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THE ETERNAL WISDOM

BY THE SAME AUTHOR

TO THE NATIONS

THE DAWN OVER ASIA

THE SCOURGE OF CHRIST

MESSAGE OF THE HIMALAYAS

THE
ETERNAL WISDOM

BY
PAUL RICHARD

VOL. I

GANESH & Co., MADRAS

1922

DEDICATION

THIS BOOK WAS COMPILED AT PARIS IN 1912—13,
WITH THE DEVOTED COLLABORATION OF MY YOUNGER BROTHER

CHARLES DE FONTENAY,

WHO DIED IN THE GREAT WAR IN 1915.

I DEDICATE IT TO HIS MEMORY.

P. R

Kotgarh, Himalayas

April, 1922

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THE ETERNAL WISDOM

INTRODUCTION

I

THE SONG OF WISDOM

1. We fight to win sublime Wisdom ; therefore men call us warriors.

2. Put Wisdom at the head of the world ; the world will fight its battle victoriously and will be the best world that men can constitute.

3. This Wisdom is the principle of all things.

4. This mysterious Wisdom is the supreme principle of all.

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5. I, Wisdom, dwell with prudence and find out knowledge of witty inventions . . . Counsel is mine and sound knowledge. I am understanding. I am strength. By me Kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me. And those that seek

me shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance; and I will fill their treasures . . . I was set up from everlasting, from the beginning before ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water, before the mountains were settled, before the hills were, I was brought forth.

6. I am the mother of pure love and of science and of sacred hope.

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* * *

7. Wisdom is a thing of which one can never have enough.

8. Wisdom is the most precious riches.

9. How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

10. To have wisdom is worth more than pearls.

11. Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise

of silver and the gain thereof than fine gold. She is more precious than rubies and all the things thou canst desire are not to be compared unto her. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold on her, and happy is everyone that retaineth her.

12. The possession of wisdom leadeth to true happiness.

13. In this state of pure felicity the soul is enlarged and the material substance that is subject to her profiteth also.

14. Wisdom strengtheneth the wise more than ten mighty men which are in a city.

15. Wisdom is greater than all terrestrial sciences and than all human knowledge. She renders a man indifferent to the joys of the world and permits him to consider with an impassive heart their precipitous and tumultuous course.

16. A happy life is the fruit of wisdom achieved; life bearable, of wisdom commenced.

17. Wisdom is a well-spring of life unto him that hath it.

18. Who loves her loves life and they that keep vigil to find her shall enjoy her peace. Whosoever possesses her, shall have life for his inheritance.

19. Of all our possessions, wisdom alone is immortal.

20. The desire for wisdom leads us to the Eternal Kingdom.

21. Wisdom is full of light and her beauty is not withered.

22. Wisdom is like unto a beacon set on high, which radiates its light even in the darkest night.

23. And when the benevolence of benevolences manifests itself, all things are in her light and in joy.

24. That which satisfies the soul is the wisdom which governs the world.

25. Honour to the high and sublime excellence of wisdom!

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26. But where shall wisdom be found? and where is the place of understanding?

27. As the light of a torch illumines the objects in a dark room, even so the light of wisdom illumines all men, whosoever they be, if they turn towards it.

28. Those who love her discover her easily and those that seek her do find her.

29. Wisdom is a thing vast and grand. She demands all the time that one can consecrate to her.

30. To find our real being and know it truly is to acquire wisdom.

31. Only by falling back on our better thought, by yielding to the spirit of prophecy which is innate in every man, can we know what that wisdom saith.

32. The beginning of wisdom is the sincere desire for instruction. To observe attentively its laws is to establish the perfect purity of the soul.

33. Behold the beginning of wisdom ; therefore get wisdom ; and with all thy getting, get understanding. Exalt her and she shall promote thee. She shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace ; a crown of glory shall she deliver to thee.

34. Thou shalt invest thyself with her as with a raiment of glory and thou shalt put her on thy head as a crown of joy.

35. Say unto wisdom, "Thou art my sister," and call understanding thy kinswoman.

36. For wisdom shall enter into thine heart and knowledge be pleasant unto thy soul.

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37. Having thought of these things, meditating on them in my heart and having

considered that I shall find immortality in the union with wisdom, I went in search of her on all sides, that I might take her for my companion.

38. I have preferred wisdom to kingdoms and thrones and. I have believed that riches are nothing before wisdom, for she is an endless treasure for men.

39. I looked on all the works that my hands had wrought and on the labour that I had laboured to do ; and behold, all was vanity and pursuit of the wind and there was no profit under the sun. And I turned myself to behold wisdom, and madness and folly . . . Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

40. I have learnt all that was hidden and all that was yet undiscovered because I was taught by wisdom herself that created everything. For there is in her a spirit of intelligence which is holy, unique, multiple in her effects, fine, copious, agile, spotless, dear, soft, friendly to good, penetrant, which nothing can prevent from acting, benevolent, friendly to men, kind, stable, infallible, calm, that achieves all, that sees all, that can comprehend all minds in itself, that is intelligible, pure and subtle.

41. Eternal wisdom builds: I shall be her palace when she finds repose in me and I in her.

(1) Book of Wisdom.—(2) Carlyle.—(3) The Zohar.—(4) id.—(5) Proverbs.—(6) Ecclesiasticus.—(7) Minokhired.—(8) Chinese Buddhistic Scriptures.—(9) Proverbs.—(10) Job.—(11) Proverbs.—(12) Porphyry.—(13) Theng-Tseu.—(14) Ecclesiasticus.—(15) Fa-khen-pi-u.—(16) Seneca.—(17) Proverbs.—(18) Ecclesiasticus.—(19) Socrates.—(20) Book of Wisdom.—(21) id.—(22) Buddhist Meditations from the Japanese.—(23) The Zohar.—(24) Lalita Vistara.—(25) Formula of devotion of Mahayanist Buddhism.—(26) Job.—(27) Fo-shu-hing-tsan-king.—(28) Book of Wisdom.—(29) Seneca.—(30) Porphyry.—(31) Emerson.—(32) Book of Wisdom.—(33) Proverbs.—(34) Ecclesiasticus.—(35) Proverbs.—(36) id.—(37) Book of Wisdom.—(38) id.—(39) Ecclesiasticus.—(40) Book of Wisdom.—(41) Angelus Silesius.

II

WISDOM AND THE RELIGIONS

1. All wisdom is one: to understand the spirit that rules all by all.

2. Being but one, she is capable of all; immutable in herself, she renews all things; she diffuses herself among the nations in saintly souls.

3. The dayspring from on high has visited us, to give light to them that sit in the darkness and in the shadow of death, to guide our feet in the way of peace.

4. Whatsoever things were written aforetime, were written for our learning.

5. True knowledge does not grow old, so have declared the sages of all times.

6. May the partisans of all doctrines in all countries unite and live in a common fellowship. For all alike profess mastery to be attained over oneself and purity of the heart.

7. There is only one Ethics, as there is only one geometry. But the majority of men, it will be said, are ignorant of geometry. Yes, but as soon as they begin to apply themselves a little to that science, all are in agreement. Cultivators, workmen, artisans have not gone through courses in ethics; they have not read Cicero or Aristotle, but the moment they begin to think on the subject they become, without knowing it, the disciples of Cicero. The Indian dyer, the Tartar shepherd and the English sailor know what is just and what is unjust. Confucius did not invent a system of ethics as one invents a system of physics. He had discovered it in the heart of all mankind.

8. The sage's rule of moral conduct has its principle in the hearts of all men.

9. There is a primary law, eternal, invariable, engraved in the hearts of all; it is Right Reason. Never does it speak in vain to the virtuous man, whether it ordains or prohibits. The wicked alone are untouched by its voice. It is easy to be understood and is not different in one country and in another; it is to-day what it will be to-morrow and for all time.

10. Language is different but man is the same everywhere. That is why spoken Reason

is one, and through its translation we see it to be the same in Egypt, in Persia and in Greece.

11. But in what circumstances does our reason teach us that there is vice or virtue? How does this continual mystery work? Tell me, inhabitants of the Malay Archipelago, Africans, Canadians and you, Plato, Cicero, Epictetus! You all feel equally that it is better to give away the superfluity of your bread, your rice or your manioc to the indigent than to kill him or tear out his eyes. It is evident to all on earth that an act of benevolence is better than an outrage, that gentleness is preferable to wrath. We have merely to use our Reason in order to discern the shades which distinguish right and wrong. Good and evil are often close neighbours and our passions confuse them. Who will enlighten us? We ourselves when we are calm.

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12. In order to live a happy life, man should understand what life is and what he can or cannot do. The best and wisest men in all nations have taught it to us from all times. All the doctrines of the sages meet in their foundation and it is this general sum of their doctrines, revealing the aim of human life and

the conduct to be pursued, that constitutes real religion.

13. The man who does not think about religion, imagines that there is only one that is true, the one in which he was born. But thou hast only to ask thyself what would happen if thou wert born in another religion, thou, Christian, if thou wert born a Muhammadan, thou, Buddhist, a Christian, and thou, Muhammadan, a Brahmin. Is it possible that we alone with our religion should be in the truth and that all others should be subjected to falsehood? No religion can become true merely by thy persuading thyself or persuading others that it alone is true.

14. No man has a right to constrain another to think like himself. Each must bear with patience and indulgence the beliefs of others.

15. To compel men to do what appears good to oneself is the best means of making them disgusted with it.

16. As one can go up to the top of a house by means of a ladder, a bamboo or a flight of stairs, so are there various means for approaching the Eternal and each religion in the world shows only one of such means.

17. A truly religious man ought to think that the other religions are also paths leading

towards the Reality. We should always maintain an attitude of respect towards other religions.

18. Decry not other sects nor depreciate them but, on the contrary, render honour to that in them which is worthy of honour.

19. The Catholic is our brother but the materialist not less. We owe him deference as to the greatest of believers.

20. At a certain stage in the path of devotion the religious man finds satisfaction in the Divinity with a form, at another stage in the formless Impersonal.

21. The man who proclaims the existence of the Infinite accumulates, in this affirmation, more of the supernatural than there is in the miracles of all the religions. So long as the mystery of the Infinite weighs upon human thought, temples will be raised for the cult of the Infinite.

22. Bow down and adore where others bend the knee; for where so great a number of men pay the tribute of their adoration, the Impersonal must needs manifest Himself, for He is all compassion.

23. The ordinary man says in his ignorance ; " My religion is the sole religion, my religion is the best." But when his heart is illumined by

the true knowledge, he knows that beyond all the battles of sects and of sectaries presides the one, indivisible, eternal and omniscient Benediction.

- (1) Heraclitus.—(2) The Book of Wisdom.—(3) St. Luke.—(4) Epistle to the Romans.—(5) Buddhist Canons in Pali.—(6) Inscriptions of Asoka.—(7) Voltaire.—(8) Tseu-tse.—(9) Cicero.—(10) Hermes.—(11) Voltaire.—(12) Tolstoi.—(13) id.—(14) Giordano Bruno.—(15) Tolstoi.—(16) Ramakrishna.—(17) id.—(18) Inscription of Asoka.—(19) Antoine the Healer.—(20) Ramakrishna.—(21) Pasteur.—(22) Ramakrishna.—(23) id.

BOOK I

THE GOD OF ALL; THE GOD WHO IS IN ALL

I

THE SOLE ESSENCE

1. The Universe is a unity.
2. All is in the One in power and the One is in all in act.
3. The Essence of all things is one and identical.
4. I looked on high and I beheld in all the spaces That which is One; below, in all the foam of the waters that which is One; I looked into the heart, it was a sea, a space for worlds peopled with thousands of dreams: I saw in all the dreams That which is One.
5. All that exists is but the transformation of one and the same Matter and is therefore one and the same thing.

6. All souls are merely determinations of the universal Soul. Bodies taken separately are only varied and transient forms of material substance.

7. The infinite variety of particular objects constitutes one sole and identical Being. To know that unity is the aim of all philosophy and of all knowledge of Nature.

8. True knowledge leads to unity, ignorance to diversity.

9. The rays of the divine sun, the infinite Orient, shine equally on all that exists and the illumination of Unity repeats itself everywhere.

10. The Universe is a unity.

* * *

11. In the world of the Unity heaven and earth are one.

12. We share one Intelligence with heaven and the stars.

13. When we speak of the efficient cause of the universe, we mean, obviously the active Being—the Being active and effective everywhere; we mean, then, that universal Intelligence which appears to be the principal faculty of the World-Soul and, as it were, the general form of the universe.

14. There is in the universe one power of infinite thought.

15. The Idea is cause and end of things.

16. As one sun illumines all this world, so the conscious Idea illumines all the physical field.

17. Matter and Spirit are one since the first beginning.

18. In the true nature of Matter is the fundamental law of the Spirit. In the true nature of Spirit is the fundamental law of Matter.

19. He who abases Matter, abases himself and all creation.

20. The physical world is only a reflection of the spiritual.

21. Wherever you find movement, there you find life and a soul.

22. Life pervades and animates everything ; it gives its movement to Nature and subjects her to itself.

23. All is living.

24. The universe is a living thing and all lives in it.

25. The whole universe is life, force and action.

26. Each separate movement is produced by the same energy that moves the sum of things.

27. Will is the soul of the universe.

(1) Philolaus.—(2) Abraham-ibn-Ezra.—(3) Aswaghosha.—
(4) Jelaluddin Rumi.—(5) Diogenes of Apollonia.—(6) Kapila.
—(7) Giordano Bruno.—(8) Ramakrishna.—(9) Baha-Ullah.—
(10) Anaxagoras.—(11) Baha-Ullah.—(12) Macrobius.—(13)
Giordano Bruno.—(14) Leibnitz.—(15) Giordano Bruno.—(16)
Bhagavad-Gita.—(17) Aswaghosha.—(18) id.—(19) Ørsted.—(20)
Antoine the Healer.—(21) Thales.—(22) Giordano Bruno.—(23)
Hermes.—(24) Giordano Bruno.—(25) id.—(26) Hermes.—
(27) Schopenhauer.

IN THE BEGINNING

1. Whence come these beings? What is this creation?

2. From the immobile stone to the supreme principle creation consists in the differentiation of existences.

3. Then Non-Being was not, nor Being. What was that ocean profound and impenetrable?

Then death was not, nor immortality . . . That was one and lived without the breath by Its own permanence. There was nothing else beyond It.

