

# Collected Writings 1 (1930-1960)

## Table of Contents

Secret India.....	3
The Parable of Friendship, Love and Death.....	25
Uncategorised Paras .....	27
On Brama and Hatha Yoga.....	30
Body Control.....	32
Old Vision and Art Fragments.....	45
What is Truth? .....	45
Old Vision and Art Fragments.....	46
Paul Brunton: John Macrae Senior: A Business Man With a Soul .....	50
Opening of New Book.....	55
Chapter IV: Philosophy and the Crisis .....	63
Chapter VI: Religion in a World Crisis .....	64
The Spiritual Aspect of the Social Crisis.....	76
Crime and Punishment .....	87
The Coming of a New Era .....	91
The Evil Spectre of Communism .....	97
Chapter V: Humanity at the Crossroads .....	132
Self-Healing Relaxation Technique .....	143
Paul Brunton: The So-Called Liberation Of Psychoanalytic And Dianetic Therapy ....	145
Paul Brunton: Health and Efficiency.....	146
Uncategorised Paras .....	154
J. F. Lawrence {PB}: Reviews .....	156
K.D. Sethna: The Secret Splendour.....	158
Chapter XII: Snares for the Ego.....	159
A Philosophical Mysticism .....	161
Paul Brunton: Unpublished.....	166
Chapter XI: The Shadow of All Things.....	169
The Strange Messenger .....	172
Paul Brunton: Rosicrucianism and Rudolf Steiner.....	174
A Meditation Technique for the Short Path.....	184
Paul Brunton (ed): Conversations with a Mahatma: Ramana Maharishi Edited .....	185
Paul Brunton: The So-Called Liberation of Psychoanalytic and Dianetic Therapy .....	187
viii OLD: The Body ... NEW V The Body .....	188
The Conversations of PB.....	195

xxviii OLD: Practices for the Quest ... NEW IV Elementary Meditation .....	202
PB's Chart.....	209
Dr Howard Brenton Macdonald: Pendulum Analysis of Physical Condition.....	221
Mantras.....	223
Eleanor Noye on Maharshi.....	225
Mantra: The Meditation of Constant Remembrance .....	228
Fakir Who Hypnotised Elephants! .....	239
J.F. Lawrence {PB}: Reviews .....	240
J.F. Lawrence: Under the Reading Lamp.....	254
Paul Brunton: God And Mr Ganguly.....	262
Early Writings.....	264
xii OLD: The Overself ... NEW XXII Inspiration and the Overself .....	267
H. Robert Frere: How to Overcome Fear.....	271
Index of Titles by Category.....	274

*Editor's note: This document is the first of four such files. They were created at some point during PB's lifetime and were housed in three-ring binders. They were not explicitly included in his "Idea Series," but there are paras here which are from that work. The dates assigned to each of these four files were created by the archivists and based upon contemporary references, the very occasional dates on the original, and the physical pages themselves. It is entirely speculative and must be treated as suggestive rather than definitive.*

*The specific titles in this file are in a random and chaotic order which may or may not reflect PB's own organization of them. Frankly, it looks pretty haphazard, so we have opted to create an Index at the bottom of the file which puts everything into four groups: Articles by Other People; From or About PB's Published Books; PB's Miscellaneous Writings; and PB's Categories and Paras. Where there is more than one instance of the same title (e.g. "J.F. Lawrence Reviews") they have been combined as one entry in the index. Please note that the page number given in the Index (and the Table of Contents) refer to the pagination of this document and not the pagination of the original PDF.*

*Eleanor Noye was a long-time resident of Ramana Maharshi's ashram and a personal friend of PB's; her efforts to intercede between PB and the manager of the ashram (Ramana's cantankerous brother) can be found in "Letters from Important People." The Chapters listed under "From or About PB's Published Books" are related to his final book, "The Spiritual Crisis of Man." The reviews of J.F. Lawrence were written by PB. It was a common practice in his circle for a few writers to assume a number of pseudonyms in these little occult magazines as a way of implying that the staff was much bigger than it was in reality! PB's chart gives the date of October 21<sup>st</sup> 1898 at 9:30 am. This is the correct time and date; during his lifetime he often listed his birthday as 11/27/1898 for various reasons. We are, however, absolutely sure that the October date is correct. The position of the planets in the second ring of the horoscope tell us that this chart was cast for May of 1952, which means it was done during his marriage to Evangeline Young (now Glass).*

*All the handwriting except that on the envelope on page one is by PB. The handwriting on the envelope is his son, Kenneth Hurst's. For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented—including page and para numbering—please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020*

1<sup>1</sup>



2<sup>2</sup>

## Secret India

3

SECRET INDIA<sup>3</sup>

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<sup>1</sup> Manila folder

Information on manila folder reads: {sent to}

"Mr. P. Brunton

P.O. Box 2583

Auckland

New Zealand

Registered sea mail"

The stamp indicating it passed through customs. Postmark is mostly cut off, but appears to be from Calcutta (Kalkata in Hindi).

<sup>2</sup> Blank page

<sup>3</sup> PB himself inserted "Secret India" by hand. This page (and the following page) may be material related to the first chapter of "Secret India." While none of this material is printed in "A Search in Secret India," it appears to be closely related, and is perhaps extra material that did not make it into the book. "15" appears at the top of the page in the original.

(3-1)<sup>4</sup> All this has combined to produce a succession of experiences,<sup>5</sup> [some of]<sup>6</sup> which make the texture of this volume. I have not desired to add another to the long list of Indian travel books. I have not attempted to furnish readers with a complete catalogue of things seen and things [heard]<sup>7</sup>

(3-2)<sup>8</sup> I found on finishing these pages that many Sanskrit and Hindustani words had crept in,<sup>9</sup> \_\_\_\_\_<sup>10</sup> as also a few from the Tamil vernacular. I have therefore carefully pruned the text and freed it from almost all of them, so as to make what must be in parts a difficult book easier to read by an average Westerner. For I have written it less for the student of philosophy – who may know a little of what contribution India can make to this subject – than for the general reader, to whom the whole of Indian Yoga is a dark and impenetrable hinterland. If I can catch a little of his sympathy for it and for its few remaining practitioners, I shall have redeemed my promise to certain Indian sages. And, finally, I hope that the style in which the following chapters have been written will reveal the first and fresh colouring of my impressions, as it was intended to do.

4

SECRET INDIA

(4-1)<sup>11</sup> As, little by little, the meaning of art begins to dawn upon him, he discovers in the handiwork of the men of Cathay a seduction so gripping that it leads him to proclaim to scoffing ears that the Chinese manner in painting is nearer perfection than any other in the world. He is compelled to declare again and again to wondering fellow pupils that he does not know of any land where the Hands of Beauty are more plainly evident than in what was once the Flowery Empire. Where else can you find, he asks them, such knowledge of the subtle powers of colour as in that ancient land?

Yet the centre of his interest lies always in the triangular peninsula into which the first Aryans made their way, when they broke through the rugged mountains of the north-west and wandered towards the Indus valley.

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<sup>4</sup> The paras in this document are all unnumbered unless otherwise specified.

<sup>5</sup> PB himself inserted comma by hand.

<sup>6</sup> PB himself inserted "some of" by hand.

<sup>7</sup> PB himself cut the rest of this paragraph out of the page by hand. The rest of the top line can be partially seen, and appears to read "to tell the story of."

<sup>8</sup> This para was cut from a separate page and pasted here by hand.

<sup>9</sup> PB himself inserted comma by hand.

<sup>10</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>11</sup> The paras on this page were all cut from separate pages and pasted here by hand. They may or may not be a continuation of the paras on page three.

It<sup>12</sup> behoves every European [in India,]<sup>13</sup> to keep his feet away from the corns of religious superstition so I regretfully extinguish the cigarette.

"There is another cause which must be taken into account. Up till recently, the Brahmins were the custodians of knowledge and scholarship. They rigidly kept all learning to themselves, as a kind of monopoly. The knowledge of Yoga was therefore confined to members of their own [caste].<sup>14</sup> I shall not attempt to justify this procedure now, beyond pointing out that it was feared the science would degenerate if taught to the masses, and that it would be misunderstood. The inhibition which allowed Brahmins alone to study and practise Yoga, has now broken down, partly because genuine teachers and fit pupils are so scarce. But the atmosphere of mystery and reserve engendered in the past still remains."

5

SECRET INDIA<sup>15</sup>

(continued from the previous page) "You<sup>16</sup> forget that you are a native and that I hail from a distant land," I smile. "It is trite but true that distance lends enchantment [to]<sup>17</sup> the view."

"You must not use the word native when talking of us, or you will be highly offensive," says the other, in a tone of mild remonstrance.

I hastily apologise.

The Pundit calls for paper and writes a brief letter to the disciple of the Benares Yogi and hands it to me. This jogs the memory of the Business Man, who says:

6<sup>18</sup>

SECRET INDIA

7

SECRET INDIA<sup>19</sup>

(continued from the previous page) This<sup>20</sup> reserve of theirs does not seem quite defensible, [I]<sup>21</sup> object.

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<sup>12</sup> The first half of this sentence was cut out of the page; we have edited it as though it was the beginning of a new sentence.

<sup>13</sup> PB himself moved "in India" from after "cigarette" by hand.

<sup>14</sup> PB himself deleted "I am a Brahmin myself but" from after "caste" by hand.

<sup>15</sup> "57" appears at the top of the page in the original.

<sup>16</sup> Pgs. 5-11 may be related to "The Wonder-Worker of Benares" chapter of "Secret India."

<sup>17</sup> PB himself inserted "to" by hand.

<sup>18</sup> Blank page

<sup>19</sup> "56" appears at the top of the page in the original.

"[We]<sup>22</sup> must understand that, since the advanced degrees of Yoga were practised in solitude, it became the custom for pupils to withdraw into retreats. Thus they lost contact with the world for a time. Those who did re-enter cities after their long absence, carried with them the same love of secrecy and seclusion which had been fostered in their retreats. Therefore they were very reserved even when living among the crowds again."

Because of this reclusiveness it is seldom that anyone can trace out the whereabouts of the other great Yogis who are known to exist hidden in various Himalayan recesses. According to hints I have picked up there must be at least a half dozen men of superlative attainments secreted amongst these mountains but absolutely unknown to the world at large and whose existence {is}<sup>23</sup> known only to their disciples. Of course there is no difficulty in finding hundreds of sadhus fakirs<sup>24</sup> of no particular merit and dubious character – nothing more than religious vagrants but these men never hide themselves: on the contrary they are only too glad to have you take notice of them for it means possible financial support to a thin life.

8<sup>25</sup>

SECRET INDIA

9

SECRET INDIA<sup>26</sup>

(continued from the previous page) The Professor can contain himself no longer. He gives a scornful laugh.

"Try to talk Yoga to the young students in my lecture room. They will laugh at you or turn impatiently away. Talk politics, economics, science, and they will welcome you in heated discussion. India is fast changing, and I am glad it is," he concludes.

"Precisely! I understand their point of view and their impatience. But are they not suffering from the defects of youth? I remember my own student days, you see. But come, Professor, these wonderful claims made for Yoga – do you really think them untrue?"

"I prefer to pass no opinion," he replies unexpectedly.

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<sup>20</sup> The paras on this page were all cut from separate pages and pasted here by hand. They may or may not be a continuation of the paras on page three.

<sup>21</sup> PB himself deleted "I" by hand; we have reinserted it for clarity.

<sup>22</sup> PB himself changed "You" to "We" by hand.

<sup>23</sup> We have inserted "is" in the text for clarity.

<sup>24</sup> "faqeeers" in the original.

<sup>25</sup> Blank page

<sup>26</sup> PB himself inserted "58" by hand.

"You think mine a vain quest, I know. But are you aware that the latest discoveries of our Western scientists show that there may well be some solid basis behind all the mystery of Yoga?"

"Do not let me discourage you." The Professor gives an apologetic exclamation. "But remember, you will meet with people who call themselves Yogis, or who call themselves Masters, but it is a rupee to an anna that in nine cases out of ten, they will be either frauds or fools."

"Quite. I understand that. Still, you have not answered by first question."

10<sup>27</sup>

SECRET INDIA

11

SECRET INDIA<sup>28</sup>

(continued from the previous page) He hesitates. I plead again. And then he replies:

"No one but an ignoramus would say that we understand properly the nature of man and his mind. The Indian thinkers of the past have likened it to a gem hidden under much earth. Whoever wants to discover this gem, must dig deeply for it. Yoga was supposed to be a way – or rather a number of ways – of performing this mining operation, [thus]<sup>29</sup> leading to the finding of an immortal spirit."

"Do you accept this simile as true?"

There is a long silence. He looks away, out of the window, at the thick groves of cypress trees which enclose the mansion.

"As a teacher, educated in a Western university, my head packed with a dozen modern sciences, I do not believe it. As a Hindu, my blood steeped in religion, my ancestry permeated with deep metaphysical thought for thousands of years, I cannot help believing it."

"Yet you neither trouble yourself about Yoga nor encourage others to do so!" I reproach him.

"Why should I? Yoga is a full time job. I had to study for my career and then work hard building up the career itself. Besides, I have a wife, children, home. No – I have no time for Yoga," he admits frankly.

The final contribution to our symposium is made by the Pundit.

"I have no doubt that if you could find a real Yogi master, he could teach you something that might be useful even in Europe. He could teach you how to find inner repose, emotional control, and the divine meaning of one's self. But such a master is

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<sup>27</sup> Blank page

<sup>28</sup> "59" appears at the top of the page in the original.

<sup>29</sup> "thus" was typed above the line and inserted with an arrow.

rare. If you do discover him, he might not want to teach a European. The difficulties ahead of you are great. But try, if you feel that you must. I wish you good luck."

A protracted silence falls on the room. Then our host calls for some more sweets – little balls made of boiled flour and sugar.

12<sup>30</sup>

SECRET INDIA

13

SECRET INDIA<sup>31</sup>

(13-1)<sup>32</sup> At<sup>33</sup> odd times and in different places, I encountered a strange tradition which declared that Jesus did not die on the cross, but that he was afterwards taken down and his wounds secretly tended until they were healed; [and that he]<sup>34</sup> then wandered for long in the East and eventually came along the caravan route into India. There is, of course, near the city of Srinagar,<sup>35</sup> in Kashmir, an ancient grave which is locally fabled as being the true tomb of Christ. But confirmatory evidence is completely lacking, and in a country where legend passes for fact one must needs begin with a sceptical attitude. However, I was told by a Swami (teacher of holy men), whose retreat is situated among the Himalayas, that he had penetrated into Tibet on an adventurous journey and there discovered a Gospel of Christ which is not included in the New Testament. This copy was kept in a lamasery securely guarded by the monks, the original having been carried off to Lhasa. He also told me that the book gave details of Christ's survival and of His subsequent visit to Tibet and India. Another strange statement contained in the book asserted that Jesus visited India during the mysterious gap of years in his recorded life, and that He was instructed in the wisdom of the great Yogis. The tradition may be far removed from fact, but I set it down as a matter of curiosity.

(13-2) "It is not a miraculous power to be able to cast and read a horoscope. Anyone to whom the knowledge is given can become an astrologer with time and study. We astrologers are really like lawyers, for when a man has studied all the necessary law books he becomes fit to deal with court cases. A certain amount of mathematical knowledge is necessary to calculate the chart of the heavens at the time of birth, and

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<sup>30</sup> Blank page

<sup>31</sup> "18 " appears at the top of the page in the original.

<sup>32</sup> The three paras on this page are from three different original pages, so we've made them into separate paras. This first para is either from page 18, or from 118, or possibly 148, as the underline accompanying the handwritten number extends under the holepunch which probably happened later.

<sup>33</sup> There was an asterisk at the beginning of this para, which we have deleted for readability. It appears to have originally been a footnote on another page.

<sup>34</sup> PB himself inserted "and that he" by hand.

<sup>35</sup> "Shrinagar" in the original.

sufficient study of the astrological texts handed down to us by tradition is required in order to interpret the chart. There are hundreds of these texts, just as there are hundreds of law books.”<sup>36</sup>

(13-3) Life has somehow slid precariously under me. Darkness has thrown an impenetrable canopy over my head. My quest has come to a disappointing terminus. I feel helpless, tired, worn out, and crave for rest. For too long life has been a round of troubled search, erratic wandering and frequent discomfort. I know that in India there can be no content for me. So I turn my face towards Europe. The picture of quiet green fields and nestling villages comes appealingly before my mind. How delightful, how cool they will be now!

Within these walls my gloom deepens. Shall I write a mournful epitaph upon the tombstone [of]<sup>37</sup> my aspirations? Shall I throw interest in Yoga overboard and regard it henceforward as nothing more than profound piffle? For doubt seizes my heart and my will

14<sup>38</sup>

SECRET INDIA

15

SECRET INDIA

[159]<sup>39</sup>

(15-1) Before the sun has risen too high to render existence uncomfortable, I set out one morning in search of the Yogi. A high caste, retired Government official acts as my companion. Once in the city, I decide to walk the remainder of the distance for the sake of pleasant exercise. I leave the European quarter with the thought that, if the air were not so sticky and moist, if the sky did not burn and boil one so much, Madras would be [perhaps]<sup>40</sup> one of the nicest of Indian towns in which to live.

Our route brings us through the Indian quarter, where poverty does not appear so drab as it does in many other cities; for here it resides in picturesquely huddled houses with old red roofs. Two rickshawallahs follow us for no inconsiderable [distance,]<sup>41</sup> uttering loud and long invitations to avail ourselves of their trim vehicles. They verbosely point out that it is extremely undesirable and really unnecessary for gentlemen to use their feet, when such magnificent rickshaws as theirs can be utilised. They talk so eloquently, despite their funnily accented English, that I almost fall a

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<sup>36</sup> This para is continued in (27-1).

<sup>37</sup> PB himself deleted “all” from after “of” by hand.

<sup>38</sup> Blank page

<sup>39</sup> PB himself inserted “159” by hand.

<sup>40</sup> PB himself inserted “perhaps” by hand.

<sup>41</sup> “distance” was typed above this line and inserted here with a caret.

victim to their salesmanship. But my determination to take an easy stroll across the city reasserts itself. The expectant rickshawallahs retire in disappointment.

We pass through the quaintly named districts of Pudupak and Pudupet into Georgetown's narrow lanes. A funeral party is preparing to leave one of the small low houses. The attendants, whose well oiled skins glisten in the tropical sun, blow their horns and beat their tom-toms. Yet no one else seems to be particularly concerned about

16<sup>42</sup>

SECRET INDIA

17

SECRET INDIA

211

(17-1)<sup>43</sup> surprise and delight.

I address a simple sentence to the sage, by way of greeting. He turns to a disciple who knows English and asks him to interpret his answer to me. I am informed that the Maharishi<sup>44</sup> possesses a little knowledge of the language, but it is so elementary and he is so unaccustomed to converse with a European, that he prefers [to use]<sup>45</sup> the services of an interpreter.

The time has now arrived for the mid-day meal of the hermitage. Someone asks me to join them. I have had no opportunity to make arrangements to provide myself with food, so I thank him and accept the invitation. We adjourn to the thatched cottage and seat ourselves on the stone floor of a completely bare room. Everyone takes up a position in front of a wall until three-quarters of the available space is thus occupied. The fourth wall remains unapproached and I notice that a small stone dais has been built before it, the surface being about five inches above the floor's level.

I take my place between a pleasant-faced young man and a bearded giant. I gaze around at my fellow diners. The striking social contrasts which exist among them, discernible from their appearance and dress, impresses me immediately. The man of obvious culture sits alongside the peasant who can neither read nor write. High caste Brahmin is ready to eat with low caste Untouchable. I am not a little surprised, for I have discovered that the South is a veritable stronghold of Brahminocracy, the place where conservative traditions will be the last to disappear. When I express my surprise, I learn that the Maharishi has abolished caste within his own retreat, that he is as far above all social considerations as the pariah is below them, and that he has even

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<sup>42</sup> Blank page

<sup>43</sup> Pgs. 17-25 seem to be unpublished material from "The Hill of the Holy Beacon" - chapter 9 in "Secret India."

<sup>44</sup> "Maharishhee" in the original.

<sup>45</sup> "to use" was typed above the line and inserted with an arrow.

discarded the sacred thread which, as a Brahmin, he is entitled to wear. He ignores most of that structure of

18<sup>46</sup>

SECRET INDIA

19

SECRET INDIA<sup>47</sup>

(continued from the previous page) complicated prohibitions which the Brahmins still maintain on Southern India. Separateness among men fades away under the benign influence of the spiritual attraction which draws them to this place.

Two plump, middle aged ladies emerge from the kitchen and tour our dining room distributing fresh plantain-tree leaves. Two or three of these of these leaves, neatly stitched together, serve as a plate throughout the Madras Presidency. They provide an economical and labour saving substitute for china crockery; washing up is unnecessary for the used leaves are thrown away. [But]<sup>48</sup> I have taken the precaution to bring some aluminium utensils and astonish the perplexed dame by refusing her offer.

Sudden silence falls among the chatting sitters. The Maharishi<sup>49</sup> enter enters the room, carrying his tiger skin in one hand. He spreads it over the surface of the stone dais and takes his seat – a serene and urbane figure. He looks around and smiles when he notices the only plate in the room. When I produce a fork and spoon – again the only ones in the room – he smiles a second time.

The two women make a second procession around the floor, pouring a quantity of watery rice upon each leaf. They disappear and return with a third delivery of spiced flat cakes. The Maharishi waits until every person in the room has been served and then utters a monosyllabic command to begin. Immediately the other diners attack their food with tremendous gusto.

My gastronomic experience in the Madras Presidency have left mixed memories. I cannot say that I have taken kindly to the dishes in this part of India. I am not accustomed to having my rice mixed with sugar, salt, olive oil and garlic! As a consequence, certain preliminary fears begin to haunt me now. I take two or three mouthfuls of rice and find that my fears are more than realised. It is the typical food of the South – peppery, tongue-burning, liberally

20<sup>50</sup>

SECRET INDIA

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<sup>46</sup> Blank page

<sup>47</sup> "212" appears at the top of the page in the original.

<sup>48</sup> "But" was typed above the line and inserted with an arrow.

<sup>49</sup> "Maharishiee" in the original.

<sup>50</sup> Blank page

(continued from the previous page) besprinkled with chillies and turmeric, and completed by a totally incongruous admixture of sugar! My unaccustomed European palate instigates quick and active rebellion when brought into contact with this super-pungent and sickly-sweet diet. But considerations of etiquette force me to conceal this insurrection. I struggle on desperately for a while, but to no avail. Involuntary gestures of disgust and unusual facial contortions betray me at last. My neighbour wonders and then chuckles sympathetically. I run up the white flag, put down the spoon and fork, and leave the major portion of the food uneaten.

"Can you not eat it?" asks the Maharishi, in understandable English. A kind expression of concern crosses his face. I reply that the food is without doubt excellent, but that Westerners are not accustomed to such strange and pungent spices. The host immediately gives instructions that, at the next meal, plain rice only should be served me. I content myself with awaiting the next course.

The other diners eat in a curious fashion. Bent over their food, they throw up the rice and catch it in their mouths most dexterously! They eat, too, with great rapidity. Apparently it is bad form to be the last to finish!

The next course arrives – a dessert of boiled flour and sugar balls, which Indians throughout the land eat with much delight.

We eat our meal in silence, so far as speech is concerned. A round score of us sit there on crossed legs. I gaze around once more at the faces of my fellow diners and see, among the mass of undistinguished visitors, the countenances of resident disciples – calm, happy and benignant. A drink of curds completes the frugal meal.

(21-1) The sun unmercifully raises the afternoon temperature to a

(23-1) I squat on the floor of the carriage but he makes no effort to move. He smokes an undersized Indian cigarette, of the kind made from the lowest quality plant and wrapped in tobacco leaf. It is certainly abominable to anyone who has smoked a decent, paper-wrapped Western cigarette. Yet he stands there and puffs away with

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<sup>51</sup> "213" appears at the top of the page in the original.

<sup>52</sup> Blank page

<sup>53</sup> PB himself inserted "219" by hand.

infinite gusto. It seems to me that the fellow derives far more pleasure from his noxious weed than I can ever derive from my delicate Turkish cigarettes.

He enters into a loudly whispered conversation with the English-speaking devotee who is to accompany me. So many frequent and pregnant glances does he throw in my direction as he talks, that I am quite sure he is enquiring into my personal history from babyhood until the present time. He seems in no hurry to start. This is India, this is the leisurely East! I think of our vanished Western cabbies, who once reigned supreme in our cities before the horseless age came in, and who would whip up their animals almost before one had time to tell them where one wanted to go!

However, the driver eventually approaches me, makes a curious gesture whose purport I am at a loss to translate, and then we are off. As the pony trots down the rough track, I catch a fleeting glimpse of the hermitage garden, where white jasmine and oleander flowers grow behind a low bamboo fence. So the devotees of the Maharishi are not above garnering a little beauty from Nature, despite their ascetic detachment from this world!

24<sup>54</sup>

SECRET INDIA

25

SECRET INDIA<sup>55</sup>

(continued from the previous page) We join the road and run on through pleasant scenes. A dry red dust covers the ground and seems to spread itself out everywhere. I notice a high, jagged rock standing a little way from the roadside and some old-time hermit's sanctuary perched on its peak. We halt for a minute or two while I climb up its perilous side. The place is quite deserted. What succession of world-renouncers has lived here, I wonder, what concourse of God-seekers has made a home here through the centuries?

Farther on we reach a line of palm trees behind which I catch the gleam of water. Again we halt as I descend to the ground and walk behind the living screen, to behold an artificial pool stretch itself in sunny comfort, rippleless and silent. But what intrigues me more is to behold a little group of women and children who have formed themselves into a half circle around a young man. He takes up some Indian instrument and begins to sing - a song tinged with the dark colours of melancholy. His soft, sad voice finds an echoing refrain in the lute-like tones of the instrument. Whoever he is, I judge that the singer comes from the North, because I recognise the words as Urdu, a language hardly ever heard in the South. Raven-black hair falls to his shoulders; his face is pleasant and refined, yet somehow it seems to bear a tragic air. Suddenly, I light upon his secret, for his eyes betray him as a devotee of the goddess opium. They gleam

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<sup>54</sup> Blank page

<sup>55</sup> "220" appears at the top of the page in the original.

red with the effects of heavy partaking of the maddening hemp juice, [while their dilated pupils offer sad confirmation.]<sup>56</sup> I gather from the man's appearance that he is probably a gypsy from some distant part of India. Many of these gypsies are inveterate drug takers. Hemp drugs are much valued in the East, not alone for their charms over the mind but also for their presumed protection against dread fevers. When the man finishes his song, I give him a silver coin to lighten his way and a smile to lighten his melancholy heart.

26<sup>57</sup>

SECRET INDIA

27

SECRET INDIA<sup>58</sup>

(27-1)<sup>59</sup> "How is it that the astrologers I have seen are such an illiterate looking lot?"

"Yes, such men are so numerous as to have brought shame upon our science and disappointment to those who trusted them," admits the other. "The most learned astrologers are not to be found sitting by the wayside. They are often deep students of our ancient philosophies and well versed in Sanskrit literature. In these days there are not many who have studied the astrological texts with care for many years, as I have. Those who have picked up a scrap or two of astrological knowledge are much more numerous, and they do more harm than good."

"There are astrologers in Europe, too."

"I know. Look at those books. I have had them sent from England. They are written by your Western astrologers, whose methods are somewhat different from ours. I must tell you that the Western system is like a machine of which important parts are missing; without those parts the machine cannot work properly. The Western astrologers have but a fragmentary knowledge and their predictions must often fail of accuracy. Our Indian system is more complete and therefore our prophecies fit better to events. Even then we cannot say that ours is without fault. The truth is that some important astrological texts have been lost since former times, and without their information one must look in vain for perfect prophecies. Nevertheless, as I have said, our results must surely be far better than those obtained in the West."

"But do not imagine that astrology plays more than a minor part in the West;" [I inform him,]<sup>60</sup> "certainly, nothing in comparison with the importance given it in your country."

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<sup>56</sup> "while their dilated pupils offer sad confirmation" was typed above the line and inserted with an arrow.

<sup>57</sup> Blank page

<sup>58</sup> "307" appears at the top of the page in the original.

<sup>59</sup> This page was originally continuous with para (13-2). Pgs. 27-32 are likely unpublished material from chapter 13 of "Secret India" - "The Garden of the Lord."

(29-1) And then an unexpected incident shows his kindness of heart and excessive politeness. He is aware that my understanding of the Hindi tongue is too slight to enable me to follow his lengthy dissertation. So he brings his address to a close before its time and then asks his audience's permission to deliver one in English. The permission is, of course, quickly given, although it means that half his audience will catch the sound of his words without the sense.

He retells the old Oriental fable of Leila and Majnoon. He chooses the simplest words and repeats and reiterates his sentences so that his meaning may be perfectly clear.

Sahebji relates how Majnoon sets out on a visit to Leila, his beloved sweetheart and how the camel which is carrying him, turns back again and again in the direction of the place where its new-born calf has been left behind. The master explains that this fable, like so many other Eastern tales, possesses a spiritual meaning. Majnoon represents the soul of man, while Leila is God. The camel pictures the human mind. Urged by an innate love of God, man sets out on the long journey to find Him. But after a while the fleshly mind distracts his attention and turns him back towards sensual desires and earthly ambitions. Thus, there is a constant to-and-fro travelling between the divine and the worldly in desire.

How, then, is the camel of mind to be overcome? "Give the reins over to one who has himself conquered mind, to a master," comes Sahebji's answer. Yield the mind up to him, follow and obey him faithfully, and he will surely lead you to the divine. But if you trust to your own limited self, you are likely to pass your entire life in vacillation between spiritual aspiration and worldly reaction. Mind is the connecting link between the material and spiritual planes, but its attachment to the world is so strong that, without a master's hand

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<sup>60</sup> " I inform him," was typed above the line and inserted with an arrow.

<sup>61</sup> Blank page

<sup>62</sup> "348" appears at the top of the page in the original.

<sup>63</sup> Blank page

(continued from the previous page) to guide and control it, the spiritual remains exceedingly remote. "Many minds, because of their egoism, find it difficult to submit to a master," continues Sahebji. "Yet he who, with the help of a true adept, once sets his foot on the divine road, verily he will one day be blessed with the beatific vision of the Supreme Father. Though in outward appearance a true master is an ordinary human being, internally his spirit is always in communication with the Supreme Being. With his aid a disciple's mind is led until it eventually finds the spiritual goal."

The intense earnestness and passionate sincerity which inform Sahebji's address leave their mark on me. There are moments when I begin to wonder whether I can go on clinging to the cargo of intellectual scepticism and scientific cautiousness which I have brought with me from Western shores. I turn around and gaze at the hundreds of rapt faces which reflect back to their teacher their absolute confidence and complete trust in his words.

32<sup>65</sup>

SECRET INDIA

33

SECRET INDIA<sup>66</sup>

(33-1)<sup>67</sup> The man introduces himself as the proprietor of the local theatre. He tells us that he has made thirteen [fruitless]<sup>68</sup> efforts to persuade the Parsee holy man to visit his theatre. These unlucky attempts have so far been made through various disciples; now, he has decided to approach Meher himself in the hope of getting greater satisfaction.

"Will you bless my theatre with your presence? Will you honour me by occupying my best seat at to-night's performance?" he asks plaintively.

The conversation has been carried on in the Gujarati language and Meher's secretary has translated the words for me.

"Ask him why he is so eager to get Meher Baba to attend," I request him.

"My business has been sadly depressed lately," is the answer. "I am losing money. If I can get the holy master to grace my theatre with his presence, I know that my good fortune will return."

The holy master seems doubtful. He stares vacantly at the ground. Suddenly he turns to me and flicks out a question on his alphabet board.

"Would you like to come with me to the theatre?"

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<sup>64</sup> "349" appears at the top of the page in the original.

<sup>65</sup> Blank page

<sup>66</sup> "370" appears at the top of the page in the original.

<sup>67</sup> Pages 33-39 appear to be unpublished material from chapter 14 of "A Search in Secret India"; "At the Parsee Messiah's Headquarters."

<sup>68</sup> "fruitless" was typed above the line and inserted with an arrow.

I nod my head. The theatre proprietor receives a favourable answer. Immediately his mouth stretches into a grin of happiness.

So, at the curious hour of ten o'clock at night, I find myself seated with Meher Baba immediately in front of the stage at the only theatre which Nasik possesses. The audience seems to be composed wholly of men, but I notice later that the upper galleries are curtained with thin transparent gauze, behind which the faces and forms of women can be seen. No other European is present.

Most plays in Indian theatres deal with historical or religious themes. The one which unfolds before us tells part of the story of the conflict between Shivaji, Prince of the Marathas, and Aurangzeb, the Grand Mogul. The principal episodes centre around the little Prince Shahu,<sup>69</sup> grandson of Shivaji.

34<sup>70</sup>

SECRET INDIA

35

SECRET INDIA<sup>71</sup>

(continued from the previous page) The voice of the chief actor, who takes the part of Shivaji, the hero, booms across the stage with telling effect. Although I am hopelessly ignorant of the Marathi<sup>72</sup> language, I have little difficulty in gathering the sense of the story. It is a fascinating task to watch the play of expression and gesture of these actors and to attempt to fathom the meaning of the words which their lips utter, helped as I am by familiarity with this chapter of Indian history.

During an interval we are invited behind the scenes and the manager regales us with cups of tea. I watch the boys, who take the parts of women, deftly ply their make-up. These adolescent youths, who wear plaited wigs and wear gaudy costumes, apply a thick, white powder to their faces and colour the lids and brows of their eyes. My thoughts run back to the old Globe Theatre of Shakespeare's time where, three hundred years ago, boys gave colourable imitations of women. And then I remember that, in a few cities like Bombay and Calcutta, I have seen Indian women already appearing on the stage. It is plain enough that the evolution of the Indian theatre out of its medieval rut, will follow the same course as that which the European theatre has already travelled.

As if to confirm the prophecy which flits across my mind, this play is followed by another wherein the [single]<sup>73</sup> female part is actually played by a woman. It is a piece full of light comedy, whose principal feature is a long dialogue replete with witty

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<sup>69</sup> "Sahu" in the original.

<sup>70</sup> Blank page

<sup>71</sup> "371" appears at the top of the page in the original.

<sup>72</sup> "Mahratti" in the original.

<sup>73</sup> "single" was typed above the line and inserted with an arrow.

repartee. The actress is obviously a woman of low-caste, and I know that few high-caste women have yet had the courage to step [on]<sup>74</sup> the boards. She lacks both the attractive grace and talented finesse of our Western actresses. Neither is she one of those beautiful women who, as an old Hindu book quaintly puts it, "scald men with their eyes."

The last scene is played and the last witty word is uttered. At

36<sup>75</sup>

SECRET INDIA

37

SECRET INDIA<sup>76</sup>

(continued from the previous page) an hour which is not far off dawn and which, in the West, should find all respectable people sound asleep, we push our way through the babbling throng which dawdles in and around the theatre's only exit.

Meher Baba makes a strange remark to me in the carriage on the ride homewards.

"In my last but one incarnation, I was Shivaji himself!" he informs me. "With all his bravery as a warrior, Shivaji was no less spiritual at heart. Some of his most important followers will be with me again as instruments of my great workings in the world. Among them in those days, in the seventeenth century, there was a foreigner. He, too, will be with me as a prominent member of my circle when I publicly manifest as the messiah."

(37-1) Nasik is frequently called "The Benares of Western India." It is so ancient a town, so full of picturesque shrines which belong to the Hindu faith. Legend links it with \_\_\_\_\_<sup>77</sup> famous episodes of early Indian history as recounted by epic poems. Pilgrims pour into the place throughout the year. Whether Meher Baba has chosen the town as his headquarters because of its religious associations, and whether he has pitched his tent only a hundred yards from the Godavari because the latter is a river almost as sacred as the Ganges itself, I do not know.

I walk through the narrow, winding main street between rows of ancient houses with projecting upper storeys and decaying doors. I pick my way through a labyrinth of steep lanes that follow crooked and curving routes. The houses are interesting remnants of an age which has not yet passed from India. There is a charm about their antiquated fronts and an attractiveness in the languid existence of their inhabitants.

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<sup>74</sup> "on" was typed above the line and inserted with an arrow.

<sup>75</sup> Blank page

<sup>76</sup> "372" appears at the top of the page in the original.

<sup>77</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

I pause for a moment at a street corner to watch the spectacle of an itinerant barber shaving his client beside the roadway, the one crouching and the other sitting cross-legged. Farther on I pass a

38<sup>78</sup>

SECRET INDIA

39

SECRET INDIA<sup>79</sup>

(39-1) and hence a stream of pilgrims come from far and near to this temple to request her favours. Admirable credulity! Once I discussed this question of superstitious pilgrimages with a highly educated Hindu woman, who was Headmistress of a Girls' College. She pointed out an aspect which had never struck me. "The social value of these pilgrimages is immense," she declared. "Eighty percent of the pilgrims come from the villages, and probably know little beyond their native place. A long pilgrimage is often the first opportunity of their narrow lives to visit the wider world, to mingle with people of other states, and to obtain a lengthy holiday. Surely that is a good thing?" I agreed.

During the night I am awakened by a weird [commotion.]<sup>80</sup> I rise hastily and enquire into the cause [of the tumult.]<sup>81</sup> It is only the local temple orchestra! I look at my watch. 3:15 A.M! But then, this is India. Religious fervour must find its expression, even in the middle of the night.

(39-2) It is an unfortunate fact that much of one's railway travelling in India must necessarily take place at night. How often have I paced away the midnight or early morning hours at some gloomy junction while waiting for a train connection! How often have I been presented with the choice of starting a journey in daytime and finishing it in the middle of the night, or of starting in the middle of the night and finishing it in daytime! Thus it happens that when my train steams into Nasik Station at the hour of two in the morning, I am fast asleep in my berth. The five minutes' halt passes but Morpheus does not release me from his tight clutches. The warning whistle, which announces impending departure, is given. And then, by a complete miracle – whether due to Meher Baba or not I shall never know! – I awake simultaneously and fling a question at someone sitting near the compartment door.

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<sup>78</sup> Blank page

<sup>79</sup> "393" appears at the top of the page in the original. The original editor inserted "365" at the top of that original page by hand.

<sup>80</sup> PB himself changed "din" to "commotion" by typing it above the line and inserting with a caret.

<sup>81</sup> PB himself inserted "of the tumult" by typing it above the line and inserting it with a caret.

Nasik! The answer falls on me like a cold shower. I leap up, {slap}<sup>82</sup> a coat over my pyjamas, and begin hurling my suitcases on the platform without calling for the services of a coolie. The train begins to move out of the station and I follow them as quickly as I can. I [make an unsuccessful attempt to]<sup>83</sup> continue sleeping {Illegible},<sup>84</sup> unattractive waiting room.

40<sup>85</sup>

SECRET INDIA

41

SECRET INDIA<sup>86</sup>

(41-1)<sup>87</sup> I<sup>88</sup> came across a remarkable Yogi at the town of Hubli in the course of my travels. His<sup>89</sup> name was Siddharudha<sup>90</sup> Swami. He was well known in the locality. I must confess that his high character and exceptional personality impressed me. Quite recently he announced the exact hour and day of his death. Towards the appointed time he gathered together all his disciples, closed his eyes in meditation, and within a couple of hours had quietly and naturally passed away.<sup>91</sup>

The mysterious trail I have been following begins to seem a mere delusion. Is Nirvana non-existent and are all Yogis humbugs? What a fool that man Chandi Das<sup>92</sup> is, with his absurd advice to hurry back to Bombay and find my desire satisfied! All I have found is illness. So much for the wonderful powers of this Yoga seer.

And thus I am curiously reminded that one's viewpoint is chiefly controlled by feelings, not by thoughts, [and]<sup>93</sup> that the heart throws a heavier weight into the scale of judgment than the head.

For my time in this country has not been wasted. Though I have not found any foothold for my feet, I have amassed a fund of curious information. Some of it is written on the pages of memory and some of it in the pages of my notebooks.

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<sup>82</sup> Cut off in the original; all we have is \_\_p, but "slap" seems a very likely word here. —TJS '16

<sup>83</sup> "make an unsuccessful attempt to" was typed above the line and inserted with an arrow.

<sup>84</sup> Part of the page has been torn off, word missing.

<sup>85</sup> Blank page

<sup>86</sup> "405" appears at the top of the page in the original.

<sup>87</sup> Pg. 41 appears to be unpublished material from Chapter 15 of "A Search in Secret India"; "A Strange Encounter." Para 41-1 was cut from another page and pasted here by hand.

<sup>88</sup> PB himself deleted quotation marks by hand

<sup>89</sup> PB himself deleted quotation marks by hand

<sup>90</sup> "Siddharud" in the original.

<sup>91</sup> PB himself deleted some text by hand

<sup>92</sup> Chandi Das was a yogi originally from Bengal, who PB himself encountered on his travels (A Search in Secret India).

<sup>93</sup> PB himself inserted "and" by typing it above the line and inserting it with a caret.

Yet I sit here, [lounging]<sup>94</sup> about in graceless attitudes, wondering why I ever came out to the tropics when I had been free to do as I please.

The thought that within a week I shall be steaming out to sea provides delicate comfort.

42<sup>95</sup>

SECRET INDIA

43

SECRET INDIA<sup>96</sup>

(43-1) pretty, high-caste Hindu woman. She wears a pink bodice and, below that, a piece of coloured silk drawn round her legs and twisted about her waist. Her wrists are adorned with silver bangles which glitter brightly in the sun, and a silver ornament studs her left nostril. She walks barefoot and as she passes me I catch the aromatic fragrance of sandalwood. I notice, too, that her fingers are stained with henna and that her forehead carries the symbolic spot of red powder which the rites of her creed ordain.

I mingle [with]<sup>97</sup> a motley crowd which streams up and down the bazaar. Making my escape, I proceed aimlessly for a few minutes along streets where boys squat lazily on the sidewalks. An old temple, whose centuries-worn front lures me inside, gives less than it promises. I listen to a priest making a lengthy and unintelligible harangue of his deity until my patience is tried. I move into darker recesses in the hope of finding some architectural feature of interest until I touch the borderline which infidel feet may not cross.

As my eyes become more accustomed to the dim light of the innermost shrine, I perceive an object which I have already seen in several other shrines of this amazing country. The thing is a crudely carved representation of the male generative organ, which is set up within a stone circle that clearly connotes the female counterpart. The lingam and the yoni, as they are called, carry an esoteric and purely philosophical meaning to the cultured few among Hindus, but I doubt whether the untutored masses perceive the same meaning.

In the road and under the brilliant light of the sun, I return to the world outside. The whole of this ancient temple, this holy structure, is nothing but a gigantic doll's house to my rationalistic mind. Both priests and worshippers are as children, and the long rituals of their creed are but childish toys with which these simple people play.

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<sup>94</sup> PB himself inserted "lounging" by typing it above the line and inserting it with a caret.

<sup>95</sup> Blank page

<sup>96</sup> "373" appears at the top of the page in the original. Pages 43-52 appear to be unpublished material from chapter 14 of "A Search in Secret India"; "At the Parsee Messiah's Headquarters."

<sup>97</sup> PB himself inserted "with" by typing it above the line and inserting it with a caret.

(continued from the previous page) Give them a four-armed stone figure, weave some fanciful legend around it, smear it with red ochre, perform some animistic ceremony or noisy ritual before it – and then they will be happy!

The following afternoon I hire a resplendent-looking carriage and drive out on a six-mile pilgrimage to the caves of Pandu-Lena. The driver, who is a tired-looking man with a beaked nose and a red fez perched erratically on his head, punctuates every few yards of the long journey with queer, cackling cries. I assume that his purpose is to urge on the two ponies, although both animals maintain a haughty indifference towards him and take their own time about the matter. At length we reach a broad hill which stands surrounded by a wide [green]<sup>100</sup> plain. I leave my duck-like driver here and bid him wait for my return.

[I<sup>101</sup> take a last glance at the hill monastery before descending the path. Monks with shaven heads and yellow robes once burrowed themselves into this hillside and then moved about these gloomy caves; once drew water from yonder roughly-hewn cistern; once sat in the stately lecture-hall and listened to their old abbot; once plunged their]<sup>102</sup>

[What]<sup>103</sup> cloistral peace they enjoy here, these mute memorials of a faith that has all but passed from this land! I pass from cave to cave. Some are [bare]<sup>104</sup> cells, once peopled by yellow-robed disciples of Buddha who gave themselves up to a life of quiet study and peaceful contemplation, but now inhabited by nought save a tribe of small bats. Others possess entrances which are adorned by rows of highly-carved pillars, while stone Buddha's of enormous size sit enthroned within. In the eleventh cave I find signs of the changing ownership of the place.

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<sup>98</sup> Blank page

<sup>99</sup> '374' appears at the top of the page in the original. Each paragraph on this page is cut from a separate source, and pasted over the following page (section 375).

<sup>100</sup> PB himself inserted "green" by typing it above the line and inserting it with a caret.

<sup>101</sup> Based on the shape of the torn edges, this section was originally typed at the bottom of the following page before PB moved it here.

<sup>102</sup> This para is continued at the top of page 49.

<sup>103</sup> This section is cut off: It begins with the word "entrance" which is deleted from the text for clarity.

<sup>104</sup> PB himself deleted "monastic" from after "bare" by hand.

<sup>105</sup> Blank page

(continued from the previous page)<sup>107</sup> Two Jain deities adorn the back wall. In other caves Hindu hands have interposed figures belonging to their own faith, but the addition does not improve upon the artistry shown by the earlier creators. These ugly latecomers are records of the downfall of Buddhism, for the placid monks who had lived and studied in these dark rooms were driven away by relentless and fanatical Brahmins. It is well that the destroying hands of those intolerant Brahmins could not mutilate the grey rock of the colossal Buddha who sits in the twentieth cave, could not remove this silent reminder of a casteless creed and rationalistic faith. But what they could not destroy, their living descendants degrade. For it has been smeared with some pigment and adorned with gaudy ornaments, and a Hindu priest creeps [up]<sup>108</sup> and offers to obtain the blessing of his deity – now no longer Buddha but Dharmaraja – for me by performing a little ceremony. It is customary to give him some rupees for this service, he informs me. I decline the proffered blessing with disgust.

The great founders of religions, whether Jesus, Buddha or Muhammad, scattered with a free hand the living waters of what they conceived to be truth, for such was the love which they bore mankind. Whoever approached them could receive their blessings. But there are always men who follow in their tracks, using their names and daring to put a price upon their own intercessory services. Such men thereby destroy what virtue there exists in a priesthood and label their efforts with futility. And it is such men who are responsible for much of the scepticism which afflicts my generation.

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<sup>106</sup> "375" appears at the top of the page in the original.

<sup>107</sup> PB's cut and paste on this page and the next don't quite mesh. So far as we can determine, the original order was the paragraph starting with "Give them a four-armed stone" at the top of this page; then a section was scissored out of the page and the original material of page '374' continued with "entrance. What cloistral peace..." This section continues on page '375' with "Two Jain deities adorn" running on through "afflicts my generation." The final section of this page was cut out and moved back to page 45 in the pdf. This section runs from "I take a last glance at" through "once plunged their..." This incomplete sentence is completed on page 49 in the pdf with "minds again and again..." At which point the text continues undisturbed through the end of this selection at the bottom of page 51.

<sup>108</sup> PB himself deleted "to me" from after "up" by hand.

<sup>109</sup> Blank page

<sup>110</sup> "376" appears at the top of the page in the original.

(continued from the previous page) minds again and again into brooding meditation upon the Noble Eightfold Path. Now they are not even wandering ghosts; no faintly-lingering atmosphere carries the sense of their presence to the children of posterity.

By the time I reach the foot of the hill, twilight suddenly darkens the sky. Jingling bells break into my pedestrian reverie. The carriage draws up beside me. How thin are the two ponies! Their bones seem to loom up through the skin in the pale light of the carriage lamps. I must give the waiting driver some extra money so that he [can]<sup>111</sup> buy more food for the poor animals. I climb into the roomy conveyance and soon we are off, the bells jingling out into dusk. [Then]<sup>112</sup> the Muhammadan driver begins his strange cries.

I pay the man at the gate of my bungalow. He touches his brow in salutation and makes a grateful and graceful reply in Hindustani.

“May your shadow never be less, sahib!”

(49-1) The birthday anniversary of the Parsee messiah happens to fall during my stay. His disciples organise a great celebration to mark the event, while many followers arrive in Nasik from nearby villages and towns.

The large open courtyard in front of my bungalow is selected as being a convenient site for holding the earlier part of the day's celebrations. And so the morning brings me a host of visitor.

Meher takes his place on a garlanded chair and the crowd squat or stand in serried ranks before him. I prefer to watch proceedings from an overhanging balcony. One speaker after another arises to deliver lengthy speeches about the holy man, emotional harangues upon his wondrous virtues, his marvellous wisdom, his miraculous powers, and so on. Meher listens to this torrent of fawning adulation with an

50<sup>113</sup>

SECRET INDIA

51

SECRET INDIA<sup>114</sup>

(continued from the previous page) amiable smile.

When the addresses come to an end at last, some light refreshments are served to the ever-growing crowd. Many of the visitors are inhabitants of Nasik and, I suspected, are attracted from the town by the lure of a new festival (so dear to the Indian heart), and by the certainty of a liberal distribution of sweetmeats. Doubtless, not more than

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<sup>111</sup> “can” was typed above the line and inserted with an arrow.

<sup>112</sup> “Then” was typed above the line and inserted with an arrow.

<sup>113</sup> Blank page

<sup>114</sup> “377” appears at the top of the page in the original.

half of them is interested in Meher and his teachings. Anyway, their number keeps constantly increasing until the courtyard is filled to capacity. And then they begin to invade the bungalow.

It is a roomy bungalow but it has not been built to harbour hundreds of souls. They fill every chamber, clutter up all the passage and verandahs, and finally clamber over the roof. I feel an alien in this concourse of childish brown men.

Still the human flood pours in. I decide to retreat, but how to effect my escape becomes a problem. It is [almost]<sup>115</sup> impossible to pass through that [seething]<sup>116</sup> mob of humanity, and certainly quite distasteful, for they are packed as close as sardines. Finally I get out of a window and take a flying leap on to an adjacent compound wall. Fortunately I arrive exactly on the top of my destination, crawl along to the farthest end, and then jump down into the courtyard of the next house.

Ten minutes later I wander placidly along the grassy banks of the wide Godavari River. Rainless months have left the stream bed half-dry, but a few patient oxen find refuge from the noon heat by standing ankle-deep in the water, and occasionally dipping their heads. I walk on to a place where trees are dotted about in pleasant perspective, and then select a tall tufted palm under which I settle down to beguile my time pleasantly with a pocket edition of a favourite English essayist. The over-crowded bungalow, the seething mob, Meher Baba and his fantastic mission, are soon nothing but a memory.

52<sup>117</sup>

SECRET INDIA

## **The Parable of Friendship, Love and Death**

53

### THE PARABLE OF FRIENDSHIP, LOVE AND DEATH

(53-1) Three Beings were once walking down a country lane. The name of the first was Friendship, the second was called Love and the third Death. Now they had been talking among themselves for a goodly time and, as things often turn out even among those who should know better, they came to hot dispute.

"I am greater than you," proudly said Friendship to Love.

"No, that is wrong! 'Tis I who am indeed by far above you," hotly answered Love. She was a fair damsel, good to look upon and clothed in fine gossamer raiment.

"Bah!" shot in the sardonic interruption of Death. "You fools. Who possesses more power than myself?" And of a truth his great form towered above the other two and thus gave some substance to his words. Though he was exceedingly dark of face there was an undeniable grandeur in his bearing, even to the point of majesty.

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<sup>115</sup> PB himself inserted "almost" by typing it above the line and inserting it with a caret.

<sup>116</sup> PB himself moved "seething" from before "humanity" by hand.

<sup>117</sup> Blank page

"But see. Without my grace life becomes a deadly routine, like unto a desert, causing the people to perish because of the lack of the Water of Sustenance for their hearts," spoke up Friendship triumphantly.

Love, however, smiled in a calm and superior way.

"True. Yet forget not that when friendship ripens it becomes love. Hence the greater must needs include the lesser."

But the cynical sneer of Death sent a chill through their spines as he gazed at them coolly and gruffly declared:

"I can break you both. Death ends friendship and kills love."

Still, time passed and it was hard for them to come to any agreement. What might have happened had they eventually come to blows it is dreadful to imagine. But fortunately they espied One walking across a field who bore upon his person all the authentic signs of a god. They hailed him so he came to them.

"Pray, O Honoured One! tell us which of the three is the greatest?" all chorused together.

54<sup>118</sup>

#### THE PARABLE OF FRIENDSHIP, LOVE AND DEATH

55

#### THE PARABLE OF FRIENDSHIP, LOVE AND DEATH<sup>119</sup>

(continued from the previous page) The god stood silent.

He gazed at each in turn.

After a while he addressed them as follows:

"All three are equal. None is greater than another. You, Friendship, are begotten of sympathy betwixt mortals. And you, O gracious Love," here the god bowed courteously, "must find a friend in your lover or he is not worthy the name." Then turning to Death he fixed his steady eyes upon the great figure, as though looking through and beyond him. "It is true," said the god, "that you appear to kill both friendship and love. But the flower which perishes scatters its seed before it goes and later reappears anew from itself, as it were. So Friendship and Love disappear from mortal gaze but leave immortal seeds behind, which in time shall re-appear in new bodies and new hearts. Therefore it is that I declare: 'All three are equal.'"

Which is a parable. Those who have sight will see, but others must only read.

PAUL BRUNTON

56<sup>120</sup>

#### THE PARABLE OF FRIENDSHIP, LOVE AND DEATH

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<sup>118</sup> Blank page

<sup>119</sup> "2" appears at the top of the page in the original.

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## Uncategorised Paras

57

UNCATEGORISED PARAS

(57-1) [His]<sup>121</sup> speech was curt and abrupt and moulded with epigrams. All this and the bare appearance of the hut made me wonder whether I had not alighted upon a new Thoreau who had set up his hut amid the rather pleasant sights of the English countryside.

[Although]<sup>122</sup> his brusque manner caused him at first to hold his past in reserve, we travelled mentally together for a full hour or two. I discovered to my surprise that he had spent twenty five years of his life upon the same spiritual quest as myself, and was still seeking. The search had led him into strange places. Not merely his mind alone, but his body also had circumnavigated the globe. He had wandered at night amid the mystic Pyramids of Egypt; he had taken the native dress and wandered as a yogi among the wise men throughout the length and breadth of India and Burma; he had {Illegible}<sup>123</sup>

58<sup>124</sup>

UNCATEGORISED PARAS

59

UNCATEGORISED PARAS

(59-1) Sometimes we walk the [green]<sup>125</sup> fields [or city streets]<sup>126</sup> with bowed heads and bitter hearts, pressed down by an anguish that we think is greater than we can bear. And, indeed, at the time, it seems so. But later, when the storm is over, and the dark-hued clouds have passed, leaving sore memories, perhaps, we realise that the part of ourself which has suffered was not the true and enduring part; that the knives which seemed to hack at us so mercilessly could not pierce to the soul; and that something, some morning-glory of [dearly-earned]<sup>127</sup> wisdom has arisen out of the night to dawn upon us and stay with us for ever.

As with one, so with all. As with the individual, so with the race. Few can hope to miss the touch of the dread hand of sorrow today. A great Wind sweeping through the stagnant airs of our dense world and hurling aside the accumulated debris of the

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<sup>121</sup> PB himself deleted "not give any thought to such trifles." by hand.

<sup>122</sup> PB himself deleted "We soon found ourselves upon several paths of common interest and" by hand.; "although" not capitalised in the original

<sup>123</sup> Cut off in the original

<sup>124</sup> Blank page

<sup>125</sup> PB himself inserted "green" in by hand.

<sup>126</sup> PB himself inserted "or city streets" by hand.

<sup>127</sup> PB himself inserted "dearly-earned" by hand.

ages. A way is being made through the forests of [constructed]<sup>128</sup> hearts and<sup>129</sup> thoughts, and the trunks of ignorance.

(59-2)<sup>130</sup> Yet, from time to time a golden light rifted the clouds as though to encourage me; occasionally it was the meeting with one who had gone a little way upon The Road but had soon stopped, fearful of losing touch with kith and kin: more often, a sudden dropping of the sense of time in that strange hour of dawn before the grasping hands of day have robbed the night of its beautiful treasure of silence. I cannot forget the shining diamond of that day (now buried in the earth of time) when, walking down the mountain-side of a high mood, I came upon a multitude of mortals who seemed all joyous and happy, for it was a public holiday. They laughed and played and banded light words with one another as though the grey hands of care had never touched them. Yet a terrible and profound pity threw a shadow across my heart when I saw them, for I could not understand at that moment why they were satisfied with the

60<sup>131</sup>

UNCATEGORISED PARAS

61

UNCATEGORISED PARAS

(61-1)<sup>132</sup> He<sup>133</sup> was very tall, and there was a narrow carved wooden bed of Egyptian origin to share between us – a task we found beyond human power, and a circumstance made us re-arrange our lives in this way: I went to bed alone towards midnight when my friend would sit down at the table or easel, and work silently with his brush throughout the night, by the mellow gleam of an old oil lamp that hung from an oak beam in the ceiling. In the morning, after I had arisen and gone about my own work, he would occupy the bed in turn and sleep till evening. During the few hours that preceded midnight we were both up and met our friends.

The pictures he created were exquisite little things, generally done in simple flat water-colours on sheets of Whatman paper. They were seductive morsels in the Japanese style, yet their subjects were as phantoms raised from another world. The

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<sup>128</sup> PB himself changed “frozen” to “constructed” by hand.

<sup>129</sup> PB himself deleted “outworn” by hand.

<sup>130</sup> The following section is cut from a different source and pasted onto the page. “Yet” is preceded by a sentence ending in “torment.”

<sup>131</sup> Blank page

<sup>132</sup> The following paragraphs were cut from a different source and pasted here by hand.

<sup>133</sup> “presence of a great seer and magical painter. Yet his art was wrought in terrible” appears at the top of this page, but is really part of the underlying page. This page was scanned without separating it from the following page, giving rise to the appearance that these opening words are part of page 61, when they are to be found in context on pg. 63. Finally, this page properly begins with the sentence-fragment “a young Italian painter” –TJS ‘16

mysterious power that he possessed evoked weird temples, unearthly rites and ceremonies, fantastic

62<sup>134</sup>

UNCATEGORISED PARAS

63

UNCATEGORISED PARAS

(continued from the previous page) landscapes, gods, men, beasts and strange beings who were half human and half animal. We who were privileged to see his work were made silent with awe before it, and we knew ourselves to be in the presence of a great seer and magical painter. Yet his art was wrought in terrible loneliness, for no name had illumined the long drab records of this land with whom he had much kin – save perhaps the crude and half-repellent hieratics of Blake's visions.

Within his portfolio lay nearly two hundred of these painted enigmas; he had worked at them for many years: yet, for some unknown cause he resolutely refused to sell a single picture. Once, when he was utterly penniless and starving, I strove hard to persuade him to let me take one of them away and bring him some money back. But no – nothing could induce him to part with it. He usually depreciated his work and pretended that all he had done hitherto was unworthy of being given out; his sensitivity was as fine as a compass-needle and swerved unceasingly towards the pole of an ideal perfection.

So he made these obscure and coloured testaments of an eerie vision. Only a few of us saw these flaming flowers of his midnight toil, and few will ever see their like again from other hands. He is gone now, dwelling in a lonely cottage high up on a sun-stippled Italian hill, and when he descends again, carrying a rare offering to the world, those who love Beauty in its strange dresses will how in recognition of its coming.

There were some others who came to our little gatherings; a few drawn by the silhouette of the goddess Truth, whose presence was invoked at all our meetings; and two or three came because they thought they had found here the pearly gates of Bohemia flung open wide. They did not know, however, that the goddess requires a reckoning to be given her which is very disconcerting to those who would follow her in the world of speech but not of act. We said nothing, but quietly waited

64<sup>135</sup>

UNCATEGORISED PARAS

65

UNCATEGORISED PARAS

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<sup>134</sup> Blank page

<sup>135</sup> Blank page

(65-1) So when this realisation came upon me, I would sometimes spend the evening reading a little book of great import and sought to fathom its meaning; at other times, I would wander in memory over the mysterious and eventful past of my own life: but, most often, I sought to embark my mind upon that eastern sea which never stirs, seeking the lost isles where the fabled Herb of Immortality might be gathered. Sometimes, when I have wandered beside these lonely coasts with folded hands and bowed head, I gaze out over the silent sea and call to mind that far time when I first took the passage in a frail bark and ventured forth alone. Nothing else moved upon those glassy waters; not a sound fell upon them: and my only guide was the soft light that shone from a sun unknown to our present science.

It<sup>136</sup> was a long low attic that I had taken in an early eighteenth century house, which slipped ideally into the quiet sheltered life I sought. Once I had entered the passage and shut the heavy-panelled door behind, it was as though I had stepped back two or three centuries and was living in an archaic world where antique peace hung over all. When the sacred hour came and the [clock tolls]<sup>137</sup> twelve times, the world outside was entombed in a profound silence. The dark night imprisoned all the streets and held the town beneath the pitiless rule of fear. Here, in my little chamber, I mused awhile upon the couch, calling to mind all the high destinies and secret hopes which I once thought to bring to flower. How far they seemed now, and what worth to pursue the starry path? The moments pass, my thoughts are ended, and I let the soft peace of the hour fall gently upon the mind. I fall into a half-dream, and lo! a sudden power stirs the body and lights the heart anew with the old hopes. Doubt – that shrinking ragged figure – cowers away from

66<sup>138</sup>

UNCATEGORISED PARAS

## On Brama and Hatha Yoga

67

ON BRAMA AND HATHA YOGA<sup>139</sup>

(67-1) Adyar River. I greet him and then accompany him on his walk under the spreading tops of graceful palms. These walks have made me realise anew that, if one wishes to see palm trees in all their romantic luxuriance, one must go to Southern India. For in these regions artistic perfection is achieved by those lovely adjuncts to so many illustrations of Oriental scenes.

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<sup>136</sup> The following paragraph was cut and pasted from a different source.

<sup>137</sup> PB himself changed “bells tolled” to “clock tolls” by hand.

<sup>138</sup> Blank page

<sup>139</sup> “106” appears at the top of the page in the original.

We pass little groups of women, who energetically wash their clothes at the riverside by the ancient process of beating the wet garments upon flat stones. A few of the women are bathing and, as they emerge from the river, the swelling curve of their hips is revealed by the tightly swathed, dripping garments. We walk for more than a mile, until the last person has disappeared, and enter a lonely and deserted stretch of the stream.

A pitiless sun scorches us continuously; the water gleams temptingly; and I suggest that we both indulge in the luxury of a swim. After this pleasant interlude, we sit down on the bank and, being towelless, dry our bodies in the fierce sunshine. Mosquitoes drone through the air but very kindly avoid us. I have noticed that when Brama emerged from the river, his upright and self reliant figure, seems muscular enough, though without possessing the 'strong man' look. As the water dripped from his dark body and unrolled hair, I could not help admiring him.

Now, when our bodies are thoroughly dry, he fumbles among his clothes and carefully unwraps a small phial which is tied to the inside of his shawl. He pours some oily fluid into the palm of his right hand and massages it into his skin, covering his entire body with it and repeating the process until the phial is empty.

"May I ask what you are using?" My Brahmin companion translates the question.

68<sup>140</sup>

#### ON BRAMA AND HATHA YOGA

69

#### ON BRAMA AND HATHA YOGA<sup>141</sup>

(continued from the previous page) "Nothing but coconut oil. We Hindus are fond of it."

"You think it benefits the body, then?"

"Why not? You Westerners rub oil into leather and wood to preserve them, and we rub oil into our skin to preserve it, too." he answers jocosely.

Theoretically, his defence of this practice seems quite plausible. But I ask him:

"Tell me, what good does it do?"

"If this oil is rubbed into the head early enough, it will stop falling hair; if it is gently rubbed into the openings of the ears, it helps to prevent deafness; if the entire body is massaged with it, then life will be lengthened; and if the joints are well rubbed, too, then they become more supple. Lastly, rub it into the soles of the feet and the hips will be protected against [nerve]<sup>142</sup> pains. These are its worldly uses. For us, who follow the Yoga of Body Control, there is much benefit in freely rubbing the oil into

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<sup>140</sup> Blank page

<sup>141</sup> "107" appears at the top of the page in the original.

<sup>142</sup> PB himself inserted "nerve" by typing it above the line and inserting it with a caret.

knees and ankles. We have difficult postures to practise, requiring much twisting of the limbs, and the stiffness is made less by this custom."

After we have dressed, Brama leads the way to a grove of casuarina trees. They offer a dark green contrast to the yellow glare of the sun, and within their pleasant shade we sit down to enjoy the cooler air. We watch a little colony of green lizards holding high carnival near by.

Brama opens the sitting at length.

"I told you yesterday that the second group of exercises we teach beginners, deal with the 'stretches,' as we call them," he begins, "and I have told you this morning that much of our advanced system consists of difficult body-straining postures. It is to prepare the novice's body for these last that he has to undergo the stretching exercises.

70<sup>143</sup>

## ON BRAMA AND HATHA YOGA

### Body Control

71

## BODY CONTROL<sup>144</sup>

(71-1) "What if one wishes to increase one's energy? Is there no easy exercise in your system which does this and which is not too important to remain secret?"

"Yes, there is the Stick exercise. It is quite simple. In fact, it is a practice shown to novices merely to strengthen their bodies and add to their vital force. Stretch out your arms and imagine that you are gripping a long stick which lies flat, and that another person is standing opposite you trying to pull the stick away with all his strength. Let your trunk incline forward, grip the imaginary stick very tightly and strive to draw it toward yourself. Breathe in slowly and steadily as you do this. In order to keep your position against the imaginary enemy, put your utmost pressure on the legs and feet. Watch yourself, in your mind's eye, winning the struggle until you succeed in bringing the stick up to your chest. As you win, you must gradually take up your former position of standing straight and erect. At this point hold your breath. After that relax your effort and let the arms go forward again, just as if your enemy were pulling the stick away. At the same time, let your breath go out."

I try to practise this exercise under Brahma's watchful eyes. His ensuing comment is to supplement the instructions.

"You hold the stick too high. Keep it on a level with the breast. Remember, too, that throughout the exercise you must hold strongly to the thought of your enemy's resistance. Keep your muscles more rigid and more controlled. Take care not to move

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<sup>143</sup> Blank page

<sup>144</sup> PB himself inserted "Body Control." By hand. This page was pasted together from several different sources, but reads as a single continuous section.

the feet. Allow seven seconds for the inward pull, the same for the holding-in of your breath, and seven seconds again for the out-breathing."

A pleasant glow of added force courses through my body when I cease the practice.

"This exercise will strengthen your lungs, deepen the breath and harden the muscles of arm, wrist, shoulder, chest and legs," adds Brama. "It is really a breathing exercise rather than a bodily one."

72<sup>145</sup>

BODY CONTROL

73

BODY CONTROL

(continued from the previous page) [As an adept in the art once told me;]<sup>146</sup> "We who are Yogis of the school of Body Control place as much importance upon the art of breathing as we do upon posture. We begin with the latter in order to mould our bodies to our will; we go on to control the breath for the same purpose, it is true; but we continue with our breathing exercises because our final aim is more than mere bodily benefit. For through the breath we begin to touch the things of the mind and even of the spirit. Our ancient sages have revealed the way to do this."

A stray green lizard creeps toward us. [Brama paused]<sup>147</sup> to look amusedly at it. Immediately, the creature stops and gazes fixed at him with its weird eyes. The Yogi turns to address me again, but the lizard remains motionless, as though transfixed.

["So"]<sup>148</sup> carefully have we studied breathing, that some of the things we have discovered would surprise you. Do you know that the flow of breath through the nostrils alternates regularly, and that, too, in every human being? For a while the breath flows mostly through the right nostril, then it changes and flows mostly through the left nostril, and so on. Watch yourself from day to day if you wish to prove this."

"Is this discovery of any use, though?"

"We make use of it in the mystic side of our science, in our efforts to unfold the secret powers which are hidden in men. But we know how to control this alternating flow at will; merely by rubbing the main nerve in another part of the body, the breath-rhythm changes."

74<sup>149</sup>

BODY CONTROL

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<sup>145</sup> Blank page

<sup>146</sup> PB himself inserted "As an adept in the art once told me;" by hand.

<sup>147</sup> PB himself changed "Brama pause" to "He paused" by hand.

<sup>148</sup> Two or three lines were cut out of the page before this para by hand.

<sup>149</sup> Blank page

(continued from the previous page) "Be<sup>150</sup> content, then, if I tell you that our great aim is to secure such control over our breathing as will influence in their turn the powers of body, mind and soul."

"Perhaps there is some harmless hint about breathing for good health which you can give me?"

"Yes, to breathe deeply is good for the body and for those who work with their hands, as it most certainly is for those who move actively about. Yet take care that the dividing wall of muscle between the chest and the stomach is moved up and down as you breathe in and out; for in this manner one breathes deepest. People who do not use this muscle, merely move their lower abdomen in and out. Yet this is not Nature's wish. Have you ever watched the approach of death to some person?"

I nod in affirmation.

"If you had observed carefully you would discover that, after the chest muscles ceased to act and the lungs had lost their power, that is, when the dying person's own breathing has come to an end, there is a sudden agitation of this muscle which drives the last breath out of the abdomen of its own accord. Thus Nature makes a last gesture."

Brama removes his shawl and shows, on his own body, the muscle in question. It proves to be the midriff.

