that surpasses understanding"; ... a state of utter and perfect tranquillity; a strong feeling of release; a lasting Fulfilment; ... in that benign atmosphere, negative thoughts cannot exist.

The Sage: [the human being] realized, self-realized, liberated, enlightened; ... hinduism term: *jivan mukti*

meaning of the Jesus' phrase "The Kingdom of Heaven": country of the Overself, "the original nature" of human being...

meaning of *Nirvana*: The Buddhists call lasting enlightenment by the name of *Nirvana*

meaning of *Moksha*: In Hinduism, the Sanskrit term *Moksha* refers to spiritual liberation. The experience of *Moksha* refers to the liberation of the subject from the bondage of karma, meaning to transcend the spell of *maia* (illusion).

meaning of *Sahaja*: is continuous unbroken realization that as Overself he always was, is, and shall be. In Sahaja the ego is rooted out once and for all! It not only vanishes, but it cannot reappear. PB says: "I do not claim that sahaja yields ultimate reality: I only claim that it yields the ultimate so far *known to man*"

to serve (or help) others, the common welfare, for society's benefit, will intercede for others, spiritual service, natural compulsion; ... the welfare of the All will become his concern; ... welfare of others, seeking the welfare of all other beings alongside of our own; to serve humanity; ... an inspired human being, a Sage, knows where he is going and what he is doing

In the nihilistic experience of Void, the mystic finds memory sense and thought utterly closed... he knows no separate thing and no particular person... it is simply consciousness freed from both the pleasant and the unpleasant burdens of earthly existence.

It is the final grade of inner experience, the deepest phase of contemplation; "Divine Darkness"; **Universal Love, Impersonal Love...**

Neither deep meditation nor the experience can give more than a temporary glimpse. The full and permanent enlightenment, which is to stay with a human being and never leave him, can only come after **he has clear insight into the nature of Overself**.

In the moment that there dawns on his understanding the fact of Mind's beginninglessness and deathlessness, **he gains the second illumination**, the first being that of the ego's illusoriness and transiency.

His life silently becomes a witness to **the fact of the Overself's continuous presence**.

If the ego continues to perform its functions, as it needs must even after Fulfilment, it no longer does so as his master, no longer as his very self. **For henceforth the ego obeys the Overself**.

The "I" is still here, not the old familiar petty uncertain creature but another "I," **a gloriously transformed one**.

When the ego willingly retires from all its worldly concerns or intellectual preoccupations to the sanctuary of the heart to be alone with the Overself, it becomes not only wiser but more powerful. At moments when **the divine influx blissfully invades a man**, it will not be out of his ordinary self that he will speak or act, but out of his higher self.

When **the two selves become one**, the inner conflict vanishes. Peace, rich and unutterable, is his.

When the two are one, when ego and Overself no longer remain at a distance from one another, man experiences his first illumination. What will happen thereafter is wrapped in mystery.

It is natural as well as inevitable that one **who has entered into the larger life of the Overself** should show forth some of its higher powers. Such an individual's thoughts are informed by a subtler force, invested with a diviner element, pointed by a sharper concentration, and sustained by a superior will than are those of the average person. They are in consequence exceedingly powerful, creative, and effective.

All problems vanish from his mind as though they had never been. He is under no necessity to concern himself about anything or anyone. "God's in his heaven and all's well with the world." There is no tormenting situation to be cleared up, no difficult decision to be made, no quest to be followed through drawn-out struggles and personal self-disciplines, and inevitable disappointments. He now has the secret of it all, **the blissful state of Enlightenment**.

In that universal Mind wherein he now dwells, he can find no human being to be called his enemy, no human being to be hated or despised. He **is friendly to all of them**, not as a deliberately cultivated attitude but as a natural compulsion **he may not resist**.

The ordinary mystical insight is also a transcendental one but there is this difference, that it is not pure, it is always mixed up with an emotion or a thought. Philosophical Insight **is utterly pure**. It is a fusion of both knowledge and realization, understanding and experience.

This is the true insight, **the permanent illumination that neither comes nor goes but always is**. While being serious, where the event or situation requires it, he will not be solemn. For behind this seriousness there is detachment. He cannot take the world of Appearances as being Reality's final form. If he is a sharer in this world's experiences, he is also a witness and especially a witness of his own ego—its acts and desires, its thoughts and speech. And because he sees its littleness, he keeps his sense of humour about all things concerning it, a touch of lightness, a basic humility. Others may believe that he stands in the Great Light, but he himself has no particular or ponderous self-importance.

His behaviour **is spontaneous**, but not through mere impulse nor through unused intellect. It is the spontaneity, the forthrightness of an inspired man **who knows where he is going and what he is doing**, who is directly guided in his relations with other men by a higher will than his own ego's.

Grace flows from such a man as light flows from the sun; he does not have to give it.

The Sage can condemn nobody, **can regard none as outside his range of Compassion**, and can find a place in his heart for the worst transgressor. He knows that duality is but a dream and discovers himself anew in all sentient creatures. He knows that the world's woe arises out of **its false and fictitious sense of separateness**.

In every situation where he is involved with other persons, he will consider neither his own welfare solely to the exclusion of others nor theirs to the detriment of his own. **He will do what is just and wise in the situation**, taking the welfare of all into consideration and being guided ultimately by the impersonal intuition of the Overself.

That which the sage bears in his heart is for all men alike. If few are willing to receive it, the fault does not lie with him. **He rejects none, is prejudiced against none**. It is the others who reject him, who are prejudiced against him. He neither inwardly desires nor outwardly requires any public attestation to the sincerity of his services or the integrity of his character. The quiet approval of his own conscience is enough.

If it be asked, How can anyone who is attuned to such impersonality be also benevolent? the answer is that because that human being is also attuned to the real Giver of all things, **he need not struggle against anyone nor possess anything**. Hence, he can afford to be generous as the selfish cannot. And because the Overself's very nature is harmony and love, **he seeks the welfare of others alongside of his own**.

Where the Overself lives fully in a human being, he will not need to consider whether an act is righteous or not. Righteous acts will flow spontaneously from him, **and no other kind will be possible...**

Every act will then be in harmony with his own higher self. Wherever his attention may be focused and whatever the level on which it may be engaged, he will never become sundered from his deep lodgement in it. **He will inwardly dwell in a hidden world of Reality, Truth, and Love**. None of his deeds in this earthen world of falsehood and animosity will ever violate his spiritual integrity.

The realization of the hidden unity of his own life with the life of the whole world manifests finally **in infinite Compassion for all living things**. Thus, he learns to subdue the personal will to the cosmic one, narrow selfish affection to the wide-spreading desire for the common welfare. Compassion comes to full blossom in his heart like a lotus flower in the sunshine. From this lofty standpoint, he no longer regards mankind as being those whom he unselfishly serves but rather as being those who give him the opportunity to serve.

He will engage in the service of humanity because Compassion will arise in his/her heart, **because of the good it will do**.

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

"Correcting oneself is correcting the whole world. The Sun is simply bright. It does not correct anyone. Because it shines, the whole world is full of light. Transforming yourself is a means of giving light to the whole world".
(Ramana Maharshi)