

tion), but behind, if one knows, one can catch some Truth to which they correspond.

*
**

I don't know that there is anything false in your philosophical reflections. Philosophy is of course a creation of the mind but its defect is not that it is false, but that a philosophical system is only a section of the Truth which the philosopher takes as a whole. If one does not shut oneself up like that but looks at all sides, there is no harm in philosophising.

*
**

The Divine Truth is greater than any religion or creed or scripture or idea or philosophy — so you must not tie yourself to any of these things.

*
**

I do not know about this Commentary, but most commentaries on the Upanishads are written out of the reasoning and speculating intellect. They may be of use to people who are trying to find out intellectually the meaning of the Upanishads — but they can be of no help to you as a sadhak who are seeking experience, — it is likely rather to confuse the mind by taking it off the true basis and throwing it out from the road of experience and spiritual receptivity into the tangle of intellectual debate.

*
**

Metaphysics deals with the ultimate cause of things and all that lies behind the world of phenomena. As regards mind and consciousness, it asks what they are, how they came into existence, what is their relation to Matter, Life, etc. Psychology deals with mind and consciousness and tries to find out not so much their ultimate nature and relations as their actual workings and the rule and law of these workings.

*
**