

**Lose your life to find your life BLUE AND GREEN IN PPT AND/OR SURRENDER**

8.4.230

(24:3.183)

(22:4.99)

8.4.203

(18:3.20)

(1:2.170).

2:5.12

25:3.268)

**In the world and not of it: Wu-Wei, Integration.**

(24:3.311)

21.5.19

(20:1.471)

(20:4.203)

(19:2.12)

(P 243) (19:2.8)

(20:5.100)

28.2.101

23.7.151

(25:2.137)

23.7.238

23.5.228

8.4.167 [NOTE *this is in cat.8!*]

23.5.222

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## **Lose your life to find your life**

The declaration of Jesus that whosoever will save his life shall lose it, is uncompromising. It is an eternal truth as well as a universal one. It is needed by the naive as well as by the sophisticated. ...

Such an achievement may seem very far off from human possibility and indeed we find in history that not many have either cared, or been able, to realize it, for it is far too painful to the ego. But the metaphysical truths of successive rebirth on earth and of the unreality of time should give some comfort here. The first teaches a great patience while men labour daily at the task of remaking themselves. The second teaches that the Overself is even now ever present with all, that in the eternal Now there is no futurity and that theoretically the possibility of its realization does not necessarily belong to some distant rebirth. 8.4.230

When Christ taught that he who would find his life must first lose it, he meant simply that one must first lose his attachments. (24:3.183)

"He that loseth his life shall save it." Those who would translate Jesus' words into generous emotion and not into metaphysical insight have never known the real meaning of those words. For the philanthropic service of others is a noble but secondary ideal, whereas the mystical union with the Overself is a priceless and primary achievement. (22:4.99)

"Lose yourself if you would find yourself," said Jesus. Lose the false conception that the self is something by itself, able to stand separate and alone, capable of being regarded as an object knowable by you, the subject. Let this untruth go, and you will find the truth. Cease this identification with the personality, and you will find the Overself. 8.4.203

The humility needed must be immensely deeper than what ordinarily passes for it. He must begin with the axiom that the ego is ceaselessly deceiving him, misleading him, ruling him. He must be prepared to find its sway just as powerful amid his spiritual interests as his worldly ones. He must realize that he has been going from illusion to illusion even when he seemed to progress.(P) (18:3.20)

There are certain rare moments when intense sorrow or profound bereavement makes a person sick at heart. It is then that desires temporarily lose their force, possessions their worth, and even existence itself its reality. One seems to stand outside the busy world whose figures flit to and fro like the shadowy characters on a cinema screen. Worst of all, perhaps, significance vanishes from human activity, which becomes a useless tragi-comedy, a going everywhere and arriving nowhere, an insane playing of instruments from which no music issues forth, a vanity of all the vanities. It is then, too, that a terrible suicidal urge may enter his blood and he will need all his mental ballast not to make away with himself. Yet these black moments are intensely precious, for they may set his feet firmly on the higher path. Few realize this whilst all complain. The self-destruction to which he is being urged by such dread experiences of life is not the crude physical act, but something subtle--a suicide of thought, emotion, and will. He is being called indeed, to die to his ego, to take the desires and passions, the greeds and hates out of his life, to learn the art of living in utter independence of externals and in utter dependence on the Overself. And this is that same call which Jesus uttered when he said: "He that loseth his life shall find it." Thus the

sorrows of life on earth are but a transient means to an eternal end, a process through which we have to learn how to expand awareness from the person to the Overself. (1:2.170).

Make it a matter of habit, until it becomes a matter of inclination, to be kind, gentle, forgiving, and compassionate. What can you lose? A few things now and then, a little money here and there, an occasional hour or an argument? But see what you can gain! More release from the personal ego, more right to the Overself's grace, more loveliness in the world inside us, and more friends in the world outside us. 2:5.12

To live in lonely contemplation of the secrets deep down in the heart, to place all ambitions and restless desires on a funeral pyre and burn them up in a heap--these things demand the highest courage possible... 25:3.268)

### **In the world and not of it: Wu-Wei, Integration.**

*These paras are at the heart of actually living the view of nonduality as duality with and within unity.*

If the One Reality alone is, if even the world-illusion vanishes in deepest contemplation, how is he to deal with the world, since it awaits his attention whatever its status be? The answer is that he is to act in the world AS IF it were real: this is to be his working rule to enable him to carry on with everyday existence and perform all duties. This same practical rule was stated by Jesus in his succinct sentence: Be in the world but not of it. (24:3.311)