Darkness concealed in darkness in the beginning was all this ocean . . . When chaos atomic covered it, then That which is One was born by the vastness of Its energy.

Desire in the beginning became active,— desire, the first seed . . .

Who knoweth of this? who here can declare it, whence this creation was born, whence was this loosing forth of things? The gods exist

below by the creation; who then can know whence it was born?

Whence this creation came into being, whether He established it or did not establish it, He who regards it from above in the supreme ether, He knows—or perhaps He knows it not.

4. That which was before all individual existence, and which was without action although capable of action, is that which preceded heaven and earth.

5. Essence without form divided itself; then a movement took place and life was produced.

6. In the beginning all this was Non-being. From it Being appeared. Itself created itself.

7. Seek out that from which all existences are born, by which being born they live and to which they return . . . From Delight all these existences were born, by Delight they live, towards Delight they return.

(1) Rig-Veda.—(2) Sankhya Pravachana.—(3) Rig-Veda.—
(4) Hwei Nan-Tse.—(5) Tchuang-Tse.—(6) Taïttiriya-Upanishad.
—(7) id.

THE UNKNOWABLE DIVINE

1. Who knoweth these things? Who can speak of them?

2. Things in their fundamental nature can neither be named nor explained. They cannot be expressed adequately in any form of language.

3. Trying to give an idea of the Ineffable by the help of philosophical learning is like trying to give an idea of Benares by the aid of a map or pictures.

4. All the sacred Scriptures of the world have become corrupted, but the Ineffable or Absolute has never been corrupted, because no one has ever been able to express It in human speech.

5. Words fail us when we seek, not to express Him who Is, but merely to attain to the expression of the powers that environ Him.

6. He is pure of all name.

7. The word "He" diminishes Him.

8. But call Him by what name you will; for to those who know, He is the possessor of all names.

9. Numerous are the names of the Ineffable and infinite the forms which lead towards Him. Under whatever name or in whatever form you desire to enter into relation with him, it is in that form and under that name that you will see Him.

10. Would you call Him Destiny? You will not be wrong. Providence? You will say well. Nature? That too you may.

11. The Being that is one, sages speak of in many terms.

12. I do not believe that any name, however complex, is sufficient to designate the principle of all Majesty.

13. That which is Permanent, possesses no attribute by which one can speak of It, but the term Permanent is all that can be expressed by language.

14. The Permanent is neither existence, nor what is at once existence and non-existence; it is neither unity, nor plurality, nor what is at once unity and plurality.

* * *

15. Something beyond our power of discrimination existed before Heaven and Earth. How profound is its calm! How absolute its immateriality! It alone exists and does not

change ; It penetrates all and It does not perish. It may be regarded as the mother of the universe. For myself I know not Its name, but to give it a name I call It Tao.

16. There is no suitable name for the eternal Tao.

17. The Tao which can be expressed is not the eternal Tao, the name which can be named is not the eternal Name.

18. The man who knows the Tao, does not speak ; he who speaks, knows It not.

19. The eternal Tao has no name ; when the Tao divided Itself, then It had a name.

* * *

20. If thou say, " Who is the Ancient and most Holy ? " come then and see—it is the supreme head, unknowable, inaccessible, indefinable, and it contains all.

21. The name of the Ancient and most Holy is unknowable to all and inaccessible.

22. And it is inaccessible, unknowable and beyond comprehension for all.

23. It is truly the supreme Light, inaccessible and unknowable, from which all other lamps receive their flame and their splendour.

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* * *

24. That which has neither body nor appearance, nor form, nor matter, nor can be seized by our senses, That which cannot be expressed—this is God.

25. It is not to-day nor to-morrow; who knoweth That which is Supreme? When It is approached, It vanishes.

26. Is there a single man who can see what the Sage cannot even conceive?

27. No man hath seen God at any time.

28. If he were apparent, He would not be.

29. Yes, His very splendour is the cause of His invisibility.

30. The more thou knowest God, the more thou wilt recognise that thou canst not name Him, nor say what He is.

31. To comprehend God is difficult, to speak of Him impossible.

32. Thinkest thou that thou canst write the name of God on Time? No more is it pronounced in Eternity.

33. He who speaks best of God is he who, in the presence of the plenitude of the interior riches, knows best how to be silent.

34. O Inexpressible, Ineffable, whom silence alone can name!

35. I salute It, this supreme Deity, which is beyond the senses, which mind and speech

cannot define and which can be discerned only by the mind of the true sage.

(1) Rig-Veda.—(2) Aswagosha.—(3) Ramakrishna.—(4) id.—
 (5) Philo.—(6) The Bab.—(7) Tolstoi.—(8) Baha-Ullah.—(9)
 Ramakrishna.—(10) Seneca.—(11) Rig-Veda.—(12) Hermes.—
 (13) Aswagosha.—(14) id.—(15) Lao-tse.—(16) id.—(17) id.—(18)
 id.—(19) id.—(20) The Zohar.—(21) id.—(22) id.—(23) id.—(24)
 Hermes.—(25) Rig-Veda.—(26) Tseu-tse.—(27) John.—(28)
 Hermes.—(29) Baha-Ullah.—(30) Angelus Silesius.—(31) Hermes.
 (32) Angelus Silesius.—(33) Eckhart.—(34) Hermes.—(35)
 Vishnu-Purana.

THE DIVINE ESSENCE

1. If thou canst comprehend God, thou shalt comprehend the Beautiful and the Good, the pure radiance, the incomparable beauty, the good that has not its like.

2. The essence of God, if at all God has an essence, is Beauty.

3. God is Light.

4. He is the supreme Light hidden under every veil.

5. His name is conscious spirit, His abode is conscious spirit and He, the Lord, is all conscious spirit.

6. Knowledge belongs to the very essence of God, if at all God has an essence.

7. God is not knowledge, but the cause of Knowledge; He is not mind, but the cause of mind; He is not Light, but the cause of Light.

8. He is the principle of supreme Wisdom.

9. God is spirit, fire, being and light, and yet He is not all this.

10. He is an eternal silence.

11. No name is applicable to God, only He is called Love—so great and precious a thing is Love.

12. God is Love.

13. Love which overflows on every side, which is found in the centre of the stars, which is in the depths of the Ocean—Love whose perfume declares itself everywhere, which nourishes all the kingdoms of Nature and which maintains equilibrium and harmony in the whole universe.

14. Victory to the Essence of all wisdom, to the unmoving, to the Imperishable! Victory to the Eternal, to the essence of visible and invisible beings, to Him who is at the same time the cause and the effect of the universe.

15. He who contemplates the supreme Truth, contemplates the perfect Essence, only the vision of the spirit can see this nature of ineffable perfection.

(1) Hermes.—(2) id.—(3) John.—(4) The Zohar.—(5) Ramakrishna.—(6) Hermes.—(7) id.—(8) The Zohar.—(9) Angelus Silesius.—(10) id.—(11) id.—(12) John.—(13) Antoine the Healer.—(14) Vishnu-Purana.—(15) Buddhist Meditations from the Japanese.

THE DIVINE BECOMING

1. God or the Good, what is it but the existence of that which yet is not?

2. The supreme Brahman without beginning cannot be called either Being or Non-being.

3. It is that which is and that which is not.

4. It is Itself that which was and that which is yet to be, the Eternal.

5. It is He who engenders Himself perpetually . . . the Lord of existences and of non-existences.

6. His creation never had a beginning and will never have an end.

7. Becoming is the mode of activity of the uncreated God.

8. In the bosom of Time God without beginning becomes what He has never been in all eternity.

9. Time is nothing else than the uninterrupted succession of the acts of divine Energy, one of the attributes or one of the workings of

the Deity. Space is the extension of His soul; it is His unfolding in length, breadth and height; it is the simultaneous existence of His productions and manifestations.

10. As from a fire that is burning brightly sparks of a like nature are produced in their thousands, so from the Unmoving manifold becomings are born and thither also they wend.

11. The Tao is diffused in the universe. All existences return to It as streams and mountain rivulets return to the rivers and the seas.

12. Even as the sun rises to us and sets, so also for the creation there are alternations of existence and death.

13. At the close of the great Night . . . He whom the spirit alone can perceive, who escapes from the organs of sense, who is without visible parts, Eternal, the soul of all existences, whom none can comprehend, outspread His own splendours.

(1) Hermes.—(2) Bhagavad-Gita.—(3) Hermes.—(4) Kai-
valya-Upanishad.—(5) Egyptian Funeral Rites.—(6) The Bab.
—(7) Hermes.—(8) Angelus Silesius.—(9) Giordano Bruno.—
(10) Mundaka-Upanishad.—(11) Lao-tse.—(12) Harivansa.—
(13) Laws of Manu.

GOD IN ALL

1. For what is God? He is the soul of the universe.

2. He is the soul of all conscious creatures, who constitutes all things in this world, those which are beyond our senses and those which fall within their range.

3. For of all things He is the Lord and Father and Source, and the life and power and light and intelligence and mind.

4. He is everywhere in the world and stands with all in His embrace.

5. There is not a body, however small, which does not enclose a portion of the divine substance.

6. For all is full of God.

7. All this is full of that Being.

8. The fire divine burns indivisible and ineffable and fills all the abysses of the world.

* * *

9. All the aspects of the sea are not different from the sea; nor is there any difference

between the universe and its supreme Principle.

10. In truth there is no difference between the word of God and the world.

11. God and Nature are one.

12. That which is most subtle in matter is air, in air the soul, in the soul intelligence, in intelligence God.

13. Material energy in Matter, physical energy in the body, essential energy in the essence, all that in its entirety is God and in the universe there is nothing which is not God.

14. In the universe there is nothing which God is not.

15. God is all and all is God.

16. Hēaven and Earth are only a talisman which conceals the Deity ; without It they are but a vain name. Know then that the visible world and the invisible are God Himself. There is only He and all that is, is He.

17. He is all things and all things are one.

18. Just as unity is in each of the numbers, so God is one in all things.

19. All that is one and one that is all.

20. He who is alone uncreated is then by that very fact unrevealed and invisible, but,

manifesting all things, He reveals Himself in them and by them.

21. All reflects Him in His shining and by His light all this is luminous.

22. As the principle of Fire is one, but having entered this world assumes shapes that correspond to each different form, so the one Self in all existences assumes shapes that correspond to each form of things.

23. He has a form and He is as if He had no form. He has taken a form in order to be the essence of all.

24. The devotee who has seen the One in only one of his aspects, knows Him in that aspect alone. But he who has seen Him in numerous aspects is alone in a position to say ; " All these forms are those of the One and the One is multiform ". He is without form and in form, and numberless are His forms which we do not know.

25. Such is God, superior to His name, invisible and apparent, who reveals Himself to the spirit, who reveals Himself to the eyes, who has no body and who has many bodies or rather all bodies ; for there is nothing which is not He and all is He alone.

26. God invisible . . . say not so ; for who is more apparent than He ? That is the goodness of God, that is His virtue, to be apparent in all.

27. If thou comprehend Him, what seems invisible to most will be for thee utterly apparent.

28. If thou canst, thou mayst see Him by the eyes of the intelligence, for the Lord is not a miser of Himself ; He reveals Himself in the whole universe.

29. Thou shalt meet Him everywhere, thou shalt see Him everywhere, in the place and at the hour when thou least expectest it, in waking and in sleep, on the sea, in thy travels, by day, by night, in thy speaking and in thy keeping of silence. For there is nothing that is not the image of God.

30. Raise thyself above every height, descend below every depth, assemble in thyself all the sensations of created things, of water, of fire, of the dry, of the moist ; suppose that thou art at once everywhere, on earth, in the sea, in the heavens, that thou wast never born, that thou art still in the womb, that thou art young, old, dead, beyond death ; comprehend all at once, times, spaces, things, qualities, and thou shalt comprehend God.

31. Surpass all bodies, traverse all times, become eternity, and thou shalt comprehend God.

(1) Seneca.—(2) Aswagosha.—(3) Hermes.—(4) Bhagavad-Gita.—(5) Giordano Bruno.—(6) Hermes.—(7) Swetaswatara-Upanishad.—(8) Iamblichus.—(9) Chandogya-Upanishad.—(10) Baha-Ullah.—(11) Spinoza.—(12) Hermes.—(13) id.—(14) id.—(15) Eckhart.—(16) Farid-ud-din-attar.—(17) The Zohar.—(18) Angelus Silesius.—(19) Hermes.—(20) id.—(21) Katha-Upanishad.—(22) id.—(23) The Zohar.—(24) Ramakrishna.—(25) Hermes.—(26) id.—(27) id.—(28) id.—(29) id.—(30) id.—(31) id.

GOD IN ALL BEINGS

1. The Being whom I declare, is no isolated existence. The whole world is his Being.

2. It is one and the same Being who manifests in all that lives.

3. Individual existences are merely modifications of the divine qualities.

4. Every man whose heart is free from the perturbations of doubt, knows with certitude that there is no being save One alone. The word "I" belongs rightly to none but God.

5. There is one self in all existences which appears as if different in different creatures.

6. The one God hidden in all beings who pervades all things and is the inner Self of all creatures, who presides over all actions and dwells in all existences.

7. He who abiding in the mind is inward to mind, whom the mind knows not, of whom mind is the body, who within governs the mind, He is thy Self and inward guide and immortal.

8. Without being divided in creatures It dwells in them as if divided.

9. He sees rightly who beholds the supreme Lord dwelling equally in all existences and not perishing when they perish.

10. Things in their fundamental nature are subject neither to transformation nor to destruction. They are all one single soul.

11. It is not the individuals visible to us who are modified, it is the universal substance which is modified in each of them. And to that substance what other name shall we give but first substance? It is this which is and becomes. It is the eternal God, and we err when we forget His name and form and see only the names and forms of each individual.

12. And these bodies that end are of an eternal soul, indestructible and immeasurable, unborn, everlasting, ancient, all-pervading, stable, immobile, not manifest, beyond thought, immutable—as such it should be known.

13. Since it is without beginning or quality, this supreme Self, imperishable though residing in a body, . . . is situated everywhere and remains in the body untouched and unstained.

* * *

14. One soul is distributed among all unreasoning existences, one intelligent soul is shared by all beings that have reason.

15. For there is one world formed of all, one God pervading all, one substance, one Law, one Reason common to all intelligent beings.

