Scholars say that absolute zero cannot possibly be attained. B. de Haas, Professor in the University of Leyden, who in his laboratory experiments reaches a point one five-thousandth of a degree above absolute zero, has declared that this ultimate extreme will never be attained.

Absolute zero is 459.6 degrees below zero Fahrenheit. At this temperature all gases become solid and all motion ceases.

Thus, still another absolute point has been recognized as impossible. Just as exactly there results a small difference during decompositions and contrarywise compositions. It turns out that that which is being synthesized loses something it formerly had and which could even be detected on the scales at the beginning of the experiment. A well-known experiment with the decomposition and mechanical composition of a potato shows that there remains something which eludes formulation.

Likewise one can observe something untold in all manifestations. Moreover precisely in this circumstance which eludes formulation will be contained something especially essential. Again one is obliged to recall the fact that the weight of a man plunged into intensive thinking differs from his usual weight.

On the one hand, such a something is disappointing in its unattainability to the investigator. But on the other, precisely this something, even when detected by our crude physical apparatuses, always remains both inviting and inspiring. One should hardly be grieved or disappointed when such evident possibilities are already accessible to earthly expressions. No doubt there will come into being in the investigations some new method which in place of the imagined absolute will provide a new infinity.

It is related that certain outstanding military leaders, during their most critical battles remained in their quarters as if absorbed in some customary mechanical occupation. Those who do not know would admit all sorts of ironical considerations some would even assume that in these moments the leader wished to absent himself mentally, under the influence of fear. But those who knew these great men intimately understood full well that at this time there was going on some process which could not be put into words.

The leader had done everything dependent upon his decision. At this time he could not rationally make changes where his orders were already being carried out. The leader wished to set aside the language of the reason and to allow something inexpressibly profound to create a new influential process. Such small mechanical occupation was not all simple time-killing. On the contrary, this was one of the means of shifting his consciousness. It stands to reason that the consciousness can be shifted without any mechanical distractions, but for this, together
with the art of thinking, one has to be in full
possession also of the companion art of
dismissing thought.

Though the art of thought is not easy, yet
the ability to leave off thought can sometimes
be still more difficult. Of course for this it is
needful that a given process of thought be
entirely abandoned in order that the new
formation in the consciousness may spring
up without being burdened in any way. And
this is very difficult, for here again the abso­
lute is not reached in such an experiment.

Very often people assume that they have
ceased thinking about something, yet it still
remains a mirage of theirs. They compel
themselves forcibly to think about something
else. But this very compulsion will leave
behind some reflexes of the former thought.
Yet in order to shift the consciousness it is
surely necessary also to attain some almost
infinitesimal ciphers. And this, nevertheless,
will be a relative matter.

Yet long ago from the heights it was said—
"If you wish to become a new man, breathe
a sigh about the Untold. In a single sigh
people have been transported into the verge
of infinity."

Thus, not by prolonged calculations but in
a single sigh about the Untold is the con­
sciousness renewed. And where a rocky
cliff has appeared insurmountable, impassable,
there are unexpectedly opened up inviting
avenues of procedure.

But everything must be voluntary. In this
concept is contained the greatest law. No
coercion, no constraint enables the conscious­
ness to be loftily transported. Voluntariness
usually remains a not very well interpreted
concept. In the ordinary understanding, any
freedom is often considered not concordant
with good, with a heart concern for one's
fellow.

Indeed, all testings and vital experiments
demonstrate sufficiently how much a luminous
voluntariness transforms all actions. Of
course this beautiful desire emanates from
the depths of the chalice of consciousness. It
results in both self-abnegation and a desire
for continuous creativeness in all spiritualized
labour.

Again, it is very difficult to differentiate
where true voluntariness is and where
some alien considerations have drifted
together. In military organizations there are
volunteers. But among them only certain
ones will be true volunteers, while the
volunteering of the others will be tinged with
extraneous considerations. There are entire
army units where the members are supposed
to be volunteers, but in reality they are trying
to evade or to conceal this or that feature of
the worldly drama.

In all thought processes, willingness plays
the principal role. Without it there remains
only a gross mirage which never renews the
consciousness.

What luminous sigh about the Untold can
produce that inexplicable by relative
formulas? What transference of consciousness
helps to change matter into spirit, or rather,
one degree of the status into another? Where
the will terminates, where desire is extinct,
where the command is wordless, there does a
single sigh about the Untold renew
everything.

The most refined pranayama is not to be
compared with a sigh about the Untold being
borne into the great expanses.

People read bookish words about the most
great. These words are beautiful, but where
there is the Word, there the best words
require something still greater—the Untold.

It is asked: "Is it for me to think about the
Untold?" Verily, precisely thou, precisely on
all the paths, earthly and heavenly."