Even though he knows it is like a dream, he must live, work and act, love, strive and suffer as if the dream were true. 21.5.19

The philosophic outlook rises above all sectarian controversy. It finds its own position not only by appreciating and synthesizing what is solidly based in the rival sects but also by capping them all with the keystone of nonduality. (20:1.471)

The ever changing world-movement is suspended and transcended in the mystical trance so that the mystic may perceive its hidden changeless ground in the One Mind, whereas in the ultramystic insight its activity is restored. For such insight easily penetrates it, and always sees this ground without need to abolish the appearance. Consequently the philosopher is aware that everyday activity is as much and as needful a field for him as mystical passivity. Such expression, however, cannot be less than what he is within himself through the possession of insight. Just as any man cannot express himself as an ant, do what he may, simply because his human consciousness is too large to be narrowed down to such a little field, so the philosopher cannot separate his ultramystic insight from his moment-to-moment activity. In this sense he has no option but to follow and practise the gospel of inspired action.(P) (20:4.203)

Once the double viewpoint is understood and set up as the necessary starting point, the timed measure and the timeless order fall into his scheme of things. Practical experience carries him through the ordinary existence, and divine experience--the eternal Now--is not displaced by it. Success in living the philosophic life and maturing the mentality it requires makes this possible.(P) (19:2.12)

...If the worldly person agitatedly sees the event against the background of a moment, if the philosophic student calmly sees it against the background of an entire lifetime, the sage, while fully aware of both these points of view, offsets them altogether by adding a third one which does not depend on any dimension of time at all. ... The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems us. (P 243) (19:2.8)

The philosophic attitude is to be in the world but not of it, to hold necessary useful or beautiful possessions but not to be held by them. It knows the transiency of things, the brevity of pleasures, the movement of every situation. This is the way of the universe, the ebb and flow of life, the power of time to alter the pattern of every existence. So the philosopher adjusts himself to this rhythm, learns how and when to let go and when to hold on, and so retains his inner equilibrium, his inner poise and peace. During stormy times he stands firm as a rock, he studies their meaning and accepts their lesson; during sunny times he avoids identifying himself with the little ego and remembers his true security is in the Overself. (20:5.100)

To keep this origin always at the back of one's mind because it is also the end of all things, is a necessary practice. But this can only be done if one cultivates reactionlessness to the happenings of every day. This does not mean showing no outward reaction, but it does mean that deep down indifference has been achieved--not an empty indifference, but one based on seeing the Divine essence in all things, all creatures, and a Divine meaning in all happenings.(P) 28.2.101

This experience of self-annihilation (fana, the Sufis call it) teaches several valuable truths, but the one which needs mention here is that whether you feel the Reality in an overwhelming mystic experience or not, what matters is that you should carry the unfaltering faith that it is always there, always present with you and within you. 23.7.151

The constant application of meditation to the activity of knowledge, to behaviour, thought, and feeling, eventually brings about a continuous awareness. This is called *Sahaja*. (25:2.137)

He will understand the real spirit of meditation when he understands that he has to do nothing at all, just to sit still physically, mentally, and emotionally. For the moment he attempts to do anything, he intrudes his ego. By sitting inwardly and outwardly still, he surrenders egoistic action and thereby implies that he is willing to surrender his little self to his Overself. He shows that he is willing to step aside and let himself be worked upon, acted through, and guided by a higher power. 23.7.238

*Wu Wei* has a double meaning: first, letting Life, Mind, act through you by yourself, becoming still, thought-free, and empty of ego--you are then not doing anything, but being done to, being used; second, pursuing truth impersonally. The usual ways seek personal attainment, achievement, salvation. The aspirant thinks or speaks of "my mind" or "my purification" or "my progress"; hence such ways are self-enclosed, egoistic. Whatever repression of ego that there is occurs only on the surface and merely drives it down to hide in the subconscious, whence it will re-emerge later. These methods are Long Path ones, hence are destined to end in futility and despair. The deeper way of *Wu Wei* is to lose the ego by doing nothing to seek truth or to improve oneself; adopting no practice; following no path. The Short Path turns realization over to Overself so that it is not your concern any longer. This does not mean that you do not care whether you find truth or not, but that whereas ordinary care for it arises out of desire of the ego or anxiety of the ego or egoistic need of comfort, escape, or relief, Short Path care arises out of the stillness of mind, the serenity of faith, and the acceptance of the universe. 23.5.228