16. What is Reason? It is a portion of the divine Spirit that is diffused in our bodies.

17. It is the Spirit that is in men, it is the breath of the Almighty that gives them understanding.

18. He is the intelligence in every living creature.

(1) Fardid-ud-din-attar.—(2) Schopenhauer.—(3) Spinoza—
(4) Gulschen-Raz.—(5) Upanishad.—(6) Swetaswatara-
Upanishad.—(7) Brihadaranyaka-Upanishad.—(8) Bhagavad-
Gita.—(9) id.—(10) Aswaghosha.—(11) Appollonius.—(12)
Bhagavad-Gita.—(13) id.—(14) Marcus Aurelius.—(15) id.—(16)
Seneca.—(17) Job.—(18) Upanishad.

GOD IN ALL

1. I am the Self who abides in the heart of all beings.

2. I am the beginning, the middle and the end of all existences.

3. Turn thy regard on thyself that thou mayst find Me erect within thee.

4. Who is so low that one can see all His aspects? Who is so high that one cannot attain to Him? The One concealed whose name is unknown! He is among men and close to the gods, when they live and when they die. Without cessation He holds their existence in His hand. They are in Him eternally.

5. He who is here in man and He who is there in the Sun, is the same.

6. The Lord who is established in the secret place of every soul, pervades the whole universe.

7. He is the Light of all lights that is beyond the darkness; He is the knowledge and the object of knowledge and its goal and dwells in the heart of all.

8. The Lord dwells in the heart of all beings and He turns all of them as upon a machine by His Maya.

9. The jewel of the perfect nature clear and luminous as the sun dwells in every being.

10. This is that truth and immortality in which all the worlds and their creatures are established ; this know for the supreme aim.

11. In all hearts dwells the shining One, so have the sages declared.

12. Now life has this sense, that as our consciousness becomes more and more clear, it discloses in us God.

13. Yes, we need a new revelation, not about Hell and Heaven, but the spirit which lives in us.

14. Let man then learn the revelation of all Nature and all thought to his heart ; this, namely, that the Highest dwells with him, that the sources of Nature are in his own mind.

15. The Light that shines most high of all, higher than every other thing, in the highest world beyond which there is no other, is the same light that is in man.

16. Its name is the God in man.

17. The soul of every man contains God in potentiality.

18. The seed of the Divinity is planted in our bodies.

19. He is called the supreme self in this body and the supreme Soul.

20. A holy spirit dwells in our soul.

21. The soul and self within established in the heart of man.

22. God is not where we believe Him to be ; He is in ourselves.

23. The Kingdom of Heaven is within us.

24. For the throne of God is in our hearts, His kingdom is within us.

25. He himself is within us, so that we are His vessels, His living temples, His incarnations.

26. We are the temple of the living God.

27. Know you not that you are the temple of God and the Spirit of God dwelleth in you ?

28. Know you not that your body is the temple of the Holy Ghost which is in you ?

29. God is not remote from you, He is with you and in you.

30. You are yourselves He whom you seek.

(1) Bhagavad-Gita.—(2) id.—(3) Baha-Ullah.—(4) Fragment of a Hymn to Ptah.—(5) Taittiriya-Upanishad.—(6) Swetaswatara-Upanishad.—(7) Bhagavad-Gita.—(8) id.—(9) Buddhist Meditations from the Japanese.—(10) Mundaka-Upanishad.—(11) Sikh Granth.—(12) Tolstoi.—(13) Channing.—(14) Emerson.—(15) Chandogya-Upanishad.—(16) Lao-tse.—(17) Vivekananda.—(18) Seneca.—(19) Bhagavad-Gita.—(20) Seneca.—(21) Swetaswatara-Upanishad.—(22) Antoine the Healer.—(23) Luke.—(24) Tauler.—(25) Epictetus.—(26) Corinthians.—(27) id.—(28) id.—(29) Seneca.—(30) Vivekananda.

HE IS THYSELF

1. Why should man go about seeking God ? He is in thy heart-beats and thou knowest it not ; thou wert in error in seeking Him outside thyself.

2. He who finds not the Eternal in himself, will never find it outside ; but he who sees Him in the temple of his own soul, sees Him also in the temple of the universe.

3. Where wouldst thou seek God ? Seek Him in thy soul which is eternal in its nature and contains the divine birth.

4. Heaven is within thee. If thou seek God elsewhere, thou wilt never find Him.

5. God cannot be recognised except in oneself. So long as thou findest Him not in thee, thou wilt not find Him anywhere. There is no God for the man who does not feel Him in himself.

6. Thou shouldst not cry after God : the Source is in thyself.

7. While thou art saying " I am alone with myself," in thy heart there is dwelling uninterruptedly that supreme Spirit, silent observer of all good and all evil.

8. Thou seest Him, yet thou knowest not that thou seest.

9. Thou art not, but only He.

10. Thou art He and He is thou.

11. This supreme Brahman, the self of all, the great abode of the universe, more subtle than the subtle, eternal, That is thyself and thou art That.

12. Thou art That . . . not a part, not a mode of It, but identically That, the absolute Spirit.

13. All the attributes of Allah are thy attributes.

14. The essence of our being, the mystery in us which calls itself "I"—what words have we to express things like these? It is a breath of Heaven; the Highest reveals itself in man. This body, these faculties, this life that we live, is it not all a robe for Him who is nameless?

15. The doctrine of this Supreme Presence is a cry of joy and exaltation. What man seeing this can lose it from his thought or entertain a meaner subject?

16. The greatest joy man can conceive is the joy of recognising in himself a being free, intelligent, loving and in consequence happy, of feeling God in himself.

17. Man in order to be really a man must conceive the idea of God in himself.

18. The individual "I" and the supreme Spirit are one and the same. The difference is in degree: the one is finite, the other infinite; the one is dependent, the other independent.

19. Man ought always to say in his thought, I am God Himself.

20. God is my inmost self, the reality of my being.

21. God is myself; we are one in consciousness and His knowing is my knowing.

22. The Purusha who is there and there, He am I.

23. If I were not, God would not be.

24. I know that I have in me something without which nothing could be. It is that I call God.

25. They regarded the divine Being and grew assured that it was no other than themselves . . . that they were themselves that Being . . . that they and that Being made but one.

(1) Vivekananda.—(2) Ramakrishna.—(3) Böhme.—(4) Angelus Silesius.—(5) Tolstoi.—(6) Angelus Silesius.—(7) Laws of Manu.—(8) Mohyddin-ibn Arabi.—(9) id.—(10) id.—(11) Upanishad.—(12) Chandogya-Upanishad.—(13) Mohyddin-ibn Arabi.—(14) Carlyle.—(15) Emerson.—(16) Tolstoi.—(17) id.—(18) Ramakrishna.—(19) Upanishad.—(20) Vivekananda.—(21) Eckhart.—(22) Isha-Upanishad.—(23) Eckhart.—(24) Angelus Silesius.—(25) Farid-ud-din-attar.

SO SHOULD HE BE ADORED

1. So should He be adored . . . for it is in That all become one.

2. Hail to Thee, to Thee, Spirit of the Supreme Spirit, Soul of souls, to Thee, the visible and invisible, who art one with Time and with the elements.

3. O obscurity of obscurity, O soul of the soul, Thou art more than all and before all. All is seen in Thee and Thou art seen in all.

4. I see of Thee neither end nor middle nor beginning, O Lord of all and universal form.

5. First of the elements, universal Being, Thou hast created all and preservest all and the universe is nothing but Thy form.

6. Sole essence of the world, Thou createst it and thou dissolvest it. Thou makest and unmakest the universe which is born again unceasingly by Thee.

7. When creation perishes, Thou dost not perish, when it is reborn, thou coverest it, O Imperishable, with a thousand different forms.

8. Thou art the sun, the stars, the planets, the entire world, all that is without form or

endowed with form, all that is visible or invisible, Thou art all these.

9. Thou art also in the trees and the plants ; the earth bears Thee in its flanks and gives birth to Thee as its nursling, Thee, the Lord of beings, Thee, the essence of all that exists.

10. Whither shall I go from Thy spirit or whither shall I flee from Thy presence ? If I ascend up into heaven, Thou art there ; if I make my bed in hell, behold Thou art there.

11. Where shall I direct my gaze to bless Thee, on high, below, without, within ? There is no way, no place that is outside Thee, other beings exist not ; all is in Thee.

12. Thou who art the soul of all things, Thy universal diffusion witnesses to Thy power and goodness. It is in thee, in others, in all creatures, in all worlds.

13. All that is contains Thee ; I could not exist if Thou wert not in me.

14. I have strayed like a lost sheep seeking outside me that which was within. I have run about the streets and places of the world, this great city, seeking Thee and I have not found Thee because I sought Thee ill and came not to the place where Thou wert. Thou wert within me and I sought thee without ; Thou wert near and I sought thee at a distance, and if I had

gone where Thou wert, I should immediately have met Thee.

15. Thou art all that I can be, Thou art all that I can do, Thou art all that I can say ; for Thou art all and there is nothing that Thou art not. Thou art all that is and all that yet is not.

16. Master invisible filling all hearts and directing them from within, to whatever side I look, Thou dwellest there.

17. Thou art the sovereign treasure of this universe.

18. Through Thy creations I have discovered the beatitude of Thy eternity.

(1) Brihadaranyaka-Upanishad.—(2) Vishnu-Purana.—(3) Farid-ud-din-attar.—(4) Bhagavad-Gita.—(5) Vishnu-Purana.—(6) Harivansa.—(7) id.—(8) Vishnu-Purana.—(9) Harivansa.—(10) Psalms.—(11) Hermes.—(12) Vishnu-Purana.—(13) St. Augustine.—(14) id.—(15) Hermes.—(16) Bharon Guru.—(17) Bhagavad-Gita.—(18) Hermes.

TO BECOME GOD IN ORDER TO KNOW HIM

1. Only the like knows its like.
2. God dwells in a Light, to which a road is wanting. He who does not become That himself, will never see It.
3. What God is one knows not. He is not light, nor spirit, nor beatitude, nor unity, nor what goes by the name of divinity, nor wisdom, nor love, nor will, nor kindness, nor a thing, nor that which is not a thing, nor a being, nor a soul; He is what neither I nor thou nor any creature will ever know until we have become what He is.
4. For nobody can see what He is, except the soul in which He himself is.
5. Lose thyself in Him to penetrate this mystery; everything else is superfluous.
6. Do not think to gain God by thy actions. . . One must not gain but be God.
7. One must be God in order to understand 'God.
8. If thou canst not equal thyself with God, thou canst not understand Him.

9. Be not astonished that man can become like God.

10. If man surrenders himself to Tao, he identifies himself with Tao.

11. Whoever thinks himself an imperfect and worldly soul, is really an imperfect and worldly soul; whoever deems himself divine, becomes divine. What a man thinks he is, he becomes.

12. That is why it is permitted to him who has attained to the truth within, to say, "I am the true Divine".

13. Become what thou art.

14. Each man ought to say to himself, "I was the creator, may I become again what I was".

15. Before I was myself, I was God in God, that is why I can again become that when I shall be dead to myself.

(1) Porphyry.—(2) Angelus Silesius.—(3) id.—(4) Eckhart.
—(5) Farid-ud-din-attar.—(6) Angelus Silesius.—(7) Antoine the
Healer.—(8) Hermes.—(9) Epistle to Diognetus.—(10) Lao-Tse.
—(11) Ramakrishna.—(12) Mohyid-din-ibn-Arabi.—(13) Orphie
Precept.—(14) Upanishad.—(15) Angelus Silesius.

THE GODS

1. He who knows that He is the supreme Lord, becomes that, and the gods themselves cannot prevent him . . . He who adores any other divinity, has not the knowledge. He is as cattle for the gods. Even as numerous cattle serve to nourish men, so each man serves to nourish the gods . . . That is why the gods love not that a man should know That.

2. And the Lord Jehovah said, "Behold, the man is become as one of us . . . and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever."

3. The belief in supernatural beings may to a certain extent increase the action in man, but it produces also a moral deterioration. Dependence, fear, superstition accompany it; it degenerates into a miserable belief in the weakness of man.

4. Man is the creator of the gods whom he worships in his temples. Therefore humanity has made its gods in its own image.

5. The Ancestors fashioned the gods as a workman fashions iron.

6. Little children, keep yourselves from idols.

7. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

8. For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, of whom are all things.

9. All is full of Gods.

10. All the gods and goddesses are only varied aspects of the One.

11. The gods have been created by Him, but of Him who knows the manner of His being.

12. We should not make comparisons between the gods. When a man has really seen a divinity, he knows that all divinities are manifestations of one and the same Brahman.

13. That is worlds, gods, beings, the All—the supreme Soul.

(1) Brihadaranyaka-Upanishad.—(2) Genesis.—(3) Vivekananda.—(4) Hermes.—(5) Rig-Veda.—(6) John.—(7) Ephesians.—(8) Corinthians.—(9) Thales.—(10) Ramakrishna.—(11) Rig-Veda.—(12) Ramakrishna.—(13) Brihadaranyaka-Upanishad.

THE DIVINE MAN

1. Ye are Gods.

2. None of the heavenly gods quits his sphere to come upon the earth, while man mounts up to heaven and measures it. He knows what is on high and what is below. He knows all correctly and, what is more, has no need to leave the earth in order to exalt himself.

3. None is greater than he. The gods themselves will have to descend upon earth and it is in a human form that they will get their salvation. Man alone reaches the perfection of which the gods themselves are ignorant.

4. What is man? . . . Thou crownedst him with glory and honour . . . thou hast put all things in subjection under his feet.

5. By the assemblage of all that is exalted and all that is base man was always the most astonishing of mysteries.

6. The world is full of marvels and the greatest marvel is man.

7. Man is a small universe.

8. Placed on the borders of Time and Eternity . . . he holds himself somehow erect at the horizon of Nature . . . Spiritual perfection is his true destiny.

9. He is the king of Nature because he alone in the world knows himself . . . His substance is that of God Himself.

10. Heaven and Earth are the father and mother of all beings ; among beings man alone has intelligence for his portion.

11. It is we who, in the eyes of Intelligence, are the essence of the divine regard.

12. That Intelligence is God within us ; by that men are gods and their humanity neighbours divinity.

13. Man is divine so long as he is in communion with the Eternal.

14. Deck thyself now with majesty and excellence and array thyself with glory and beauty.

15. Thou belongest to the divine world.

16. The race of men is divine.

* * *

17. One should seek God among men.

18. Follow the great man and you will see what the world has at heart in these ages. There is no omen like that.

19. There is always one man who more than others represents the divine thought of the epoch.

20. A link was wanting between two craving|parts of Nature and he was hurled into being as the bridge over that yawning need.

