

The Quest

Vol 6, Issue 4

for mind, body and spirit

Path to Love

When you know how to love one, you know how to love the whole world.

When you love, there is neither one nor many; there is only love. It is only when there is love that all our problems can be solved and then we shall know its bliss and its happiness.



What I am trying to recapture took place fifty years back, many aspects are quite vague and hazy but some of them are very distinct and clear. The first thing that I can recollect is that a complete blank prevailed; I did not know anything at all. I cannot describe that state except for saying that it was total oblivion, no sound, no light, no colors, nothing!

From conception to that stage it was almost three years and till then everything went along on its own, there was no question of any volition on my part. I was told that during this period I had some illnesses, mishaps and injuries, they must have been troublesome and painful as they are now, but at that time, I did know at all.

Then quite suddenly, quite spontaneously, without any effort on my part, one day I instantaneously came to know 'I am', I had a sense of 'being', I felt that 'I am'. All that I knew that 'I am'. When? Where? How? All this I did not know. Quite simultaneously along with this feeling there was space as well, it was indoors, probably a room. There was a side platform, some sort of settee, above which was a large rectangular space, a window from which light was coming in. Probably the time was somewhere around eight or nine in the morning. All this I can describe now, at that moment I did not know anything apart from seeing only light, space and objects. That was my first 'knowing' and soon I was back into

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These two months

August 11	Naag Panchami (Serpent Day)
August 13	Krishna Astami
August 18	Kathmandu Pancha Daan
Sep 3	Kumari Yatra
Sep 13	Children's Day
Sep 16	End of Kali Yuga

BUSINESS, BALANCE, & INNER PEACE



Man is a spiritual and a material being. He should develop himself spiritually by inner discipline, and become materially efficient by developing his business faculties. Primitive man kept all his mental faculties busy satisfying the needs of the material life. His time was spent in hunting, eating, and sleeping. Modern man tries scientifically to meet the present material conditions of life. What primitive man did unmethodically, modern man does methodically. This method in modern man's effort for material success has indirectly proved his inner faculties.

If making money to secure material comforts is necessary for man, then making happy is supremely neces-

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सुखको खोज

जे. कृष्णमूर्ति

हामीहरू सबै सुखी हुने प्रयत्नमा कुनै न कुनै रूपमा व्यस्त छौं—चाहे बौद्धिक, भावनात्मक अथवा सांस्कृतिक सुख होस् वा पुनर्निर्माणको, अरूलाई के गर्नुपर्छ भनेर सिकाउने कुराको, समाजका विकृतिलाई सपार्ने कुराको, राम्रो काम गर्दाको सुख नै होस् । त्यो सुख धेरै ज्ञान, अत्यधिक भौतिक सन्तुष्टि, धेरै अनुभव, जीवनबारे बढ्ता समझ, दिमागका सम्पूर्ण चतुर तथा धूर्त कुराहरूबाट प्राप्त हुने सुख पनि हुन सक्छ । अनि भगवत्-प्राप्तिको अन्तिम सुखको खोज त अवश्य पनि छँदैछ ।

सुख समाजको संरचना नै हो । बाल्यकालदेखि मृत्युपर्यन्त हामी लुकीछिपी, चतुरतापूर्वक अथवा स्वाभाविक रूपमा सुखी हुने प्रयत्न गर्छौं । त्यसैले मलाई लाग्छ, हाम्रो सुखको स्वरूप जेजस्तो भए पनि, हामी त्यसका बारेमा स्पष्ट हुनुपर्छ किनभने यसले हाम्रो जीवनलाई निर्देशित गर्नेछ र आकार दिनेछ । त्यसकारण हामीमध्ये हरेकले सुखको यस प्रश्नलाई नजिकबाट, धैर्यतापूर्वक तथा सूक्ष्मतापूर्वक अनुसन्धान गर्नु आवश्यक छ, किनभने सुखलाई प्राप्त गर्नु अनि त्यसलाई बढाउनु र दिगो राख्नु नै जीवनको आधारभूत माग भएको छ र त्यसको अस्तित्वविना यो बोधो, बेकार, एक्लो र अर्थहीन बन्दछ ।