If he is willing to look for them, he will find the hidden workings of the ego in the most unsuspected corners, even in the very midst of his loftiest spiritual aspirations. The ego is unwilling to die and will even welcome this large attrition of its scope if that is its only way of escape from death. Since it is necessarily the active agent in these attempts at self-betterment, it will be in the best position to take care that they shall end as a seeming victory over itself but not an actual one. The latter can be achieved only by directly confronting it and, under Grace's inspiration, directly slaying it; this is quite different from confronting and slaying any of its widely varied expressions in weaknesses and faults. They are not at all the same. They are the branches but the ego is the root. Therefore when the aspirant gets tired of this never-ending Long Path battle with his lower nature, which can be conquered in one expression only to appear in a new one, gets weary of the self-deceptions in the much pleasanter imagined accomplishments of the Short Path, he will be ready to try the last and only resource. Here at long last he gets at the ego itself by completely surrendering it, instead of preoccupying himself with its numerous disguises--which may be ugly, as envy, or attractive, as virtue. 8.4.167 [NOTE *this is in cat.8!*]

Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead come to a quiet rest in the simple fact that *God is*, until they live in this fact alone. That will transfer their attention from self to Overself and keep them seeing its presence in everyone's life and its action in every event. The more they succeed in holding to this insight, the less will they ever be troubled or afraid or perplexed again; the more they recognize and rest in the divine character, the less will they be feverishly concerned about their own spiritual future. 23.5.222

Our dependence on self-effort must be balanced by dependence on Grace. If you rely solely on your own endeavours to better character and develop intuition, you may find yourself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with the Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it, seek to identify yourself with the universal and infinite power, to forget that you are an individual. 23:6.49

[23.5.202](#)

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

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The limitation of the Long Path is that it is concerned only with thinning down, weakening, and reducing the ego's strength. It is not concerned with totally deflating the ego. Since this can be done only by studying the ego's nature metaphysically, seeing its falsity, and recognizing its illusoriness, which is not even done by the Short Path, then all the endeavours of the Short Path to practise self-identification with the Overself are merely using imagination and suggestion to create a new mental state that, while imitating the Overself's state, does not actually transcend the ego-mind but exists within it still. So a third phase becomes necessary, the phase of getting rid of the ego altogether; this can be done only by the final dissolving operation of Grace, which the man has to request and to which he has to give his consent. To summarize the entire process, the Long Path leads to the Short Path, and the Short Path leads to the Grace of an unbroken egoless consciousness. (P) 23.5.206

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The sun's warmth and beauty brings out the flower's growth. It does not strive, struggle, or push. This is a good simile of the Short Path's final phase, taught also in the Chinese doctrine of *wu-wei* (inaction) and the Indian doctrine of *asparsa yoga* (without-effort method).

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To live neither in the present nor in the future but in the eternal calls for a power of self-mastery that is extremely rare and for a perseverance in self-reform that is truly heroic.

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Lao Tzu teaches that Tao will do it all--so let be, let Tao act in its own way and its own time and without your fretting anxiously trying everything--it's not necessary....

...

So the Short Path has begun. It makes life considerably pleasanter because you are supposed to make a 180 degree turn, putting your past behind you, looking first on the bright side, the sunny side, of your spiritual life. Very often a glimpse is given which starts you off on the Short Path, and you are shown what to do. You get new exercises, or no exercise at all. You see things which you missed before when you just saw the gloomy side. The exercises may be chosen by the seeker or by the guru. Each must find his own, but all are bright, cheerful, constructive.

But most important of all, now you are in the area of Grace. Now Grace is coming openly to work, and you can see it working, a power higher than your own, higher than your guru.

When you are in the area of Grace, anything can happen--anything--because you are not doing it. A higher power is doing it. It is really being done within you, in the heart, not in the head.

The heart is the centre. Here is the consummation, the union with God. It is here that you feel it most in the beginning. We have to end up in the heart, which means we have to meet Truth, Reality, in the heart with feeling. But it has to be understood in the head. There has to be discrimination between what appears and what is really there.