21. There is only one temple in the universe and that is the body of man. Nothing is holier than this noble form. To bow down before man is a homage offered to this revelation in the flesh. We touch heaven when we lay our hand on a human body.

22. Within man is the soul of the whole, the wise silence, the universal beauty to which every part and particle is equally related, the eternal One.

(1) Psalms.—(2) Hermes.—(3) Vivekananda.—(4) Hebrews.
 (5) Farid-ud-din-attar.—(6) Sophocles.—(7) Democritus.—(8)
 Giordano Bruno.—(9) The Rose of Bakanali.—(10) Chou-King.
 —(11) Omar Khayyam.—(12) Hermes.—(13) Ramakrishna.—(14)
 Job.—(15) Baha-Ullah.—(16) Pythagoras.—(17) Novalis.—(18)
 Emerson.—(19) id.—(20) id.—(21) Novalis.—(22) Emerson.

BOOK II

THE DISCOVERY AND CONQUEST OF THE DIVINE IN ONESELF

I

THE CONQUEST OF TRUTH

THE ASPIRATION TOWARDS TRUTH

1. When darkness envelops you, do you not seek for a lamp ?

2. Man finds himself a centre of Nature, his fragment of Time surrounded by Eternity, his span of Space surrounded by Infinity. How can he help asking himself, "What am I ? and whence have I come and whither do I go ?"

3. This world after all our sciences remains still a miracle, marvellous, inscrutable, magical and more, for whoever thinks.

4. One beholds it as a mystery, another speaks of it as a mystery, another learns of it

as a mystery and even when one has learned of it, there is none that knows it.

5. And yet, O the happiness of being man and of being able to recognise the way of truth and by following it to attain the goal.

6. The supreme gift is the gift of Truth, the supreme savour is the savour of Truth, the supreme delight is the delight of Truth.

7. Awake, arise, strive incessantly towards the knowledge so that thou mayst attain unto the peace.

8. True royalty consists in spiritual knowledge; turn thy efforts to its attainment.

9. The man who does not try to raise his spirit above itself, is not worthy to live in the condition of a man.

10. Seek and ye shall find.

11. To the eyes of men athirst the whole world seems in dream as a spring of water.

12. Ho, every one that thirsteth, come ye to the waters, and he that hath no money . . . come, buy wine and milk without money and without price . . . Incline your ear and come, hear and your soul shall live.

13. O children of immortality, you who live on the highest summits, the road is found, there is a way to escape out of the shadow; and this means, the soul—for there are no

others—is to perceive Him who is beyond all darkness.

14. To look on high, to learn what is beyond, to seek to raise oneself always.

* * *

15. I will lift up mine eyes unto the hills from whence cometh my help !

16. Heaven is my father and begot me ; I have for my family all this heavenly circle. My mother is the boundless earth. But I know not to what all this mysterious universe is like, my eyes are troubled and I move as if enchained in my own thought.

17. I invoke the excellent people of the stars of pure knowledge, pure greatness and beneficent light.

18. I desire and love nothing that is not of the light.

19. To my eyes the majesty of lords and princes is only a little smoke that floats in a ray of sunlight.

20. To my eyes treasures, diamonds and precious stones are as mere charcoal and coarseness ; to my eyes cloth of silk and brocades of price are but rags and tatters.

21. I renounce the honours to which the world aspires and desire only to know the Truth.

22. Always higher must I mount, higher must I see.

23. What has been said about God, is still not enough for me ; the supra-divine is my life and my light.

24. O thou who hast hidden thyself behind a veil, withdraw that veil at last, so that my soul may not consume itself in the search for Thee.

25. When thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek.

26. With my soul have I desired thee in the night ; with my spirit within me will I seek thee early.

27. In that God who illumines the reason, desiring liberation I seek my refuge.

28. I will rise now and go about the city in the streets and the broadways, I will seek him whom my soul loveth.

29. Verily, I say to thee ; he who seeks the Eternal, finds Him.

30. He who seeks him, finds him ; he who yearns intensely after the Ineffable, has found the Ineffable.

31. O son of earth, be blind and thou shalt see My beauty ; be deaf and thou shalt hear My sweet song, My pleasant melody ; be ignorant and thou shalt partake My knowledge ; be in distress and thou shalt have an eternal portion

of the infinite ocean of My riches:—blind to all that is not My beauty, deaf to all that is not My word, ignorant of all that is not My knowledge. Thus with a gaze that is pure, a spirit without stain, an understanding refined, thou shalt enter into my sacred presence.

32. Wide open to all beings be the gates of the Everlasting.

(1) Dhammapada.—(2) Carlyle.—(3) id.—(4) Bhagavad-Gita.—(5) Gyokai.—(6) Dhammapada.—(7) Buddhist Text.—(8) Farid-ud-din-attar.—(9) Angelus Silesius.—(10) Matthew.—(11) Saadi.—(12) Isaiah.—(13) Vivekananda.—(14) Pasteur.—(15) Psalms.—(16) Rig-Veda.—(17) Zend Avesta.—(18) id.—(19) Sutra in 42 articles.—(20) id.—(21) Socrates.—(22) Goethe.—(23) Angelus Silesius.—(24) Farid-ud-din-attar.—(25) Psalms.—(26) Isaiah.—(27) Swetaswatara-Upanishad.—(28) Song of Songs.—(29) Ramakrishna.—(30) id.—(31) Baha-Ullah.—(32) Mahavajja.

THE QUEST WITHIN

1. The sage's quest is for himself, the quest of the ignorant for other than himself.

2. Nobility is for each man within him ; only he never thinks of seeking for it within.

3. If any one asks what is the shortest and surest way of disposing ourselves to advance continually in the spiritual life, I shall reply that it is to remain carefully self-gathered within, for it is there properly that one sees the gleam of the true light.

4. To retire from the world, that is to retire into oneself, is to aid in the dispersion of all doubts.

5. If the soul would give itself leisure to take breath and return into itself, it would be easy for it to draw from its own depths the seeds of the true.

6. Assuredly, whoever wishes to discover the universal truth must sound the depths of his own heart.

7. Only from his own soul can he demand the secret of eternal beauty.

8. Examine yourselves.

9. Your greatness is within and only in yourselves can you find a spectacle worthy of your regard.

10. Seek and you shall find . . . It is when we seek for the things which are within us that quest leads to discovery.

11. Our true glory and true riches are within.

12. Of what use is it to run painfully about the troubled world of visible things when there is a purer world within ourselves?

13. The soul will enjoy veritable felicity when, separating itself from the darkness which surrounds it, it is able to contemplate with a sure gaze the divine light at its source.

14. Each descent of the gaze on oneself is at the same time an ascension, an assumption, a gaze on the true objectivity.

15. I looked into my own heart and I saw reflected there in its entirety the vast world with all its passions—pride, hope, fear and the conflagration of the desires. So gazing I understood the word of the ancient sage, "Man is a mirror in which there appears the image of the world".

* * *

16. The day of days, the great feast-day of the life, is that in which the eye within opens

on the unity of things, the omnipresence of a law.

17. The law is not in heaven, that thou shouldst say, "Who shall go up for us to heaven and bring it into us that we may hear it and do it?" Neither is it beyond the sea, that thou shouldst say, "Who shall go over the sea and bring it into us that we may hear it and do it?" But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

18. Observe thyself, not that which is thine, nor that which is around thee, but thyself alone.

19. Retire into thyself as into an island and set thyself to the work.

20. Gather thyself into thyself crouched like an infant in the bosom of its mother.

21. Look within thee; within thee is the source of all good and a source inexhaustible provided thou dig in it unceasingly.

22. Contemplate the mirror of thy heart and thou shalt taste little by little a pure joy and unmixed peace.

23. Open the eye of the heart that thou mayst see thy soul; thou shalt see what was not made to be seen.

24. The soul is veiled by the body; God is veiled by the soul.

25. If a man could cast a firm and clear glance into the depths of his being, he would see there God.

26. Every man who returns into himself will find there traces of the Divinity.

27. Look into thy heart and thou shalt see there His image.

28. An attentive scrutiny of thy being will reveal to thee that it is one with the very essence of absolute perfection.

29. O my friend, hearken to the melody of the Spirit in thy heart and in thy soul and guard it as the apple of thy eyes.

30. But how can that be manifested to thy eyes if what is within thee is to thyself invisible?

31. This Self hidden in all existences shines not out, but it is seen with the supreme and subtle vision by those who see the subtle. The wise man should draw speech into the mind, mind into the Self that is knowledge; knowledge he should contain in the Great Self and that in the Self that is still.

32. Let not him then who cannot enter into the chamber of hidden treasure complain that he is poor and has no part in these riches.

33. What right has a man to say he has a soul if he has not felt it or that there is a God,

if he has not seen Him ? If we have a soul, we must penetrate to it ; otherwise it is better not to believe, to be frankly an atheist rather than a hypocrite.

34. O my soul, wilt thou be one day simple, one, bare, more visible than the body which envelops thee ?

(1) Confucius.—(2) Meng-Tse.—(3) J. Tauler.—(4) Tolstoi.—(5) Seneca.—(6) J. Tauler.—(7) Farid-ud-din-attar.—(8) II Corinthians.—(9) Seneca.—(10) Meng-Tse.—(11) Seneca.—(12) Novalis.—(13) Seneca.—(14) Novalis.—(15) Ryonen.—(16) Emerson.—(17) Deuteronomy.—(18) St. Basil.—(19) Dhammapada.—(20) Farid-ud-din-attar.—(21) Marcus Aurelius.—(22) Saadi.—(23) Ahmed Halif.—(24) Farid-ud-din-attar.—(25) J. Tauler.—(26) Cicero.—(27) Farid-ud-din-attar.—(28) Buddhist Writings in the Japanese.—(29) Baha-Ullah.—(30) Hermes.—(31) Kathopanishad.—(32) J. Tauler.—(33) Vivekananda —(34) Marcus Aurelius.

KNOW THYSELF

1. Know thyself and thou shalt know the universe and the Gods.

2. One of the most important precepts of wisdom is to know oneself.

3. There is nothing greater than the practice of the precept which says, "Know thyself".

4. The sage knows himself.

5. All men participate in the possibility of self-knowledge.

6. Let the man in whom there is intelligence . . . know himself.

7. Let each contemplate himself, not shut up in narrow walls, not cabined in a corner of the earth, but a citizen of the whole world. From the height of the sublime meditations which the spectacle of Nature and the knowledge of it will procure for him, how well will he know himself! how he will disdain, how base he will find all the futilities to which the vulgar attach so high a price.

8. When one says to a man, "Know thyself," it is not only to lower his pride, but to make him sensible of his own value.

9. Ignorance of oneself is then an evil in all respects, whether ignoring the greatness and dignity of the inner man one lowers one's divine principle or ignoring the baseness of the external man one commits the fault of glorifying oneself.

10. The supreme task of culture is to take possession of one's transcendental self, to be truly the self of the self . . . Without a complete intelligence of oneself one will never learn to understand others aright.

11. If then we wish to give ourselves to the study of philosophy, let us apply ourselves to self-knowledge and we shall arrive at a right philosophy by elevating ourselves from the conception of ourselves to the contemplation of the universe.

12. Whoever wishes to attain to the highest perfection of his being and to the vision of the supreme good, must have a knowledge of himself as of the things about him to the very core. It is only so that he can arrive at the supreme clarity. Therefore learn to know thyself, that is better for thee than to know all the powers of the creation.

13. Whoever knows himself, has light.

14. Whoever knows essentially his own nature, can know also that of other men and

can penetrate into the nature of things. He can collaborate in the transformations and in the progress of heaven and of earth.

15. How can the soul which misunderstands itself, have a sure idea of other creatures ?

16. The soul of man is the mirror of the world.

17. The soul is the image of what is above it and the model of what is below. Therefore by knowing and analysing itself it knows all things without going out of its own nature.

18. The soul includes everything ; whoever knows his soul, knows everything and whoever is ignorant of his soul, is ignorant of everything.

19. This mental being in the inner heart who has the truth and the light is the lord and sovereign of all ; he who knows it, governs all this that is.

* * *

20. Whoever develops all the faculties of his thinking principle, knows his own rational nature ; once he knows his rational nature, he knows heaven.

21. The greatest science is the knowledge of oneself. He who knows himself, knows God.

22. As by knowing one piece of clay one knows all that is of clay, as by knowing one

implement of steel one knows all that is of steel, even so is the order of this knowledge.

23. He who knows himself knows his Lord.

24. Know thyself and thou shalt know the Non-Ego and the Lord of all. Meditate deeply, thou shalt find there is nothing thou canst call "I". The innermost result of all analysis is the eternal divine. When egoism vanishes, divinity manifests itself.

25. When thou takest cognisance of what thine "I" is, then art thou delivered from egoism and shalt know that thou art not other than God.

26. When thou canst see that the substance of His being is thy being, . . . then thou knowest thy soul So to know oneself is the true knowledge.

27. The zeal we devote to fulfilling the precept "Know thyself," leads us to the true happiness whose condition is the knowledge of veritable truths.

28. It is written in the great Law, "Before thou canst become a knower of the All-Self, thou must first be the knower of thine own self".

29. Who knows this ruler within, he knows the worlds and the gods and creatures and the Self, he knows all.

30. That is the bright Light of all lights which they know who know themselves.

31. He becomes master of all this universe who has this knowledge.

32. Know thyself, sound the divinity.

(1) Inscription of the Temple of Delphi.—(2) Socrates.—(3) Antoine the Healer.—(4) Lao-Tse.—(5) Heraclitus.—(6) Hermes.—(7) Cicero.—(8) id.—(9) Porphyry.—(10) Novalis.—(11) Porphyry.—(12) Eckhart.—(13) Lao-Tse.—(14) Confucius.—(15) Seneca.—(16) Leibnitz.—(17) Proclus.—(18) Socrates.—(19) Brihadaranyaka Upanishad.—(20) Meng-Tse.—(21) Clement of Alexandria.—(22) Chhandogya Upanishad.—(23) Mohyddin-ibn-Arabi.—(24) Ramakrishna.—(25) Mohyddin-ibn-Arabi.—(26) id.—(27) Porphyry.—(28) Book of the Golden Precepts.—(29) Brihadaranyaka Upanishad.—(30) Mundaka Upanishad.—(31) Brihadaranyaka Upanishad.—(32) Epictetus.