तपाईंले सोध्न सक्नुहुन्छ, त्यसोभए जीवन सुखले किन निर्देशित नहुने त ? यसको सामान्य जवाफ हो, सुखले पीडा, हीनता, दुःख र डरलाई पक्कै निम्त्याउँछ र त्यस डरबाट हिंसा जन्मिन्छ । यदि तपाईं त्यसरी नै बाँच्न चाहनुहुन्छ भने त्यसरी नै बाँच्नुहोस् । आखिर अधिकांश संसारले त्यसै गर्छ, तर यदि तपाईं दुःखबाट मुक्त हुन चाहनुहुन्छ भने तपाईंले सुखको सम्पूर्ण संरचनालाई बुझ्नुपर्छ ।

सुखलाई बुझ्ने भनेको त्यसलाई अस्वीकार गर्ने होइन । हामी त्यसको निन्दा गरिरहेका छैनौं अथवा यो सही वा गलत हो भनिरहेका छैनौं, तर यदि हामी यसको पछाडि लाग्छौं भने, हामी आफ्ना आँखा खोलेर लागौं । यो कुरालाई थाहा पाएर लागौं कि सधैं सुख खोजिरहेको दिमागले त्यसको छाया दुःखलाई पनि अवश्य भेट्नुपर्छ । हामी सुखका पछाडि दुर्गुरे दुःखबाट पन्छिन खोज्छौं तर तिनलाई छुट्ट्याउन भने सकिदैन ।

अब, त्यसोभए दिमागले सधैं किन सुखको माग गर्छ त ? किन हामी सुखको अन्तर्प्रेरणसँगै महान् तथा तुच्छ कामहरू गर्दछौं ? हामी किन त्याग गर्छौं र सुखको मसिनो धागोमा उनिएर पीडित हुन्छौं ? सुख के हो र त्यो कसरी अस्तित्वमा आउँछ ? मलाई थाहा छैन यदि तपाईंमध्ये कसैले आफैसित यस्ता प्रश्नहरू सोध्नुभएको छ र त्यसको जवाफलाई एकदमै अन्त्यसम्म पछ्याउनुभएको छ ।

बहुप्रतिक्षित एवं सिध्द-प्रकाशोन्मुख पुस्तक 'ज्ञातदेखि मुक्ति' बाट उद्धृत
आफ्नो प्रति सुरक्षित गर्न कृपया आफ्नो नामसहित
९८४९-८९६-००० मा एसएमएस गर्नुहोला ।

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| 5 Enlightenment beyond Traditions | A.K. & H.E. |
| 6 The Holy Science | Sri Yukteswar Giri |
| 7 Quietitude of the Mind | Swami Bhoomananda |
| 8 Answers | Mother Meera |
| 9 Anna Yoga | Jack Santa Maria |
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Do you love dogs – man's best friends ?

If you want to have a dog at home, please think twice. When you have kept one at home, do not send it away. Most of the stray dogs are those who were once pet dogs and then abandoned outside.

'not-knowing'. These two states, that of knowing, or 'I am' and not-knowing or 'I am not' was all that there was. There weren't the waking, deep sleep or dreaming states which I acquired much later.

The descriptions that follow are now of this state only, which is 'I am' and 'I am not' and I do not know exactly how long this period lasted, probably a year or so.

To begin with I remember this girl, and that small boy who was always dressed up like a girl. I played a lot with the girl, we ran and ran and laughed a lot. We were probably of the same age and we were living in a valley, there were lots of hills around. We ran along the streams and then there was this bridge over a stream. We used to go under the bridge and play. One day we were running around completely naked, splashing water in the stream which was rather shallow. All this never made any sense then but still it was a carefree life with great fun and there were no demands or desires whatsoever.

Once while running around the lanes on the small hillocks that were close to us, we encountered a not-very-old man strolling around in a pyjama-kurta and a jacket. He gazed at us intensely and then gave a broad smile, just patted our heads and went on.

Then there was this large banyan tree where lots of people used to come and make a lot of noise. When we went there these people would catch us, cuddle us, kiss us and there was a lot of laughter. I used to go to a hall where other children came as well. A dark, bald man in a white lungi and shirt used to take us to the banks of small streams and tell us to gather pebbles of different shapes. A fat lady was in charge of serving food to us in a dining hall that was behind our house.

Large groups of us children were taken to the top of a hill and made to watch the sunset in complete silence. Here sometimes I again saw the same pleasant looking not-so-old man whom we had met on the hillocks. His silence appeared quite different and he was unusually calm. I remember once the girl and I managed to enter a big hall where a lot of people were listening to the same man talking softly on a platform. We were very restless; we began fidgeting, giggling and creating quite a commotion. I just ran towards the man on the platform and stood looking at him, the girl poking me from behind made me laugh. The audience was distracted, the talk disturbed and there was this Englishman in the front row who glared at us annoyedly. Just then quite suddenly the man caught hold of me and put me in his lap, I became absolutely still, calm and quiet, and he continued with his talk.