"It is also good to bring harmony into one's breathing at regular times. This will soothe the nerves and calm an agitated mood."

"How is that done?"

"The simplest way is to practise while walking. Count seven paces to each in-breath and seven to each out-breath, but try to fix the thoughts less on the counting than on the benefits you seek."

(continued from the previous page) We leave our shady grove of casuarina. Brama leads the way until we reach the edge of the river. He squats down beside a flattened piece of rock.

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<sup>150</sup> PB himself inserted quotation marks by hand.

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<sup>152</sup> PB himself inserted "Body Control" at the top of the page by hand.

"Place your hand upon the surface of this stone," he commands. I obey. Thereupon he too places his right arm upon the rock and lets the palm of his hand lie flat.

A moment later he slightly lifts his hand, keeping the elbow down but raising his fingers, moves his wrist a half inch along the surface of the stone, and then lets the entire hand fall flat again. After a few seconds' pause, he repeats the movements.

"Now grip my hand and try to stop it moving forward," he commands. I take firm hold of his wrist and use all my force to hold him, but in vain. His hand slowly travels along until it reaches the very edge of the rock.

"You see, I have won!" he smiles. "We call this the Tortoise test, because the forward movement of the hand resembles the spasmodic crawling of a tortoise. Do you now try to move your hand as I did, and I shall prevent it from going forward."

He does! I am unable to induce my hand to move while it is under his iron grip, despite my best endeavours.

"My strength is no match for yours!" I exclaim ruefully.

"Not so. This is not a test of strength, for I can do the same thing to a man twice as strong and twice as muscular as<sup>153</sup> I am. Why?"

I gaze at him, puzzled.

He supplies the answer:

"It is a test of breath control. The secret lies in being able to hold one's breath. The most muscular man will fail in this test [if he cannot command his breathing.]"<sup>154</sup>

78<sup>155</sup>

BODY CONTROL

79

BODY CONTROL<sup>156</sup>

(continued from the previous page) Our Yoga takes several lessons from Nature. I have already mentioned what we learn from the cat. Most animals instinctively follow certain rituals so as to keep in a healthy condition. What can we learn from the dog? It has taught us exercises which stretch and free the body. Watch a dog rise from its sleep and notice how it begins to exercise its spine from head to tail. At one moment it will hollow its back like a bow, and at another it will hump its spine like a camel. Therefore, we have two exercises in our system which are called the Bow posture and the Camel posture. In fact, there are many other exercises which bear such curious names, as the Cow-Face posture and the Eagle posture, because the bodily positions taken up bear

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<sup>153</sup> PB himself inserted "as" by typing it above the line and inserting it with a caret.

<sup>154</sup> PB himself inserted "if he cannot command his breathing" by hand.

<sup>155</sup> Blank page

<sup>156</sup> "108" appears at the top of the page in the original. PB himself inserted "Body Control" at the top of the page by hand.

some resemblance to the forms of different animals. Now I shall show you the Bow exercise."

Brama throws himself prone on the ground, face downwards. He parts his outstretched feet by a few inches and then folds them back towards his head. He raises his head, throws up his hands, and seizes his legs by the ankles. This movement arches the body like a bow bent to rest on the ground; the arms correspond to the bowstring. Brama maintains this posture for a couple of minutes without moving; the only portion of his body which touches the earth is his abdomen.

It appears to be an easy exercise, but when I endeavour to copy him, I fail ignominiously.

"It will yield to you with repeated practice," remarks the Yogi, rising to his feet. "No one can do the Bow exercise every day and become fat," he adds.

"Can you show me an easier stretch?"<sup>157</sup> I plead.

He thinks for a moment.

"The Cobra exercise is simpler. Watch!"

80<sup>158</sup>

BODY CONTROL

81<sup>159</sup>

BODY CONTROL

82<sup>160</sup>

BODY CONTROL

83

BODY CONTROL<sup>161</sup>

(continued from the previous page) He throws himself to the ground again, exactly as he has done before. He inserts his hands, palms downwards, between his chest and the earth. He throws back his head, tilting the chin in the air. He bends back the spine. This movement raises his chest and the upper part of his abdomen. He presses hard on the palms of his hands to support himself. He maintains this position for several seconds and then slowly returns to the prone attitude. After a brief rest, he repeats the posture. Then he comes to his feet again.

"Did you observe," he asks me, "that the body appeared to take the form of a cobra with raised trunk and poised head? That is why we call this the Cobra exercise. It

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<sup>157</sup> PB himself inserted question mark by hand.

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<sup>159</sup> the contents of this page (a typed section pasted over page 83) were placed at the bottom of page 83.

<sup>160</sup> Blank page

<sup>161</sup> "109" appears at the top of the page in the original.

is excellent but remember never to strain yourself too much. Every Yoga exercise must be done with quiet perseverance, slowly, and by degrees. We teach our novices to [increase]<sup>162</sup> their efforts little by little each week. This Cobra stretch affects the spine, because it hollows the back. The upright position which men commonly occupy makes the little bones of the spine sink downwards; therefore, it becomes stiff. The bones crowd on each other and press upon the openings between them, thus pressing on the large nerves which pass through these openings. Perhaps you know that these nerves are connected with the eyes, the stomach and the bowels. When the nerves are interfered with, those organs become affected in their turn. So you see why the Cobra exercise opposes itself to the stiffening of the spine and makes it more supple. A good stretch is followed by a pleasant feeling of well being; thus one feels by instinct that it has done good to the body. If a man were to practise often all the seven stretches of the Yoga system, he would feel younger."

["Stretching is a good exercise. The dancing girls of India enjoy better health than other women," he continues, "because they practise difficult stretching exercises and postures in order to become more supple for their work. To stretch one's body into positions not usually taken up, gives it more freedom and loosens stiff joints which hinder the vital currents."]<sup>163</sup>

84<sup>164</sup>

BODY CONTROL

85

BODY CONTROL<sup>165</sup>

(continued from the previous page) an<sup>166</sup> ageing man," I inform him.

A faint smile passes over Brama's near-black face.

"That is an idle dream. It is opposed to Nature, and the bad effects are sure to overwhelm the good. Right living, right exercise and Yoga practice are the natural ways of restoring the body's force."

"Will you show me another stretch?"

"I shall, though not for the purpose of teaching you. Let me do one of our most difficult ones, just to give you an idea of what they are like. It would be useless to attempt it,<sup>167</sup> for no novice has ever done it except after a long training. Watch again!"

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<sup>162</sup> "Increase" was typed above this line and inserted with a caret.

<sup>163</sup> PB himself moved this para from page 83 with a typed comment.

<sup>164</sup> Blank page

<sup>165</sup> "110" appears at the top of the page in the original.

<sup>166</sup> The bottom of the previous page was cut off; that page is numbered 109 and this is 110, so the main body of the text is continuous with the previous page. The missing sentence is found on the backs of pages 98 and 100. The original statement thus reads: "Our Western surgeons have invented an operation which has the same purpose. They cut the glands from a monkey and graft them into an ageing man,"

Brama sits with outstretched legs, keeping his backbone quite erect. He folds the left leg at the knee and brings the heel under his seat. He raises the right leg and bends it so that, knee in air, the foot comes down on the outside of the left thigh. Thus, the left leg is flat but the right one is vertical. He thrusts the left shoulder against the right knee and grips the left knee with one hand. Then he slowly twists his entire trunk to the right, forcing his head in the same direction. The effect is to push the spine out of place. The exercise is obviously one of great difficulty.

"This Spine stretch would do more good to your ageing man than his monkey gland," laughs Brama, after he emerges from his contorted position. "But I doubt whether he would want to do it, though it would pour new force through his nerves."

I thank Brama for the demonstration.

86<sup>168</sup>

BODY CONTROL

87

BODY CONTROL<sup>169</sup>

(continued from the previous page) I come now to a part of our conversation which many may think better omitted, if the canons of good taste are to be followed. But I cannot cast aside the few pages which record it, without being false [both]<sup>170</sup> to myself and my reader. In blunt truth, I may say straightaway that the offending subject is the preoccupation on the part of these Yogis with the idea of a clean colon. It may seem somewhat distasteful to our notions of right breeding even to enter into such discussion, but then, the iconoclastic events of our century have begun to shake up all our notions of what is right or wrong.

The question of internal bodily purity is an important one, whether we ignore it or not. Half poisoned bodies along with jaded faces give mute testimony to our neglect. It is common knowledge to every doctor that vast numbers of people live 'below par' because their bodies suffer from sluggish intestinal action. Men who do not take the trouble to understand how to feed properly, find themselves with clogged bodily mechanism as a result.

Brama emphasises for me that it is the business of a Yogi to face facts, and not to flee from them. He makes me realise that a Yogi of his school sees the digestive tube as being too important a part of our fleshly frame to receive only superficial attention. But I shall reduce the record of his remarks to a bare skeleton.

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<sup>167</sup> PB himself inserted comma by hand.

<sup>168</sup> Blank page

<sup>169</sup> "111" appears at the top of the page in the original.

<sup>170</sup> "Both" was typed above the line and inserted with a caret.

(87-1) "And now I shall tell you about some of our ways of cleaning the body," says Brama. "We do not believe that it is enough for a body to look clean; it must also be clean inside. How many people are careful about the inside of their bodies? We begin by making greater use of water. From the first cupful in early morning, we continue

88<sup>171</sup>

BODY CONTROL

89

BODY CONTROL<sup>172</sup>

(continued from the previous page) to drink freely throughout the day. We drink in small quantities and often, rather than in large quantities and seldom. And then, at no set times but according to one's instinct, we wash the colon; it may be once in a month or it may be once in six months. On the day when this is to be done, little food is taken and the last meal consists only of plenty of buttermilk (curds), which in itself is cleansing to the digestive tube."

"How do you effect this washing?"

"In olden times the Yogi would prepare a smooth hollow bamboo stick with the two ends well rounded, and then enter a river. He inserts part of the stick into the anus and then, by working certain muscles and forcibly breathing inwards, he would draw the water upwards through the stick into the colon. When enough water has entered his body, he twists and turns about so as to shake the water inside and thus clean the colon. After a time - which may be lengthened to a period which would surprise you - he expels the tainted water through the anus. Some Yogis have become so expert at the practice that they dispense with the use of a stick and draw in the water simply by working the rectal muscles together with deep breathing. Yet this way is not without its dangers, and it is not taught to beginners. In these days some of us use of a strong rubber tube, if it can be got, instead of the bamboo stick; while in place of wading into a river, we prefer to use a bath of clean warm water. We place ourselves in a crouching position inside the bath, carrying the weight of the body on the toes, and use this tube while the water reaches to the abdomen. The colon is thus thoroughly cleaned; one's digestive power is made better; and constipation is relieved at once. It is much easier to keep good health and good spirits, if one's colon is clean."

(89-1)<sup>173</sup> I discussed this practice later with the House Surgeon of a Calcutta hospital. He pointed out that its duplication by a non-Yogi would be somewhat difficult, and that, for all practical purposes, similar effects could be obtained by the use of a

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<sup>171</sup> Blank page

<sup>172</sup> "112" appears at the top of the page in the original.

<sup>173</sup> This para is a footnote in the original. The rest of this footnote (after "difficult") continues at the bottom of Pg. 91. We have moved it up here where it can be read in one section.

[gravity]<sup>174</sup> fountain syringe, furnished with a long rubber tube to which a twelve-inch rubber catheter had been attached. If the fountain were hung at a higher level than that of the body, the catheter could be safely passed into the anus for most of its length, and the warm water would then cleanse the colon and pass into the larger intestine. This method would obviate the use of the Yogi's method of breathing and muscular efforts at suction, which, the surgeon thought, might prove [too] difficult and even dangerous to persons without anatomical and medical knowledge. He admitted that the effects of the practice might indeed be beneficial, unless it were [too]<sup>175</sup> frequently resorted to.

90<sup>176</sup>

BODY CONTROL

91

BODY CONTROL<sup>177</sup>

Brama rises to his feet as if to dismiss the subject.

"I shall show you two more of our exercises, which have the same object in view, that is, a clean and properly working digestive tube. The first exercise enables me to have good control of the stomach's workings. The second exercise gives me the same control of the bowel's workings. Both these exercises are difficult to beginners; much effort and prolonged practice are required to win success; but once mastered, they are found to be easy. Thus, no Yogi of our school need ever be constipated because he can compel his bowels to work within eight seconds, by the use of the second exercise. Watch, now, how we can rule our stomach."

He stands with the legs somewhat apart and the trunk slightly inclined forward. He expels the air from his lungs through the mouth. His arms hang loosely at the sides. Brama then makes a combined effort of the back and side muscles – as though about to vomit – and draws in the rectus muscles, pressing his hands upon the thighs. The lower part of the abdomen is lifted inwards and upwards; its muscular wall

92<sup>178</sup>

BODY CONTROL

93

BODY CONTROL<sup>179</sup>

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<sup>174</sup> PB himself deleted an illegible word from before "gravity" by hand.

<sup>175</sup> PB himself inserted "too" by hand.

<sup>176</sup> Blank page

<sup>177</sup> "113" appears at the top of the page in the original.

<sup>178</sup> Blank page

<sup>179</sup> "114" appears at the top of the page in the original. The left margins of pages 93 and 95 are pasted together.

(continued from the previous page) being drawn backwards forcibly and the diaphragm raised.

The front abdominal wall is now caved far in and the entire abdomen presents an alarmingly hollow appearance. Yet Brama shows no sign of strain. When he resumes a normal attitude, he remarks:

“Which ever morning this exercise is done, on that morning a wave of energy ripples through the alimentary tube and forces it to become active. Therefore, a Yogi does not need to harbour undigested food in his stomach. As our secret texts say: ‘This practice brings to birth the digestive fire.’<sup>A</sup>

(93-1) The exercise is certainly no feat for a novice; it seems to belong to the domain of tricks which are performed by our physical culturists before admiring audiences. I endeavour to elicit some explanation of its rationale and, from the Yogi’s remarks, I perceive that it possesses a good basis. Nature has provided our abdomens with muscles which we seldom exercise and which become slack and uncontrolled in many people. One of the functions of these muscles is to hold the abdominal organs in proper position, but as they weaken these organs tend to fall and become displaced. The intestines, the liver and the kidneys slowly drop downwards and forwards with time. In this condition, man becomes an easier victim of indigestion. The practice of this hollowing of

<sup>A</sup> I have since learned that this exercise is similar to a ‘muscle-control’ involving abdominal suction, which is taught by a certain European physical culturist. But a friend of the latter informs me that this particular ‘control’ was learned from a man who had spent twenty years in India. When we consider that the Yoga system of India dates back several thousand years<sup>180</sup> at least, it is obvious that credit for the invention of this exercise should be given to the ancient Indians, rather than to its modern Western exponents; yet the latter equally deserve honour for having the perception to recognise its worth.

94<sup>181</sup>

BODY CONTROL

95

BODY CONTROL<sup>182</sup>

(continued from the previous page) the abdomen brings the abdominal muscles under direct control, and when one becomes expert in it, the elimination of indigestion is an

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<sup>180</sup> PB himself deleted comma by hand.

<sup>181</sup> Blank page

<sup>182</sup> The contents of this page were cut from two separate sources and pasted together; they are labelled 115 and P. 137 respectively.

inevitable consequence. One is not surprised when Brama claims that this exercise is excellent for creating appetite!

Brama now prepares to demonstrate his second exercise. He begins by repeating the previous one and then, in some mysterious way, thrusts forward the central muscles of the abdomen. They stand out in queer prominence, while the remainder of the abdomen is sucked back as if by a vacuum. Then, pressing his hands firmly against his thighs and letting his chin rest downwards, he slowly moves these intestinal muscles from left to right and again from right to left. What a strange trick to play with one's own anatomy!

This<sup>183</sup> mastery is not easy to get and we obtain it slowly, the way that a snake charmer will slowly train a wild cobra; little by little the ferocious reptile loses its resistance and eventually submits to the will of its trainer. So the novice in Yoga keeps on repeating his effort every day. Just as falling water wears away even a hard rock, so the water of regular effort wears away the rock of difficulty. Yet there exist such dangers in these exercises of the breath, that you should blame me not for hesitating to reveal them. Have I not seen men play with these practices without the watchful care of a fit teacher and find only wasting lungs or even weakness? Have I not been approached by imprudent men who seek advice because the practice causes them to scream with pain through the air entering their alimentary canal with great force? It is better that leave these things to themselves, for when you are ready to benefit by it, I shall show some simpler exercises of the breath.

96

## BODY CONTROL

(continued from the previous page)<sup>184</sup> Brama seems somewhat reluctant to proceed with the subject, for he relapses into silence and looks away.

"Please tell me a little more," I urge.

In the manner of a person wishing to be obliging, he responds:

"Do you remember when I told you how I almost met with death, how I broke a blood vessel in my brain through making experiments with breathing exercises under no other guidance than that of my youthful ardour?

We have other breathing exercises which are equally simple; one confers beauty and good looks, another quietens the turmoil of fever, and a third – but what use is it to talk of them? My oaths do not permit me to make them known."

This reserve is tantalising but I must accept it. I speculate upon what Europe would not have done with these remarkable breathing exercises which Yoga appears to contain, if she had originated it. Would she not have made a deep scientific and

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<sup>183</sup> The left edge of the page was obscured by the folding over of page 93 in the scan. We have filled in the obscured text, which is just visible when looking at the original document, for clarity.

<sup>184</sup> The paras on this page were cut from a separate sheet of paper and pasted here by hand.

medical research into each phase of the subject? Would she not have spread the knowledge as widely as possible instead of hiding it like the mystery-mongering East?

97

BODY CONTROL<sup>185</sup>

(continued from the previous page) "Then no postures are necessary in this exercise?"

"No, though even the simple cross-legged seat will make the harmonising of breath easier. But they are necessary for the higher purposes of Yoga. If the attitude of the body is incorrect, then the distribution of the benefits got by breath control, is hindered. So posture provides a good foundation. The postures either impair or help the flow of that current of spirit-fire which advanced breathing exercises bring into activity."

"Brama, look at this lizard! It has been watching you all this time!"

"Ah! I forgot," he exclaims. "Its family will be waiting for it."

And the lizard crawls away.

I look questioningly into the Yogi's eyes but he avoids the subject.

"To harmonise the breath a little each day is good for the nerves," he says. "This practice helps to give harmony both to body and mind. Try to be calm and serene at the time you do this exercise, and let the breaths be slow."

98<sup>186</sup>

BODY CONTROL

99

BODY CONTROL

(continued from the previous pages) This feat over, he searches among the folds of his shawl and draws out a twisted length of fine thread. It is about twelve inches from end to end.

"With this I shall clean my nose!" he explains.

I smile incredulously.

"Why not? You clean your mouth every day; so, too, I clean my nose every day. Look!"

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<sup>185</sup> "130" appears at the top of the page in the original. This page probably followed page 73 in the original, but its present placement, being within the same conversation means that its current placement is at least plausible, so I've marked this material as continuous with the preceding page. —TJS '16

<sup>186</sup> There are two strips of typing used for backing on pages 98 and 100; The text has been cut in half: one half is pasted onto pg. 98, the other half is pasted onto pg. 100. It reads: "Our Western surgeons have invented an operation which has the same purpose. They cut the glands from a monkey and graft them into" it was removed from the bottom of page 83 in the original and continues onto page 85 — where this comment is repeated.

He inserts one end of the thread into his left nostril and gradually pushes it farther inward. To my astonishment, he draws it out again from his mouth. He wipes the thread clean and repeats the process, this time inserting the thread into his right nostril.

I have seen some queer things this day, but this is about the queerest of all. However, the displays are over. Brama now glances in the direction of home. "Let us return," he suggests.

We begin to walk along the river bank. It is the bright hour of noon, "when Morning turns to meet the Night." The sunlight plays brilliantly upon the wide expanse of water. The palm branches sway in

100<sup>187</sup>

BODY CONTROL

101

BODY CONTROL<sup>188</sup>

(continued from the previous page) breeze which blows gently inland from the sea, and their long feathery leaves rustle with a crisp sound. Mosquitoes buzz and hum around us but, with their customary kindness, avoid all personal contact with me. A flock of startled kites rises suddenly from some thick bushes and makes off in a westerly direction.

Thus we wander back, sometimes under the arched canopy of palmyras, and sometimes exposed to the fierce rays of an implacable sun. Throughout that long walk the Yogi does not utter a single word. I sense that he has fallen into his old mood of musing reserve, and therefore refrain from questioning him further.

When we reach an avenue of tall coconut trees, whose slender stems are ringed from top to root, I break the silence to give a farewell greeting to Brama.

(101-1)<sup>189</sup> Our exercises are not disclosed except to pupils, while the secrets of the power of breath which we have discovered are revealed only under a pledge of maintaining wise secrecy.

102<sup>190</sup>

BODY CONTROL

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<sup>187</sup> A strip of paper with "Our Western surgeons he same purpose. They" used as backing here; see note on pages 85 or 93 for clarification.

<sup>188</sup> "116" appears at the top of the page in the original.

<sup>189</sup> This para was cut from another source and pasted here by hand.

<sup>190</sup> Blank page

## Old Vision and Art Fragments

103

### OLD VISION AND ART FRAGMENTS

(103-1)<sup>191</sup> or walked as though suspended by their feet with the head below, yet they seemed as sure of themselves as we are when moving on our native earth.

"What is this place?" I asked.

The guide said,

"This is a temple of Ignorance. These people are souls set free by sleep to worship their heart's desire."

"And what is that?" I questioned.

And he said,

"[for]<sup>192</sup> that second Self within them which would rebuke them for their blindness. Here they have created a caricature of religion which expresses itself in this reversed temple."

I looked inside again and saw a huge black altar. Around it were grouped four priests with stern dark faces and black robes. And the first priest flung something towards the altar which glittered as it fell. And he chanted,

"May we all have the gift of gold"

The second priest drew a small bag from his waist and put his hand in it. Then he too flung something on the altar, yet it was nothing but a handful of dust.

With that, he sang the words,

"May we all have the gift of earth!"

Now the third priest who was very tall and broad put a great chunk of meat to his mouth and tore some of it violently away from the bone and ate to it. Then he threw the remainder on the altar, saying,

"May we all have the gift of meat!"

And the fourth priest was a little man with cunning eyes who offered nothing at all save the words,

"May we all have the gift of reason!"

I turned my head away from the scene, not caring to follow further its<sup>193</sup>

## What is Truth?

104

### WHAT IS TRUTH?

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<sup>191</sup> Incomplete para

<sup>192</sup> PB himself deleted "They worship Matter. They love material life so greatly that they have lost the feeling" before "for" by hand.

<sup>193</sup> The para on this page continues on page 105.

(104-1) I walked among the shady groves of the Philosophers. And I asked them, "What is truth?"

And some said: "It is thus."

But others declared: "It is not thus."

And yet again: "It is incomprehensible to man while he is yet mortal."

I pondered upon these answers, yet I was not satisfied. Therefore it was that I fared farther. And I came to one who sat upon the stump of a tree trunk. And I saw that he was an old man who had been cast out of the ranks of the Philosophers because he could evolve no system.

And I asked again: "What is truth?"

He made no reply, but instead fixed his gaze on me. We sat silently together. His eyes gleamed with a strange lustre. And in that hour I came to know the meaning of truth. For his answer came through SILENCE.

## Old Vision and Art Fragments

105

### OLD VISION AND ART FRAGMENTS

(105-1)<sup>194</sup> dark lineaments.

The guide smiled sadly.

"If we went in there, they would be puzzled. For we would seem upside down to them. They have never been able to go outside their present region. Their opinions case them in like stiff suits of armour and make false their entire journey through life. To them, the material world contains the only future of man, his highest destiny. Such souls throng the portals of birth, filled with a terrible thirst for life. The gods themselves sometimes stand in awe at the fearful spectacle of a whole concourse of beings seeking with avid eyes to take up again the heavy burden of matter, and to see them tempted across the gilded vestibule of the earth-world, amid hurrying feet and the stir of many thoughts, while the air is hot with the glamour of desire. But do not go yet. There is something to be done here. Look into the hearts of these people!"

I obeyed the command.

"Now tell me what you see."

"There is a tiny black seed in each."

My guide said heavily,

"That is their brand. By it you shall always know them."

I continued to gaze and suddenly cried out,

"No – there is one who does not possess it. Rather is there a little point of white light in its place." And I indicated the figure of a young man.

"He was foolish, and let himself be led there by one whose will is stronger than his own," came the answer "It is the first time he has visited this place. See! he is not

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<sup>194</sup> The paras on this page follow the paras on page 103.

comfortable, and his face is troubled. His intuition tells him that here is not his true element but his reason has put him under the spell of the priest who made the last offering. Now – watch while I try to touch his mind with the torch of Truth.”

A few minutes passed uneventfully, and then the young man began to stir

106<sup>195</sup>

OLD VISION AND ART FRAGMENTS

107

OLD VISION AND ART FRAGMENTS

(continued from the previous page) and move about restlessly. After a while, it seemed that he could contain himself no longer and went towards the great entrance. Before he reached it, the little priest rushed towards him and gripped his arm tightly, as if to draw him back, but the hand was shaken off irritably and the man walked out. But no sooner had he crossed the threshold than a strange thing occurred. He seemed to have been caught up in a whirlwind and was swung right round until he was placed upon his feet once more, facing us. He stood for some time as though dazed.

I ventured to speak to him, and assured him of our friendly purposes. He replied,

“Thank you. I believe you have helped me – but I do not know yet. Everything seems changing. I have undergone a mental revolution, and my old ideas are falling away. I want to get away and rest for awhile. But I should like to see you again. I feel you have got something of benefit to me. May I?”

The guide gave his hand. “Farewell. We shall meet again. But pain and disillusionment shall come first and teach you well before then. Meanwhile, this I can say the – waves of chance will fling you high up on the shores of the earth-world, so that men will gaze with awe upon the strange destiny that follows the feet of him who seeks the stars.”

And a minute later, the young man stood far in the distance, waving his hand to us – a tragic figure of the Wanderer in the troubled years before he finds his right home.

108<sup>196</sup>

OLD VISION AND ART FRAGMENTS

109

OLD VISION AND ART FRAGMENTS

(109-1) Napoleon<sup>197</sup><sup>198</sup> defeated half of Europe at Marengo when he was but 31. Hannibal led his triumphant army across the Alps at 30. The army that flashed

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<sup>195</sup> Blank page

<sup>196</sup> Blank page

[victoriously]<sup>199</sup> across the Flowery Land a few years ago and sought to make a New China was an army of boys and young men. Joan of Arc saved France and led armies to triumph under her God-inspired guidance at the age of sixteen! England's hour of need, too, made William Pitt the Chancellor of the [Exchequer and a Prime minister at only 24!, and]<sup>200</sup> a very successful one he was in that dangerous [and difficult]<sup>201</sup> time of [protracted]<sup>202</sup> war. And I could crowd these pages that with references to the illustrious names of art, literature, science, philosophy and invention who produced new things for the world to wonder at, before they were thirty years old.

(109-2)<sup>203</sup> thoughts of millions in many ages and in many lands. I am so old now that none can help me. But I do not know you."

And he said,

"Look again!"

The woman raised herself a little and came closer. Her small black eyes peered into the twilit caves of memory, and then she shrieked:

"You are a Messenger of the Sun!"

He smiled:

"You are right. I shall come again and again until you have gone out of this [place]."<sup>204</sup> When man looks upon death as a friend you shall be free."

She shook her head querulously.

"No, no, that cannot be. None can help me." Yet her voice trembled a little with uncertainly as though a faint breath of hope now moved it.

He turned and replied in parting.

"We shall see. Remember I watched your birth. Farewell."

His eyes were filled with pity. As we left, I looked back at her and saw that now, instead of being firmly rooted, she swayed very slightly to and fro continually. Then the gloom surrounded her once more and she was gone from sight.

So we passed on; I following my guide through this strange world; and he aureoled in a powerful light.

110<sup>205</sup>

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<sup>197</sup> This paragraph was cut from a separate page and pasted here by hand, obscuring the first part of (109-2).

<sup>198</sup> Incomplete para

<sup>199</sup> "victoriously" was typed in the left margin and inserted with an arrow.

<sup>200</sup> PB himself changed "Exchequer and" to "Exchequer and a Prime minister at only 24!, and" by hand.

<sup>201</sup> PB himself inserted "and difficult" by hand.

<sup>202</sup> PB himself inserted "protracted" by hand.

<sup>203</sup> Incomplete para, cut off by pasted-over page.

<sup>204</sup> PB himself deleted "though two thousand years must tarry between my visits." from after "place" by hand.

<sup>205</sup> Blank page

(continued from the previous page) From time to time, wonderful adventures befell me on the way, so that my life alternated with the joys and hopes and fears of spiritual discovery.

But I freely confess that such incidents were spasmodic until one came into my life who took hold of the sails of my ship with strong hands and kept them rightly set in a course that brought me to the unknown world I sought, whose shores have tempted but few [voyagers.]<sup>206</sup>

NOTES FOR ARTICLE ON POLISH MYSTICISM

(111-1) Cagliostro<sup>207</sup> visited Poland, and was guest of Thaddee Lezczye de Pankracge-Grabianka, chief of Swedenborgians, a rich landowner. Grabianka spent a large part of his fortune on dom Pernety, an alchemist former librarian to Frederick II and on a French occultist Brumore. After many adventures he died in a Russian prison.

(111-2) Other<sup>208</sup> Polish mystics of 18th siecle were Mickiewicz, Zan, Oleszkiewicz, Towianski, and in the family of Rzewuski, (Eveline Rzewuska became wife of Balzac) there was great belief, in the supernatural with much incidents of apparitions and premonitions.

(113-1) W.B. YEATS:<sup>210</sup> He was coming to tea at the house of a lady I knew. Tea had been timed at 4 o'clock. We all waited patiently but the poet did not put in an

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<sup>206</sup> PB himself deleted "How he come, and in what manner he brought this benediction, I have told in 'The House of the Hundred Lamps'." from after "voyagers." by hand.

<sup>207</sup> This para was handwritten by PB himself.

<sup>208</sup> This para was handwritten by PB himself.

<sup>209</sup> Blank page

<sup>210</sup> This page was handwritten by PB himself.

appearance till 5.15 pm. "It's an Irish failing, being unpunctual," observed my hostess." I lived in Dublin for years, so I know." But her explanation proved to be a little unjust to the laggard writers, for it turned out that the previous night was the inaugural date for summer-time that year, and alone of our poetry, Yeats had forgotten to advance his watch one hour! He had been punctual, according to his own motion!

His tall figure looks pictures enough, in its brightly hued habitments. A self-coloured shirt and collar, in some unusual shade of yellow adorned with a bow tie, proclaimed the artist that he was, no less than his other clothes. His face was very ruddy,

114

OLD VISION AND ART FRAGMENTS

W.B. Yeats

(continued from the previous page) more<sup>211</sup> than I had expected in a poet. I had expected a lean and lank figure, gaunt of eye and pale of cheek, to enter the room and lo! – here was a man whose face and form would have done credit to a Yorkshire farmer, though certainly no Yorkshire farmer ever wore the artistic clothes that Yeats wears.

We fell to talking of a variety of topics. I had recently returned from the East and Yeats told me how he had planned an Indian tour himself but the war came and upset things, so he never went to see the land which had interested him so much in those pre-war days. For it must not be forgotten that it was Yeats who "launched" Rabindranath Tagore the prose-poet of Bengal, upon the sea of Western Literacy fame.

### **Paul Brunton: John Macrae Senior: A Business Man With a Soul**

115

JOHN MACRAE SENIOR

Paul Brunton<sup>212</sup>

(115-1) When I try to unravel the [patch-work] quite of remembrance for the picture of our first meeting, I see it with a vividness as bright as the then prevailing November fogs in London were dark. I noticed a short distinguished-looking man, with neatly-trimmed pointed beard, in one corner of the general lobby of the old Northumberland Hotel and rightly guessed it was John Macrae, Senior. We talked about the destiny of my manuscript The Secret Path, which had been handed him only two days before. He announced, "I am going to publish this book; however, I do not except to make any profit from it. But I do expect it to do good and help people. Moreover, I want to

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<sup>211</sup> This para was handwritten by PB himself.

<sup>212</sup> PB himself inserted "(for Dutton's Centennial Volume 1952 (in possession of Miss Lilian Maclaren, Editorial Dept) (publication deferred for 10 years)" by hand.

publish all the other books that you may write. I think the American public will like your style, and I believe that it needs your message. [Therefore,]<sup>213</sup> your books will justify themselves commercially in the end.”

I appreciated the honour and thanked him feelingly for it. When I got out again into the tangled traffic of London’s streets, I was touched anew by his faith in me and felt most grateful to him.

However, a difficulty arose here. An earlier book of mine, A Search In Secret India, had been published by a firm in Philadelphia some time before, but without that firm taking any commercial risk in the publication. They had simply bought in convenient small lost unbound sheets of the book from my British publisher and affixed their own covers and title pages. Macrae was very eager to get that book out of their hands so that all Brunton books without exception should not only appear under the Dutton imprint but also [be]<sup>214</sup> wholly produced in American workshops. I appealed to the Philadelphia firm and eventually secured

116<sup>215</sup>

JOHN MACRAE SENIOR  
Paul Brunton

117

JOHN MACRAE SENIOR  
Paul Brunton<sup>216</sup>

(continued from the previous page) their reluctant agreement to the change.

I discovered that this faith which he reposed in my ability to climb to fame over the wheels of the printing press, was not based on the usual considerations alone, was not merely a belief in his private presentiments, but was also a kind of sixth sense which he felt he possessed. When this psychical faculty, or clairvoyance, or intuition, or whatever one likes to call it,<sup>217</sup> became active he would become aware in advance of what the public reaction would be to an author’s work. At times he carried this even into a wider domain and correctly foretold public events about to break and sometimes even historical trends of the more distant future. His widow, Opal Wheeler the writer of charming children’s’ stories, told me that she had had a similar experience. When, as an unrecognised beginner and not quite sure whether to devote herself to the profession of authorship, [she]<sup>218</sup> came to him with her first book, he merely glanced through three or four pages then turned his head and looked upwards for a couple of minutes as if

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<sup>213</sup> PB himself changed “Moreover” to “Therefore” by hand.

<sup>214</sup> PB himself inserted “be” by hand.

<sup>215</sup> Blank page

<sup>216</sup> “2” appears at the top of the page in the original.

<sup>217</sup> PB himself inserted comma by hand.

<sup>218</sup> PB himself inserted “she” by hand.

listening inwardly or consulting psychically. Then his head turned towards her again and he predicted that she would write many more books.

John Macrae's career was a typical example of the kind which is so much more frequently found in America than in Europe, the career of a self-made man. This is the land which gives men a greater chance to show their worth than any other I know and which sooner or later rewards ability with opportunity. He did not have much education and was compelled by circumstances to start earning his living at a very early age. In fact he started with Duttons as an errand boy at three dollars a week. He was then very poor with hardly enough food or clothing for his proper needs. From this humble beginning he travelled upward

118<sup>219</sup>

JOHN MACRAE SENIOR  
Paul Brunton

119

JOHN MACRAE SENIOR  
Paul Brunton<sup>220</sup>

(continued from the previous page) by stages to presidency of the company, greatly enlarging its size and increasing its productivity when he reached executive level.

He tried to make up for the deficiency in his early education by constantly reading good books. He begrudged the time given to newspapers. Each morning he spent no more than ten minutes with the day's newspaper and then gladly turned away for a half hour to a worthwhile book. He admired the craftsmanship of true writers, those who had the power to deposit thoughts into the right word-containers with fluid ease.

Coming to my own special field of interest, there is no doubt that he was a profoundly religious man. He was a Christian; I had taken it into my head to search for spiritual wisdom in the older Orient: yet he was large-minded enough to see that what I found there could only help us better to understand what Jesus really taught. He loved reading the Bible as well as quoting from it, although he did not study it in a theological sense. There was also something of the mystic in him, and he was quite content to sit in the silence as dusk fell over his apartment overlooking the East River. The significance of this fact hardly calls for comment. Once I sat there with him until the lights of New York City had shown for about an hour, neither of us saying a word. Afterwards, as I was leaving, he spoke with feeling of what he called "this hour of spiritual communion." Another time he took me to dinner with the late John O'Hara Cosgrave, once editor of the New York World. Cosgrave himself shared my faith in the

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<sup>219</sup> Blank page

<sup>220</sup> "3" appears at the top of the page in the original.

reality of the soul and the higher purpose of life. After the meal Macrae said, "I want you two to do all the talking now, for I shall be completely satisfied only to listen!"

120<sup>221</sup>

JOHN MACRAE SENIOR  
Paul Brunton

121

JOHN MACRAE SENIOR  
Paul Brunton<sup>222</sup>

(continued from the previous page) I have heard that some of the people who met him in his home sometimes felt a spiritual [efflux]<sup>223</sup> from him which helpfully affected their mind or their life.

Much as he loved his work and consequently the metropolitan environment in which it was set, he loved also – like a well-balanced human being – the times when he could return to the wide open spaces of Nature. There was in him a recurring rhythm of need to leave the neon-lights flaring dozens of different sales messages through the night, their reflections lighting the sidewalks or the river; the gaudy and noisy life of jostling crowds which swirled down the avenues and along Broadway; and all the other reminders of so-called progress, civilisation and modernity. At such times he went to quiet solitary places in the North to fish or tramp. He said to me, "When I am not fishing in the office or abroad for authors, I go fishing in the streams!" He explained that it was the quietude, the retreat, that he valued in such places as much as or even more than the opportunity to practise his skill as an angler.

Thus it may be understood why John Macrae was not only my publisher but also my friend; why ours was not merely a commercial relationship but also a human one and, if I may venture to say so, even a spiritual one.

He had special ideas about the opposite sex. He considered Woman much more ethereal than Man, much less gross, and much nearer to God. This was his explanation of the fact that in all countries it is women who exhibit more religious faith than men.

He was very human in his feelings and failings. Although usually possessed of infinite patience he could on occasion give way to anger if sufficiently provoked; however, his warm, generous temperament would then quickly recover itself. Generally he was very kind to others. He had a good sense of

122<sup>224</sup>

JOHN MACRAE SENIOR

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<sup>221</sup> Blank page

<sup>222</sup> "4" appears at the top of the page in the original.

<sup>223</sup> PB himself changed "help" to "efflux" by hand.

<sup>224</sup> Blank page

(continued from the previous page) humour and could enjoy the telling of a joke. In conversation he was forthright, outspoken, and candid.

Whenever he trusted an adviser's judgment upon a manuscript, or accepted the fact of an author's inspiration, he did so fully and went to the limit of his faith. Once he accepted any man as an authority or expert he never thereafter questioned his opinion but always relied on it implicitly. He was usually right in doing so, but sometimes the sequel showed that he was not.

In a world where printers' ink is often accepted as gospel, the book publisher fulfils an important role. Yet his business calls for widely varied capacities. He has to be broad enough to turn over with appreciative laughter the pages of one man who writes with a flippant pen yet he must also be deep enough to give the close attention that is demanded by the pages of another man whose work is full of concentrated thought. He has to handle too many dull lifeless manuscripts that waste paper pitifully, fatuous and futile productions that are not worth the cost of the materials with which they are written, and slash his way with the swiftness of expert experience through their Amazonian jungles of uninspired verbiage for the sake, and in the hope, of finding a single work whose marbled words of flawless prose, beautiful or original, give him the rare feeling of joy in a new discovery.

John Macrae had those needed capacities. He kept a sound balance between the decisions dictated by economic necessity, the need of following tides of public literary taste, and those suggested by artistic idealism. He was a business man with a soul.

(continued from the previous page) My final appraisal of him is that he was a genius. The structure which he so largely expanded as he passed through the inexorable sequences of adolescent youth, middle life and the gathering dusk of old age,

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<sup>225</sup> "5" appears at the top of the page in the original.

<sup>226</sup> Blank page

<sup>227</sup> "6" appears at the top of the page in the original.

is a worthy testimony to the usefulness of his life in the publishing field alone, for one has only to go through the list of titles published by the E.P. Dutton Company to realise that, whether in instruction or entertainment, it functions efficiently and admirably.

126<sup>228</sup>

JOHN MACRAE SENIOR

Paul Brunton

## Opening of New Book

127

OPENING OF NEW BOOK<sup>229</sup>

I<sup>230</sup>

(127-1) I take a look at my own life. It seems that an invisible cinema film is flickering past my mind's eye, giving me back my record with vivid luminosity. Spool after spool of pictures unlooses itself in front of my eyes, stirring the past with both bitter and pleasant memories that had long fallen into oblivion. Yet as I concentrate upon each detail when it appears I am astonished to notice how these forgotten scenes swiftly take on again the veridic note of immediate reality. It is an uncomfortable thought that hours lived with such supreme urgency or such overwhelming emotion as some of which now appear before me, ultimately fade off into the same neutral tint as feebler ones. Moreover the unwinding reel of the years turns more and more hastily as one gets older. Such is the perishable stuff of existence. 'Tis all a mental construction, a tissue of ephemeral ideas:

And yet all the years have not been irrevocably lost. I amused myself with scribbling mystical books to bore materialistical [people, playing]<sup>231</sup> with queer thoughts which were thrown up into the air and caught on the tip of my pen. I have tried to rescue from the vanished past, perhaps before it got too late, bygone impressions, unusual adventures, inspired moments, exotic ideas, half-felt intuitions and new-found truths; and then to turn them into written sheets. Thus ten books have successively been born and thus my own recollections and reflections have been given out to a larger audience than myself. [Despite my flippant description of them, it is a fact that]<sup>232</sup> the fundamental motive which inspired their [creation was service.]<sup>233</sup>

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<sup>228</sup> Blank page

<sup>229</sup> PB himself changed

<sup>230</sup> "TWO JOURNALS AND THEIR GENESIS" to "Opening of New Book" and inserted "or tr to XXI" by hand. I take "tr" to mean "transfer. — TJS '16

<sup>231</sup> PB himself changed "people and by playing" to "people, playing" by hand.

<sup>232</sup> PB himself inserted "Despite my flippant description of them, it is a fact that" by hand.

<sup>233</sup> PB himself changed "creation is that of service." to "creation was service." by hand.

They have effected their purpose for thousands of people have testified to the benefit received from reading these books [and]<sup>234</sup> to the solace gotten from dwelling [on their ideas.]<sup>235</sup> [Sometimes I wrote for the ordinary reader; sometimes for the extraordinary one. If "Secret India" and "Secret Egypt" did not tire the brains of many novel readers, the Hidden Teaching Beyond Yoga and "Wisdom of Overself" did constitute a doctrinal construction which attracted only the few who felt such a need. Some of [my]<sup>236</sup> earlier work will continue to stand by itself but the rest may serve as an introduction to the more substantial work presented in these two volumes Hidden Teaching Beyond Yoga and Wisdom of the Overself.]<sup>237</sup> Fate earlier settled that these writings should become known rapidly, either in the English original or in European and Indian translations, to waiting readers who are so scattered that they can be found in most countries of the five continents, from far Japan to distant Chile. They belong to white, yellow, brown and black races. They vary from half-literate workmen to [highly-cultured scholars.]<sup>238</sup>

128<sup>239</sup>

OPENING OF NEW BOOK

129

OPENING OF NEW BOOK<sup>240</sup>

(continued from the previous page) [Not a few]<sup>241</sup> have indicated that new doors to higher living had thus been opened to them. Judged by the tranquillising influence they seem to exert on troubled minds and the unusual information which they endeavour to carry to perplexed ones, it is clear that those books were worth their labour. And when people write and tell the author that his books have beneficially shaken up their ideas or produced a radically altered outlook on life, he cannot but begin to have faith anew in the mysterious power of the [pen and its ancient ally ink. "Wondrous,]<sup>242</sup> indeed, is a true book...talismanic and the strange symbolism

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<sup>234</sup> PB himself inserted "and" by hand.

<sup>235</sup> PB himself inserted "on their ideas." by hand.

<sup>236</sup> PB himself inserted "my" by hand.

<sup>237</sup> " Sometimes I wrote for the ordinary reader; sometimes for the extraordinary one. If "Secret India" and "Secret Egypt" did not tire the brains of many novel readers, the Hidden Teaching Beyond Yoga and "Wisdom of Overself" did constitute a doctrinal construction which attracted only the few who felt such a need. Some of [my] earlier work will continue to stand by itself but the rest may serve as an introduction to the more substantial work presented in these two volumes HTBY and WOO." Was cut from another page and pasted at the bottom of this page, then inserted with an arrow.

<sup>238</sup> PB himself inserted "highly-cultured scholars" by hand.

<sup>239</sup> Blank page

<sup>240</sup> PB himself changed "I-A" to "(2)" by hand.

<sup>241</sup> PB himself changed "on their thoughts. Nor a few" to "Not a few" by hand.

<sup>242</sup> PB himself changed "pen and of its ancient ally ink." to "pen and its ancient ally, ink." by hand.

thaumaturgic, for it can persuade men” exclaims Carlyle, in powerful and picturesque words. Nevertheless I cannot presume to take the popularity of these books as a certificate for myself but rather as a certificate of the importance which is now beginning to be assigned to these subjects in the west. [They performed the much-needed service of carrying encouragement to those aspirants who most need it, who are struggling to live mentally in a more exalted ethical environment than the one in which they live physically. [They inspired and stimulated even whilst they instructed they were become]<sup>243</sup> both refuge and guide to those who would rescue life from aimlessness and save a few really worth while hours from its moth-like impermanence. [Not that I have ever been satisfied with what has been done – knowing only too well its numerous defects – but it has been done usually under difficult circumstances and against great pressure of time and therefore represents only what was possible at the time quite apart from the further defects imposed by my personal limitations.]<sup>244245</sup>

130<sup>246</sup>

OPENING OF NEW BOOK<sup>247</sup>

131

OPENING OF NEW BOOK

*{This page is a duplicate of page 129. On this page, PB had pinned a new paragraph on top of the original text; we have inserted the text above, where we believe he intended for it to go.}*

132<sup>248</sup>

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<sup>243</sup> PB himself changed “It will inspire and stimulate even whilst it instructs. It will become” to “They inspired and stimulated even whilst they instructed they were become” by hand.

<sup>244</sup> “Not that I have not that ever been satisfied with what has been done--knowing only too well its numerous defects--but it has been done usually under difficult circumstances and against great pressure of time and therefore represents only what was possible at the time quite apart from the further defects imposed by my personal limitations.” was typed at the bottom of the page and inserted here with a carat. The location is a little tricky due to the text pinned on top of the original page. This passage could precede “They performed the much-needed &c” but since that text continues PB’s remarks about the merits of his books, it makes more sense to me to put the fragments in this order. —TJS ‘16

<sup>245</sup> This paragraph was attached to Pg. 129 with pins, such that it covers up another paragraph. The underlying text reads:

“Nevertheless it unlikely that any recognition of my research work or creative efforts will come from official quarters. The task which destiny set me was too unusual for that. I do not write for those who would sit philosophy in an academic chair but for those who would apply it to life. In any case the world of stuffy official presentations, of morning-coat solemnity and bourgeois conventionality is not my world.”

<sup>246</sup> Blank page

<sup>247</sup> PB himself inserted “7305 Pennsylvania Ave” at the bottom of the page by hand.

<sup>248</sup> This page is a duplicate scan of page 130.

(continued from the previous page) [There were]<sup>250</sup> difficult circumstances [in]<sup>251</sup> my personal [life: the]<sup>252</sup> vicissitudes of frequent travel, the labours of constant [and ever-widening]<sup>253</sup> research, the enervations and illnesses of tropical climates, the ever-present need of carrying on unremittingly with literary work which succeeds in reaching thousands where correspondence reaches but a relative few.<sup>254</sup>

[They were]<sup>255</sup> aggravated by the fact that I am by nature [lazy, although I have so far]<sup>256</sup> driven mind and body with a hard will born out of a sense of rigid duty. I have a kindred and congenial spirit in Charles Lamb who, always the last to arrive for his work at the old East India Company's office, excused himself by saying that he was always the first to leave.

[My]<sup>257</sup> temperament is such that I would prefer to spend my days doing nothing harder than lying stretched at ease on a Persian carpet be spread with several cushions, drinking a cup of the fragrant Chinese shrub, [or mocha herb]<sup>258</sup> wrapping my mind up in a Sufi shawl of coloured poesy and hearing all the while a continuous stream of [classic]<sup>259</sup> European music.<sup>260</sup>

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<sup>249</sup> "3" appears at the top of the page in the original.

<sup>250</sup> PB himself inserted "There were" by hand.

<sup>251</sup> PB himself changed "of" to "in" by hand.

<sup>252</sup> PB himself changed "life. The" to "life: the" by hand.

<sup>253</sup> PB himself inserted "and ever-widening" by hand.

<sup>254</sup> PB himself inserted period by hand

<sup>255</sup> PB himself changed "this is" to "They were" by hand.

<sup>256</sup> PB himself changed "lazy but I have" to "lazy, although I have so far" by hand.

<sup>257</sup> PB himself changed "Moreover my" to "My" by hand.

<sup>258</sup> PB himself inserted "or mocha herb" by hand.

<sup>259</sup> PB himself changed "European composed music" to "classic European music" by hand.

<sup>260</sup> The paras on this page are the flaps pasted on top of the original paras. Page 135 appears to contain the paras hidden underneath them.

<sup>261</sup> Blank page

<sup>262</sup> PB himself inserted "(4)" by hand.

(continued from the previous page) For I have consistently and frankly made it plain, both in the prefaces to certain books and during the course of personal interviews, that I have no desire to set myself up as a spiritual teacher and consequently no desire to acquire a following. I do not regard myself as a holy man or a saint or a sage or anything of that sort and consequently cannot honestly permit readers to regard me as such. Let others bear those dubious honours; a less ambitious if more worldly existence suffices for me. I write mystic and philosophic books not because I possess a spiritual status beyond that of others but partly because I possess a spiritual experience which is unlike that of others and partly because I wish to do a little good with my pen, if I may, rather than let it be hired out to the much more lucrative but less satisfying work which is repeatedly offered me. [If]<sup>263</sup> I write about some of my own mystic [experiences, it is only]<sup>264</sup> to show what benefits I have myself received from the pursuit of yoga. This is done because I know that an effective way to persuade some of my fellows to adopt meditation practices is to relate them to personal life. The egotistical style has been deliberately adopted. Such a personal style however is out of place in purely metaphysical works where an impersonal detached and dry manner is more apposite. That I recognise the truth of this axiom may be verified on examining [my two latest books.]<sup>265</sup>

I<sup>266</sup> wrote always for those who are still, like myself at the humbler level of aspiration. I do not claim any greater weight for my statements than any student may accord to another student's. But nevertheless the fact remains that I have been a specially privileged one.

136

OPENING OF NEW BOOK<sup>267</sup>

(continued from the previous page) Certain it is that I found myself possessed of an equipment to carry out this special task such as few in the West of whose existence I am aware, also possessed. Fate has provided [me]<sup>268</sup> with exceptional opportunities whilst determination has provided me with a unique life-experience. Whether it be correct or not the fact remains that I have drunk deeply of doctrines that have been left like a legacy out of Asia's remote past. As a simple statement of fact and without pandering to vanity, it may be noted that Prince {Maharajkumar}<sup>269</sup> Mussorie Shamsheer of Nepal,

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<sup>263</sup> PB himself changed "And" to "If" by hand.

<sup>264</sup> PB himself inserted "it is" by hand.

<sup>265</sup> PB himself changed "my last two books." to "my two latest books." by hand.

<sup>266</sup> This paragraph is typed in a different color (black) and was taped on to the margin of page 4. While it has "4 cont." on its right margin, it seems to fit better here than somewhere on the next page, which is also labeled "4 cont." — TJS '16

<sup>267</sup> PB himself inserted "(4 cont)" at the top of the page by hand.

<sup>268</sup> PB himself deleted "," after H.P. Blavatsky," from after "me" by hand.

<sup>269</sup> We have inserted "Maharajkumar" for clarity.

himself an advanced practitioner of Yoga and familiar with all the leading yogis of the Himalayan world, has set down these words: "I am convinced that Brunton is one of the chosen instruments to interpret the half-lost wisdom of the East."

Asiatic and African mystics, yogis and learned men and even rare sages of whose eminence and existence the West still knows little or nothing, have given me their confidence, confided much of their knowledge and secrets to my care, and sent me forth from their presence with their uttered benediction to mediate between Orient and Occident. I have thus had several teachers, yet could become the pupil of none; I have studied the tenets of several schools, but could become enslaved by none. In obedience to an inner compulsion and intermittent premonition whose justification became quite clear as destiny unfolded, I have ever maintained a sacred independence amidst all such relations, a detached loyalty, and have considered Truth a goddess above all mortals and hence alone to be worshipped. This attitude brought me painful emotional conflicts during the period of my growth and provoked others to malicious misunderstandings but it has finally and fully proved its worth. For my loftiest, strangest most significant [and most elevating]<sup>270</sup> mystic experiences occurred before I had ever met a single teacher, before I had even set foot on Asiatic soil. Through them I was really reborn. But alas! in my youth and novitiate I could not understand them. I was dazzled by the light and so continued to grope as though I were still in the dark. Now at long last I have brought my mystic and philosophic wandering to an anchor. Henceforth I own intellectual allegiance and mystical obedience to no man.

137<sup>271</sup>

OPENING OF NEW BOOK

138<sup>272</sup>

OPENING OF NEW BOOK

139<sup>273</sup>

OPENING OF NEW BOOK

140<sup>274</sup>

OPENING OF NEW BOOK

141

OPENING OF NEW BOOK<sup>275</sup>

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<sup>270</sup> PB himself inserted "and most elevating" by hand.

<sup>271</sup> Blank page

<sup>272</sup> Blank page

<sup>273</sup> The paras on this page are a duplicate of page 133.

<sup>274</sup> Blank page

<sup>275</sup> PB himself inserted "(5)" by hand.

(continued from the previous page) [And]<sup>276</sup> if I abhor the thought of forming a cult and making disciples, this is not to say that I abhor the thought of assisting my fellow on to find something of what I have already found. And if I refuse to set myself up as a sage when I am myself but a student, this is not to say that there are not always those who know even less than oneself and who may profitably share a few of [my]<sup>277</sup> own crumbs. For no man can come into even partial comprehension of the Overself which supports the existence of all living creatures and continue to sit smugly in self-centred enjoyment of his knowledge and in egoistic enjoyment of his peace. It is only ascetic mystics who touch their inner self without [also]<sup>278</sup> touching the inner self of the universe who can do that. But he who has even begun to perceive that the basis of his own individual being, is one and the same, wholly identical, with that of all other individual beings, is no longer a mystic. For him the ultimate unity of all men – secret and not obvious though it be – is nevertheless a fact and he has to re-order his own life accordingly. It will not be possible for him to dismiss from his mind the melancholy case of those aspirants to a wiser and better life. They will haunt his heart like wraiths and he will not get free of them go where he will, be it into the loneliest solitude or the busiest city. Their service becomes his inescapable duty.

142<sup>279</sup>

OPENING OF NEW BOOK

143

OPENING OF NEW BOOK

(continued from the previous page) With<sup>280</sup> the end of the war the personal karma which kept me tied for some years to [the Orient's]<sup>281</sup> own karma, has also come to an end. My limbs [were]<sup>282</sup> liberated for wider travel once again and my energies [set]<sup>283</sup> free for more constructive work. For<sup>284</sup> many years I had foreseen that a gigantic war had first to enable mankind to put to the test all the existing theories and practices not only of [a materialist character]<sup>285</sup> but also of [a]<sup>286</sup> religious and mystical

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<sup>276</sup> PB himself changed "But" to "And" by hand.

<sup>277</sup> PB himself changed "one's" to "my" by hand.

<sup>278</sup> PB himself inserted "also" by hand.

<sup>279</sup> Blank page

<sup>280</sup> PB himself changed "with" to "With" by hand.

<sup>281</sup> PB himself changed "India's" to "the Orient's" by hand.

<sup>282</sup> PB himself changed "have been" to "were" by hand.

<sup>283</sup> PB himself moved "set" from before "my energies" by hand.

<sup>284</sup> PB himself changed "Second, for" to "For" by hand.

<sup>285</sup> PB himself changed "modern civilisation in general" to "a materialist character" by hand.

<sup>286</sup> PB himself inserted "a" by hand.

character.<sup>287</sup> My own personal<sup>288</sup> drift away from a self-centred [and unscientific mysticism has]<sup>289</sup> been proceeding fitfully for some years, in consequence of reflection upon its theory and observation of its<sup>290</sup>

144<sup>291</sup>

OPENING OF NEW BOOK

145

OPENING OF NEW BOOK<sup>292</sup>

(continued from the previous page)<sup>293</sup> practice. With the war, however, all this came to a climax for both the attitude of mystics towards that cataclysmic event and a series of explosive personal experiences in India, the largest stronghold of such a doctrine today, brought me to a parting of the ways.

[Is there any justification for the conviction, which is held by quite a number of [people,]<sup>294</sup> that a large section of humanity, aroused by the devastating agony of the war, wise with the tragic lessons of the terrible crises which foreshadowed and followed it, can at last come to accept a more spiritual world view?<sup>295</sup> The vivid horrors of this decade, the terrible ordeal through which so many millions have passed and the tremendous changes of environment custom and social contact [would seem to]<sup>296</sup> have made a more spiritual outlook not only necessary but almost inevitable. The sufferings and upheavals of nations and individuals have brought about changes realignments and movements in the attitudes and consciousness of so many people that this is certain to result in a widespread demand for philosophic teaching and mystical inspiration. The prospects of a spiritual movement are brighter today than even a few years ago. The educated classes who led the trek towards materialism last century, are indeed the very people who are now leading the trek away from it!

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<sup>287</sup> PB himself changed "religion and mysticism in particular." to "religious and mystical character." by hand.

<sup>288</sup> PB himself changed "Personal my own" to "My own personal" by hand.

<sup>289</sup> PB himself changed "unscientific and ascetic mysticism had" to "and unscientific mysticism has" by hand.

<sup>290</sup> Incomplete para

<sup>291</sup> Blank page

<sup>292</sup> "8-A" appears at the top of the page in the original.

<sup>293</sup> Incomplete para

<sup>294</sup> PB himself changed "On the first issue, there is deep justifications for this journal in our conviction, which is shared by quite a number of others," to "Is there any justification for the conviction, which is held by quite a number of people," to "Is there any justification for the conviction, which is held by quite a number of people," by hand.

<sup>295</sup> PB himself inserted question mark by hand

<sup>296</sup> PB himself inserted "would seem to" by hand.

The beginning of the post-war period has consequently a peculiar importance. The mistakes of the years which immediately followed the first World War planted the seeds which grew not only into the miseries of the two subsequent decades but also into the struggles of the second one. The wisdom or foolishness which shape the next few years will likewise decide the characteristics of the experience which our own generation will enjoy or endure. For the early post-war period of dissolution confusion ferment and search provides the proper atmosphere for such a venture as the "Quest." It is at such a time that a special effort is demanded of those who know a little about the laws of life to teach bewildered minds the true perspective of life to those who know even less. We can thus release constructive forces when they are most needed and therefore likely to be most appreciated.<sup>297</sup>

146<sup>298</sup>

OPENING OF NEW BOOK

## Chapter IV: Philosophy and the Crisis

147

Chapter IV

Philosophy and the Crisis<sup>299</sup>

(147-1) When a mystic matures his half-insight into the perfected faculty, he becomes a philosopher. Thenceforth, instead of denouncing reason he praises it, and instead of stopping at personal peace he travels on to social service. Hence,<sup>300</sup> one of the outstanding nineteenth-century prophets, the Persian Baha'u'llah,<sup>301</sup> declared intelligence to be a gift from God which man ought to develop to the utmost, thus bringing science and religion into harmony. The mystical outlook is a tremendous advance on the religionist or materialist one, but compared with the philosophic outlook it is shallow, imperfect and incomplete. Thus, the third and final phase of man's upward quest is the philosophical one. Here he not only feels the divine presence, but also deepens, prolongs and understands what he feels. He adds clear knowledge to fitful emotion. This pompous term 'Philosophy' has, however, been so mis-used and mis-comprehended that a proper meaning must first be attached to it here before any advance can be made. It is a word, which etymologically carries a wide meaning - the love of wisdom - and therefore should not be limited merely to

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<sup>297</sup> "Indeed I venture to predict" was mostly cut away at the bottom of this page; I believe that it was meant to be deleted, indicating a change of mind in PB himself about making a prediction. — TJS '16

<sup>298</sup> Blank page

<sup>299</sup> "36" appears at the top of the page in the original. And while the "IV" on this page could refer to a PB category, he usually used those for independent little paras, not for full articles; I think therefore that this IV refers to Chapter IV. — TJS '16

<sup>300</sup> PB himself inserted comma by hand.

<sup>301</sup> "Baha 'ullah" in the original.

metaphysics or intellectual speculation. Yet, because it is all-comprehensive, it includes a metaphysics of truth. All other metaphysical systems bemuse the mind and torture the intellect with their intricate speculations. A metaphysical system provides us with the blueprint plan of existence, but such a plan is something isolated from existence. It must never be mistaken for existence itself. Thus<sup>302</sup>

148<sup>303</sup>

IV

Philosophy and the Crisis

## Chapter VI: Religion in a World Crisis

149

Chapter VI

[Religion in a World Crisis]<sup>304</sup>

(149-1) When we speak in our writings of the war's general effect, we refer not only to the period of actual fighting but also to the confused periods of so-called peace which precede and follow it. It is only for the sake of literary convenience that we lump the three periods together, either under the short term 'war' or under the more descriptive term 'world crisis'. This preamble will help to make clearer our point of view.

For some years, all of us heard the dread figure of Mars sharpening murderous weapons in preparation for the sacrifice he later demanded. Then swift and terrifying changes swept like a hurricane over the world. Violence became a feature of life, insecurity and uncertainty dominated it. Dangers and disasters overwhelmed it. Then science, which had brought civilisation to the world, ringed us around with a circle of artillery that belched forth smoking destruction and made the planet stagnant with putrid corpses, replaced the smiling colours of the rainbow with the threatening outlines of bombing airplanes, and made men, women and children find the ancient glamour of the heavens gone as with frayed nerves they gazed upwards to the skies.

Too often the ancient history of a nation is a record of the barbarity of its rulers, the poverty of its people, and the ignorance of both. Voltaire, the French Bernard Shaw, grinned at the world and said sarcastically, "History is nothing more than a picture of crimes and misfortunes." But this is an exaggeration. It is possible to find, amid the blood-stained records of a people's life, not only that the jewels of culture, the ornaments of art and the treasures of useful invention have been renovated by war, but also that valuable moral and intellectual lessons have been conveyed.

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<sup>302</sup> Incomplete para

<sup>303</sup> Blank page

<sup>304</sup> PB himself changed "THE WORLD'S SPIRITUAL CRISIS" to "Religion in a World Crisis" and inserted "Rejected pp" at the top of the page by hand.

This may shock some readers, but it will not shock those who have their ears to the ground and their eyes on the horizon. In any case, we write only for those who can no longer give moral support or intellectual acquiescence to the

150<sup>305</sup>

RELIGION IN A WORLD CRISIS

151

RELIGION IN A WORLD CRISIS<sup>306</sup>

(continued from the previous page) weaknesses of conventional guides and the faults of conventional teaching. History – by which we do not mean conventional historians – has much to tell us and still more to teach us concerning this point. Although the evil of war is that, if too severe and too prolonged, it destroys much of civilisation itself and unleashes the worst animal passions in man, the good of war is that it quickens the speed of civilisation's upward march and unleashes the best intelligence in man. If it sweeps the crowd along on a crest wave of anger, hate, horror and greed, it also stimulates the individual to think about realities and lifts him out of habitual mind-deadening grooves. The history of his inner progress is written in man's blood as well as in his books.

It was one consequence of the war that the dominant ideas of many people were largely upset. This could have happened [only]<sup>307</sup> if those ideas were incorrect, unfactual or illusory. And this state of mind, in turn, could have developed [only]<sup>308</sup> because these people had unconsciously looked at the world through spectacles of selfishness, prejudice or materialism, which distorted or even falsified the view. Hence,<sup>309</sup> Emerson said, "War is part of our education." For war conditions do not allow men, as peace conditions so often do allow them, to run away from realities or to shirk facing unpleasant conditions or to remain unprogressively paralyzed by the past or to delude themselves with artificial values. Not all of Hitler's hysterical ramblings, for instance, could hide for long from the German people what a quagmire he had led them into, when the war had run its course sufficiently long.

The greatest of all wars first challenged and then exposed the true character of men and their institutions. It provided everybody with the chance to detect what was unsound in their life and to get rid of it. It burst many pretences, however ancient they were, showed up fissures and flaws on every side. It dug beneath the surface of things and revealed the contradictions lying under them. It stopped many from lazy acceptance of society and people, governments and institutions at their own conceited

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<sup>305</sup> Blank page

<sup>306</sup> "2" appears at the top of the page in the original.

<sup>307</sup> PB himself moved "only" from after "could" by hand.

<sup>308</sup> PB himself moved "only" from after "could" by hand.

<sup>309</sup> PB himself inserted comma by hand.

valuation, whilst it started them on the road to thinking for themselves. It blew the breezes of frankness across many stagnant pools of hypocrisy. Its hammer-blow shocks shook off not a few venerable prejudices from minds that would otherwise have continued to remain static. The jolts and pains, which came to a society that took the appearance of reality for reality itself, were truly its tutors. Even a little consideration of what the war has done to millions confirms these facts.

152<sup>310</sup>

## RELIGION IN A WORLD CRISIS

153

## RELIGION IN A WORLD CRISIS

(continued from the previous page) When we begin to seek in the myriad events of our time some intrinsic significance, some pervading purpose, this is in a deeper sense than in which the world situation is to be interpreted. History held many portents of it during the past decade, but today the sky is filled with them. The powerful evolutionary and karmic forces of Nature have found in certain men their partial means of expression and in certain events their abrupt outworking. For the historic fact is that, since the beginning of this century, we have lived between a vanishing epoch and an oncoming one. It is indeed true now to say that, with the close of the World War, the new age has arrived and that we are in the throes of its infantile struggles. If we see all around us the last signs of a dying age, we also see the first signs of a dawning one. For the World War was the signal of a coming age for which its own destructiveness prepared the way. If one task of the war was to expose the moral, economic and political decay of the dying age, then one task of the coming age is to express its own ethical, rational and creative virility. Hence,<sup>311</sup> the war has produced a ferment of ideas, a current of awakening, which has followed across the five continents with increased and increasing momentum. Every period acquires its outlook by inheritance and retains it by habit, but war breaks up both. Because it broke up homes, families, cities, nations and institutions, as well as social, political and economic orders, to the most tremendous degree history has ever known, can we not discern therein that this war has been finishing in a dramatic manner the historic trend of a fast-closing world-cycle? The power, which maintained most of its institutions, was chiefly tradition. But the fact that there was so much discussion and so much debate about them was an ominous sign that even traditions, like clothes, wear themselves threadbare. For in earlier historical eras, their existence

154<sup>312</sup>

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<sup>311</sup> PB himself inserted comma by hand.

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(continued from the previous page) had been accepted unquestioningly like the existence of the sun.

Such a colossal breakup has two vital significances for us: the first, and simplest, is that we are faced with the inevitability of an evolutionary process, which marked the transition from an outworn epoch to the threshold of a coming one; the second, and subtlest, is that it marked for mankind a period of forced, if temporary, renunciation of earthly possessions to arouse and stimulate the quest of a spiritual one. The first significance was grasped by Hitler in his own crooked and dangerous way, but the second one was quite beyond his grasp. The great changes of thought and living, introduced by the two wars, will be completed by the second peace. New forms of human institutions will emerge therefrom. The problems that afflicted our race passed through an age of confusion and terror only that they might find satisfying solutions; the trampling of armies grew louder only that they might disappear altogether; the turmoil among the nations became worse only that a serene and steady peace might fall upon all; and the shouts of the wicked mingled with the cries of the oppressed only that happier sounds might succeed them.

It is essential to grasp this outstanding fact: that the course of the post-war history will no more depend upon the motives and desires of individuals than the course of the war itself depended on them. Tremendous karmic and evolutionary forces are at work and will themselves shape the world, using individuals merely as pawns in the game. The restoration of the old order of thought is not only undesirable, but also impossible. It can no longer sustain itself; hence,<sup>314</sup> a new progressive one must replace it. No individual man or social group can avert this change. Indeed, nothing that any individual or any group of individuals can do will put a term to this dynamic process. They may try in their materialistic blindness or unhappy selfishness to substitute some thing apparently similar in its place, but their efforts will break down under the stress of implacable events. It may be affirmed that the end of such a course - and no prophetic sagacity is needed here - can [be only]<sup>315</sup> disaster. Those who failed to keep pace with these swift-moving events and those who failed to react wisely to them, have found themselves in an unfortunate plight. This is why they have been compelled to stand, like mourning relatives, in vigil over the deathbed of long-vested interests and wide-flung proprietorships. The coming age will be fatal to all those individuals or institutions which have developed a vested interest in the past contrary to the true common welfare of the present, to forms which have outlived the term set for them by

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<sup>313</sup> "4" appears at the top of the page in the original.

<sup>314</sup> PB himself changed comma to semicolon and inserted comma by hand.

<sup>315</sup> PB himself changed "only be" to "be only" by hand.

evolution, and to all those who are unteachable, stupefied, hence unfit to lead in such a crisis.