This Reality is what you are really seeking. What appears seems to be what you are seeking, but it is not.

You can't be a fool to understand the meaning of the world and of life. We must feel and think. The two together fuse in realization.

You both feel and know at the same time what you are, what God is, and what the world is.

Realization cannot be achieved on the Long Path. It cannot. It is a gift, and that means grace, the Short Path.

But you must work for it. There has to be the Long Path and the Short Path, but you must not make the mistake of thinking you must mechanically stick to the Long Path. You may start with both, work the two together, and it becomes a sort of balance.

If you start the Short Path before you are ready for it, you may become unbalanced. But the Long Path may become dry.

There has to be life, feeling. The amount of Long Path and Short Path depends on the individual. If you don't know, you must ask your guru.

It seems complicated, and in a way it is. But in a way, it is very simple.

In the end you will reject both. There is no Long Path or Short Path. We have constructed them to conform to what we think. Buddha says in the *Dhammapada* that you yourself made up this picture you have of yourself, the picture you think is real. It is made by thought and can be undone by thought.

You could also say there is nothing to the whole thing: simply surrender yourself to God. This is true if you can do it.

We get over-educated, have to rationalize everything and spend time writing books and reading books which are not altogether worthwhile.--January 1979 23.5.56

## See tao quotes in power point

Tao 9:

Do your work, then step back.

The only path to serenity

21

Since before time and space were,  
The Tao is. It is beyond is and is not.  
How do I know this is true?  
I look inside myself and see.

23

Open yourself to Tao  
Then trust your natural response  
And everything will fall into place

37

The Tao never does anything,  
Yet through it all things are done.

48

In the practice of Tao  
Every day something is dropped.  
Less and less do you need to do  
Until you arrive at wu-wei.  
When finally nothing is done (by you)  
Nothing is left undone.

49

The sage has no mind of her own  
She works with the mind of other people  
She is good to people who are good  
She is also good to people who are not good.

50

The sage gives himself up  
To whatever the moment brings.  
He holds nothing back from life  
Therefore is ready for death  
As a person is ready for sleep  
After a good day's work.



51

Every being in the universe  
Is an expression of Tao  
It springs into existence  
Un self-conscious, perfect free  
Takes on a physical body  
Lets circumstances complete it.  
That is why every being  
Spontaneously honors Tao:

55

The Sage's power is like this  
He lets all things come and go  
Effortlessly, without desire.  
He never expects results  
Thus is never disappointed  
Because never disappointed  
Thus his spirit never grows old.

71

Not-knowing is true knowing  
Knowing about is a disease.  
First realize that you are sick  
Then you can move toward healing  
The master is her own physician  
She has healed herself of all relative knowing  
thus she is truly wise.

73

The Tao is always at ease  
Its net covers the whole universe  
And though its meshes are wide  
Nothing can slip through.

82

The Tao does not judge  
The Tao does not reject anything  
The Tao does not argue  
The Tao is not Jewish

## Wei Wu Wei [the author...]

Why are you unhappy?  
Because 99.9 per cent  
Of everything you think,  
And of everything you do,  
Is for yourself -  
And there isn't one.

A myriad bubbles were floating on the surface of a stream.  
'What are you?' I cried to them as they drifted by.  
'I am a bubble, of course' nearly a myriad bubbles answered,  
and there was surprise and indignation in their voices as they passed.  
But, here and there, a lonely bubble answered,  
'We are this stream',  
and there was neither surprise nor indignation in their voices,  
but just a quiet certitude.

The purest doctrines, such as those of Ramana Maharshi, Padma Sambhava, Huang Po and Shen Hui, just teach that it is sufficient by analysis to comprehend that there is no entity which could have effective volition, that **an apparent act of volition when in accord with the inevitable can only be a vain gesture and, when in discord, the fluttering of a caged bird against the bars of his cage. When he knows that, then at last he has peace and is glad.**

*Non-volitional living is glad living.*

What do you have to do?  
Pack your bags, Go to the station without them,  
Catch the train,  
And leave your self behind.

There is no mystery whatever - only inability to perceive the obvious.

Let us live gladly! Quite certainly we are free to do it. Perhaps it is our only freedom, but ours it is, and it is only phenomenally a freedom. 'Living free' is being 'as one is'. Can we not do it now? Indeed can we not-do-it? It is not even a 'doing': it is beyond doing and not-doing. It is being as-we-are.