THE PATHS OF UNDERSTANDING

1. Love light and not darkness.
2. The light shineth in the darkness and the darkness comprehendeth it not . . . It was in the world and the world was made by it, and the world knew it not.
3. Comprehend then the light and know it.
4. The whole dignity of man is in thought. Labour then to think aright.
5. Our inner self is provided with all necessary faculties.
6. The spirit constructs its own abode; directed falsely from the beginning it thinks in erroneous ways and engenders its own distress. Thought creates for itself its own suffering.
7. Not only to unite oneself by the breath to the air in which we live, but henceforth to unite oneself by thought to the Intelligence in which all lives. For intelligent Power is no less diffused everywhere and is no less communicated to whoever can breathe it.
8. You tell me that even in Europe educated men become mad by thinking constantly of one subject. But how is it possible to lose one's intelligence and become mad by thinking of

that Intelligence by which the whole world is made intelligent ?

9. The law of the grand study or practical philosophy consists in developing and bringing into light the luminous principle of reason which we have received from heaven.

10. Reason is the foundation of all things.

11. In the beginning all things were in confusion ; intelligence came and imposed order.

12. Intelligence, soul divine, truly dominates all—destiny, law and everything else.

13. To it nothing is impossible, neither to place the soul above destiny nor to submit it to destiny by rendering it indifferent to circumstances. Nothing is more divine or more powerful than Intelligence.

14. We believe often that the greatest force existent in the world is material force. We so think because our body, whether we will or no, feels always that force. But spiritual force, the force of thought seems to us insignificant and we do not recognise it as a force at all. Nevertheless it is there that true force resides, that which modifies our life and the life of others.

15. Force cannot resist intelligence ; in spite of force, in spite of men, intelligence passes on and triumphs.

16. There is nothing in the world that man's intelligence cannot attain, annihilate or accomplish.

17. Beware when the Almighty sends a thinker on this planet; all is then in peril.

18. Intelligence is worth more than all the possessions in the world.

19. It is nothing, O my brothers, the loss of relatives, riches or honours; but the loss of understanding is a heavy loss. It is nothing, O my brothers, the gain of relatives, riches or honours; but the gain of understanding is the supreme gain. Therefore we wish to gain in understanding; let that be our aspiration.

20. Thou shalt call Intelligence by the name of mother.

21. Intelligence is the beneficent guide of human souls, it leads them towards their good.

22. The great malady of the soul is error which brings in its train all evils without any good. Intelligence combats it and brings back the soul to good as the physician restores the body to health.

23. Cultivate the intelligence so that you may drink of the torrent of certitude.

24. Strive to understand with that supreme intuition which will cause you to attain to divine knowledge and which is in harmony

with the soul of eternal things, so that the mysteries of spiritual wisdom may be clearly revealed to you.

25. Man should never cease to believe that the incomprehensible can be comprehended; otherwise he would give up his search.

26. Our intelligence arrives by application at the understanding and knowledge of the nature of the world. The understanding of the nature of the world arrives at the knowledge of the eternal.

27. For the spirit searcheth all things, yea, the deep things of God.

28. Man's vast spirit in its power to understand things, has a wider extent than heaven and earth.

29. Try, but thou shalt not find the frontiers of the soul even if thou scourest all its ways; so profound is the extension of its reasoning being.

(1) Orphic Hymns.—(2) John.—(3) Hermes.—(4) Pascal.—(5) Meng-Tse.—(6) Fa-khen-pi-u.—(7) Marcus Aurelius.—(8) Ramakrishna.—(9) Confucius.—(10) Li-Ki.—(11) Anaxagoras.—(12) Hermes.—(13) id.—(14) Tolstoi.—(15) Ramakrishna.—(16) Hindu Saying.—(17) Emerson.—(18) Minokhired.—(19) Angut-tara Nikaya.—(20) Kabbalah.—(21) Hermes.—(22) id.—(23) Baha-Ullah.—(24) id.—(25) Goethe.—(26) Hermes.—(27) I Corinthians.—(28) J. Tauler.—(29) Heraclitus.

THE SPIRIT OF SYNTHESIS

1. To think is to move in the Infinite.
2. Wouldst thou penetrate the infinite?
Advance, then, on all sides in the finite.
3. There is one height of truth and there are those who approach from all sides, as many sides as there are radii in a circle, that is to say, by routes of an infinite variety. Let us work, then, with all our strength to arrive at this light of Truth which unites us all.
4. All is truth for the intellect and reason.
5. As the musician knows how to tune his lyre, so the wise man knows how to set his mind in tune with all minds.
6. If faith and incredulity offered themselves together to him, he would receive them with an equal willingness, let them but open to him the door through which he must pass to his goal.
7. One must receive the Truth from where-soever it may come.
8. Accept what is good even from the babbling of an idiot or the prattle of a child as they extract gold from a stone.

9. Seek the Truth, though you must go to China to find it.

10. When they tell thee that thou must not search everywhere for truth, believe them not. Those who speak thus are thy most formidable enemies—and Truth's.

11. Examine all things and hold fast that which is good.

12. Behind each particular idea there is a general idea, an absolute principle. Know that and you know all.

13. Contraries harmonise with each other ; the finest harmony springs from things that are unlike.

14. Whoever would enter into the mysteries of Nature must incessantly explore the opposite extremes of things and discover the point where they unite.

15. The more we rise towards the summit, towards the identity, both through the form and in the essence, and the more we turn away from particular things towards the whole, the more do we find the unity that abides for ever and behold it as supreme, dominant, comprehensive of diversity and multiplicity.

16. The more our reason adopts the ways and processes of this sovereign Reason which is at once that which knows and that which is

known, the better are we enabled to understand the totality of things. Whosoever sees and possesses this unity, possesses all; whoever has been unable to reach this unity, has grasped nothing.

- (1) Lacordaire.—(2) Goethe.—(3) Tolstoi.—(4) Hermes.—
(5) Demophilus.—(6) Farid-ud-din-attar.—(7) Maimonides.—(8)
Mahabharata.—(9) Mohammed.—(10) Tolstoi.—(11) St. Paul.—
(12) Vivekananda.—(13) Heraclitus.—(14) Giordano Bruno.—
(15) Iamblichus.—(16) Giordano Bruno.

THE PURIFICATION OF THE MIND

1. There is a stain worse than all stains, the stain of ignorance. Purify yourselves of that stain, O disciples, and be free from soil.

2. The plague of ignorance overflows all the earth.

3. Men and women live in the world without yet having any idea either of the visible world or the invisible.

4. Man is like an ignorant spectator of a drama played on the stage.

5. The ignorant is a child.

6. Ignorance is the night of the spirit, but a night without stars or moon.

7. Ignorance is the field in which all other difficulties grow.

8. The evil of the soul is ignorance.

9. Ignorance is almost always on the point of doing evil.

10. With ignorance are born all the passions, with the destruction of ignorance the passions also are destroyed.

11. There is in this world no purification like knowledge.

12. Even though thou shouldst be of all sinners the most sinful, yet by the raft of knowledge thou shalt cross utterly beyond all evil.

13. Fill then your heart with this knowledge and seek for the sources of life in the words dictated by Truth itself.

14. There is a ceremony which is called the baptism of the purification. It is celebrated with solemnity and pomp, but it is not the true purification. I will teach you that noble baptism which leads to deliverance.

15. It is not by the water in which they plunge that men become pure but he becomes pure who follows the path of the Truth.

16. And ye shall know the truth and the truth shall make you free.

17. Behold, my son, the plenitude of the good which follows the appearance of the Truth, for envy removes far from us and by the truth the good arrives with life and light and there no longer remain in us any executioners or darkness; all withdraw vanquished.

18. But most men, I know not why, love better to deceive themselves and fight obstinately for an opinion which is to their taste than to seek without obduracy the truth.

19. We have no power against the truth, we have power only for the truth.

20. Happy are they whom Truth herself instructs not by words and figures but by showing herself as she is.

21. Truth is the perfect virtue, the sovereign good that is not troubled by matter nor circumscribed by the body, the good bare, evident, unalterable, august, immutable.

22. Regard as true only the eternal and the just.

(1) Dhammapada.—(2) Hermes.—(3) Farid-ud-din-attar.—(4) Bhagavat Purana.—(5) Laws of Manu.—(6) Chinese Proverb.—(7) Patanjali.—(8) Hermes.—(9) Chinese Proverb.—(10) Majihima Nikaya.—(11) Bhagavad-Gita.—(12) id.—(13) Epistle to Diognetus.—(14) Samiutta Nikaya.—(15) id.—(16) John.—(17) Hermes.—(18) Cicero.—(19) II. Corinthians.—(20) Imitation of Christ.—(21) Hermes.—(22) id.

THE TRUE SCIENCE

1. The knowledge which purifies the intelligence is true knowledge. All the rest is ignorance.

2. He alone is truly a man who is illumined by the light of the true knowledge. Others are only men in name.

3. Human opinions are playthings.

4. Those, on the contrary, who contemplate the immutable essence of things, have knowledge and not opinions.

5. To know is not to be well informed ; it is our own effort that must reveal all to us and we can owe nothing to other than ourselves.

6. It is difficult, even after having learned much, to arrive at the desired term of science.

7. Whoever has perfected himself by the spiritual union, finds in time the true science in himself.

* * *

8. Just discernment is of two kinds. The first conducts us towards the phenomenon while

the second knows how the Absolute appears in the universe.

9. The experimental sciences, when one occupies oneself with them for their own sake, studying them without any philosophical aim, are like a face without eyes. They then represent one of those occupations suitable to middling capacities devoid of the supreme gifts which would only be obstacles to their minute researches.

10. When a man has studied all sciences and learned what men know and have known, he will find that all these sciences taken as a whole are so insignificant that they bring with them no possibility of understanding the world.

11. The observations and reckonings of astronomers have taught us many surprising things, but the most important result of their studies is, undoubtedly, that they reveal to us the abyss of our ignorance.

12. There is no fact in Science which may not to-morrow be turned into ridicule . . . The very hopes of man, the thoughts of his heart, the religions of the peoples, the customs and ethics of humanity are all at the mercy of a new generalisation. The generalisation is always a new current of the divine in the spirit.

13. We must distinguish between the knowledge which is due to the study and analysis of Matter and that which results from contact with life and a benevolent activity in the midst of humanity.

14. The young generations study numberless subjects, the constitution of the stars, of the earth, the origin of organisms, etc. They omit only one thing and that is to know what is the sense of human life, how one ought to live, what the great sages of all times have thought of this question and how they have resolved it.

15. For life cannot subsist without science and science exposes us to this peril that it does not walk towards the light of the true life.

16. Save the world that is within us, O Life.

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17. Whoever, without having the true science to which Life offers witness, fancies he knows something, knows, I repeat, nothing.

18. Let no man deceive himself ; if any man among you seemeth to be wise in this world, let him become a fool that he may be wise.

19. If thou wouldst make progress, be resigned to passing for an idiot or an imbecile in external things ; consent to pass for one who understands nothing of them at all.

20. The sage is not a savant nor the savant a sage.

21. Out of academies there come more fools than from any other class in society.

22. The knowledge of a great number of trivialities is an insurmountable obstacle to knowing what is really necessary.

23. Take care that the reading of numerous writers and books of all kinds does not confuse and trouble thy reason.

24. It would be better not to have books than to believe all that is found in them.

25. If a man does not read with an intense desire to know the truth renouncing for its sake all that is vain and frivolous and even that which is essential if needs be, mere reading will only inspire him with pedantry, presumption and egoism.

26. To read too much is bad for thought. The greatest thinkers I have met among the savants whom I have studied were precisely those who were the least learned.

27. Having studied books, the sage uniquely consecrated to knowledge and wisdom, should leave books completely aside as a man who wants the rice abandons the husk.

28. We begin to know really when we succeed in forgetting completely what we have learned.

29. One arrives at such a condition only by renouncing all that one has seen, heard, understood.

30. So long as one has not become as simple as a child, one cannot expect the divine illumination. Forget all the knowledge of the world that you have acquired and become as ignorant as a child; then you shall attain to the divine wisdom.

31. The great man is he who has not lost the child's heart within him.

32. The end of our study consists merely in recovering our heart that we have lost.

33. The seeker who would travel in the paths of the teaching of the King of the Ancients, should purify his heart of the dark dust of human Science . . . for it is in his heart that the divine and invisible mysteries appear transfigured.

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34. Learn then, in brief, matter and its nature, qualities and modifications and also what the Spirit is and what its power.

35. Scrutinise the heavens, sound the earth and they will reveal to thee always their impermanence, consider the world all around thee and it will reveal to thee always its impermanence: but when thou shalt have acquired

spiritual illumination, thou shalt find wisdom and the intelligence that thou shalt have so attained will guide thee at once on the path.

36. The true royalty is spiritual knowledge ; put forth thy efforts to attain it.

37. The knowledge of the soul is the highest knowledge and truth has nothing for us beyond it.

38. To be enlightened is to know that which is eternal.

39. To know the One and Supreme, the supreme Lord, the immense Space, the superior Rule, that is the summit of knowledge.

40. When thou possessest knowledge, thou shalt attain soon to peace.

41. Which then is the cultivated and instructed soul? The one which knows the principle, end and reason diffused in all being and through all eternity and governing the whole by regular revolutions.

42. Such is the science of the Intelligence, to contemplate things divine and comprehend God.

43. For those in whom self-knowledge has destroyed their ignorance, knowledge illumines sun-like that highest existence.

44. He who has plunged himself into a pure knowledge of the profoundest secrets of the

Spirit, is no longer either a terrestrial or a celestial being. He is the supreme Spirit enveloped in perishable flesh, the sublime divinity itself.

45. He who suffers himself to be transported by the love of things on high, who drinks at the sources of eternal beauty, who lives by the Infinite and combats for the ideal of all virtue and all knowledge, who shows for that cult an enthusiasm pushed to a very fury—he is the hero.