I very distinctly remember that python in the cage and the rabbits next door and how the python swallowed one of the rabbits by wriggling through a hole between the cages. I also remember how the villagers had brought the python tied to a large pole held by two of them at the two ends, and other random memories.

I have two distinct memories of injuries; one was of my head hitting the tap below which I was bathing. The second injury I remember is of a metal cot falling on my finger-tips causing cuts over there. The scars of these injuries are still there on my body, the memory of the event is also there but there is no memory of the pain.

I can now add much more information about then from what my parents told me. The place was Rishi Valley School in Madanapally district, Andhra Pradesh in India, where my father was working as a music teacher. The girl friend was Rekha, the daughter of a lady next door who worked in the school. The calm, not so old man whom we encountered, was J. Krishnamurti, the banyan tree was in fact a famous theatre in the school. The bald man in lungi was one Mr. Raju, the fat lady who conducted food services was one Rama bai. The evening activity on the hillock was called 'Asthachal'; the Englishman who got annoyed was Gordon Pearce, the then-principal of the school.

What were the most remarkable features about this period? First of all, I did not know at all who or where I was, nor who my parents were. I did not know that there was something called birth and death. I had no body awareness at all, because I did know what or when I ate, or that there was pain when I was injured. The only two things that I very clearly remember are that either 'I was' or 'I was not' a state of knowing ('I am') and not knowing ('I am not'). I had no sense of time at all nor did I know of the waking, deep sleep or dream states or that there was anything such as daily routine or the cycle of morning, afternoon, evening and night.

Above all, which is the most outstanding feature of this state was the total absence of any verbalization in the form of the spoken word or language. There may have been some stray words in Marathi, my mother tongue, English or Telugu, but I have no memory of them at all and it can hardly be called a genuine meaningful linguistic expression. The states of knowing ('I am') or not-knowing ('I am not') were completely non-verbal and they occurred quite spontaneously without any of my control over them, the question of volition did not occur at all. These two states may also be said to be those of ignorance (not-knowing) and knowledge (knowing).

From here onwards, i.e. approximately from the age of four till the age of forty, I led a life which was completely conditioned, until the first week of February 2004 when I visited the Krishnamurti Study Centre located at Sanyadhri, near Pune, India. While browsing through the library at the study centre I came across a book 'I Am That', based on the talks of Sri Nisargadatta Maharaj.

As I began going through it, I just couldn't put it down, "This is dynamite!", that was the immediate feeling I had. By the time I finished the book I knew that the summit was not far and in all probability this would be the last camp. ☺

Pradeep Apte in *Nisargadatta Gita*

Cordless Phones Emit Radiation

Cordless phones could pose radiation hazards and people who use them regularly should keep their conversations to a minimum, a government agency has warned.

Germany's federal bureau for radiation protection (BfS) in Salzgitter says people who use the phones are advised to put the base station in an area of their home where they do not spend a lot of time. The foyer or entrance is a good example.

The cordless telephones, which commonly use the DECT (digital) standard, often are the greatest source of high frequency electromagnetic fields in private homes. There is no indication that the emissions harm a person's health. But to reduce any possible risk, it's wise to minimise the amount of time spent near them, the BfS says.

The BfS says the maximum amount of radiation allowed from the DECT telephones by the International Commission for the Protection of Non-ionized Radiation is too high.

Experts and the BfS are disturbed that there is no legally required rating for cordless telephones that use the DECT standard. As opposed to cell phones, DECT phones do not regulate their radiation output downward, although this is technically possible. ☹

Deutsche Presse Agentur

Cure Diseases with Soybean

Diabetes: Soyabean contains a fairly large amount of carbohydrate but there is little or no starch in it. It is, therefore, regarded as a very suitable food for diabetic patient Its carbohydrate produces heat and energy in the without producing sugar in the urine.

Skin Disorders: Soyabean is regarded as a valuable food remedy in eczema and other skin affections. It renders unnecessary the use of animal protein, and thus reduces the inflammatory activities in the skin.

Anaemia: Soyabean, being in iron, has been found beneficial in the treatment of anaemia. As, however, the anaemic patients suffer from weak digestion, it should be given to them to them in a very light form which may be easily digested.