The World War, which marked the climax of mankind's spiritual crisis, was not only a war between the Allies and the Axis. It was also a war between the oncoming future and

156<sup>316</sup>

RELIGION IN A WORLD CRISIS

157

RELIGION IN A WORLD CRISIS<sup>317</sup>

(continued from the previous page) the resistant past, between what was and what must be, between patriarchal leadership by a generation of backward-looking ghosts and democratic leadership by a generation of forward-looking men, between the weight of selfish short-sighted inertia and the power of altruistic farseeing imagination, between lower values and higher ones. It has forced old values out of the field and new ones into it, has greatly altered existing relations, and brought unexpected upheavals in man's mental life. It has put into relief this truth that human ideas and possessions, beliefs and things always rest on fluid waters and are not embedded in static soils. The mentality of man cannot progress unless it is free. Hence,<sup>318</sup> once we have served our apprenticeship to the past, we must let it go so that we may perceive what it could not perceive and achieve what it did not achieve. Whoever understands the inner nature of the spiritual changes transpiring throughout the world can only smile at the stupid statements made by those who, paralyzed by their past, represent the dying epoch. For these changes are defying the desires of such men, whose pronouncements are both meaningless and valueless when matched against the background of the irresistible powers of karma and evolution. Nobody can succeed in reversing this evolutionary trend although somebody will doubtless try to do so. Those who still believe they can defy the evolutionary process which is at work, thereby reveal their incompetence to assess its potentialities and appraise its actualities correctly.

The faded old patterns of human living cannot be revived. Those who want to carry on postwar existence with pre-war ideas, will be pathetically left behind. Society has turned its thoughts to the past long enough. It is not helpful to anyone to be blinded by the past, to see the world only as it was and not as it is, to neglect new possibilities because of old achievements. The ideas of an outmoded patriarchal civilisation have little survival value because they are of little use in the kind of world mankind is being forced to shape for itself. We have more and more become involved in situations, which exhaust the strength of a patriarchal civilisation to deal with and

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<sup>316</sup> Blank page

<sup>317</sup> "5" appears at the top of the page in the original.

<sup>318</sup> PB himself inserted comma by hand.

which exceed its knowledge to solve satisfactorily. Those who cannot understand that they are at the crumbling end of one epoch, will not understand that they are also at the dynamic beginning of another. Those who are caught up in grooved routines so as to refuse to contemplate these ideas and resist these influences, are nevertheless everywhere being driven by the shock of historic changes to realise the insufficiency of the old materialistic ideas and the weakness of the old traditional influences. Thus,<sup>319</sup> they are fighting a losing battle. So long as their thinking is set only by the dying past, so long will they deceive themselves and mislead others. Moreover, tragic situations will develop, unexpected incidents will occur and forbidding perspectives will open up, which will bewilder them to the<sup>320</sup>

158<sup>321</sup>

RELIGION IN A WORLD CRISIS

159

RELIGION IN A WORLD CRISIS

(159-1) Such a deplorable attitude towards life could yield only discouraging results in life. That the society in which we lived for so many years was an unbalanced one is now clear to every calm observer, not himself stupefied by a sensual and selfish past. The values to which a materialistic outlook leads man could be assayed in such a time of social crisis and general turmoil. We saw them thus exposed everywhere, but especially in all their stark ugliness and extreme development among the Germans. During the past few years, history has given large-scale proof of the fundamental failure of the materialistic conception. Many individuals who had not done so earlier, have come up against the practical limitations and intellectual contradictions of materialism. However well it worked during the smoother days of peace, it failed during the sterner days of war. For then it left them bereft of hope, plunged in darkness, filled with despair, filled with uncertainty.

160<sup>322</sup>

RELIGION IN A WORLD CRISIS

161

RELIGION IN A WORLD CRISIS<sup>323</sup>

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<sup>319</sup> PB himself inserted comma by hand.

<sup>320</sup> The paras on this page continue on page 161.

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<sup>323</sup> "6" appears at the top of the page in the original.

(167-1)<sup>324</sup> extent that they will not know what to do. In short, pre-war prejudices must go. Pre-war mentalities must readjust themselves or take the consequences.

With the menace of these world conditions as they were, it behoved every thinking man to prepare himself that he might not be caught unawares and thrown into panic and terror. But how few did so! They ran through their days as swiftly as the glow runs through a cigarette, yet at the very end most of what they had gathered was but a heap of dead ash.

The bombs<sup>325</sup> which fell on so many cities, not only exploded and blew up a period of uneasy peace, but they also exploded and blew up a whole era of increasing world-wide materialism. The old order of thought had to dissolve before our eyes. It was too false and hence too feeble to endure, when put to the searching test of a crisis like the present one. The inherited fallacies by which we lived, the distorted picture of the world which we held, became visible for what they really were.

162<sup>326</sup>

RELIGION IN A WORLD CRISIS

163

RELIGION IN A WORLD CRISIS

(continued from the previous page) Yes, the war inexorably began the real education of mankind. Their minds could then open up and expand. Only when we change ourselves, shall we be able to change this unpleasant kind of education. And this is because the outstanding educative operation of war is that it deprives men of their external possessions and accustomed resources and throws them back on their own internal ones, that is, on their own character and capacities, ideas and ideals – in short, on their own consciousness. Then, if they overvalue the worth of external possessions and undervalue the worth of internal ones, they are certain to suffer, are certain to be shocked into discovering their own inner bankruptcy and their institutions' hollowness. Hence, he whose most cherished property was within himself, suffered least from the war. Whatever properties it may have deprived him of, it could not deprive him of his privilege to think constructively and live heroically, to go into the silent sanctuary within self and rediscover his essential divinity anew.

From a certain standpoint, the war was a punishment of mankind, not only on account of their wrong deeds but also on account of their wrong thoughts. The suppressed or half-concealed hatreds, for example, which never found outward expression, had to be paid for, however much less the price might have been. This was because the world's ultimate reality is nearer the nature of our mind than our body. Thus the perplexities, which beset the world today, are

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<sup>324</sup> The paras on this page follow the paras on page 157.

<sup>325</sup> PB himself deleted comma by hand.

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(continued from the previous page) merely magnifications of the perplexities which beset the individual. So long as individuals, either through selfishness, fear, distrust or hate, injure each other, so long will nations continue to do precisely the same. Therefore, philosophy iterates and re-iterates the importance of putting the individual mind and heart right, without which the state can never put itself right. The hand<sup>329</sup> which inflicted the terrible agony of this war upon man, was none other than his own. The God<sup>330</sup> who punished him for his selfishness, his materialism and his wrongdoing, was inside and not outside himself. For the karma<sup>331</sup> which thus brought him both the fruit of his mistaken planting and the consequences of his self-centred inertia, depended on Mind for its own operation. And Mind is the hidden essence of man. His sufferings are consequently neither meaningless nor purposeless. As soon as he starts to ask why they have come to him, they begin to serve him. If he pursues his questioning until he finds the correct answer, he will find also the reason why he is on earth at all. This will put his errant feet upon the quest of his divine inner self. It was because he deferred both question and quest that he had to endure this dread event. Out of the awful waste and loss, the horrible drama and tribulation of war, there is always the possibility that he will purify and renovate himself and thus come closer to his real estate. Even the worst evils serve a good end, in time. The calamities and affections, the hardships and misfortunes, the frustrations and losses of the crisis, serve at least this purpose: they make people turn, in their despair, toward spiritual remedies.

Thus the historical processes<sup>332</sup> which produced this dreadful situation, were themselves the echoes of deeper processes in human nature, of moral and mental ones. War has shown up materialism for the hideous and dangerous thing that it is. It has revealed that the painful distresses and galling errors of modern man are the outcome of the moral degeneration and spiritual ignorance of modern man. It has proved that every problem is, in the end, part of the larger human problems: What am I? What am I here for? The particular solutions we find for them pre-determine the particular kind of civilisation we build up.

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<sup>327</sup> Blank page

<sup>328</sup> "(9)" appears at the top of the page in the original.

<sup>329</sup> PB himself deleted comma by hand.

<sup>330</sup> PB himself deleted comma by hand.

<sup>331</sup> PB himself deleted comma by hand.

<sup>332</sup> PB himself deleted comma by hand.

During the years of the first so-called peace, we hinted in a little book that a reconstruction of the ideological foundation of society was no less necessary than the reconstruction of its physical superstructures, of which one heard so much talk about. We hinted, too, that it was better to build on solid rock than on shifting quicksand. And we pointed out that the spiritual laws<sup>333</sup> which govern life, cannot be broken by nations any more than by individuals, without their transgressions echoing back as consequent suffering. It is necessary, therefore, to discover those laws. Enthusiasm, alone, is not enough and may even, as in the case of the Nazis, prove dangerous when unbalanced – calm, farsighted wisdom must guide it. After the 1914 War, we were

166<sup>334</sup>

## RELIGION IN A WORLD CRISIS

167

## RELIGION IN A WORLD CRISIS<sup>335</sup>

(continued from the previous page) merely decadent. After the 1939 War, we are really desperate. There is but one way to expel decadence and extirpate desperation. The years of military re-armament have to be succeeded by years of spiritual re-armament.

“Repent and be redeemed” is therefore the proper thought with which to touch the conscience of this time. The fact is that, without moral repentance, the world cannot save itself, cannot find a way out of its desperate situation. The darkness of a despairing future, bred by the degeneration of its humanity, is settling upon it. Without such repentance, the enormous danger of suicidal annihilation faces mankind – and the fact need not be blinked. If the war and peace cannot open men’s eyes, if the words of spiritual seers cannot open them, nothing else than self-destruction will exist to end his inner blindness.

We must begin to see what the philosophers have long ago seen – that, psychologically, the maladjustments, the frustrations and the spiritual impoverishments of modern man are the root causes of his outer troubles, that, given the right atmosphere of co-operative goodwill and creative intelligence, all practical problems involving human relationships will soon solve themselves within it. That most strife-breeding political, economic and social questions would vanish altogether if we could create this new atmosphere, this new spiritual outlook, has become quite evident to them. [The]<sup>336</sup> widespread exclusion of higher principles and ethical considerations from the ruling policies of modern States is something that has brought its own Nemesis upon the modern world. [Only]<sup>337</sup> when the world will consent to become

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<sup>333</sup> PB himself deleted comma by hand.

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<sup>335</sup> “10” appears at the top of the page in the original.

<sup>336</sup> PB himself changed “That the” to “The” by hand.

<sup>337</sup> PB himself changed “That only” to “Only” by hand.

inspired by higher principles can it hope to find the real solution of the multitude of economic, political and social problems that face it. [All solutions]<sup>338</sup> which lack these principles, are but paint and varnish which hide but do not change the real problems. [Only]<sup>339</sup> by raising the public conscience<sup>340</sup> through the efforts of inspired men and true religious teachers, will real change come about. [The]<sup>341</sup> higher executive posts in every country throughout the world should be filled by men who are as spiritually-minded as they must needs be practically-minded, if mankind is to make true progress – to put such men at the head of the social pyramid, as was formerly done in the pre-historic times under the system of king-sages, or to put spiritually-minded advisers at their side to ensure wisdom in action.

168<sup>342</sup>

## RELIGION IN A WORLD CRISIS

II

169

## RELIGION IN A WORLD CRISIS

II<sup>343</sup>

(169-1) [Most]<sup>344</sup> historical ecclesiastical organizations have betrayed their God, if only because their practical policy has been based on selfishly achieving their own success as institutions rather than sincerely offering their service as instruments.

The failure of moribund,<sup>345</sup> organised religious institutions to prevent the war and to counteract the tide of materialism has brought inevitable karmic consequences to them. They are decaying through their own hollowness and hypocrisy. During wartime they have naturally experienced an increase of following, but after the strain of war has passed they will lose more than they have gained. The war has caused many an institution to totter, but the extent of the damage done to religious institutions will not be apparent until some time has passed. The sufferings<sup>346</sup> which the war forced on so many, forced them also to adjust themselves to new conditions of life. And this, in turn, required new thoughts about life, breaks from the mental ruts and crystallised attitudes of the past. The war has shown atheists and agnostics the practical

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<sup>338</sup> PB himself changed "That all solutions," to "All solutions" by hand.

<sup>339</sup> PB himself changed "That only" to "Only" by hand.

<sup>340</sup> PB himself deleted comma by hand.

<sup>341</sup> PB himself changed "That the" to "The" by hand.

<sup>342</sup> Blank page

<sup>343</sup> "13" appears at the top of the page in the original.

<sup>344</sup> PB himself deleted "expectation." From before "Most" by hand.

<sup>345</sup> PB himself inserted comma by hand.

<sup>346</sup> PB himself deleted comma by hand.

unsatisfactoriness of their position and turned them favourably towards religion. But it has also shown blind believers the intellectual unsatisfactoriness of their own position. The high-explosive bombs<sup>347</sup> which exploded during the war, shattered many illusions about the power of prayer, or rather pseudo-prayer. The orthodox conceptions of God's benevolence suffered a severe set-back as a consequence of the war's horrors. The sufferings of good people did not make many of them look upon Deity as having kindly intentions towards His hapless progeny. Thus the same war<sup>348</sup> which has driven some men and women to renewed religious faith, has driven many more to new materialistic doubt. It has made the smaller group look more to a living God<sup>349</sup> and the larger one look less to the orthodox God.

These religious changes produced by the war have been too quick and too plentiful for most people to be able to comprehend their inner significance and to foresee whither they are leading us. The younger men and women everywhere – in Europe, Asia and America – have been losing faith in their old traditions, dropping their ancient religious, and turning for salvation towards political and economic development. Where traditional religion failed to meet present-day needs, blind totalitarian politico-economic movements arose out of the unfolding bud of time to replace them, masquerading as new faiths for the masses.

170<sup>350</sup>

RELIGION IN A WORLD CRISIS

II

171

RELIGION IN A WORLD CRISIS

II<sup>351</sup>

(continued from the previous page) The fact that [we]<sup>352</sup> do, that class struggles, strikes and unrest rear their ugly heads, shows only how strong human egotism still is.

Without trying to indulge in over-optimistic clap-trap, it may nevertheless be predicted that, as the twenty-first century advances, human life will change both physically and culturally in an astounding way.

It is true that no particular war can possibly end all war. It is the untamed animal in man which causes all his personal fights, tribal aggressions and national wars. It is the spiritual nature of man which urges him to live peaceably and harmoniously

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<sup>347</sup> PB himself deleted comma by hand.

<sup>348</sup> PB himself deleted comma by hand.

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<sup>351</sup> PB himself inserted "14" by hand.

<sup>352</sup> PB himself changed "they" to "we" by hand.

with his fellows. That man can rid himself of external bloodshed without troubling to rid himself of its internal causes within himself, is one of his intellect-born illusions. It may be kept at a distance for a longer time than before but it cannot be kept there permanently whilst the passions of hatred, anger and greed thrive in his heart. But it is also true that his instruments of collective violence [have]<sup>353</sup> now become so destructive, so terrible and so cruel, that their very results are forcing him to contemplate abandoning such violence altogether, and to turn towards peaceful discussion for the settlement of his disputes. Human conflict has reached its most violent expression in this war of staggering planetary dimensions and unheard-of scientific destructiveness. But it helped to quicken the dawn of a day when the soldier's sword and the airman's bomb will be found only in such places as the 'Chamber of Horrors' at Madame Tussauds Museum in London. Such extreme violence was an evolutionary necessity to convince him that he must cease to tolerate war, that he must find a more refined, that is: more mental

(171-1) A social danger which should be foreseen and prepared for, because it hinders the onset of abundant living, is the uncontrolled expansion of population, more especially in the Far East. For instance, Indians have increased their number by fifty million in a period of only ten years. Such rapid growths will make the maintenance of peace between nations a harder task. It is ironical that the poorer classes should also and everywhere be the prolific classes! The less food, the more babies! – such seems to be mankind's strange maxim. It is still more ironical that the Japanese should claim that they need more living space after having encouraged their people to be the most prolific in the whole world. With similar logic they tried the bandit-like method of stealing it by brutal violence. Less brutality and more birth-control would have been a wiser policy. Whilst the human race persistently over-breeds itself, it will continue to breed some of the causes of war, unemployment, famine and epidemics. With a world in such a tragic condition and such a doubtful future, it is hardly fair to bring more and more children into it. Both ethics and reason would indeed counsel that we bring less and less children into it. The notion that a people should breed prolifically was wisely inculcated by the religious law-givers of antiquity when the race was still in its infancy and the land was sparsely inhabited. But times have changed and such [self-multiplication]<sup>354</sup> has become senseless. If nations whose lands which are already swarming with men, women and children insist on increasing their number instead of decreasing it, what other consequences may be expected except more disease and more conflict? By reducing the size of their families, they will reduce the discomforts and miseries of many parents and more children.<sup>355</sup>

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<sup>353</sup> PB himself changed "may" to "have" by hand.

<sup>354</sup> This para was cut from another page and pasted here by hand; it starts with "(Con't from bottom of pg. NOTE I;" PB himself inserted "self-" by hand.

<sup>355</sup> The paras on this page continue on page 175.

## The Spiritual Aspect of the Social Crisis

173  
THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

(173-1)<sup>357</sup> Moreover, with his pure love or truth, politically he is non-party. He does not tie a political name-tag to himself for the reason that he wishes to be scrupulously honest in his attitude, which means that he wishes to see all round a problem whereas a party view is one which wishes to see only a single side of a problem – the side which best serves its own selfish interest or best pleases its own irrational prejudices.

The problem of what path social advance shall take is complicated and a successful solution is hard to come by. The desirable is not always the practicable. And because the rightness of the solution of a particular social, political or economic problem must rest ultimately on its philosophic sanction, let economics not be too proud to take counsel from philosophy, which seemingly lies outside its province but actually lies deep within it. Inspired forethought is our need. Philosophy is alive and can contribute something here in its own way. It is perfectly relevant to the grave issues of today and indeed of any day. Philosophy can offer a statesman the right general attitude to take when confronted by situations, events and problems. It does not offer him the particular policy he should follow in each case but rather a serene light which can illuminate every human and social problem. Nobody overnight becomes an encyclopaedia of all human knowledge or an expert economist or an expert agriculturist simply because he becomes a student of philosophy. It is unable to provide a blue-print of a new world order with the ease with which an engineer's draughtsman might provide a blue-print of a new machine. For you cannot deal so easily with uncertain human factors and retractable human selfishness as you can deal with wood and steel. But it can indicate the direction in which the new world order must travel if it is to travel rightly. And that is all we propose to do here. We decline to predict what world order is going to arise during the next decade. But we can indicate the principles of wise or foolish actions and safely venture to say that such and such results will occur if you follow or obey these principles. Philosophy can advance only general proposals, a broad ideology upon which practical endeavours should be based. How these principles are to be applied and the technical details to which their elaboration will lead, are matters which must perforce be left to the experts themselves. It is not

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<sup>356</sup> Blank page

<sup>357</sup> PB himself inserted "P <-- (1)" at the top of the page by hand, presumably because he wanted para number 1 from another page pasted here.

philosophy's task to supply detailed plans but only to supply a few fundamental principles upon which those plans may be worked out by specialists.

Why is our concern in this paper only with the spiritual aspect of the world social crisis? Because there are a host of writers who are dealing with its political, economic [military]<sup>358</sup> and other aspects. Because<sup>359</sup>

174<sup>360</sup>

## THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

175

## THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS<sup>361</sup>

(175-1)<sup>362</sup> method of carrying on his struggles, that he must come into the consciousness of world citizenship and that he must create international institutions commensurate with such a broader consciousness.

Such thoughts have only just begun to circulate within his consciousness and they will circulate forcibly only whilst the horrors of the last war are still easily remembered. It would be wiser and prudent to realise that a long night must precede this full dawn. A fresh generation or two will not feel the force of this remembrance and then passions which breed war may overcome it and prove stronger than whatever mechanical organization to preserve society may have brought into being for its self-protection. This is so because sustained thought is creative and returns to us, in part, in the events which meet us as we travel through life. Nevertheless, we have indeed started to move onward and upward to that degree of ethical maturity which shall surely come when we shall have controlled these passions sufficiently to fight our quarrels around a conference table and not on a battlefield and which shall transform history from a record of national warfare into a record of international welfare.

Is it really a paradox that the first practical step in forging an armour for such self-protection against war must necessarily be a moral and not a physical one? There must be deep unflinching sincerity behind the will for peace. We yearn for a war-proof world but when we come to consider the practical means of protecting mankind from further wars, we shall discover that insofar as they are not counter-weighted with ethical principles and psychological understanding also, they may become as dangerous to us through creating a false sense of safety as the old League of Nations became for a similar reason. One of the half-conscious tasks which destiny placed in the war's hands was to show the world's face to itself. In the result it unmasked a gargoyle before an affrighted audience. For instance, when Hitler denounced the League of

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<sup>358</sup> PB himself inserted "military" by hand.

<sup>359</sup> Incomplete para

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<sup>361</sup> "15" appears at the top of the page in the original.

<sup>362</sup> The paras on this page follow the paras on page 171.

Nations as a humbug, we turned our ears away. Yet he was not wrong as he was not quite right. For those who know what really went on behind its public conferences and pleasant speeches, know also that too much unscrupulous intrigue, political greed and ethical insincerity were covered by its fine verbal facade of idealism and morality. The closure of Suez and its withdrawal of oil would have brought Mussolini's Ethiopian adventure, for instance, to an abrupt close. But this needed a sincerity which was lacking. The betrayals of Manchuria to Japan, of Ethiopia to Italy and of Czechoslovakia to Germany were lapses in international morality whose consequences ruined the League. Its ethical failure was inevitably followed by its physical failure.

Not that the basic conception of a League of Nations was a bad one; on the contrary it was magnificent! But it was one thing to invent machinery to check the outbreak of war and quite another to find the mental outlook large enough to work such machinery. For the new institution itself did not change their old outlook. Geneva witnessed both the birth of a great idea and the death of a grand hope. The League perished because it put heads together but not hearts. It was to be expected that a machine of the character of the League of Nations would work badly at first but it was not expected that it would ignominiously fail to work at all. Only a few anticipated this failure. They were the few who comprehended that the mental reality behind a thing is more formidable and important than its material appearance, that

176<sup>363</sup>

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

177

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS<sup>364</sup>

(continued from the previous page) the inevitable karma of so much past aggression, exploitation, cruelty and selfishness could not be easily circumvented without a real change of heart.

The League of Nations was only an idea. It never came alive because it was never given the chance to do so. And it was never given the chance because each of its members thought of its own country first and the League second, because each brought its nationalistic interests right into the League chambers and kept them there as the foremost purpose of its presence, because none had the consciousness of really being what all pretended to be – a united commonwealth. We, however, have the splendid chance to make it something more than an idea. For most statesmen now realise that some kind of arrangement which will honestly carry out its task of preventing aggressive war and not merely talk exuberantly about doing so, which will comprehend that the duty of stronger nations is to protect the weaker ones and not to exploit them, must paradoxically be one of the products of this terrible time. Thus Nazism, which

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<sup>364</sup> "16" appears at the top of the page in the original.

was fundamentally opposed to the idea of a just peace, unwittingly and unwillingly contributed to its stabilisation. Through a new effort, born through the sacrifice of severest imaginable labour-pain and therefore spontaneously born, may now be realised.

We must begin by realising that the guns may stop shooting but this is not enough to make a peace. We need something more. We need a reconstructed society where the moral and physical causes which may ultimately set guns shooting again will themselves be liquidated. We must proceed by understanding that the historical and geographical accidents which divide one people from another, one class from another, one nation from another, have fostered dislike, suspicion and even hatred in the past. The limited nationalistic outlook can no longer be accepted uncritically. The developments of modern scientific civilisation have filled it with contradictions and imperfections, with dangers and inadequacies. In its pre-war form it has become antiquated. It must now be revised and brought into line with post-war needs. Every major situation today is not only a national one but also an international one. Nations will have to broaden their outlook and give up some fraction of their nationalistic fervour not merely for the benefit of all but more so for their own individual benefit. And they will have to do this not only because the war's practical lessons have left them no alternative, but also because their moral evolution has left them no alternative. The necessity of curbing the power and authority of competitive nationality in the interests of international welfare is plain. Nazism and Fascism represented indeed in one aspect the last furious struggle of nationalism become aggressive and bellicose in an endeavour to save itself from impending and enforced limitation.

The animosities and prejudices, the rivalries and hatreds of the old-fashioned nationalistic outlook must be replaced by the co-operative outlook of a new internationalism. Whether we like it or not, we are in the process of swiftly becoming a world community. The quicker we cut out the time-lag between the dissolution of our prejudices and the realisation of our evolutionary needs, the less painful will it be. The sympathetic interest in foreign peoples, the feeling of connection with the wider human race is something new in history but it is something which has come to stay. No continent can now afford to

178<sup>365</sup>

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

179

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS<sup>366</sup>

(continued from the previous page) forget—as it has so often in the past – that it is a part of the same planet as the other four. The great globe whose monstrous size

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<sup>366</sup> “17” appears at the top of the page in the original.

frightened medieval minds, has shrunk to a little ball which man now plays with. The war has taught more people more geography than any school ever did. This is not merely something to make us smile but also something to make us think. For it has forcibly brought home to them the fact that life today is an international affair, that they are being brought into ever-closer relations. We have to realise that we are approaching the middle of the twentieth century and not the middle of the eighteenth. Wireless, cable, telephone, steamer, railway and printing press have made a new international relationship both necessary and possible but they have not yet made it actual.

The technological and commercial developments which have not dissolved so many of the physical divisions in the present may be used, if we wish, to foster friendship, understanding and goodwill in the future. The problems which have to be settled are now too large to be settled successfully on a prewar basis. A new international order must be instituted as being the only effective way to deal with them. Hencefore, the major events in every country must be looked upon as an integral and inseparable part of the planetary situation. The separate peoples are today too interdependent to carry on successfully with anything short of such an order. Every people is a part of a social organism and must share the general fate of that organism. If such a federation is still far off, it is near enough that a third world war will precipitate it overnight. For the difficulties of achieving it are really less than the difficulties into which another great war will plunge everybody. One must take a realistic view of the situation, yes, but one need not throw all one's idealism overboard to do it.

We have in the past enlarged the meaning of the word 'patriotism' from a merely local to a tribal significance and then from a tribal to a national one. We must in the present enlarge it once again. It is no longer enough to be only Fiji Islanders or Frenchmen. We must also, and alongside of that, be world patriots. The political frontiers which separate one country from another separate them also from prosperity, peace and advancement. The time will surely come one day to pull them down when the United States of the World will come to birth as a single entity. The ultimate evolution will certainly be towards a universal humanity.

The immediate evolution is towards a consciousness that we are all human beings just as much as we are tribesmen or race members. This need not mean the total destruction of national sentiments and the total wounding of national vanities. It need not necessarily exclude an enlightened patriotism nor a balanced devotion to a particular national or racial group. It would exclude, however, the hatreds, the prejudices, the dislikes and the intolerant fanaticisms bred by false patriotism and narrow insularity. Just as a larger circles does not include the smaller concentric one contained within it, so loyalty to mankind as a whole need not exclude the lesser loyalties to race, creed and class. What it does is to [subordinate them.]<sup>367</sup> Each people could carry on its own autonomous existence and independent activities within the framework of an international association. The rights of freedom and self rule need not be menaced by the broader rights of such an association. When the forms, interests and

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<sup>367</sup> PB himself changed "subordinate loyalties to race" to "subordinate them" by hand.

arrangements of mankind become internationalised, the benefit will be moral as well as material. For group selfishness, false

180<sup>368</sup>

## THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

181

## THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS<sup>369</sup>

(continued from the previous page) national prides and racial prejudices will be forced down into second place behind human fellowship and common welfare. The administrative essentials of a fully developed new international order must consist of a world legislature, a world executive and a world tribunal.

Most people are now much more ready for the widening in loyalties which world-order schemes would involve, but they are not at all as ready as they should be. Thus, they unnecessarily deprive themselves of the clear advantages of such an order and go on foolishly enduring the troubles of the old order. That we are moving toward some kind of single World Commonwealth is certain. That we are not emotionally ready for it is also certain. For the events and inventions which are pushing us forward are ahead of our ideas and ideals. The tragic needs of our time do not find a commensurate mentality to meet them. The Europeans, for example, cannot be persuaded to renounce their state sovereignties, cannot be made into common citizens of a frontierless continent against their will. How much more will this be the case with a world-citizenship scheme? But, in the end humanity will find itself unable to keep the peace between its diversified groups without creating a separate paramount international association – be it central, federal or league. A world organization which can legally settle international disputes and which possesses the armed power to enforce its decisions or to resist aggressions cannot ultimately be avoided. Men, in their present stage of moral evolution, cannot be effectively governed without the use of some kind of physical coercion nor their national disputes settled without some means of physically enforcing decisions. The peoples are being evolved from within and driven from without to the point where only a world association will fit their political needs.

Such an authority would possess the usual administrative powers, First, it would be a legislature whose jurisdiction would extend over the whole field of international matters and regulate by agreed laws the political, commercial and cultural relations between the States. Second, it would be a tribunal where final judgment would be pronounced upon disputes, aggressions and alterations of frontiers. Third, it would be an executive equipped to maintain order and enforce laws actually worked-out to preserve peace, But besides the necessity of preventing possible internecine wars the

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<sup>369</sup> “18” appears at the top of the page in the original.

practical advantages of such a common authority are so obvious that the administrations of the otherwise independent units will sooner or later be forced by developments to accept it. Such advantages would include a customs union, a common currency, a common transport system and probably a common armed force. But the danger here is that a paramount supra-national power may develop into a tyrannous supra-state. It may be that adequate checks and safeguards can be devised by statesmen against it but in the end it can be overcome only by overcoming the moral and mental defects in men which could cause it.

If men are not evolved enough to support such an ideal institution as a world family of democratic nations, they are not so low that they cannot support the beginnings of such an institution. If a nation is unwilling to be its neighbour's keeper, it ought at least be willing to be its neighbour's helper. It is inevitable that as men become more truly spiritually-minded they will become more internationally minded. And this is certain to reflect itself in turn in their political systems. The end of such a process can only

182<sup>370</sup>

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

183

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS<sup>371</sup>

(continued from the previous page) be the formation of an international commonwealth. Hence, every political measure which promotes this end is a right one and every measure which obstructs it is a wrong one. But it must also be well-timed or it will defeat its own end. The League was ill-timed. The right time for a solely regional scheme was after World War I. Instead, too much was attempted by way of the League, which inevitably failed. But after World War II a regional scheme alone would likewise fail. The present suggestion adapts itself to this factor of proper timing.

It was predicted in "The Wisdom of the Overself" that the principle of co-operation [would]<sup>372</sup> be the only principle which will emerge from all the postwar conferences as being effective enough to solve their thorny problems. It will have many possible spheres of application but the first and major one will be in the direction of peace. So we venture to predict again that failure of international co-operative action to create and sincerely to sustain some kind of an assembly of representatives drawn from the different nations, will lead directly to the catastrophe of a third armed conflict more terrible than this planet has yet known. It could lead to this in one and a half to two decades. [Metropolitan Cities would not]<sup>373</sup> be able to escape heavy bombing and wide

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<sup>371</sup> "19" appears at the top of the page in the original.

<sup>372</sup> PB himself changed "will" to "would" by hand.

<sup>373</sup> PB himself changed "American cities would" to "Metropolitan Cities would not" by hand.

destruction. Such an honest and determined assembly of nations would be better protection for every country than any army, navy or air force.

The ultimate evolution of the twenty-first century will be toward a democratic world association, acting through an international parliament, an international tribunal and an international executive, which would impartially regulate, co-ordinate and boldly envelope the entire economic resources of the planet as a whole. When all nations could thus share equitably in the common wealth and productivity, one of the prime causes of war between them would completely vanish. Past events have tragically proved the truth of these statements. Many of the calamities such as monetary collapse, trade depression and labour strikes which descended on classes, masses and nations were caused by their failure to recognise the immense power of the principle of mutual help and by their inability to meet the events of this historic turning-point with the understanding they demand. The first nation to recognise the one and to meet the other will do much, not only for herself, but also for all other nations. Both moral development and practical

184<sup>374</sup>

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

185

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS<sup>375</sup>

(continued from the previous page) exigencies will require us in the end to subscribe to the fundamental truth that prosperity, no less than peace, is one and indivisible. But unfortunately, we are not yet emotionally ready to climb such a height. We must expect, therefore, that different kinds of troubles will plague us from time to time as the penalty of our unreadiness.

In its readiness to heed the new evolutionary impulse affecting the human ego, the twenty-first century will reorient the spirit behind its educational system.

Who can measure the great tide of unnecessary misery which the examination system has brought into being amongst children? The child who has made a poor show feels that he has brought down upon himself the displeasure of his parents, the ridicule of his schoolmates and the dissatisfaction of his teachers. Nor is this all. Failure to pass this torturing ordeal creates inferiority complexes, anxiety neuroses, emotional warpings and torturing fears which may mar the child's entire adjustment to his life afterwards. Moreover, the competitive character of his experience tends to arouse jealousy and even hatred for the more successful children.

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<sup>374</sup> Blank page

<sup>375</sup> "20" appears at the top of the page in the original. This page was cut and pasted together from several different sources.

We have made a veritable fetish of competitive examinations. Students are not really taught, they are not allowed to study in the true sense but are forced to cram books and notes. The examination system inevitably forces them to become mental automatons whereas a less mechanical system would encourage them really to learn. Pupils who cram their heads with stuff and merely repeat it in examinations, do not necessarily develop their mind. The ultimate goal of education ought not be learned pedantry, not the gaining of a diploma or degree, but the understanding and mastery of life. The mere stuffing of information should be quite subordinate to this goal.

The coming education will be based on new and higher principles, its efficacy tested less by the miserable system of competitive academic examinations which grade powers of parrot-like remembrance than by powers of enlightened intelligence. The general outlook of a whole nation will be healthfully altered. Let the world take a lesson from Hitler in taking youth at its most impressionable age, but unlike him lead it along the road of<sup>376</sup>

(185-1) It may be that in the hard world outside school walls and college precincts, public examinations play too useful a part to be discarded, but in the gentler world within these walls and precincts it should surely be enough if scholastic merits were evaluated on the basis of past records of work done, enthusiasm shown and interests manifested, of records kept for this special purpose. The elimination of the competitive system need not mean the elimination of progress measurement. Marks percentages and form-gradings have their practical worth so long as they are not used to play off one pupil against the others.

186<sup>377</sup>

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

187

#### THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS<sup>378</sup>

(continued from the previous page) [Education]<sup>379</sup> will recognise that the study of philosophy should occupy the last and highest place in a [complete]<sup>380</sup> course. But it is precisely this study which our present education sees no use for. The young need philosophy no less than the old, for on the threshold of starting their life, with its varied possibilities and hard problems, they feel how useful some guidance can be. The time

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<sup>376</sup> Incomplete para

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<sup>378</sup> PB himself inserted "(21)" by hand. The paras on this page are pasted together from several different sources.

<sup>379</sup> PB himself inserted "Education" by hand.

<sup>380</sup> PB himself deleted "educational" from after "complete" by hand.

to save a man is not in his old age after he has lived, but in his young age before he has lived. It is then that he is most susceptible to moral guidance, most suggestible by non-materialist teaching and most imitative of good conduct. Later is often too late. The idea and practice of spiritual development ought to be introduced into the schools and colleges. How to do this and not be blocked by the obstacles offered by sectarian religion is the biggest problem.

It is the first and fundamental business of education not to stuff the mind with memory-taxing catalogues but to train it to think rightly; not to ignore inherent defects of character but to correct them; not to set students adrift on the sea of adolescent or adult life without an accurate chart but to supply it. If any system of instruction does not do this, then whatever high-sounding names it may bear it is certainly not education. How many have found that their [true]<sup>381</sup> education did not begin until the day after they left school or college?

The next century will affirm that a true education must include spiritual education, that without its presence in the curriculum, pupils will step out of school into life only half-educated and only half-prepared to meet its struggles. It is not only a well-informed mind that education should develop but just as much a sensitive and balanced one. An education which leaves a man completely ignorant of his higher nature, is surely not a finished one. He should leave the class-room with a mature approach towards the major experiences which he is likely to get. And how can it be called mature if he has not developed a mature understanding of himself with its resultant mature handling of himself?

Education cannot transform a child into what its former earth-lives have never made it, but a spiritual education can certainly modify its baser attributes and enhance its better ones.

We need an integral education which aims at completeness. An education which does not pay adequate attention to training character is but a half-education. It causes the young to start life insufficiently prepared and to continue life inadequately served. It is not enough for teachers to impart information and to nurture thought. The right kind of ethical instruction is of vast and vital importance to the child's own life as to the nation's.

Education will place less emphasis on selfishness-breeding competition between individual scholars and more on tolerance-breeding progress of all the scholars. It will cease basing itself on the old error that all of them start alike and equal, and begin to base itself on the older truth that all of them start at different points and unequal grades. It will be more effective because it will recognise the operation of this universal law of repeated embodiment through successive earth lives and hence recognises that unrestricted competition in the school-room is a cruel and unjustifiable thing.

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<sup>381</sup> PB himself inserted "true" by hand.

(187-1)<sup>382</sup> a true [education]<sup>383</sup> will nurture noble character rather than egoistic calculation, foster sharp intelligence rather than routine memory, train it to the kind of technical work it likes to do and can do, and teach it things of lasting value rather than force useless ones into its mind.

(187-2)<sup>384</sup> effectiveness (or non-effectiveness) of education, that it teaches a person when he is most informative. It starts its work when he is most open to be worked upon – at the beginning and not when adult crystallisation has set in.

188<sup>385</sup>

## THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

189

## THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS

(continued from the previous page) The next century will not support an educational system which encourages cruel competitive egoism in place of cooperation among pupils, which freely punishes them because it rarely understands them, which sets up examinations as a criterion of culture when they are merely criterions of cramming, which tyrannically attempts to mould all minds alike to the same degree within the same time instead of making allowances for ability, individuality, sensitivity, tendency, and difference of innate capacity to progress, which overdoes its tougher disciplines and underdoes its gentler ethics, which worships the dead past and remains superciliously irrelevant to the contemporary scene, which vainly loads memory instead of stimulating and satisfying curiosity and which has no place for a few minutes of mental quiet in its daily progress.

The futility of our lives is partially exemplified in our preparation for them, for our education attacks every problem but the most important: "How to Live?" in the feverish overdoing of contemporary body-worship too much time and honour have been given to sport and athletics. A transfer of some of this energy to the development of higher things has now become overdue. We must first decide what the primary object of education is to be. Does society thrive best on the information it has crammed or the virtues it has displayed? Should it not rather possess both whilst placing its emphasis on the second?

The failure in morality which turned so many young people in Germany into jealous, cunning, greedy and hating Nazis was sad evidence amongst other things of both the failure of religion and the failure of education. It ought to make many educators very humble. Neither teaching nor textbooks had worked their results below

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<sup>382</sup> Incomplete para

<sup>383</sup> PB himself deleted "which" from after "education" by hand.

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the surface of the youthful minds which in later years swam so speedily to eat the Nazi bait.

## Crime and Punishment

(189-1) When men misuse their liberty to commit crime, we withdraw it and put them in prison. But legal punishment has two grave defects: It makes no provision for moral reeducation alongside of the physical punishment; it makes no difference between the repentant sinner and the non-repentant one. The criminal is simply a man who has misinterpreted life failed in self-discipline, accepted the suggestions of an evil environment or been hurt by a hard social system. It is not enough to enforce retribution. Society must help him straighten his life-pattern improve himself and reestablish his ethical sense. Prisons, should be not merely penal institutions but also educative ones. Every prisoner should be brought under some system of instruction that would elevate his character. Instead, as often happens, of debasing it still further.

It is far easier to degrade oneself than to uplift oneself. Every criminal knows that. The process of manufacturing a criminal is simple and easy. He commits his first crime and then, in order to save himself from its effects, he has to commit a second one. Once again he has to save himself from the effects of this one in turn and so commits a third crime. In the end he slides down a long slippery slope and becomes a hardened criminal! Only forethought for others or fear of the consequences for himself will save a man from taking the first ominous step. It is because men have insufficient forethought or insufficient knowledge of the consequences that they became criminals

190<sup>386</sup>

CRIME AND PUNISHMENT

191

CRIME AND PUNISHMENT<sup>387</sup>

(continued from the previous page) Or else, after the first punishment, instead of trying to understand the lessons of their sufferings, they nurse under-surface resentments which later explode and injure their whole life. It seems to offer an easier way out than the sterner path of moral repentance and honest endeavour. But they fail to foresee that it is no way out at all, that the selfish new crimes merely revive and worsen the hateful old tribulations. With every wrong step they take, they walk nearer and nearer to that calamity. What their befooled minds do not know is that even if they pass from successful crime to successful crime nevertheless, under karmic and evolutionary law, they will later pass from painful retribution to painful retribution.

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<sup>387</sup> "22-a" appears at the top of the page in the original.

All this can be as true of nations as of an individual. Instead of meditating on the defeat that overtook them, they actually meditate on the victory that they themselves nearly overtook. Even when punishment is catastrophic and overwhelming, the very immensity of it creates a strong egoistic passion for self-justification, leaving room for only few and faint signs of any real change of heart. Such moral declension is as low and saddening as it is too often repeated by history. Every criminal nation which is at all curable must be brought to understand the moral degradation into which it fell when it blindly followed a path of pillage or violence. They learn little, understand little and take to themselves few lessons from experience. They suffer, but their suffering is misread and misinterpreted. Here, for those who still doubt the truth of reincarnation, is one more argument in its favour. No single lifetime is enough to provide the necessary range of varied experience and to bring human development to an optimum of moral perfection; not even twenty lifetimes would be enough.

All aggressive persons and anti-social criminals reveal by their attitudes that they are still children in the understanding of life. There are two schools of thought as to their treatment. They have done wrong and must be punished. They have done wrong but must be forgiven. To state the problem in either of these drastic ways alone and let it go at that is dangerously to over-simplify its complications and difficulties, nay, is indeed misleading. For both these statements are true yet are so only in their own places. The first, represented by the cynics, advocates their rigorous punishment. The second, represented mostly by the religious idealists, advocates a complete forgive-and forget policy. The first is sadistic, the second sentimental. Both are unwise. Philosophy avoids such extremes and finds a sensible middle way between them. It says we must not push the criminal farther down the road of wrong-doing by evoking his spirit of revenge through unduly harsh treatment. Yet we must not let him walk down it of his own accord by letting him believe that wrong-doing brings no retribution at all.

A merely sentimental view of this problem will not really help us or them. A thoroughly psychological view will not only save us from further depredations but also save them from falling again into their own worst self. A misplaced adherence to emotional upsurges will, however prevent us from correctly perceiving the true facts of this complex problem. It is the dictate of wisdom that we shall not forget but it is also the dictate of compassion that we shall forgive. Little sectarian minds can only oppose these two

192<sup>388</sup>

CRIME AND PUNISHMENT

193

CRIME AND PUNISHMENT<sup>389</sup>

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<sup>389</sup> "22-b" appears at the top of the page in the original.

(continued from the previous page) as antitheses, whereas large philosophic minds can hold them harmoniously together. There is some confused thinking in the minds of pious people about the question of forgiveness. Criminal aggressors – whether they be single individuals or whole nations – need to be punished as much for their own moral benefit as for the physical protection of society. If through sentimental emotion they are left unpunished, then we render them a disservice. For they will fail to learn the age-old lesson that crime does not pay. Not that they will really escape from the inevitable come-back of karma. But when perpetration of crime is swiftly followed by proportionate punishment, the moral lesson involved is brought home to the wakeful consciousness much more effectively than when the same lesson is brought home to the subconsciousness at a later period or in another birth. There are times when a naughty child asks for and deserves spanking. Just as we do not hate a child even when performing such punitive operation, we ought not to hate the erring criminals who have put their energies into wrong channels even when we are restraining or punishing them. It should be done in the spirit of education, impersonally, calmly, without hatred, but with firm inflexible determination to teach them the lesson of their own experiences – the truth that barbarity does not pay.

There are brutes in human shape. That all the links between the baboon and man have not been lost, is plainly proved by the very existence of these creatures. They will respond only to a language which they can understand; disciplinary punishment, firm repression. Their twisted minds must be surgically operated on, which means that they must be made to feel something of the pain which they made others suffer. Therefore those who through false sentimentality or wrong religion would here use kindness make a profound mistake.

But, object some religious and most mystical persons, ought we not to show mercy? Ought we not to forgive a sinner? Yes, we ought to forgive because we should comprehend that he sins through ignorance of life's unwritten laws. But the Scriptural injunction to forgive enemies is often misconstrued. We ought to show mercy and forgive sinners but we should do the one at the right time and the other to the right person. Otherwise, we merely misplace these virtues and thus convey them into vices. It is our duty to practise compassion but it is not our duty to misplace it. We should show mercy only when there are signs of real repentance for having perpetrated the crime and in proportion to the actual degree of such repentance. For example, those who commit murder commit the greatest of crimes. They must make the greatest of repentances. They must turn themselves into penitents, sincerely disowning their past evil and convincingly demonstrating their change of heart by tangible proofs.

When we witness the return to life of a criminal's sleeping conscience, the remorseful recognition of wrong-doing, and the honest admission of guilt, when he expresses genuine sorrow over his crimes and shows forth sincere repentance, it will be right and proper to treat him mercifully and forgivingly. In the moment when he truly repents, to our joy and his profit, in that same moment we must extend forgiveness and

help him start a fresh and better life. But those [other]<sup>390</sup> individuals who do not do any of these things, who merely smart with resentment and thirst for revenge, their treatment must be stern and punitive. Unless and until they do repent thoroughly, wise justice has no option but to treat them firmly. This treatment is helpful to their

194<sup>391</sup>

## CRIME AND PUNISHMENT

195

## CRIME AND PUNISHMENT<sup>392</sup>

(continued from the previous page) purification. A sentimental neglect to administer this tart medicine will only morally harm them in the end, let alone expose the world to a repetition of their crime.

The guilty must learn that everything has to be paid for. But the dearness or cheapness of the price they must pay should depend partly upon the measure of spontaneous repentance and amendment which they themselves bring forth. For there is always the divine message which, if they will tardily heed and obey it, can mitigate their unhappy lot. And that message says "Repent, and be redeemed!" But repentance must run deep into open deeds and secret thoughts, if it is to be karmically effective. Its reality must be proved by abundant evidence. The criminals have to pay today for what they have done yesterday. But if they have acknowledged their error, if they are genuinely remorseful, repentant in heart and mind and deed, if they strive spontaneously to make what amendment for the past it is still possible to make, then in that case new Karma will manifest itself side by side with the old and thus modify their miseries. For although it is true that part of their future already exists even now, owing to Karmic causes which they themselves set going, it is equally true that until the events of that future crystallise into the space-time world they are always liable to be modified by any fresh karmic causes which are introduced into their own domain.

How many can take this essential step of a moral about-turn? Can we awaken a criminal in jail to a sense of his personal failure and moral shame? Because he has suffered the humiliation of retribution, there is always the probability of comprehending that there is a better way. And because he is a human being there is always the possibility of ethical recovery and moral improvement. Those who believe that they can solve such a problem as criminality on a merely practical basis alone are wrong. Experience will teach them that it is inseparable from a moral one, too. For if the criminal really repents, then our duty is to forgive him. A moral shift on his part should lead to a practical shift on ours.

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<sup>390</sup> "individuals other" was changed to "other individuals" with a hand-drawn arrow.

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<sup>392</sup> "22-c" appears at the top of the page in the original.

We may forgive criminals and yet punish them for wrong-doing, if that be our duty, or place them under such external limitations as will prevent their further wrong-doing, if that also be our duty. The two are not contradictory. If we keep our heart unpolluted by hatred, we may keep our hands sternly and firmly on the wrong-doer. This is included in what the "Bhagavad Gita" means when it defines the higher yoga as being "The skilful performance of action." The skilfulness here meant is obviously not the technical kind but rather the mystical power to remain inwardly detached whilst doing worldly duty. During the war, it became necessary for philosophic students to learn how to fight a cruel aggressor in the right spirit; they had paradoxically to learn how to deliver without anger or hate hard blows against him whilst feeling profound pity for his moral darkness.

But philosophic students are few. It is useless to ask humanity in its present state of evolution to behave on this high plane. A sage (and perhaps those who try to follow him) would not find it difficult to extend his compassionate goodwill to all criminals – indeed he would find it difficult not to – but it would be too much to expect that everybody else is capable of extending it.

196<sup>393</sup>

CRIME AND PUNISHMENT

## **The Coming of a New Era**

197

THE COMING OF A NEW ERA<sup>394</sup>

(197-1) From a different standpoint, it might be added that destiny has decreed the change anyway and it would be futile to resist the [inevitable].<sup>395</sup>

(197-2) The amazing inventions and technological advances which the liberated intellect of man has developed open up an era of plenty, prosperity, leisure and comfort for all his fellows. The Machine Age is ousting the Muscle Age. People today use less bodily energy for daily work and living than their forefathers ever did. Consequently, they ought to have more leisure for higher tasks. If, as is the case, they haven't such leisure, it is not the machine's fault but society's. Electric servants and other mechanical aids to living will do much to lighten even the domestic labour of the new age as they have already lightened its industrial labour. They will cook, sew, wash, carry, clean. It is not unreasonable to expect that at least one-half of the human effort expended in the operations involved in industrial, mining and agricultural processes, would become quite unnecessary. The Machine Age has made possible the Leisure Age. Men, for the

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<sup>394</sup> PB himself inserted "Done" at the top of the page by hand. The paras on this page are each pasted on from a different source.

<sup>395</sup> PB himself deleted "For" from after "inevitable" by hand.

first time, may work less and produce more. We are on the threshold of an era of unheard of plenty, leisure and culture, not for a few as in the past but for all. We can cross that threshold as soon as we reorganise society. Culture for all and not merely for the few may come into its own. Gramophones for instance are today grinding out the art of the few in the homes of the many. Once the struggle for bare existence is over, once men are able to give themselves less to the daylong drudgery of physical work and more to leisure-hour mental education, once we take full advantage of the machine's potentialities and make its benefits freely available to all, a big step forward in the possibility of human liberation will have been taken.

198<sup>396</sup>

THE COMING OF A NEW ERA

199

THE COMING OF A NEW ERA<sup>397</sup>

(continued from the previous page) The inventions and innovations, the new discoveries, materials and processes, which begin as a trickle during the opening years of the 21st century will pour out as a flood before the closing ones. The wars have given the sharpest stimulus to this development so far but the real peace to come will complete it. The impetus of technological development in our own century has already become so swift and its inventiveness so enormous that the entire economic life of man and the domestic life of woman will in the next century be magically altered. The first significance of this is that it will give both more leisure; the second, that it will give them less labour. It will then be not beyond human intelligence and human goodwill to make the leisure and luxury that could emerge from a more effective use of the machine, serve hapless millions. For too long, life for them has been too hard a struggle merely to exist. The lowliest man will share in a minimum of comforts and conveniences which the labour of the scientist, the power of the engineer and knowledge of the chemist will bring him. Scientific progress is multiplying the wealth of man. It can and will be converted into economic plenty. Modern power productivity has rendered more easily attainable the realisation of idealistic dreams of economic betterment. It may be said that when James Watt sold and set to work in 1776 the steam engine on which his fame rests, he inaugurated the era of applied science. From that epochal year, men were able to manufacture goods with a swiftness and a plentifulness hitherto unknown.

200<sup>398</sup>

THE COMING OF A NEW ERA

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<sup>397</sup> "22-d" appears at the top of the page in the original.

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(continued from the previous page) There is no scarcity in Nature. It is simply a matter of competently mobilising, by machine power, what she is willing to give us. It is not wrong to take advantage of new inventions and human ingenuity to give the body more comfort and the mind more freedom.<sup>400</sup>

Those who are frightened by what the machine has done in the war, may be cheered by what it could do in peace. Anyway, it is here and they'd better accept it. For so long as man's mind functions, so long as his thinking process continues, so long will the process of inventing new or better machines go on. The only way to eliminate their destructive use is not by eliminating the machine but by improving man.

The machine was born to help man. But, in the next century, it will help him so amazingly and so widely that it will provide sufficient food, goods and services to banish poverty and eliminate the jungle-like struggle for existence. Science has shown the way to enormously increased productivity. The inventive power of man has constructed wonderful machines, devised amazing techniques, developed extraordinary skills, created new materials, and made possible astronomical production figures. It has begun to make it possible for him to extract enough food, clothing, fuel and shelter from his earth to give a worthwhile existence to the two thousand million members of his species. The multiplication of his power on earth is becoming a tremendous actuality. The human being stands behind the machine. He invented it, he exploits it, he must partake of its products. The sight of starving, ragged people could, in the next century, everywhere disappear. The degradation of slums could be wiped out once and for all. There would be no need for continuous class wars, no necessity for endless capital-labour struggles.

The amplitude of choice in attractive new materials and gleaming new colours which are available for manufacturing and constructional purposes are nothing less than amazing. Architectural beauty and practical utility meet and marry as they could never before. Utter cleanliness and dignified simplicity become possible for enrichment of the poorest home. Efficient accomplishment and aesthetic charm may join to satisfy everybody's everyday needs. All this casting aside of ancient limitations, crudenesses and inefficiencies tends to change the stuff the utility and appearance of our environmental forms and to change the stuff the utility and appearance of our environmental forms and to change them greatly for the better. Life in the external physical sense could become better worth living for the toiling classes as it has always been for the sheltered few. Easily controlled temperatures in homes and vehicles could defy the worst inconveniences of arctic snow and tropic sun.. The new materials of the

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<sup>399</sup> "23" appears at the top of the page in the original.

<sup>400</sup> PB himself inserted period after "freedom." by hand.

coming age, the lighter metals and the stronger plastics, would alone make possible a productive transformation which could raise living alone make possible a productive transformation which could raise living standards and improve construction possibilities and better opportunities, and better employment. These materials will reflect the dynamic spirit of this age. Instead of waiting a man's whole lifetime for timber to grow, we can wave a wizard's wand over milk or grain or chemicals

202<sup>401</sup>

THE COMING OF A NEW ERA

203

THE COMING OF A NEW ERA<sup>402</sup>

(continued from the previous page) and compress the result into instantly available substance which can be used in most of the ways that we have hitherto used wood. The most revolutionary invention of the century has yet to manifest itself however. Steam changed the industrial character of the nineteenth century. Petrol and electricity have already changed the transport and domestic character of the first half of the twentieth century. But a cleaner, cheaper, safer source of power drawn from the air itself could yet immeasurably change its closing decade. Thus the setting of man's bodily life could be radically altered and rapidly evolved in the twenty-first century, both to express and to stimulate the alternations and evolutions of his mental life. New ideas and ideals will move in a flowing stream across the world. New patterns will spontaneously shape themselves to reflect and promote them.

It will be the business of the community to ensure that every member is able to earn a livelihood, to give him work that will support him, or if it fails to do so, to supply him with the food, goods and service which he needs. This will be regarded not only ethical duty on its part, but also economic wisdom. A public dole system of relief is a confession of failure; a public works system, of half-failure. Such systems are bred by minds steeped in psychology of scarcity. Success lies with an expansionist outlook, a full-employment policy, and a higher standard of common living. In this machine age, it is not production but consumption that lags behind. The equilibrium between the two must be maintained if economic health is to be maintained.

204<sup>403</sup>

THE COMING OF A NEW ERA

205

THE COMING OF A NEW ERA<sup>404</sup>

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<sup>402</sup> "23-a" appears at the top of the page in the original.

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(continued from the previous page) If the working masses could be delivered from the worst extremes of their economic servitude, they might begin to benefit by and even contribute towards the spiritual enlightenment which is historically due. This indeed is one of the main hidden reasons why destiny has decreed the immense economic and social changes happening today.

When economic anxieties, pressures or deprivations absorb men's minds to the extent that they are unable to find the will, hope, time or energy for spiritual studies, then the form of society which creates such a condition is harmful and undesirable. The toiling masses have had little time to think of spiritual truth in the past, [much less]<sup>405</sup> to undertake its conscious and independent investigation. Hence, they have had to accept ready-made religion from others – mysticism and philosophy being so remote from their lives as to be almost non-existent for them. Thus by promoting their exterior welfare, we shall not merely provide for the demands of social justice but also surround the masses with conditions more favourable for their progress spiritually. Physical well-being and worldly security are a necessary part of any economy which is to provide expression for higher values. Those who are interested only in their own comfort and security may not be interested in any altruistic proposals for the uplift of the underprivileged but those who acknowledge an interest in the spiritual advancement of humanity, cannot escape their responsibility in this matter.

206<sup>406</sup>

THE COMING OF A NEW ERA

207

THE COMING OF A NEW ERA<sup>407</sup>

(continued from the previous page) We have, on the one hand, the machinery, the men and the technique whereby immense quantities of consumable goods and foods could be produced. We have, on the other hand, an immense human demand for them. But what prevents us from converting this potential demand into an actual one? For the transformation could be made if a great change of heart and a little change of head could be brought about. Society has ceased to desert and begun to accept its responsibility for the individual. Many of the overworked objections about the so-called impracticability of ethical and social idealism have been disarmed and disproved. We are ruefully waking up to the fact that the mentality which begins by imagining rigid restrictions on what can be done to construct a better world, ends by imposing them. We had to wait for the terrible stimulus of war before beginning to make needed

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<sup>404</sup> PB himself inserted "(23b)" by hand.

<sup>405</sup> PB himself inserted "much less" by hand.

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<sup>407</sup> "24" appears at the top of the page in the original.

reforms and overdue changes. Wartime necessity has shown that abundant production can be successfully achieved, whilst peacetime events will one day show that abundant consumption can just as successfully be got, too.

When the world changed over from manual to mechanical production, it began to change over from feudalistic to modern ideas, also. The twenty-first century will complete the process and apply it to the financial sphere, too. The twirling of a knob on a radio set and the touch of a control on an airplane switchboard – simple physical operations such as these, for instance, have twirled and touched a new order of financial ideas into actuality. Consider how the so-called ‘bankrupt’ Germany, which Hitler took over was able successfully to finance its gigantic preparations for the greatest war in history. It could not have done this if it had followed fear and tradition and limited itself to ‘bank wealth’ or to the full backing of its paper currency by metallic reserve in gold and silver. It departed from the classic traditions of political economists with their mesmerisms of ‘sound’ monetary equilibrium, economic cycles and the law of supply and demand, knowing that the State’s prestige assured the circulation of its paper. It went ahead with full confidence in the principle that there was no real bankruptcy whilst there was a sufficiency of labour, machinery and materials – the rest was a matter of organization.

Only in this way can we advance at last to social sanity. If and when it comes, with the twenty-first century, we shall see the co-partnership of co-operative classes replacing the menagerie of conflicting ones. We shall see that nation created by history which knows how to serve best, not how to grab most. We shall see the stronger races, groups and classes using their strength – not to oppress the weaker ones, but to lift them up. We shall see a world of diverse peoples who have ceased trying to impose their will, their creeds, their trade, upon each other and have learnt to live and let live. We shall see public life converted from a wrangle for prizes into a field of constructive service. We shall see a world where the children of the lowest classes can share freely and adequately in the fruits of the highest education.

Such an order will bring out the best possibilities, as communism brings out the worst. And instead of inducing men to struggle against each other, it will induce them to cooperate with each other. The principle of cooperation will help to crush individual and national selfishness and thus tend to promote ethical progress.<sup>408</sup>

208<sup>409</sup>

THE COMING OF A NEW ERA

209

THE COMING OF A NEW ERA

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<sup>408</sup> PB himself inserted period after “progress” by hand.

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(continued from the previous page) But the recognition of its factuality will provide the best ideological sanction for the principles upon which a recreated society should be based. It would be pleasant to offer an easier universal panacea, which would work overnight, but we know of no such. Whoever refuses to look for felicity in the only place where it can be found must necessarily suffer. It is perhaps more significant than ever in these harsh days. It has always been valuable to mankind, but it is particularly valuable in times when external possessions and internal dogmas have evaporated so largely before their eyes and when civilisation itself walks along the verge of an abyss. It is true that people cannot give much of their thought to mental and moral betterment unless there has first been sufficient physical betterment to enable them to lift their eyes from the earth, but it is much more true however that mental and moral improvement is an inwardly-developing process which cannot be imposed from outside. The starvation of the bodily man must certainly be remedied, but the starvation of the spiritual man has even more dangerous results. A two-fold change – outer and inner, physical and spiritual, social and personal, practical and moral, environmental and intellectual – is needed. Both are essential, but from the standpoint of what karmic fate will overtake mankind, the second is very much the more important of the two.

210<sup>410</sup>

THE COMING OF A NEW ERA

## The Evil Spectre of Communism

211

THE EVIL SPECTRE OF COMMUNISM<sup>411</sup>

(211-1) Nevertheless, as we have said already, abundant living will belong to the twenty-first rather than the twentieth century. Years must pass before [even]<sup>412</sup> Europe alone can restore its shattered economy. For a number of years there will be immense and tragic shortages of food, clothing and other necessities. The era of abundance is, therefore, not an immediate possibility. The [post-war]<sup>413</sup> years [are]<sup>414</sup> necessarily [filled]<sup>415</sup> with privation for many millions of people.

Now this may be done and these problems may be solved by peaceful discussions and mutual agreement, which is the philosophic way, or by bitter strife and physical violence, which has been the common way. The first seeks the general welfare whereas the second seeks a partisan victory. The advantages of the philosophic way of

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<sup>410</sup> Blank page

<sup>411</sup> PB himself inserted "25" by hand.

<sup>412</sup> PB himself inserted "even" by hand.

<sup>413</sup> PB himself deleted "immediate" before "post-war" by hand

<sup>414</sup> PB himself changed "will" to "are" by hand.

<sup>415</sup> PB himself deleted "be" before "filled" by hand

speeded-up evolutionary change are manifold in the economic sphere. The afflicted world's need is not more hatred but less, not more warfare but more cooperation. Philosophy is opposed to all doctrines of class hatred. It believes that the situation today requires an integral multi-class outlook. Its opposition to the old-fashioned materialistic propaganda for abrupt social change is not to its equalitarian aims but to the preaching of hatred as a personal ethic and

212<sup>416</sup>

## THE EVIL SPECTRE OF COMMUNISM

213

## THE EVIL SPECTRE OF COMMUNISM<sup>417</sup>

(continued from the previous page) the advocacy of violence as an instrument of attainment. For both hatred and violence are the voices of the beast in man. An age sickened by the horrors of scientific warfare ought not need to witness the further horrors of scientific revolution. But it is hard to persuade them that reconstruction is a saner and safer path to take than a revolution, the ballot-box wiser than bloodshed, and that our duty is not to imitate the terrorists but to build peacefully a better order suited to sensible kindly and decent human beings. It cannot accept hatred as an inspiration to social betterment. For it knows that we cannot gather grapes off thistles nor human happiness off the tree of hatred. The history of mankind has shown what psychology always knew, that the hater will start looking for new human objects of his hatred, new enemies, as soon as the existing ones have been, in his horrible modern terminology, "liquidated." The ugly passion of hatred, having been developed and nurtured, will still exist and still seek an outlet as soon as it can persuade the mind to interpret conditions in its favour.

This is why the Buddha said: "Hatred ceaseth not by hatred. It ceaseth by compassion." If philosophy advocates the peaceful way of quickened evolution and dynamic progressivism as against the violent way of abrupt revolution, it is because it knows that the moral evils which are introduced by brutality – not to speak of the physical ones which inevitably follow from it – constitute too high a price for the benefits received. For if the latter tend to disappear, the former tend to become stabilised. A great social change which stimulated hatred, passion, selfishness and materialism would negate the ultimate purpose which lies behind all social evolution – the spiritualisation of human character. A better society, to be based on goodwill and co-operation, cannot be reached by arousing hatred and selfishness. The defence that ends justify means is a self-deceptive one. It is for the votaries of philosophy to follow the right path and to abstain from brutal or bloody methods, especially as we know that

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<sup>417</sup> PB himself inserted "26" by hand.

whilst conditions create them, there will always be others who are naturally inclined towards the transplanted barbarism of communism.

Russia is today the homeland of communism. Her achievements, sacrifices and struggles during the war, unexpected as they were and so valuable in giving other nations a respite of time to eliminate their own unpreparedness for the Nazi aggressions, forcibly brought Russia's thought and fate to the whole world's attention. By reason of her exceptional geographical position with one foot in Europe and another in Asia, Russia would have been a suitable mediator between the cultures of both continents and especially suitable interpreter of Asiatic wisdom to European minds, had she not been formerly so cut off from the rest of Europe by her intellectual and industrial backwardness, her difficult language and her deliberate exclusion of foreigners. The course of recent history, and especially wartime history delusively appeared to be bringing these hindrances to an end. Given entirely different leadership there might have been within the Slavonic Republic the impending gestation of a new spiritual-practice culture, of a spiritually-aspiring economic order. Russia and Germany constitute the two largest national populations in Europe. If the old Slav mysticism and the vanished German idealism could have been reincarnated in new non-materialistic, uncorrupt and undistorted forms, there would have been hope for Europe. But the criminal leadership which existed actually destroyed this chance. This was all the more regrettable because, before the revolution of 1917 the Russians were particularly reputed to be a religious and mystical people whilst their literature was known to reflect these attributes. However, the explanation is easy. Russia was then a land of peasant communities with very few towns. Because their daily work keeps them in constant touch with Nature, the peasant classes everywhere in the world have more religious emotion and mystical feeling than the others. But because they are also the most illiterate, the least educated, the most economically depressed and least travelled of all classes, their religion is more virulently intolerant and stupidly superstitious and their mysticism more mediievally anti-rational and emotionally unbalanced than are those of other classes. All these undesirable features were prominent in pre-revolutionary Russia. The type of mysticism which can best flourish today and best meet the modern need, can arise and develop only in more advanced countries, where the agricultural and industrial classes are more evenly distributed.

214<sup>418</sup>

THE EVIL SPECTRE OF COMMUNISM

215

THE EVIL SPECTRE OF COMMUNISM<sup>419</sup>

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<sup>419</sup> PB himself inserted "27" by hand.

(continued from the previous page) What is happening inside the Russian soul must interest us because it is important to us. The direction taken there is deciding the fate of other peoples as well as Russian. They are a remarkable people, a bridge between Asia and Europe, and it would have been fitting that out of their tremendous sufferings and sacrifices there should emerge a happier country. Everything had depended on how far the Russians could overcome their greatest defect – fanatical lack of balance. Had they done this quickly enough, they could have risen to the grand height of a spiritual-material civilisation. But, because they [failed,]<sup>420</sup> because they listened too long to the evil voice of communism, we have the danger of a third world war.

We should feel sorry for the Russian masses, who are blind dupes of their leaders, where the real evil resides. The inspiration of Russian leadership is brutal hatred and camouflaged materialism, as well as the selfish preservation of their own power. But the law of compensation makes the masses responsible for their surrender to, and obedience of, such criminal leadership. Their years of sacrifice in blood and comfort profit them nothing. They are sacrifices made in an evil cause. Those, whose whole attitude is querulous and carping and hating and irresponsible, can contribute only unscrupulous criticism and hysterical destruction towards life. They are eager to obstruct and even destroy, but never to create, to co-operate or to build. The Communist leaders, as distinct from their blind dupes, are the poisonous scorpions of society.

Their fanatic hostility to all spiritual enlightenment is inspired by the same dark forces that inspired the fanatic hostility of Nazism. The second world war was the epochal struggle between the unseen powers of evil working through mesmerized Germans and barbarized Japanese and the unseen powers of good instilling ideals of decency into other peoples. This inner war between good and evil goes on at all times; [the military]<sup>421</sup> world war was but a dramatic outward representation of it. That – the real war – is not ended. We must beware of those who never went to Germany and never wore a swastika on a brown shirt, but who nevertheless imbibed the Nazi spirit and wore a swastika in their hearts. They have reappeared in Russia. Those unseen spirits which animated, prompted and inspired the Nazi leaders are now performing the same office for the Communist leaders. [It would have been better for Europe if the Communists and their twins, the Nazis with their slippery morality, had never existed.]<sup>422</sup> It is an unendurable thought; nevertheless the truth must be faced, that we shall have peace only by having war. The dangers to which humanity was exposed, did not all vanish with the Nazis' defeat. Those unseen powers still exist. What they could not achieve through a straightforward conflict, they will desperately try to achieve

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<sup>420</sup> PB himself deleted "have" before "failed" by hand

<sup>421</sup> PB himself changed "our own" to "the military" by hand.

<sup>422</sup> "It would have been better for Europe if the Communists and their twins, the Nazis with their slippery morality, had never existed." Was typed at the bottom of the page and inserted with an arrow.

through a confused one. This indeed is the next phase of experience through which we are about to pass and shall have to endure.

Nevertheless the presence of an evil tyranny in both Russia and Germany ought not to blind us to the vital difference between their forms of government. In Russia Stalin's dictatorial control was expounded and accepted theoretically as a purely temporary measure on the road to the full democratic freedom, whereas in Germany Hitler's dictatorial control was expounded and accepted as an ultimate ideal in itself. The dangers to which Nazism exposed the human race were immeasurably larger than those to which Communism exposes it. For no matter how brutal, how violent and how materialistic Communism became, it always remained in theory an anguished and desperate attempt – however ugly in form – to win justice for the underprivileged and to compel the social whole to accept responsibility for their avoidable sufferings. But the ultimate trend of the Nazification of Europe could only be the animalisation of Europeans. All that gives dignity and worth to human beings, all their ethics and rationality all their art and idealism would have disappeared under Nazi reign within a generation or two. The disfigured form of man would thenceforth bear a close resemblance to the worst kind of beast, albeit a cunning one, whose God was Hatred. If we must compare the two evil systems, Bolshevism had this superiority at most, that it arose under the inspiration of great hope, whereas Nazism arose under that of great despair and revenge.