46. Holy knowledge, by thee illumined, I hymn by thee the ideal light; I rejoice with the joy of the Intelligence.

(1) Ramakrishna.—(2) id.—(3) Heraclitus.—(4) Plato.—(5) Antoine the Healer.—(6) Sutra in 42 Articles.—(7) Bhagavad-Gita.—(8) Ramakrishna.—(9) Schopenhauer.—(10) Tolstoi.—(11) Kant.—(12) Emerson.—(13) Antoine the Healer.—(14) Tolstoi.—(15) Epistle to Diognetus.—(16) Hermes.—(17) Epistle to Diognetus.—(18) I. Corinthians.—(19) Epictetus.—(20) Lao-Tse.—(21) Kant.—(22) Tolstoi.—(23) Seneca.—(24) Meng-Tse.—(25) Ramakrishna.—(26) Lichtemberg.—(27) Upanishad.—(28) Thoreau.—(29) Baha-Ullah.—(30) Ramakrishna.—(31) Meng-Tse.—(32) id.—(33) Baha-Ullah.—(34) Bhagavad-Gita.—(35) Sutra in 42 Articles.—(36) Farid-ud-din-attar.—(37) Mahabharata.—(38) Lao-Tse.—(39) Tsuang-Tse.—(40) Bhagavad-Gita.—(41) Marcus Aurelius.—(42) Hermes.—(43) Bhagavad-Gita.—(44) Pico de la Mirandola.—(45) Gior-dano Bruno.—(46) Hermes.

THE WAY OF LOVE

1. Some say that knowledge is the road that leads towards love ; others, that love and knowledge are interdependent.

2. Love is an easier method than the others ; because it is self-evident and does not depend on other truths and its nature is peace and supreme felicity.

3. Love is greater than knowledge . . . because it is its own end.

4. Love is an invisible, a sacred and ineffable spirit which traverses the whole world with its rapid thoughts.

5. All the knowledge one can require emanates from this love.

6. The knowledge of the Eternal and the love of the Eternal are in the end one and the same thing. There is no difference between pure knowledge and pure love.

7. Knowledge of God can be compared to a man while Love of God is like a woman. The one has his right of entry to the outer chambers of the Eternal, but only love can

penetrate into the inner chambers, she who has access to the mysteries of the almighty.

8. Cross even beyond the light which illumines thee and cast thyself upon the bosom of God.

9. He who goes from this world without knowing that Imperishable is poor in soul, but he who goes from this world having known that Imperishable, he is the sage.

10. Practise with all thy strength love for that being who is the One, in order that it may be made manifest to thy sight that He is one and alone and there is no other God than He.

11. Still it is not impossible to raise oneself even higher than that, for love itself is a veil between the lover and the Beloved.

(1) Narada Sutra.—(2) id.—(3) id.—(4) Empedocles.—(5) Antoine the Healer.—(6) Ramakrishna.—(7) id.—(8) Eckhart.—(9) Brihadaranyaka Upanishad.—(10) Ahmed Halif.—(11) Baha-Ullah.

THE EXAMPLE OF THE SAGE

1. There are men in the world who labour to attain to spirituality and sages who are pure and perfect and can explain this life and the other of which they have themselves acquired the knowledge.

2. There are some true and ardent aspirants who travel from place to place in search of this pass-word from a divine and perfect instructor which will open for them the doors of the eternal beatitude, and if in their earnest search one of them is so favoured as to meet such a master and receive from him the word so ardently desired which is capable of breaking all chains, he withdraws immediately from society to enter into the profound retreat of his own heart and dwells there till he has succeeded in conquering eternal peace.

3. The company of saints and sages is one of the chief agents of spiritual progress.

4. He that walketh with the wise, shall be wise.

5. For in them there is a source of intelligence, a fountain of wisdom and a flood of knowledge.

6. To avoid the company of fools, to be in communion with the sages, to render honour to that which merits honour, is a great blessedness.

7. To avoid the company of fools, to take pleasure in being among the intelligent, to venerate those who are worthy of veneration, is a great blessedness.

8. Let us lend ear to the sages who point out to us the way.

9. Employ all the leisure you have in listening to the well-informed ; so you shall learn without difficulty what they have learned by long labour.

10. Question attentively, then meditate at leisure over what you have heard.

11. Take delight in questioning ; hearken in silence to the word of the saints.

12. Happy is he who nourishes himself with these good words and shuts them up in his heart. He shall always be one of the wise.

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13. He who knows how to find instructors for himself, arrives at the supreme mastery . . . He who loves to ask, extends his knowledge ;

but whoever considers only his own personal opinion becomes constantly narrower than he was.

14. Obey them that guide you and submit yourselves ; for they watch over your souls.

15. And we beseech you to know them which labour among you and are over you and admonish you and to esteem them very highly in love for their work's sake.

16. Hold such in reputation.

17. Take the pearl and throw from you the shell ; take the instruction which is given you by your Master and put out of your view the human weaknesses of the teacher.

18. Alone the sage can recognise the sage.

19. The sage increases his wisdom by all that he can gather from others.

20. None is wise enough to guide himself alone.

21. We must choose a virtuous man to be always present to our spirit and must live as if we were continually under his eyes and he were scrutinising all that we do.

22. Whosoever can cry to the All-Powerful with sincerity and an intense passion of the soul has no need of a Master. But so profound an aspiration is very rare ; hence the necessity of a Master.

23. It is impossible to arrive at the summit of the mountain without passing through rough and difficult paths.

24. To be ignorant of the path one has to take and set out on the way without a guide, is to will to lose oneself and run the risk of perishing.

25. Seek for a guide to lead you to the gates of knowledge where shines the brilliant light that is pure of all darkness.

* * *

26. My son, if thou hearkenest to me with application thou shalt be instructed and if thou appliest thy mind thou shalt get wisdom. If thou lend thine ear, thou shalt receive instruction and if thou love to hearken thou shalt grow wise.

27. I will show thee, hear me; and that which I have seen I will declare, which wise men have told...

28. All that man does comes to its perfection in knowledge. That do thou learn by prostration to the wise and by questioning and by serving them; they who have the knowledge and see the truths of things shall instruct thee in the knowledge.

29. Lend thine ear, hear the words of the wise, apply thy heart to knowledge.

30. Scorn not the discourse of the wise, for thou shalt learn from them wisdom.

31. Neglect not the conversation of the aged, for they speak that which they have heard from their fathers.

32. Enquire, I pray thee, of the former age and prepare thyself to search after the wisdom of their fathers . . . Shall they not teach thee and tell thee words out of their heart?

33. Avoid the society of evil friends and men of vulgar minds; have pleasure in that of the giants of wisdom and take as thy friends those who practise justice.

34. Beyond all other men make thyself the friend of him who is distinguished by his virtue. Yield always to his gentle warnings and observe his honourable and useful actions.

35. If thou meetest on the roads of life an intelligent friend who is following thy path, one full of justice, firmness and wisdom, then overcome all obstacles and walk at his side happy and attentive.

36. Follow wise and intelligent men possessed of experience, patient and full of spirituality and elevation . . . Follow just and perfect men faithfully as the moon follows the path of the constellations.

37. If thou remain in isolation, thou shalt never be able to travel the path of the spirit; a

guide is needed. Go not alone by thyself, enter not as a blind man into that ocean . . . Since thou art utterly ignorant what thou shouldst do to issue out of the pit of this world, how shalt thou dispense with a sure guide ?

38. Blush not to submit to a sage who knows more than thyself.

39. Do what thy Master tells thee ; it is good.

40. Do not listen if one criticises or blames thy Master, leave his presence that very moment.

41. Hearken to the word of the sage with the ear of the soul, even when his conduct has no similitude to his teachings. Men should listen to good counsel even though it be written on a wall.

42. One who thinks that his spiritual guide is merely a man, can draw no profit from his contact.

43. Though my Master should visit the tavern, yet my Master shall always be a saint. Though my Master should frequent the impious meeting-place of the drunkards and the sinners, yet shall he be always to me my pure and perfect Master.

44. Opinions on the world and on God are many and conflicting and I know not the truth. Enlighten me, O my Master.

(1) Book of Wisdom.—(2) Ramakrishna.—(3) id.—(4) Proverbs.—(5) Esdras.—(6) Mahaparinibbana Sutta.—(7) Mahamangala Sutta.—(8) Seneca.—(9) Isocrates.—(10) Confucius.—(11) Imitation of Christ.—(12) Ecclesiasticus.—(13) Tsu-King.—(14) Hebrews.—(15) I. Thessalonians.—(16) II. Philippians.—(17) Ramakrishna.—(18) id.—(19) Fenelon.—(20) Imitation of Christ.—(21) Seneca.—(22) Ramakrishna.—(23) Confucius.—(24) Hermes.—(25) Dhammapada.—(26) Ecclesiasticus.—(27) Job.—(28) Bhagavad-Gita.—(29) Proverbs.—(30) Ecclesiasticus.—(31) id.—(32) Job.—(33) Dhammapada.—(34) Pythagoras.—(35) Dhammapada.—(36) id.—(37) Farid-ud-din-attar.—(38) Democritus.—(39) Ptah-hotep.—(40) Ramakrishna.—(41) Sadi.—(42) Ramakrishna.—(43) id.—(44) Hermes.

BE THY OWN TORCH

1. By the roads we can reach wisdom : the road of experience and this is the most difficult ; the road of initiative and this is the easiest ; and the road of (reflection) and this is the noblest.

2. One should seek the truth himself while profiting by the directions which have reached us from ancient sages and saints.

3. It is extravagance to ask of others what can be procured by oneself.

4. The superior soul asks nothing from any but itself. The vulgar and unmeritable man asks everything of others.

5. I call him a man who recognises no possessions save those he finds in himself.

6. He governs his soul and expects nothing from others.

7. Be your own torch and your own refuge. Take truth for your force, take truth for your refuge. Seek refuge in no others but only in yourself.

8. Who can be the Master of another ? The Eternal alone is the guide and the Master.

9. There are numerous Masters. But the common Master is the Universal Soul : live in it and let its rays live in you.

10. It is you who must make the effort ; the sages can only teach.

11. If you do not meet a sage following the same road as yourself, then walk alone.

* * *

12. Prepare thyself for thou must travel alone. The Master can only indicate to thee the road.

13. The sage is never alone . . . he bears in himself the Lord of all things.

14. Thou hast always a refuge in thyself . . . There be free and look at all things with a fearless eye.

15. Confidence in help from outside brings with it distress. Only self-confidence gives force and joy.

16. Stimulate thyself, direct thyself; thus protected by thyself and full of clear-seeing than shalt live always happy.

17. Shine out for thyself as thy own light.

18. Be thy own torch; rise up and become wise.

(1) Confucius.—(2) Tolstoi.—(3) Seneca.—(4) Confucius.—(5) Seneca.—(6) Confucius.—(7) Mahaparinibbana Sutta.—(8) Ramakrishna.—(9) Book of the Golden Precepts.—(10) Dhammapada.—(11) id.—(12) Book of the Golden Precepts.—(13) Angelus Silesius.—(14) Marcus Aurelius.—(15) Fo-tho king-tsang-king.—(16) Dhammapada.—(17) id.—(18) Book of Wisdom.

INTELLECTUAL INDEPENDENCE

1. Do not believe all that men say.
2. Leave out of your mind the quality of him who speaks to you whether great or small, and consider with an open mind whether the words spoken are true or false.
3. Do not believe in men's discourses before you have reflected well on them.
4. Do not believe a thing simply upon hearsay. Do not believe on the authority of traditions merely because they have been held in honour by numerous generations. Do not believe a thing because the general opinion holds it for the truth and because men speak much of it. Do not believe a thing because one of the wise men of antiquity bears witness to it. Do not believe a thing because the probabilities are in its favour, or because long habit has accustomed you to think of it as the truth. Do not believe in things you have imagined, thinking that a superior Power has revealed them to you. Do not believe anything upon the sole authority of your masters or of priests.

What you have tried and experienced yourself and recognised as the truth, what is in conformity with your own good and the good of others, in that believe and order your conduct accordingly.

5. Beloved, believe not every spirit... because many false prophets are gone out into the world.

6. Even if the whole world should believe in the truth of a doctrine and if it should be very ancient, man ought to control it by his reason and throw it boldly away if it does not agree with the demands of his reason.

7. The more people believe in one thing, the more one ought to be careful with regard to that belief and attentive in examining it.

8. Let not the talk of the vulgar make any impression on you.

9. Nothing is so dangerous as the habit we have of referring to a common opinion. So long as one trusts other people without taking the trouble to judge for oneself, one lives by the faith of others, error is passed on from hand to hand and example destroys us.

10. To believe blindly is bad. Reason, judge for yourselves, experiment, verify whether what you have been told is true or false.

11. Use your body and your thought and turn away from anybody who asks you to believe blindly, whatever be his good will or his virtue.

12. Be not children in understanding, be men.

13. Prove all things; hold fast that which is good.

14. Put all things to the touchstone of your reason, to a free and independent scrutiny and keep what is good, what is true, what is useful.

15. If you wish to battle and strive for truth become a thinker, that is to say, a free man.

16. Be then on your guard against everything that suppresses your liberty.

17. The wise man should not act under constraint but remain free in his actions.

18. Attentive in the midst of the heedless, awake amidst sleepers, the intelligent man walks on leaving the others as far behind him as a courser distances beasts of burden.

(1) Ecclesiasticus.—(2) Iamblichus.—(3) Tsu-king.—(4) Anguttara Nikaya.—(5) I. John.—(6) Tolstoi.—(7) id.—(8) Cicero.—(9) Seneca.—(10) Vivekananda.—(11) id.—(12) I. Corinthians.—(13) I. Thessalonians.—(14) Huxley.—(15) Apollonius of Tyana.—(16) Vivekananda.—(17) Democritus.—(18) Dhammapada.

MORAL INDEPENDENCE

1. Often man is preoccupied with human rules and forgets the inner law.

2. The superior type of man is in all the circumstances of his life exempt from prejudices and obstinacy ; he regulates himself by justice alone.

3. The just man is himself his own law.

4. It is better to follow one's own law even though imperfect than the better law of another.

5. A soul full of wisdom, however excellent it be, cannot be compared with right and straightforward thought.

6. A man's heart showeth to him what he should do better than seven sentinels on the summit of a rock.

7. Often men take for their conscience not the manifestation of the spiritual being but simply what is considered good or bad by the people in their environment.