Uses: Soyabeans are used in other forms such as flour, green bean, sprouts and oil. The soya flour is one of the most widely used, products of soyabean. It is by far more nutritious than the wheat flour. It contains 15 times as much calcium, 7 times as much phosphorus, 10 times as much iron, 10 times as much thiamine and nine times as much riboflavin as wheat flour. ☹



A lucid dream is a dream in which the sleeper is aware that he or she is dreaming. When the dreamer is lucid, he or she can actively participate in and often manipulate the imaginary experiences in the dream environment. Lucid dreams can seem extremely real and vivid depending on a person's level of self-awareness during the lucid dream. The term was coined by the Dutch Psychiatrist and writer Frederik van Eeden (1860-1932).

A lucid dream can begin in one of three ways. A dream-initiated lucid dream (DILD) starts as a normal dream, and the dreamer eventually concludes that he or she is dreaming, while a wake-initiated lucid dream (WILD) occurs when the dreamer goes from a normal waking state directly into a dream state with no apparent lapse in consciousness. A mnemonic-initiated lucid dream (MILD) can happen when the dreamer intentionally affirms to himself or herself that he or she will become lucid during the upcoming sleep. This can sometimes happen due to dream-signs or spontaneously upon remembrance.

Lucid dreaming has been researched scientifically, and its existence is well established. Scientists such as Allan Hobson, with his neurophysiological approach to dream research, have helped to push the understanding of lucid dreaming into a less speculative realm.

Here are some tips on how to lucid dream:

1. During the day repeatedly ask 'Am I dreaming?' and perform some reality checks whenever you remember.
2. Keep a dream journal.
3. Learn the best time to have a lucid dream. ☹

Tao - the Way

A Buddhist ancestor said, "The utmost action is inaction; the ultimate expression is silence; the best shot is not shooting; therefore do not shoot."

道

Sunzi said: "Defeating enemies without fighting is the best tactics."

From *Shaolin Temple* available at Quest Books

Business, balance and inner peace...

sary. Possession of material riches without inner peace is like dying of thirst while bathing in a lake.

People crave different things - money, or fame, or spirituality - as a rest of early habits and specific environmental influences. That is why the people of both the East and the West lead one-sided lives. The East is generally more spiritually inclined and the West more materially inclined. But we cannot live happily by spiritual doctrines only or by riches only. To bring a balance into the lives of men of East and West, both should adopt a method of developing an equilibrated life.

People in general spend six days of the week in making money, and even the seventh in thinking about it; but they spend hardly any time on self-development. One reason the West has so much crime, so many murders and robberies in spite of its developed civilization, is that people are too busy securing the commodities of material comfort and have no time to reflect on the practical value of following moral and spiritual principles.

If material poverty is to be avoided, spiritual poverty is to be abhorred; for the latter is the underlying cause of all human suffering. A practical spiritual man is a happy man, and only a happy man is a successful man. One hundred percent material prosperity among the inhabitants of a city will not prevent murders and crime. Following the universal principles of mutual service, spontaneous cooperation, love for the spiritual life, and disciplining the human sense cravings is wholly necessary for the harmonious, happy, healthy, prosperous life of any community.

Official records annually show that almost one billion dollars are stolen by young men and women ranging in age from fifteen to thirty. We have the New York newspapers' report that 400,000 more meals were served in the jails this year than last year. Why is all this? Because the ordinary man's attention is not yet fixed on the vital problems of the art of living. Why not use some of the money spent for erecting and maintaining jails to create How-to-Live schools, which will prevent children from being criminals? Criminal offenders grown worse in jails are let loose in healthy society for further spread of the bacteria of crime.

Most persons will say, "Oh, I am too busy with my business to think about the art of living. We all know about that. Someday we will come to it, but what we are interested in right now is money." But what purpose would money serve if one succeeds in making millions at the cost of a complete nervous breakdown and loss of poise and happiness?

Since God has given us hunger, and since we have a physical body to look after, we must have money and we should earn it honestly and scientifically, by serving the right needs of our fellow beings. Business life need not

Birth and Liberation



With the experience of day and night began the experience of pleasure and pain. With beingness began this needy nature, prior to beingness it was not there. People who have no self-knowledge, what do they usually say? Just as you keep a grain

on your palm and see it clearly, knowledge must be that clear.

You experience the waking and sleep states because of the Brahma aperture (Brahma-Randhra) in the head. What is it that you see? Sense organs are in different parts of the body, but the experiences are in the aperture. These are so many descriptions of it, but ultimately it is very tiny. I am from That Village where there is no day or night. Thousands of suns look very, very faint.