216<sup>423</sup>

THE EVIL SPECTRE OF COMMUNISM

217

THE EVIL SPECTRE OF COMMUNISM<sup>424</sup>

(continued from the previous page) But, alas, just as the arising of Nazism earlier forced the world unwillingly into a struggle to the death, so the leaders of Communism are now forcing the world into the same kind of struggle. The human race is being made to chalk out a boundary line and to take sides in preparation for the inevitable.

The responsibility for this degeneration does not lie with those who still believe in the ideals of freedom and truth, but with those who reject these ideals. The guilt does not lie with those who seek to defend themselves against the aggressions of an evil doctrine, it lies with those who spread this doctrine by every means, including the most criminal means.

It is better, indeed, that the face of Communism should be seen for what it is, with all its malignant cruelty and materialistic criminality, than that the world should continue in complacent blindness to the danger in which it stands. Ever since the war ended we have tried to make peace or effect compromises with this dark force, but to no

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<sup>424</sup> PB himself inserted "28" by hand.

avail. It does not want peace because it does not believe in peace. It is committed to the doctrine that it must fight for the soul of humanity – which soul it seeks to enslave for its own evil purposes.

The frightful shape which the next war would necessarily take may make us wonder whether it would not be better for humanity to save its body at least, by appeasing the powers of evil or by surrendering to them. But is it only for the body's sake that we are upon this earth? If there were no higher purpose to life than preserving the body, such appeasement and such surrender might be worthwhile. But we know that there is such a purpose, that we are here for soul development even more than for any other. If appeasement and surrender are the only price at which we can purchase peace, then the still small voice within answers, "War is still better – even if costlier."

218<sup>425</sup>

#### THE EVIL SPECTRE OF COMMUNISM

219

#### THE EVIL SPECTRE OF COMMUNISM<sup>426</sup>

(continued from the previous page) The effort is one thing, whilst its effect is another. We must estimate the Bolshevik achievement by its practical results rather than by its theoretical claims. We must keep close to earth in these matters and test the printed page by the human scene. And if we do this without paying uncritical homage to the dynamism it has shown we find that Bolshevism has dragged men's souls in mire and their bodies in prison – for Russia became nothing else – and the economic lot of the peasant and the workman is no better, and generally far worse, than it is in most capitalistic countries. Russia suffered the painful consequences of her own barbarities and fanaticisms, she has pruned her communistic ideas of some of their extremism. She found by experience that it was an error to withdraw the profit motive entirely. Human nature being psychologically what it is, sufficient financial inducement had to be given to evolve personal efficiency and enterprise and to encourage new inventions. She found that any economic order which ignored the inequalities of capacity and qualifications, talents and minds between its members, could only be a half-success and must be a half-failure. Men require the energising motive of more pay for more work or higher pay for higher type of work. Men must have rewards for extra labour or extra talent, which means they must own possessions and get privileges in unequal degrees. Any economic scheme must frankly face and accept this psychological fact, otherwise it would set up a perpetual friction between the individual and the State. Russian Communism was compelled by initial failures in obtaining adequate production, to give more remuneration to skilled workers and to institute hierarchic organization in

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<sup>426</sup> PB himself inserted "29" by hand.

factories. Moreover the ever-present need of stimulating general human evolution requires the offering of rewards to draw out the various possibilities lying latent within man, the holding-up of baits to make him realise the fuller stature of his being.

The crude kind of socialism which would erect the State into a tyrannous dictator, create a horde of bureaucratic parasites, and organise every detail of the mental and physical existence of its unfortunate victims, is intolerable to intelligent people who rightly wish to exercise their personal initiative, to develop their creative abilities, to attain self-responsibility, to achieve economic independence and to think for themselves. Only those who possess slave-mentalities can fail to be opposed by temperament to any totalitarian form which would compel every man to walk in standardized step with all other men, which would dictate how he should think, live, talk, work, rest and marry, and which would reduce all society to a dead monotony of uniformity, is the kind which can suit only a people which has made materialism its religion. On the other hand a system which would allow room for diverse forms of living, which would encourage and not stifle individual initiative, and which would lead men to liberation and not to enslavement, is the kind

220<sup>427</sup>

THE EVIL SPECTRE OF COMMUNISM

221

THE EVIL SPECTRE OF COMMUNISM<sup>428</sup>

(continued from the previous page) which is based on the right comprehension of existence. Man cannot live by Marxism alone. A system which deprived its citizens of their personal initiative and individual enterprise would thereby deprive society of valuable gifts. The delight of creative self-expression and personal initiative ought to be encouraged and not chilled, as it is under Communism. It is better for a man – and consequently for the nation – that he should farm his own little piece of land in economic and individual freedom than that he should be a mere labouring “hand” under State employ on a mammoth agricultural enterprise. The notion that slavery becomes innocuous when it is slavery under a bureaucratic State instead of under a particular master, is a notion to be repudiated. The worthwhile values which have been so far derived from a free system should not be sacrificed, even though the system itself may have to be brought up-to-date. It must defend itself against the hard dogmas which would destroy individuality. Nobody who loves liberty can be happy if he is numbered, regimented, dragged about and enslaved by a cold, unfeeling, abstract entity called the State. The intellectual mistake of destroying personal freedom in order to achieve the ends, alone renders communism unacceptable to the philosophic mind.

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<sup>428</sup> “30” appears at the top of the page in the original.

The emotional mistake of effecting such destruction violently and brutally renders it still more unacceptable.

He who loves freedom to follow a spiritual path and values independence of mental outlook will not care to be rigorously controlled at every step of his work and for every hour of his intellectual life by any bureaucratic regime. When, for instance, writers, artists and clergymen have to serve the State first and truth, beauty or God afterwards, they can do so only at the cost of forfeiting the authentic inspiration which these ideals provide. They must be free or the community will get not their best but their worst work. The extinction of intellectual and spiritual liberty, the destruction of personal self-respect and the disregard of the sacredness of individual life are definite evils. Philosophy is opposed to totalitarianism in all its forms because it believes in the necessity of preserving human dignity, human freedom and human individuality, within proper limits. Unless there is respect for such aspirations, spiritual growth will be hampered. To a totalitarian order, things are more important than men, frontiers than the people behind them and the State than its citizens. But to a true philosophy, men in their final essence are creatures with divine possibilities, human dignity is sacred, inviolable, and human individuality to be sacrificed only at God's behest. This development is one of the last things that a totalitarian state can wish or permit. Therefore, the practice of true religion, mysticism, and philosophy

222<sup>429</sup>

#### THE EVIL SPECTRE OF COMMUNISM

223

#### THE EVIL SPECTRE OF COMMUNISM<sup>430</sup>

(continued from the previous page) which leads to the development of man's spiritual individuality, could only end in collision between the seeker and such a state. Consequently, the latter could afford to sanction the existence only of a false, nationalistic, materialistic, pseudo-spiritual teaching or, in the end, prohibit it altogether. Fatalism has crept into economic thinking in the most vicious and distorted form, the form of Communism. According to this doctrine, history's course is pre-determined: the capitalistic phase of society cannot avoid being followed by the chaotic phase of its own dissolution, and that, in its turn, cannot avoid being followed by the Communistic form of a rigid reorganization. This is a materialistic caricature of the doctrine of fatalism, which in its true form as Karma, has so far entered only into the spiritual thinking of the West. This Marxian view, that is to say, the short-sighted view, is too simple to be true. Life is more complex than that. It is true that Demos is astir and seeks at the least to better his lot and at the most a paradise on earth. When a man passes through a long period of unemployment or earns too little for adequate support

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<sup>429</sup> Blank page

<sup>430</sup> PB himself inserted "(31)" by hand.

of his family, he being to feel despairingly that society has no use for him. This bitterness weakens his ethical sense and renders him liable to fall into the illusion that any social change, even a violent one, is necessarily a change for the better. If, instead of making proper efforts to remove deficiencies and eliminate shortcoming, we merely seek for plausible pretexts to justify them, then we ought not to be astonished when disaster comes. Those who feel that economic reform is the most urgent duty facing humanity, have usually opposed the mystical movement. They have done so on the grounds that it diverts attention from the real (that is, the economic) issues, that it enfeebles the urge towards social improvement and individual ambition and that it leads to sleepy, dreamy complacency. Karl Marx's criticism of religion, that it had become a mere appendix of bourgeois thought, had some truth in it for his own times, But today many religious leaders have been aroused to the danger and are sincerely striving to bring the social order into line with religious ethics. They are no longer falsifying religious ethics by striving to bring it into line with the social order.

Yet the solution communists offer is philosophically unsatisfactory for it is born out of crude materialism, based on venomous class hatred and stiffened by bureaucratic tyranny. Their ultimate aim, however, is a good one only so far as it

224<sup>431</sup>

#### THE EVIL SPECTRE OF COMMUNISM

225

#### THE EVIL SPECTRE OF COMMUNISM<sup>432</sup>

(continued from the previous page) is the elimination of capitalism's defects, such as avoidable unemployment, extreme poverty and social injustices, but their means and methods are very bad. There is only one real capitalist - Nature - one real proprietor of the earth and all that therein is, and consequently all the children of earth are its rightful heirs. We usually forget that we have no ethical right to possess what we have not toiled for. This [is]<sup>433</sup> overlooked by society as a whole and we, as individuals, take shelter beneath the common sin. For sin it is, albeit only one of omission. Those, however, who have cast aside the conventional view can see it for what it is. That which this earth produces is for all. Every man has his birthright in what it stores or gives forth, although not an equal birthright to every other man's. This surely is Nature's view, although man in his ignorance has developed other ideas upon the matter and so brought great misery upon his fellows and great nemesis upon himself. The world is for our temporary use, and does not constitute our eternal property. Whoever thinks otherwise - whether it be a single individual or a community of individuals called "nation" - and excludes all others from consideration; whoever

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<sup>431</sup> Blank page

<sup>432</sup> "32" appears at the top of the page in the original.

<sup>433</sup> PB himself inserted "is" by hand.

thinks he has a full right to eat whilst others have a full right to starve, whoever cannot identify, himself with the suffering people of his own or another country, will be tutored by pain and instructed by loss. We are all stewards, not proprietors, and own nothing in reality. This was pithily expressed by a highly-advanced Indian mystic of well-deserved repute. He was the Jain Mahatma Shanti Vijay who lived on Mount Abu until he died during the war. When one of his devotees, a rich landlord, came to him and complained of having been robbed of some jewels, the yogi observed: "Perhaps Nature regards you also as a thief. Perhaps she thinks you have no more right to appropriate such a large piece of land than you think the other man has to your jewels"? The same idea was beautifully expressed in a verse by my revered Irish friends, the late A.E.:<sup>434</sup> "How would they think on, with what shame, all that fierce talk of thine and mine, if the true Master made His claim, the World He fashioned so divine? What could they answer did He say, 'When did I give my world away?'"

But there is a great distance from such abstract reflections to the concrete realities of contemporary social and economic life. The whole structure of laws and right is based on these realities. And this is as it should be for humanity, at its present stage of evolution, can best express itself and serve itself in that way. The anarchist would ignore them because he is one-sided and the communist would violate them because he is unscrupulous. Philosophy does not object to any effort to remould society for the common welfare, but welcomes it.

226<sup>435</sup>

#### THE EVIL SPECTRE OF COMMUNISM

227

#### THE EVIL SPECTRE OF COMMUNISM<sup>436</sup>

(continued from the previous page) No amount of academic sophistry can justify a system which permits the few to have more food than they can eat [and forces the many to have less food than they need to eat.]<sup>437</sup> No amount of legal enactment can justify the ownership of a hundred thousand acres of land merely because five hundred years earlier some ancestor seized it. These ancient wrongs must be redressed. Both altruistic sentiment and political strategy – no less than karmic adjustment – demand such a revision, although the attempt to do so by violent means would introduce far worse wrongs.

In this momentous task we have to prepare a blue-print, not of the ideal State which we would like to see arise, but of the actual State which can arise under the given

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<sup>434</sup> Properly "George William Russell"

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<sup>436</sup> PB himself inserted "(33)" by hand.

<sup>437</sup> "and forces the many to have less food than they need to eat." Was typed in the right margin and inserted with an arrow.

circumstances. This means that we must follow a middle path, Any other way will be either too realistic or too idealistic and will lead to failure. For we must find not only what is theoretically right but also, what is practically possible.

We cannot and we ought not to do away wildly, abruptly and violently with our social environment. Without it we would be savages. Those vanished men of the past had to learn arduously how to live on earth, how to adapt themselves to it. Think of what it would mean to be born into a world where, no houses existed, no land was cultivated, no roads had been cut, no books were available, no shops could be found, no tools had been made, no machines invented, no knowledge and no art were known! All these and infinitely more exist today and constitute our surroundings, our civilisation, but they did not spring up in a single night. They are the inheritance which we owe to a long trailing line of Egyptian, Asiatic and European ancestors living and working and dying for countless centuries. They are our own racial past. We cannot dismiss this legacy without descending anew to the most barbarous existence. There are grave defects in this environment, it is true, but the young rebel who wishes to tear everything down in order to remove these defects, will also remove treasures brought with a price which will take the toil of millions through centuries to pay again. The past effort of man appear in our present environment. Let us use it, but use it wisely. It is here to serve us. We need not be afraid to improve and alter it. Unbalanced hotheads who say that such improvement and such alteration is only possible through complete destruction of what is the present order so that what may be shall rise on its ruins, have misread history.

But there is a right as well as a wrong way of doing this. The only proper way is by persuasion, by the persuasion and education of social conscience, and by the uplift of social morality to loftier standards. Such reforms can be successfully brought about only in an atmosphere of good-will and calmness, not in an atmosphere of hatred and brutality. Man must choose which God he will serve; the God of hatred or the God of love, for he cannot serve both. They must effect these changes not by brutality or by blood, but by the gentler persuasions of reason and goodwill, slower though they necessarily are. Wisdom prefers to see needed reforms and overdue changes brought in by peaceful and not violent means, by the acknowledgment of their ethical need rather than by submission to materialistic values.

228<sup>438</sup>

THE EVIL SPECTRE OF COMMUNISM

229

THE EVIL SPECTRE OF COMMUNISM

(continued from the previous page) Orthodox communism is a typical nineteenth-century product. The doctrine arose out of a completely materialistic view

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of history. It was formulated in an age when the mechanistic conception of life had captured the thinking world. It led naturally to an ethic of hatred and violence. It excluded all consideration of the higher destiny of men. Consequently it is emotionally unbalanced and intellectually unsatisfactory. The evil lies less in the doctrine itself, which is a confused mixture of nonsense and wisdom, of justice and crime, than in those human leaders. They are men without a conscience and maniacs entrenched in the seats of power. They trade on this confusion of doctrine to suborn the masses who lack the capacity to understand the inner source of Communism and its inability to redeem its promises. They achieve for themselves positions of power because they mercilessly push aside and trample all who are hapless enough to stand in their way.

230<sup>439</sup>

#### THE EVIL SPECTRE OF COMMUNISM

231

#### THE EVIL SPECTRE OF COMMUNISM<sup>440</sup>

(231-1)<sup>441</sup> indicate how prevalent a mild insanity has become amongst millions of people who are yet able to delude themselves and others that they are sane and normal. His psyche is in an unhealthy condition for both distorting forces from within and deceiving ones from without work upon it. If today man lives in an unbalanced world it is because so many of his neighbours have this unbalanced psyche. He who thinks in terms of class hatred and class murder reveals himself as being naturally neurotic or malignant. As such he is unfit to lead people into a better condition than before and can only lead them into a worse one. The average Communist is unfit to lead a people or govern a nation. He is an extraordinary compound of keen critical thinking and irrational obsessions and class prejudices; consequently his thinking is distorted and unbalanced. He lives in a private Marxist world of his own, which he stupidly imagines to be a real world. But the greatest defect in himself and the greatest danger to others is the powerful hatred which actuates him and which has made him in fact a pathological case. He has become semi-insane because he cannot escape from it.

Both the Nazi and Bolshevik revolutions failed to bring a better society, a happier healthier and more honourable world for the underdog, because they failed to recognise that the only way this could be achieved was by leaders of disinterested character and superior quality descending to the service of the lower classes. The reconstruction of world, social and economic order cannot succeed if it comes from the mentally ungrown and ethically immature masses themselves. This has been clearly demonstrated by the melancholy history and comparative failure of the brutal Russian and German attempts. It could not be achieved by leaders of inferior character and

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<sup>439</sup> Blank page

<sup>440</sup> "37" appears at the top of the page in the original.

<sup>441</sup> Incomplete para

merit rising from the ranks of the masses. The right way of social-economic progress is from the top downwards and not from the bottom upward. The fruits of wisdom cannot come from below. But this does not mean they come from the aristocracy of blood; they can come only from aristocracy of mind and character. The masses will be best served by the man who disdains their approbation and waves aside their applause. For intellectual awakening of a people does not begin as an awakening of the masses; it begins as an awakening of the educated classes and proceeds downwards to the people. The masses must naturally follow more intelligent leaders, to assimilate the ideas which are earlier embraced by their betters but which are gradually filtered down and thus rendered more acceptable. For it is not the ignorant blind toilers who can perceive the crowning principle of right reconstruction; they can perceive only their immediate needs, not their ultimate ones. Therefore the creation of a new order must not

232<sup>442</sup>

#### THE EVIL SPECTRE OF COMMUNISM

233

#### THE EVIL SPECTRE OF COMMUNISM<sup>443</sup>

(continued from the previous page) come from below but from above. It must come from the intellectual cream, the spiritual elite of society; from those who can reflect philosophically and serve selflessly and act calmly. They stand on the mountain peak, as it were, and see clearly what ought to be done whereas the masses are herded on the plains and can only run hither or thither as their emotions drive them.

The Communists cannot be regarded as sane, normal people; they are mentally in a psychopathic condition. Consequently they lay themselves open to submoral influences and that they fully absorb these influences we may judge from the fact that they do indeed come to believe that the end justifies any means, however evil. It is a sophistry common alike to criminal gangsters and to totalitarian dictators that the sacrifice of ethical restraints and the aggressive use of brutal methods are quite justified by the achievement of success in their aims. Such callous belief, however, has a hundred times been proven worthless by history. Any totalitarian or revolutionary regime which, dead to humanitarian impulses, would brutally bring death and suffering and misery to millions now alive in order to bring prosperity and comfort and power to future and fortunate millions yet unborn; which would deny pity and peace to those in its midst in order to bestow them on those who are remote and unseen, is trying to purchase a possibility at such a tragically high present cost that it is not worth having. This is why philosophy says that the same change which, when naturally

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<sup>443</sup> "38" appears at the top of the page in the original.

evolved tomorrow will be right and successful, may be arbitrary, premature and disastrous today if it can be got only by violence and brutality on a vast scale.<sup>444</sup>

The terrible human cost of these totalitarian and brutalitarian changes is at least equally important as the economic cost. The resulting success or failure of these changes must be measured by broken hearts and broken bodies as much as by flaunting figures and astronomical statistics. To say that what the world needs today is only a new economic system is as fanatical and unbalanced as to say that it needs only a new dietetic outlook. It [does]<sup>445</sup> need both these things, and need them brought into reciprocal balance as well, but it certainly needs something else [even]<sup>446</sup> more - a new

234<sup>447</sup>

## THE EVIL SPECTRE OF COMMUNISM

235

## THE EVIL SPECTRE OF COMMUNISM<sup>448</sup>

(continued from the previous page) spiritual outlook. The moment we have the understanding or courage to lift our public, economic, political and social difficulties to the higher levels of religious, mystical or philosophic insight and thus meet them with full consciousness, that moment they will all be solved. After all, the best laws people can obey are not the dried parchments of written statutes but the living ethical forces of justice, good will, truth and service. A country which has such a real ethical foundation will get all the social economic and political reforms it needs as and when it needs them; no murderous revolution will be necessary whenever change must be made to adapt itself to new conditions. Back of the state laws there will then always be unwritten laws shaping them automatically and naturally.

So many are discussing the new economic world which they hope, expect or demand to emerge during the post-war period, and so few the new spiritual world without which it can only be a failure.<sup>449</sup>

The regimentation of the masses on a solely materialist basis would enslave them in a different and, to some misguided people, more bearable form than the capitalistic order has done already but still it would enslave them. Any system which forcibly regimented the masses in order to guarantee their basic necessities could doubtless

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<sup>444</sup> PB himself inserted a period after "scale." by hand.

<sup>445</sup> PB himself changed "may" to "does" by hand.

<sup>446</sup> PB himself inserted "even" by hand.

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<sup>448</sup> "39" appears at the top of the page in the original. The paras on this page were all pasted together from different sources.

<sup>449</sup> PB himself inserted period after "failure" by hand.

succeed in doing so. But if it would fill their stomachs it might still leave their souls empty.<sup>450</sup>

When the inner life of mankind suffers from acute starvation it becomes inevitable, under the law that governs thought, that his outer life will, in time, also suffer acute starvation. Thus, we see great famine has already ravaged Asia and Europe, great shortages of foodstuffs, of necessary commodities and manufactured goods. There is this difference; that whereas the inner hunger, being spiritual, is unconscious the outer hunger, being physical, is conscious. If civilisation is dying it is dying because it has no vision, no ideals, no spiritual life. It is not dying because of the war; the war merely accelerated the process which started in pre-war days, and they are bringing it to a culminating crisis. The storm is upon us and there is no shelter from it.<sup>451</sup>

As there will always be the law that whatever is made by man will one day be destroyed by nature because all existing forms must give way to new ones. The scientific knowledge upon which the Communists base their materialism is already a hundred years old. The materialistic wave has receded from science but risen in

236<sup>452</sup>

THE EVIL SPECTRE OF COMMUNISM

237

THE EVIL SPECTRE OF COMMUNISM<sup>453</sup>

(237-1) And now, in a world civilisation which is shaky and crumbling, the need of newer ideals and sounder values is an imperative one. Humanity has lived in a sterile, waterless desert long enough. How many long for inward peace, how few possess it! In every war-torn land, the number swells of those who are becoming thirsty for the fresh springs of truth, goodwill, peace and nobility. There exists today a vague groping for diviner knowledge, better understanding, and newer ways. The World-Mind has infused man with something of its own nature. Therefore, it is not enough to view our fellowmen by the light of their present defects only – we must also view them by the light of their divine possibilities.

Everywhere life is trying to individualise mankind mentally, yet these so-called leaders are trying to keep them clamped in outmoded remnants of tribal culture. Their patriarchal old ideas belong to times when men obediently herded together and blindly followed their priests, as their sheep and cattle obediently herded together and followed their own leaders. There were no opportunities for practising mental individualism then, whereas life in this democratic age provides them plentifully. When an

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<sup>450</sup> PB himself inserted period after “empty” by hand.

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<sup>453</sup> PB himself inserted “(12)” by hand.

organization exists to keep the ignorant masses embalmed in their dismal ignorance in an age when half of mankind is on the upward move towards greater understanding and wider knowledge, be sure that this organization will slowly be split from end to end by the powerful evolutionary and karmic forces of today. The old systems of stagnant public are contending for the soul of humanity against the new movements of fresh personal religion. Selfish ecclesiasticism and pure spirituality are coming to grips. The first can no longer masquerade as the second. The second can no longer tolerate the first.

238<sup>454</sup>

THE EVIL SPECTRE OF COMMUNISM

239

THE EVIL SPECTRE OF COMMUNISM<sup>455</sup>

(239-1)<sup>456</sup> incapacity of the Russian Church, for example, to free itself from ancient dogmas and to adapt its teachings to the age of growing mental enlightenment and social freedom in which we find ourselves was one of the defects which led to the fierce attacks made on it after the Revolution and the great destruction it suffered in consequence. But religion is a necessity for the masses. Therefore,<sup>457</sup> the cycle of atheism in Russia will eventually finish its course and disappear. It will then be replaced by a better form of religion. Institutions there must needs be for the masses. But when the churches and temples, synagogues and chapels fail to fulfil their primary function for which they were established, fail to bring man nearer to God, then someone has to think out new ones suited to a newly up thrown era, to develop

240<sup>458</sup>

THE EVIL SPECTRE OF COMMUNISM

241

THE EVIL SPECTRE OF COMMUNISM<sup>459</sup>

(241-1) Such being the actuality of present conditions, the opening of a new channel between finite man and his infinite source has become essential. This means that a new religion must be born. The war<sup>460</sup> and its aftermath<sup>461</sup> have created conditions suitable

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<sup>454</sup> Blank page

<sup>455</sup> PB himself inserted "(17)" by hand.

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<sup>459</sup> PB himself inserted "(18)" by hand.

<sup>460</sup> PB himself deleted comma following "war" by hand.

to the establishment of a new faith. Therefore, if it be true that a sudden and widespread revival of the old conventional dogmatic beliefs after the war is unlikely because orthodox religion in its present familiar forms has lost the inspiration and purity necessary to make it also effective, it is equally true that with the coming of peace there will be more people ready for a new religious revelation than there have been at any time during the past hundred years.

The intellectual and spiritual requirements of one epoch are historically different from those of others. Human society changes, evolves or degenerates: it cannot stand still for long. Hence,<sup>462</sup> it finds for itself in every epoch either a modification, alteration and adaptation of traditional systems, or if it is sufficiently creative at the time,<sup>463</sup> gives birth to entirely new systems altogether. The truth of this statement has been attested to by every age of mankind and on every continent from ill-fated Atlantis to thriving America. To hold, as the representatives of vested interests and orthodox institutions usually hold, that a particular system is suited to all the needs of all humanity for all time and therefore cannot be replaced or should not be replaced by another system, is to write a full stop to human evolution. It is a senseless view, as historically unjustified as it is philosophically untenable. No revelation is or can be the last one, nor the exhaustive one. Now that we live in a time when so many of the old systems have exhausted their best possibilities

242<sup>464</sup>

#### THE EVIL SPECTRE OF COMMUNISM

243

#### THE EVIL SPECTRE OF COMMUNISM<sup>465</sup>

(continued from the previous page) and fail to meet our newer needs, those who have turned aside from them yet are unwilling to remain spiritually unnourished should not be blamed if they are willing to enlist as followers of a more vital, more timely and more satisfying faith.

A divine man, born to fulfil a large and special religious mission, a man like the founders of the world-famed religions, not only has this educational task but he also reveals the Karmic will and expounds the evolutionary standards set for the coming age.

All civilised societies and all cultural forms of the past have shown that they are inexorably subject to a rhythm of birth, growth and decay. They have their ardent springtime, their luxuriant summer, their cold autumn, their withered winter. Today,

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<sup>461</sup> PB himself deleted comma following "aftermath" by hand.

<sup>462</sup> PB himself inserted comma by hand.

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<sup>465</sup> PB himself inserted "(19)" by hand.

we witness the same storms of destructive events and the snows of miserable failure. Those<sup>466</sup> who are not too timid to face the unpalatable truth, know that this has only one meaning. We are at the end of an epoch. The old world is dying before our eyes. But death is only a transition – the joyous springtime of vital renewal always follows the freezing wintertime of outlived forms. A new epoch is indeed at hand with fresh ideas to lead us and fresh ideals to sustain us. Only the mentally blind now fail to anticipate it.

244<sup>467</sup>

## THE EVIL SPECTRE OF COMMUNISM

245

## THE EVIL SPECTRE OF COMMUNISM<sup>468</sup>

(continued from the previous page) It was a new comet which came to warn mankind that the old era was about to be liquidated<sup>469</sup> and it was another comet which came to notify them that the new era had begun. This was no more a coincidence to those who understand the hidden workings of Nature than was the fact that all the three leading Axis powers – Germany, Italy and Japan – started their nationalistic careers in the same year: 1871. The first harbinger appeared in the skies in the autumn of 1929. When the great economic blizzard hit America and thence spread to the whole world, it forced millions to realise that the old order was exhausted. Every country was affected by economic troubles with all their political, social and cultural consequences. None escaped. Each reacted in its own way. Japan's reaction was shortly to plunge desperately into international robbery by invading Manchuria. If with the facts now at our command we think back, we shall realise that the World War really started in 1931 with this invasion. For the line of continuous fighting against Japan in China down to the time of America's involvement after Pearl Harbour was paralleled for three years on the other side of the world by the civil war in Spain, where not only the Spaniards themselves but also Nazi Germans and Fascist Italians battled against Red Russians.

Thus,<sup>470</sup> the earlier comet indeed prognosticated the coming World War<sup>471</sup> and the second comet which showed itself towards the end of 1942 heralded its closing. The military turning point of the World War was coincident with its appearance. For the great series of democratic nations' military victories began about this time. But the second comet's especial association was to act as the harbinger of a new age. These victories not only brought about the external liberation of millions of people from

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<sup>466</sup> PB himself deleted comma by hand.

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<sup>468</sup> "20" appears at the top of the page in the original.

<sup>469</sup> PB himself deleted comma following "liquidated" by hand.

<sup>470</sup> PB himself inserted comma after "Thus" by hand.

<sup>471</sup> PB himself deleted comma after "War" by hand.

militaristic oppression, but were the prelude to the entire liberation of all mankind from every form of social and cultural oppression by the past. The new age could not fail, therefore, to be a new religious age also. Thus the new universal spiritual enlightenment was dated by the second comet. About this

246<sup>472</sup>

## THE EVIL SPECTRE OF COMMUNISM

247

## THE EVIL SPECTRE OF COMMUNISM<sup>473</sup>

(247-1) [that]<sup>474</sup> is, of cosmic evolution and karmic operation. Whoever perceives this cannot but believe that when the need is so great, the yearning so widespread, the urgency so sharp, the divine wisdom which holds this earth within its grasp will not fail to inspire the most-evolved human being available with a universal Messianic mission of uplift, instruction, healing and awakening. And nobody less than such an august being could undertake the responsibility of so tremendous a task, which will specifically be directed towards the masses, towards millions of people. Nothing truly great can be done without great men. There must be a visible focus amongst us, even for the boldest of ideas. There must be a great leader. The spectacle confronting us today is the spectacle of a planet that is spiritually leaderless. We are told, "The hour produces the man." The hour is here, we believe, but we look around and see no Man. Spirituality is waiting to find its voice. Its reality is here, but its spokesman is not. Every half-baked cult and worn-out creed possesses its ambassador, but the ineffable divinity remains unvoiced. Nevertheless, we wait patiently for that one to come who shall utter anew the Christ-message to mankind. And his voice will not be as yours and mine, but will be a regenerative force which will startle the sleeping world. The world is in upheaval for a deeper reason than it suspects. For at a time of religious chaos and popular bewilderment, of world agony and human distress such as the present, it is in perfect consonance with the fact that supreme intelligence rules the cosmos, that truth shall be uncovered once more for the sake of those who need it. However, it is not through any one prophet alone that the new dawn will be ushered in but through a planetary outpouring, which flows through every useful channel it can find. In this complex epoch, its manifestations are as complex and varied as are the needs of mankind. There will be different prophets bearing different messages to differently-developed groups of people, but all will be inspired by one and the same timely power.

248<sup>475</sup>

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<sup>472</sup> Blank page

<sup>473</sup> "21" appears at the top of the page in the original.

<sup>474</sup> PB himself deleted "personality's will. They are the result of divine law," before this by hand

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(continued from the previous page) The human race has long been preparing for manhood. The end of war marks its crossing of the threshold. Now it must exercise manhood.

(continued from the previous page) Hence,<sup>478</sup> religion must organise itself on a more intellectual basis to meet modern needs. It must present a fuller system, which will intelligibly explain the inner meaning of man, God<sup>479</sup> and the Universe. It must not contradict the verified knowledge of modern science. It ought no longer to attempt to outrage reason, but should go out of the way to convince it. It must be so timely and reasonable that it will give satisfying intelligent answers to his most disconcerting questions.

On the second point, it is a lesson of history that if religion is to be more rational it will have to be less ritualistic. The tendency of all external rites is to become empty and hollow. Nobody is worse off and everybody is better off when religious practices or rites, which have become merely mechanical and utterly hypocritical, are abandoned, whether in disbelief or in disgust. As a religion becomes less inspired, it becomes ritualistic. What it is no longer able to give men through inward power, it pretends to give them through outward forms. When the means of worship become an actual hindrance to communion with the Worshipped, when the worshipper is deceived by pretence of the act into belief that he has performed the act itself, it is time to call a halt. Nevertheless, ritual is useful if it helps the mind to think of diviner things and it therefore has a proper place in religion. If a religious ceremony acts as a springboard whence a man can enter more easily into a reverential mood, it has justified its value for him. This is usually the case with the peasant mentality among the lower classes and with the aesthetic temperament among the higher, although it is much less true of artisan town workers and city intellectuals who indeed may find it a hindrance to worship rather than a help. Religion will always be, by its nature, something of an

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<sup>476</sup> Blank page

<sup>477</sup> "22" appears at the top of the page in the original.

<sup>478</sup> PB himself inserted comma by hand.

<sup>479</sup> PB himself deleted comma by hand.

allegory, but it need not always stick to the same set of symbols. Why should not this era find a new religious symbolism? In the end, religion will find its truer expression in the public acts and private thoughts of a man than in its own public rites. Those<sup>480</sup> who would propagate it, will best do so by their living example. It will then become less formal and more vital, less institutional and more free, less devoted to public parades in church, temple or synagogue and more devoted to personal righteousness in home, factory and field.

The practical question arises: what is to be done with orthodox religious institutions as they exist today? Much needs to be done with them. If mankind's religious leaders could broaden their vision, could recognise these truths, there would then be some hope for their institutions. If they cannot put themselves at the head of movement, then they will have to become stragglers in its rear. The choice cannot be evaded. But, first, it may be said that unless the State dis-establishes it, it will continue to get, not religion in its purity but religion in its degeneration. To worship an institution, merely because it is an established one,

252<sup>481</sup>

#### THE EVIL SPECTRE OF COMMUNISM

253

#### THE EVIL SPECTRE OF COMMUNISM<sup>482</sup>

(continued from the previous page) is to worship an idol. The new religious teaching must be a vocation, not a profession. Hence,<sup>483</sup> teachers may receive voluntary contributions towards their expenses, but they must not be paid a prescribed salary.

If rites and ceremonies will be less needed, then the services of priests to perform them will also be less needed. The coming faith will not only be a rational and riteless one, but may also be a priestless one. It will tolerate no paid professionals to exploit it in their own interests, but will substitute direct, silent, inward communion instead. It will not mock at itself with ostentatious,<sup>484</sup> theatrical ceremonies nor at truth with hollow clamour, but will substitute the remembrances of moral law in everyday-conduct instead. The services of a professional priestly class were needed when the intellect of the race was still undeveloped and the masses still uneducated. But, today, when men are becoming mentally individualised and when illiteracy is being rapidly eliminated, people can read and reflect over sacred scriptures for themselves and with their own understanding. Not only will there be no religious ceremonials, no paid

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<sup>480</sup> PB himself deleted comma by hand.

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<sup>482</sup> "23" appears at the top of the page in the original.

<sup>483</sup> PB himself inserted comma by hand.

<sup>484</sup> PB himself inserted comma by hand.

clergy, but there will be no public prayers. For these, sooner or later, tend to degenerate into hollow, meaningless formalities. Here, indeed, "Familiarity breeds contempt."

Its very newness would be an attractive feature to many because it would not have had time to develop the maladies of stiffened arteries and congealed blood, but would possess an aura of hope and helpfulness, of enthusiasm and energy. The religion of the new era must be alive. It must be so radiant with inspiration that it will have something to give man, instead of weakly begging for its own support and sustenance from him. It must be effective because so long as young people are given an uninspired religion and a mistaken education, so long will they be badly equipped for the hard business of living. We say 'uninspired' because not a few even of institutionalised religion's own ministers have raised their hands in helplessness as they watched the melancholy spectacle of a deserting flock and the inevitable results of an antiquated creed dwindling daily in its authority over the lives and hearts of men. In the early part of 1939, for example, it was noted that only five percent of the people of London thought it worthwhile to attend any place of worship. And we say 'mistaken' because, to take a particularly glaring example, the German people were one of the best-educated in the whole world and yet the Nazi doctrines were able to impose successfully on the German mind.

On the third point, the post-war situation of society will depend, eventually, less upon its political arrangements and more upon its ethical decisions. If it fails to maintain enough of the idealism born during the war, then like a rudderless, propellerless ship it will be helplessly tossed about upon a stormy sea. The old values have miserably

254<sup>485</sup>

#### THE EVIL SPECTRE OF COMMUNISM

255

#### THE EVIL SPECTRE OF COMMUNISM<sup>486</sup>

(continued from the previous page) collapsed where they deserved to do so. And unfortunately in their fall, they have dragged down some sound, ethical ones, which have not deserved to suffer in the same way but which selfish exploitation and stupid traditionalism have unfortunately associated with them. Consequently, many men have become morally perplexed and mentally hurt. Only so far as the religious faith into which he was born coincides with the reasoned faith which he has unconsciously worked out for himself, does anyone live practically by its [ethics.]<sup>487</sup>

On the fourth requirement of the new faith, let it be noted that we need a technique which will be workable under twentieth century conditions and

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<sup>486</sup> "24" appears at the top of the page in the original.

<sup>487</sup> PB himself cut out a para after this para by hand.

understandable by the twentieth century mind. Otherwise, we shall end up by becoming living anachronism, human relics of an obsolete past, and consequently ineffectual dreamers. The mould, into which the religious faith and mystical ideology of the post-war world will flow, will not be shaped by the desires of the spiritual guides who cling closely to the half-moribund institutions and obsolete dogmas of the pre-war world. If<sup>488</sup>

256<sup>489</sup>

## THE EVIL SPECTRE OF COMMUNISM

257

## THE EVIL SPECTRE OF COMMUNISM

(257-1) The universal religion, when it comes as it will at an appropriately advanced stage of human evolution, will not be a melange of outgrown faiths which have already fulfilled their mission, but a perfectly new and timely one. That stage, however, is far off.

The fifth requirement is that a [religious]<sup>490</sup> teaching, today, must contain these two elements: the spiritual and the social. It must develop the individual and [yet]<sup>491</sup> regenerate society. It must kindle solitary,<sup>492</sup> personal experience and promote general,<sup>493</sup> public welfare. The post-war period, with all the moral confusion, economic disorders and political complications legated to it, will open a period of great opportunity for starting a new faith, which has the wisdom to combine mystical meditation with social renovation. This is evidenced by what happened in Japan, to take a single example, after the last war. In 1921 the Japanese Government outlawed, in fear of its swift-rising influence, a new hybrid cult called OOMOTO-KYO,<sup>494</sup> which combined Socialism, millenarianism and mysticism and which gathered a million followers in a few years and published its own daily newspaper and magazines.

There is a profound reason why the new faith must possess such an integral character. In ancient civilisations, the spiritual formulation preceded the social one. But in the twentieth century civilisation, the social must precede the spiritual. For men and circumstances have so changed that today we can give a new significance to human life only by first giving it new economic and political creations.

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<sup>488</sup> The paras on this page continue with para 257-1.

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<sup>490</sup> PB himself changed "divine" to "religious" by hand.

<sup>491</sup> PB himself inserted "yet" by hand.

<sup>492</sup> PB himself inserted comma by hand.

<sup>493</sup> PB himself inserted comma by hand.

<sup>494</sup> "OMOTO" in the original.

It has elsewhere been explained that the evolution of the human ego is about to undergo its most momentous historic change. Hitherto,<sup>495</sup> it has wandered farther and farther in its own thought from its divine source on an outgoing orbit, but henceforth it must return nearer and nearer on an ingoing one. Hitherto,<sup>496</sup> it has followed an increasingly separative movement leading to selfishness, but henceforth it will have to follow an increasingly punitive one leading to balanced altruism. Therefore, the keynote of the coming age will not be individualistic competition but co-operation, not the brutal struggle of creatures with each other for mere existence but

(257-2)<sup>497</sup> the representatives of dying and failing traditions have seen the writing on the wall, they will have seen that the future will not conform to their selfish hopes, much less obey their selfish dictates. New and different forces are inserting themselves into men's hearts. New and different ideas are rising vitally in their minds. And new guides and new institutions will perforce come into existence to assist this process where the old ones might merely suffocate it.

258<sup>498</sup>

## THE EVIL SPECTRE OF COMMUNISM

259

## THE EVIL SPECTRE OF COMMUNISM<sup>499</sup>

(continued from the previous page) the nobler union of all for each, each for all. If the old idea was that man must struggle against man, class against class, nation against nation, race against race, the new idea will be that they must co-operate together for their common welfare. Thus,<sup>500</sup> the immense significance of such a spiritual change is that it will first have a pathway cleared for it by social-economic changes. The creation of new structural forms in the social sphere will thus itself be part of a higher movement whose later unfoldment will operate in the religious, mystical and philosophic spheres.

The evolution of each ego, of each entity conscious of a personal 'I,' passes through three stages through immense periods of time. In the first and earliest stage, it unfolds its distinct physical selfhood, acquires more and more consciousness of the personal 'I' and hence divides and isolates itself from other egos. It seeks to differentiate itself from them. It feels the need to assert itself and its interests. This

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<sup>495</sup> PB himself inserted comma by hand.

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<sup>497</sup> This para follows the paras on page 255.

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<sup>499</sup> "26" appears at the top of the page in the original.

<sup>500</sup> PB himself inserted comma by hand.

leads<sup>501</sup> inevitably<sup>502</sup> to antagonism towards them. Its movement is towards externality, a movement which must inevitably end in its taking the surface or appearance of things for reality, that is, in materialism. Here it is acquisitive. In its second and intermediate stage, it unfolds its mental selfhood and hence adds cunning to its separative and grasping tendencies, with intellect expanding to its extremist point. Here it is inquisitive. But midway in this stage, its descent comes to end with a turning point where it halts, turns around and begins to travel backward to its original source. In the third and last stage, the return towards its divine source continues. Its movement is now toward internality and through meditation, investigation and reflection, it ultimately achieves knowledge of its true being: its source, the Overself. And as all egos arise out of the Overself, the end of such a movement is one and the same for all – a common centre. Conflicts between them cease; mutual understanding, co-operation and compassion spread. Hence,<sup>503</sup> this stage is unitive.

The central point of the entire evolution is about where we now stand. Human attitudes and relations have reached their extreme degree of selfishness, separateness, struggle and division, have experienced the resulting exhaustion of an unheard-of world crisis, but are beginning to re-orientate themselves towards an acknowledgment of the fundamental unity of the whole race. Thus, war reaches its most violent and terrible phase in the second stage and then abruptly begins to vanish from human life altogether. The separatist outlook must cease. Most of our troubles have arisen because we have continued it beyond the point where it was either useful or needful.

The unequal state of evolution of all these egos, when thrown together into a conglomerate group on a single planet, is also responsible for the conflicts which have marked mankind's own history. They stand on different steps of the ladder all the way from savagery to maturity. The backward ego

260<sup>504</sup>

THE EVIL SPECTRE OF COMMUNISM

261

THE EVIL SPECTRE OF COMMUNISM<sup>505</sup>

(continued from the previous page) naturally attacks or preys on the advanced one. Thus,<sup>506</sup> the purely self-regarding ego, which was once an essential pattern of the evolutionary scheme – a necessary goal in the movement of life – becomes with time a discordant ingredient of that scheme, an obstructive impediment to that movement. If

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<sup>501</sup> PB himself deleted comma by hand.

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<sup>505</sup> "27" appears at the top of the page in the original.

<sup>506</sup> PB himself inserted comma by hand.

humanity is to travel upward and fulfil its higher destiny, it can do so only by [enlarging] its area of interest and extending its field of consciousness. It must, in short, seek to realise the Overself on the one hand,<sup>507</sup> to feel its oneness on the other.

We should preserve<sup>508</sup> intact<sup>509</sup> what is useful to us in the old systems, but at the same time we should create what is essential to our altered times. This is what present-day philosophy is trying to do. There are sincere religious prophets and teachers, ardent mystical swamis and monks eager to guide mankind in old dusty ways and well-trodden paths. But the special importance of the philosopher's work is that he is trying to hew out a new way, to cut a new path. For he perceives what these others fail to perceive – the vital necessity of readjustment to the unique evolutionary change which is now taking place. The philosophic seer knows how important to the race are the future purposes and distant goals hidden in the present confused tangle of events. He knows that the evolutionary twist, which is now appearing inside the human soul, is momentous in its ultimate significance. If the war did not change human nature generally, it did change a certain number of individual human beings. Everyone knows this. But everyone does not know that the war marked a moment of profound importance in human history – the change-over from a solely egoistic extroverted and<sup>510</sup> materialistic basis to a deeper one.

At an earlier stage, the evolutionary path proceeded through an increased turning outward to the senses, a growing egotism and a developing intellect. But now, it is destined that human character and endeavour must strike out new paths for themselves – must reverse these trends. This evolutionary development represents what is virtually a new beginning in the history of the present race of mankind. Cosmic forces are communicating themselves to the human mind. The most tremendous change-over of its evolution is at hand. And the same forces<sup>511</sup> which are working at it from within by prompting, are also compelling it to submit itself from without by events. The great inner evolutionary change-over will be responsible for increasing tension and conflict within the individual human being, his lower self beckoning one way and his higher self beckoning another way.

All the world-shaking events of our times are compelling men and women to rise out of their habitual thoughtlessness about life. Whoever thinks that these people will be permitted to relapse into torpor again with the conclusion of the war, is mistaken. For the situation<sup>512</sup> today<sup>513</sup> is unique. New forces have entered the planet's atmosphere which will increasingly bring powerful inner and outer pressure to bear

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<sup>507</sup> PB himself inserted comma by hand.

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<sup>513</sup> PB himself deleted comma by hand.

(continued from the previous page) on its inhabitants because the ego is destined to evolve in a different direction. Hitherto it has, in most human beings, travelled farther and farther away from its hidden centre, the Overself, as it expanded its own circumference. Henceforth it will, whilst holding whatever is of worth in its previous gains, return closer and closer to that centre. And it will do this partly because planetary evolution has reached a point where it will enforce it and partly because it is itself so constituted that it cannot escape time by a return to the source of its own life. With the subsidence of present turmoils, the human ego will resist the realisation of its spiritual possibilities less fiercely, if more subtly, than in the past. This will be a distinct and definite advance. It will show in many different phases and aspects. There is a real basis for hope in that we have seen the worst in man's conduct and that he will begin to reflect some better qualities and nobler attitudes. In this faith, we may work for a more spiritual future, sure that our efforts will not be in vain or futile. It may sustain us amid present crises when personal misfortunes bid us despair. It may enlighten us during contemporary darkneses when world events bid us fall into helpless inertia.

It would be easy to misunderstand this tenet. The assertion that such a tremendous modification in the spiritual makeup of mankind, as the disappearance of human egoism from human history, is certainly not made here. Such an assertion is wildly fantastic and would be and could be made with any hope of acceptance only if made to wild enthusiasts. The clinging to the 'I,' or the aggressive assertion of it, is something which will yield only to the intermittent batterings of constant frustrations, repeated disappointments and frequent misfortunes, that is to say, to the experience of hundreds, if not thousands, of earthly incarnations. What is really asserted here is that:

(a) The universal crisis is a sign that we have reached a point in the process of the ego's development where the more violent and hence more extreme aspects of its inevitable struggles with other egos must be curbed in its own interest or self-destruction will ensue.

(b) The very intensity and extensity of this struggle during the war have brought about a widespread recognition of this fact.

(c) We are only at the very beginning of it now, although in a half-dozen centuries this result will have been achieved to such an extent all over the world as to be quite unmistakable. The forces<sup>515</sup> which are now beginning to release themselves in mankind's character, will by then increase in intensity quite rapidly. And although this has been happening on all

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(continued from the previous page) the five continents, their quickest, strongest and fullest manifestation will occur on the North American continent. Such a development will be closely connected with the birth of a new ethnological race, which is maturing out of the American melting pot.

(d) This spiritual overturn in the ego's evolutionary life refers not to all the egos here but to the largest wave of human egos travelling our planetary path, not to all entities but only to the human ones, and not to the entire history of this earth but only to its present evolutionary cycle.

(e) At any given time, this planet will not be inhabited by more than a small number of spiritually-advanced persons. Nature maintains the balance between them and the unevolved masses by constant readjustment. This evolutionary overturn will not however directly involve the entire race, but only a part of it. Those<sup>518</sup> who can accept such a higher world-view, are and will be heavily outnumbered by those who cannot. Small groups and scattered individuals in every part of the world will continue to respond immediately, directly and consciously to this urge, but the response of the masses will come mainly,<sup>519</sup> vaguely and indirectly through their leaders and rulers.

(f) It does not matter, at first, that this great change in human outlook is taking place without a parallel consciousness of the inner evolutionary development, which is its real motivator. Such a deeper understanding is sure to come later. The ideology may be imperfect, but the impulsion is being felt just the same.

The new spiritual impulse<sup>520</sup> which inspires all these forward movements embodying this social principle, is God-sent. The old interests may struggle fiercely against it, but they cannot win against it. Forces are today entering this planet's atmosphere and pouring themselves into the humanity it bears which, owing to our having reached this unique turning point in evolution, are themselves of a unique and special character. Shadows signify the presence of light, Anti-Christ the presence of Christ, and the evil forces of materialistic Nazism signify the presence of sacred powers of spiritual regeneration. If we deplore the great darkness which has fallen over this planet, we should know that it speaks of a coming dawn, as the unparalleled destructive violence of this war speaks of an unparalleled constructive peace. In other

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<sup>517</sup> "29" appears at the top of the page in the original.

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words, tremendous unreckoned spiritual energies are now in our midst and only await the ripened opportunity to manifest themselves.

Such is the coming faith, a faith suited to the requirements

266<sup>521</sup>

## THE EVIL SPECTRE OF COMMUNISM

267

## THE EVIL SPECTRE OF COMMUNISM<sup>522</sup>

(continued from the previous page) of men of intelligence and goodwill, capable of bringing together those whom the old religions keep divided and even hostile. No sincere well-wisher of mankind can object to the introduction of a new, genuinely-inspired faith. At the very worst it cannot harm mankind, whilst at the very best it may save mankind. Only the selfish guardians of uninspired, unserviceable vested interests can object to such results. But it cannot come of itself – it must come through some Man. In short, the times require a new Prophet.

There are being put forward, as religions divinely preordained for and practically suited to our times, the Ramakrishna Mission form of Hinduism and the Iranian-born faith of Baha'ism. Of the first, it need only be said that Sri Ramakrishna himself warned his disciples against forming an organised cult<sup>523</sup> and that none of the old religions, however polished up they may be, really suit us today. Of the second, it is needful only to examine a few of its leading tenets to show their insufficiency. The present-day version of Baha'ism, which is markedly different from its original version, rejects mysticism. But we have already seen that the needed faith must have some mystical touch about it. This rejection is all the more curious and ironical because the founder of it was himself a mystic and a psychic. Next, divine claims are made on his behalf. The time<sup>524</sup> when reason could receive such claims, is vanishing. No one man can incarnate the ineffable, unbounded Absolute Spirit. Thirdly, the Baha'i faith holds that there is a progressive revelation in time and that, because it is the latest one, it is consequently the best one. Against this claim, the informed observer may well smile and match the claim of Hinduism, which holds that the oldest and primal revelation is the best one and that time only brings deterioration. Incidentally, philosophy shares neither of these views and considers them both to be self-deceptions. Nor is the Baha'i claim to be the latest religion tenable today. A hundred years have passed since the first Baha'i prophet appeared. Several new religions and dozens of sects have been born during that time. That only a few achieved fame has nothing to do with the argument.

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<sup>522</sup> "30" appears at the top of the page in the original.

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<sup>524</sup> PB himself deleted comma by hand.

The totality of Baha'i mystical,<sup>525</sup> self-deification claims are equally irrational in their literal form. And the Baha'i religious-unification predictions have psychological roots which are unsound. Its expectation of an imminent attainment of religious unity is as groundless as its claims to possess the only divine manifestation for our age.

When they descend from piety to practice, the Baha'is embrace impracticable schemes. If a certain mystically advanced ashram could not live as a harmonious, peaceable united family, how will it be possible for a merely religious Baha'i world to do so? It is useless to ask humanity to outrun its present capacity, to live in a visionary's dreams or a fool's paradise. If nowhere on earth, not even amongst the most religious, most mystical and most spiritual assemblies, fraternities, societies or hermitages, men<sup>526</sup>

268<sup>527</sup>

## THE EVIL SPECTRE OF COMMUNISM

269

## THE EVIL SPECTRE OF COMMUNISM<sup>528</sup>

(269-1)<sup>529</sup> Hence, mystics should not hesitate to invent new and better methods suited to our times and to combine them with the best of the old ones. We know more than well that in suggesting an innovation of this kind, we lay ourselves open to become a favourable target for the critical shots of the orthodox yogis. But the twentieth century is not called upon to subscribe slavishly to the methods, disciplines and systems of the tenth. Intelligent persons know that we cannot limit ourselves entirely to the life of the past. They have to be synthetic and to mould such elements only as they can profitably use into a fusion with present ones. So the old Indian Yogas, however admirably worked-out they be, are to be regarded with critical yet appreciative eyes and not simply with mute acceptance. Men of today must build up their own methods out of the needs of their own natures.

31

(269-2)<sup>530</sup> can live as a loving self-sacrificing family, how can they do so when still constrained by lower outlooks? The ideal of a single human family is not immediately realizable for it cannot be formed out of the present defective human material. To demand its instant enforcement is to label oneself an impracticable dreamer.

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<sup>525</sup> PB himself inserted comma by hand.

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<sup>528</sup> PB himself inserted "(35)" by hand.

<sup>529</sup> Incomplete para

<sup>530</sup> This para follows the paras on page 267.

Considering these predictions on the level of philosophy leads to quite a different result. In both cases, we find that they arise out of emotional complexes and unphilosophic outlooks.

270<sup>531</sup>

## THE EVIL SPECTRE OF COMMUNISM

271

## THE EVIL SPECTRE OF COMMUNISM<sup>532</sup>

(continued from the previous page) Nevertheless, that which held good for former times does not hold good for our own. The world has been changing and mankind along with it. Philosophy<sup>533</sup> which was once a closed preserve for a few who were privileged by personal status or mental receptivity, will in this coming age be brought more closely into the life of the common people. The impending universal enlightenment predicted in "The Wisdom of the Overself" must not be understood in any narrow sense as being solely religious and mystical. It is, even more so, intellectual and intuitional, that is, intelligential. For they are as much stages in the soul's onward march as mystical development. Philosophy<sup>534</sup> alone<sup>535</sup> does not divorce the various faculties of human nature, but rather unites and relates them.

Here it may be said, parenthetically, that the intelligence of man is a higher faculty than his logical intellect. For intelligence is the sum of intellect, emotion, intuition and experience.

The experiences of the past few decades, with their grand climax in the war itself, have awakened the mentality and sharpened the intelligence of millions who would otherwise have permitted life, men, institutions and ideas to have passed uncriticized and unappraised. For better or worse, the world has entered an age when both intellect and intelligence are getting into quicker stride and when the touchstone

272<sup>536</sup>

## THE EVIL SPECTRE OF COMMUNISM

273

## THE EVIL SPECTRE OF COMMUNISM<sup>537</sup>

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<sup>532</sup> PB himself inserted "37" at the bottom of the page by hand.

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<sup>537</sup> "38" appears at the top of the page in the original.

(continued from the previous page) of scepticism is being applied to all things. This development respects nothing that is based on unverified dogmas and unverifiable beliefs. Philosophy is well suited to this spirit of the times, which will certainly spread and not diminish. It addresses itself to the world's growing understanding and not to its dying faith. The era of blind belief is a passing one. The era of intelligent understanding based on ascertained facts is taking its place. The mind of mankind is today bombarded with ideas on a scale undreamt of by earlier generations. Radio, press, literature, lectures and travel combine to force the pace of their intellectual growth in a unique manner, whilst the victories of science compel them to recast antiquated beliefs and to readjust themselves to a different spiritual landscape. Significant was what J.B. Priestley said in a radio talk from London during the spring of 1943: "The war has undoubtedly sharpened our minds and brought some intellectual zest to the English people. We are far more intelligent people than we were four years ago. The eager demand for good books and argumentative pamphlets, the many discussions and study circles most amply demonstrate this. Under the stress of war we are ridding ourselves of mental indolence."

Truth, being the knowledge of an everlasting reality, can neither change nor evolve. But its understanding, being the function of a changing and evolving human intellect, can both change and evolve with that intellect. The fact that the masses of this planetary cycle have been slowly maturing in understanding with lengthening experience of life through numerous incarnations explains why the philosophic teaching can now be presented [not only]<sup>538</sup> more openly to the world but also more convincingly. For the widening data of science, the striking vicissitudes of history, economics and politics, the increasing pressure of unheard-of wartime sufferings – all these have combined to vindicate and explain this teaching to the ordinary mind in a way which was not possible during prior ages. However dimly they have begun to see its higher truths, still they have begun to see them. Greater lucidity will come with time. Revelation is usually partial and always progressive: a sudden, final and complete comprehension, occurring overnight, should be suspected. Formulated in tones friendlier to common human life and in phrases understandable by contemporary human thought, philosophy's message may seem more worthwhile and its ethics more worth following.

Another way, whereby the metaphysical part of philosophy will be brought nearer to the common people, will be by bringing it down to earth and making it talk the language of common sense by giving it primarily to the work-a-day, rather than the academic, world. The forms in which its metaphysics has been represented in the past and the terms in which it has been explained have usually been of such a difficult character as to require several years of unremitting study before they could be understood. Whatever else may say, to

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<sup>538</sup> PB himself moved "not only" from after "teaching can now" by hand.

(continued from the previous page) simplify those forms and clarify those terms, thus shortening the long period required for such a study, is to render a needed service to many who might otherwise turn away from the subject in despair. After wide experience, we do not hesitate to assert that, although outside popular taste, such knowledge is not outside popular grasp. Before metaphysics can come within its taste and grasp, two prerequisites are needed. First, there must be an awakening to the importance of this knowledge. Second, there must be a human and simpler presentation of it in contemporary language, a presentation which must arise out of the personal inner realisation of the metaphysician himself.

The modern mind, and particularly the modern British mind, finds metaphysical knowledge somewhat remote and unreal, elusive and irksome. In the past, the Continental European could appreciate abstract metaphysical ideas whereas the British European could not. But the war has begun to change this. The Britisher has begun to search for the grand idea behind life, the inward significance of it. George Orwell, writing as lately as 1941 on the national characteristics of England, accurately observed: "They (the English) have a horror of abstract thought, they feel no need for any philosophy or systematic 'world-view'." Why is it, therefore, that such metaphysical works as my two recent books, "The Hidden Teaching Beyond Yoga" published in 1941, and "The Wisdom of the Overself" published in 1943, were successfully launched in England? The answer can [be only]<sup>541</sup> that the English people, like nearly everyone and everything else affected by the world crisis, are changing involuntarily under its relentless impact.

But, as it has earlier been mentioned, metaphysics is only a part of the integral philosophy. A merely metaphysical development would not alone affect humanity deeply. Hence,<sup>542</sup> it must again be emphasized that the philosophy of truth is not merely a dried-up intellectual speculation. It is an undivided way of living, feeling, intuiting and thinking. Its fruit is the practical integration of wise willing, noble emotion, mystical intuition and rational understanding. It would be a gross misunderstanding of this teaching and a great mistake for the student to believe that the passage from religion to mysticism and thence to philosophy implies the dropping of the first two altogether. On the contrary, he will find that devotion and meditation are as much present at the very end of this quest as at its very beginning. Only by this

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<sup>540</sup> "39" appears at the top of the page in the original.

<sup>541</sup> PB himself changed "be only " to "only be" by hand.

<sup>542</sup> PB himself inserted comma by hand.

passage can be correct, develop, expand and complete the religious sense with which he originally began. But a teaching<sup>543</sup> which can give so much, naturally demands much. It can attract and sustain only the best among twentieth century souls, for it is not only because the appreciation of philosophy calls for a ripened intelligence that its votaries are few compared with the votaries of religion. It is also because it calls for a perpetual self-discipline of the senses, passions, imagination, thoughts, emotions and even speech, and a

276<sup>544</sup>

## THE EVIL SPECTRE OF COMMUNISM

277

## THE EVIL SPECTRE OF COMMUNISM<sup>545</sup>

(continued from the previous page) devotion to the common welfare which most men will not voluntarily practise.

A sudden and widespread acceptance of this teaching is unlikely because, to the masses in their inferior stages of ethical, intuitional and intellectual development, its ideas and ideals have always seemed too remote. It has hitherto been a teaching for those who think, feel and act beyond their epoch. We need not be surprised, therefore, that candidates have always been few. Hence,<sup>546</sup> the sages have<sup>547</sup> in the past<sup>548</sup> acted on the principle that to present such exalted and abstruse teachings to those<sup>549</sup> who are not yet ready for their comprehension, is to bewilder them.

A world religion may spread, a world Messiah may appear, but both would exist primarily for the millions who need them. The few<sup>550</sup> who have advanced mentally, morally and spiritually beyond the mass standard, need something more. To know truth and to know reality – this is the goal which blazes forth, star-like, before them. Hence,<sup>551</sup> our task is a humbler and, numerically, a minor one. It is to serve their mystical and philosophic education – for they know that, only when the star of truth in its fullness blazes out, can the world be fully redeemed. That those<sup>552</sup> who live by the light of these ideas, are and will long remain in a minority need not dishearten them. For they are working for tomorrow. And their number is sure to grow because is a

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school and experience the best of all tutors. Like the sphinx, that grand monument which crouches on a desert rock, they can afford to wait. The day of universal enlightenment may be remote, but it is inescapable. Because ultimate truth alone points to ultimate reality, men must inevitably and eventually find their way to it after they have exhausted everything else. Those<sup>553</sup> who despond over the fewness of its followers, should remember that it is heartening to know that these exceptional men and women do exist and that this planet is not devoid of a desire to ascertain the truth about life. Humanity has need of these mystics and philosophers, yet they are all too scattered unhonoured and too few known.

Why is it that so many are totally uninterested in these teachings? Why is it that so few accept them even after acquaintance? The answer to both these questions is that sufficient experience of life requisite to their proper evaluation and sympathetic reception has been absent on the one hand, whilst sufficient development of the intuitional, the moral and the intellectual faculties has been absent on the other hand. In the first case, no single lifetime could provide such a wealth of experience as is needed for this purpose, and therefore a cycle of reincarnations is necessary. Those<sup>554</sup> who reject philosophic teaching, are accordingly egos still young in this cyclic progression. In the second case, it is simply the individual's own limitation of character and intelligence which prevent him perceiving their truth. We may expect philosophy to be acceptable to humanity in general only after it has exhausted the possibilities of religion and metaphysics,

278<sup>555</sup>

#### THE EVIL SPECTRE OF COMMUNISM

279

#### THE EVIL SPECTRE OF COMMUNISM<sup>556</sup>

(continued from the previous page) science and mysticism – not before. Then, its internal preparation being completed and its external conditions being ripe, its character, intelligence and experience will naturally demand philosophy. All people will then enjoy its benefits where only a few enjoy them today. Meanwhile, it is futile to offer such an advanced teaching to those who are not themselves sufficiently advanced to appreciate it. We must await their natural inner growth to the degree where such appreciation becomes spontaneous. The truth may be 'stepped down' to suit their present mentality where this can be safely done, but must be kept back and guarded where it cannot.

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## Chapter V: Humanity at the Crossroads

(279-1) This is survey of the spiritual significance of the world crisis must bring forward some more points before it finally closes. What we have just lived through is not one of those wars which, as history tells us, periodically occur. It was a struggle between powers of evil and powers of good for the very soul of man.

Extreme human types have been seen in the world during our generation. There are the Nazis, for example who say, "Evil, be thou my good," on the one hand, and the idealists who want a world better in every way, on the other. Such a confusion of types leads naturally to a confusion of ideas and a chaos of ideals. The explanation is simple. We are emerging from a transitional period. The Nazis stand at the bottom of an evolutionary arc of descent, and the idealists at the beginning of an evolutionary arc of ascent. The two arcs cross one another during a transitional period. The story of evolution is not divided into rigid print-tight chapters. Its periods overlap each other. The one now closing is mingling its jagged ends with the beginnings of the one now opening. The struggle of conflicting ideals has therefore been tremendous and terrible.

During such a period, when society is in the throes of a crisis, several views of life inevitably struggle for triumph – a state of different ideas about inward and outward reconstruction fills the mental air and a ferment of contradictory ideals agitates the social heart. The separatist tendencies, which served evolutionary development so well in the past, will no longer serve it in the present. The hour is fateful. An abrupt change-over must be our choice. The time is here for a rapid move that shall raise us from the old standpoint to a better one. There is hope for modern civilisation only if it reads at last the

280<sup>557</sup>

HUMANITY AT THE CROSSROADS

281

HUMANITY AT THE CROSSROADS<sup>558</sup>

(continued from the previous page) psychological signs of the times, appreciates the intellectual needs of the hour, accepts newer ideas<sup>559</sup> and yields to nobler ideals. A choice of roads is offered to us. Those whose conscience is awakened will take one road, and those whose conscience is dulled will take another. Life<sup>560</sup> today<sup>561</sup> is severely

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questioning them: What stuff are you really made of? What is it that you desire most? What are your basic intentions towards society? These are only a few of its questions.

Hence, although this epochal struggle against evil forces found in the war its most dramatic scene, it did not end with the war. The post-war period sees its continuation, albeit under altered and less violent forms. The differentiation of forces, which started in the decade before the war and which emerged sharply and quickly during the war itself, is a process which will continue into the peace. It is a process which is now too iconoclastic to come to an end before a thoroughly decisive issue has been reached. In other words, and whether we like it or not, we are called upon to take sides. For with the military war ended, we now enter a war of a different kind. There can be no immediate peace in the deep sense of this term. The Nazi-minded men within our ranks are re-aligning themselves against the progressive forces and will themselves have to be fought, albeit without bloodshed and without violence. For on the one hand the entrenched powers of evil have been in too wide and too deep a control of human society war, and on the other hand they have too successfully masqueraded as the powers of good to be easily detected for what they really are. When a modern spiritual attempt at universal brotherhood, like the Theosophical Society, has been split periodically with bitter dissension, treachery and strife; when a modern practical attempt at democratic comradeship, like the Soviet Republic, has been marked periodically with widespread 'purges' and tyrannic 'liquidations'; and when what is supposed to be one of the holiest ashrams in India, because of the presence of a genuinely great yogi, has an inner history of materialistic greed, petty jealousies, personal spitefulness and public deception – the thoughtful observer cannot but shake his head in despair at the adolescent hopes of enthusiastic novices that there will be an easy or quick passage into a spiritual epoch.

It is true that the influence of these ideas is growing. But it is also true that the growth is too slight and too slow to affect the external history of our generation in any decisive way. It does not justify the many mystical believers who cherish the self-deception of imminent spiritual revival on an overwhelming scale. Their own enthusiastic response is no accurate measure of the actual response of humanity's multitudes. The fact is that these teachings are not known beyond the circle of a negligible few. Indeed, we have been living at such a materialistic level of

282<sup>562</sup>

HUMANITY AT THE CROSSROADS

283

HUMANITY AT THE CROSSROADS<sup>563</sup>

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(continued from the previous page) thought and experience that these ideas seem so utterly alien and absurdly fantastic to most people as to be undeserving of serious attention. If we look around observantly at contemporary humanity, there is little to show that it is aware of its high destiny. The complacent hopes of an imminent spiritual renaissance, which many emotional mystics hold, are mostly the projection of their own wishes upon the course of world events. Such hopes are not shared by philosophical mystics. On the contrary, we foresee more chaos and more conflict with collapse at the end, even if there will also be a few more flickering spiritual lights amid the darkness. To look at the future with an optimism which is unjustified, to look at the present with eyes which are self-deceptive – this is not the philosophic way. The feeble and haphazard tribute<sup>564</sup> which we pay to the hidden reality, means little to our hearts and matters little in our lives. Until a new spiritual truth becomes as important for modern culture as a new internal combustion engine is important for modern transport, we shall continue to exhibit an unbalanced psyche, a strife-ridden civilisation and an existence devoid of higher purpose. Because of the divine mysteries which he has unveiled, the mystical philosopher alone can bring down to suffering humanity heavenly comfort for earthly despairs, priceless guidance which he alone can offer<sup>565</sup> and redemptive grace which he alone can evoke. Is it not one of the most telling indictments of the materialistic character of our civilisation that, despite its pretence of religious culture, it has no place for such a man, that it rejects him as unconventional and dismisses him as unworldly<sup>566</sup> and that it condemns him to remain a mere bystander during its greatest crisis?

Those<sup>567</sup> who think we are on the verge of a general spiritual awakening, are over-optimistic. Those<sup>568</sup> who expect a spiritual tidal wave to rush over the planet, are being disappointed. So far, it is still only a small circle of people who take any real interest in the inner life. There is little evidence of a new spirituality emerging from the war, much evidence of the old materialism being here still. The fact cannot be blinked. A few have quickly profited by their mistakes and grasped valuable principles that will help them thenceforth for the whole of their lives. Many, however, have learnt little or nothing from their experience and go on repeating the old mistakes and receiving the same painful consequences. Others have done worse even than that for they have learnt the wrong lessons. A so-called moral reawakening and inner seeking, on a planetary scale, are sadly-frustrated hopes. We are witnessing moral degeneracy and spiritual insensitiveness on a wide scale. And this is precisely what we should expect to witness<sup>569</sup> today. For humanity is moving through the very last lap of a descending arc in the series of its inner evolutionary life. But, because the first lap of the ascending arc

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intersects it, we are also witnessing the emergence of a few moral and spiritual pioneers.

284<sup>570</sup>

## HUMANITY AT THE CROSSROADS

285

## HUMANITY AT THE CROSSROADS<sup>571</sup>

(continued from the previous page) The new arc will rise to a higher level than the preceding one, but it will not rise in any way so rapidly as the last one will fall. Therefore contemporary spiritual work will be appreciated by, and should be for the benefit of, these emergent few.