8. What human voice is capable of telling me, " This is good and that is bad " ?

9. Do what thou knowest to be good without expecting from it any glory. Forget not that the vulgar are a bad judge of good actions.

10. It is better to be good and to be called wicked by men than to be wicked and esteemed good.

11. Whoever wishes to be truly a man, must abandon all preoccupation by the wish to please the world. There is nothing more sacred or more fecund than the curiosity of an independent spirit.

12. Only one who has surmounted by wisdom that which the world calls good and evil and who lives in a clear light, can be truly called an ascetic.

13. When you raise yourself beyond praise and blame and your will, the will of a man who loves, intends to be master of all things, then for you is the beginning of virtue.

14. But the higher you raise yourself, the smaller you will seem to the eyes that are envious. He who ranges on the heights is the one whom men most detest.

15. If a man is detested by the crowd, you must examine, before you judge him, why they condemn, and if a man is venerated by the crowd, equally must you, before you judge, examine why they admire.

16. Let us take care above all not to walk like a flock of sheep each in the other's traces ; let us inform ourselves rather of the place where we ought to go than of that where others are going.

17. They will renounce even the treading in the tracks of their fathers and ancestors. They will shut the doors of friendship and hatred on all the dwellers in the world.

18. Break, break the old Tables, ye who seek after the knowledge.

19. Neither do men put new wine into old bottles.

20. I love the great scorers because they are the great worshippers, arrows shot by desire towards that other shore.

(1) Antoine the Healer.—(2) Confucius.—(3) Inscription on the Catacombs.—(4) Bhagavad-Gita.—(5) Fo-sho-hing-tsan-king.—(6) Ecclesiasticus.—(7) Tolstoi.—(8). Kobo Daishi.—(9) Demophilus.—(10) Saadi.—(11) Emerson.—(12) Dhammapada.—(13) Nietzsche.—(14) id.—(15) Confucius.—(16) Seneca.—(17) Baha-Ullah.—(18) Nietzsche.—(19) Matthew.—(20) Nietzsche.

TO KNOW THE IMPERMANENCE OF THINGS

1. Things mortal change their aspect daily ; they are nothing but a lie.

2. The disciple should think that all things in this world are subject to a constant transformation . . . that all things in the past are like a dream, that all in the present are like a flash of lightning and all in the future like images that arrive spontaneously into existence.

3. Matter is like a stream in perpetual flow ; the actions of Nature manifest by continual mutations and endless transformations. There is hardly anything that is stable. Behold near thee this immense abyss of the times that no longer are and the future in which all things will disappear.

4. All is movement and nothing is fixed ; we cannot cross over the same stream twice.

5. Everything that is composite is soon destroyed and, like the lightning in heaven, does not last for long.

6. What desolates my heart, is this sort of continual destruction throughout Nature; she has created nothing which does not destroy its neighbour or destroy itself. Thus, staggering and bewildered in the midst of these oscillating forces of earth and heaven, I move forward seeing nothing but a world in which all devours and ruminates eternally.

7. It is a horrible thing to feel continually passing away everything which one possesses or to which one can attach oneself and yet to have no desire to seek out whether there is not something permanent.

8. Therefore seek one thing only, the kingdom of the permanent.

9. The contemplation of impermanence is a door which leads to liberation and dissolves the formations of Illusion.

10. If one ponders well, one finds that all that passes has never truly existed.

11. With the comprehension of the nature, impermanent, void of reality in itself and subject to grief, of all things, the sun of the true wisdom rises. Without this comprehension there can be no real light.

12. All aggregations are transient, all aggregations are subject to sorrow, all aggregations are without any substantial reality; when one

is entirely penetrated with this fact, one is delivered from sorrow. This is the way of purification.

13. When thou hast recognised the impermanence of all formations, thou shalt contemplate that which does not perish and remains for ever.

14. The external forms are alone subject to change and destruction; for these forms are not the things themselves. Deliver thyself from the inconstancy of human things.

(1) Hermes.—(2) Aswaghosha.—(3) Marcus Aurelius.—(4) Heraclitus.—(5) Lalita Vistara.—(6) Goethe.—(7) Pascal.—(8) Book of Wisdom.—(9) Abhidhammatthasangaha.—(10) Schopenhauer.—(11) Fo-sho-hing-tsan-king.—(12) Dhammapada.—(13) Book of Wisdom.—(14) Giordano Bruno.

TO UNDERSTAND THE UNREALITY OF THE EGO

1. Life is a journey in the darkness of the night.

2. What is human life? A bubble on a torrent produced by the rain, which dances and balances itself gaily on the waves, full of new life. And suddenly it bursts and disappears leaving no trace to mark hereafter the place that for a few moments it had occupied.

3. Dewdrops fall on the large leaves of a lotus, they remain there trembling for a brief moment and then glide one this way and one another way and disappear. Such is life.

4. Life is no more than a drop of water which shines upon a flower and even as it sparkles, glides away and disappears, and all our actions are no more than clouds reflected in a dewdrop; they are dreams that pass and disappear with the dreamer.

5. If we dreamed every night the same thing, it would affect us as much as the objects which we see every day.

6. The world is a dream and resembles a flower in bloom which shakes out to all its sides its pollen and then no longer is.

7. The world is but a dream that passes and neither happiness nor sorrow are enduring.

8. And in this world, always a work of Illusion, men whose intelligence is troubled by desire, greed, envy and error, are rolled through different states with the idea that these states are real.

9. Men direct their gaze upon fugitive appearances and the transitory brilliance of this world of the senses and they lend no attention to the immutable Reality which remains unknown to them.

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10. Thou hast demanded of me what is this phantasmagoria of things here around us. To tell the whole truth of this matter would take too long ; it is a fantastic image which issues from a vast ocean and then into that vast ocean it returns.

11. The tranquil lake reflects in the polished mirror of its waters heaven and the trees and the glittering stars ; approach now and see how the image is changed ; in place of heaven and the stars it is thyself that thou seest, for it was thy soul that created the heaven and the stars

reflected in the mirror of the lake. Learn that all things seem to be in the soul which reflects them, but they are not the truth and the essence of the eternal reality. That essence is the Spirit which forms all things.

12. Everything is but a shadow cast by the mind.

13. All things, simply by reason of our confused subjectivity, appear in the forms of individualisation. If we could raise ourselves above our confused subjectivity, the signs of individuality would disappear and there would be no trace of a world of objects.

14. We can thus recognise that all phenomena of the world are only the illusory manifestations of the mind and have no reality proper to themselves.

15. Thus space exists only in relation to our particularising consciousness.

16. Space is only a mode of particularisation and has no real self-existence.

17. All the modes of relative existence of our phenomenal world are simply created by particularisation in the troubled mind.

18. Although all things in their metaphysical origin proceed from the soul one and truly free from all particularisation, nevertheless by reason of non-illumination there is produced a

subjective mind which becomes conscious of an external world.

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19. The senses and the mind seek to convince thee, so vain are they, that they are the end of all things. The senses and the mind are only instruments and playthings. Behind the feelings and the thoughts, my brother, there dwells a more puissant master, an unknown sage; it is called the Self.

20. It is on the blindness of ignorance that is founded the working which affirms the ego.

21. How vain and unreal, when I reflect, becomes this ego which I call mine! Yet a little time and behold! it is dispersed to all the winds and dissolution has effaced it.

22. The egoist sacrifices everything to his "I", dupe of an error which makes him take his personality for something real and durable and the world of phenomena for a solid entity. Thus life under this form of unbridled individualism is void of all moral character.

23. The thought of the ego occupies only the man of unsound understanding, the sage recognises that it has no foundation; he examines the world rationally and concludes that all formations of existence are vain and hasten towards dissolution; alone the Law remains

eternal. When man by his efforts has acquired this knowledge he contemplates the truth.

24. It is thus that by the study of principles is produced this science which consists in saying, "I am not that; this is not mine; this is not myself"—a science definitive, pure from all kinds of doubt, a science absolute and unique.

25. The body, the sensations, the perception, the respective differentiations and the mental consciousness are not the self.

26. The body is the name of a succession of changes; it is with the body as with a river in which you see the same form, but the waves change every moment and other and new waves take the place of those that preceded them.

27. The body is like a bubbling on the surface of water; sensation is like its form; perception resembles a mirage; consciousness is like a hallucination.

28. Regard incessantly this body as the bespangled chariot of a king; it gladdens the simpleton but not the wise, dazzles the fool but not the sage.

29. Rely on nothing that thy senses perceive; all that thou seest, hearest, feelest is like a deceiving dream.

30. Terrestrial things are not the truth, but semblances of truth.

(1) Panchatantra.—(2) Zeisho Aisuko.—(3) Sojo Henjo.—
(4) Hideyoshi.—(5) Pascal.—(6) Minamoto Sanetomo.—(7) Fir-
dausi.—(8) Bhagavata Purana.—(9) Takeda Shingen.—(10) Omar
Khayyam.—(11) Anon.—(12) Aswaghosha.—(13) id.—(14) id.—(15)
id.—(16) id.—(17) id.—(18) id.—(19) Nietzsche.—(20) Sanyutta
Nikaya.—(21) Mikado Shuyaku.—(22) Schopenhauer.—(23) Fo-
sho-hing-tsan-king.—(24) Sankhya Karika.—(25) Book of Wis-
dom.—(26.) Vivekananda.—(27) Book of Wisdom.—(28) Uda-
navarga.—(29) Minamoto Sanetomo.—(30) Hermes.

TO RENOUNCE THE ILLUSION OF THE WORLD

1. A mind without wisdom remains the sport of illusion and miserable.

2. Men insensate enter into the world seduced by a false brilliance. But just as it is easier to enter into a net than to issue out of it, so is it easier to enter into the world than to renounce it when once one has entered in.

3. That man whose mind is solely attached to the objects of sense, him death drags with it as an impetuous torrent sweeps away a slumbering village.

4. The foolish follow after outward desires and they enter into the snare of death that is wide-extended for them; but the wise, having found immortality, know that which is sure and desire not here uncertain things.

5. The wise do not linger in the thicket of the senses, the wise heed not the honeyed voices of the illusion.

6. So long as we are attached to the form, we shall be unable to appreciate the substance,

we shall have no notion of the causes the knowledge of which is the true knowing.

7. Before the soul can see, it must have acquired the inner harmony and made the eyes blind to all illusion.

8. He whose senses are not attached to name and form who is no longer troubled by transient things, can be really called a disciple.

9. He who discerns the truth as truth and the illusion as an illusion, attains to the truth and is walking in the right road.

10. If you wish to know why we must renounce all semblances, the reason is this that they are only means to lead us to the simple and naked truth. If I wish, then, to arrive at that truth I must leave behind me little by little the road which leads me to it.

11. The knowledge of the divine nature is the sole truth and this truth cannot be discovered, nor even its shadow, in this world full of lies, of changing appearances and of errors.

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12. As clouds cover the sun, so the Illusion hides the Divinity. When the clouds recede, the sun becomes visible; even so when the Illusion is dissipated, the Eternal can be seen.

13. You veil your eyes and complain that you cannot see the Eternal. If you wish to see

Him, tear from your eyes the veil of the illusion.

14. So and likewise, if you tear away the veils of the heart, the light of the oneness will shine upon it.

15. O disciple, that which was not created dwells in thee. If thou wish to attain to it . . . thou must strip thyself of thy dark robes of illusion.

16. Flee the Ignorance and flee also the Illusion. Turn thy face from the deceptions of the world; distrust thy senses, they are liars. But in thy body which is the tabernacle of sensation, seek the "Eternal Man".

17. The world is a brilliant flame in which every moment a new creature comes to burn itself. Bravely turn thy eyes from it like the lion, if thou wouldst not burn thyself in it like the butterfly. The insensate who like that insect adores the flame, will surely be burned in it.

18. This is the new birth, my son, to turn one's thought from the body that has the three dimensions.

19. What then is that which is true? That which is not troubled, my son, that which has no limits, colour nor form, the unmoving, the naked, the luminous, that which knows itself, the immutable, the good, the incorporeal.

20. In what then consists progress? He who detaching himself from external things devotes himself entirely to the education and preparation of his faculty of judgment and will in order to put it into accord with Nature and give it elevation, freedom independence, self-possession—he it is who is really progressing.

21. Who truly travels beyond the Illusion? He who renounces evil associations, who keeps company with lofty spirits, who has no longer the sense of possession; who frequents solitary places; who wrests himself out of slavery to the world, passes beyond the three qualities and abandons all anxiety about his existence; renounces the fruits of works, renounces his works and becomes free from the opposites; who renounces even the Vedas and aids others to travel beyond; he truly travels beyond and helps others to make the voyage.

22. He who has surmounted the furious waves of visible things, of him it is said "he is a master of the wisdom". He has attained the bank, he stands on firm ground. If thou hast traversed this sea with its abysses, full of waves, full of depths, full of monsters, then wisdom and holiness are thy portion. Thou hast attained to land, thou hast attained to the aim of the universe.

23. He alone traverses the current of the illusion who comes face to face with the Eternal and realises it.

24. I will therefore make ready to render my thought an alien to the illusion of the world.

(1) Fo-sho-hing-tsan-king.—(2) Ramakrishna.—(3) Dhammapada.—(4) Katha-Upanishad.—(5) Book of Golden Precepts.—(6) Antoine the Healer.—(7) Book of Golden Precepts.—(8) Dhammapada.—(9) id.—(10) Tauler.—(11) Hermes.—(12) Ramakrishna.—(13) id.—(14) Baha-ullah.—(15) Book of Golden Precepts.—(16) id.—(17) Farid-ud-din-attar.—(18) Hermes.—(19) id.—(20) Epictetus.—(21) Narada Sutra.—(22) Sanyutta Nikaya.—(23) Ramakrishna.—(24) Hermes.

LOOK WITHIN THINGS

1. Look within things.
2. Let us attach ourselves to a solid good, to a good that shines within and not externally. Let us devote all our efforts to its discovery.
3. Attach thyself to the sense of things and not to their form. The sense is the essential, the form is only an encumbrance.
4. Seeing many things, yet, thou observest not; opening the ears ye hear not.
5. Eye and ear are poor witnesses for man, if his inner life has not been made fine.
6. Thence comes it that the saint occupies himself with his inner being and not with the objects of his eyes.
7. How canst thou seize by the senses that which is neither solid nor liquid . . . that which is conceived only in power and energy?
8. Empty for the fool are all the points of space.
9. So long as the mind stops at the observation of multiple details, it does not enter into the general field of true knowledge.