You consider birth as your birth, but it is just an appearance and experience of beingness and nothing more. Your concepts have become your bondage. I do not blame anyone, because beingness is not in one's control. Coming here, then, is not in your control, you are automatically drawn. One is already liberated; the bondage lies in 'me' and 'mine', these are obstacles that don't allow you to get to the truth.

People, who have many relatives, are far more worried about them (relatives) than about themselves, such are their obstacles. Even after they get this knowledge, they are engrossed in family life and sex; there is no time for anything else.

Liberation is already there, but our concepts are our bondage. This life is predetermined for a certain number of days and then it is over.

Excerpted from Sri Nisargadatta Maharaj's talks

be a material life. Business ambition can be spiritualized. Business means nothing but serving others materially in the best possible way. Those stores that start out with the idea of only making money are readily recognized as commercial money-making dens. But stores that concentrate on serving customers with the best articles at the minimum cost will succeed and will also advance the moral development of the world.

I have never forgotten the remark of a fine salesman in a large shop where I was selecting a overcoat for myself. "Sir," he said, "I am not trying just to sell you something; I am trying to find exactly what you need." He did not try to sell me the most expensive overcoat; he showed me less expensive one that exactly suited

continued on page 6

ठूलो मानिस हुने कि असल मानिस ? - ३

संसारमा अधिकांश असल मानिसहरू कालक्रममा पानीमा चिनीकै घुलिदिन्छन् र अनाम बनेर समयको गर्भमा हराउँछन् । संयोगले तिनको गुणवत्ताको स्वाद जतिले चाख्न पाउँछन् उनीहरूका लागि मात्र ती पूज्य र आदरणीय हुन्छन् । खुट्टा बजारेर हिँड्नु उनीहरूलाई आउँदै आउँदैन । उनीहरू त बस् मनको सङ्गीतको मधुर चालमा सुस्तरी संसारबाट विदा हुन्छन् । तथाकथित ठूला मानिसहरू आँधीहुरीकै उल्लेख गर्नु र आफ्नो बडप्पनको गुणगान चोकचोकमा सालिक बनाउन लगाएर होस् अथवा गुणगान गाउन लगाएर होस् अथवा नोटमा फोटो छपाएर होस्, इतिहासमा सिट सुरक्षित बनाएर जान्छन् । असल मानिसहरूको मसिनो पदचाप र तिनीहरू आएकाकोसमेत दुनियाँमा कमैले थाहा पाउँछन् । खराब नै सही हिटलर र मुसोलोनी अवश्य पनि ठूला मान्छे हुन्, जसका बारेमा थुप्रै चर्चा, परिचर्चा, इतिहास वा उपन्यासलेखन, चलचित्राङ्कन आदिइत्यादि भएका छन् तर गौतम बुद्धबाहेक अनेकौं बौद्धसत्त्वहरू, तीर्थङ्करहरूको मानिसहरूलाई नामसमेत थाहा छैन । त्यसैले सबै ठूला कहलिएका मान्छे असल हुँदैनन् र सबै असल मान्छे ठूला वा प्रतिष्ठित पनि हुनसक्दैनन् । समयक्रममा कतिपय असल मानिसहरूको चेतना आफ्नो समयभन्दा धेरै अगाडि पुगिसकेको हुन्छ, जसलाई तत्कालीन मानिसले चिन्न सक्दैनन् तर पुस्तौंपुस्तापछिका मानिसले मात्र तिनीहरूलाई चिन्नसक्छन् । यस्ता उदाहरण धेरै छन् (महान् वैज्ञानिक ग्यालिलियोले सूर्यको वरिपरि पृथ्वी घुम्छ, भन्दा कसैले पत्याएनन् र उनले असत्यको विष पिएरै भए पनि जीवनभर बाँच्नुपऱ्यो भने महान् दार्शनिक सुकरातले असत्यलाई स्विकार्नुभन्दा सत्यकै पक्षमा विष पिएर हाँसीहाँसी मर्न चाहे । चाहे जिसस हुन्, मोहम्मद हुन्, बुद्ध हुन् वा कृष्ण हुन्, यी सबै असल महापुरुषहरू मरेको धेरै पछाडि