*This is the only 'practice'.*

## ***Time and Timeless***

**... The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems us. 19.2.8**

It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. For that, the thorough understanding of philosophy and its incessant application to oneself is required. 20.4.88

If you try to hold to the thought that all this turmoil is after all an idea and to be valued accordingly, it will be easier to find and retain your inner calm. **If you can look upon the present era with the detachment with which you look upon the Napoleonic era**, the trick will be done; but of course, humanly speaking, it is impossible to do this except by minute-to-minute effort and day-to-day practice carried out over a period of years to discriminate what is real and what is merely an idea. It is this long-continued striving which really constitutes **gnana yoga**, and it eventually brings success in the form of a settled and unshakeable understanding of the truth behind life. 24.3.188

M: Your expectation of something unique and dramatic, of some wonderful explosion, is merely hindering and delaying your self-realisation. You are not to expect an explosion, for the explosion has already happened -- at the moment when you were born, when you realised yourself as being-knowing-feeling. There is only one mistake you are making: you take the inner for the outer and the outer for the inner. What is in you, you take to be outside you and what is outside, you take to be in you. The mind and feelings are external, but you take them to be intimate. You believe the world to be objective, while it is entirely a projection of your psyche. This is the basic confusion and no new explosion will set it right. You have to think yourself out of it. There is no other way. *I Am That* Ch 51

**The declaration of Jesus that whosoever will save his life shall lose it, is uncompromising. It is an eternal truth as well as a universal one. It is needed by the naive as well as by the sophisticated...**

Only those who, under the strain and struggle of quotidian existence in these difficult times, ardently yearn for the peace of self-forgetting can begin to understand the first faint echo of that satisfaction which losing one's life brings. It means in plainer language that those who seek salvation in some deep, hidden, and fundamental part of themselves have to make this firm resolution that the physical, the emotional, and the intellectual activities of the personal self shall count less. They will not be able to do that unless they desire salvation more than anything else in their lives. Jesus' statement means that they should seek to liberate the life within them from the very limited idea which the personal ego forms around it and within which it remains confined to the physical, emotional, and intellectual planes alone, and bring it to function also in the intuitive-spiritual plane. It means that the inexorable condition which the Overself imposes before it will reveal itself in all its beauty, its grandeur, its peace, and its power is that they should abnegate this unbalanced interest in the lower activities of this world in which they are so totally immersed. If this abnegation leads to the extreme point of withdrawal from the world then they must even be willing to obey and to take the consequences. But since it is fundamentally an inner thing, it does not

necessarily lead a man to take this extreme step--so long as he keeps his inner life and being inviolable even whilst trafficking with the world.

Such an achievement may seem very far off from human possibility and indeed we find in history that not many have either cared, or been able, to realize it, for it is far too painful to the ego. But the metaphysical truths of successive rebirth on earth and of the unreality of time should give some comfort here. **The first teaches a great patience while men labour daily at the task of remaking themselves. The second teaches that the Overself is even now ever present with all, that in the eternal Now there is no futurity and that theoretically the possibility of its realization does not necessarily belong to some distant rebirth.** 8.4.230 sl 36

It is our innate inertia which keeps us set in habitual outlooks and thus keeps us victims of our own past experience. We copy again every day what we did before, what we thought and felt before. We live in both the conscious and the subconscious memories, desires, fears which time has accumulated for us, and that the ego has created to bind us to itself. We are ruled by compulsions, fixations, and neuroses--some of them not even known--that freeze us, preventing further real advancement. We rarely enter the day to gain really fresh experience, think really new thoughts, or assume really different attitudes. We are prisoners of time. This is because we are so ego-bound. The compulsion which makes us conform ourselves to dead yesterday's ideas and practices, concepts and habits, is an unreal one, an illusory one. In letting ourselves become victims of the past by letting it swallow up the present, we lose the tremendous meaning and tremendous opportunity which the present contains. Whereas the Overself speaks to us from tomorrow's intuitive understanding, the ego speaks to us through memory. Its past enslaves us, preventing a new and higher way of viewing life from being born.

But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew.