How long will the crisis last? When shall we come to the end of the purgatory through which we have been passing? Will the paradise of a better world be reached? This postwar period will produce a further crisis where in humanity's karma will culminate for good or for bad. Civilisation will then either rise up to a new and nobler level, or it will crash down into ruin and annihilation. If we do not realise that it will not only be our last chance to construct a worthwhile world and for worthwhile reasons to inhabit that world, but also that it will have to be constructed on entirely new principles and not merely on new details within the old principles, then the hope and possibility of such a world will be destroyed and an unworthy civilisation will sink suicidally into the sanguinary abyss opening before our feet. If mankind does not have enough understanding to realise this, then there will be a final crisis which will finish the destruction of outworn social forms and the dissolution of outmoded ways of thought and life which war has already partially effected, a crisis comparable only to that of the destruction of Atlantis nearly twelve thousand years ago.

But in the end, the answers to these three questions depend heavily upon the spiritual orientation which we take. Those who look forward to a spiritual enlightenment and sudden redemption of the human race as much as those who look forward to a materialistic, economic and political millennial dawn, will neither be saved en masse nor transformed overnight. Men<sup>572</sup> who live in, by and for appearances, will always find truth unwelcome. The unmixed optimism<sup>573</sup> which sees the immediate dawning of an epoch of an entirely spiritual outlook and a wholly universal brotherhood, is one which reason cannot easily share. That such an epoch will eventually come is certain, that its pioneers exist even today is equally certain, but its

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coming will hardly be in our own time, and its pioneers will continue to follow a lone path for a long while. For how are you going to get new conduct out of old instincts? Then how can you get a new age out of the old individuals? Only if they change under the pressure of this crisis. There is no better and ultimately no other guarantee of a better world.

But, will they change? There are pessimistic prophets<sup>574</sup> who believe that civilisation will sink deeper into sensualism, materialism, selfishness, brutality, strife and hatred. There are also optimistic enthusiasts who believe and expect a sudden spiritual revival and abrupt moral conversion will occur almost overnight, as it were. Neither view is wholly correct. The same world upheaval<sup>575</sup> which has blinded some into greater passion and selfishness, has opened other's eyes. The facts are that the crisis is

286<sup>576</sup>

## HUMANITY AT THE CROSSROADS

287

## HUMANITY AT THE CROSSROADS<sup>577</sup>

(continued from the previous page) dividing mankind into two sections: those who, oppressed by the uncertainty of the future and the perils of death or mutilation, seek solace in a snatch-pleasures-whilst-you-can attitude; and those who, oppressed by the same thing, seek help instead from spiritual powers. That is to say, it is darkening the mentality of one group and awakening the mentality of another group. What sort of a balance will be struck between them is not yet to be safely predicted by human reason, but it is certainly the crossroad in human fate which we are now approaching.

Thus the war, or world crisis, will be beneficial to the spiritual evolution of some people and harmful to that of others, according to the way they react to its events, experiences and ideas. Where human reason is perplexed and cannot say with certainty whether or not an Atlantean catastrophe will overtake humanity, philosophic insight, however,<sup>578</sup> moves with ease and can say with assurance that, although we shall skirt the edge of such a catastrophe, we shall fortunately escape being overwhelmed by it. Deeper than man's greed and hate, intellect and passion, lie spiritual forces which must be given an outlet. Hence,<sup>579</sup> their evolutionary upheaval is overcoming his inner resistance at a heavy cost to himself. For one important inner significance of this world crisis is that it is a tremendous cleansing process, a drastic means of bringing some of

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<sup>578</sup> PB himself inserted commas after "insight" and "however" by hand.

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the heaviest scum in humanity's character to the surface so as to remove it altogether. If the evil qualities displayed by Nazism rose to the surface, they could have done so only because they were already there to some extent beneath the surface or within the subconscious mind of the millions – and they were not all in Germany only – who either wholeheartedly accepted Nazism or else weakly approved it. This painful, drastic, but partial purification is necessary because humanity has to be rendered more receptive to the new forces of a divine character, which have begun to manifest themselves in its midst.

Thus,<sup>580</sup> we may expect a kind of ideological interregnum, a period of chaos and suffering, ferment and struggle, which will last for a few years at least and several years at most, but which will be without the bloody violence of wartime. This interval will be succeeded by true peace, when the divine forces will really begin to make themselves felt as they arise out of the subconscious into the conscious mentality of mankind and as they begin to shape the external institutions of society through inspired leaders. Only then can we confidently affirm that the changes<sup>581</sup> which are yet to happen, will bring to our bewildered epoch a new hope. Only then may we look to the day when, out of the ashes of the world's turbulent past, there shall shortly arise a nobler epoch where common human welfare and individual human dignity will count for much, just as they counted for little in the old one. The ultimate future of man is full of gloriously exciting possibilities, although his immediate future is tinged with dreadfully saddening ones. But this interval will

288<sup>582</sup>

## HUMANITY AT THE CROSSROADS

289

## HUMANITY AT THE CROSSROADS<sup>583</sup>

(continued from the previous page) pass like night before dawn.

For, during the war years with their ever-present perils and ever-fresh tragedies, with the uncertainty of being alive tomorrow and the insecurity of personal possessions, it was inevitable that many a sleeping mind should awaken to question life for its meaning, as it was also inevitable that many another mind should awaken only to clutch missed pleasures before death might come. Men had to choose, in the end, between being led astray by their lower nature or becoming master of it. Hence,<sup>584</sup> the acknowledgment of these higher needs exists today in many hearts, where it did not exist before the war. No people of the past ever faced what the people of today have

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faced. No struggle in history ever involved such momentous issues. Yet millions have risen to the noble inspiration, have suffered, struggled, lived and died for it. This fact is indeed a sign that the best does dwell within man and only awaits the proper evolutionary conditions to bring it slowly forth. If it be true that the spiritual sense of man was atrophied in pre-war years, it is also true that his soul could only be stunned, not slain. The very events, whose tremendous pressure revealed unsuspected weaknesses, also revealed their opposites, developed latent capacities and brought out untouched strength. They have shown how mankind can rise to the call of a noble cause and suffer and even die, self-sacrificingly, for it. The ordeal through which they passed was terrible, but it brought to the surface some magnificent qualities. It was not spiritually wasted. Some emphatic change in outlook, a deepening and a broadening one, has occurred. For the first time, large numbers felt the clear need of a spiritual support. A belated start is better than no start at all. This movement did not cease when the war ceased, for the problems of peace are just as grave and crushing to the individual, in their own way. Events<sup>585</sup> themselves<sup>586</sup> have forced this new awareness into the heads of millions who could not keep indefinitely inert under wartime pressures. A larger and larger number of awakened minds is turning away from unhelpful spiritual inertia and moving forward in quest of constructive new ideas, gravitating toward a better way of life. Hence,<sup>587</sup> the war has done more for the furtherance of spiritual teachings than a dozen propaganda societies and a thousand books could have done. It has awakened the masses as they have never been awakened before. Therefore, it can also be said that the new epoch, when it comes after the period of confusion and uncertainty, will be a less materialistic, a nobler and more spiritual one.

The surge of a planetary karmic wave will carry all before it. The ultimate victory of new and better ideals is assured by the very character of the evolutionary process. The idealists will win in the end because that is Nature's design and because they represent the coming epoch. But they will not win easily, nor all at once. There is a thrill in knowing that you are allied with the coming forces, an intellectual delight in perceiving that you are moving with the

290<sup>588</sup>

HUMANITY AT THE CROSSROADS

291

HUMANITY AT THE CROSSROADS<sup>589</sup>

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(continued from the previous page) right trend. Yes, a new age is coming with new doctrines about man and matter, about property and society, about diet and nationality, about truth and time – a new age with new approaches to old problems. It will be more intuitive and cleverer, more intelligent and forward-looking, much more equalitarian and freedom loving, and much less patriarchally enslaved. It will be progressive in social reforms, inventive in practical techniques, more humanitarian in ethical attitude, more eclectic in intellectual activity, and readier to try out fresh ideas, fresh men and fresh machines. It will be a new era because so many will uphold new truths against old fallacies, new freedoms against old enslavements, new generosityes against old selfishnesses, new opportunities against old privileges<sup>590</sup> and new outlooks against old prejudices. It will be a wiser and consequently a nobler period because it will have seen with its own eyes how materialism exhausted its own vitality and inescapably broke down owing to inner contradictions. A world order [based partly]<sup>591</sup> on a higher conception of man, a world leadership which will reflect more philosophical truth in its attitude towards life, [are]<sup>592</sup> not merely a theoretical possibility of the post-war period, but [are]<sup>593</sup> an essential outcome of all the forces and events which have brought such a period into being.

The new era is here and cannot be killed, but it is here only in its infantile beginnings. It will have to struggle against bitter enemies and blind opposition. It will have to grow amidst strife, confusion and bewilderment. But it will grow. Thus,<sup>594</sup> a little co-operation with evolutionary trends at the present juncture will yield great results. The solution of mankind's difficulties is the arising of a new outlook. There is no other that will be really effective. Out of physical suffering and mental search, a new vision of life is being born.

It is the men<sup>595</sup> who occupy key positions<sup>596</sup> who need philosophy most, alike for their personal happiness as for the public's benefit. How weighty the responsibility which rests on those who rule, govern and guide and lead and instruct or influence, the common people: Hitherto, most of them have walked in the dark. If they are to walk in safety and not into an abyss, they must have light, must have some knowledge of the truth. Any attempt to turn society into a new course without such knowledge will [be hardly]<sup>597</sup> more than walking in a circle. Hence,<sup>598</sup> the timeliness of the philosophic teaching should compel its acceptance. If those<sup>599</sup> who pilot humanity, would make its

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ideas their own, this would be enough to save humanity. For their position gives them the chance – if they do not miss or misunderstand it – to become what Jesus said his true followers could be: the little leaven which spreads and turns a lump of indigestible dough into a loaf of eatable bread, or if that is not possible, the salt which prevents meat from becoming corrupt.

We have written in “The Wisdom of the Overself” that humanity is walking along the edge of a precipice, that if a

292<sup>600</sup>

HUMANITY AT THE CROSSROADS

293

HUMANITY AT THE CROSSROADS<sup>601</sup>

(continued from the previous page) right choice is not made when the decisive crossroads is faced after the war, the structure of civilisation will be unable to maintain itself and will crash. But this precipice exists, after all, in our minds and hearts. A change of thought – an escape from old obsessions, an enlargement of outlook – can save us. How tremendous is the significance of the time we are living in! How terrible the prospect before mankind, if they fail to use this crucial opportunity aright and seek to resist the inevitable changes within and without themselves! How glorious if, humbled by their errors and purified by their sufferings, they comprehend and accept it! Such comprehension, as well as the inspiration that goes with it, can naturally be passed on to them only by those who have divested themselves of all partisan and personal interests, that is, only by practising philosophers, who can help them to find their better self and to express it in a better world order.

We have said before, and we say again, that there is no need to despair. Man is on the upward move. All these tremendous events of his national history and all these tremendous repercussions of his personal history have etched and are still etching educative lessons into his consciousness. They have brought him closer and closer to the grand discovery of his soul-nature. The tempo was slow at first, but now it has quickened to an astonishing degree. From the moment this happens – and it will certainly happen eventually – he will recognise and accept the higher purpose of earthly incarnation and thenceforth rearrange his individual and social life accordingly. This is why we ought not to measure the world’s future by its past. The pre-war materialism was so extreme that the post-war swing of the pendulum, when it does come, will be somewhat extreme, too. Today’s opportunity is so extraordinary that it was never known by yesterday. Let us show that we recognise it by showing a courageous readiness to reconstruct today’s human existence with vision and with

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initiative. What depth the pretence of spirituality has brought mankind to, is tragically plain for everyone to see. What its reality could bring them to, is the glorious height that now confronts them.

294<sup>602</sup>

HUMANITY AT THE CROSSROADS

295

HUMANITY AT THE CROSSROADS

(continued from the previous page) The Oriental belief<sup>603</sup> that former golden ages were necessarily happier, wiser and better ones than ours, is true only in a superficial sense. Whilst the people of those times were still primitive and had only partially developed their latent possibilities, the character of mankind was only partially developed for evil, too. But since then, they have had to evolve the powers of intellect applied to practical life and to individualise themselves out of tribal dependence. The consequence has been less communal spirit and greater personal selfishness, less response to spiritual intuitions and more reliance on materialistic sense promptings. Again, whilst the planet was still thinly peopled, the struggle of man against man was still thinly peopled, the struggle of man against man was less, hence the call on his evil propensities was less, too. Actually, we have all lived through this or other planetary evolutions before and therefore have all possessed those manifold qualities and characteristics which belonged to the men of those earlier ages. If they were happier and better, then so were we. Those qualities and characteristics are still within us, but they have been overshadowed for a time by the other ones which evolution has since stressed. Lapsed for a time they may be, but lost forever they cannot be. Evolution does not discard its former gains but takes them up into itself, preserves and transmutes them whilst it moves onward.

Empires built upon pyramids of skulls and rivers of blood rise but to fall. Where is the Assyrian Kingdom today? The Greek might has cracked and dwindled. The broken clay bricks of vanished Babylon afford fit haunts for spiders and cockroaches. But the Assyrians, the Greeks and the Babylonians themselves have not vanished. They are with us today, albeit in different bodies and in other lands. The law of physical rebirth has brought them back to the school of life, either to learn fresh lessons or to re-learn the old ones which were insufficiently mastered. Hence,<sup>604</sup> we have within us<sup>605</sup> today<sup>606</sup> the stored experiences, the unfolded capacities and the accumulated

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knowledge of all the previously-born races of mankind. Only, some of them are temporarily overlaid or temporarily neglected or even temporarily inaccessible. But they are there. We have to recover or express them alongside of what we have additionally gained since then. Over-concentration on the intellectual-physical phase of life may have made us materialists, but the shift of emphasis which the tide of evolution has now to bring about will make us something better. The time has indeed come to restore the balance, to realise that what we once were in the distant past we still are and much more besides, to open out all sides of our nature to fullest bloom in equal measures. In an age which has experienced awful disintegrations, we should begin to integrate ourselves. Such a rich integral life was not possible in primitive times.

History has made us more ready for such a fuller quest than were earlier races. That is why we of this century must have the boldness to be ourselves and not pale imitations of the men of the distant past. Every historical period must find its own outlook, work out its own world-view afresh. How much more must this be the case in a period of such unique character as the one in which we live today!

296<sup>607</sup>

## HUMANITY AT THE CROSSROADS

297

## HUMANITY AT THE CROSSROADS

(continued from the previous page) Wherever we look in the four kingdoms of Nature, we find that she is perpetually striving to achieve diversity. She rejects and abhors a monotonous uniformity. And if we restrict our gaze to the human kingdom, we find that the differences in thought and the divergences in feeling are not only the expressions [of]<sup>608</sup> variations in evolutionary growth, but also of this innate striving of Nature herself.<sup>609</sup>

[We live in a world where every entity is formed as an]<sup>610</sup> individual one. Each is unique. If people have different ideas about the same thing, this is the inevitable result of the difference in their own capacities and perceptions. Why, then, should they not be themselves and therefore different?

It is useless to regret the unavoidable, to pine for the unattainable<sup>611</sup> and to strive for the undesirable. We should not waste time seeking for unity of thought or creating unity of outlook. These aims are unfeasible;<sup>612</sup> these endeavours are impracticable.

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<sup>607</sup> Blank page

<sup>608</sup> PB himself deleted "the" from after "of" by hand.

<sup>609</sup> PB himself deleted the para after this para by hand.

<sup>610</sup> PB himself changed "live in a world where Nature as formed every entity as an" to "We live in a world where every entity is formed as an" by hand.

<sup>611</sup> PB himself deleted comma by hand.

<sup>612</sup> PB himself changed comma to semicolon by hand

Even amongst the very proponents of [unity,]<sup>613</sup> unity—whether of association or doctrine—has been non-existent. During the course of their short history, they have periodically separated themselves into factions under rival leaders. The ladder of incarnated life stretches all the way through progressively different levels of intelligence and character. It is to be expected, therefore, that there should be inequality, disagreement and disunity. Men can arrive at the same views when they arrive at the same standpoint, when they all attain an identical level. But this is prevented from happening by the ever-active operations of re-embodiment which, by the special influences brought to bear upon particular groups and by evolution which admits new entrants to the human kingdom and lets out old inhabitants, differentiate their various evolutionary stages, environments and conditions. A monotonous uniformity of thought and solidarity of aspiration - could they ever be obtained - would be signs of totalitarian compulsion, intellectual paralysis, or moral inactivity. They would not be a social advance, but a social calamity. What is the use of pursuing such an artificial ideal?

It is<sup>614</sup> impossible for all the men and women in the world to think and feel alike. What is repugnantly intricate to one is fascinating and intriguing to another. Consequently it is impossible to persuade them to accept a single ideal, a single religion, a single metaphysic or a single form of mysticism. This planet is not a nursing ground for the mass production of souls. Each human being represents a divine thought and is consequently working out a divine end. He may be a mere thought of God, but he is nevertheless an important thought to God. We are individuals and have each an individual purpose to fulfil even though the One abides in us all. It is better to be more realistic and less ambitious than to play the Don Quixote and tilt at windmills.

298<sup>615</sup>

## HUMANITY AT THE CROSSROADS

### Self-Healing Relaxation Technique

299

#### SELF-HEALING RELAXATION TECHNIQUE

(299-1) Allow at least about twenty minutes to one half hour for this practice each day but you should continue for a much longer period if the desire or capacity for it arises. Select a time of day when you can be alone, free from disturbances, and when you are free from emotional reactions to any personal matters, other than this need of being cured. It would be useless to treat these instructions in a merely superficial and

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<sup>613</sup> PB himself deleted "among the Baha'is themselves," from after "unity" by hand.

<sup>614</sup> This para was cut from a separate page and pasted here by hand.

<sup>615</sup> Blank page

external way, for then they could be followed and finished in about sixty seconds. It is a prerequisite to their effectiveness that first, the whole of one's mind and feeling should be intensely concentrated on each of their separate parts, as unfolded in each sentence, and second, it is essential that you should not leave any part and pass on to the next one before you have fully soaked yourself in and surrendered yourself to it. There must be no haste.

(1) POSTURE: Assume [supine]<sup>616</sup> posture, lie flat on your back on a couch, completely limp, no tenseness in the body, entirely comfortable, quiet, and relax all muscles from head to foot. Merely lying down is not enough, loosen also the muscles in your lips, eyes and hands. Close the eyes.

(2) BREATHING: Concentrate on the rhythm of breathing for a couple of minutes. Give it all attention for this period until you are so immersed as to become unified with it. Whilst concentrating, make the inhalation and exhalation breaths of equal duration. They should be long deep slow and even, not jerky and not strained. This slowing down of respiration should result in a lessening of tension.

(3) MAKING CONTACT ON PHYSICAL LEVEL: Begin to think of and dwell upon the One Infinite Life Power, filling all space and pervading the entire universe, existing everywhere, containing and permeating all creatures, all humanity, including one's self. Accept and stress its existence. Next call on its help, then concentrate on the idea of its recuperative power, which develops and sustains every cell of the body from birth, heals its wounds and knits its broken bones, for your own case.

(4) TREATING THE BODY: Imagine this Power to be flowing into you as a White Light. Mentally draw the current into the body, through the forehead, the palms and the solar plexus. Lastly bring it to the diseased part of the body needing healing and concentrate it there.

Place a hand lightly over this part and bathe both hands and the affected part with the White Light, trying to feel this intensely, for about two minutes. Forget the rest of the body, and hold full intense attention here.

Then with the mind's eye, forget the sick part. Become relaxed again, letting the Light immerse in and distribute itself throughout the entire body.

(5) REACHING TO THE SOUL: Think of the whole body as being a manifestation of Creative Intelligence and as a projection of the higher self. Next regard it as a perfect thought in the World-Mind.

Finally forget it entirely. Lift consciousness above the plane of the physical world. Immerse thought in the concept of the higher self alone forgetting its projected personal self. Next empty the mind as far as possible of all thoughts and seek inward sacred stillness.

(6) SUPPLEMENTARY WORK: (a) At fixed or odd times during the day he stops the pressure of life and people on himself and learns by repeated recollection to remain consciously relaxed throughout the day, even if it be only for a minute or two.

(b) Whenever possible, take off five minutes every hour for relaxation practice at

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<sup>616</sup> PB himself changed "corpse" to "supine" by hand.

fixed times.

300<sup>617</sup>  
SELF-HEALING RELAXATION TECHNIQUE

301<sup>618</sup>  
SELF-HEALING RELAXATION TECHNIQUE

302<sup>619</sup>  
SELF-HEALING RELAXATION TECHNIQUE

## **Paul Brunton: The So-Called Liberation Of Psychoanalytic And Dianetic Therapy**

303  
PSYCHOANALYTIC AND DIANETIC THERAPY  
[Paul Brunton]<sup>620</sup>

(303-1) The [intellect]<sup>621</sup> is a wonderful machine which remembers, compares and recalls experience. It does this in words or pictures.

But it holds so many recordings of the past that [much]<sup>622</sup> of its present living is unconsciously a response of memory stirring up the past.

Psychoanalytic and dianetic therapies try to eradicate these past patterns by using the reaction to impulse or the recall of the subconscious,<sup>623</sup> with particular reference to childhood. But to say, as psychoanalysis says, that the mind which is successful in [bringing such memories to the surface]<sup>624</sup> is "free,"<sup>625</sup> or, as dianetics says, "clear,"<sup>626</sup> is to make an unwarrantable claim and to overlook the tremendous size of [the]<sup>627</sup> task. For all that such therapy has really done is to liberate the patient from a few of his known compulsions. But what about the enormous number of<sup>628</sup> unknown

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<sup>618</sup> This page is a duplicate of page 299.

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<sup>620</sup> PB himself inserted "by PB" by hand.

<sup>621</sup> PB himself changed "Infinite" to "intellect" by hand.

<sup>622</sup> PB himself changed "matter" to "much" by hand.

<sup>623</sup> PB himself inserted comma by hand.

<sup>624</sup> PB himself changed "retreat" to "Bringing such memories to the surface" by hand.

<sup>625</sup> PB himself inserted quotation marks by hand

<sup>626</sup> PB himself inserted quotation marks by hand

<sup>627</sup> PB himself changed "its" to "the" by hand.

<sup>628</sup> PB himself deleted "the" by hand.

ones? What about the most terrifying compulsion of all – the ego itself? How can an analyst who is still governed by so many complexes himself, of which he is not even aware, completely liberate other persons? He himself is the victim of an illusion-making mechanism that is incredibly ingenious [– the ego.]<sup>629</sup>

In every mind there is an unconscious conflict which [without knowledge help or training it]<sup>630</sup> is ordinarily powerless to deal with – the conflict between the line of evolution which the Overself has marked out for the person, and the line of blind desire which the ego is trying to pursue.

Again, what is the use of taking a few small sections

304<sup>631</sup>

PSYCHOANALYTIC AND DIANETIC THERAPY

Paul Brunton

305

PSYCHOANALYTIC AND DIANETIC THERAPY

Paul Brunton<sup>632</sup>

(continued from the previous page) of the past, such as childhood or adolescence, and attempting to deal with them only, when the true past of the ego contains innumerable subconscious memories of former lives on earth and numerous tendencies which arise from episodes belonging to that vanished history? The only thorough and complete way to deal with the ego is not only to deal with its surface manifestation, but to get at its own hidden existence on the one hand, and to work by aspiration, meditation and reflection upon [self-identification with]<sup>633</sup> the Overself on the other hand.

306<sup>634</sup>

PSYCHOANALYTIC AND DIANETIC THERAPY

Paul Brunton

## **Paul Brunton: Health and Efficiency**

307

HEALTH AND EFFICIENCY

Paul Brunton

(307-1) July, 1932

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<sup>629</sup> PB himself inserted “– the ego.” By hand

<sup>630</sup> PB himself changed “without knowledge help or training it” by hand.

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<sup>632</sup> PB himself inserted “2” by hand.

<sup>633</sup> PB himself inserted “self-identification with” by hand.

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## **We Can Learn Not a Little from the Physical Culture of Old India**

By PAUL BRUNTON

(307-2) The average Englishman is so apt to regard the average Indian as a weakling, as an enervated product of tropic sun and underfeeding, that it may surprise many to learn that a carefully-thought-out native system of physical culture has existed in India since ancient times.<sup>635</sup> But, like so many other things in that static country, it had faded away into partial oblivion until recent times. During the last decade it has been rescued and revived; interest in it has spread among the younger generation, and practice of it is rapidly following.

These exercises are part of a wider system called "Hatha Yoga," which was psychical as well as physical in its aims, but modern exponents are deliberately limiting them down to a physical culture basis only. I recently travelled extensively throughout India studying conditions, and was fortunate enough to meet a few advanced practitioners of both methods, who took me into their confidence and explained not a little to me.

We in the West should find the system of some interest if only because it dates back some thousands of years, and of some value because I quickly saw that our own modern systems of muscle-control undoubtedly took their origin from "Hatha Yoga." Since my return to England I have learned that this is a fact, and that one of the leading pioneers in this field had first "seen the light" after instruction by a man who had spent 20 years in India.

The ancient Hindu sages who elaborated the system were primarily concerned with the spiritual, mental and psychical training of their pupils. But the disadvantages of ill-health and weak bodies became so obvious that they formulated a preparatory training which was mainly physical. How thorough was this training may be gathered from the remark made to me by a young Tamil, whose finely-developed body also gave witness to it. He said: "'Hatha Yoga' is long and laborious. It took me 12 years to study its exercises and to master them by daily practice. My teacher taught me all the 64 exercises in that time. But the reward has come with strong muscles, iron nerves, good health, control of passion and control of breath."<sup>636</sup>

My friend belonged to the old school. Upon the foundation thus built he has since passed on to the mental training. But the modern exponents have reduced the

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<sup>635</sup> PB himself inserted "Used in Secret India" next to this paragraph by hand, indicating "The average Englishman is so apt to regard the average Indian as a weakling, as an enervated product of tropic sun and underfeeding, that it may surprise many to learn that a carefully-thought-out native system of physical culture has existed in India since ancient times." Appeared in his "A Search in Secret India"

<sup>636</sup> PB himself inserted "Used in Secret India" next to this paragraph by hand, indicating "He said: "'Hatha Yoga' is long and laborious. It took me 12 years to study its exercises and to master them by daily practice. My teacher taught me all the 64 exercises in that time. But the reward has come with strong muscles, iron nerves, good health, control of passion and control of breath." Appears in his "A Search in Secret India."

number of exercises to less than a score, besides simplifying them for a more hurried age.

Here is one exercise the Tamil demonstrated to me. He called it easy, but I found it difficult enough. Sit on the floor, double the left leg underneath so that it nearly carries the weight of the body; then fold the right leg across it, but with the heel brought well back. The hands are then placed behind the body, so that the right hand touches the right foot and the left hand holds the toes of the left foot. Now breathe in deeply and hold the breath for a while; next make a complete and vigorous exhalation.

I complained that I could not achieve this position with my first attempts, but my friend replied:

“Keep on. If you will practise every day your body will become more flexible, and eventually you will do it. The lungs will be benefited, intestinal action assisted, and the spine rejuvenated.”

These Hatha Yogis train themselves so that they can maintain a special position like the above-mentioned for long periods of time. I discovered one of them near Madras who could sit in this posture, or *Asana*, as it is termed, for eight hours at a stretch. Although he performed no vigorous exercise of the kind Westerners are familiar with, I was amazed at the muscular development and fine proportion of his trunk. He also explained to me that when a body is disciplined to sit in steady posture regularly, the mind is gradually calmed and

308

HEALTH AND EFFICIENCY

Paul Brunton

(continued from the previous page) controlled, and straight-forward, unbiased thinking becomes really possible.

Another instructor I met attributed great importance to a posture which is known as the *Sarvanya Asana*. As it is quite a simple one to perform I shall describe it here, since it requires no such unnatural twisting of the limbs as does the first one.

Lie down on a floor-rug with body perfectly flat. Keep the hands at the sides, the legs together. Breathe slowly in, then gradually stretch the legs up with knees straight. Breathe out and tilt the body upwards, lifting trunk and hips vertically. Support the back with the hands and rest the elbows on the ground. Keep the body vertically erect and bring the chest forward to touch the chin. Retain this posture for a few seconds, and repeat it about half-a-dozen times. Every day the exercise is undertaken slowly lengthen the duration of the position until it can be maintained for one to five minutes. Whilst practising breathe normally. Remember that the neck lies flat on the rug while the legs must be kept straight. If there is difficulty in mastering this posture during the first attempts, the assistance of a friend in balancing the body will be helpful. After finishing the exercise the pupil is usually advised to lie prone on the rug for an equal period of time, presumably to make the body's return to normality a gradual occurrence.

## THE EFFECTS OF YOGA

(308-1) I was able to obtain lengthy explanations about the effects and results of this posture, which is highly prized by Hatha Yogis. Translated into Western scientific terminology they are briefly these: – The heart being kept above the head, blood flows down and flushes the thyroid gland. The arch of the aorta, the main blood-vessel, being inverted, gravity draws large quantities of blood fresh from the heart into the thyroid region, bathing the tissues and toning up the cervical nerves. The rise in blood pressure and the expenditure of energy are insignificant when compared with the following benefits which are claimed.

Since the thyroid is the ruler of the endocrinous system, and its influence extends to the vital organs as well as other ductless glands, to keep it healthy, active and functionally balanced, is to find one means towards rejuvenation. The *Sarvanya Asana* is said to do this. At any rate, I was told of some remarkable cures effected by its regular practice. It is being found particularly helpful in curing cases of sexual debility and wasted vitality, brought on by the ridiculously early marriages common in India.

Another benefit arises out of the great venous return, the viscera pressing against the diaphragm and setting up peristalsis; thus constipation is gradually removed.

This posture can be safely practised by every normal person, but in the exceptional cases of sufferers from glandular growth of the thyroid, it should be avoided.

## A CURE FOR NERVES

(308-2) The Yogis claim that its regular practice acts as a corrective to a highly-strung nervous system, and that it will diminish epilepsy.

A third exercise which is deemed important is that of *Uddiyana*. It is almost identical with the abdominal suction exercise taught by those physical culture teachers here who specialise in muscle control. When we remember that the Hindu records of this Hatha Yoga system date back at least 3,000 years, it is only fair that the credit for the invention of this exercise, and its allied movements, should be given to the ancient Indians rather than to its modern Western exponents.

Stand with the legs somewhat apart and incline forward. Expel the breath fully. Let the arms hang loosely at the sides, with hands near the hips. Taking care not to allow any air to enter the lungs, make a combined effort of the muscles of the back and sides as though about to vomit, and draw in the rectus muscles. Now press the hands on the thighs. The ribs are raised, the abdominal wall relaxed, and the diaphragm pressed upwards. If exhalation is complete, the outside atmospheric pressure will help to cave in the front abdominal wall, bringing it in and up, and nearer the back. The result will be an entire cavity of the abdominal region.

In your early attempts do not fall into the error of straightening the small of the back till it forms an angle with the legs at the hips. It should make a graceful curve. Careful concentration is essential to succeed in this.

This *Uddiyana*, or suction exercise, is regarded as the finest means of fighting constipation. It must be practised in the mornings, and it must not be done by those boys who have not yet reached puberty. It is easy to see how it compresses the bowel contents, sets up peristalsis, and affords an easy passage for faecal matter.

309

HEALTH AND EFFICIENCY

Paul Brunton

A Cure for Nerves

(continued from the previous page) Exercises are only part of the Yogic system; there are other fascinating fields of research the Indian Yogis have developed in their quest of perfect health culture. They have worked out the connections between consciousness and the respiratory system, for instance, and a whole set of breathing exercises has come into being, all directed to various attainments. Then they have studied the mysterious force they call *Kundalini*, the vital magnetism hidden in the vital organs, and how to arouse and control it so as to rejuvenate the body and prolong life.

I hope I have succeeded in hinting at the existence of scientific information of real worth, hidden away under the dust of India, and neglected by the majority of its people though it be. Perhaps some pioneering spirits will dig out whatever is valuable and helpful in it, and wed this to the existing knowledge in the West of physical and mental culture methods.

310

HEALTH AND EFFICIENCY

Paul Brunton

A Cure for Nerves

311

HEALTH AND EFFICIENCY

Paul Brunton

A Cure for Nerves<sup>637</sup>

(311-1) September, 1932

FOUR VITAL SECRETS OF HEALTH

The Indian Hatha [Yogis]<sup>638</sup> Possess Them

Says PAUL BRUNTON

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<sup>637</sup> "49" appears at the top of the page in the original.

<sup>638</sup> PB himself deleted "only" from after "Yogis" by hand.

(311-2) In an age of economic warfare it is well to remember that there are no tariff barriers against the importation of ideas. In the July issue of *Health and efficiency* I described certain physical culture exercise learnt during my travels in India. The fact that they have been appreciated encourages me to set down something of the health culture methods which are part of the remarkable but little-known system of *Hatha Yoga*.

The technique of this system is really simple. It is based on nothing artificial or mechanical, but on a study of the psychological and physical sides of man when in his natural state. Man was at his healthiest before artificial civilisation and conventional society fastened their clamps upon him.

### THREE THOUSAND YEARS AGO

(311-2) One notices with astonishment how well Yoga therapeutics can justify itself from a scientific standpoint. Much of what know as our Western Nature Cure movement appears to be nothing more or less than a branch of this therapeutic side of ancient Indian Yoga, rediscovered by the scientific methods of Europe and America. Three thousand years ago the Yogi masters were teaching their pupils precisely similar methods and principles in the forest retreats which they usually made their headquarters. The fact that their knowledge was kept somewhat of a secret may appear selfish to us in these democratic days, but it accounts for the gradual disappearance of the science from visible history. The efforts of a few pioneers, however, are to-day re-establishing its position with marked success. Tribute must also be given to the patronage of some enlightened Indian Princess, notably the Maharajah of Porbandar, whose name as captain of the All-India cricket team, which has been visiting this country during the present year, will be known to many Englishmen.

### THE SACRED TEMPLE

(311-2) The fact that ash-smeared fakirs or repulsive and dirty ascetics have been often mistaken for true *Hatha Yogis* does not make them such. European travellers, as well as the ignorant native populace, are not always in a position to distinguish between the genuine and the pseudo varieties. Men who roll 400 miles in the dust, who hold one arm aloft for years until it withers, who perform unnatural and stupid acts of self-martyrdom, are not the true *Hatha Yogis*. Their madresses would be scorned by the latter, who regard the body as a sacred temple for the holy guest, the immortal Soul, and treat it accordingly. I mention this because of the references in some Western books which mis-name a reprehensible class of men and libel a valuable and ancient science.

The physiological side of *Hatha Yoga* may be divided into four departments-right exercise, right breathing, right cleansing and right diet. My previous article covered some of the ground in the first department, and gave three of the most important exercises. It did not point out, however, what I regard as the fundamental difference between the Western and Yogic physical cultures. And this difference is important.

Our<sup>639</sup> own systems entail repeated movements of particular parts of the body; the Yoga exercises are really poses, and entail no movements once the pose has been taken up. Our own systems make the development of muscles, organs or limbs their primary aim; the Yoga objective is to raise the entire glandular and nervous mechanism of the body to a condition of perfect efficiency. The Western way of building up energy is to spend it in vigorous movements; the Yogi does it by entering into a state of poised stillness, economising and accumulating his nervous energy.

312<sup>640</sup>

HEALTH AND EFFICIENCY

Paul Brunton

The Sacred Temple

313

HEALTH AND EFFICIENCY

Paul Brunton

The Sacred Temple

(continued from the previous page) Relaxation has been brought to a perfect art by the Yogis. The average Westerner may think he knows how to relax, but his effort hardly compares with the serene repose won by the former when in one of the special postures devoted to this purpose. Take the tired Londoner who wants to relax after a hard day's work. He flops down in an armchair or on a couch with various strains, tensions and irritation affecting his body. He may not be aware of them, but they are there. All sorts of thought are racing through his brain, and he does not realise that this, too, is using up his energy.

What does the *Hatha Yogi* do? Take the simplest of his relaxation exercises. He will just sit cross-legged on a mat, folding his feet inwards against the body. It is not necessary to attempt the difficult Buddha-like attitude, with its contortions almost impossible to a Westerner. He will take care to keep his spine erect, and will try to keep his body quite still, except for the effort of gentle breathing. At the same time he lets go mentally of all his worldly affairs, withdrawing thought from the burdens which weigh down most of us.

TRY THIS EXERCISE

(313-1) Anyone can perform this exercise. The Yogi master usually teaches it with the help of a cat placed in the space before the semi-circle of his pupils. He gets them to notice how graceful the animal is in repose; he instructs them to observe it carefully

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<sup>639</sup> PB himself marked this para with a line in the left margin indicating it was used in "A Search for Secret India."

<sup>640</sup> Void page

when it is sleeping, and to watch it when it is crouching in front of a mouse hole. He explains how the cat stores up and conserves every bit of energy, providing an excellent example of true relaxation.

The modern man is subject to fidgets; He is restless and quickly wears out his nerves. Five minutes a day devoted to this exercise, training the body to maintain a steady posture, has a remarkable effect in time. The period can be gradually and slowly increased to 15, 20, and even 30 minutes. The exercise, or rather *pose*, removes all tensions from the muscles, calms the nerves, and helps to eradicate the destructive habits of worry and anger. I know a Yogi master who lives in the hills of Southern India who can sit like this for several hours if he wishes. Not once during that time will he betray the slightest sign of impatience. He is a great personality and a source of inspiration to many. He illustrates Power in perfect repose. He is a human mountain in strength, but as quiet.

Breathing seems a simple act, but it has been minutely studied by the ancients savants of India. They have developed a comprehensive, if complicated, system which reveals the different effects of different breathings. There are Yogic breathing exercises for revitalising the body, for developing the lungs and chest, for increasing brainpower, for the control of the mind, for the development of psychic faculties, for the attainment of spiritual consciousness, and so on.

#### A BREATHING EXERCISE

(313-2) For all round health culture we must learn to breathe rhythmically, quietly and deeply. Here is an elementary exercise in *Pranayam* (breath control). Squat in the relaxed posture already described. It is advisable to sip a little water before beginning a breathing exercise, in order to prevent hiccups. It is equally advisable to keep your spine erect and to avoid sitting with a crooked back. Exhale completely. Now close the right nostril with the index finger of the left hand and inhale steadily through the left nostril. When a full breath has been taken, and the lungs well expanded, close the other nostril also with the second finger. About six seconds should be given to the inhalation. Now endeavour to retain the breath for a similar period. Then slowly exhale through the right nostril. Repeat the entire process again, but this time commence inhaling through the right nostril. This makes a complete exercise, and is to be followed by a pause, when you should breathe naturally and normally. It may be repeated up to half-a-dozen times per day during the first fortnight. After that the maximum number of repetitions allowable is one dozen; also the period of retaining the breath may be slowly increased until it reaches 40 seconds in a few months. These maximums are never to be exceeded, for then a beneficial practice would become harmful.

The above exercise will establish rhythmic and quiet breathing in time. Another way to obtain rhythm is simpler still. It is to be done while out walking. Count seven steps to each in-breath and seven to each out-breathing. At first you will be very self-conscious about the practice, but gradually the process becomes automatic and you will drop the count. An evenly-balanced flow of breath will thus be achieved.

Rhythm in breathing soothes the whole nervous system, pacifies the emotions, and develops a remarkable power of endurance and resistance. It is a truism among the Yogis that anyone who has attained this rhythm will live longer than people who lack it. Extraordinary tales are current in the East concerning the great ages attained by some of these Yogis, so extraordinary that I hesitate to quote them in the pages of a Western periodical. Apart from this there are authenticated cases of *Hatha Yogis* who have obtained control over some of the involuntary muscles and organs of the body, by means of appropriate breathing exercises. This might make an interesting study for the medicos, but is hardly useful to the average man, who has no desire to stop his heart beating at will, or to reverse the peristaltic action of the intestines, or to play other Yogic tricks with his internal mechanism!

## ANOTHER YOGI PRACTICE

(313-3) What is known here as diaphragmatic breathing is another of the old Yoga practices. The chest and the upper ribs are lifted as the higher part of the lungs is filled with air, the breath is held for a few seconds while the diaphragm is raised and lowered without respiration. The value of this truly deep breathing is now widely acknowledged; it armours one against the attacks of disease.

The other departments of *Hatha Yoga* – right cleansing and diet, thought-control, and the right culture of a mysterious magnetism which is supposed to emanate from the body – form attractive studies, but there is no space for them here. But we may begin to understand why in ancient times, when the *Ayur Vedics*, the doctors of India, could not cure a patient, they handed him over to the Yogis as a last resource. And wonderful were the cures effected by these remarkable men, who are now but a mere handful in the very country of their origin.

314<sup>641</sup>

## HEALTH AND EFFICIENCY

Paul Brunton

Another Yogi Practice

## Uncategorised Paras

315

## UNCATEGORISED PARAS

(315-1)<sup>642</sup> True that most of us are still unaware of our divine nature and divine destiny. This is because [the ego's]<sup>643</sup> intellect simply cannot grasp it, being only an instrument for space-time experience. Futile to ask it to grasp what is beyond time and space.

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<sup>641</sup> Void page

<sup>642</sup> Incomplete para

<sup>643</sup> PB himself inserted "the ego's" by hand.

There exists however a Way whereby conscious communication with the soul may be established through trans-intellectual experience, through mystical experience.

If we seek the soul, we shall need to practise an integral fourfold technique, thus utilising the four elements of the human psyche. Religion will satisfy the emotional need, mysticism the intuitional need. What about the needs of intellect and will? Hence, we have to add the development of scientific and metaphysical qualities for the one and the moral disciplining of action for the other. Nor is it enough to seek this fourfold development alone: we must also balance its component parts. How much error and how much sin have crept into men's lives through the leakhole of personal unbalance! The process of spiritual growth is to be found in manifold experiences and even in contradictory attitudes. This alone would show the necessity and importance of achieving correct balance in character, capacity, thought, feeling and action.

If I believe in mysticism and in its value to mankind and especially today – I do not believe in much that passes for it nor in the wholesale acceptance of its traditional forms, with their extravagant claims and excessive asceticism. The mysticism of the past was mostly religious. The mysticism of the future will be mostly scientific. That is to say, it will be as intellectual and rational as the other was emotional and instinctive. Yet it will still preserve the religious emotion and not discard it. But it will be an emotion purified of superstition's taint, disciplined by reasons check.

I am not among these blind admirers who assert that all modern

316<sup>644</sup>

UNCATEGORISED PARAS

317<sup>645</sup>

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<sup>644</sup> Blank page

<sup>645</sup> PB himself deleted this page by hand. It originally read:

"The Primary Progressed Horoscope. By O. H. W. Owen. 112 pp. London; L. N. Fowler and Co. Price 5/- net.

The author has been practising astrology for many years and now proposes something of an innovation in the art. He gives a form of birth-map which contains a new method of house-division. With this as a basis he expounds a system of primary directions which, he claims, is less liable to error than the one commonly in use.

His new chart enlarges the circle to carry four sets of figures in each house, indicating the longitudes of ordinary house cusps, of half-houses and of quarter houses. An outer circle is also inserted to carry the figures showing cuspal motion. Planets are inserted in the usual way.

Mr. Owen does not calculate the aspects by the usual method of measuring the distance between two planets or points in zodiacal-sign space. He decides his aspects by measuring the distance in house space. He believes that mundane aspects are the most important and powerful in any primary map.

Most modern astrologers have hitherto disregarded the mundane aspectary method and even looked upon it as highly speculative and uncertain. Mr. Owen asserts that good results have not been obtainable simply because the house-cusps are not shown with sufficient degree of correctness in the average horoscope. His proposal rectifies this fault.

Four appendices are inserted to help students, containing useful trigonometrical and astronomical formulae and tables.

UNCATEGORISED PARAS

318<sup>646</sup>

UNCATEGORISED PARAS

319<sup>647</sup>

UNCATEGORISED PARAS

320<sup>648</sup>

UNCATEGORISED PARAS

## J. F. Lawrence {PB}: Reviews

321

REVIEWS

J. F. Lawrence {PB}<sup>649</sup>

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This is no book for beginners; advanced students, however, will find it interesting and provocative. Its suggestions need to be tested by the scientific method of strict experiment and observation, by deduction from the facts culled from many horoscopes charted by the new plan."

<sup>646</sup> Blank page

<sup>647</sup> PB himself deleted this page by hand. It originally read:

"An Indian Monk: His Life and Adventures. By Shri Purohit Swami. Macmillan and Co. 204 pp. 7/6 net. Here is a book which the English reader who is interested in the mystical element of Indian religion will welcome. It offers no dry analytical exposition of this element but makes a personal statement of the moods, yearnings and experiences through which a modern Hindu ascetic passed during his quest for God. It is full of fascinating interest because it tells a story packed with strange incidents. Indeed, W. B. Yeats has not hesitated to bestow exalted praise upon the writer in the fine introduction which he contributes.

Shri Purohit Swami was born in Central India in 1882. He went through the usual course of studies which prepare the way for a law career and graduated with two degrees. Man proposes, God disposes. For he found himself stirred by the biographies of Mahratta saints who lived in earlier centuries, and worldly ambition made its exit. Henceforth he attempted to model his own life upon that of such lofty exemplars. It is an idea strongly inherent in the INdian mind that the aspirant must become the disciple of a man who has himself found God, if he is to succeed in the same quest. The young Purohit sought for such a man and ultimately found him among his own friends; as the seeker grew more sensitive he began to detect and recognise the high attainment of his destined teacher. Thereafter the years were devoted to meditation, prayer and pilgrimage. He travelled throughout the country, met several Yogis, was threatened by wild beasts and assassination, but was always conscious of the love and protective care of his master.

Once I questioned the Swami about these Yogis and he answered: "In my early days I also wondered how the ascetics could live happily in solitude, how they could be satisfied with it. Later I discovered by experience that they were actually enjoying the highest bliss. Happiness must come from within."

The book is written with intense devotion; God-hunger is printed on every page. Visions of the gods, a Yogi's levitation, the master's physical materialisation seven thousand miles away and other extraordinary occult experiences furnish an inserted interest."

<sup>648</sup> Blank page

<sup>649</sup> from annotation on page 499, we think that J. F. Lawrence is a pseudonym for PB. — TJS '16

(321-1) THROUGH THE EYES OF THE MASTERS. Meditations and Portraits. By David Anrias. London: G. Routledge & Sons. 10/6

(321-2) This extraordinary book is a significant sign of the times. The Theosophical Society has been passing through a critical struggle for existence, while many members have been forced to revise lifelong beliefs and ideas. Several causes contribute to this result but one of the most important is the iconoclastic teachings of Krishnamurti. The latter "has depreciated the value of the Masters as Teachers and Guides. The result is that many erstwhile devotees are no longer such," and this publication has therefore been inspired by the Masters in order to bring wavering hearts back to the fold.

If this claim be true [I]<sup>650</sup> still remain somewhat confused before the issue. The book contains nine pencil drawings of the Masters which have been mentally impressed upon the author. A puzzling thing about them is the similarity of all the faces; an artist friend says that "they could all have been drawn from the same model." They are offered to aspirants with the idea of providing a focus for meditation, and to the general public as a definite proof of the tangible existence of the Elder Brothers.

Accompanying the [portraits]<sup>651</sup> Masters Morya, Jesus, Hilarion, Serapis and the Venetian, the Rishi of the Nilgiri Hills and the Mahachohan respectively explain their own important functions in aiding the progress of humanity. The final chapter deals with the greatest of them all, the Lord Maitreya, who holds the office of World Teacher. The latter laments the destructive activities of Krishnamurti and adds, "it became all but impossible for him to be used any longer as my medium."

A lengthy introduction has been contributed by the author of The Initiate. It contains much that is highly interesting but also much that is highly debatable. Differ from it as we may, this volume is important enough to deserve reading by all Theosophical students.

J.F. LAWRENCE<sup>652</sup>

322<sup>653</sup>

THROUGH THE EYES OF THE MASTERS

David Anrias

323<sup>654</sup>

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<sup>650</sup> PB himself deleted , " as a Theosophist," from after "I" by hand.

<sup>651</sup> PB himself deleted "are self-descriptive statements telepathically communicated by the Masters to David Anrias" from after "portraits" by hand.

<sup>652</sup> The paras on this page continue on page 477.

<sup>653</sup> Blank page

<sup>654</sup> PB deleted this page by hand. The deleted content reads:

"OF SHOES AND SHIPS..." By Thomas Foster. London: Rider and Co.

4/6 net.

THROUGH THE EYES OF THE MASTERS

David Anrias

324<sup>655</sup>

THROUGH THE EYES OF THE MASTERS

David Anrias

## K.D. Sethna: The Secret Splendour

325

THE SECRET SPLENDOUR

K.D. Sethna

(325-1) (published in "Indian Thought" magazine. This is only copy)

THE SECRET SPLENDOUR by K.D. Sethna. (Published by the Author: 47  
Warden Road, Bombay.)

K.D. Sethna is a rising star in the Indian literary firmament who is well worth watching. With this slim volume of nearly one hundred pages he makes his debut to the larger world but I have been familiar with his work since the time, several years ago, when he showed me at Pondicherry the yet unprinted manuscripts which were then being privately circulated among a few lovers of poetry.

Whether he writes of Nature's nocturnal beauty<sup>656</sup> or of man's tender love for women, a single immortal theme runs right through his finely-spun phrases: the quiet quest of communion with the Overself, the profound aspiration to reach the Ineffable. An exalted spiritual awareness is<sup>657</sup> manifest throughout the stanzas which are here strung together. In the words of his final poem:

If each delightful cadence  
Mark not a flight to Thee,  
My fancy's airiest radiance  
Profanes its own mute core of mystery:

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This delightful book is neither a treatise from the cobbler's bench nor a work for budding sailors. It simply takes a quaint verse from Lewis Carroll as a peg and thereon hangs the wise and witty dialogues of an Architect, a Parson, a Scribbler and a Girl who writes poetry. The cupboards of literature and life, art, and religion, housing and furnishing, farming and economics, are ransacked between them with unconventional hands. Those who are bored with big books which say little in a dull manner will turn to this charming little volume which presents scores of ideas in a fascinating form.

I cannot catalogue all the subjects which run through these cross-talks in rapid review, but there is something in this pot-pourri which everyone ought to appreciate. And whoever likes some fun mixed with their philosophy will find it here, spiced with post-war frankness of expression. Mr. Foster has made a noteworthy maiden literary speech and his future work will be awaited with interest.

<sup>655</sup> Blank page

<sup>656</sup> PB himself circled "Nature's nocturnal beauty" by hand.

<sup>657</sup> PB himself circled "the quiet quest of communion with the Overself, the profound aspiration to reach the Ineffable. An exalted spiritual awareness is" by hand.

<sup>658</sup> [One<sup>659</sup> [may be] impressed by the picturesque words and [metaphors] in which [a] poet sets off his thought or limns his [vision, but if] music is lacking and melody is [absent,] he gazes, enthralled, at gorgeous visions and writes down what he sees.]

The poem which I preferred most – not,<sup>660</sup> be it frankly confessed,<sup>661</sup> because it was necessarily the best but because I<sup>662</sup> adore eventides and make their vigil my religion – as the one called “Sun-Spell.” This is how it opens:

In cloud-suspense the faint breeze died;  
A deep glow spread on every side:  
The firmamental hush came down,  
A mirrored soul of aureate brown  
Subduing each form-shade to one  
Pervasive ecstasy of sun.

His pages are not simple; they are as complex as his highly-cultured mind. They are luxuriously ornate and bejewelled with costly gems. They [carry an air of aristocratic distinction]<sup>663</sup>

326<sup>664</sup>

THE SECRET SPLENDOUR

K.D. Sethna

## Chapter XII: Snares for the Ego

327

SNARES FOR THE EGO<sup>665</sup>

(327-1) The essence of this attitude is to become detached from the transient and [to be]<sup>666</sup> impersonal towards his own life. But the self-flattery of the ego keeps out the

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<sup>658</sup> Original typist wrote in “I” by hand. in the left margin.

<sup>659</sup> This para was heavily edited. It originally read:

“One is impressed by the picturesque words and Pre-Raphaelite metaphors in which the poet sets off his thought or limns his vision. He is a poet for the artiste. But music is lacking and melody is absent. Sethna does not sing; he gazes, enthralled, at gorgeous visions and writes down what he sees.”

<sup>660</sup> PB himself inserted comma by hand.

<sup>661</sup> PB himself inserted comma by hand.

<sup>662</sup> PB himself circled “I adore eventides and make their vigil my religion” by hand. However, no indication was made as to what to do with the circled text, so we are leaving it as is.

<sup>663</sup> PB himself inserted “carry an air of aristocratic distinction” by hand.

<sup>664</sup> Void page. “Mr J. Alderete

1140 B Mahama 4

Long Beach, California” in the original.

<sup>665</sup> PB himself inserted “Section 2 or Chapter XII” by hand.

truth whenever it is unwelcome. How many misfortunes could be traced to defects in character, if only he had the candour and humility to admit them! But, no, the ego's vanity skilfully and cunningly covers them up, blaming other men or even blind fate for his troubles. How much better to accept the agony of self-abasement and look his faults right in the face! For then he could set to work amending them<sup>667</sup> and this amendment, in turn, would save him from being exposed to recurrences of the old troubles. Without the realisation of personal responsibility and personal guilt, there can be no real advance from a bad point of view to a better one or from an inferior character to a superior one. Such a realisation is the first step to salvation from a wretched external situation or an evil mental one. It is common and easy, because slightly justified, to ascribe the blame for wrong decisions and moral blunders to the influence of other persons or the pressure of powerful events. But such mistakes could not have been made if the man who committed them had not embodied corresponding weaknesses in himself. The fool seeks to justify his blunders, the wise man to detect them. The willingness to desert an egocentric standpoint for a higher one will always bring the aspirant sudden accession of inward strength, sudden light upon the path before him. That is, it will bring him grace.

It must not be thought that all these varied experiences of the neophyte will necessarily be startling or dramatic in character. On the contrary, they will happen in what is seemingly the natural course of events. [But,]<sup>668</sup> in reality, hidden forces will be at work behind them. Such forces may be the ordinary karmic ones or the extraordinary interventions of the higher self already mentioned. But they may, also, sometimes be malignant ones. All these kinds provide tests through which his character will have to pass, but the last kind will invariably provide the most difficult and most dangerous. Opposition to every upward-striving effort always exists and increases in strength as the seeker increases in aspiration. He has to go on overcoming it. In the resistance<sup>669</sup> which these adverse forces offer to his endeavours after self-subjugation, lies the hidden good of apparent evil. In the suffering<sup>670</sup> which they bring him, lies the cost of advancement.

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<sup>666</sup> PB himself inserted "to be" by hand.

<sup>667</sup> PB himself deleted comma by hand.

<sup>668</sup> The section from "But, in reality..." onwards was pasted on from another source: the back of the pasted page reads "(11)" at top.

<sup>669</sup> PB himself deleted comma by hand.

<sup>670</sup> PB himself deleted comma by hand.

<sup>671</sup> Blank page

## A Philosophical Mysticism

329

### A PHILOSOPHICAL MYSTICISM

(329-1) (contribution to Talgeri's Symposium, "What I Believe" [in India])<sup>672</sup>

The faiths by which men live vary naturally, as much in the areas covered as in the principles embraced. I did not realise this till I sat down to write about this topic. I did not realise that my own faith had grown so broad and high and deep through a multitude of changing experiences and host of incessant reflections, that I could not fairly represent it within the short space available here for this purpose. But a few points from its which have strongly impressed me, may be set down.

Long ago I was led, both by reason and by intuition, to the unshakeable conviction that all the vast movement of this wonderful cosmos could not occur without the hidden presence of an indestructible unchangeable Mind and must certainly be due to it. It is self-sufficient, ever-abiding, everywhere present, uniquely alone, the root of all manifested things, the reality behind all appearances, the Soul of all souls. It is the Nameless God.

But what does this mean for man? There is tremendous significance in it for him. For the Supreme has left its witness in no less a place than his own heart. It is itself forever beyond him but, fortunately, that<sup>673</sup> witness is not. And [that]<sup>674</sup> is nothing less than his own soul, his higher self, the source of his noblest aspirations and finest thoughts.

330<sup>675</sup>

### A PHILOSOPHICAL MYSTICISM

331

### A PHILOSOPHICAL MYSTICISM<sup>676</sup>

(331-1)<sup>677</sup> culture is superior nor among those ignorant critics who assert that all ancient culture is inferior. If therefore, I propose both the modernization and broadening of mystical thought and practice, their realistic adjustment to our own times, this ought not to be misunderstood. For instance, if the medieval mystic found in the evil disorder and materialism of his times grounds for flight into escapism, the modern mystic should find in those very same causes grounds for striving in humanity's service.

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<sup>672</sup> PB himself inserted "in India" by hand.

<sup>673</sup> PB himself changed "what" to "that" by hand.

<sup>674</sup> PB himself changed "it" to "that" by hand.

<sup>675</sup> Blank page

<sup>676</sup> "2" appears at the top of the page in the original.

<sup>677</sup> Incomplete para

The time has come for him to escape from escapism, to renounce either the cynical abandonment of the world or the cowardly flight from it. The time has come for mystical studies and exercises to be associated more with the ordinary man's home and less with the recluse's monastery. Exercises in meditation especially ought not to seem the strange unfamiliar things they now are. I have actually met people, particularly European and American people, who have been somewhat scared, to put it mildly, by the mere idea of meditation practice. But even fatigue with the stress of everyday living calls us to make up meditation as a means of deep relief.

Our harried life needs its healing calm. It will increasingly become recognised as a fundamental necessity of the daily program, as an antidote to both the grimness and rush of contemporary existence. But it offers much more than that. It is a necessary means of carrying prayer to a higher octave, an ordained channel of communion with the higher self, the soul. Meditation must be brought back to its rightful place in the common human program, not left outside for a few 'eccentrics'.

332<sup>678</sup>

#### A PHILOSOPHICAL MYSTICISM

333

#### A PHILOSOPHICAL MYSTICISM<sup>679</sup>

(333-1) In every individual there is an original, mysterious and incalculable element, because his past history and his prenatal ancestry in other lives on earth have inevitably been different at certain points from those of other individuals. His world-outlook may seem the same as theirs but there will always be subtle variations. There is no single path which can be presented to suit the multitudinous members of the human species. There is no one unalterable approach to this experience for all men. Each<sup>680</sup> has to find his own way, to travel forward by the guidance of his own present understanding and past experience<sup>681</sup> and each in the end really does so despite all appearances to the contrary. For each man passes through a different set of life-experiences. His past

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<sup>678</sup> Blank page

<sup>679</sup> "14" appears at the top of the page in the original.

<sup>680</sup> I believe that the small passage on page 335 — which was originally taped to page 333 at about this point in the original, is meant to replace the sentences: "Each has to find his own way, to travel forward by the guidance of his own present understanding and past experience and each in the end really does so despite all appearances to the contrary. For each man passes through a different set of life-experiences. His past history and present circumstances have constituted an individual being who is unique, who possesses something entirely his own. It is partly through the lessons, reflections, intuitions, traits, characteristics and capacities engendered by such experiences that he is able to find his way to truth. Therefore he is forced not only to work out his own salvation but also to work it out in his own unique way." to "Each case is different, because each person has a different heredity, temperament, character, environment, and living habits. Therefore these general principles must be adapted [to,] and fitted in [with] that person's particular condition."

<sup>681</sup> PB himself deleted comma by hand.

history and present circumstances have constituted an individual being who is unique, who possesses something entirely his own. It is partly through the lessons, reflections, intuitions, traits, characteristics and capacities engendered by such experiences that he is able to find his way to truth. Therefore he is forced not only<sup>682</sup> to work out his own salvation but also to work it out in his own unique way. Every description of a mystical path must consequently be understood in a general sense. If its expounder delimits it to constitute a precise path for all alike, he [exaggerates]<sup>683</sup> Although there is so much in life which the aspirant shares with other beings, there is always a residue which imparts a stamp of individuality that is different from and unshareable with the individualities of all others. Consequently,<sup>684</sup> the inner path which he must follow cannot be precisely the same as theirs. In the end, after profiting by all the help which he may gain from advanced guides and fellow-pilgrims, after all his attempts to imitate or follow them, he is forced to find or make a way for himself, a way which will be peculiarly his own. In the end he must work out his own unique means to salvation and depend on himself for further enlightenment and strength. [Taught]<sup>685</sup> by his own intelligence and instructed by his own intuition [he]<sup>686</sup> must find his own unique path toward enlightenment.

334<sup>687</sup>

#### A PHILOSOPHICAL MYSTICISM

335

#### A PHILOSOPHICAL MYSTICISM

(continued from the previous page) Each case<sup>688</sup> is different, because each person has a different heredity, temperament, character, environment, and living habits.

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<sup>682</sup> PB himself moved “not only” by hand.

<sup>683</sup> PB himself inserted “exaggerates” by hand.

<sup>684</sup> PB himself inserted comma by hand.

<sup>685</sup> PB himself changed “Each man, taught” to “Taught” by hand.

<sup>686</sup> PB himself inserted “he” by hand.

<sup>687</sup> Blank page

<sup>688</sup> This section is taped on top of Pg. 333. It is not absolutely clear if it was intended to be inserted, or where—but it seems likely that it was meant to replace the passage: “Each has to find his own way, to travel forward by the guidance of his own present understanding and past experience and each in the end really does so despite all appearances to the contrary. For each man passes through a different set of life-experiences. His past history and present circumstances have constituted an individual being who is unique, who possesses something entirely his own. It is partly through the lessons, reflections, intuitions, traits, characteristics and capacities engendered by such experiences that he is able to find his way to truth. Therefore he is forced not only to work out his own salvation but also to work it out in his own unique way” on page 333.

Therefore these general principles must be adapted [to,]<sup>689</sup> and fitted in [with]<sup>690</sup> that person's particular condition.

336<sup>691</sup>

## A PHILOSOPHICAL MYSTICISM

337

## A PHILOSOPHICAL MYSTICISM

(continued from the previous page) Mysticism, when psychologically comprehended and correctly practised, can certainly give man – weak-willed, passion-driven and earthward-bent, as he often is – definite disciplinary,<sup>692</sup> emotional and ethical benefits. But so far as it shuts him up to lounge in his inner recesses and enjoy their peace alone, or so far as it persuades him to cast society permanently aside and withdraw like a tortoise into his own shell, it does not directly advantage others. The mystic wants to be left alone to meditate without external distractions. His peace is precious to him and he is unwilling to disturb it by sacrificing any part of his personal life for the benefit of others. The serious yogi-in-training usually spends most [of]<sup>693</sup> a lifetime in segregation from his fellows, untrammelled by family burdens and unperturbed by social responsibility, because he is seeking something whose attainment the presence of others hinders and disturbs. He is naturally wrapped up by his discipline in a cloak of self-centeredness. Every manual of yoga recommends the novice to turn hermit and forsake [cities. This],<sup>694</sup> in moderation at the proper time in the proper place and for a limited duration, is a perfectly justifiable rule. He needs solitude and silence for the practice of his meditations. It is difficult to get these things in society so he quite properly avoids society. The very essence of all genuinely mystical exercises is the process of introversion. But carried to the point of excess, as it usually is when the practitioner is ignorant of the fact that mystic discipline is a means and not an end, it is likely to finish in callous self-centeredness. When he does not realise that asceticism is but a temporary discipline, a jumping-off ground, whence to arrive at the higher and permanent condition of internal disentanglement, he is likely to fall into the trap of making such external disentanglement the goal of life and even become callously indifferent to the well-being of others, not deliberately of course, but as a consequence of his unbalanced introversion.

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<sup>689</sup> PB himself inserted "to," by hand.

<sup>690</sup> PB himself changed "to" to "with" by hand.

<sup>691</sup> Blank page

<sup>692</sup> PB himself inserted comma by hand.

<sup>693</sup> "of" was typed above the line and inserted with an arrow.

<sup>694</sup> PB himself changed "cities which" to "cities. This" by hand.

(339-1)<sup>697</sup> of all mysticism. If we expect the monasteries and convents which have been its traditional home but which lie too far outside the stream of normal human life to be useful to the masses, it may even be said that meditation has become something of a lost art in our generation. Hence,<sup>698</sup> its revival may have something of the force of a rediscovery.

What the post-war period will witness is a justification of the general feeling that a new spiritual movement is to appear which will be inspired by great forces and which will present what may seem like new discoveries to many. Such a movement will certainly arise amongst those who will be attracted towards the quest of the Overself, whether as a solution of their outward miseries, inward distresses and spiritual difficulties, or whether as an alternative to the formal hypocrisies of which they have become tired. It will be religiously reverent in attitude, but personally mystical in practice. Its main practice will be that of inward,<sup>699</sup> meditative communion. Its formulation will be rational and its presentation modern.

As man develops his mentality [in a lop-sided way,]<sup>700</sup> he may come to discard religion, but that need of spiritual self-realisation<sup>701</sup> which first inspired the religious sense within him, will never be discarded but only diverted. For it will also be the inspirer of his further phase, which is the mystical one.

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<sup>695</sup> Blank page

<sup>696</sup> "34" appears at the top of the page in the original.

<sup>697</sup> Incomplete para. However, this page was typed on the same typewriter using the same paper as page 337 so at one point they may have been connected.

<sup>698</sup> PB himself inserted comma by hand.

<sup>699</sup> PB himself inserted comma by hand.

<sup>700</sup> PB himself inserted "in a lop-sided way," by hand.

<sup>701</sup> PB himself deleted comma by hand.

<sup>702</sup> Blank page

<sup>703</sup> PB himself inserted "22" by hand.

<sup>704</sup> PB himself inserted "(35)" by hand.

(341-1)<sup>705</sup> superstitions and the wildest beliefs, which are now disappearing amongst and being contemptuously cast off by the Orientals, have begun to reappear amongst and to be avidly cherished by the Occidentals, whilst on the other hand the healing tranquillity offered by meditation practices renders them more attractive than they have ever been to the eyes of previous generations. Man, however, could not be expected to engage in mystical practices and study when he had to be militantly active in the defence of life and home, or when his mind was worried about the safety of his own people during the war. Now, however, it is possible for him to do so.

Most men are aware of their obligations to themselves, their families and society. They try, however imperfectly, to fulfil them. But few men are aware of their obligation to their soul, to the Overself, which is the very source of their life-current and personal consciousness. Such an obligation must be fulfilled, partially by meditation practice and partially in other ways. In return, right meditation will give them inexpressible strength and indescribable trust. Any education<sup>706</sup> which fails to teach the adolescent human being how to come into touch with its own divine soul, which fails to impart a knowledge of the art of meditation, is only a half-education.

[One]<sup>707</sup> need is for men who can and will make mysticism practical. Ancient techniques must be reshaped and modernised to suit our time, without however losing their essential basis. The spirit must be kept, the letter need not be. On the contrary, such change and adaptation are essential if Yoga is to be a helpful system and not a mummified one. To put mysticism on a scientific basis is not only to free it from superstitious belief but also from religious bias, thus making possible its universal appeal.

342<sup>708</sup>

A PHILOSOPHICAL MYSTICISM

## Paul Brunton: Unpublished

343

UNPUBLISHED

Paul Brunton<sup>709</sup>

(343-1) The record of his travels alone might fill a book – not unfortunately with events, but with prose-pictured sights. He roamed the white Nordic lands and then descended into the colourful Latin countries. He was charmed by the graceful architecture of

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<sup>705</sup> Incomplete para

<sup>706</sup> PB himself deleted comma by hand.

<sup>707</sup> PB himself changed “Our crying” to “One” by hand.

<sup>708</sup> Blank page

<sup>709</sup> PB himself inserted “By PB {n- ublished}” by hand, with part of the words running off the edge; we have filled it in as “unpublished.”

Moroccan towns and sat drinking tea on the terrace of Shepherd's<sup>710</sup> at Cairo. He welcomed the beautiful sea-front of Bombay and, ensconced in a smooth rickshaw, rode the streets of Hong Kong. He felt curiously out of place in the virile and slightly rough atmosphere of Sidney. At Kamakura, in Japan, he went to see the giant Buddha statue, which the priests told him was the largest statue of the Asiatic teacher ever made. And so the trail of wander fever combined with the yearning for a mate took him eventually into South America, then up into the States and for a brief while to Canada. Almost a year after his departure from England, he landed at Southampton, fit, tanned but discontented, for he was still mateless.

344<sup>711</sup>

UNPUBLISHED

Paul Brunton

345

UNPUBLISHED

Paul Brunton

(345-1)<sup>712</sup> Surely those who dig the earth for such shadowy things are the vague dreamers, and not he? Are not the men of vision creators, in the divine imaginative world, of archetypes which flutter down towards the earth into the new born earthly shape or event or movement or aught else that stirs men into great action?

One was a youth who wrote poetry of a marvellous beauty, which was so delicate and fragile that it [seemed].<sup>713</sup> His name was [John]<sup>714</sup> Delorme and the fates at birth had placed him under [a hard heritage].<sup>715</sup> The result was a paradoxical personality who had all the [outward appearance of an energetic and combative body],<sup>716</sup> and yet held within his heart a sensitiveness that heard the subtleties and most elfin-like whispers from the world of dream. Soft fancies browsed the meadows of his mind like trembling fawns and when wrapped in verse showed a way of escape into realms of ethereal beauty. Delorme was [an imitable and]<sup>717</sup> genius who walked the streets of the capital in shabby clothes and faded hat, his illustrious dreams were inscribed on tattered scraps of paper; years passed before he got them into print: and

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<sup>710</sup> "Shepherd's" in the original = Shepherd's Hotel, the famous landmark hotel in Cairo from 1840 thru 1950.