10. When the mind has been trained on its object, it transforms itself to the image of that which it scrutinises and enters into the full comprehension of what it finds therein contained.

11. There is nothing, however small, however vile it be, that does not contain mind.

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12. In each thing there is a door to knowledge and in each atom is seen the trace of the sun.

13. In the interior of each atom that thou shalt cleave thou shalt find imprisoned a sun.

14. In each atom thou shalt see the All, thou shalt contemplate millions of secrets as luminous as the sun.

15. When one discovers the enigma of a single atom, one can see the mystery of all creation, that within us as well as that without.

16. In this immense ocean the world is an atom and the atom a world.

17. If thou understand, what seems invisible to most shall be to thee very apparent.

18. If we raise ourselves for a moment by æsthetic contemplation above the heavy terrestrial atmosphere, we are then beings blessed over all.

19. That is why the incorporeal eye should be raised to contemplate not the figure, not the body, not the appearance, but that which is calm, tranquil, solid, immutable.

20. We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

21. There is a natural body and there is a spiritual body.

22. There is a supreme state unmanifest beyond this Nature and eternal which perishes not when all creatures perish; it is unmanifest and immutable and the supreme goal.

23. Three worlds; the world of desire, the world of form and the world of the formless.

24. Yes, my brother, if we think of each world, we shall find there a hundred thousand wonderful sciences. One of these worlds is Sleep. What problems it contains! what wisdom is there concealed! how many worlds it includes!

25. For the waking there is only one common world. During sleep each turns towards his own particular world.

26. My heart within instructs me also in the night seasons.

(1) Marcus Aurelius.—(2) Seneca.—(3) Farid-ud-din-attar.—(4) Isaiah.—(5) Heraclitus.—(6) Lao-tse.—(7) Hermes.—(8) Hindu saying.—(9) Patanjali.—(10) id.—(11) Giordano Bruno.—(12) Baha-Ullah.—(13) Ahmed Halif.—(14) Farid-ud-din-attar.—(15) Mohy-ud-din-arabi.—(16) Farid-ud-din-attar.—(17) Hermes.—(18) Schopenhauer.—(19) Hermes.—(20) II Corinthians.—(21) I Corinthians.—(22) Bhagavad-Gita.—(23) Sanyutta Nikaya.—(24) Baha-Ullah.—(25) Heraclitus.—(26) Psalms.

THE MASTERY OF THE MIND

1. They had attained to the supreme perfection of being completely masters of their thought.

2. Be master of thy thoughts, O thou who wrestlest for perfection.

3. Be master of thy soul, O seeker of the eternal truths, if thou wouldst attain the goal.

4. The soul not being mistress of itself, one looks but sees not, listens but hears not.

5. The self is master of the self; what other master can it have? The sage who has made himself master of himself, rends his bonds and breaks his chains.

6. The self is master of itself, what other master can it have? A self well controlled is a master difficult to procure.

7. To be master of one's mind ! how difficult that is ! it has been compared, not without reason, to a mad monkey.

8. The mind is difficult to restrain, light, running whither it pleases; to control it is a helpful thing; controlled, it secures happiness.

9. The mind is restless, violent, powerful, obstinate ; its control seems to me as difficult a task as to control the mind.

10. Just as the fly settles now on an unclean sore and now on the sweetmeats offered to the gods, so a worldly man's thoughts stop for a moment on religious subjects and the next stray into the pleasures of luxury and lust.

11. So long as the mentality is inconstant and inconsequent, it is worthless, though one have a good teacher and the company of holy men.

12. On his mind vacillating, mobile, difficult to hold in, difficult to master the intelligent man should impose the same straightness as an arrow-maker gives to an arrow.

13. Abandoning without exception all desires born of the will, controlling by the mind the senses in all directions, a man should gradually cease from mental action by the force of an understanding held in the grasp of a constant will ; he should fix his mind in the self and think of nothing at all, and whenever the restless and mobile mentality ranges forth he should draw it back from whatever direction it takes and bring it again under control in the self alone : for when the mind has thus been quieted, there comes to man the highest peace.

14. The wise man should rein in intently this mental action like a chariot drawn by untrained horses.

15. A half-attention prepares the way for fresh errors, fresh illusions and allows the old to increase. Prevent by a sustained attention the birth of new errors and destroy the old.

16. Under all circumstances be vigilant.

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* *

17. Let us watch over our thoughts.

18. A bad thought is the most dangerous of thieves.

19. Let not worldly thoughts and anxieties trouble your minds.

20. Have no vicious thoughts.

21. When a thought rises in us, let us see whether it is not in touch with the inferior worlds.

22. When the disciple considering an idea sees rise in him bad or unhealthy thoughts, thoughts of covetousness, hatred or error, he should either turn his mind away from that idea or concentrate it upon a healthy thought, or else examine the fatal nature of the idea, or analyse it and decompose it into its different elements, or, making appeal to all his strength and applying the greatest energy, suppress it from his mind; thus are removed and disappear

these bad and unhealthy ideas and the mind becomes firm, calm, unified, full of vigour.

23. By dominating the senses one increases the intelligence.

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24. The mind is a clear and polished mirror and our continual duty is to keep it pure and never allow dust to accumulate upon it.

25. When a mirror is covered with dust it cannot reflect images; it can only do so when it is clear of stain. So is it with beings. If their minds are not pure of soil, the Absolute cannot reveal itself in them. But if they free themselves from soil, then of itself it will be revealed.

26. Action like inaction may find its place in thee; if thy body is in movement, let thy mind be calm, let thy soul be as limpid as a mountain lake.

27. When water is still, it reflects objects like a mirror. This stillness, this perfect level is the model of the sage. If water is translucent when it is in perfect rest, much more so must it be with the intellectual essence. The heart of the sage in perfect repose is the mirror of earth and heaven and all existences.

28. Even as the troubled surface of rolling waters cannot properly reflect the full moon,

but only gives broken images of it, so a mind troubled by the desires and passions of the world cannot fully reflect the light of the Ineffable.

29. The Eternal is seen when the mind is at rest. When the sea of the mind is troubled by the winds of desire, it cannot reflect the Eternal and all divine vision is impossible.

(1) The Lotus of Bliss.—(2) The Book of Golden Precepts.—(3) id.—(4) Tseng-tsen-ta-hio.—(5) Udanavarga.—(6) Dhammapada.—(7) Vivekananda.—(8) Dhammapada.—(9) Bhagavad-Gita.—(10) Ramakrishna.—(11) id.—(12) Dhammapada.—(13) Bhagavad-Gita.—(14) Swetaswatara-Upanishad.—(15) Majjhima Nikaya.—(16) Baha-Ullah.—(17) Fo-sho-hing-tsan-king.—(18) Buddhist Scriptures from the Chinese.—(19) Ramakrishna.—(20) Confucius.—(21) Antoine the Healer.—(22) Mahayana ; the Book of the Faith.—(23) Mahabharata.—(24) Hindu Saying.—(25) Aswaghosha.—(26) Book of Golden Precepts.—(27) Chwang-tse.—(28) Ramakrishna.—(29) id.

CONCENTRATION

1. The power of the human intelligence is without bounds ; it increases by concentration : that is the secret.

2. The force of attention properly guided and directed towards the inner life allows us to analyse our soul and will shed light on many things. The forces of the mind resemble scattered rays ; concentrate them and they illumine everything. That is the sole source of knowledge we possess to conquer this knowledge there is only one method, concentration.

3. Just as the penetrating rays of the sun visit the darkest corners, so thought concentrated will master its own deepest secrets.

4. Once the mind has been trained to fix itself on formed images, it can easily accustom itself to fix on formless realities.

5. So we should acquire the power of concentration by fixing the mind first on forms and when we have obtained in this a full success, we can easily fix it on the formless.

6. The powers developed are liable to become obstacles to a perfect concentration by reason of the possibility of wonder and admiration which results from their exercise.

7. The obstacles met by the seeker after concentration are illness, langour, doubt, negligence, idleness, the domination of the senses, false perception, impotence to attain and instability in a state of meditation once attained.

8. Such difficulties are root and product of both physical and mental workings; they produce their fruits alike in the visible and invisible.

9. When we render natural and easy to us perfect concentration (or the operation which consists in fixing attention, contemplation and meditation), a power of exact discernment develops.

10. After long practice one who is master of himself can dispense with diverse aids to concentration . . . and he will be able to make himself master of any result whatsoever simply by desiring it.

11. When by a constant practice a man is capable of effecting mental concentration, then wherever he may be, his mind will always lift

itself above his surroundings and will repose in the Eternal.

12. The greater his aspiration and concentration, the more he finds the Eternal.

(1) Vivekananda.—(2) id.—(3) id.—(4) Ramakrishna.—(5) id.—(6) Patanjali.—(7) id.—(8) id.—(9) id.—(10) id.—(11) Ramakrishna.—(12) id.

CONTEMPLATION

1. Whoever applies himself intelligently to profound meditation, soon finds joy in what is good; he becomes conscious that beauty and riches are transient things and wisdom the fairest ornament.

2. He thinks actively, he opens his heart, he gathers up his internal illuminations.

3. How can he be long in peace who troubles himself with foreign cares, who seeks to diffuse himself into the outward and withdraws little or rarely into himself?

4. Without contemplation there is no tranquillity and without tranquillity how shall there be happiness? The mind that orders itself according to the motions of the senses, carries away the intelligence as the wind carries away a ship on the sea. Therefore only he whose senses are drawn back from the objects of sense, has a firmly seated wisdom.

5. Let him destroy by deep meditation the qualities that are opposed to the divine nature.

6. As in a house with a sound roof the rain cannot penetrate, so in a mind where meditation dwells passion cannot enter.

7. Having attained to that unalterable calm which nothing can trouble one can afterwards meditate and form an assured judgment on the essence of things; when one has meditated and formed a sure judgment on the essence of things, afterwards one can attain to the desired state of perfection.

8. One who during his contemplation is entirely inconscient of all external things to such a point that if birds made a nest in his hair he would not know it, has acquired the perfection of meditation.

9. He will go from doubt to certitude, from the night of error to the light of the Guidance; he will see with the eye of knowledge and begin to converse in secret with the Well-beloved.

10. "To him who is perfect in meditation salvation is near" is an old saying. Do you know when a man is perfect in meditation? When as soon as he sits to meditate, he is surrounded with the divine atmosphere and his soul communes with the Ineffable.

11. Meditate on the Eternal either in an unknown nook or in the solitude of the forests or in the solitude of thy own mind.

12. Silence thy thoughts and fix all thy attention on the Master within whom thou seest not yet, but of whom thou hast a presentiment.

13. His form stands not within the vision of any, none seeth Him with the eye. By the heart and the thought and the mind He is experienced; who seize this with the knowledge, they become immortal.

14. He is not seized by the eye, nor by the speech, nor by the other gods, nor by the austerity of force, nor by action; when a man's being has been purified by a calm clarity of knowledge, he meditating beholds that which has not parts nor members.

15. One who has not ceased from evil living or is without peace or without concentration or whose mind has not been tranquillised, cannot attain to Him by the intelligence.

16. This self can always be won by truth and austerity, by purity and by entire knowledge.

17. When thy understanding shall stand immovable and unshakeable in concentration, then thou shalt attain to the divine Union.

18. Those who pursue attentively their contemplation have no sorrow to fear, nor can any vicissitude of Fate affect them. They contemplate this history written in ourselves to guide us in the execution of the divine laws which, equally, are engraved in our hearts.

(1) Fo-sho-hing-tsan-king.—(2) Lao Tse.—(3) Imitation of Christ.—(4) Bhagavad Gita.—(5) Laws of Manu.—(6) Dhammapada.—(7) Confucius.—(8) Ramakrishna.—(9) Baha-Ullah.—(10) Ramakrishna.—(11) id.—(12) The Book of Golden Precepts.—(13) Katha-Upanishad.—(14) Mundaka-Upanishad.—(15) Katha-Upanishad.—(16) Mundaka-Upanishad.—(17) Bhagavad Gita.—(18) Giordano Bruno.

SILENCE

1. And, first, ordinarily be silent.
2. For the ignorant there is no better rule than silence and if he knew its advantage he would not be ignorant.
3. The seeker ought to avoid any preference of himself to another ; he should efface pride and arrogance from his heart, arm himself with patience and endurance and follow the law of silence so that he may keep himself from vain words.
4. My brothers, when you accost each other, two things alone are fitting, instructive words or a grave silence.
5. It is far more useful to commune with oneself than with others.
6. The word echoes more profoundly in thyself than from the mouth of others. If thou canst listen for it in silence, thou shalt hear it at once.
7. Before the soul can understand and remember it must be united to Him who speaks

by His silence, as to the mind of the potter the form on which the clay is modelled..

8. The eyes of our mentality are incapable as yet of contemplating the incorruptible and incomprehensible Beauty . . . Thou shalt see it when thou hast nothing to say concerning it ; for knowledge, for contemplation are silence, are the sinking to rest of all sensation.

9. So long as a man cries aloud, O Allah, O Allah, be sure he has not yet found his Allah ; for whoever has found Him becomes calm and full of peace.

10. It is God within who hushes the tongue of prayer by a sublimer thought. A voice speaks to us in the depths of the heart, " I am, my child, and by me are and subsist thy body and the luminous world. I am : all things are in me and all that is mine is thine ".

11. When one considers the clamorous emptiness of the world, words of so little sense, actions of so little merit, one loves to reflect on the great reign of silence. The noble silent men scattered here and there each in his province silently thinking and silently acting of whom no morning paper makes mention, these are the salt of the earth.

12. Real action is done in moments of silence.

13. The ancients might well make of silence

a god, for it is the element of all divinity, of all infinity, of all transcendent greatness, at once the source and the ocean in which all begins and ends.

14. Silence, the great empire of silence, loftier than the stars, profounder than the kingdom of Death! It alone is great; all the rest is petty.

(1) Epictetus.—(2) Saadi.—(3) Baha'Ullah.—(4) Buddhist Scripture.—(5) Demophilus.—(6) Angelus Silesius.—(7) Book of Golden Precepts.—(8) Hermes.—(9) Ramakrishna.—(10) Emerson.—(11) Carlyle.—(12) Emerson.—(13) Carlyle.—(14) id.

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