When a master mystic like Jesus tells men to refrain from being anxious about the morrow and to let today's evil be sufficient for today, he speaks out of his own consciousness of living in this Eternal Now. Consequently, he spoke not of periods involving twelve or twenty-four hours, but of pinpoints of a moment. He told them to live timelessly, to let the dead past bury itself. He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present--free, uncontrolled, and unconditioned by what he was, believed, or desired yesterday. 19.4.171

## MORE: OVERSELF AS PARTNER

There must be a spectrum of advice about doing. Notice that even the quote in quotes about partnership and compassion are talking about the phase of the journey between the inner mystical experiences and being in the world. When we are on the inward journey, all doing ultimately must be put aside. But when we return to the world to integrate our place in the world with the inner mystical experience, it is then that doing arises again. And this time, though, it is not the ego doing. It is a recognition that each of us is something that the whole universe is doing. For a while it is a partnership with the Overself doing. *Thy will be done through me. (NEXT P)*

Remember that no enterprise or move should be left to depend on the ego's own limited resources. The humble invocation of help from the Higher Self expands those resources and has a protective value. At the beginning of every day, of every enterprise, of every journey, and of every important piece of work, remember the Overself and, remembering, be obedient to its laws. Seek its inspiration, its power. **To make it your silent partner** is to double your effectiveness. 18.1.54

From all these studies, meditations, and actions the student will little by little emerge an inwardly changed man. He comes to the habitual contemplation of **his co-partnership with the universe as a whole, to the recognition that personal isolation is illusory, and thus takes the firm steps on the ultimate path towards becoming a true philosopher.** The realization of the hidden unity of his own life with the life of the whole world manifests finally in infinite compassion for all living things. Thus he learns to subdue the personal will to the cosmic one, narrow selfish affection to the wide-spreading desire for the common welfare. Compassion comes to full blossom in his heart like a lotus flower in the sunshine. From this lofty standpoint, he no longer regards mankind as being those whom he unselfishly serves but rather as being those who give him the opportunity to serve. He will suddenly or slowly experience an emotional exaltation culminating in an utter change of heart. Its course will be marked by a profound reorientation of feeling toward his fellow creatures. The fundamental egoism which in open or masked forms has hitherto motivated him will be abandoned: the noble altruism which has hitherto seemed an impracticable and impossible ideal, will become practicable and possible. For a profound sympathy to all other beings will dwell in his heart. Never again will it be possible for him wilfully to injure another; but on the contrary the welfare of the All will become his concern. In Jesus' words he is "born again." He will find his highest happiness, after seeking reality and truth, in seeking the welfare of all other beings alongside of his own. The practical consequence of this is that he will be inevitably led to incessant effort for their service and enlightenment. He will not merely echo the divine will but will allow it actively to work within him. And with the thought comes the power to do so, the grace of the Overself to help him to achieve quickly what the Underself cannot achieve. In the service of others he can partially forget his loss of trance-joy and know that the liberated self which he had experienced in interior meditation must be equated by the expanded self in altruistic action. 20.4.224

Change the current of your desire from taking to giving. The passion for giving, for sharing, will naturally wash the idea of an external world out of your mind, and of giving as well. Only the pure radiance of love will remain, beyond giving and receiving. *Ch72 I Am That*

There are great dangers in falling into a supine attitude of *supposed* submission of our will, an attitude into which so many mystics and religionists often fall. There is a profound difference between the pseudo-surrendered life and the genuine surrendered life. It is easy enough to misinterpret the saying "Thy will be done." Jesus, by his own example, gave this phrase a firm and positive meaning. Hence this is better understood as meaning "Thy will be done *by me*." A wide experience has revealed how many are those who have degenerated into a degrading fatalism under the illusion that they were thereby co-operating with the will of God; how many are those who have, through their own stupidity, negligence, weakness, and wrong-doing, made no effort to remedy the consequences of their own acts and thus have had to bear the suffering involved to the full; how many are those who have failed to seize the opportunity presented by these sufferings to recognize that they arose out of their own defects or faults and to examine themselves in time to become aware of them and thus avoid making the same mistake twice. The importance of heeding this counsel is immense. For example, many an aspirant has felt that fate has compelled him to work at useless tasks amid uncongenial surroundings, but when his philosophic understanding matures, he begins to see what was before invisible--the inner karmic significance of these tasks, the ultimate educative or punitive meaning of those environments. Once this is done he may rightly, and should for his own self-respect, set to work to free himself from them. Every time he patiently crushes a wrong or foolish thought, he adds to his inner strength. Every time he bravely faces up to a misfortune with calm impersonal appraisal of its lesson, he adds to his inner wisdom. The man who has thus wisely and self-critically surrendered himself may then go forward with a sense of outward security and inward assurance, hopeful and unafraid, because he is now aware of the benign protection of his Overself. If he has taken the trouble to understand intelligently the educative or punitive lessons they hold for him, he may then--and only then--conquer the evils of life, if at the same time of their onset, he turns inward at once and persistently realizes that the divinity within offers him refuge and harmony. This twofold process is always needful and the failures of Christian Science are partially the consequence of its failure to comprehend this. 18.4.33