<sup>711</sup> Blank page

<sup>712</sup> The paras on this page were cut and pasted from different sources.

<sup>713</sup> PB himself deleted "to have been spun with rainbow-threads," from after "seemed" by hand.

<sup>714</sup> PB himself changed "Michael" to "John" by hand.

<sup>715</sup> PB himself changed "the sign of the Bull." to "a hard heritage." by hand.

<sup>716</sup> PB himself changed "stubborn and energetic qualities of that combative animal," to "outward appearance of an energetic and combative body," by hand.

<sup>717</sup> PB himself inserted "an imitable and" by hand.

none seeing that half-studious, half-pugnacious face guessed that his imagination was as full of bright gay colourings as an Indian carpet. Sometimes it threw off its carved and painted images as rapidly as the potter's wheel spins its shapes of clay.

346

UNPUBLISHED

Paul Brunton

(346-1) I sat upon the veranda of my bungalow reading "The Garden of Kama," that richly-coloured bundle of Indian love lyrics which Laurence Hope has so passionately tied together. The pages carried additional interest for me since I knew a little of the life-story of their author. Nurtured under India's pearly skies, madly devoted to the General she had married, half-Oriental in her modes of thought and living, romance had flashed briefly through her life and vanished. Had her {book}<sup>718</sup> with its thread of sadness running through the gayest songs been a prophetic prelude to her own bitter-sweet experience? For the short span of her marriage was ended by her husband's death, followed by her own tragic parting [in suicide]<sup>719</sup> from the life which held no more for her.

Musing upon the name of Laurence Hope puts me in {mind}<sup>720</sup> of a [man]<sup>721</sup> who stirred my heart when I met [him]<sup>722</sup> in India, [but {nearly broke}]<sup>723</sup> it when the final farewell was sounded in {Ceylon.}<sup>724</sup>

Our lines of fate crossed for the first time at the time when I was visiting Bodh-Gaya, and recrossed on the sea-shore<sup>726</sup>  
[Colombo.]<sup>727</sup>

347

UNPUBLISHED

Paul Brunton

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<sup>718</sup> The word is cut off in the original. Only "bo-" is visible.

<sup>719</sup> PB himself inserted "in suicide" by hand.

<sup>720</sup> The word is cut off in the original. Looks like "{mind}."

<sup>721</sup> PB himself changed "woman" to "man" by hand.

<sup>722</sup> PB himself changed "her" to "him" by hand.

<sup>723</sup> PB himself deleted "nearly broke" by hand. — however, the grammar of the remainder of the sentence requires it so I restored it. — TJS '16

<sup>724</sup> Word is partly cut off by the hole-punch; our best guess is that it is "Ceylon."

<sup>725</sup> PB himself deleted "Perhaps two or three pages upon her will not come too amiss a book of this nature, before I proceed to relate something about the unexpected visitor who came to my bungalow that day" from after "Ceylon." By hand.

<sup>726</sup> Incomplete para

<sup>727</sup> PB himself inserted "Colombo" by hand.; we believe this was to remind himself that this page refers to Colombo, Sri Lanka

(347-1)<sup>728</sup> and gaze up at the dark face, almost copper-coloured, upon whose brow shines the mystic Uraeus. He gives the friendly greeting and brings the mind through avenues into the spaces beyond earth. Slowly we enter strange unearthly realms, where some figures flit by like vague shadows, giving the impression of beings uncertain of their own existence; and others stay in one place and in fixed attitudes as though they were trees that had taken root. When we came closer to one of these latter, I saw that it was a woman, wholly garbed in black like a widow, and her face was staring down in utter dejection at the earth beneath her feet. So mournful was her aspect, so hopeless the cloud of gloom that surrounded her like a thin mist, that I turned to my Guide and begged him in unuttered thought to help her. Whereupon, he suddenly became a blazing mass of starry light which dissolved and melted the darkness around the brooding figure, so that she shrank and cowered away and covered her eyes before the blinding brilliance that now encompassed her. And he said,

“Do not be afraid, Look deep within your own heart and you will recognise me. Tell us your name.”

And she answered,

“I am man’s Image of Death. I have been born out of the countless<sup>729</sup>

(347-2)<sup>730</sup> the bedside and hides amid the shadows that are his proper home. My mind flies from the nest of self like a young bird and cleaves the free air of a divine world. Its wings flap with a powerful joy as though it were now in its native clime; its eyes are set on some far point ahead with shining resolution; and a spirit of fiery purpose broods over the little body like a god. No storm of passion nor hurricane of the senses can now stop the tiny voyager as it speeds onward upon its sublime quest.

348<sup>731</sup>

UNPUBLISHED

Paul Brunton

## Chapter XI: The Shadow of All Things

349

THE SHADOW OF ALL THINGS<sup>732</sup>

(349-1) When my soul took the swift plunge downwards towards what we call birth but which the Gods name “The Gate of the Shadow of all Things,” I put upon myself the

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<sup>728</sup> Incomplete para

<sup>729</sup> Incomplete para

<sup>730</sup> This para was cut and pasted from a different source.

<sup>731</sup> Blank page

<sup>732</sup> PB himself inserted “For cap 11” or possibly “or Cap 11” by hand, meaning this material is best placed in Chapter 11.

charge to go down deeper than I had yet gone before, since I was resolved to make an end to the bitter game we have all played on the enticing fields of desire. I thought that if I went thus far into the dark web, the agony of my starry loss would so press upon the mind that I would have no rest until I had raised such titanic power as would carry me up, not only to my previous condition, but would fling the soul beyond the very bounds of time,<sup>733</sup> where all is one.

Thus I came to take birth in a vast city, where the mud in the streets was not darker than the mud in the minds of my new-found neighbours. Their souls were as underground chambers wherein the acrid fumes of selfishness and vulgarity were looked upon as the native air of man. The red anger of Mars leapt within their blood and blinded their eyes, so that they spent the years stumbling along the crooked alleys of crime. Only when Death came and befriended one near and dear to them did they pause for a moment and allow the thin edge of awe and wonder to penetrate the hard wall around their lives.

Thus was I made prisoner and brought here, handcuffed with a dark fate and feet clanking the chains of desire. Terrible and endless seemed those mournful years which flowed beneath the Bridge of Time with icy waves. I lived as one who had gone to bed and lay half awake, waiting for the glimmering wonder of the growing dawn that

350<sup>734</sup>

THE SHADOW OF ALL THINGS

351

THE SHADOW OF ALL THINGS

(351-1) From the first class, I personally and quite frankly, do not expect more than a half-hearted shake of the head, a muttering of "What can we do about it?" and, finally, a complacent resignation to the inexorable logic of events. Those more energetic spirits among them who are professional reformers and who are already on the warpath, will simply see their own pet schemes in danger of being sadly distorted and miserably shrunk in self-importance, if and when they dare to peruse these pages.

But from the second class – those who are listening to the subtle strains of diviner music and are talented enough to translate those sweet rhythms into the stern bodies of our active world – when I think of them, my heart leaps a little higher with a new hope. Those younger eyes can see somewhat straighter and farther than the optics of our bleary-lidded elders; those nimble hands are quick and strong enough to lift the cartwheels of civilisation out of the muddy ruts in which they have fallen.

Such was<sup>735</sup> the extreme point to which I was led. I know now that such a view was wrong,

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<sup>733</sup> PB himself inserted comma by hand.

<sup>734</sup> Blank page

(353-1)<sup>737</sup> The man who has lost the starry sight and presses the scale of life into the depths of matter has undertaken a work as weary as the labour of Sisyphus and bearing bitter anguish as its fruit. Yet, even so, the soul that wanders darkly [in]<sup>738</sup> dream but allows its body to fall by the wayside, despised and neglected, will one day come to an utter end, unable to take a step farther, and then with much remorse, it will have to retrace its steps and commence anew its wasted external life.

About this time, I began to fall in with some who were pilgrims on the same quest, though one or two had not yet heard its ancient call. The mingling of our minds, however, soon touched the memory of their souls and brought them across the portals of the divine path

(355-1) As for the mystical arts, these had no existence at all, and it was the profoundest discovery of my life when I found later that other human beings existed who had seen visions and dreamt dreams as strange as those which I was forced to keep a-glimmer in the secrecy of my own heart.

All those stagnant years of bitter endurance pass through the sieve of my memory and fall into nothingness. I do not wish to keep a single day back. There is nothing bright or happy there, not one jewel worth polishing with the soft velvet of remembrance.

Meanwhile, the years passed, and a heavy pall of hopelessness began to lower itself threateningly just when the blood should have exulted with the sense of youth, till a day came when I flung out a challenge to the gods to reveal themselves or to permit me to perish by my own hand.

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<sup>735</sup> This paragraph was cut and pasted from a different source.

<sup>736</sup> Blank page

<sup>737</sup> While this is not a direct continuation of page 349, the subject-matter is more congruent with it than is the material on page 351.

<sup>738</sup> PB himself deleted "the dales of" from after "in" by hand.

<sup>739</sup> Blank page

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From that hour onwards, the moon's weird [light]<sup>740</sup> and filled my heart again with the bitter love of hidden lore. I call it bitter because it sets the feet upon lone ways that lead farther and farther from the things of our desire, and because it digs a deep moat between our own life and the pleasant

356<sup>741</sup>

THE SHADOW OF ALL THINGS

357

THE SHADOW OF ALL THINGS

(357-1) mere reflection of happiness when they too could share this marvellous friendship with divine love if they would but open their lives to receive it.

All this time of quest and sudden hope, there hung around each day like a heavy perfume the premonition of coming artistic and spiritual achievement. Had it been wafted there from another birth? Sometimes I was made to think so. I had had no training in any special art and was not sure whether I had even mediocre capacity in the only one of which I was fond – literary art. Yet I did not sit down and try to express my thoughts in any way because I knew that I had nothing to say and was determined not to utter a word if I could not see the light and lure of the incomparable censer of truth moving over my pages. For I had come to look upon my high moods as little bubbles of foam that turned the grey waters of life into silver streams; but in a little while the foam is gone, and the ancient hue of death comes once more. How bitter then, to dwell as though nought had happened and to pretend that the muddied rill is as sweet as of yore. It was as though the High Ones said: "Eat the divine fruit if you will, but remember that you may never again see the world with the same eyes."

So far indeed had I gone from the common path that I had no longer looked into the public prints because I was not interested in the restless passage of Time. I was interested only in the things which led me to a better acquaintance with the Eternal – in the secret glades of solitary meditation, the painted groves of art, and the wandering brooks of spiritual life. Why should I agitate the calm well of my mind with the stones of change that are daily flung from out the town's press?

358<sup>742</sup>

THE SHADOW OF ALL THINGS

## The Strange Messenger

359

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<sup>740</sup> PB himself deleted "crept into the dark chamber where I slept" from after "light" by hand.

<sup>741</sup> Blank page

<sup>742</sup> Blank page

## THE STRANGE MESSENGER

(359-1) A flame rises in the room and sets its glow upon the old oak table where I sit, waiting for [the]<sup>743</sup>

Shall {I}<sup>744</sup> turn the head and fling its ribald laughter back at the mad dreamer who has lost his way and wandered into its midst? Shall I then put down the pen and fling the fine task aside? Must [dead]<sup>745</sup> nettles fall forever on the bier of Time? Perchance a heavier hand than mine is needed to move the dark curtains that would hide the dim alcove where stand the Seven Gods. I do not know, I do not know.

Thus the red worm of treason creeps into the mind. It has burrowed through the earth a long time and sought to penetrate my thought and will, bringing with it a following of [doubt]<sup>746</sup> that I would fain keep at bay

[My seat]<sup>747</sup> is but a pace or two from the fire whose heat gently caresses me and lulls the mind into a [half-sleep.]<sup>748</sup> From its high seat above the fireplace there smiles benignly down at me a gilded idol<sup>749</sup> that has left its secluded home in far Cathay and, moved by some strange kin of friendship, sought me out in this iron-hearted Western land.

360

## THE STRANGE MESSENGER

(continued from the previous page) If I may catch somewhat [of]<sup>750</sup> and set it down in the cold words of our common speech, I may yet earn the grant of a smile from Ariel.

361

## THE STRANGE MESSENGER

(continued from the previous page) The lamp of Swinburne's poetry shone like a beacon amid the dark skies of the nineteenth century, and drew many young minds

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<sup>743</sup> PB himself deleted "coming of a strange Messenger whose tread is as silent as the fall of fresh dew. The pen trembles in my hand, for I know not what august utterance will fall from these lips of lustrous fire the while I am bidden to set it down in words known of men.

What if a world heavy and bowed with the sorry burden of earthen life," from after "the" by hand.

<sup>744</sup> "I" is needed here after the deletions. — TJS '16

<sup>745</sup> PB himself deleted "the" before "dead" by hand.

<sup>746</sup> PB himself deleted "and misery" by hand.

<sup>747</sup> This para was cut from a different page and pasted on to this page.

<sup>748</sup> PB himself deleted "Outside the window, the black mantilla of night falls across the ample shoulders of the earth." from after "half-sleep" by hand.

<sup>749</sup> PB himself told me about this small Buddha which traveled with him for many years; it now resides at Wisdom's Goldenrod in upstate New York.

<sup>750</sup> PB himself deleted "the sprite like sparkles that dance along beside my legs," from after "of" by hand.

with its gleams. For a while, they warmed themselves in its glow and let it stir their senses into a comfort they had not felt for long [before.]<sup>751</sup>

The pen that draws its words from out the earthen vessel of the brain alone, may write splendidly, after the opinion of the undiscerning, but will ever fail to touch the inmost heart of man with immortal gifts of truth and beauty. All poets and artists must write and paint, if their work is sincere at all, with pens and brushes dipped in the chalice of sacrifice; and all their work should be put upon the alter in offering, first to the gods and then to men. Few care to do this and so, few works of art have lived through the centuries without meeting Death by the wayside. Most care for the uncertain favours of Fortune or the easily pricked bubbles of fame, and so are passed by when the gods sprinkle the dews of immortality upon the accepted offerings.

Do not think, however, that all art which has survived to our day is therefore true and imperishable.

[But]<sup>752</sup> it was not long before the hard hands of Time and Fate fell upon us and broke up our small group. We were scattered along diverse roads and different lands, and so perforce I had to take to my own lone road once more – a road which I have wandered since that year. And once more I sent up my prayers to such gods as I know, that they might give me guidance towards that High place where-on my heart was set. All around me hung the shadows of twilight, and I knew there was no rest for my feet whilst my heart ached with the mystic quest.

362<sup>753</sup>

THE STRANGE MESSENGER

## **Paul Brunton: Rosicrucianism and Rudolf Steiner**

363

ROSICRUCIANISM AND RUDOLF STEINER

Paul Brunton

(363-1) PB {note}<sup>754</sup>

These [two pages]<sup>755</sup> are unprinted parts of “Christian Rosenkreutz” [in the]<sup>756</sup> Rudolf Steiner review. Letters indicate places where they are to be re-inserted<sup>757</sup> in printed article [restore it back to completeness.]<sup>758</sup>

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<sup>751</sup> PB himself deleted “But Time came and stretched its cold hands forth and cruelly undeceived them, revealing the beacon as nothing more than a lamp after all.” from after “before” by hand.

<sup>752</sup> This paragraph was typed on a different page (but the same paper) and pasted on to the page.

<sup>753</sup> Blank page

<sup>754</sup> PB himself inserted “PB” and something illegible by hand. We have inserted “note” for clarity.

<sup>755</sup> PB himself inserted “two pages” by hand.

<sup>756</sup> PB himself changed “by” to “in the” by hand.

<sup>757</sup> PB himself changed “inserted” to “re-inserted” by hand.

<sup>758</sup> PB himself inserted “restore it back to completeness.” by hand.

(continued from the previous page)<sup>761</sup> The historical foreword by Frau Marie Steiner is most useful in telling us how and why the subject came to be dealt with in these lectures. It contains however what must be regarded as an important error. The lecturer's widow writes: "Annie Besant had also been so deeply influenced by spiritualistic communications that on the advice of William Stead she went to Madame Blavatsky towards the end of the latter's life and became her ardent follower." It is not correct to say that Annie Besant was a spiritualist. She was a pupil of Charles Bradlaugh, the brilliant atheist, before she became a pupil of Helena Blavatsky. I remember quite clearly my personal talks with her more than thirty years ago. The impression held ever since is that she was associated with William Stead as a journalist on the Pall Mall Gazette, the London newspaper he was editing. He handed her the two bulky volumes of H.P.B.'s<sup>762</sup> The Secret Doctrine and suggested that she might like to write a review of them. She agreed to do so. It was the reading of this extraordinary production that turned her into a Theosophist, and the subsequent meeting with Madame Blavatsky clinched the conversion.

[B]<sup>763</sup>

(365-1) [The]<sup>764</sup> differences between these periods are quite marked and would alone justify the need of reincarnation.

[C]<sup>765</sup>


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<sup>759</sup> Blank page

<sup>760</sup> PB himself inserted "A" by hand.

<sup>761</sup> This para is identical to the third paragraph on page 369.

<sup>762</sup> Properly "Helena Petrovna Blavatsky"

<sup>763</sup> PB himself inserted "B" by hand.

<sup>764</sup> PB himself deleted "one what he could not gain from the others." by hand.

<sup>765</sup> PB himself inserted "C" by hand.

(365-2) on a number of individuals, that they may awaken to the spiritual needs of the times and dedicate their lives to co-operation with him in service to humanity. Yet in their conscious minds they may not know that he is the hidden source of this [call.]<sup>766</sup>

[D]<sup>767</sup>

(365-3) Steiner, following Blavatsky's example, also calls it occultism but the term has since her day acquired too many connotations on too widely different levels to be either sufficiently useful or precise.

[E]<sup>768</sup>

(365-3) [Most]<sup>769</sup> of that which has been transmitted to mankind under the name is charlatanry. It can readily be understood that such things led even to fraud. It is difficult to distinguish the true from the [false],<sup>770</sup> among the charlatans, and the whole matter is all the more difficult and problematic for the reason that the spiritual revelation comes from sources which in their real quality and nature remain hidden."

For the sake of protecting beginners from the perils of their own ignorance and indiscrimination, his warning must be strongly endorsed. There are spurious organisations in America and Europe which seek followers only to exploit them for commercial profit. The good they do in introducing teachings to the wider public is completely offset by the harm they do in giving out methods that are allied to black magic.

I met in the course of my lifetime both Rudolf Steiner and the leader of the most spurious of these organisations. The difference between their personalities was striking and obvious. It was the difference between real money and its counterfeit. Steiner's was a dignified, serene yet humble figure. The other man's was an arrogant pretentious, earthly-minded and insincere one. The first carried an aura of lofty self-control but the second displayed blackness in his heart. My talk with Steiner drew respect and admiration, even when it could not draw agreement with some of his ideas. Talk with the pseudo-Rosicrucian leader made me feel sorry for his simple-minded followers.

366<sup>771</sup>

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<sup>766</sup> PB himself deleted "His general aim appears to the broadening of Christian faith so as to include and unite what is the core of the other religions, and the deepening of Christian purpose, so as to promote the progress of human evolution. Esoteric and Rosicrucian Christianity is thus not only the true form of Christianity but also the true synthesis of all religion." by hand.

<sup>767</sup> PB himself inserted "D" by hand.

<sup>768</sup> PB himself inserted "E" by hand.

<sup>769</sup> PB himself deleted "Rosicrucianism has indeed degenerated into charlatanry in many quarters." by hand.

<sup>770</sup> PB himself deleted "the true Rosicrucians are extraordinarily hard to find" from after "false" by hand.

<sup>771</sup> Blank page

(continued from the previous page) In the chapter called "Hidden Centres of the Mysteries in the Middle Ages," the founder of the Anthroposophical Society reveals that although the Mysteries in their traditional form disappeared from the Western world, since the fourth century their dynamic factor survived in changed forms and through other channels. This was the work of initiating candidates into esoteric knowledge and mystical experience. In our times it is possible to find a teacher through the means of books but in the Middle Ages it was possible only through a more personal way. However, it remains true now as then that the contact with book or teacher does not really happen by change, however much it may seem to do so. It happens by the working of intelligent forces.

Among the pupils of such teachers during medieval times, Steiner includes Ramon Llull<sup>773</sup> (1235-1315) on the basis of Llull's views about alphabetical sounds, zodiacal signs and geometrical figures. Steiner traces in these views an attempt to express certain secrets of the World-Mind, the Logos.

[F]<sup>774</sup>

(367-1)<sup>775</sup> as a result of its own progressive evolution, that these faculties will appear in the whole race instead of being limited as formerly to a few [individuals.]<sup>776</sup> that we are at the dawn of a new [age,]<sup>777</sup>

[G]<sup>778</sup>

(367-2)<sup>779</sup> If the generality of mankind does not soon retrace its steps and seek a healing of its own disordered psyche, then the course of events will continue to fulfil the dire

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<sup>772</sup> PB himself inserted "E cont'd" and "page 2" by hand.

<sup>773</sup> Raimon Lull in the original.

<sup>774</sup> PB himself inserted "F" by hand.

<sup>775</sup> This text is obscured in the scanned document by a pasted-over page, but is legible in the original. The hidden text reads:

"short-sighted contemporary occultists in America that the human race is on the verge of manifesting psychic abilities on a wider scale"

<sup>776</sup> PB himself deleted "It is misleading to suggest" by hand.

<sup>777</sup> PB himself deleted "That only recently has a start been made to unfold spiritual capacities and develop psychical faculties. We are merely recovering the first and losing the second. The fact is" from after "age," by hand.

<sup>778</sup> PB himself inserted "G" by hand.

predictions of those who have insight into the mystery and meaning of the tremendous forces now operative, both for good and for evil, in the Occident and Orient alike. The worst horror of atomic bombs is not wholly the physical devastation they cause in the visible world, it is also the psychical paralysis they cause in the invisible world to beings torn so abruptly out of their bodies at death.

[H]<sup>780</sup>

(367-3)<sup>781</sup> [As]<sup>782</sup> we calm the mind and cleanse the heart, we shall feel neither despair at humanity's contemporary tragedy nor exasperation at humanity's contemporary folly. It may be old-fashioned religion but it is nevertheless still up-to-date philosophy to repeat the familiar verse which was lately repeated to me by one of the world's great Christian mystics:

"O God our strength in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home."

368<sup>783</sup>

ROSICRUCIANISM AND RUDOLF STEINER  
Paul Brunton

369

ROSICRUCIANISM AND RUDOLF STEINER  
Paul Brunton

(369-1)<sup>784</sup> The work of turning into English and putting into print the enormous mass of unpublished lecture material left behind by Dr Rudolf Steiner since his death a quarter

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<sup>779</sup> This para is obscured in the scanned document by a pasted-over page, but is legible in the original.

The hidden text reads:

"sensitivity of the past while holding fast to the intellectual gains of the present. This is indeed the most important mission of [mystical teaching in our times]"

<sup>780</sup> PB himself inserted "H" by hand.

<sup>781</sup> This text is obscured in the scanned document by a pasted-over page, but is legible in the original. The hidden text reads:

"To return to this book, it must be said that although so much of Rudolf Steiner's teaching is acceptable, some of it is disputable. But what remains indisputable is that the times call for more eager inquiry into what men like him have found through penetration into spiritual and cosmical facts, more dedication to self-ennoblement [and self-upliftment, and more reverence for a higher power.]"

<sup>782</sup> PB himself deleted "and self-upliftment, and more reverence for a higher power." Before "As" by hand.

<sup>783</sup> Blank page

<sup>784</sup> This appears to be a final (or at least later) draft of the preceding pages.

of a century ago, has steadily gone forward. Although so many volumes are now available, the number which has yet to appear is still larger.

The book now under discussion {Christian Rosenkreutz}<sup>785</sup> is the latest addition to the series. It brings together within one pair of covers two separate but related courses of lectures. If they are separated by twelve years in time they are related by blood ties of Rosicrucian interest. The full title of Part I is The Mission of Christian Rosenkreutz: its Character and Purpose, while that of Part II is Rosicrucianism and Modern Initiation.

The historical foreword by Frau Marie Steiner is most useful in telling us how and why the subject came to be dealt with in these lectures. It contains however what must be regarded as an important error. The lecturer's widow writes: "Annie Besant had also been so deeply influenced by spiritualistic communications that on the advice of William Stead she went to Madame Blavatsky towards the end of the latter's life and became her ardent follower." It is not correct to say that Annie Besant was a spiritualist. She was a pupil of Charles Bradlaugh, the brilliant atheist, before she became a pupil of Helena Blavatsky. I remember quite clearly my personal talks with her more than thirty years ago. The impression held ever since is that she was associated with William Stead as a journalist on the Pall Mall Gazette, the London newspaper he was editing. He handed her the two bulky volumes of H.P.B.'s *The Secret Doctrine* and suggested that she might like to write a review of them. She agreed to do so. It was the reading of this extraordinary production that turned her into a Theosophist, and the subsequent meeting with Madame Blavatsky clinched the conversion.<sup>786</sup>

The first of Steiner's lectures is called "The Dawn of Occultism in the Modern Age." He brings in the principle of historical development in connection with the higher culture of humanity, particularly spiritual culture. The different kinds of civilisation to which the human being is exposed become full of meaning when we accept the idea that he returns again and again to earth. In this way

[This is the complete unexpurgated script]<sup>787</sup>

370<sup>788</sup>

ROSICRUCIANISM AND RUDOLF STEINER  
Paul Brunton

371

ROSICRUCIANISM AND RUDOLF STEINER  
Paul Brunton<sup>789</sup>

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<sup>785</sup> This was a footnote in the original: "Rudolf Steiner: Christian Rosenkreutz. Translated by Dorothy Osmond and Mary Adams. 189 pages. 12/6. The Rudolf Steiner Publishing Company, London."

<sup>786</sup> This para is a duplicate of the paras on page 365.

<sup>787</sup> PB himself inserted "(This is the complete unexpurgated script)" at the bottom of the page by hand.

<sup>788</sup> Blank page

(continued from the previous page) he is schooled in different periods of culture and gains from each one what he could not gain from the others. The differences between these periods are quite marked and would alone justify the need of reincarnation.<sup>790</sup>

The thirteenth century was a time of transitional importance, for it was a time of secret preparation for that intellectual culture which later characterized the modern world. Twelve men who were then living in Europe met privately for this purpose and took over the care and education of a child who, they foresaw, would one day be the most powerful and vital figure of their group. They were themselves highly spiritual individuals and brought out all his finer possibilities. He was kept rigidly from the world and untouched by its influences. At the age of twenty he was ready to go through a trance experience, similar to Paul's before Damascus, which led to an exceptional degree of wisdom and illumination. Although he died soon afterwards, he reappeared in the following century as Christian Rosenkreutz and dwelled in a body which had an unusually long life.

Steiner asserts that each of the twelve teachers stood as representative of a different ancient culture, mainly Atlantean but also Persian, Babylonian, Indian and Graeco-Latin. Each brought out in his pupil perceptions, qualities, feelings and tendencies peculiar to that special culture, as well as provided him with its special knowledge. His personality was thus well-integrated and well-balanced, developed on all sides and bearing within itself an admirable and harmonious synthesis of the highest attributes.

It is this remarkable genius who has repeatedly stepped into incarnation since then for the purpose of influencing the Christian on a number of individuals, that they may awaken to the spiritual needs of the times and dedicate their lives to co-operation with him in service to humanity. Yet in their conscious minds they may not know that he is the hidden course of this call.<sup>791</sup>

His general aim appears to be the broadening of Christian faith, so as to include and unite what is the core of the other religions, and the deepening of Christian purpose, so as to promote the progress of human evolution. Esoteric and Rosicrucian Christianity is thus not only the true form of Christianity but also the true synthesis of all religions. Steiner, following Blavatsky's example, also calls it occultism but the term has since her day acquired too many connotations on too widely different levels to be either sufficiently useful or precise.<sup>792</sup>

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<sup>789</sup> "2" appears at the top of the page in the original.

<sup>790</sup> This passage is identical to section "B" on page 365.

<sup>791</sup> This passage is identical to section "C" from page 365.

<sup>792</sup> This passage is identical to section "D" from page 365.

<sup>793</sup> Blank page

(continued from the previous page) Rosenkreutz foresaw that with the changes in human outlook worked by the tremendous theoretical discoveries of science and their applications in external living, two classes of human beings would arise. One would become wholly materialistic in the sense of being wholly given up to earthly things, while the other would withdraw altogether from worldly life for the sake of spiritual concerns. This was not desirable and so he strove to bring true Christianity in closer touch with practical living as well as to create methods of esoteric development which would not lead the aspirant away from the earthly activities required of him by karma. He is still fulfilling this mission and those who follow such methods are indebted to him. The alchemists of the Middle Ages and the Anthroposophists of our own age are among them.

Nevertheless Steiner utters a brief but necessary warning: "Rosicrucianism has indeed degenerated into charlatanry in many quarters. Most of that which has been transmitted to mankind under the name is charlatanry. It can readily be understood that such things led even to fraud. It is difficult to distinguish the true from the false, the true Rosicrucians are extraordinarily hard to find among the charlatans, and the whole matter is all the more difficult and problematic for the reason that the spiritual revelation comes from sources which in their real quality and nature remain hidden."

For the sake of protecting beginners from the perils of their own ignorance and indiscrimination, his warning must be strongly endorsed. There are spurious organisations in America and Europe which seek followers only to exploit them for commercial profit. The good they do in introducing teachings to the wider public is completely offset by the harm they do in giving out methods that are allied to black magic.

I met in the course of my lifetime both Rudolf Steiner and the leader of the most spurious of these organisations. The difference between their personalities was striking and obvious. It was the difference between real money and its counterfeit. Steiner's was a dignified, serene yet humble figure. The other man's was an arrogant pretentious, earthly-minded and insincere one. The first carried an aura of lofty self-control but the second displayed blackness in his heart. My talk with Steiner drew respect and admiration, even when it could not draw agreement with some of his ideas. Talk with the pseudo-Rosicrucian leader made me feel sorry for his simple-minded followers.<sup>795</sup>

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<sup>794</sup> "3" appears at the top of the page in the original.

<sup>795</sup> This passage is identical to section "E" on page 365.

(continued from the previous page) In the chapter called "Hidden Centres of the Mysteries in the Middle Ages," the founder of the Anthroposophical Society reveals that although the Mysteries in their traditional form disappeared from the Western world, since the fourth century their dynamic factor survived in changed forms and through other channels. This was the work of initiating candidates into esoteric knowledge and mystical experience. In our times it is possible to find a teacher through the means of books but in the Middle Ages it was possible only through a more personal way. However, it remains true now as then that the contact with book or teacher does not really happen by chance, however much it may seem to do so. It happens by the working of intelligent forces.

Among the pupils of such teachers during medieval times, Steiner includes Ramon Lull (1235-1315) on the basis of Lull's views about alphabetical sounds, zodiacal signs and geometrical figures. Steiner traces in these views an attempt to express certain secrets of the World-Mind, the Logos.<sup>798</sup>

Throughout all this work he consistently puts forward the view that with the efflux of time changes took place in the inner constitution of man which led to a loss of certain senses. Early man was instinctively clairvoyant; he saw and knew what modern man no longer believes in, much less perceives. This is why all primitive peoples without exception accepted the existence of other worlds of being and freely allowed themselves to be guided by prophets, seers, sages, holy men, oracular mediums, witch-doctors or sorcerers. But the necessities of individual and intellectual development slowly brought about an enfeeblement of clairvoyant powers until the visions faded away, the intuitions were no longer felt and the contact with other worlds was lost.

This view, which the evidence of history and of true esoteric tradition shows to be the correct one, contradicts the view of short-sighted contemporary occultists in America that the human race is on the verge of manifesting psychic faculties on a wider scale as a result of its own progressive evolution, that these faculties will appear in the whole race instead of being limited as formerly to a few individuals. It is misleading to suggest that we are at the dawn of a new age,<sup>799</sup> that only recently has a start been made to unfold spiritual capacities and develop psychical faculties. We are merely recovering

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<sup>796</sup> Blank page

<sup>797</sup> "4" appears at the top of the page in the original.

<sup>798</sup> This passage is identical to section "E cont'd" continued on page 367.

<sup>799</sup> This passage is identical to section "F" on page 367.

the first and losing the second. The fact is that the twilight of inner sensitivity meant the dawn of intellectual faculty. The practical achievements of science became possible through such a change. If today those achievements threaten us with suicidal self-destruction, if the hopes for human welfare once raised by nineteenth-century science now seem absurdly extravagant, that is the warning signal to restore the balance and to regain the lost

376<sup>800</sup>

ROSICRUCIANISM AND RUDOLF STEINER  
Paul Brunton

377

ROSICRUCIANISM AND RUDOLF STEINER  
Paul Brunton<sup>801</sup>

(continued from the previous page) sensitivity of the past while holding fast to the intellectual gains of the present. This is indeed the most important mission of mystical teaching in our tragic times. If the generality of mankind does not soon retrace its steps and seek a healing of its own disordered psyche, then the course of events will continue to fulfil the dire predictions of those who have insight into the mystery and meaning of the tremendous forces now operative, both for good and for evil, in the Occident and Orient alike. The worst horror of atomic bombs is not wholly the physical devastation they cause in the visible world, it is also the psychical paralysis they cause in the invisible world to beings torn so abruptly out of their bodies at death.<sup>802</sup>

To return to this book, it must be said that although so much of Rudolf Steiner's teaching is acceptable, some of it is disputable. But what remains indisputable is that the times call for more eager inquiry into what men like him have found through penetration into spiritual and cosmical facts, more dedication to self-ennoblement and self-upliftment, and more reverence for a higher power. As we calm the mind and cleanse the heart, we shall feel neither despair at humanity's contemporary tragedy nor exasperation at humanity's contemporary folly. It may be old-fashioned religion but it is nevertheless still up-to-date philosophy to repeat the familiar verse which was lately repeated to me by one of the world's great Christian mystics:

"O God our strength in ages past,  
Our hope for Years to come,  
Our shelter from the stormy blast,  
And our eternal home."<sup>803</sup>

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<sup>800</sup> Blank page

<sup>801</sup> "5" appears at the top of the page in the original.

<sup>802</sup> These paras are duplicates of paras on page 367.

<sup>803</sup> These paras are duplicates of paras on page 367.

## A Meditation Technique for the Short Path

379

### A MEDITATION TECHNIQUE FOR THE SHORT PATH<sup>805</sup>

(379-1) [FIRST STAGE]<sup>806</sup> Generally<sup>807</sup> we confuse ego, which is little, local and limited, with self. We have to free ourselves from this misconception about ego.

We examine the ego. Declare the ego unreal [and fictitious,]<sup>808</sup> because an ever-changing hence non-perpetuating idea.

[SECOND STAGE]<sup>809</sup> We begin to turn away from the [the ego. By effort we dig beneath it down into its foundations.]<sup>810</sup> Since the ego is unreal and mere appearance, begin to enquire, "Where is the real self?" Part of this search may be Maharshi's<sup>811</sup> enquiry "Who am I?" Direct it to the universal mind in which [we find]<sup>812</sup> ego is rooted [because deriving consciousness from it.]<sup>813</sup>

The real self far transcends ego, being universal, pure and godlike.

We have to cut deep down into our innermost nature.

[THIRD STAGE]<sup>814</sup> There is no interest in the ego at all as [we are now]<sup>815</sup> wholly occupied with the Universal [Mind, which we prove to alone exist.]<sup>816</sup> Be passive, forget the ego entirely and identify self with Infinite Consciousness.

<sup>804</sup> Blank page

<sup>805</sup> PB himself inserted "A MEDITATION-TECHNIQUE for the SHORT PATH" at the top of the page by hand.

<sup>806</sup> PB himself inserted "FIRST STAGE" by hand.

<sup>807</sup> The original order of this section is: "We examine the ego. Declare the ego unreal and fictitious, because an ever-changing hence non-perpetuating idea.

Generally we confuse ego, which is little, local, and limited, with self. We have to free ourselves from this misconception about ego." But since "First Stage" is handwritten after the opening paragraph, it seems plausible that PB himself intended to start with the second paragraph. This whole page is a bit random. — TJS

<sup>808</sup> PB himself inserted "and fictitious" by hand.

<sup>809</sup> PB himself inserted "2ND STAGE" by hand.

<sup>810</sup> PB himself changed "it. By effort dig down into the foundations. of universal and beneath it." To "the ego. By effort we dig beneath it down into its foundations." by hand.

<sup>811</sup> "Maharishie's" in the original.

<sup>812</sup> PB himself inserted "we find" by hand.

<sup>813</sup> PB himself inserted "because deriving consciousness from it." By hand

<sup>814</sup> PB himself inserted "THIRD Stage" by hand.

<sup>815</sup> PB himself changed "it is" to "we are now" by hand.

We fully identify ourselves with this universal life of the true [self. This is philosophic insight.]<sup>817</sup>

(379-2) [The]<sup>818</sup> SURANGAMA SUTRA “Ryogonkyo” Japanese title: Mahayana Zen text: “There are two methods to effect this entrance, practised conjointly.

[1]<sup>819</sup> By Samatha (tranquillisation) the world is shut out of consciousness so that an approach is prepared for the final stage. Then one’s mind is full of confusion and distraction, it is no fit organ for contemplation.

[2]<sup>820</sup> By Vipassana (contemplation) the Yogin is first to awaken the desire for enlightenment, to be firmly determined to live the life of Bodhisattavhood, and to have an illuminating idea as regards the source of evil passions which are always ready to assert themselves in the Tathagathagarbha (storehouse, all-conserving mind)... When entrance is effected to the inner sanctuary, all the six senses are merged in one.

(379-5) Give four exercises of a highly advanced metaphysical character: (a) Med on the Void. (b) Med on Non-Duality (c) Med on Space (d) Med on Ego’s non-existence.

(379-6) There are three progressive stages in this technique. First, the student proves to himself, by following the master’s guidance, that the ego is fictitious and illusory. Second, he concentrates diligently on Path meditational techniques to dig beneath the ego and escape from it. Third, he proves to himself the fact of Non duality, that there is only the One Mind’s existence.

380<sup>821</sup>

## A MEDITATION TECHNIQUE FOR THE SHORT PATH

### **Paul Brunton (ed): Conversations with a Mahatma: Ramana Maharishi Edited**

381

RAMANA MAHARSHI  
Edited by Paul Brunton

#### (381-1) PREPATORY NOTE

In A Search In Secret India, three of the chapters described the background of Sri Ramana Maharishi, whose fame has since spread across his own Oriental land. Part of

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<sup>816</sup> PB himself changed “mind.” To “Mind, which we prove to alone exist.” By hand

<sup>817</sup> PB himself inserted “self. This is philosophic insight.” By hand

<sup>818</sup> This para was heavily edited. It originally read: “The SURANGAMA SUTRA (Ryogonkyo in Japanese) A Mahayana Zen text: “There are two methods to effect this entrance, practise conjointly.”

<sup>819</sup> PB himself inserted “(1)” by hand.

<sup>820</sup> PB himself inserted “(2)” by hand.

<sup>821</sup> Void page

the following record belonged to the material of those chapters but was not included in them. The remainder was set down during subsequent visits while I was still engaged in my early Indian and mystical researches.

Some of the questions were put by Indian visitors or disciples but most of them were mine; however, it is not possible at this date to distinguish between them. Most of the answers were spoken in his native Tamil language. Its unfamiliar idiom, combined with his own terse, epigrammatic and even enigmatic way of expressing himself, makes them somewhat difficult for the Western reader to understand. This is why, during the work of preparing them for publication in English, a free rendering was preferred to a literal translation wherever the meaning was too obscure. The material was entirely rearranged under subject headings to further assist the reader.

Circumstances prevented this record being issued earlier, but now, in view of the Maharshi's<sup>822</sup> recent passing from the earthly scene, it seems timely to publish it in honour of his memory. Such a placid and contemplative seer into the deeper nature of the human being is rare in these agitated and turbulent times. He reiterated with tireless insistence, the fact – which he personally experienced – that beneath the body, the intellect and the emotions, there exists a deep, spiritual and immortal consciousness in every man. This intuitive experience gives particular importance to his point of view.

382<sup>823</sup>

RAMANA MAHARSHI  
Edited by Paul Brunton

383

RAMANA MAHARSHI  
Edited by Paul Brunton<sup>824</sup>

(383-1) (BY PB:) The diarist of 1935 (probably Prof. {Munagala} Venkataramiah)<sup>825</sup> observes anent a visitor who poured a tale of woe into Maharshi's ears: "Bhagavan is normally no better than a rock in being unresponsive." Contrast this with the reported warm kindliness of his later years: Does this not show he continued to develop and to change as he developed?

384<sup>826</sup>

RAMANA MAHARSHI  
Edited by Paul Brunton

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<sup>822</sup> Maharshi's in the original

<sup>823</sup> Blank page

<sup>824</sup> PB himself inserted "Maharshi's notes" by hand.

<sup>825</sup> "Venkataramiah" in the original.

<sup>826</sup> Blank page

## Paul Brunton: The So-Called Liberation of Psychoanalytic and Dianetic Therapy

385

PSYCHOANALYTIC AND DIANETIC THERAPY

Paul Brunton<sup>827</sup>

(385-1) The Infinite is a wonderful machine which remembers, compares and recalls experience. It does this in words or pictures.

But it holds so many recordings of the past that matter of its present living is unconsciously a response of memory stirring up the past.

Psychoanalytic and dianetic therapies try to eradicate these past patterns by using the reaction to impulse or the recall of the subconscious with particular reference to childhood. But to say, as psychoanalysis says, that the mind which is successful in retreat is free, or, as dianetics says, clear, is to make an unwarrantable claim and to overlook the tremendous size of its task. For all that such therapy has really done is to liberate the patient from a few of his known compulsions. But what about the enormous number of the unknown ones? What about the most terrifying compulsion of all – the ego itself? How can an analyst who is still governed by so many complexes himself, of which he is not even aware, completely liberate other persons? He himself is the victim of an illusion-making mechanism that is incredibly ingenious.

In every mind there is an unconscious conflict which he is ordinarily powerless to deal with – the conflict between the line of evolution which the Overself has marked out for the person, and the line of blind desire which the ego is trying to pursue.

Again, what is the use of taking a few small sections

386<sup>828</sup>

PSYCHOANALYTIC AND DIANETIC THERAPY

Paul Brunton

387

PSYCHOANALYTIC AND DIANETIC THERAPY

Paul Brunton<sup>829</sup>

(continued from the previous page) of the past, such as childhood or adolescence, and attempting to deal with them only, when the true past of the ego contains innumerable subconscious memories of former lives on earth and numerous tendencies which arise from episodes belonging to that vanished history? The only thorough and complete way to deal with the ego is not only to deal with its surface manifestation, but to get at

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<sup>827</sup> PB himself inserted "By PB" by hand.

<sup>828</sup> Blank page

<sup>829</sup> PB himself inserted "2" by hand.

its own hidden existence on the one hand, and to work by aspiration, meditation and reflection upon the Overself on the other hand.

388<sup>830</sup>

PSYCHOANALYTIC AND DIANETIC THERAPY

Paul Brunton

## **viii OLD: The Body ... NEW V The Body**

389

VIII

The Spirit-Energy<sup>831</sup>

(389-1) What are the lines of connection between the Overself and the body?

The first can be traced to thoughts. These express themselves through, and are in turn conditioned by, the physical brain and the spinal nerve system.

The second can be traced to emotions. These express themselves through, and are also conditioned by, the solar plexus and the sympathetic nerve system.

The third line can be traced to the vital forces. Although these permeate every organ of the body, and express themselves through every cell of it, they are specially centred in the heart, lungs and genitals.

These three connections can plainly be seen. But they are not the whole. There is still a fourth line, although it cannot be traced in a manner acceptable to the sciences of anatomy and physiology, and very little is known about it anyway. The Indian yogis have named it variously: the Serpent Power, the Snake Force, and the World Energy. The Christian mystics have named it; the Holy Ghost and the Pentecostal Power. To the monks of famed Mount Athos it is "the Athos-Light;" to St. John it was "the light of men;" and to St. Luke, "the light of the body." The Chinese mystics have named it the Circulating Light.

It is really nothing other than the soul's Energy, the dynamic aspect of the still centre hidden deep in man. Its first activity is traceable in psychical and intuitive experiences outside the normal range as well as in abnormal physical phenomena, its final one in the supreme mystical experience which throws out awareness of the body altogether.

Thus through thought and feeling, physical vitality and spiritual vitality, there occurs a mutual interaction between the soul and flesh. Each affects the other. Each can, in abnormal conditions, affect the other even so dramatically as to appear miraculous in its power over the other.

The seven chief endocrine glands of the human body are associated with psychic centres in or near the spinal structure not visible to the physical eye. When the "Spirit-Force" is brought by the power of aspiration into the first centre, which is associated

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<sup>830</sup> Blank page

<sup>831</sup> PB himself changed "SPIRIT-ENERGY MSS" to "The Spirit-Energy by PB" by hand.

with the Sacral Gland, the body's vitality is markedly increased and its resistance to disease correspondingly increased to. The Hindus texts picture it under the symbol of a lotus flower with four luminous petals.

390<sup>832</sup>

VIII

The Spirit-Energy

391

VIII

The Spirit-Energy<sup>833</sup>

(continued from the previous page) With the entry of this energy into the second centre, associated with the Prostate Gland in men and the Ovarian Gland in women, the nervous system is strengthened, resistance to nervous disorders correspondingly increased, ability to concentrate mentally enhanced and a resolute determination to rise up and succeed in some chosen endeavour manifested. In the third centre, associated with the Adrenal Gland, the power to influence other people's minds and even, to some extent, to heal them of sickness is developed. Along with this, the quality of fearlessness shows itself to an extraordinary degree. In the fourth centre, associated with the Thymus Gland, the "Spirit-Energy" ascends to the region of the heart and with that consciousness touches a higher plane of being. There is a progressive thinning down of egoism. With the fifth centre, associated with the Thyroid Gland, the [emotions are at last balanced by, and poised in, the intuition. Along with this development;]<sup>834</sup> [The]<sup>835</sup> illusion of time is banished. This gives a feeling of agelessness. Physically it bestows [an improved]<sup>836</sup> power of speech in the sense that it becomes creative, forceful, and illuminating to its hearers. With the sixth centre, associated with the Pituitary Gland in the frontal region of the head, creative power is bestowed upon the concentrated Will and the spoken or written Word. With the seventh centre, associated with the Pineal Gland at the base of the brain, the illusion of the ego's reality is shattered, and the true self, or soul, is discovered. The ancient Indian books symbolise it in the form of a lotus with one thousand petals. The immense contrast of this with the small number of four of the first centre is intended to show that here at last is full and final illumination.

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<sup>832</sup> Blank page

<sup>833</sup> "2" appears at the top of the page in the original.

<sup>834</sup> "emotions are at last balanced by, and poised in, the intuition, Along with this development." was typed by PB himself and inserted here with an arrow.

<sup>835</sup> PB himself inserted "The" by hand.

<sup>836</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself later inserted "an improved" by hand.

Take the simple act of sitting down. No act is perhaps such a common one. The Orientals do not ordinarily use chairs except where they have become Westernised or where the chief officials and rulers have to appear in public or give audiences, for which purposes a chair or throne or dais raises them sufficiently to lend the necessary dignity. They squat on their heels as the Chinese and Japanese do, or on folded legs [as the Arabs do,]<sup>837</sup> or on crossed ones, as the Hindus do. We Occidentals gaze on the spectacle with conscious or unconscious feeling of superiority in ourselves, and as if it were a visible display of evolutionary backwardness in our Eastern neighbours on this planet.

392<sup>838</sup>

VIII

The Spirit-Energy

393

VIII

The Spirit-Energy

(continued from the previous page) Yet the unbiased analysis of anatomical structure and the close study of physiological movement will reveal a surprising fact. Our own way of sitting is unnatural, contrary to the real fitness and comfort of the body, while their way is closer to the needs of such fitness.

I know well enough that our Western ancestors took to chairs for practical reasons, that they used them protectively against cold, damp or dusty or dirty floors, or as items in more comfortable and more luxurious living. So I am not here suggesting that all learn to squat on the floor or sit fold-leg in their chairs. Every man will have little choice or chance to do as he pleases in the matter publicly anyway but those men who are eager to improve themselves should at least be willing to ask themselves whether the Western way is the perfect one.

In the change from the state of ordinary complacency about life which is the common one to that conscious endeavour at self-improvement which is the quester's one, what could be more natural than to begin with the way we use and manage our body? Yet who would think that the way we sit or stand, walk or work, could be affected by, or have any effect upon, the question of spiritual enlightenment? For, despite the naturalness of the first step its obviousness is not to be seen immediately.

The most ancient and famous yoga manual of India tells the practitioner to sit up straight. But the same manual fails to tell him in what way this is to his advantage. The explanation is a subtle one. The currents of spirit-energy – which reflect themselves in nervous energy – pass up the spine when a sufficiently advanced stage is reached, or can be forced to pass up by exercises specifically intended for this purpose. The

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<sup>837</sup> "as the Arabs do," was typed above the line and inserted with an arrow.

<sup>838</sup> Blank page

straightened posture also lengthens his spine. The energy can then move unobstructed by bends kinks congealings or knots.

(393-1)<sup>839</sup> If the spirit energy is awakened in the wrong way or from unworthy motives, instead of lifting him up it may bring him down.

(393-2) It is not only the spine which gets so stiff and wooden, but the whole body.

(393-3) Titus Podea's mystic experience: Pulsating between heart and head, via throat centre. Top of head seemed cut off and at that point the personal "I" feeling vanished and the Universal Consciousness replaced it. It lasted ten to 15 minutes but was repeated several times during a week of solitude, [while]<sup>840</sup> staying at home, seeing no one, and intensely reflecting on a single problem or theory, linking mysticism with economics. The energy went up from the heart to the head, then there was a return simultaneously back to the heart. It was a pulsation.

394<sup>841</sup>

VIII

The Spirit-Energy

395

VIII

The Spirit-Energy<sup>842</sup>

Sex

(395-1) When most of a man's energy is lost in the daily toil for life's necessities and the residue lost in physical exhaustion by sexual intercourse, his ardours for spiritual development will necessarily be somewhat enfeebled.

(395-2) All who indulge their lusts and obey their drives know nothing of this pure joy.

(395-3) He must redirect the generative power, raising it upward mentally and willing its transmutation intensely. This is the moment to express command over the lower nature and to exert obedience from the lesser faculties.

(395-4) They are sensitive nerve centres.

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<sup>839</sup> The next three paras on this page have been cut and pasted from different sources.

<sup>840</sup> PB himself inserted "while" by hand.

<sup>841</sup> Blank page

<sup>842</sup> PB himself inserted "PB" by hand.

(395-5) This force is originally derived from the sun. It is universal, living, conscious, and like electricity in its dynamic potency. Its appearance in the sex energy is but one, and that the very lowest, of its appearances. Just as each member of the sound, light, heat, electricity and magnetism group is either convertible into one of the others or able to bring it into existence, so this solar force, is convertible from sex, when governed, to higher and still higher forms.

(395-6) This Spirit-fire is to be brought from the perineum along the spinal column to the topmost point in the head. Such a passage is not accomplished all at once, but only by stages – seven in all. At the entry into each stage there is a tremendous agitation of feeling and thought and a vibrant ecstasy of dominating power.

(395-7) The Spirit Energy is a fiery power. The Yogis say it burns its way as it spirals through the body.

(395-8) Chakra<sup>843</sup> = life-force centre which becomes active as a result of meditation. Nada = channel for life-force-centre.<sup>844</sup>

(395-9) The first bodily movement of the “Spirit-Energy” is felt in the coccyx, the final one in the brain’s ventricular cavity. The course it follows is therefore along the cerebro-spinal nerve system.

(395-10) The Sacral Plexus, at the spine’s base and in the pelvic region, stores procreative power. If this power is stored for a sufficient length of time, and if it is undisturbed by sexual passions and kindred emotions during that time, and if there is a deliberate redirection in higher channels, whether they be the strengthening of the body and development of its muscles, or whether they be the achievement of professional ambitions or the unfoldment of spiritual qualities, transmutation will take place.

(395-11) This explains why the old Sanskrit texts say the Spirit-Energy brings the Yogi to his freedom but puts the universe into bondage. What other bondage could be meant than sexual slavery?

(395-12) He who brings to the attempt a sufficient degree of informed spiritual development and mental-emotional self-control need have no fear. But he who does not – and such a type is in the majority – may find the solar plexus pouring the force unrestrainedly through his nervous system, inducing permanent insomnia by reason of its pressure upon his brain, until his mind becomes unhinged.

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<sup>843</sup> “Chakram” in the original.

<sup>844</sup> “l.f.c.” in the original

(395-13) Those who awaken this Energy before they are in a position adequately to control it, put themselves in peril. For should they yield to temptation and misuse it to serve their lower nature or to harm other persons, it will return like an Australian boomerang to punish them.

(395-14) Since Sex is so near to the earlier manifestations of Spirit Energy, it must be controlled and sublimated, before that Energy is deliberately aroused as the danger of becoming obsessed by sex is a serious one.

(395-15) It is itself a non-physical force but its effects are both non-physical and physical.

(395-16) A current of electricity charging powerfully through the body is the nearest experience to it.

(395-17) These exercises bring about a better flow of the body's vital force. When this force is blocked or impeded at any point, trouble appears there. The exercises open the blockages.

396<sup>845</sup>

VIII

The Spirit-Energy  
Sex

397

VIII

The Spirit-Energy  
Sex

(397-1) Unusual warmth is felt wherever the Energy has passed on its way. If it reaches the head, then the whole trunk will glow with some heat.

(397-2) When the Spirit-Energy touches the heart, an exhilarating and ecstatic freedom is felt, a deep and boundless delight.

(397-3) When the Spirit-Energy enables him to help others, he may see them surrounded by phosphorescent greyish-blue light.

(397-4) Ordinarily, it comes to birth very very slowly, as the exercises are practised and the purifications are undergone, but in quite a number of cases, it comes up with a sudden rush.

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<sup>845</sup> Blank page

(397-5) They are really brain centres, although of a minor character compared with the great brain in the head. They are situated both in the cerebro-spinal nerve system and in the sympathetic one. The entry of Spirit-Energy into them energizes them and activates their psycho-spiritual functions.

(397-6) This force lies within him, latent and unused, until he turns to the exercises and disciplines of the Quest.

(397-7) The introduction of nicotine in appreciable quantities by smoking bars the way to Spirit Energy's movement and clogs the centres it would ordinarily open. The introduction of alcohol in similar quantities by drinking gives a wrong direction to the Energy so that its benefits are lost. From this we see how important for other than all the usual and well-known reasons is the ascetic self-discipline which limits or denies the use of these two poisons.

(397-8) The defect of arousing the Energy by breathing exercises is that the effects finally wear off and leave the man without his powers. A permanent result cannot be obtained by this method. That is why hatha yogis are warned not to wait too long before taking the next step higher.

(397-9) A combination of aspirational feeling, chaste conduct, pure thought, meditation practice and special exercises affecting the will brings the Spirit-Energy up to those centres.

(397-10) These glands have a secret function.

(397-11) None should seek to awaken this force who are not prepared to do so at the right time - when they have sufficiently cleansed and disciplined themselves. For it can destroy as well as heal.

(397-12) In certain of its phases the force is resistless, therefore a disciplined life is necessary before releasing it.

(397-13) He will feel its tremendous force within him.

(397-14) The region of the solar plexus is a sensitive receiving set into which the emotional forces of the lower nature can, by concentrating with the mind, be drawn. Here they are purified and driven upwards by a determined will and a deepened breath to the region of the heart. If this is successfully done, the "Spirit-Energy" may be aroused, with momentous consequences. A sense of well-being will be diffused through the trunk of the body and a feeling of happiness will arise up in the emotions themselves.

(397-15) In some of its aroused phases the Spirit-Energy is quite resistless therefore a purified and disciplined life is essential before releasing it.

(397-16)<sup>846</sup> Oriental traditions speak of certain psychonervous centres situated near the plexuses of the physical body but not being physical themselves and hence [part of an]<sup>847</sup> invisible body or aura emanating from the physical one.

(397-17)<sup>848</sup> Ramakrishna<sup>849</sup> mission definitions:

“Kundalini” is spiritual energy which lies dormant at the base of the spinal column. When one’s powers are awakened, K. rises and, passing thru six mystic centres in the spinal column, reaches a certain point in the cerebrum, and the aspirant gets illumination.

398<sup>850</sup>

VIII

The Spirit-Energy  
Sex

## The Conversations of PB

399

### THE CONVERSATIONS OF PB

(399-1) “There is a practice which can bring the concentration into heart-consciousness. Cultivate a feeling of warm, devoted love for the Overself, along with an indrawing into the heart. Concentrate the attention there physically. Also, the breath should be held with an air of expectancy in the same way that you hold your breath should be held with an air of expectancy in the same way that you hold your breath during the moment before a famous lecturer, say, starts an important public speech, or, like a hen when she’s trying to hatch an egg, and giving it warmth and expectancy and concentration.

“As attentiveness deepens, you will feel a drawing-in from all directions. When you get a feeling (which may come during meditation or at any time) that you are at the centre of a circle, this will indicate that you have touched the heart-consciousness. The exercise requires you to think less and feel more.

“It helps markedly if you think of the heart as a cave. You as a conscious being have to enter this cave, pass through its entire length, until you gradually see a tiny

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<sup>846</sup> This para was cut from another page and pasted here by hand.

<sup>847</sup> “part of an” was typed above the line and inserted with an arrow.

<sup>848</sup> This para was cut from another page and pasted here by hand.

<sup>849</sup> “RK” in the original

<sup>850</sup> Blank page

gleam of light at its other end. This light grows stronger and stronger as you approach it. (But this can be actually done only after the mind and emotions have been sufficiently quieted, so the preliminary phase of concentrating must first be gone through.) Fasten all your attention unwaveringly upon this gleam until it expands and envelopes you in a great light. Think of it as the Overself seen and felt. A later exercise and stage is to feel it only, to banish seeing it altogether.”

(399-2) “Occultism is concerned with the unseen working of nature; and with phenomena, forms, messages of the non-physical side of the ego’s being, including visions and voices experienced inwardly. It is on a lower level than pure Spirit, not dealing with the body and not dealing with spirit, but somewhere in between. It’s easy to be led astray by it, since it is close to fantasy and imagination. Try to avoid seeking it, but if it comes by itself try to judge it critically and understand it. On the highest level there are no occult phenomena, which keep you in your ego.”

(399-3) “You shouldn’t hold yourself to Shankaracharya’s<sup>851</sup> gnana-yoga alone. It is limited to a metaphysical approach. Taken by itself, it often leads to intellectual dreaming, or theoretical, not actual, illumination, so it should be combined with other paths, such as the devotional and the practical (karma-yoga). ‘Practical yoga’ does its job but remains [emotionally]<sup>852</sup> detached from results.”

(399-4) “The Lightning-flash may occur either after reason reaches the peak of its performance and has been exhausted, or by deliberately abandoning intellectual activity for the utmost faith and devotion. In both cases, one has to let go and sink back into the Nothing and stop further efforts on one’s own. Sometimes, by destiny, the Lightning-flash can occur unexpectedly when no effort is made.”

(399-5) “Merely being thought-free by itself may lead to psychic results. One has to sink back to a dynamic positive mental silence by starting meditation with a dynamic positive attitude.

“Eliminating thoughts and eliminating the ego during meditation are two different things. You should experiment with the various methods given in the books if you want to know which would help you most.”

(399-6) “Meditation requires a positive, aggressive attitude of mind at its beginning. Because the mind may be tired at the end of the day, it cannot be forced. This is one reason why meditation requires patience. If the student waits for a while, the mind will refresh itself and get its second wind, so to speak, but most students give up before this point is reached. When the mind has refreshed itself, one is then conscious of this hitherto dormant energy and his thoughts are automatically stilled. The point has then

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<sup>851</sup> “Shankaracharya’s” in the original.

<sup>852</sup> PB himself inserted “emotionally” by hand.

been reached where he may release all further effort and humbly wait for the Overself to reveal itself. Warnings and voices may be experienced. Remember what the Psalmist said: 'Be still and know that I am God.'

400<sup>853</sup>

THE CONVERSATIONS OF PB

401

THE CONVERSATIONS OF PB

(continued from the previous page) "Sometime the Overself reveals itself in other ways: it may use another person, or other persons; it may appear in a sentence in a book opened at random.

"One should never try to grasp the Overself. One must learn how to wait humbly for its self-revelation. With practice, this comes in a shorter time. It may last only a few minutes. After it has revealed itself and silently left, there ineffable sense of peace it usually leaves behind.

"It is because of the other effort in mind-concentration required that morning meditation is usually recommended. Thoughts are like unruly horses: it is easier in the morning, when the mind is fresh, to control them than at the end of the day's work when the mind is fatigued."

(401-1) "Flashes of Cosmic Consciousness or glimpses of the higher self could be of one aspect of it only, such as its beauty or its wisdom. You will have to broaden out later."

(401-2) "In your attempts at meditation your intellect is still busy; it's hard for you to keep the thought out. What you should do is to gradually lengthen the time patient. The mind will give up its struggle eventually." (PB discussed what happen to B. how he overdid the length of time involved and became mediumistic instead of mystic.)

(401-3) "Illumination arising from suffering seems to last longer than that arising from happiness because the latter is easier to lose. One is likely to become careless with that which comes from happiness."

(401-4) "You and H. should have a talking-time, a silence-time, a typing-time and a study-time. It should be possible to arrange a schedule that respects each one's needs by adjustment and compromise."

(401-5) "You will learn the truth about your character in easy stages. No one can take it all at once: one might have a nervous breakdown or even a physical sickness. The truth has to be given gradually for safety's sake."

(401-6) "When one is aware that one is being detrimentally influenced by others (their moods, personalities, wishes, etc.) one way of combating this is to try to forget them and to deliberately drop the thought of them each time it arise."

(401-7) "The saints were martyrs. They accepted all their suffering as coming from God and even embraced it The philosophic way is to realise that it is often karma, self-earned and brought upon oneself: hence one should analyse it and try to understand why it has come so that the lesson won't have to be repeated." (PB used as an example a man who thinks, "Why does that man get a million dollars while I get cancer?")

"The Christian, Muhammadan and Jewish religions must accept the doctrines of reincarnation and karma if they want to establish a reasonable place for suffering in the scheme of things."

(401-8) "Jesus wasn't intellectually developed. His was the simple path of faith intended for a time when the overall intellect was on a lower level than it is today. Now, with the advancement of science, intellectual development has brought about the need for rational religion. People can no longer accept things on faith when science tells them otherwise. A synthesis of religion and science is needed, one which will respect the needs of intellect yet give it only second place to intuition."<sup>854</sup>

(401-9) "Neither Jesus nor Buddha ever wrote anything. Accounts of them were written long after they were gone."

(401-10) "We change a little in appearance with each incarnation; we have to. But sometimes we change altogether."

402<sup>855</sup>

THE CONVERSATIONS OF PB

403

THE CONVERSATIONS OF PB

(403-1) "Your karma is being speeded up; everything is being accelerated to a certain extent. This is necessary for a period to bring quicker progress through forcing different parts of mind and character into activity.

"Think how much has been accomplished since you took up these studies. Look back to your state of mind before that."

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<sup>854</sup> PB himself inserted quotation marks by hand.

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(403-2) "It is possible to experience the mind-being as something separate from the body before one has gained control over the body and ego. But the experience will be fleeting until then."

(403-3) "Our first job is to find our real self and everything else should come afterward. 'Seek ye first the kingdom of heaven and all these things shall be added unto you,' is literally true. 'These things' refers to whatever physical possessions, status and achievement are proper to, and needed by, one's individual circumstances – both in the world and on the Quest.

"This is really the most important thing in life. Everything else is a bypath. We have to learn how to keep other matters on a lower level; to keep this our first interest and duty. It's our whole purpose for existing at all. Think how few people realise this!" (PB again referred to B.<sup>856</sup> and revealed what happened when he lost faith: he could have had all the churches he wanted if he had waited and stuck to the Quest)

"The Teacher can point out the way to the higher self and lead the student safely past the pitfalls only if the student is willing to follow. But most students go astray because of their undisciplined inclinations and egoistic desires. Look how few people have attained! It is very difficult; yet it is worth trying because we have to come to it in the end. It's better, pleasanter and easier to come into it voluntarily than to be forced by events."

(403-4) "The student must learn to rely more and more on his own higher self by watching for intuitive leadings until he can free himself from need of a teacher altogether."

(403-5) "In analysing ourselves we are helping to crush the ego. But this is true only if analysis is unbiased and if it is balanced by the Short Path attitudes. Otherwise there is excessive and morbid preoccupation with oneself, which suits the ego very well!"

(403-6) "When you feel these fits of depression and despondency coming on, you must learn to stand aside from them and refuse to identify yourself with the emotions which express them. They are simply other forms of ego manifestation. With time and practice, you will be able to do this. The Short Path affirmations and meditations are essential at such a time, for they help you to acquire the detachment necessary to recognise the moods for what they are."

(At this point, S. asked: "But how can one identify oneself with something one doesn't know?" H. replied: "That is where faith in something beyond the intellect comes in!") P.B said: "Yes, if that faith is intense enough it will be sufficient to lead to the desired result. If not, if one cannot have faith in the Overself, then a Teacher is necessary. It is through faith in the Teacher that the student is helped to knowledge of the Overself which he finds so difficult to reach by himself.

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<sup>856</sup> Possibly Roy Burkhardt

“In this matter of sadness and depression, one should also be careful not to take on the moods of others. Sometimes, people who are sensitive do this. If extra-sensitive, they can even take on for a short time the symptoms of their ailments.”

(403-7) “You have a strong Buddhist strain carried over from another life. Just now you have been repeating the same arguments which Buddha used against religion. India was overly-religious and priest-ridden at the time. Buddha spoke only in negatives about God: he said Nirvana was not this, not that, never what it was. This was a very wise thing to do, for if he had told them what it was, they would have been confused and would have rejected what they could not understand. Instead, he told them that if they followed the eight-fold path they would find the happiness and peace they were seeking, which was true.

404<sup>857</sup>

THE CONVERSATIONS OF PB

405

THE CONVERSATIONS OF PB

(continued from the previous page) “Buddha answered the needs of his country. The Buddhist path is right as far as it goes, but it does not go far enough for the fuller approach needed today.

“Buddha used the same argument that advocacy of the Short Path uses: namely that in trying to get rid of the ego one is only trying to get into a more refined alternative. The Philosophic way to consider this is to see that it is merely an argument over words. First, because it is enough if one can slough off the ego and attain the Overself. Second, because any considerations of an infinite progression would get into concepts so vast they are beyond the comprehension of the finite mind. It is useless to indulge in such arguments.”

(405-1) “In the horoscopes of ordinary people, in which a concatenation of several planets called the Gurukula does not appear, the expert can with reasonable accuracy plot the course of their future life because their characters are not likely to change very much. But, in the horoscopes of those few people in which the Gurukula<sup>858</sup> does appear, it is not possible to prognosticate the future. Usually such persons have a great mission to perform, whether public or hidden. The individual karma from past lifetimes, even of the present one, may be changed during the fulfilment of such a mission. The Maharshi had the Gurukula in his chart; so did Gandhi; and all Masters have it.

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<sup>858</sup> There is some thought that this is a T-square, but most ‘authorities’ in astrology have no idea what this is – including me, after some 30 years of research. – TJS ‘16

"Philosophy agrees that karma can be changed, modified or counteracted for the most part, but there are certain limits beyond which one cannot go. One's sex, for instance, cannot be changed; a woman cannot become a man. A negro cannot become a white person. A hunch-back cannot do the same things that a non-deformed person can do. But, apart from exceptions of this nature, changes of all kinds are possible."

(405-2) "Your idea that the Teacher is the Overself is rarely found among Westerners but often among Orientals. But how can this be possible? What is the Overself? Answer this correctly and you will comprehend how impossible such an idea must be.

"Go back to the hidden Ground of everything, the passive Mind or pure Being, the First, the unconditioned Origin of all. This is utterly inconceivable and unknowable. The very concept of it, this infinite mystery of mysteries, is so awesome that the little mind of man hesitates and trembles when it even approaches it in the deepest meditation. It is beyond the capacity of that mind to penetrate the reality behind the concept. A mediating principle is necessary here. This exists in the Overself, which is nothing more than a germ of that same infinite M I N D, although to the adventurous mystic it seems the unlimited End of all.

"If this were not present in man, not only would mystical experience be impossible for him but all religious intuition would be mythical to him. This is the divinity within him, but it is only a spark. The fullness of the flame is with the Godhead alone.

"This is why philosophy repudiates the Oriental notion which merges the human individual in God or the Occidental notion which identifies Jesus with God. In the first case, the merger is actually with the Overself. In the second case, his inner life took on a divine flavour; his mind entered a deep intimacy with the Overself. He was always conscious of the sacred presence in his heart. But even though Jesus came so much nearer to God than the rest of mankind – with the exception of the other Masters – he still remained within the limits of human organisation. Where Christian religion goes beyond such a claim it is the result of a mixture of unseeking ignorance and deliberate imposture. But in the earliest Christian circles, which had some pretence to culture, the truth was known. The name 'Chrestos' or 'Christ' meant man's higher self and was used in the same way that the term 'Overself' is used today. 'Jesus Christ' meant that the man Jesus had been 'Christed' by becoming consciously fused and unified with his Overself.

"Hence you may correctly say that the Teacher, Prophet or Guide is a medium for the Overself. While he is still embodied, still using an intellect and body (an ego), he can only be a medium, not more. He is the Overself but working through, and therefore necessarily limited by, a human individuality. It is true that in the deepest rapt meditation he can divest himself of this individuality and become the pure Overself in awareness, but that is an unusual state and you must consider him as he is in ordinary life.