मात्र ठूला मानिएका हुन् । आफ्नो जीवनकालमा त यिनलाई बदनाम गरियो, फटाहा भनियो, मृत्युदण्ड दिइयो र कहिल्यै ठूलो मानिस मानिएन । इतिहासमा हिटलर, चङ्गेज खाँ, मुसोलोनीजस्ता अनेक महत्वाकाङ्क्षी मानिसहरूले आफूलाई अरुभन्दा ठूलो देखाउने होडमा लाखौंलाख निर्दोष मानिसको जीवन अनाहकमा बर्बाद गरेका छन् र तत्कालीन समाजले तिनलाई टाउकोमा चढाएर गुणगान गाएको छ । ती मानिसमा आफू ठूलो हुने सोख नचढेको भए अथवा समाजले र समग्रमा हामीहरूले नै त्यस्ता मानिसलाई ठूला मानिस नै नमानिदिएको भए आज मानवसभ्यताको इतिहास नै अर्कै हुनेथियो । त्यस्तै संसार भरिका मानिसहरू, सभ्यताहरू, सम्प्रदायहरू, राष्ट्रहरू आदिले आफूलाई अरुभन्दा ठूलो वा महान् सिद्ध गर्ने उच्चम छाडेर असल मात्र बन्ने प्रयास गरेका भए यो संसार कति सुन्दर हुँदो हो । त्यस्तो भैदिएको भए सायद मानवइतिहास युद्ध र रक्तपातको कथा नभएर शान्ति, सुन्दरता र सर्वत्र समृद्धिको कथा हुनेथियो । विश्वयुद्ध, क्षेप्यास्त्र, अणुबम, महाशक्ति आदिइत्यादि शब्द शब्दकोशमा जति खोजे पनि भेटिँदैनथे । वास्तवमा असल मानिस नै ठूलो मानिस हो भनेर हामी सबैले जानेका भए, मानेका भए आज सर्वत्र चुलिएका महत्वाकाङ्क्षका यी डरलाग्दा शिखरहरू यसरी आपसमा जुध्ने थिएनन् र कुम्भकर्णको विशाल शरीरजस्तो आफैमाथि कुनवेला बज्रिने हो भन्ने डर र हाहाकार पनि रहने थिएन । तर हामीलाई त तडकभडक मन पर्छ ; आँखाले जे रङ्गीचङ्गी देख्यो, त्यही राम्रो लाग्छ । मान्छे चिन्ने र मूल्याङ्कन गर्ने हामीलाई फुसँदै छैन । तर हरेक मानिसले आफ्नो जीवनको भागाभागबाट केहीबेर छुट्टी लिएर सोध्नेपर्ने प्रश्न हो (म यो संसारमा कसरी चिनिन चाहन्छु : एउटा ठूलो मानिसको रूपमा जसलाई सम्झँदै मान्छेको आड जिरिङ्ग होस् ? अथवा एउटा असल मानिसका रूपमा जसको स्मृतिले मानिसको मुहारमा खुसी र मुस्कान ल्याओस् ?)

- विश्वप्रकाश पौडेल

continued from page 5

me in every way. I was pleased to get what I needed at a reasonable price. Thus he secured in me a permanent customer for his company.

People should spiritualize their business ambitions by starting out the idea of serving the proper needs of their fellow beings. Not only should man make money by serving, and thereby get something for himself in return, but should also work for the sake of acquiring money to use in creating institutions that will serve public needs. When one has made a great deal of money, and simultaneously helped his workers and associates to become more prosperous, and then uses his wealth for helping others to help themselves, that is spiritualizing ambition. Wealthy parents who leave too much money for their children choke the evolutionary development of self-created, self-earned success and happiness in their offspring. Even the "brainy" man must exercise ambition or he does injustice to himself by crippling his faculties. By injuring himself he sets a bad example and thus hinders the prosperity of humanity. ☺

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Inspiring Story

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A tiny ant saw a pen writing and scurried off until it met another ant.

'It was wonderful!' it cried. 'You should have seen the pen making pictures and patterns, like flowers in a garden.' 'Ah', said a second ant, 'it isn't the pen that is the artist, actually, but the finger.'

'Excuse me', said a third ant, 'but just overheard you and I hope you don't mind my telling you that, in fact, the fingers would be useless without the arm.'

'You are all wrong', said a fourth ant, 'You see...' But you can imagine the discussion that went on.

Eventually the argument reached the ears of the chief of the ants, an old and wise being who remarked: 'Beyond all this talk of physical things - pen, finger, arm, and so on - are the mind and spirit of the Artist himself. What you speak of is but the garment on the body.'

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And these were but ants!

O you, who now read what the pen was writing, how much further can you see?

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