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### *Mounting The Dragon*

In the final chapter of *A Search in Secret India*, I provided some hints of the cyclic nature of life, writing of how "every life has its aphelion and perihelion" (paraphrase). Now the time has come to particularize this statement and cast some light on the great mystery of fate and fortune. The knowledge of this truth renders a man better able to meet all situations in life, both pleasant and unpleasant, in the right way. "With an understanding of the auspicious and inauspicious issues of events, the accomplishment of great Life-tasks becomes possible," taught a Chinese sage. According to the Chinese wisdom, Tao, in its secondary meaning, is the divinely fixed order of things; under this there are four cycles of history. The first two are "yang" and the last two are "yin." This law of periodicity refers to individual lives no less than to cosmic existence. Every human life is therefore subject to periodical changes of destiny whose inner significance needs to be comprehended before one can rightly act. Hence the method of grappling with destiny must necessarily vary in accord with the particular rhythm which has come into the calendar of one's life. Every situation in human existence must find its appropriate treatment, and the right treatment can only be consciously adopted by the sage who has established inner harmony with the law of periodicity.

The sage seeks to do the right thing at the right moment, for automatic adjustment to these varying fortunes. This is called, in the Chinese Mystery School teaching, "mounting the dragon at the proper time and driving through the sky." Hence I have written in *The Quest of the Overself* that the wise man knows when to resist fate and when to yield to it. Knowing the truth above of the ebb and flow of destiny, he acts always in conformity with this inner understanding. Sometimes he will be fiercely active, other times completely quiescent, sometimes fighting tragedy to the utmost, but at other times resigned and surrendered. Everything has its special time and he does not follow any course of action at the wrong time. He is a free agent, yes, but he must express that freedom rightly, because he must work, as all must work, within the framework of cosmic law. To initiate the correct change in his activities at the incorrect time and amid wrong enviring circumstances would be rash and lead to failure; to start a new and necessary enterprise at the wrong moment and amid the wrong situation of life, would also lead to failure. The same changes, however, if begun at another time and amid other conditions, will lead to success. The sage consults his innermost prompting, which, being in harmony with truth, guides him to correct action in particular situations accordingly. We can neither dictate to him as to what he should do, nor prescribe principles for his guidance, nor even predict how he is going to respond to any set of circumstances.

The proper course of action which anyone should adopt depends ultimately upon his time and place both materially and spiritually. In short, human wisdom must always be related to the cosmic currents of destiny and the divine goal. Man must be adaptable to circumstances, flexible to destiny, if his life is to be both wise and content. Unfortunately, the ordinary man does not perceive this, and creates much of his own unhappiness, works much of his own ruin. It is only the sage who, having surrendered the personal Ego, can create his own harmony with Nature and fate and thus remain spiritually undisturbed and at peace. As Kung-Fu-Tze (Confucius, in Western parlance) pithily says: "The superior man can find himself in no situation in which he is not himself." The wise man defers action and waits if necessary for the opportune and auspicious moment; he will not indulge in senseless struggles or untimely efforts. He knows how and when to wait and by his waiting render success certain. No matter how talented he be, if his circumstances are unfavourable and the time inopportune to express them, he will resign himself for the while and devote his time to self-preparation and self-cultivation and thus be ready for the opportunity which he knows the turn of time's wheel must bring him. He puts himself into alignment with the hidden principle which runs through man and matter, striking effectively when the iron is hot, refraining cautiously when it is cold. He knows the proper limits of his activity even in success and does not go beyond them. He knows when to advance and when to retreat, when to be incessantly active and when to lie as still as a sleeping mouse. Thus he escapes from committing serious errors. (9:3.566)