(continued from the previous page) “The Orientals believe that the Teacher is sent by God to seeking humanity. We believe that the Overself within them draws him to them. He is then used as a medium to help them until they can become conscious of their own Overself. If the fullness and depth of the Godhead are inaccessible to all, its intermediary within is not. This – the purest, deepest, quietest part of them – is the Overself, and this is where the Teacher really lives when he withdraws from outer activity. At other times his presence acts as a link for those who would otherwise have to construct their own.”

## **xxviii OLD: Practices for the Quest ... NEW IV Elementary Meditation**

(409-1)<sup>862</sup> Only experience and use can show its worth in rhythmically directing awareness to a certain fixed point, and keeping it there. The word, phrase, name,<sup>863</sup> sentence,<sup>864</sup> [invocation]<sup>865</sup> or image provides him with a certain power of concentration.

[The words of the invocation stabilise]<sup>866</sup> attention and steady emotion. They hold the mind in desired states.

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<sup>860</sup> Blank page

<sup>861</sup> PB himself inserted “ON MANTRA by PB” by hand.

<sup>862</sup> This para was typed on a different piece of paper, which was pasted above the rest of the paras on this page.

<sup>863</sup> PB himself inserted comma by hand.

<sup>864</sup> PB himself inserted comma by hand.

<sup>865</sup> PB himself inserted “invocation” by hand.

<sup>866</sup> PB himself changed “These words stabilise” to “The words of the invocation stabilise” by hand.

After a certain period has elapsed, he will go on using the mantram continually, yet hardly be aware of it, so automatic [will]<sup>867</sup> its use and rhythm become.

He uses the mantric repetition to work himself into the state of rapt concentration and then to feel his way into the inner self's presence.

The professor who absent-mindedly does something other or goes somewhere else than what he ought to do or where he ought to go, is physically present in one act but mentally in a different one, present in one place but mentally elsewhere. This is an [extreme]<sup>868</sup> illustration of the shift of attention which is [possible].<sup>869</sup>

The Buddha's keen mind saw the advantages [of these invocations and]<sup>870</sup> included [them]<sup>871</sup> prominently in the training of his monks. They had, at the beginning of every meditation exercise and at other times during the day, to hum three times each the three phrases:

"I take refuge in Buddha  
I take refuge in his Doctrine  
I take refuge in his Order."

This had to be done without moving the lips in a deep vibrant intonation and in a sonorous monotone.

The first step is to capture thoughts and hold them by the power of will. The second step is to carry the attention inward, away from the five senses of physical experience.

It is useful to follow out the mantram system of meditation when the ordinary systems, involving set exercises and formal periods, have been tried and found profitless.

Just as a photograph contains certain magnetic radiations which link it with the person pictured thereon but which vanish with his death, so the book of a living author offers an activated link between his mind, which is incarnated in its pages and those readers who look to him and his writings for help. Although at his death the contact with his actual mind is broken, the contact with the way in which it worked, is not.

(409-2) VIVEKANANDA:" We can now understand what is meant by repetition. It is the greatest stimulus that can be given to the spiritual samskaras. "One moment of company with the holy builds a ship to cross this ocean of life" – such is the power of association. So this repetition of Om and thinking of its meaning are the same as keeping good company in your own mind. Study and then meditate on what you have

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<sup>867</sup> PB himself changed "has" to "will" by hand.

<sup>868</sup> a blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself later inserted "extreme" by hand.

<sup>869</sup> PB himself deleted "in the Overself." from after "possible." by hand.

<sup>870</sup> PB himself changed "of Mantra and" to "of these invocations and" by hand.

<sup>871</sup> PB himself changed "it" to "them" by hand.

studied. Thus light will come to you; the Self will become manifest. But one must think of Om and its meaning too.”<sup>872</sup>

(409-3) The declaration should be audibly repeated if he is alone, silently if not. Or audibly a few times followed by silently for some minutes.

(409-4) At a fixed time each day repeat the declaration for five or ten minutes.

(409-5) This exercise can be used with success only if there is the utmost attraction to the idea phrased or the fullest love for the Divine Name or spiritual leader mentioned in it. If the feeling is weak, the remembrance will be fitful and unsteady, the practice will only be occasional and hence insufficient. If the feeling is strong, the mind will be able to hold the idea or the name more easily and unbrokenly, for then it is like the feeling which exists between a pair of separated young lovers. They are able to remember each other’s name constantly, to hold each other’s mental picture quite spontaneously. They do not need to make any deliberate effort at all.

(409-6) As he perseveres with this practice, the intervals when he forgets to repeat the Declaration get fewer and fewer in number, shorter and shorter in time. Its constant utterance [or remembrance]<sup>873</sup> then becomes more and more a realisable aspiration

410

XVIII

On Mantra

(410-1)<sup>874</sup> “Do not lose your sense of proportion and assume that your actions are going to make any difference to the witness, the Overself which always remains unaffected.”  
Paul Brunton

411

XVIII

On Mantra

(411-1) Dr. B.S. THIND: Mantras<sup>875876</sup> The constant utterance of Holy Name without the agency of lips by Spirit-current develops concentration. The Holy Name that is taught has resemblance to the Sound or current emanating from the nerve centre where the

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<sup>872</sup> PB himself inserted quotation marks by hand

<sup>873</sup> “or remembrance” was typed above the line and inserted with an arrow.

<sup>874</sup> This para was typed upside down on the bottom part of page 409 (which is two pieces pasted together).

<sup>875</sup> “Mantrams” in the original.

<sup>876</sup> PB himself inserted underline by hand.

practice is to be performed. This nerve centre is the focus of the Deity. Your constant repetition will one day result in creating harmony with the vibrations inside and bring you into a condition of concord with the Deity therein. You will then be able to participate into the essence of Him, and that will prepare you for further progress.

(411-2) [MANTRA: see “Typed Book {Excerpts}”

(1) French “Way of a Pilgrim

(2) Walt. Russell p 314]<sup>877</sup>

However, prayer must be mastered first. This, in its purest form, is complete stillness of speech, thought and body. One thought alone must repeat itself again and again, such as, “God is within me” and it will drive away all other thoughts. Incidentally, this is Mantra yoga.<sup>878</sup>

No teacher is needed for Mantra yoga<sup>879</sup> because you have to do it yourself. Nor is there any danger. After the 20/45 minutes’ distraction, meditation may then come in a moment.

(411-3) To hold one’s attention fastened on the intuitive feeling of the Overself while in the very midst of daily distractions, is [an]<sup>880</sup> accomplishment that comes only with special practice. [–PB]<sup>881</sup>

(411-4) He was enjoined to repeat “I Offer homage to the Original Teacher, Sakyamuni” and to concentrate his whole mind on the sound and meaning of these words. To his amazement he achieve a degree of concentration which rendered the ceremony almost painless, and discovered later that this was the common experience of most of his fellow initiates. He realised that the words had no mystical power in themselves, and learnt his first lesson in the art of withdrawing the mind from its surroundings.

[“ – QUOTATION]<sup>882</sup>

(411-5) Dr Bhagat Singh Thind:<sup>883</sup> Sikh Teacher; “With the eyes of Mind the disciple sees the image of the guru, with the ears he listens to the Holy Names within, and with the speech of the mind inaudibly he repeats rhythmically the Holy Mantras given to him by

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<sup>877</sup> PB himself inserted “MANTRA: See “Typed Book {Excerpts}”

(1) French “Way of a Pilgrim

(2) Walt, Russell p 314” by hand.

<sup>878</sup> “Mantrayog” in the original.

<sup>879</sup> “Mantrayog” in the original.

<sup>880</sup> PB himself inserted “an” by hand. here.

<sup>881</sup> PB himself inserted “–PB” by hand.

<sup>882</sup> PB himself inserted “” – QUOTATION” by hand.

<sup>883</sup> PB himself inserted underline by hand

the guru. By this constant daily practice he moves to an ingathering of his whole being towards integration and unity.

(411-6) There is hope and help for those among the masses who are tired of moribund, orthodox religion but who are not able to make the grade of mysticism. Let them repeat in their heart again and again, day after day, the name of a Spiritual Guide in whose attainment they earnestly believe, who is known to have dedicated himself to service and in whose saving power they are prepared to trust. He may be a man long dead or a living one. They need never have met him but they must have heard something about him. If their faith is not misplaced, if he really is one who had dwelt in the Overself's sacred light, they will get genuine results. If however their [faith]<sup>884</sup> is misplaced and the name represents nothing divine, no results except hallucinatory ones need be expected from this practice. But where the devotion is given to a great soul, it shall surely be rewarded. For the silent repetition of his name wherever they may be and whatever they may be doing, will in itself become an easy mystical exercise in concentration. No matter how ignorant the devotee may otherwise be let him do this and out of the infinite Overmind there will presently sound its Grace as an echo of his inner work. The sacred name will thus have become for him a link with the Divine. The Grace which descends is rich and real

[ – PB]<sup>885</sup>

412  
XVIII  
On Mantra

(412-1)

“DO NOT LOSE YOUR SENSE OF  
PROPORTION AND ASSUME THAT  
YOUR ACTIONS ARE DOING TO  
MAKE ANY DIFFERENCE TO THE  
WITNESS, THE OVERSELF WHICH  
ALWAYS REMAINS UNAFFECTED.”<sup>886</sup>

Paul Brunton

DO NOT LOSE YOUR SENSE OF PROPORTION  
AND ASSUME THAT YOUR ACTIONS ARE  
GOING TO MAKE ANY DIFFERENCE TO THE  
WITNESS, THE OVERSELF WHICH ALWAYS  
REMAINS UNAFFECTED.

PAUL BRUNTON

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<sup>884</sup> PB himself inserted “faith” by hand.

<sup>885</sup> PB himself inserted “ – PB” by hand.

<sup>886</sup> This statement has occurred before: it's a mimeographed statement, obviously used as a mailer by PB.

(413-1)<sup>888</sup> fixes wandering attention and inspires spiritual mood. But when the aspirant leaves off the religious phase of his devotions and starts the mystical phase, the higher value of such external aid arises only when the sight of it is forsaken altogether, when he closes his eyes and finds it again internally and intensely first, as a vivid mental image and then, as a felt but unseen real presence. [Such prayer]<sup>889</sup> to, communion with or worship of a holy personage should begin by setting up his picture, placing flowers beside it, burning incense sticks before it and, in the case of Orientals, prostrating in front of it. There is no fixed period for its duration. It may be anything from five minutes to a whole hour. The length of time given to it will depend partly upon how much free time is available and partly upon personal inclination. Thus a complete period of prayer should contain and combine petition and reflection, worship and beseechment, confession and a kind of conversation with the higher power.

Next, the bodily positions in which we silently utter our prayers need to be attended to. There is a serious connection between the two. For instance a man who prostrates himself on the floor and touches it with his forehead, stretching out his arms at the same time, is involuntarily forced to think humbly and could not think arrogantly. It is a veritable fact that if we put the physical body in certain attitudes, these in their turn will incite the mind to put itself in certain attitudes too. Hence, philosophic worship has devised special genuflections and self-humbling bodily postures which it makes use of for this purpose. Whilst the student is engaged in these genuflected attitudes, he should cooperate by deliberately directing his mind to the related mood. If possible the student's face should be turned to the sun's direction – whether it be east south or west at the time.

Here are the different stages of physical worship. It is not essential that all four stages of the worship should be followed at a single time although it is preferable to do so.

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<sup>887</sup> "5" appears at the top of the page in the original.

<sup>888</sup> Incomplete para

<sup>889</sup> PB himself changed "Prayer" to "Such prayer" by hand.

<sup>890</sup> Blank page

(415-1) The master or the mantram becomes a symbol of help, to which the believers can turn in thought at any time or at the special time set aside for it.

Mantric<sup>892</sup> denials and affirmations should be formulated in as impersonal a wording as possible. This keeps the reference to a higher power and away from the ego, with its slender resources.

The period of meditation is not now or here. His meditation may be sporadic but what is to be done now, daily and continuously, is the use of a mantram. This is the best technique for him, as it will bring into the active life what might otherwise remain outside.

It<sup>893</sup> was in the Wisdom of the Overself that we mentioned a method of meditation simple enough for anyone<sup>894</sup> to master, the constant dwelling etc. We did not there go into details. Here is the appropriate time and place. Since<sup>895</sup> these mantras are for use as auto-suggestive meditation in conjunction with the technique of relaxing, this chapter should follow it or be combined with it. Instead of health, it seeks positive qualities.

The time may come through practice and effort, [when]<sup>896</sup> he will be able to meet a period of trouble or anxiety more calmly by humming slowly and repeatedly the familiar formula.

The mantram is a statement in words or a symbol in picture which declares some truth of higher being, law, attribute and help, or reminds one of a moral quality to be practised, or acts as a useful self-help self-suggestion. The words can be taken from any inspired scripture, writer and poet or quotation or philosopher of [insight and used as an invocation or affirmation. They should be timely, fitted to the]<sup>897</sup> immediate spiritual need of the person.

There is real temporary relief from fears and phobias in a single relaxation treatment; how much more [if]<sup>898</sup> it is persistently given every day?

It is good practice to use the mantram on the intake of breath, when doing rhythmic breathing.

Deep breathing for use in rhythmic breathing should be with lateral expansion of chest.

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<sup>891</sup> PB himself inserted "ON MANTRAM" and "By PB" by hand.

<sup>892</sup> "Mantramitic" – archaic replaced by "Mantric" by –TJS '16.

<sup>893</sup> PB himself deleted quotation marks by hand.

<sup>894</sup> PB himself deleted comma by hand.

<sup>895</sup> PB himself deleted quotation marks by hand.

<sup>896</sup> PB himself inserted "when" by hand.

<sup>897</sup> PB himself changed "insight but they should be a timely one, fitting to the" to "insight and used as an invocation or affirmation. They should be timely, fitted to the" by hand.

<sup>898</sup> PB himself changed "of" to "if" by hand.

416<sup>899</sup>

## PB's Chart

417

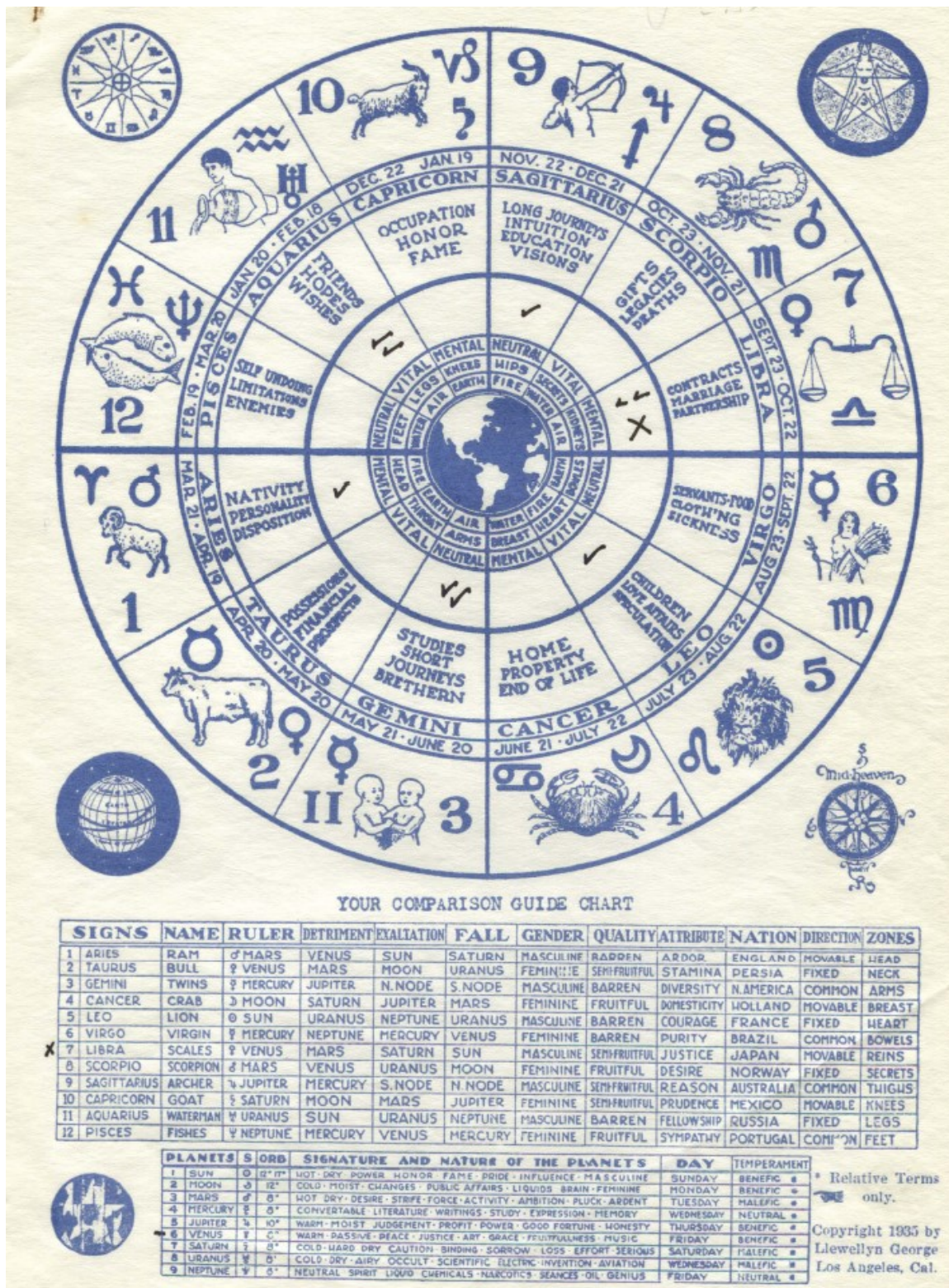
PB'S CHART

(417-1)<sup>900</sup>

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<sup>899</sup> Blank page

<sup>900</sup> PB himself inserted "PB & E's charts" by hand. —but the sections having to do with Evangeline are missing, so I've relabeled this accordingly.

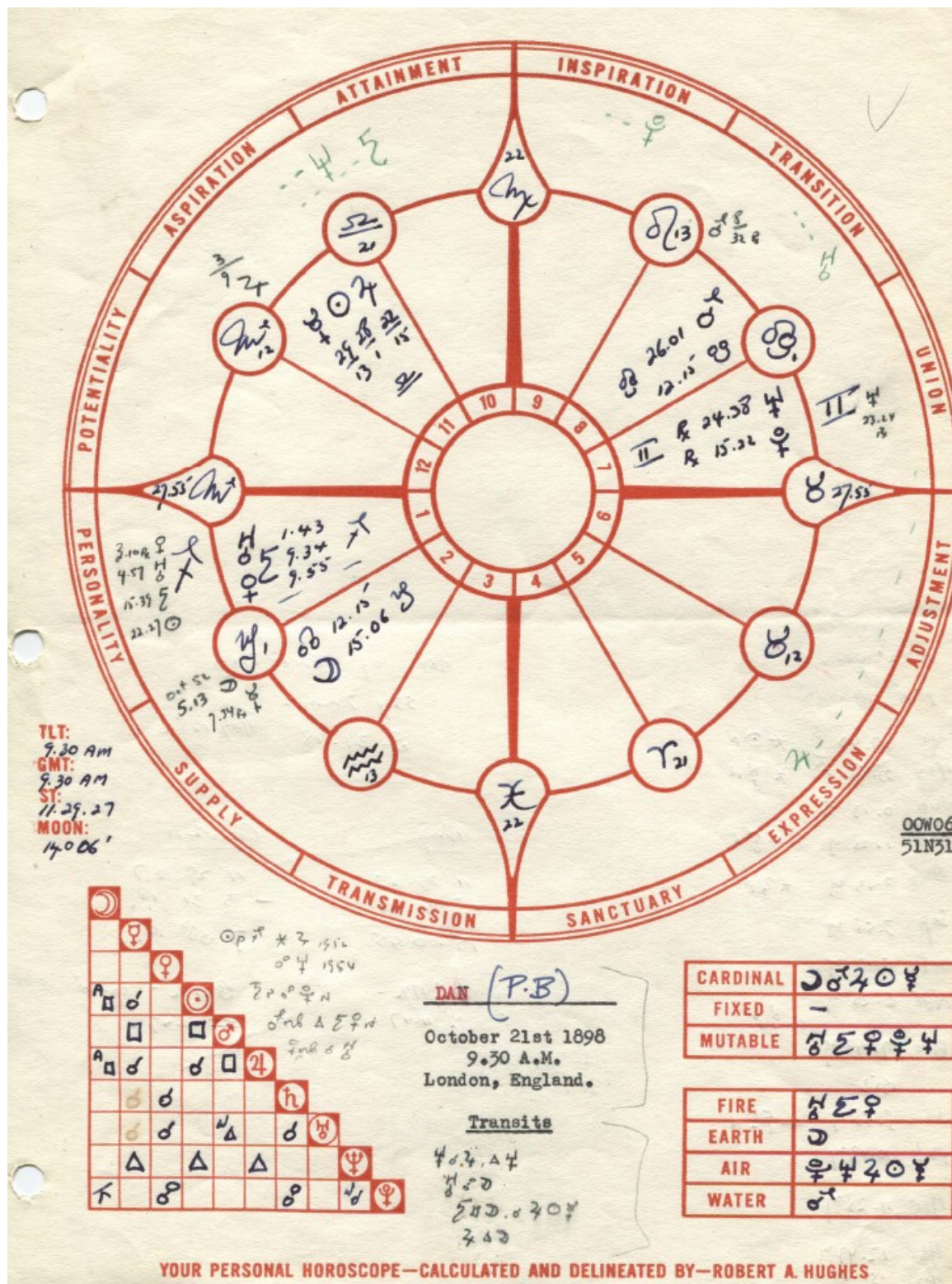


PB'S CHART

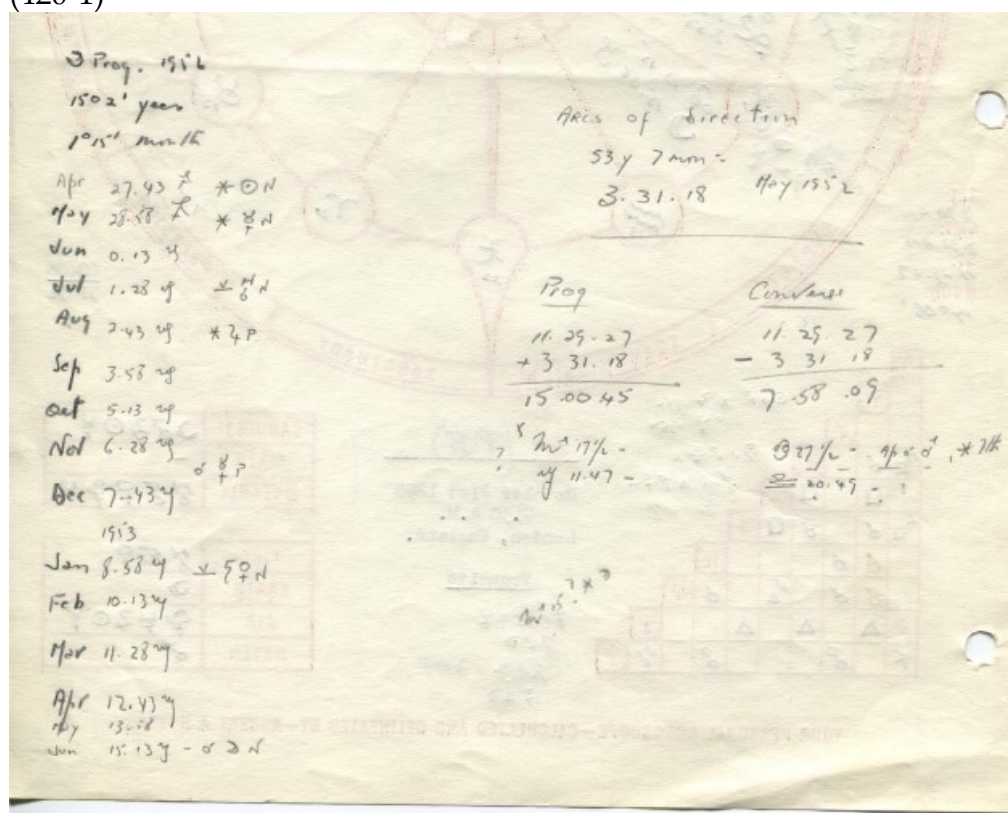
419

PB'S CHART

(419-1) {*Cast for May 1952*}



(420-1)



421

PB'S CHART<sup>902</sup>

(421-1) YOUR PROSPECTS FOR THE YEAR AHEAD

May 1st 1952

Dear friend -

Your forecast is based upon your horoscope of birth. As approximate birth hours cannot guarantee exact house cusps and precise planetary positions in a horoscope, the accuracy of the analysis depends on correctness of the time of birth. Your horoscope is interesting due to dynamic relationships of the planets at your birth. You were born with the 28th degree of the sign Scorpio ascending, Mars as ruling planet. You have the Sun with Jupiter in Libra, and the Moon was placed in Capricorn. Your personality is likely to be outstanding due to emphasis of rising planets, as Uranus, Saturn and Venus in Sagittarius fall in the first or personality angle of your chart.

In writing your forecast the current planetary positions or movements of the major planets in the heavens are studied in relation to your horoscope. As there are many transit influences affecting one during a year, only transit aspects having the strongest effect are considered. Do not assume a fatalistic attitude toward these

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<sup>902</sup> "2" appears at the top of the page in the original.

influences. Rather keep in mind that their primary effect is on your own feelings and emotions, and when you experience

422<sup>903</sup>

PB'S CHART

423

PB'S CHART<sup>904</sup>

(continued from the previous page) certain feelings or emotions you may act in a certain manner, giving rise to a natural pattern of events or developments. In other words it is your own reaction to planetary law or influence that is the basic cause of events or developments in life. Intelligent handling of emotions or of the influences prevailing in your chart can enable you to consciously avoid negative conditions or consequences rising from unwise action. Also when favourable influences prevail you can be more prepared to take advantage of opportunity.

(423-1) Your Progressions

Outside of the transit planetary positions and aspects it is essential to study the progressed positions in your chart to assure complete guidance. By using the method of a "day for a year" it is apparent that the Sun has "progressed" in your horoscope to 22.27 Sagittarius for your present year (May 1952) of life. This places it in favourable relationship (sextile) with your Jupiter. Following this fortunate indication the Sun will move on (by 1954 or generally affecting 1953-55) to an opposition of Neptune in your horoscope.

The present solar aspect to your Jupiter (affecting 1951 to 1953) is fortunate for general prosperity and advancement of your interests. This marks a period when things can work out to your personal advantage or you realise important hopes. There is stronger emphasis on travel, legal and financial affairs, advertising or publication. Or important friendships, ties and relationships can be made. Progressed Mars...in "orb" of an aspect with your Venus during the year could also be effective generally in regard to emotional or romantic interests. While Venus by progression is in orb the conjunction with

424<sup>905</sup>

PB'S CHART

425

PB'S CHART<sup>906</sup>

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<sup>903</sup> Blank page

<sup>904</sup> "3" appears at the top of the page in the original.

<sup>905</sup> Blank page

(continued from the previous page) Uranus in your chart – suggesting strange or unusual attractions, sudden or unexpected developments and decisions affecting personal life, romantic or love relationships, etc. In general things happen unexpectedly and with Venus over or near Uranus you are popular with progressive people or people younger than yourself. You must, however, keep in mind that the influence can also create sudden changes or new conditions in these affairs.

In respect to the progressed Moon or lunar aspects the movement of the Moon from 28 degrees Sagittarius in April 1952 to 15 ¼ degrees of Cancer in June 1953 is interesting. Aspects this year shown by the Moon are favourable. March and April 1952 with the progressed Moon sextile the Sun suggests a period of happiness and success, of the realisation of hopes, influential friendships or emotional fulfilment.

The period centring around May 1952 keeps you mentally active, intellectually stimulated and creative. There is a stronger urge for travel, or benefit is possible in terms of business, writings and personal expression.

June 1952 begins a Lunar movement through the 2nd or financial angle of your horoscope, which may cause you in the two or more years ahead to be more deeply concerned or interested in financial affairs. You should concentrate on opportunities to make money. Study your prospects especially during and around such months as July, August, November-December 1952 and June 1953.

June 1953 is the centre of a very important lunar progressed aspect...as the Moon then reaches in your chart the place (15.06 Capricorn) it occupied when you were born. This has happened but once before...around your 28th year. It ends an important cycle in your life and begins a new cycle...resulting in changes or new conditions

426<sup>907</sup>

PB'S CHART

427

PB'S CHART<sup>908</sup>

(continued from the previous page) and high motive in your own life. Otherwise this is a period in which the mistakes of the past could become evident, or in which things become more confused or uncertain or go "haywire." To have others deceive us we must first deceive ourselves...and its wise to keep this in mind now and for some time to come. It is, however, very difficult to analyze possibilities when a Neptune vibration is involved. Much depends on the individual's inner motives and aims in life. Considering you were born with Sun conjunction Jupiter, trine Neptune, it is apparent you have a high sense of values and deep intuitive insight. You are naturally

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<sup>906</sup> "4" appears at the top of the page in the original.

<sup>907</sup> Blank page

<sup>908</sup> "6" appears at the top of the page in the original.

philosophical and generally fortunate. You can be subtle or you employ indirect methods in influencing others. You benefit by assuring a good sense of humour and in making allowances for the weaknesses of others. The major "spot" where Neptune can blind you, however, is in your own domestic life (Pisces - ruled by Neptune on your 4th house cusp - the home), and in your associations, partnership, marriage and legal affairs (Neptune was in Gemini in your 7th house of public relationships at your birth). So long as you are realistic you will handle the trend of the next few years wisely. You are basically a fortunate person, generally landing on your feet economically, or you make highly fortunate associations and friendships with influential people. You possess a deep and wide sympathy or understanding for fellow-man. Your hunches or intuitions should normally prove reliable...in fact extraordinarily so at times. Experience of a wide and universal kind has taught you a great deal in life, as your major "problem" has been to develop the immense resources of your personality, and to overcome personal limitations or restrictions. You have wide understanding, inspiration and imagination which you employ creatively. Most of

428<sup>909</sup>

PB'S CHART

429

PB'S CHART<sup>910</sup>

(continued from the previous page) this is based on the fact that you were born with Sun and Jupiter trine Neptune, and with Uranus rising or close to your ascendant with Saturn. Hence use these natural talents during the next few years when the Sun opposes your natal Neptune, and transit Neptune is over your Sun, to keep things realistically organised or practical.

#### (429-1) Your Long-Range Transits

While the "progressions" discussed above deal with factors influencing your "destiny-pattern," the ephemeral movements of the major planets over positions (or by aspect) in your birth chart are less decisive...but just same prove highly important.

During 1952 and 1953 Neptune moves thru the sign Libra and over the place of Jupiter in your chart, also reaching what is termed a trine of its own place. This becomes apparent in or about October-November 1952 and continues thru 1953. The pattern of your social life is undergoing change, or you may attract a different type of friend. You place emphasis on associations relating to spiritual, religious, philosophical, artistic or musical attachments. Unusual events determine the working out of your hopes, ambitions or general wishes, and affairs connected with financial rewards of profession. You emphasize idealism in associations and relationships, or

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<sup>909</sup> Blank page

<sup>910</sup> "7" appears at the top of the page in the original.

make ties that are based upon spiritual concepts rather than physical needs or interests. You will, however, need to be very practical, as it will be difficult at times to ascertain the integrity or reliability or lasting devotion of people you attract. This is so as the Neptunian factor conditions your own emotional-mental approach to things...or you see things in a rather "idealised" vision.

430<sup>911</sup>

PB'S CHART

431

PB'S CHART<sup>912</sup>

(continued from the previous page) Nevertheless, Neptune over your Jupiter may correspond with your almost spectacular rise in life. This can be so when you concentrate most on foresight in affairs, creativeness and inspiration. If you are in a creative profession, especially one relating to the theatre or movies, publicity, advertising, etc., there is a possibility of increasing financial rewards here...due to greater expression of talent or genius. But you must be practical in financial matters, steering clear of promotional ventures or highly attractive schemes which can at times be too visionary. This is necessary as transit Saturn joins Neptune in the rare conjunction of these planets...exactly over the place of your Jupiter by and around November 1952 and also in and around May to August 1953. This represents what may be termed one of the most unusual aspects you could experience. It could bring about some highly complex problems or peculiar events and developments in late 1952 to late in 1953 in all...in which you must separate fact from fancy, the truth from untruth, etc. Keep your mind absorbed in creative work, your business affairs and financial interests as practical as possible. Use inspiration as you can accomplish a great deal here. Your responsibilities are increasing...due to Saturn in Libra or your solar sign...up to October 1953. Lay the foundations on a realistic plane of possible future work of talent or genius, organising your thinking or thought by stressing self-discipline during 1952-53. The present period into 1953 can be one of harder work or rising ambition, of the rise of more of the secret or confidential in your life. You need a sound, sure or realistic aim or objective on which to centre your efforts, and thru which to make the fruit of your creative imagination material reality. If in a creative field it is possible you become more strongly associated with

432<sup>913</sup>

PB'S CHART

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<sup>912</sup> "8" appears at the top of the page in the original.

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(continued from the previous page) new fields of expression such as the movies or television... due to the Neptune trend in your chart. When you resist emotional distractions or any inclination to live glamorously, hence devoting energy to creative purpose, you accomplish a great deal as it would appear you seem to be impelled forward by an "unseen" force. This is, however, a complex cycle due to the powerful influences affecting your star pattern.

Uranus in Cancer makes an aspect during the year...centring around July 1952, December 1952 or January 1953 to about May or June, which calls for study. You have your Moon in 15 degrees Capricorn, and this is opposed by the Uranus transit in Cancer or the opposite sign. It seems wise to suggest that you use discrimination in and along money lines, as conditions can arise suddenly or unexpectedly which result in problems. Avoid taking chances or risks financially in periods mentioned. Sudden developments may stem from activities of others, affairs of partners or in respect to partnership financial interests. In a general sense for some years to come keep this tendency in mind or assure sound foundations in money interests linking your affairs with others. Particularly so to some extent in the last half of 1953, and especially during 1954 to 1955 or so. But the present Uranus stimulus can prove at times a bit disturbing or upsetting in terms of your relationship with the opposite sex, or in your home life. Circumstances could arise which compel changes or new developments in environment, travel or removals. Or in a general sense since about late 1951 you have made sudden or unusual contacts or decisions involving the opposite sex. Or this influence (in its wide pattern...and not its exact aspect) through the year brings people of the opposite sex into your life, who have a strange or unusual influence,

(continued from the previous page) and who may leave or depart from your life as quickly as they enter it. Your association with the opposite sex, however, can be interesting, eventful or surprising and changeful in the current year.

We have mentioned the effects of transit Saturn in Libra (to October 1953) in connection with Neptune. By itself a transit of Saturn in one's solar sign usually works to increase ambition along materialistic or practical and realistic lines. However, this is

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<sup>914</sup> "9" appears at the top of the page in the original.

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<sup>916</sup> "10" appears at the top of the page in the original.

inextricably mixed with the subtle effect of Neptune for months to come, and suggests this is a highly complex period in your life. At best it may suggest you can make your highest spiritual desires more practical, or bring your dreams to earth or to physical expression. Or you may have to decide between your creative impulses or desires and the demands of your world. Saturn gives us burdens or responsibilities as well as problems to solve. It is wise therefore you keep affairs balanced, by avoiding taking on more than you can do. Particularly if contacts tend to push you. Build up your resources and protect your health generally from too heavy work, tension, worry or anxiety. A certain amount of security is what you need, want or seek in time ahead. You gain by mastering the material factors of life. You could travel... though largely to some place familiar to you or where you have been in during the past. Organise your thinking as it is possible you might have to make decisions between the old and the new... in the sense that old factors may hold you by assuring possible security... while new interests or progressive developments may point the way to general future opportunities. Hence this is one of the reasons for not obligating yourself unwisely, or in keeping a certain freedom of decision. But do endeavour to profit by what you have built up in the past... bringing your major hopes or interests

436<sup>917</sup>

PB'S CHART

437

PB'S CHART<sup>918</sup>

(continued from the previous page) into tangible form. Keep your feet on solid earth and you do not go wrong. In fact this cycle could mean possible outstanding success.

Jupiter is now in the sign Taurus until May of 1953 when it will enter the sign Gemini. It transits the fifth and sixth houses of your chart to May 1953, then entering your seventh house. Its transits in the last year (1951 into 1952) and particularly since March into April, or this two-month period in 1952, has been highly important for you. Perhaps March 1952 (with Jupiter opposite its own place and applying to the opposition of your Sun in Libra) did much to stimulate and increase your social life, or to assure an unusual attachment or romantic event, favouring opportunity for pleasure, recreation or entertainment and general happiness. Contacts with other people thru business or travel would have increased.

In Taurus, however, Jupiter moves thru an "obscure" sector of your chart and suggests during the year ability to advance service or employment interests, and for improvement in health by attention to health factors such as diet or medical treatment if necessary. Pay attention to opportunities in and around July 8th, November 14th 1952, February 25th 1953, and around April 22nd 1953. During your July, November and

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<sup>917</sup> Blank page

<sup>918</sup> "11" appears at the top of the page in the original.

February dates assure progress and harmony in personal life, relationships with the opposite sex, public interests, or push travel and financial affairs.

Some profound change or new development in your life, affairs and interests is a possibility in and following May 1953, when Jupiter enters your seventh or partnership angle. Stress cooperation, mutual interests, adjustments and progressive moves. The year following can be expansive in association or in development of plans and activities that tie you in with others.

438<sup>919</sup>

PB'S CHART

439

PB'S CHART

Your comparison guide chart shows all the signs, and the birth dates covered by each. Yours is marked with an "X." The purpose of the chart is to show how your sign compares with the others astrologically.

All those checked are essentially friendly to your sign. Signs with double checks have a general emotional attraction, but may contain the germ of jealousy, because of this emotionalism. If you study the chart carefully, and the dates covered by each sign, you will be able to understand your friends much better; and you will know how to treat them in order to achieve more friendliness.

Although the signs which show no checks are astrologically "clashing" with yours, it does not follow that you cannot be true friends. But it does mean that a break of friendship would come sooner under given conditions than if the signs were astrologically blended with yours.

For purposes of marriage or other close relationships (like a business partnership) it is best to compare the entire charts, yours and the other party's planet for planet, for it sometimes happen that a strong cluster of planets in any one sign could offset the effects of the birth sign itself...and it is only in close daily contacts that you would be apt to find that out.

The chart is of additional help to you if you are a student of Astrology or intend to become one; for it shows what each sign means and gives much valuable information about them. One who knows these things will always be able to understand his own horoscope chart better.

440<sup>920</sup>

PB'S CHART

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# Dr Howard Brenton Macdonald: Pendulum Analysis of Physical Condition

441

## PENDULUM ANALYSIS OF PHYSICAL CONDITION

Dr Howard Brenton Macdonald

### (441-1) General Condition (0-100%)

General Bodily Health [82]<sup>921</sup>

Circulatory System [96]

Respiratory System [95]

Digestive System [100]

Acid-Alkaline Balance [15-85]

Vitality of Heart [100]

### Vitamin Content of Body (0-100%)

A [98] B [90] B/2 [92] B/4... B/6... B/12 [85] C [60] D [89] E [86] F...

H... M... P... Niacin [91] Lecithin... Choline... Inositol [95] K...

### Mineral Content of Body (0-100%)

Hydrogen.....

Phosphorous [97]

Chlorine [100]

Calcium [95]

Carbon.....

Oxygen..... Cobalt.....

Magnesium [95]

Sodium [100]

Nitrogen.....

Fluorine [100]

Sulphur [84]

Potassium [95]

Silicon.....

Iron [94] Copper.....

Iodine [100]

Manganese.....

### Internal Organs (0-100%)

Brain [100]

Sinus.....

Eyes R..... L.....

Ears R..... L.....

Nose.....

Mouth.....

Larynx 92

Vocal Cords 81

Lungs R..... L.....

Heart.....

Liver [70]

Stomach.....

Spleen.....

Intestines: small.... Largo....

Kidneys R..... L.....

Ovaries R..... L.....

Bladder.....

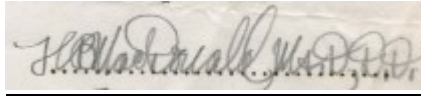
Genital Organs.....

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<sup>921</sup> All the numbers in this form were entered by Dr. Howard MacDonald or his assistant – NOT by PB himself



(Signature of Person Analyzed)



Date [Nov.28.1953]<sup>922</sup>

Address: Sherman Square Hotel, New York 23, New York (Broadway at 71st)

Telephone: Endicott 2-8400

Note: this is not a medical diagnosis and must not be considered as such; nor has any medical advice been given, or implied, in this vibratory report.

442<sup>923</sup>

PENDULUM ANALYSIS OF PHYSICAL CONDITION

Dr Howard Brenton Macdonald

443

PENDULUM ANALYSIS OF PHYSICAL CONDITION

Dr Howard Brenton Macdonald

(443-1) Physical (0-100%)

General Bodily Health.....

State of Nervous System.....

State of Glandular System.....

Resistance to Disease.....

Abstract Qualities (0-540)

Self-Confidence [500]<sup>924</sup>

Power of Concentration.....

Self-Control.....

Ability to Cooperate.....

Sense of Humour [470]

Business Executive Ability.....

Determination.....

Personal Magnetism.....

Sense of Responsibility.....

Earning Capacity.... In 5 yrs....

Mental Capacity [415]

Effective Speech.....

Faith in God [515]

Artistic Creative Ability [450]

Love of Humanity.....

Inventive Capacity.....

Capacity for Friendship.....

Musical Capacity.....

Conjugality [510]

Stage Presence.....

Tolerance.....

Photogenic Appeal: tV.... Movies...

Humility.....

Intuitive Judgment [530]

[Literary ability 520]

[writer for yoga....515]

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<sup>922</sup> PB himself inserted "nov.28.1953" by hand.

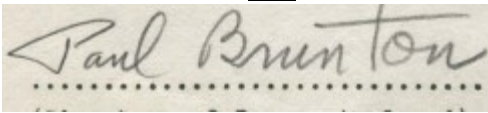
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<sup>924</sup> All the numbers inserted here are by Dr. MacDonald or his assistant, NOT by PB himself.

Occult (0-540)

Psychic Sensitivity 510

Total Awareness 530

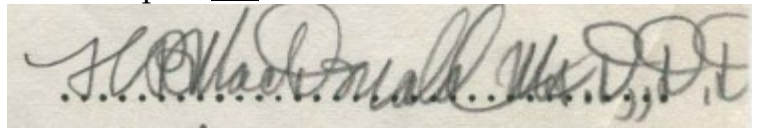


(Signature of Person Analysed)

writer for spiritual subjects ...5

Brain Radiations.....

Karma: plus 110 Minus.....



Date [Nov 29, 1953]

Address: Sherman Square Hotel, New York 23, New York (Broadway at 71st)

Telephone: Endicott 2-8400

Note: this is not a medical diagnosis and must not be considered as such; nor has any medical advice been given, or implied, in this vibratory report.

444<sup>925</sup>

PENDULUM ANALYSIS OF PHYSICAL CONDITION

Dr Howard Brenton Macdonald

## Mantras

445

MANTRAS<sup>926</sup>

(445-1)<sup>927</sup> Put into the affirmations all the intensity and all the fervour at your command.

(445-2) A story is told of Jowett, a thinker and a man of God, the famous [and brilliant]<sup>928</sup> Oxford Univ. translator of Plato's Greek, that even during conversations with others he would, while keeping silent and listening to them, move his lips continuously in prayer. He was practicing a Christian form of Mantra.<sup>929</sup>

(445-3) Mantra<sup>930</sup> =<sup>931</sup> Holy Word =<sup>932</sup> The Mystical

Affirmation =<sup>933</sup> Sacred Invocation

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<sup>925</sup> Blank page

<sup>926</sup> PB himself inserted "—P.B" by hand.

<sup>927</sup> The paras on this page have been cut pasted from several different sources. Paras 1-4 are all are all typed on the same piece of paper. Paras 5-11 and 16 were typed on the original page.

<sup>928</sup> "and brilliant" was typed below the line and inserted with an arrow.

<sup>929</sup> "mantram" in the original.

<sup>930</sup> "mantram" in the original.

<sup>931</sup> PB himself inserted equal sign by hand.

<sup>932</sup> PB himself inserted equal sign by hand.

<sup>933</sup> PB himself inserted equal sign by hand.

(445-4) It is to be practised at irregular intervals during the day.

(445-5) (a) Chant quietly or sing softly until it excludes all other thoughts or sensations. (b) this attention-centring phrase. (c) this mind-lulling phrase. [(d) [remembered]<sup>934</sup> after several repetitions]<sup>935</sup>

(445-6) It is a truth or a prayer, formalised in a phrase or a sentence so that it can be easily and convenient.

(445-7) That rhythm of tuning and timing must be found, by repeated experiment, which will be most effectual in bring him into a feeling of exceptional harmony, well-being and

(445-8) The affirmation is to be held in the mind with pondered understanding and repeated constantly with pondered understanding.

(445-9) The inner forces will give their power to whatever words he is concentrating on and drawing into contact with them.

(445-10) The moment any activity is at an end, his attention will instantly return to the declaration and continue the inner work with it.

(445-11) These divide themselves naturally into two main groups: those belonging to the Long Path and those to the Short Path. Of the first kind there is Coue's famous suggestion: "Every day, in every way, I am getting better and better." Of the second kind there is Jesus' figurative statement: "I and my Father are one."

(445-12) It has done its duty and served its purpose if the invocation or affirmation cease of themselves and in the ensuing silence a mysterious power rises and takes possession of him.

(445-13) Mantra<sup>936</sup> in Sanskrit means hymn, prayer, [invocation],<sup>937</sup> formula for magic, secret, charm, lines of prayer to a divinity. It is something that creates loving devotion to God. The mantra uttered and the divinity called upon, are identical. Hence the reverence for it and the importance of its being correctly spoken, and the danger of its being misused for selfish purpose. It should not be spoken, but sung.

[Very important see p.3 "Talks With Maharshi" on mantra

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<sup>934</sup> PB himself moved "remembered" from after "can be easily" by hand.

<sup>935</sup> PB himself moved "(d) remembered after several repetitions" from before "and conveniently" by hand.

<sup>936</sup> PB himself inserted underline by hand

<sup>937</sup> PB himself inserted "invocation" by hand.

(445-14) The type of meditation called discursive – by which is meant the kind which rambles on in reflective or logical thinking – does not suit every student. Several who have essayed it without success after repeated attempts are really temperamentally unsuited for it yet they need not abandon hope. There is another method of meditation which is actually easier, worth trying, and possibly better suited to their temperament. During a wide experience with dealing with western students it has been found that those who have failed with discursive meditation are not necessarily lacking in good potentialities than those who have succeeded. It is simply that they have found the method which is particularly worth trying. It involves the use of invocations, affirmations, or symbols.

(445-15) MANTRA YOGA<sup>939</sup> ESSAY He who suffers from incessant mental activity could harness it and turn it to profit by Mantra yoga, which solves the problem:<sup>940</sup> “How to transfer attention from foreground to background of mind and yet attend to work?”<sup>941</sup>

(445-16) Mantra is a scriptural text, an inspired sentence. Between the uttered-aloud and the inaudible repetition of it, there is the third way, when only the lips move and no sound is uttered.

(445-17) “As a bird may go to roam in the sky and still think of its young one; as a mother may be engaged in household duties and yet think of her child; as a she-monkey may leap from tree to tree and yet clasp its young one to her bosom; even so we should constantly think of Lord of the three worlds,”<sup>942</sup> sang the Indian poet, Janabai

446<sup>943</sup>

MANTRAS

## Eleanor Noye on Maharshi

447

ELEANOR NOYE ON MAHARSHI

(447-1)

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<sup>938</sup> PB himself inserted “Very important see p.3 “Talks With Maharshi” on mantra – PB” by hand.

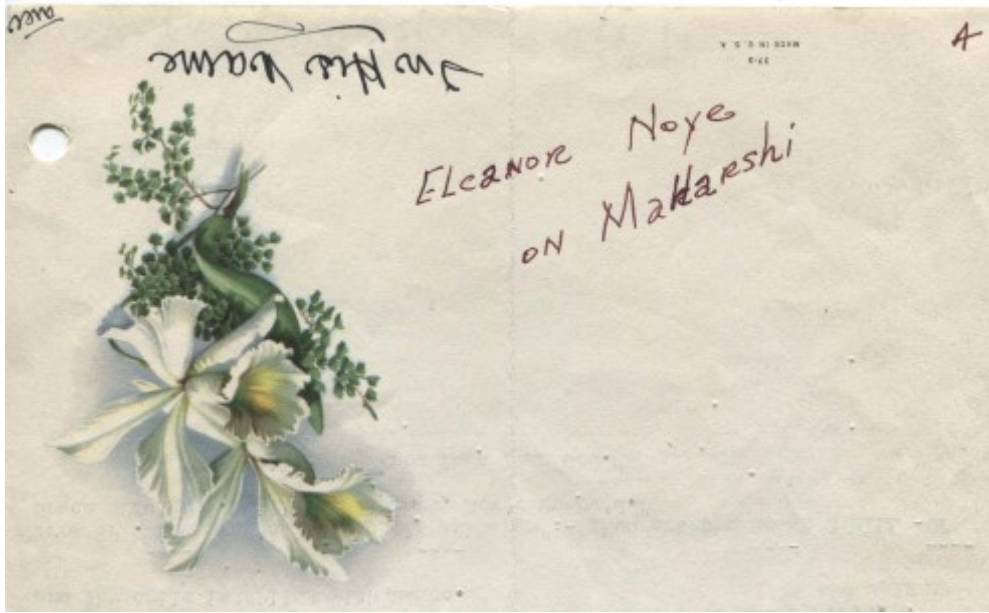
<sup>939</sup> “MANTRAYOG” in the original.

<sup>940</sup> PB himself changed period to colon by hand

<sup>941</sup> PB himself inserted quotation marks by hand.

<sup>942</sup> PB himself inserted quotation marks by hand.

<sup>943</sup> The paras on this page are a duplicate of the paras on page 441.



(447-2) These were among some of the words given to me by Beloved Bhagavan, From "Maharshi's Gospel":- "All that is required to realise the Self is to BE STILL. What can be easier than that? Hence ATMA-VIDYA is the easiest thing of attainment."

This was sent to me.

Remain, O Mind, within yourself. Go not to the door of anyone else. Whatever you seek, you shall get sitting at ease. Only seek it in the privacy of your own heart. There is the Lord, the Supreme Treasure, the philosopher's stone, and He can give you all you ask for. Countless gems lie strewn in the portals of His abode."

Kamalakant.

You know all of this of course.

448

ELEANOR NOYE ON MAHARSHI  
On His Birthday<sup>944</sup>

(448-1) From "Five Hymns to Sri Arunachala":- "Only to convey by silence Thy (Transcendent State Thou standest as a Hill, shining from heaven to earth." - "In silence Thou saidest, 'Stay silent'! and Thyself stood silent, O Arunachala!"

(448-2) [Poem By Eleanor Noye]<sup>945</sup>

Months have passed since my Lord walked upon Arunachala,  
His feet have left their prints, it is forever Hallowed.  
The air is permeated with His Blessed Presence,  
In the Stillness I hear His Voice.

<sup>944</sup> Eleanor Noye inserted "Beloved Bhagavan the Ever Serving" by hand.

<sup>945</sup> PB himself inserted "Poem By Eleanor Noye" by hand.

In the rustling trees and singing of birds  
 All nature sings of Thee,  
 I see my Lord lost in contemplation amidst the kindred mysteries of nature,  
 absorbed in Divine Ecstasy.  
 See Thee in the smiling trees and flowers the rising of the sun in the moon and  
 stars,  
 Whispering Thy Name my heart is filled with the music of the sphere,  
 And Thy child is filled with Peace.  
 From Sri. Bhagavan's "Arunachala Ashtakam":- "Thou art the HEART O HILL -  
 Of Grace Effulgent. Still yet Vibrant, Mov'r unmov'd.  
 "Be Still And Know That I Am God."  
 [I wrote this just before I left {Tiruvannamalai}.]<sup>946</sup>

449

ELEANOR NOYE ON MAHARSHI  
 On His Birthday

(449-1) [So]<sup>947</sup> far we have dealt only with religious, not mystical worship. In the latter there is an effort to unite through meditation with the higher power, whereas in the former there is an effort to commune through prayer with it. The separateness from it is here acknowledged and maintained whereas in the mystic seeks to overcome it. The conviction that there is an 'other,' a power different from and higher than his possesses the religious devotee. The conviction that this 'other' is identical with his innermost self, possesses the mystical meditator. There is nothing wrong with religious devotion in itself. It is a correct attitude for all human beings, as rays of the spiritual sun, should adore their source, we as the imperfect should love the perfect being. The error is in being devoted to something finite and perishable. What is wrong is the thing to which we give devotion. The ignorant set up a finite person as their beloved whereas the wise set up the pure infinite spirit, but the attitude of veneration is same in both. The passage of a religious devotee from the worship of a human personality to the worship of a divine principle by which he is merely inspired, should be a major event in his inward life.

The aspirant should start his worship by addressing it to the Divine Being or to his own higher self but he may also occasionally substitute any human being whom he regards as being a channel focus or symbol for the spiritual forces; a scriptural personage or a contemporary master, for instance. In that case, a picture, a photograph or statuette may be placed at a convenient height before his gaze. He should however be perfectly clear in his mind that his devotion is being given to the Divine through a

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<sup>946</sup> PB himself inserted "2 wrote this just before 2 left T." At the bottom of the page by hand. "T." presumably refers to Tiruvannamalai.

<sup>947</sup> PB himself deleted "(certain that you will." From before "So" by hand.; this page is marked #4 in the original

human medium, not to it. That is, he should not fall into the blasphemous error of anthropolatry. The photograph picture or moulded statuette of the master has only a spiritual use. It<sup>948</sup>

450<sup>949</sup>

## Mantra: The Meditation of Constant Remembrance

451

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE<sup>950</sup>

(451-1) A factor in the integral path, besides moral re-education, to which we have not given enough weight in published writings – indeed have hardly mentioned – is self-recollection, the frequent remembrance of the Overself at all times of the day and amidst all kinds of situations. Such remembrance, during the long intervals between formal meditations, is an integral part of this quest. A brief sacred formula [expressed in an invocation or an affirmation,]<sup>951</sup> called “mantram” is most useful for this purpose and is given the disciple so that his remembrance is automatically aroused when habit causes him to repeat its words constantly and mentally. [The Mantram is a handy device for attracting him to this remembrance and making its achievement easier and sure.]<sup>952</sup> A constant technique throughout the day is usually lacking in the knowledge and practice of Western seekers, so they need to learn its efficiency and use. The long hours between meditation periods are wasted. As a sister exercise to the ordinary meditations, it will be useful to many students, whilst as a means to replace them for those students who find formal meditation too difficult or too inconvenient it is most valuable. It is equivalent to [the practice of reflection in Christian mysticism, the]<sup>953</sup> “right mindfulness” of the Buddhist eight-fold path, to the Sufi “Dhikr,” and to the “correct polarization” in modern psychology.

In choosing a suitable formula for his own use, the student should bear in mind that it is not only remembrance that is needed, but living remembrance. The mantram for such repetition must not only remind him of the Overself, but attract him to it. Hence,<sup>954</sup> it should be one that inspires devotion and uplifts character. [It should

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<sup>948</sup> Incomplete para

<sup>949</sup> Blank page

<sup>950</sup> PB himself inserted “By PB” by hand.

<sup>951</sup> PB himself inserted “[expressed in an invocation or an affirmation,]” by hand.

<sup>952</sup> PB himself inserted “The Mantram is a handy device for attracting him to this remembrance and making its achievement easier and sure.” by typing the text at the bottom of the page, and indicating the insertion with an (A).

<sup>953</sup> PB himself inserted “the practice of reflection in Christian mysticism, the” by hand.

<sup>954</sup> PB himself inserted comma by hand.

embody spiritualising thought and gather ennobling emotion around it.]<sup>955</sup> It may consist of a single-word name or attribute of God or of a chosen spiritual guide, but it is preferable and more powerful to use a phrase of three to ten syllables. This may be an invocation to Divinity, or to the guide, or be a beneficent auto-suggestion. It is better, however, to receive such a word or phrase from a qualified teacher at a personal interview, for he will not only choose one especially suitable to the student's spiritual need at the time and therefore apt and forceful but also impart his own power into it.

The formula must be repeated many times a day and every day in the year. Yet its words should always carry vivid meaning and never be allowed to become mere parrot utterances. There is no fixed time and no particular posture necessary for the practice. It may be muttered half-aloud in the earlier stages, but should become silent and mental in the later stages.

452<sup>956</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

453

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE<sup>957</sup>

(continued from the previous page) The purposes, benefits and results of this practice are several:

1. It has an intellectual effect by acting as a reminder or arouser in a busy material life. Thus,<sup>958</sup> the first effect is to arouse thought, the second is to still it.

2. The constant repetition has a mesmeric effect: it lulls the senses and thoughts into semi-inactivity and sets the attention free to pass inward toward the soul and eventually induces the contemplative mood.

3. It develops an acute growing self-consciousness of the right sort, a constant obsessive suggestion that there is a higher self.

4. It leads to the necessary concentration, which is a door to inner consciousness.

5. Its rhythmic activity aligns and then integrates the different parts of the personality. It also removes their restlessness.

6. It gradually establishes subconscious orientation towards the higher self, which keeps on breaking into the conscious field to the detriment of the lower self; thus it gives direction to thought and purification to character. It enables the seeker, therefore, to go on with everyday living, externally knowing that God is working in him internally.

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<sup>955</sup> PB himself inserted "It should embody spiritualising thought and gather ennobling emotion around it." by typing the text at the bottom of the page, and indicating the insertion with a (B).

<sup>956</sup> Blank page

<sup>957</sup> "2" appears at the top of the page in the original.

<sup>958</sup> PB himself inserted inserted a comma by hand.

7. It becomes a focus for continuous concentration during active life, even whilst engaged in work, pleasure or walking.

Forgetfulness of the quest, or of the Overself, besets most aspirants. Here is a valuable remedy. It brings the chosen goal, or the revered ideal, constantly back to their attention.

454<sup>959</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

455

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

(455-1)<sup>960</sup> THE SEATED RELAXATION EXERCISE

(a) Sit upright on a chair of comfortable height, with the knees and legs together, if comfortable, or slightly apart if not. Lean slightly forward, keeping the spine straight, and allow the arms to hang down completely relaxed and full length, like heavy weight.

(b) Lift both hands very slowly at the elbows, almost to shoulder height taking care not to move the shoulders. Next abruptly drop them, palms upright, on the upper thighs. Keep the feeling of limpness and heaviness in the arms, and the rest of the body utterly relaxed.

(c) Picture an ethereal aura of pure, white, electrifying Light all around you. Then, imagine this magnificent Light is actually pulling you upright by the top of your head. Its compelling force should, as a result, automatically straighten the spine, and the back of your trunk, neck and head form a perfectly erect line. Finally, imagine the Light is pervading inside the whole of your body.

This exercise should give a feeling of physical refreshment and complete physical repose. It is also useful when having to sit continuously and listen to lengthy lectures or when reluctantly trying to practice meditation after a fatiguing day.

(455-2)<sup>961</sup> INTERCESSORY MEDITATION EXERCISE

(a) Repeat part (a) of the Healing Meditation.

(b) Let the White Light enter the region of the heart, remaining there.

(c) Form a mental image of the face of the individual you wish to contact, and reduce it in size until it is small enough to fit into the palm of your hand.

(d) Place this tiny image in the centre of the white Light permeating your heart.

(e) Endeavour actually to see<sup>962</sup> the individual there in your heart. This exercise transmits physical or mental help or spiritual blessing to a distant friend; brings out

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<sup>959</sup> Blank page

<sup>960</sup> This para is a duplicate of (465-1), but is slightly different. This version appears to be an earlier draft. Section (c) of this para also appears to be a rewritten version of (471-1).

<sup>961</sup> This para is a duplicate of (469-1), but is slightly different. This version appears to be an earlier draft.

<sup>962</sup> PB himself inserted underline by hand.

good will from one who has expressed enmity; establishes a deeper spiritual relationship with a fellow-seeker. It is especially useful in the student-teacher relationship, because it promotes sympathy and affinity, and strengthens the telepathic link.

456<sup>963</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

457

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

(457-1) SUPINE RELAXATION EXERCISE

The object of this exercise is to learn how to relax the physical body with complete thoroughness, for even when most people think that they have relaxed themselves, they unconsciously still keep some of their muscles taught.

Lie down flat on the back on a couch, the arms parallel to the trunk, palms upright. This supine position is more effective for most persons, especially the middle-aged, than the sitting one for relaxation purposes, because it reduces the heart's work in pumping blood, and this imposes less strain upon it. In the sitting or even squatting yogi position, the heart is forced to raise the blood up to a level higher than itself, whereas this is not required when the body is lying flat on the back.

This exercise is divided into five sequences to tense and relax each different body-part by turns.

(a) Begin with the feet and twist them from right to left, then back to right, a few times. Stop abruptly after each complete twist and relax as much as possible.

(b) Turn the legs and hips as far as you can to the right and left a few times, stop suddenly and relax the muscles affected completely.

(c) Twist the head and neck a few times: first backwards, then to the right, then forward and lastly to the left. Immediately after the last turn let the head fall limply forwards as if it were weighted.

(d) Every part of the body has been progressively and perfectly relaxed in turn. Now the whole body should be left in this limp posture for two to five minutes.

(e) Double up the fists loosely and place them on the upper chest. Take a deep breath, slowly<sup>964</sup> and easily.<sup>965</sup> As you breathe in, gradually tense every part of the body, from head to feet, tightening up as much as possible without strain. Hold this for as long as is easily possible. Then gradually and slowly untense while expelling the breath. When normal condition of the body is attained continue to loosen up further free of all tensions. Repeat three or four times.

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<sup>963</sup> Blank page

<sup>964</sup> PB himself inserted underline by hand.

<sup>965</sup> PB himself inserted underline by hand.

## MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

## MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

(459-1) THE DEATH GASP BREATHING EXERCISE

Lie flat on your back. Take a deep, quick inhalation through the open mouth, accompanied by the gasping half-loud shriek which such an act involuntarily produces. Then gradually and slowly exhale again.

This breathing exercise tries to imitate the death cry of dying creatures, the vocal expression of their fear of Death. Such an imitation of the physical side of dying should bring with it, momentarily, the associated death fear whose gravity and importance naturally swallow up all lesser fears. If this exercise is done twice daily these lesser fears gradually become weaker while the fear of Death is itself overcome.

(459-2) BREATHING EXERCISE TO REMOVE FATIGUE

Repeat the Supine Relaxation Exercise. Then practice deep breathing exercises for five minutes. Make the intake and the outflow of the breath rhythmic and unlaboured. Hold the thought that fresh energy is entering you with each inhalation.

(459-3) BREATHING [EXERCISE]<sup>967</sup> TO CALM THE MIND

(a) Repeat Fatigue-Removing Exercise for two minutes.

(b) Breathe in to the count of 4 seconds; hold the breath for the count of 2 seconds; breathe out again to the count of 4 seconds.

(c) Concentrate attention solely on the breathing process. If this is done perfectly, all other subjects will be kept out and the array of thoughts, which ordinarily run helter-skelter through the mind, will vanish. Later, when this exercise becomes effortless through constant practice, and there is less difficulty in preventing the intervention of outside thoughts, concentration on the breath-count may be dropped.

(d) Imagine a living aura of pure, white Light to be pouring into and through the body. Think of It as the blissful essence of Peace.

(459-4) BREATHING EXERCISE TO IMPROVE CONTROL AND PREVENT COLDS

Take in a series of six short breaths through the mouth very quickly, hold the air in the lungs for about 2 or 3 seconds, then let it out in a single, easy exhalation.

## MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

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<sup>966</sup> Blank page

<sup>967</sup> PB himself inserted "EXERCISE" by typing it above the line and inserting it with a caret.

<sup>968</sup> Blank page

## MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

(461-1) EXERCISE VIII Every hour, on the hour, stop whatever you are doing and assume the Corpse hatha yoga<sup>969</sup> posture, lying on a couch or a rug, for one to four minutes. [This reduces]<sup>970</sup> a high blood [pressure.]<sup>971</sup>

ADDENDA<sup>972</sup>

(461-2) Conceive this light as the healing power in physical Nature but as originating in spiritual being. It is primarily a spiritual force. If and when it comes, and the invocation is successful, the signs whereby we may detect this include a feeling of well-being, a lifting of the whole nature toward a more joyful and less depressed mood, and a sense of increasing vitality.

(461-3) The first step in healing, for both the healer and the patient is to pray, to ask for enlightenment about the true and first cause of the sickness. What act, or what thought of the patient was primarily responsible? Once learnt, it must be corrected.

## MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

## Addenda

## MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

(463-1)<sup>974</sup> HARMONY MEDITATION

(a) Repeat Supine Relaxation Exercise.

(b) Try to feel that the aura of Light has an actual substance which becomes part of you. Then imagine that you are melting into It and becoming one with It. Next, think of it as being the pure essence of Love, whose centre is the region of the heart.

(c) When this Love has been experienced as a sensation of heart-melting happiness, let it then extend outwards to embrace all the world.

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<sup>969</sup> "hathyog" in the original.

<sup>970</sup> PB himself changed "In one case this reduced" to "This reduces" by hand.

<sup>971</sup> PB himself inserted period after "pressure" and deleted "in less than a year by twenty five percent" by hand.

<sup>972</sup> PB himself inserted "ADDENDA" by hand.

<sup>973</sup> Blank page

<sup>974</sup> This para is a duplicate of (465-2), but written slightly differently. This version appears to be an earlier draft.

This exercise should leave you with a feeling of being in harmony with Nature, with the universe and with all living beings.

(463-2)<sup>975</sup> HEALING MEDITATION

(a) Repeat Supine Exercise and Harmony Meditation.  
(b) Think of the white Light as being Nature's intelligent and recuperative Life-Force.

(c) Let it pour in, through the top of your head, passing directly to the solar plexus centre, which is the region which must first be worked on and affected if the healing force is to become efficacious. Thence send it to any afflicted [area,]<sup>976</sup> remaining there. Feel Its benevolent, restorative and healing presence working upon it.

(d) In order to be fully effective this exercise must be accompanied by intense faith in the recuperative powers of this Light.

Astonishing proof of its effectiveness in relieving a troubled organ or curing a diseased part of the body, when persevered in for a sufficient period of weeks or months, has been clearly shown by results. In some cases, paralytics have regained full use of their disabled limbs by following the outline given here.

464<sup>977</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

465

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

(465-1)<sup>978</sup> EXERCISE I: to Relieve Tension, and Cultivate Relaxation.

Sit upright on a chair of comfortable height, with the knees and legs together, if comfortable, or slightly apart if not. Lean slightly forward, keeping the spine straight, and allow [both]<sup>979</sup> the arms to hang down full length [and lifeless,]<sup>980</sup> like heavy weights [from the shoulders]<sup>981</sup> completely relaxed.

(a) Both hands are then lifted very slowly at the elbows, almost to shoulder height; then abruptly dropped, palms upright, on the upper thighs. Keep the feeling of limpness and heaviness in the arms, with the lower part of the body utterly relaxed.

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<sup>975</sup> This para is a duplicate of (465-3), but written slightly differently. This version appears to be an earlier draft.

<sup>976</sup> PB himself changed "area and" to "area," by hand.

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<sup>978</sup> This para is a duplicate of (455-1), but has been edited slightly. This page appears to be a later draft than the previous pages.

<sup>979</sup> PB himself inserted "both" by hand.

<sup>980</sup> PB himself inserted "and lifeless," by hand.

<sup>981</sup> PB himself inserted "from the shoulders" by hand.

(b) Picture an ethereal aura of pure, white, electrifying Light all around you. Then, imagine this magnificent Light is actually pulling you upright by the top of your head. Its compelling force should, as a result, automatically straighten the spine, and the back of your trunk, neck and head form a perfectly erect line. Finally, imagine the Light is pervading inside the whole of your body.

This exercise should give a feeling of physical refreshment and complete physical relaxation. It is also useful when having to listen to lengthy talks, lectures, etc., or when reluctantly trying to practice meditation after a fatiguing day.

(465-2)<sup>982</sup> EXERCISE II.: To promote Harmony.

Repeat Exercise I., (a) and (b), and then add:

(a) Try to see and feel that the aura of Light has an actual substance and that It is becoming part of you, that you are melting into It, becoming one with It. Next, think of it as being the pure essence of Love, especially in the region of the heart.

(b) When this Love has been experienced as a sensation of heart-melting happiness, let it then extend outwards to embrace all the world.

This exercise should give a feeling of being in harmony with Nature, the universe, with all living beings, and with humanity as a part of Nature.

(465-3)<sup>983</sup> EXERCISE III.: to Heal Sickness.

Repeat Exercise I. and II., then add:

(a) Think of the white Light as being Nature's intelligent and recuperative Life-Force.

(b) Let it pour in, through the top of your head [and the open receptive palms,]<sup>984</sup> passing directly to any afflicted area and remaining there. Feel Its benevolent, restorative and healing presence working upon it.

(c) In order to be fully effective this exercise must be accompanied by intense faith in the recuperative powers of this Light.

Astonishing proof of its effectiveness in relieving a troubled organ or curing a diseased part of the body, when persevered in for a sufficient period of weeks or months, has been clearly shown by results. In some cases, paralytics have regained full use of their disabled limbs by following the outline given here.

466<sup>985</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

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<sup>982</sup> This para is a duplicate of (463-1), but has been edited slightly. This page appears to be a later draft than the previous pages.

<sup>983</sup> This para is a duplicate of (463-2), but has been edited slightly. This page appears to be a later draft than the previous pages.

<sup>984</sup> "and the open receptive palms," was typed above the line and inserted with a caret..

<sup>985</sup> Blank page

(467-1) [During the talk]<sup>987</sup> I happen to mention finding a vicious-looking black scorpion in my bedroom, which sets me describing an episode with a snake that turned up in my bathroom during my last week in South India. X. recounts in turn an extraordinary story about the snake magic of this country.

"I had an uncle who ruled a small State in Central India. One of his horses, which had cost a large sum to purchase, was his favourite mount which he rode often for the pleasure it gave him. One day it was bitten [in the stable]<sup>988</sup> by a poisonous snake and died. My uncle felt the loss very keenly and took it so much to heart that he issued an order for the snake to be searched for and found at any cost, even if all the stables had to be burnt down to trace its hiding place.

"His men searched carefully and continuously for a long time. They found a cobra in the stables eventually and killed it. Soon after it was discovered that the cobra belonged to a nag-temple, or snake-worshipping temple, which stood only fifty yards away from the palace. Snake-worship still persists in Central India as a religion which has been handed down since aboriginal times. In this particular temple, the priests used to put out a plate of food every day at noon, and the reverently same cobra always appeared at that hour to eat the food. The snake which had bitten the horse was no other than the cobra which was worshiped in this temple.

"During the night of the day when the men had destroyed the snake, my uncle's mother dreamt that her son would die within a week and his young daughter somewhat later, as a punishment for having ordered the death of the sacred snake. She became terribly alarmed, for she fully believed in the dream prophecy, and immediately went to the temple and paid the priests to perform special rites and ceremonies to propitiate the snake deity. She sat up all night with my aunt and both prayed for help.

"My uncle was sceptical and laughed off the whole matter. Yet six days later he was in the grip of severe influenza and died at once.

"Some months later I was invited to the palace in connection with a forthcoming wedding. The daughter of my late uncle, the Rajah, a girl of only eight years age, looked forward eagerly to my visit. Hearing a carriage drive up to the palace and thinking it to be mine, she could wait no longer but rushed out of doors to meet it. The courtyard was in darkness but she carried a lantern in her hand. When she reached the stone buttress of the gate, she slipped and fell down. The lantern was crushed between her body and the buttress. Her flimsy silk dress immediately caught fire and she was

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<sup>986</sup> PB himself inserted "Insert on p128" and "1284" by hand.

<sup>987</sup> "During the talk" was typed above the line and inserted with an arrow.

<sup>988</sup> "in the stable" was typed in the left margin and inserted with an arrow.

[badly]<sup>989</sup> burned. Two hours later, when I arrived, I found her dead. Thus the dream prediction was [finally]<sup>990</sup> fulfilled.

"You know that my education has been along English lines. I have been trained to be sceptical about anything supernatural. But when I see such things happening before my eyes – and several other strange occurrences which I have seen in India – how can I help yielding to ancestral inherited notions of the reality of psychic worlds, magic and sorcery? I have been forced to believe in these things, although I fear and dread them."

I make no comment. My own experiences of snake-charming and snake-worship in Egypt have convinced me of the psychic reality back of them. In fact, I have found that snake-charming – as I was taught it by a Dervish and not in its simple common unimportant form – is a remnant of an age-old primitive [psychic]<sup>991</sup> religion, which is closely connected with the invisible world that is closest [our earth sphere. It brings with its practice dangerous, [unpleasant,]<sup>992</sup> and undesirable psychic entities, and I have definitely renounced the art of snake charming, or rather, snake-magic. Nature's curtain [hangs]<sup>993</sup> over the invisible world whence such [magic]<sup>994</sup> draws its power. It is wiser and safer not to touch that veil, but to leave it undisturbed.]<sup>995</sup>

468<sup>996</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

469

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE<sup>997</sup>

(469-1)<sup>998</sup> EXERCISE IV: to Establish Telepathic Harmony or Help.

Repeat exercise III (a), then add:

- (a) Let the white Light enter the region of the heart, remaining there.
- (b) Form a mental image of the face of the individual you wish to contact, and reduce it in size until it is small enough to fit into the palm of your hand.
- (c) Place this tiny image in the centre of the white Light permeating your heart.

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<sup>989</sup> "badly" was typed below the line and inserted with an arrow.

<sup>990</sup> "finally" was typed above the line and inserted with a caret..

<sup>991</sup> PB himself typed "psychic" in the right margin and inserted it here with a caret.

<sup>992</sup> PB himself inserted "unpleasant," by hand.

<sup>993</sup> PB himself typed "hangs" underneath the line and inserted it with an arrow.

<sup>994</sup> PB himself deleted "sorcerous" from before "magic" by hand.

<sup>995</sup> This para was cut from the bottom of the page and pasted into the left margin and inserted with a note and an arrow.

<sup>996</sup> Blank page

<sup>997</sup> "2" appears at the top of the page in the original.

<sup>998</sup> This para is a duplicate of (455-2), but has been edited slightly. This page appears to be a later draft than the previous pages.

(d) Endeavour actually to see the individual there in your heart.

This exercise should be used to promote physical or mental help to a distant friend; to bring about good-will from one who has expressed enmity; or to establish a deeper spiritual relationship. It is also useful in the student-teacher relationship, because it promotes better sympathy and affinity, as well as strengthening the telepathic link.

(469-2) NOTES:

Where imagination is well developed the attempt to visualise light may be used, but where either the intellectual or the instinctive preponderates over it, the attempt need not be made – only the unseen power invoked and directed faith.

470<sup>999</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

471

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

(471-1)<sup>1000</sup> SHORTER HEALING EXERCISE

Healing exercise,<sup>1001</sup> which should be accompanied by slow, even breathing. Picture the universal life-power<sup>1002</sup> as an ethereal aura of electrifying white light all around you. Imagine this light be pulling you upright by the top of your head; its compelling force automatically straightening the spine, until the back of the trunk, neck and form an erect line. Then, let the white light enter the body through the top of the head, passing directly to the afflicted area, remaining there. Endeavour actually to feel its restorative healing presence within you. This exercise must be accompanied by intense faith in the recuperative powers of this light in order to be fully effective!

472<sup>1003</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

473

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

(473-1) RECUPERATIVE MEDITATION

(a) Sit in the position used in the Seated Relaxation Exercise.

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<sup>999</sup> Blank page

<sup>1000</sup> This para is a duplicate (455-1), section C, but is somewhat different. This version appears to be an earlier draft.

<sup>1001</sup> PB himself inserted underline by hand.

<sup>1002</sup> PB himself inserted hyphen by hand.

<sup>1003</sup> Blank page

(b) Picture and feel the living, white Light flowing, like the blood, all through your body and into your fingertips. Think of It as the vital essence of blood and nerve-cell alike. Distribute its energy to every part of the body. Next give each individual organ a rejuvenating treatment by bathing it in the white Light; being at the bottom of the trunk with the lowest organ and proceed upwards to the head.

(c) Visualise and experience the radiance of this Light as enveloping you and drawing you into It. Offer yourself willingly to Its Perfection and Protection. Since Light is the closest we can come to actually seeing<sup>1004</sup> the Absolute, think of It, here, as the One Infinite Life-Power.

474<sup>1005</sup>

MANTRA: THE MEDITATION OF CONSTANT REMEMBRANCE

## **Fakir Who Hypnotised Elephants!**

475

FAKIR WHO HYPNOTISED ELEPHANTS!<sup>1006</sup>

(475-1) Major Court-Treath, the noted hunter, believes that he is the first white man to have engaged in elephant hunting on foot and armed only with a spear. He relates how he did this with the help of a hunting fakir named Baballa. The two had discovered a trekking herd of elephants, but they knew that nothing will stop a herd of elephants when on the trek for water. So Baballa sat down and went through a process of magic, intended to hypnotise the distant herd. "Baballa sat down with a rope made of palm fibre about a yard long," says the Major, "and went through the notions of tying his arms, legs, ankles and neck, muttering incantations as he did so. His muscles became taut and he relapsed into a semi-trance. He sat so for a few minutes and then suddenly relaxed, grunted, That is good, and rose to his feet. Next morning we ran into the elephants only half a mile away. They were almost stationary. By all the reckonings they should have been miles away."

(475-2) FAKIRS MAGIC: THE SPINNING BOY: I have seen A Yogi give a demonstration before a large crowd of assembled Indians and Europeans of the 'Spinning Boy' feat. The Yogi took one of his young assistants and whirled him round like a top, the motion getting quicker and quicker till finally the boy spun round without his help. After a while the lad began to rise in the air, spinning all the time, and then disappeared out of sight in the sky. A couple of minutes later the boy appeared suddenly behind the crowd of spectators and came running up! This is some kind of

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<sup>1004</sup> PB himself inserted underline by hand.

<sup>1005</sup> Blank page

<sup>1006</sup> "5" appears at the top of the page in the original.

hypnotic feat because a young English officer, who became suspicious of the Yogi's instruction to his audience not to move from their place but to keep quite still, secretly slipped out of his seat and made his way to the back of the audience, was surprised to discover that from that point of view the spinning boy could no longer be seen! On trying the experiment of moving towards his seat, the boy reappeared to his gaze!

(475-3)<sup>1007</sup> Some of the stories may seem amazing, yet even as I write this article I find on my desk a letter from an Indian correspondent describing some astonishing feats of Yoga magic which were carried out this year at Mangalore, on the Western coast of India. The Yogi's name was Das, and his display of the power of Yoga took place in the Government College before a select audience which included the District Judge and the Municipal Chairman. His performance lasted three hours; he rubbed nitric acid over his hands, he ate burning coals and broken glass, he stopped the beating of his heart and pulse, he was hanged by the neck, and he permitted himself to be buried alive under the earth. Perhaps the strangest feat of all was his last one, when he let a ten-ton steam road roller pass over his body. At the end of his display he arose unharmed and unhurt.

[—PB]<sup>1008</sup>

476<sup>1009</sup>

FAKIR WHO HYPNOTISED ELEPHANTS!

## J.F. Lawrence {PB}: Reviews

477

REVIEWS

J.F. Lawrence {PB}<sup>1010</sup>

(477-1)<sup>1011</sup> Man, the Triune God by Geoffrey Hodson

New York:

Roerich Museum Press 83 pp. \$1.25.

Mr Hodson claims that the teachings written here were given him by a mysterious member of the angelic hosts. They appear to have been received into his consciousness through some telepathic process, and not from direct dictation nor in trance mediumship.

Their burden is the glorious splendour of man's divine nature and destiny, with some of the historical aspects thereof. The ideas in this book will be familiar to all who are familiar with neo-theosophy. If there is nothing new here, there is much worth the

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<sup>1007</sup> This para was cut from a different source (possibly a magazine), and taped onto the page.

<sup>1008</sup> PB himself inserted "—P B" by hand.

<sup>1009</sup> Blank page

<sup>1010</sup> from annotation on page 499, we think that J. F. Lawrence is a pseudonym for PB. TJS '16

<sup>1011</sup> The paras on this page follow the paras on page 321.

re-telling for the sake of its truth, quite apart from the debatable considerations of the authority claimed.

An outline of the author's track may be gathered from some of the chapter heads: The Everlasting Light, Cosmic Man, Earthly Man, Discovery of Self, Spiritual Aristocracy, the Way of Release. We are given general statements rather than detailed information; the book is inspirational rather than practical.

"Soon another nation shall arise in which the Gods shall once more rule, and whose ministers, guided by the light of spiritual knowledge, shall lead their nation to greater evolutionary heights," is an optimistic prophecy which many of us would like to see realised but which few of us can discover indications of in a glance at the world to-day

"The aspirant must practice quietude, passing many hours in contemplation of the [equipoise of God;]<sup>1012</sup> must find that peace unshakable which is beyond all motion and all sound," is another angelic message of indubitable value. [When the world has learned to attend to such counsel and appreciate its golden worth, we may look for the dawning of better times and wiser nations.]<sup>1013</sup>

478

REVIEWS

J.F. Lawrence {PB}<sup>1014</sup>

(478-1)<sup>1015</sup> Out of the darkness came his last words:

"So be it. You have chosen. Abide by your choice, for there is now no recall. Farewell." And he was gone.

I walk a path in life which brings naught save desolation, yet in some weird way, I grow happier each day. It is as though One walks by my side everywhere and touches all with a magic hand, so that the grey of my life is turned to gold.

How this bliss should be brought me when I had chosen the path of woe, is beyond my ken. But the ways of the gods are inscrutable.

Sweet is this strange water in a world grown grey and bent with bondage to bitterness. Surely some secret hand strikes such glad music from out its holy hiding place?

I am a lonely man, but in my sanest moments I realise that I am now never alone. Friendly voices have been borne to me upon the winds of thought; half-remembered faces peer at me out of the shadows of the heart: and beyond above all this: has been the sublime<sup>1016</sup>

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<sup>1012</sup> PB himself circled this phrase by hand.

<sup>1013</sup> PB himself circled this phrase by hand.

<sup>1014</sup> from annotation on page 499, we think that J. F. Lawrence is a pseudonym for PB. TJS '16

<sup>1015</sup> this is the back of the previous page (which can be seen showing through); therefore we have to conclude that this page is a rejected draft of some other article... — TJS '16

<sup>1016</sup> Cut off in the original

(479-1) THE COMING OF THE ANGELS. By Geoffrey Hodson.

Rider & Co. 159 pp. 6/-net.

Mr Hodson has already achieved a definite reputation in Theosophic circles as a gifted clairvoyant who has come into touch with the nature-spirits and the angelic hosts. In this, his nineteenth book, he acts as communicator for certain angels of high degree, giving their messages to mankind verbatim, as it were.

We learn that "in olden days when an ancient race was born and reached its prime, angels walked with men. When national decay set in spiritual darkness fell upon the race, men knew us not and we perforce withdrew." It appears that now we are to witness the birth of a new age and a new race. Reunion between the angels and mankind is being prepared.

Many messages are inspirational in character. They will be comforting not only to those of us who are Theosophists, but also to a wider public. [They are hopeful and optimistic, seeing the present difficulties as overcome and a bright destiny to follow.]<sup>1018</sup> We are told that those who guide evolution believe that man has reached a point where catastrophic disasters of Atlantean magnitude need not be employed as in past history; these hierarchs are now working to effect changes from within.

One of the angels recommends the formation of groups of students, trained in meditation and concentrating their power in definite service. These messages provide fascinating<sup>1019</sup> [reading]<sup>1020</sup>

(479-2) EARLY ASTRONOMY AND COSMOLOGY. By C.P.S. Menon, B.A.

London: Allen and Unwin, Ltd. 10/-net

Who first mapped out the circle of the heavens? Why was it divided into the twelve signs of the zodiac? What conception of the structure of the universe was formed by the early races of man?

These are the questions which Mr. Menon has made it his concern to answer, and he has answered them skilfully. He sketches the beginnings of astronomy among the observant shepherds of Chaldea and the contemplative Aryans of India. He pictures the primitive Zodiac of the Chinese, consisting entirely of figures of small animals. He reconstructs the earliest cosmic systems of the Babylonians and mentions their peculiar notion of connecting the months with twelve solar deities. He reveals the quainter

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<sup>1017</sup> from annotation on page 499, we think that J. F. Lawrence is a pseudonym for PB. TJS '16

<sup>1018</sup> PB himself circled this phrase by hand.

<sup>1019</sup> Incomplete para

<sup>1020</sup> PB himself inserted "reading" by hand.

Egyptian belief that the universe was a rectangular box, with the longer sides extending North and South.

The author holds the theory that primitive man first regarded the universe, the heaven and the earth as built on a square plan, and that the circular conception was a later evolution., Much of his research is directed to the support of this theory.

480<sup>1021</sup>

REVIEWS

J.F. Lawrence {PB}<sup>1022</sup>

481

REVIEWS

J.F. Lawrence {PB}<sup>1023</sup>

(481-1) THE ZOHAR IN MOSLEM AND CHRISTIAN SPAIN. By Ariel Bension, Ph.D.

256 pp. London: g. Routledge & Sons, Ltd. 12/6d net.

We do not know with [historical]<sup>1024</sup> accuracy when The Zohar<sup>1025</sup> was composed. I believe with the author that it was compiled in the thirteenth century, while the first printed version undoubtedly appeared in 1558. This curious, monumental and formidable thesaurus of Jewish mysticism, theosophy and occultism has hitherto been too obscure and too inaccessible to the general student. Dr Bension has done a pioneer work for English readers in reducing to a simpler and more coherent shape some of the principal teachings and tales of this storehouse of Kabbalistic<sup>1026</sup> lore.<sup>1027</sup>

Another part of his labour, and to me the more fascinating one, is to reveal how the hands of Muslim and Christian mystics of the period touched and deeply marked The Zohar. He gives enough references and similarities to show that this was indubitably so. At a time when spirituality in the rest of Europe was at a low ebb, the three great cultures met and mingled in Spain and put it on the path to greatness. [Jew, Christian and Muslim lived together in friendly fashion, for many among them had been ennobled by the quest of Truth and not a few had found that starry way which is the pith of every religion, the narrow of all great philosophies. Spain has given birth to the greatest of European mystics; perhaps because it harboured Oriental and Occidental

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<sup>1021</sup> Blank page

<sup>1022</sup> from annotation on page 499, we think that J. F. Lawrence is a pseudonym for PB. TJS '16

<sup>1023</sup> from annotation on page 499, we think that J. F. Lawrence is a pseudonym for PB. TJS '16

<sup>1024</sup> PB himself changed "scientific" to "historical" by hand.

<sup>1025</sup> PB himself circled this phrase by hand.

<sup>1026</sup> Cabbalistic in original.

<sup>1027</sup> PB himself circled this phrase by hand.

peoples; perhaps because of the intensity of the Spanish temperament and its constant readiness to suborn the brain to the heart.]<sup>1028</sup>

Lovable figures pass through the pages of The Zohar. Supreme among them walks the Master, Simeon bar Yochai.<sup>1029</sup> Wondrous tales are told of his occult powers. He stopped the plague, communed with great Spirits, mastered dangerous serpents. He lived like a Christ, preached and practised love, goodwill, spirituality.

482<sup>1030</sup>

REVIEWS

J.F. Lawrence {PB}

483

REVIEWS BY J.F. LAWRENCE {PB}<sup>1031</sup>

(483-1) THE BEGINNINGS OF THE SIXTH ROOT-RACE. By C.W. Leadbeater.

Theosophical Publishing House, Adyar.

Most of this matter appears to be reprinted from the author's larger work, "Man: Whence, How and Whither"<sup>1032</sup> which was the subject of much divergent comment in occult circles. The early days of the Sixth root-race of Theosophical parlance, are pictured here. The scene is set seven to eight hundred years ahead. Natural cataclysms have broken the physical configuration of North America to pieces. On the western Pacific strip is born and shaped a Colony of which this book is the anticipatory record.

Small but fast-growing, this pioneer community keeps itself self-contained. Inter-marriage with people outside is strictly forbidden. [All personal desires are put aside while public opinion backs unselfishness.]<sup>1033</sup> With such an exalted, nay, seemingly impossible code of morality, courts of law and police forces are found unnecessary.

There is no Government in our political sense; all ruling power is vested in a spiritual Dictator of sorts, called "The Manu." Almost all members of the colony are [psychic].<sup>1034</sup> The author says that the current religion of that time is Theosophy, but it seems to be Theosophy of a queer kind which Neo-Platonist and medieval mystic might not readily identify. Temple services are provided where the whole paraphernalia of

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<sup>1028</sup> PB himself circled this phrase by hand.

<sup>1029</sup> "Simeon ben Yochai" in original.

<sup>1030</sup> Blank page

<sup>1031</sup> The original editor inserted "Copy" at the top of the page by hand.

<sup>1032</sup> PB himself deleted a comma by hand.

<sup>1033</sup> PB himself changed "'They have therefore trained themselves in the putting aside of all person desires and opinion among them in favour of unselfishness" to "All personal desires are put aside while public opinion backs unselfishness." by hand.

<sup>1034</sup> PB himself deleted "psychically percipient, while many are advanced clairvoyants." by hand.

[ornate]<sup>1035</sup> ceremonies re-appears once more, though under the supervision of an angel who materialises for the occasions!

The industrial organisation of the colony appears to be communistic, especially in the production of food and clothing, which are distributed free to [all].<sup>1036</sup> On the social side we note that none of the men are under six feet, that the people live in little garden cities, and that architecture has undergone a startling change in as much as walls have disappeared from buildings so that everyone might live constantly in the open air! Flesh-eating has disappeared. Telephonic tape-recorders are fitted in every house and have replaced daily newspapers. Physical culture is prominent... [It is pleasant to hear that as far back]<sup>1037</sup> as the twentieth century Julius Caesar had reincarnated, giving virility to the League of Nations and putting an end to war.

This book raises in the reviewer's mind the difficult question of clairvoyance, a word which runs all the way from sheer self-hallucination up to a genuine opening of the third eye. If we cannot confirm Bishop Leadbeater's visions by our own, neither can we contradict them.

484<sup>1038</sup>

REVIEWS

J.F. Lawrence {PB}

485

REVIEWS

J.F. Lawrence {PB}

(485-1) H.P.B.: Four Episodes. A Play by Pekka Ervast. 3/6.

London Theosophical Publishing House

The celebrated Finnish Theosophical leader, Pekka Ervast, has written the first play around the life of Mdme Blavatsky which I have yet seen. Although only fragmentary in nature, it nevertheless whets one's appetite for a full-length script that will deal with the whole dramatic life-story of this brilliant and amazing woman.

The first scene is set in London in the year 1851. It shows H.P.B. as a young woman of twenty and describes her meeting with the Master Morya in Hyde Park. It is a pity that the author betrays regrettable ignorance of London by writing the stage direction: "In the distance the clock of St. Paul's Cathedral strikes the half hour." The second scene belongs to Paris and the time is two years before the founding of the T.S. A strangely fantastic meeting of Brothers of the Shadow is portrayed. H.P.B. attends this in disguise, is discovered and then warned that the Black Adepts will do their utmost to handicap her future work. The third scene introduces the Countess Wachtmeister at Wurzburg in 1886 and closes with the words of the Countess apropos

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<sup>1035</sup> PB himself deleted "services and impressive" by hand.

<sup>1036</sup> PB himself deleted "There are government factories and official stores." from after "all." by hand.

<sup>1037</sup> PB himself changed "and as far back" to "It is pleasant to hear that as far back" by hand.

<sup>1038</sup> Blank page.

H.P.B: "Martyr, martyr...when will dawn the day when humanity shall recognise its benefactors?" For the last scene we return to London and watch the dying moments of the Russian lady whom Ervast calls "The Sphinx of the 19th Century."

J.F. Lawrence.

(485-2) DIVINE PSYCHOLOGY. By Kate Simmons. Chichester: H. T. Hamblin, 2/6)

This is a revised edition of a book which appeared several years ago. The authoress has changed some of her beliefs during the mean time and has embodied many corrections of the text as a result. She no longer takes the ultra-idealistic view of the problem of evil but comes nearer to the outlook of normal humanity when regarding it. The chapters have much to say upon the question of spiritual healing. Miss Simmons chief standpoint is that a realisation of the spiritual self provides healing currents for mind, body and estate, and she is more concerned with establishing correct principles than with detailed methods of practice.

J. F. Lawrence.

486<sup>1039</sup>

REVIEWS

J.F. Lawrence {PB}

487

REVIEWS

J.F. Lawrence {PB}

(487-1)<sup>1040</sup> PSYCHIC SELF-DEFENCE. By Dion Fortune. London: Rider and Co. Cheap Edition 3/6d.

An urgent need has existed for this book ever since modern occultism began to attract the unwary and unwise equally with the sage and discriminating. The dangers and evils which surround the subject are set forth in plain language; the morbid, wicked or criminal nature of certain occultists is alluded to in unmistakable terms."<sup>1041</sup>

Modern witchcraft, vampirism, hauntings, mental disturbances, hypnotic overpowering of another's will, demonism, nervous abnormalities, obsession, psychic persecution and black occultism – this is an outline map of the ground covered. The methods to be used in self-protection are then described. These include changing magnetic conditions by moving to a different environment, and using substances like camphor, vinegar, nitric acid and garlic to purify bad psychic atmospheres. Further

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<sup>1039</sup> Blank page.

<sup>1040</sup> This particular review does not appear to have been published in the Occult Review.

<sup>1041</sup> The edits in this paragraph don't make sense as edits; I believe that PB himself later looked at this review and opted to reclaim certain phrases from it to use elsewhere. – TJS '16.

methods are those of ceremonial or formal magic, making the sign of the pentagram and the cross, and turning the body into a closed [circuit.]<sup>1042</sup>

The book is written with a commendable sanity and unusual common sense. Though belonging to an entirely different school from that of Dion Fortune, I unhesitatingly regard this as a book worthy of being placed in the hands of every novice in occultism, while the more advanced will find it fascinating.

PAUL BRUNTON

488<sup>1043</sup>

REVIEWS

J.F. Lawrence {PB}

489<sup>1044</sup>

REVIEWS

J.F. Lawrence {PB}

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<sup>1042</sup> PB himself deleted "First hand experiences are cited in detail." From after "circuit" by hand.

<sup>1043</sup> Blank page

<sup>1044</sup> PB himself Deleted this entire page by hand. It originally read "THE NEWER PRACTICE OF MEDICINE. By J. Stenson Hooker, M.D  
London: C.W. Daniel Co. 108pp. 3/6 net.

Dr Hooker's name is already familiar to many people who take an interest in the newer developments of the healing art. He has been a fearless critic of the leading theories current in his own profession for the past thirty years. When he began his battle against the crusted conventions of medical treatment, he did so, in his own words, "in answer to an insistent and insurgent call." He has fought continuously against crude drugging, the indiscriminate practice of surgery and the administration of dangerous injections. For this he has paid the penalty which nearly every courageous medico has either paid or risked; he has been struck off the Medical Register.

What are the newer therapeutic methods which obtain a necessarily brief reference in this book? Many of them are included in what is now called "Nature Cure." Alterations in the kind and quantity of food taken, are regarded as a first essential. Many persons are poisoning their bodies through mistaken diet. Where the accumulation of morbid matter in the blood or body has attained serious proportions, fasting for short or long periods has definitive curative value. Other practices which Dr Hooker recommends include Hydrotherapy (water taken internally or applied externally in the form of compresses, baths, etc), Heliotherapy (exposure of the body to air, light or sun rays), Osteopathy (skilled manipulation of the body), Massage, Breathing Exercises, the administration of Radiant Heat, Colour rays and Electricity. He also advocates such supplementary aids as biochemic medicines, homeopathic remedies, diathermic applications, mental and spiritual healing.

Special chapters are devoted to these terrible scourges, Tuberculosis and Cancer. An outline is given of a system of treatment by which some cases of the former have been successfully over dealt with, but with the latter disease treatment is still in an experimental stage.

This volume has been written in a manner simple enough to appeal to the ordinary layman, It finishes on a note of prophecy; that a split in the medical profession is inevitable, and that an alarmed and enlightened public will desert the hidebound medicos and rally to the unorthodox practitioners." by hand.

(491-1) BRHADARANYAKA-UPANISAD. (Vol 2 of The 12 Principal Upanishads).<sup>1047</sup>

Translated by Dr E. Roer. Adyar: Theosophical Publishing House. Price 7 ½ rupees.

An ambitious new translation of the ancient Upanishads,<sup>1048</sup> which will complete the twelve principal books in three volumes, is now being brought out. The Devanagari text is given, together with English notes from the subtle commentaries of the famous Sri Shankara and from the gloss of Anandagiri.

The present<sup>1049</sup> volume seems more reminiscent of the priestly sacrificial books of the Hindus rather than of that clear-cut, terse and highly intelligent philosophy which we in the West usually associate with the Upanishads.

Nevertheless it contains deep and divine statements scattered through its pages. "He who dwelling in the eye, is within the eye, whom the eye does not know, whose body is the eye, who from within rules the eye, is thy soul, the Inner Ruler, the Immortal." And again: "As the slough of a snake as something dead is abandoned on an ant-hill, so is this body by the soul."

The student of Indian philosophy will find a deep satisfaction in the lengthy explanations written more than a thousand years ago by the great Shankara.<sup>1050</sup> They occupy more space in the book than the text itself. The doctrine of spiritual immortality is plainly set forth therein; the transient nature of worldly consciousness in contrast with that of the divine self, is reiterated repeatedly.

Some of the conditions under which the soul obtains rebirth after death are also described in this sacred book. Dr Roer has accomplished a difficult translation with learning and skill.

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<sup>1045</sup> Blank page

<sup>1046</sup> PB himself inserted "For OR Feb or March" by hand.

<sup>1047</sup> "Upanisads" in the original.

<sup>1048</sup> "Upanisads" in the original.

<sup>1049</sup> PB himself circled this phrase by hand.

<sup>1050</sup> "Sanakara" in the original.

<sup>1051</sup> PB himself deleted this entire page by hand. It originally read:

"aloof and keeps his soul free for visions in which it does not share. And it is right. We who are seers and {mystic?} have to draw the last crystal drop of water from out the well of vision, but with that begins

REVIEWS  
J.F. Lawrence {PB}

493<sup>1052</sup>

REVIEWS  
J.F. Lawrence {PB}

494<sup>1053</sup>

REVIEWS  
J.F. Lawrence {PB}

495  
REVIEWS  
J.F. Lawrence {PB}

(495-1) The Editor  
The Occult Review  
Sir,

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our duty, stern and strict, of offering the unfamiliar drink to the first wayfarer thirsty enough to accept it. Not for ourselves alone, but for all alike does Neptune cast his magic trident over the deep places of the soul and show us his glamorous pictures therein.

If the privilege of sitting at the feet of forgotten but none the less potent gods is indeed high, then the travail of carrying their message to an unheeding and scornful people is just as high, just as noble. It is not for us to question why it should be so, for the high ones declare it as their wish; perhaps no man's mind is so clothed in ugliness that a few faint gleams of hidden beauty do not trouble him now and again and cause him to raise his head a little towards the stars, sometimes in perplexity at the meaning of it all, sometimes in wonder at the ceaseless harmony of the spheres. Could we but meet with a man at just such a moment of his life, who knows how far the subtle magnetism of a murmur from Olympus might bewitch him from the wonted way of life."

<sup>1052</sup> PB himself deleted this entire page by hand. It originally read:

""The astrologer is above all an astronomer. It is impossible to separate these two qualities." So declares Monsieur Fomalhaut in his instructive *Manuel D'Astrologie* (Vigot Freres Sofr.). Now a knowledge of the technique of drawing, colour work, etc is necessary to good painting but this alone will never make a great artist. The latter supplies imagination and inspiration from within his own soul. But it is still less true to say that a knowledge of the starry constellations, the mathematical methods of determining planetary movements and the use of logarithms is essential to an astrologer. A man may never have looked through a telescope during his whole lifetime and yet give a far better interpretation of a horoscope than one who has spent his years in an observatory. That said, M.Fomalhaut's book can be recommended as an admirably practical volume. It covers all the knowledge needed to construct a nativity and gives concise instruction on the reading thereof. He follows the older traditions and takes ptolemy as his master.

PAUL BRUNTON"

<sup>1053</sup> Blank page

[Vacant-mindedness]<sup>1054</sup> has been a symptom belonging to some of the greatest artistic, poetic, musical and mystic geniuses of the human race. Vague day-dreaming has marked the earlier years of many men for whom history had reserved her high places. Absent-mindedness appears as a phenomenon in the psychological biographies of several whom the world has acclaimed as its strongest men.

There is no space for details but here are a few of the names which come under the above categories: Sir Walter Scott, Robert Burns, Lord Byron, Felix Mendelssohn, Beethoven, Lord Tennyson, Benjamin Disraeli,<sup>1055</sup> Napoleon [Bonaparte].<sup>1056</sup>

496<sup>1057</sup>

REVIEWS

J.F. Lawrence {PB}

497

REVIEWS

J.F. Lawrence {PB}

(497-1) PETITIONS CELESTIAL. By Hanna J. Doumette. Sun Publishing Co. Akron, Ohio, U.S.A. 232 pp.

It<sup>1058</sup> is difficult to classify a volume such as this though its closest affiliation would apparently be the literature of Christian mysticism. There are however chapters which recall frequently the phraseology of so-called "New Thought. A brief run through the chapter heads is illuminating: O Christ Ever Glorious, There is Longing, To the Master of Golgotha, The Prayer of the Grand Man, The Gospel of prosperity, The Arcanum of Power, The Gospel of Healing, Freedom from karma, The White Light of the Twenty-third Psalm, I Am That, The Christian Benediction, and so on.

Books of this kind abound<sup>1059</sup> for they satisfy and soothe the emotional temperaments of many<sup>1060</sup> women, but persons who, like the reviewer, are afflicted with

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<sup>1054</sup> PB himself deleted the first part of this letter by hand. "Miss R.E. Bruce has written an interesting and original article in the May number. But in the course of it she makes the following assertion; "The kind of meditation that produces these effects is both false and destructive... because it is accompanied by that vacant-mindedness and vague day-dreaming so often wrongly christened absent-mindedness, which is the hall-mark of a weak character." (p. 295).

Permit me to combat this statement."

<sup>1055</sup> D'Israeli in original.

<sup>1056</sup> PB himself deleted by hand this section: "There are many more I could quote with time, but these come to mind at the moment.

Profound are the reasons which will explain these ourious facts, and they will need a deeper kind of meditation than that which Miss Bruce preises so highly, to discover them."

<sup>1057</sup> Blank page

<sup>1058</sup> A check mark is written in pencil in the upper left margin, possibly indicating that the circled text needs to be checked.

<sup>1059</sup> PB himself deleted "across the Atlantic" by hand.

an active intellect must necessarily find little balm in them.<sup>1061</sup> Petitions Celestial is semi-inspirational and semi-psychic. Its moral tone is impeccable, its pious phrases nobly tolerant, its frequent adjurations are indeed lofty, but its wholesale assumptions and untenable dogmas render it unattractive to those whom the modern spirit has made scientific in attitude.

The author has undoubtedly travelled some distance on the mystic road but the report of this exploration is vitiated to some degree by a premature attempt to play the occult hierophant, and by an inability to separate theological theories from actual mystical experience.<sup>1062</sup>

I would not care to throw any further criticism at the book than this, for there is a substantial residue of true, sincere and inspiring statements in its pages. I pick out a few of these and present them to the reader without further ado: "The inner silence that naturally follows concentration and meditation is another cardinal fact. It is this that causes the universal Mind and Will to function while the meditator is completely silenced... There is longing within my heart for Thee. Am I in love? Yes, in love with Thee. Has love any choice?... If you are unwelcome, if there is no field of action awaiting you, if there is no harmony between you and people, do not be concerned. Go where you are needed. Do not waste time and word upon those who are not ready."

498<sup>1063</sup>

REVIEWS

J.F. Lawrence {PB}

499

REVIEWS

J.F. Lawrence {PB}

(499-1) WATCHERS OF THE SEVEN SPHERES. BY H.K. Challoner. London: g. Routledge & Sons. 10/6)

This book has been inspired by that source which inspired the anonymous books of The Initiate. It is an attempt to portray some of the more exalted of the Deva-beings, to whom reference is often made in Theosophical literature. It is couched in the form of blank verse. In addition eight colour plates are presented, picturing these Devas as seen by the clairvoyant vision of David Anrias, a fellow disciple of Mr Challoner. As an example of the poetry I give the opening lines of "The National Deva."

"I am the Great Guardian;

I unite and coalesce within my being the hopes and aspirations

Generated by that chosen group of men I live to serve.

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<sup>1060</sup> PB himself deleted "American" by hand.

<sup>1061</sup> PB himself circled this phrase by hand.

<sup>1062</sup> PB himself circled this phrase by hand.

<sup>1063</sup> Blank page

I am the embodiment of the national thought,  
The people's tendencies, their dreams, their aspirations In a similar manner, each  
of the other Devas speaks in turn; The Solar Deva, The Earth Spirit, The Builder of  
Form, The Devas of Ceremonial, The Builders of the New Age, and so forth.

J.F. LAWRENCE. [PB]<sup>1064</sup>

(499-1) MARYLEBONE BOOKLETS ON SPIRITUALISM. Nos. 1-4. By

H. Ernest Hunt. (Marylebone Spiritualist Assocn. 3d.)

These booklets are written in simple language for enquirers into the subject.  
Mediumship, Clairvoyance and Death are briefly dealt with in outline. Mr Hunt's style  
of dignified restraint<sup>1065</sup> is to be commended.

J.F. LAWRENCE.

500<sup>1066</sup>

REVIEWS

J.F. Lawrence {PB}

501

REVIEWS

J.F. Lawrence {PB}

(501-1) There<sup>1067</sup> is apparently an unbridgeable gap between the Hindu picture of the  
universe manipulated by a host of invisible gods, goddesses and spirits, and the  
scientific view of the world which held away in the West until lately. However, the  
efforts of the Spiritualist and other movements in Europe and America are now  
winning their long-deferred reward, the scientific leaders of to-day are being forced to  
present a non-materialistic conception of the universe, because no other conception will  
fit the facts which are now available. The scientist is learning that he must pry still  
more deeply behind appearances if he would discover the truth of things. Therefore,  
one need not be a prophet to predict that the Eastern and Western viewpoints will  
eventually meet and in some ways coincide.

502<sup>1068</sup>

REVIEWS

J.F. Lawrence {PB}

503<sup>1069</sup>

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<sup>1064</sup> PB himself inserted "(P.B)" by hand.

<sup>1065</sup> PB himself circled this phrase by hand.

<sup>1066</sup> Blank page

<sup>1067</sup> PB himself deleted "was being helped by spirits." by hand.

<sup>1068</sup> Blank page

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<sup>1069</sup> PB himself deleted "PAGES IN THE LIFE OF A SUFI. Reflections and Reminiscences of Musharaff Moulamia Khan. London: Rider & Co. 128 pp. 3/6

I began to read this book one evening after dinner and found it so pleasurable that I went on until the early hours of the morning when the last word was reached. It is a charming pen-picture of life in an exceptional family wherein the author was reared, a family which has given India its most honoured and gifted musicians and which sent to the west the first exponent of Sufi mysticism to visit our greyer clime, Inayat Khan.

The writer's father was attached to the court of the Gaikwar of Baroda and delighted to invited scholars, sages, artists and mystics to his home. As a result the young Musharaff grew up in an atmosphere of real culture and was fortunate enough to meet many of the most distinguished men of his time and country. How much of his fine character and comprehensive mind does he not owe to those impressionable days! All the little details of his home life are etched into the picture for us, and relatives, friends and servants fill up the scenic background. Over it all hangs the heavy perfume of Sufi thought western readers who had the great pleasure of meeting his elder brother, the late Inayat Khan, will like this little glimpse: "I remember when we were in calcutta together, Inayat Khan used to sleep on a tiger skin on the floor, and seeing him lying there I used to feel I could not sleep on my comfortable couch and so I used to lie down on a strip of carpet beside him. He took but little sleep and would spend long hours in the night in prayer and meditation and I used to try to keep awake and watch him. His face changed and became etherealised as he became absorbed in his devotions."

The author does not carry his story farther than the period of youth and one hopes he will give us a sequel in a subsequent volume.

The secret spiritual life of India still exists, despite the storms of agitation which now hide it, and Musharaff Khan's book gives authentic record of more than one Adept who has attained a strength and serenity for which we lesser mortals wistfully yearn.

PAUL BRUNTON" by hand.

<sup>1070</sup> PB himself inserted "stet" at the top of the page by hand.

<sup>1071</sup> PB himself deleted this entire page by hand. Material likely from "A Search in Secret India." It originally read: "'How can that be?" he observed sceptically. "The Dravidians are an aboriginal race. Surely they received whatever philosophical ideas they possess from the Aryans?"

The Indian smiled tolerantly.

"Not at all," was his immediate reply. "What really happened was quite the reverse of your assertion."

"But, sir, our great Western scholars of your culture, Orientalists like Professor ---" expostulated the bookseller. He never finished the sentence for the Indian raised his hand with a commanding air, shook his head, and surprised the old man into silence.

"I have studied the leading theories of your great Orientalists," said the stranger impressively, "and the latter deserve a compliment for their plausibility. But permit me to assure you that the basic idea which the spread so sedulously, is a mistaken one. They teach that the Aryans brought whatever there is of a higher culture in India from their northern homes, that our arts, religions and philosophies are indebted for their loftier conceptions to these early invaders. The evidences which have been brought forward to support such a theory are scanty. I will venture to make a prophecy. Before another generation has passed away, that is to say within the next thirty years, there will be a series of remarkable discoveries which will revolutionise most of the academic theories concerning the origins of Indian culture. The archaeologists will be particularly..."

J.F. Lawrence {PB}

505

REVIEWS

J.F. Lawrence {PB}

(505-1) Still within the web of memory lies the bright day when first it drew the dark veil aside and showed me its Holy Face. For the first time I felt free of frustrated desire for any new outer possessions, circumstances or persons. I found my joy within and my satisfaction through the Over Self at all times. If, on the physical plane anything was lacking I could have it manifested into existence simply by stating to the Higher Power mentally what I needed but saying at the same time that there would be no real difference to my peace of mind if the lack continued, for I would plainly pray that "Not my will, but Thine be done." By giving up mentally what I wanted, I became detached and freed myself from the desired thing. Yet it was always given to me! By depending upon the real source of Happiness, I was allowed a secondary happiness in worldly things. An unillumined person cannot perceive that God is the very provider of all. He believes that by obtaining money, position or power that he will find security and happiness. The illumined person knows<sup>1072</sup> that they are found only in God.

["My Initiations"]<sup>1073</sup>

506<sup>1074</sup>

REVIEWS

J.F. Lawrence {PB}

## J.F. Lawrence: Under the Reading Lamp

507

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp

(507-1) [It]<sup>1075</sup> is difficult to perceive how any sceptic, reading this vast collections of cases, can come away without the realisation that supernatural phenomena really do occur, whatever explanation may be the correct [one.]<sup>1076</sup>

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<sup>1072</sup> PB himself inserted underline by hand.

<sup>1073</sup> PB himself inserted ""My Initiations" by hand.

<sup>1074</sup> Blank page

<sup>1075</sup> PB himself deleted "A CAUSERIE

I do not know how many years of arduous but fascinating toil have gone into the making of the Encyclopaedia of Psychic Science, which has been compiled by Nandor Fodor, LL.D., and published by Arthurs Press (30s.), but I do know that the need of such a work has long been felt by most enquirers into

508<sup>1077</sup>  
REVIEWS  
J.F. Lawrence {PB}  
Under the Reading Lamp

509  
REVIEWS  
J.F. Lawrence {PB}  
Under the Reading Lamp<sup>1078</sup>

(509-1)<sup>1079</sup> to the modern movement is clearly described here, together with illustrative historical instances.

Even a rapid glance through the book brings to notice interesting matter about such persons as Haseby, the medium who was used by the late Dr Alfred Russel<sup>1080</sup> Wallace and who materialised spirit dogs which ran about the room; Charles Bailey, the Australian medium, who produced large numbers of Indian, Persian and Egyptian coins, Babylonian tablets and living birds as 'apports' out of thin air; Mrs Guppy, the medium who was transported bodily from Highbury to Bloomsbury, a distance of over three miles; Frederick Craddock, whose materialisation of the spirit Rosetta turned out to be the medium himself, clad only in a shirt and a stocking; Stefan<sup>1081</sup> Ossowiecki, the Polish engineer who can read sealed letters, provided they are not typed or printed but written in hand by a living person; Jesse Shepherd, who could give trance addresses in Chaldean, Arabic, Greek, Latin, French, German and English on any subject; and many

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psychic subjects. In its 416 closely-printed double-column pages we have a distillation of the history, the phenomena, the doctrines and the methods associated with modern Spiritualism, which began nearly one hundred years ago with some mysterious maps in a humble farmhouse situated in New York State. The vast and varied amount of information has been arranged in alphabetical order and is thus readily accessible.

Sir Oliver Lodge contributes a preface in which he points out that the compiler has not hesitated to indicate where doubts about certain phenomena have been expressed by investigators. Though the author does not permit his scepticism to stretch as far as Society for Psychical Research standards, it is a point in his favour that he has not excluded such hostile opinion. For Dr Fodor is a convinced Spiritualist. He is a native of Budapest but his English is impeccable. I understand that he has spent much time in New York and London, and is now attached to the Hungarian Embassy in the latter city. Hundreds of highly interesting stories of psychic happenings and medi unistic demonstrations are contained in these pages." by hand.

<sup>1076</sup> PB himself deleted "Every form of miraculous psychic power know" from after "one" by hand.

<sup>1077</sup> Blank page

<sup>1078</sup> "2" appears at the top of the page in the original.

<sup>1079</sup> Incomplete para

<sup>1080</sup> Russell in original.

<sup>1081</sup> "Stephan" in the original.

others. Photographs of several famous Spiritualists, as well as of those ghastly, weird ectoplasmic productions, illustrate the book.

Every important society, in England, America and on the Continent, connected with Spiritualism or Psychic Research finds a brief mention too. It is significant to learn that academic recognition is now being accorded to psychic science. Departments for investigation have been opened at Buenos Aires University, Stanford University and Harvard, among other places.

The articles on trance, automatic writing and consciousness are masterpieces of extreme condensation. One hopes that Dr Fodor's pioneer work will achieve the success it full deserves. Although<sup>1082</sup> I find no need to resort to seance rooms for proof of immortality, because I can find it through other means and after another manner,

510<sup>1083</sup>

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp

511

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp<sup>1084</sup>

(continued from the previous page) yet I well realise that many people can find no other satisfactory way. They could not begin their investigations with a better literary guide than this Encyclopaedia.

This question of survival is raised again, though in the form of a philosophical study, by Monsieur Fernand<sup>1085</sup> Divoire in a little book entitled Neant: Paradis: ou Reincarnation (Paris: Dorbon Aine 12fr.) Shall we live at all after the great change, he asks. And if so, shall we pass into purgatory or into heaven or into another flesh body? The author examines these questions with a clear and independent mind; he does not trouble his own head or the reader's with a multitude of texts and quotations for or against these ideas. He sits down to think about the mystery of man, using his own intelligence and intuition, and puts his staccato thoughts into equally terse sentences.<sup>1086</sup> His book is alive and to read it is an intellectual treat.

His soliloquies echo back to us similar arguments to those which ran through the minds of cultured philosophers in ancient Greece and ascetic Buddhists in medieval Tibet. And if, at the end, he hesitates to force his conclusions on the reader, it becomes

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<sup>1082</sup> PB himself circled this phrase by hand.

<sup>1083</sup> Blank page

<sup>1084</sup> "3" appears at the top of the page in the original.

<sup>1085</sup> "Ferdinand" in the original.

<sup>1086</sup> PB himself circled this phrase by hand.

fairly evident that he would not oppose these questions to each other but answer them all in the affirmative. The spirit will survive, it will pass through the dark and bright House of God, and then return to earth to redeem its past and pursue its progress.<sup>1087</sup>

With Monsieur Divoire's final outlook many profound thinkers will inevitably agree. [provides]<sup>1088</sup> school and university in the changing experiences it gives us. It may be [that]<sup>1089</sup> and that Nature keeps a secret memory wherein all is recorded. Certainly I believe that life is holy and that we shall be held to strict account for what we have done with it.

512<sup>1090</sup>

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp

513

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp<sup>1091</sup>

(513-1) Hypnosis and Suggestion by William F. Lovatt (Rider 2/6) is a small work on a large subject. It deals in an unambitious way with the everyday side of hypnotism, with the kind of thing that usually crops up in a consultant's experience, and is more suited for the man in the street than the advanced student. Since Mr. Lovatt carries on his practice in Cambridge, most of his illustrative cases are concerned with undergraduates.

The author states that he never uses passes because he finds that verbal suggestions bring on the sleep state more quickly. This proves once again, [to my mind, that the hypnotic power is largely a personal and inborn gift, because the old mesmerists secured better results by light passes of the hands, while other hypnotists to-day act best through steadily gazing into the subject's eyes, while still others can deeply affect a subject by a more touch. The fact is that the particular method used to induce sleep is of secondary importance, and that the practitioner's innate power is the real force which matters most.]<sup>1092</sup>

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<sup>1087</sup> PB himself circled this phrase by hand.

<sup>1088</sup> PB himself deleted "This barren existence of ours" before "provides" by hand.

<sup>1089</sup> PB himself deleted "out of this pilgrimage in time we shall gather the spoils of eternity" from after "that" by hand.

<sup>1090</sup> Blank page

<sup>1091</sup> "4" appears at the top of the page in the original.

<sup>1092</sup> PB himself circled this phrase by hand.

Mr Lovatt [rightly attempts to disabuse the average man of the horror with which he regards the practice of hypnotism, but one cannot deny that in the hands of unscrupulous persons it possesses tragic possibilities for evil.]

[In this respect it is similar to electricity which, in the State of New York, is being used by the authorities both to heal and to kill people. I have seen men put into profound trances of divine initiation by one wielding what is nothing less than hypnotic power, and I have watched others being robbed of thousands of pounds in business by wicked men [consciously practising]<sup>1093</sup> the sister art of hypnotic suggestion.]<sup>1094</sup>

514<sup>1095</sup>

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp

515

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp<sup>1096</sup>

(continued from the previous page) The varied nature of cures which can be effected by hypnotic treatment is well shown by the many cases which Mr Lovatt cites. "I have successfully treated three cases of sea-sickness and two of air-sickness," he writes. "One man I treated nearly two years ago had multiple warts on both hands and fingers, disfiguring him badly. He had tried everything to remove them, without result. A light hypnosis was induced and suggestions given accordingly. They entirely disappeared a few days later."

The book is easy to read and simple in style; it can be recommended to those whose interest in hypnotism has been awakened by Dr Cannon's best-seller, and who may wish to learn of some of the homelier uses to which this strange force can be put in our practical age.

(515-1) Mr Theodore Besterman will be remembered as the secretary of the Society for Psychical Research who was the cause of several famous Spiritualists leaving that body, because of his predilection for exposing alleged trickery on the part of mediums with whom he sat. From time to time he turns his mind in other directions, and we have the fruit of his latest withdrawal from psychic investigations in Men Against Women: A Study of Sexual Relations (Methuen 6s.0d.). He has examined the sexual lives of ancient and modern peoples and collected a number of interesting facts, customs and ideas,

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<sup>1093</sup> "consciously practising" was typed above the line and inserted with an arrow.

<sup>1094</sup> PB himself circled this phrase by hand.

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<sup>1096</sup> "5" appears at the top of the page in the original.

[viewing them all through the somewhat peculiar spectacles of his own theory, which is that men have a deep-lying fear of women and that there is subconscious antagonism between the sexes.]<sup>1097</sup> His own view is clearly derived, on the scientific side, from Ernest Crawley, and on the emotional side, from D.H. Lawrence. But let us look at some of his facts.

The Pueblo Indians of America, whom Mr Besterman classes as semi-civilised, practised a dance ceremony every August which lasted

516<sup>1098</sup>

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp

517

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp<sup>1099</sup>

(continued from the previous page) sixteen days. During this ceremony there was a good deal of general sexual licence and it was quite common for married men to exchange their wives. Among the Bushmen of South Africa the unbetrothed girls of some tribes could do as they pleased in the matter of sexual intercourse, but after marriage this freedom ceased; while in other tribes the seduction of each other's wives appears to have been a pleasant and common pastime among the menfolk.

The ancient Greeks had a temple at Corinth which housed a thousand sacred prostitutes and there were many similar temples on a smaller scale. A parallel feature to this can be found to-day in India, where girls are reared from infancy to womanhood under the aegis of large temples in the South, their destiny being either prostitution or "companionate marriage" with the priests.

The Chinese have made divorce superlatively easy. The procedure followed is for the husband to invite his own kinsmen and ask them to try his charge against his wife. An immediate decision must be given. The successful husband (can there be unsuccessful ones under such a system?) hands his wife a bill of divorcement – and is free! Nevertheless divorce is far less common than we Westerners might think, because Chinese law permits a husband to take as many secondary wives, or concubines, as he can afford, so that the necessity of disposing of an unfavoured wife is not greatly felt.

The early Christians came on the scene with hard ascetic outlook, condemning every species of sexual indulgence outside marriage as deadly sin. Anyone who even tried to help an illicit union was ordained by the Fathers to have molten lead poured

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<sup>1097</sup> PB himself circled this phrase by hand.

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<sup>1099</sup> "6" appears at the top of the page in the original.

down his throat. [Even marriage was regarded as a sop thrown to Cerberus, a concession to the weakness of the flesh.]<sup>1100</sup>

Mr Besterman's chapter on sex in contemporary England, with its

518<sup>1101</sup>

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp

519

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp<sup>1102</sup>

(519-1)<sup>1103</sup> beings in sublime contemplation, and then alone we shall find an enduring Reality.<sup>1104</sup> With this final judgment of Mr. Holmes one may agree. It would, however, greatly benefit both Indian psychology and Western science if they could reach an integration.

I have only one serious point of difference with the author and that is when he suggests that Buddha set himself the task of interpreting the philosophy of the Upanishads. [Buddha<sup>1105</sup> did no such thing. He set himself the task of explaining in a rational unmystical manner the understanding of life which arose in him when the last flicker of attachment to personality went out. His whole life thereafter was partly a battle against the mystery-mongering supporters of Hindu orthodoxy.]<sup>1106</sup>

(519-2) East and West in Religion (Allen & Unwin 4s.6d.) carries on the same work of [turning our minds towards the lands of the rising sun.]<sup>1107</sup> It contains Sir S. Radhakrishnan's latest lectures upon the topics of comparative religion, love and suffering, chaos and creation, and the ideas of Rabindranath Tagore.

He claims that the present results of comparative religion have so changed our outlook, that the old distinction of true and false is no longer applicable as between religions. He makes a lengthy analysis of the characteristic qualities which distinguish Orientals from Occidentals; the former are predisposed to inward contemplation and quietism, while the latter naturally tend to active service and positive results. He thinks

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<sup>1100</sup> PB himself circled this phrase by hand.

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<sup>1102</sup> "8" appears at the top of the page in the original.

<sup>1103</sup> Incomplete para

<sup>1104</sup> PB himself circled this phrase by hand.

<sup>1105</sup> PB himself circled this phrase by hand.

<sup>1106</sup> PB himself circled this phrase by hand.

<sup>1107</sup> PB himself circled this phrase by hand.

that [most Western peoples, from the ancient Romans to pre-war Russians, have made religion a support for social stability. This is doubtless true but the Indians have done the same thing under another form through the caste system.]<sup>1108</sup>

520<sup>1109</sup>

REVIEWS

J.F. Lawrence {PB}

Under the Reading Lamp

521

REVIEWS

J.F. Lawrence {PB}<sup>1110</sup>

(521-1) The True Christian Religion. By Emanuel Swedenborg.

(J.M. Dent & Sons, Ltd. London. 2s.)

[Emerson placed Swedenborg among his seven Representative Men as The Mystic.]<sup>1111</sup> It would have been more correct to have called him The Occultist, but that term passes hardly any currency at the time. [For the great Swede was able, not only to pierce into the esoteric meanings of the Bible, but to perceive clairvoyantly the recondite springs which move this material world of effects.]<sup>1112</sup>

Swedenborg wrote in Latin. The heaviness of his early translators has proved bar and stumbling block to people who dislike to read difficult prose. The last book he ever wrote has been fortunate enough to fall into the hands of Mr. F. Bayley for translation, with the pleasant consequence that we are now presented with this extremely readable version.

The True Christian Religion was begun in 1771 and sums up the entire message of Swedenborg to his own and future times. It contains also the constructive principles upon which his followers have founded their organization, The New Church. It devotes a good deal of space to the esoteric explanation of the doctrine of the Holy Trinity, a doctrine which had been grievously muddled by succeeding centuries until he found it hopelessly misunderstood. He

522<sup>1113</sup>

REVIEWS

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<sup>1108</sup> PB himself circled this phrase by hand.

<sup>1109</sup> Blank page

<sup>1110</sup> PB himself inserted "For {Illegible}" – the second word is cut off by the edge of the page.

<sup>1111</sup> PB himself circled this phrase by hand.

<sup>1112</sup> PB himself circled "For the great Swede was able, not only to pierce into the esoteric meanings of the Bible, but to perceive clairvoyantly the recondite springs which move this material world of effects." by hand.

<sup>1113</sup> Blank page

J.F. Lawrence {PB}

523

REVIEWS

J.F. Lawrence {PB}<sup>1114</sup>

(continued from the previous page) [explains that Love, Power and Wisdom are the real Trinity, being the three chief expressions of God.]<sup>1115</sup> His next care is to prove that they pass as an influx from God into man and that everything fine and noble in men's thought and deed arises out of this divine influx. The rest of this book is occupied by a successful endeavour to destroy the idolatrous explanations proffered by unspiritual clerics to their flocks, and to expound the true Christian doctrines of Faith, Baptism, Charity, Regeneration, Imputation and Free Will. He illustrates his points by graphic accounts of what he beheld in the world of spirits.

[Yet Swedenborg had his limitations. He is indubitably fine whenever he tries to lead an orthodox Christian into a purer perception of religion, but he fails whenever he attempts to catch the Ineffable within the net of visible and describable forms.

London.]<sup>1116</sup>

Paul Brunton.

524<sup>1117</sup>

REVIEWS

J.F. Lawrence {PB}

## **Paul Brunton: God And Mr Ganguly**

525

GOD AND MR GANGULY

Paul Brunton

(525-1) Somebody has sent us an Indian magazine whose name we shall not give because we do not want to give it any advertisement; it would be better for such a dreary half-dead abnormally-solemn periodical to blush unseen and waste its fragrance like the desert rose. We were about to cast it where we cast all dull literature, that [is into]<sup>1118</sup> the waste paper basket, when a written injunction to see a certain page made us turn over the leaves all unsuspecting amid this plethora of verbiage of the glorious ten minutes reading which there awaited us. For it was headed "The Hidden Teaching Beyond Yoga" a title which seemed somewhat familiar to us until we remembered that it belonged to a book which Paul Brunton has written. Indeed, the article purported to

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<sup>1114</sup> "2" appears at the top of the page in the original.

<sup>1115</sup> PB himself circled this section by hand.

<sup>1116</sup> PB himself circled this section by hand.

<sup>1117</sup> Blank page

<sup>1118</sup> PB himself inserted "is into" by hand.

be a review of this book but although we searched [diligently]<sup>1119</sup> we could not find the review. We did find however a scurrilous attack upon the said Paul Brunton.

As we [ourselves]<sup>1120</sup> know [just]<sup>1121</sup> a little about this little-known gentleman and as the writer of the article, an academic of Bengal, one Mr Ganguly,<sup>1122</sup> seemed to know [quite]<sup>1123</sup> a lot about him[too],<sup>1124</sup> in fact a lot more than Brunton himself ever knew, we compared notes and arrived at some curious results. Here are some of them: Mr Ganguly [asserts]<sup>1125</sup> that Brunton paid “a short visit” to India and on the strength of it has written all his books!<sup>1126</sup> Brunton himself [asserts]<sup>1127</sup> that he has paid 582 visits to India, four of them being in the present body and 578 being actual incarnations in that tropic land. He says too that this is why the Brahmins accept him as [one of their own caste.]<sup>1128</sup>

526<sup>1129</sup>

GOD AND MR GANGULY  
PB

527

GOD AND MR GANGULY  
PB

1130

(continued from the previous page) Mr Ganguly then points an accusing finger at Brunton, who must be getting quite uncomfortable by now, and says he is nothing but a propagandist: Brunton, having [but]<sup>1131</sup> recently emigrated to the West,<sup>A</sup> and in consequence having a defective knowledge of English, confused this term with “communist” or something of the kind, and denied having joined “that party!”

Getting a lot warmer, this Bengali<sup>1132</sup> critic comes right into the open and accuses Brunton of an even worse crime, namely, of writing books for profit. This is indeed disgusting if true. When one thinks of all the thousands of authors in the world who

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<sup>1119</sup> PB himself inserted “diligently” by hand.

<sup>1120</sup> PB himself inserted “ourselves” by hand.

<sup>1121</sup> PB himself inserted “just” by hand.

<sup>1122</sup> We have not been able to find information on this person. — TJS ‘16

<sup>1123</sup> PB himself inserted “quite” by hand.

<sup>1124</sup> PB himself inserted “too” by hand.

<sup>1125</sup> PB himself changed “says” to “asserts” by hand.

<sup>1126</sup> PB himself changed period to exclamation mark by hand

<sup>1127</sup> PB himself changed “says” to “asserts” by hand.

<sup>1128</sup> PB himself changed “one of themselves.” to “one of their our caste.” by hand.

<sup>1129</sup> Blank page

<sup>1130</sup> PB himself inserted “(2)” by hand.

<sup>1131</sup> PB himself changed “so” to “but” by hand.

<sup>1132</sup> “Bengalee” in the original.

write only for nothing at all, it is shameful for Brunton not to write for nothing [also]<sup>1133</sup> and consequently to live on nothing. Surely it is better to munch bread and drink water and live in the poorhouse than to fall into such a sin? (Incidentally Mr Ganguly was probably paid twenty rupees for his article according to the [usual]<sup>1134</sup> rate of payment of [the magazine in which it appeared.]<sup>1135</sup> We hope Mr Ganguly will set a noble example to Brunton and return his remuneration to the editor with all the disdain fitting to such a lofty character)

(527-1) [Page 2]<sup>1136</sup>

The article reaches a crescendo, however, when Mr Ganguly, in words indicative of his good-neighbourly relations with the Deity, advises poor Brunton, who must feel thoroughly squashed by now, not only to learn something about yoga before he ventures to write or it but also.

<sup>A</sup> Until modern times it was forbidden to Brahmins to cross the seas into foreign lands.<sup>1137</sup>

528<sup>1138</sup>

GOD AND MR GANGULY  
PB

## Early Writings

529

EARLY WRITINGS

(529-1)<sup>1139</sup> carrying burning flambeaux. And then I am startled to hear the brass band loudly blare forth a once-familiar tune, "It's a long way to Tipperary!"

When this melody comes to an end, I listen again in amazement while the talented musical policemen give quite an excellent rendition of that tuneful ditty, "Mother McGree!" No one else, apparently, appreciates the delightful incongruity of this manner of celebrating the Parsee messiah's birthday. For it is obvious that everyone is blissfully ignorant of the words which belong to the imported music.

The police band, having thus demonstrated its capacity to handle European music, becomes silent. <sup>A</sup>

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<sup>1133</sup> PB himself moved "also" from after "for Brunton not" by hand.

<sup>1134</sup> PB himself inserted "usual" by hand.

<sup>1135</sup> PB himself changed "this magazine." to "the magazine in which it appeared." by hand.

<sup>1136</sup> PB himself inserted "(Page 2)" by hand.

<sup>1137</sup> PB had this statement as a footnote in the original; for database reasons, we have removed all footnotes and either inserted them in the text or put them in the comments.

<sup>1138</sup> Blank page

<sup>1139</sup> The paras on this page follow the paras on page 131.

The civilian band which straggles along at the tail-end of the procession now takes up the task of entertaining Nasik. Being unable to play European tunes, it lapses into the startling contrast of native Indian melodies. The drummers keep up an unending rat-ta-tat by beating the palms of their hands [upon]<sup>1140</sup> their tom-toms, producing a weird but insistent and monotonous rhythm, whose lack of variations and fewness of cadences finish up the hotch-potch of sound to which we are being treated this evening.

<sup>A</sup> This band provokes my memory to repeat a story which was current during my stay in Calcutta and which, though it bears no reference to the present chronicle, is too good not to be pinned down to print somewhere. The story runs that when the Simon Commission arrived in the city, the local Congress Party began to organise a monster procession in protest. They required a band to lead the procession and to stimulate its enthusiasm. So they inserted an advertisement, with the following wording, in a local newspaper: "Band Wanted: preference will be given to those applicants who have had previous experience of musical instruments."(!)

[EARLY WRITINGS]<sup>1141</sup>

530<sup>1142</sup>

EARLY WRITINGS

531

EARLY WRITINGS

(531-1)<sup>1143</sup> I return home in the afternoon to find that the flood has subsided, or else moved off in the direction of general headquarters. An hour or two passes and then the chief item of the celebration programme becomes known. Meher, on the urgent plea of his more enthusiastic disciples, has called for demonstration to patrol the entire town for some hours. I learn that the local policemen's brass band has been hired to march at the head of the procession, and that another band of professional musicians will form the rear guard.

From a distant spot I watch the procession line up and then start off. It is made up of disciples, devout inhabitants of Nasik, urchins, hangers-on and the usual crowd in search of free entertainment. The centre of the piece is large motor-car with a driver and solitary passenger. The latter, of course, is none other than Meher himself. He wears a heavy garland of yellow and white flowers and his face expresses smiling happiness. The motley crowd moves slowly before and behind the car, hoarsely

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<sup>1140</sup> PB himself deleted "the tympanums of" from after "upon" by hand.

<sup>1141</sup> PB himself inserted "EARLY WRITINGS" at the bottom of the page by hand.

<sup>1142</sup> Blank Page

<sup>1143</sup> This would appear to continue the material from Secret India: this page is probably continuous with Pg. 51, which contains section/page 377.

shouting a single monotonous phrase: "Meher Baba Ki Jai!"<sup>1144</sup> (Victory to Meher Baba!).

I return home, but Meher repeatedly sends messengers to me with a request to join the procession. Just as repeatedly I send them back to him, for I have no taste to take part in this piece of emotional tomfoolery. With the approach of dusk, however, I venture out to see the fun. Nearly the whole of the population of Nasik has apparently had the same idea, for every window, doorway and sidewalk is crowded with sightseers. For three hours the noisy troop has been wending its slow way along a circuitous course through the hilly streets and narrow lanes of Naik.

When night falls a crew of stalwart women marshal the procession. They are professional torchlight bearers, who move through the darkness<sup>1145</sup>

532<sup>1146</sup>

EARLY WRITINGS

533

EARLY WRITINGS<sup>1147</sup>

(533-1)<sup>1148</sup> our mutual study, from holy men who trudge with bare feet along dusty roads, wandering aimlessly through the land and dreaming in the hot sun; Brahmin priests in little temples daubing their stone divinities with bright red paint; village herdsmen driving their hump-backed cows through fields wrested from parched jungles; shy little girls with lovely eyes and copper complexions, their noses pierced with tiny gold rings; an out-of-place Pathan with hooked nose and beard dyed with henna; poverty-stricken pariahs living in huts without windows, fireplace or wooden floors, while outside in the village lean dogs bark at us in hunger, scrawny fowls fight for refuse with evil-looking crows, and thin rag-covered children rush up to us in excitement at the unexpected visit; half naked peasants scraping passages for the irrigating water in the low embankments which border their fields; solitary Muhammadans kneeling on prayer mats with faces turned towards Mecca; old men leisurely ploughing the land with primitive wooden implements exactly similar to those which their ancestors used when Alexander invaded India; beggars in the towns, sometimes gruesome, usually eloquent and always numerous enough to remind me of one of India's chief professions; and all the other colourful figures who compose the long panorama of India's population.

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<sup>1144</sup> PB himself inserted underline by hand

<sup>1145</sup> The paras on this page continue on page 529.

<sup>1146</sup> Blank Page

<sup>1147</sup> "-389-" typed in the upper right hand corner

<sup>1148</sup> Incomplete para. This page may be material related to the first chapter of "Secret India." While none of this material is printed in "A Search in Secret India," it appears to be closely related, and is perhaps extra material that did not make it into the book.

We constantly come across old forts, well-preserved or shot to pieces, which remind us of a more militant period of India's history. Many of them have been built by Shivaji, the Maratha ruler, and earned him the title "Mountain Rat" from his bitter enemy, the Mughal Emperor Aurangzeb, because of his predilection for perching them on the tops of hills.

At Bijaipur, where we establish ourselves for a short rest, I find myself in a city which was once the capital of a Moslem state.

534<sup>1149</sup>

EARLY WRITINGS

## **xii OLD: The Overself ... NEW XXII Inspiration and the Overself**

535

XII

[My Initiations into The Overself]<sup>1150</sup>

(535-1)<sup>1151</sup> A new insight of this kind cannot be got by those who refuse to enlarge their visionless academic learning, those whose experience of the world is in the end mostly an experience of pages in books.

(535-2) I was overpowered by a peculiar feeling of being unreal, and for once even unsure of my own identity.

(535-3) No psychic voice came into my hearing, no psychic vision unrolled before my eyes. The spiritual and mystical life may be fulfilled completely without entering such a dubious realm.

(535-4) There was no one whom I met who was unimportant. My interest in everyone, however short or transitory our meeting, was full and complete.

(535-5) To sit down every day at my writing table and put this experience into works on the paper that lies in front of me, is itself heartening and inspiring. But the fact that there are other people in the world, unknown to me, who feel the same spiritual need that I once felt and who might find some hope or stimulation in such a record of personal experience, also induces me to create this little heap of manuscript.

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<sup>1149</sup> Blank page

<sup>1150</sup> PB himself inserted "My Initiations into the Overself" and "XII" at the top and bottom of the page.

<sup>1151</sup> The paras on this page are numbered 12 to 20; they are not continuous with the previous page, however they follow the paras on page 539.

(535-6) Although there had been experiences in the past of what purported to be fragmentary visions of former reincarnations, I now saw that those experiences did not belong to any level beyond the higher psychic. From the present level the entire process of reincarnation now seemed to be illusory because it belonged to the realm of illusion itself. The true self did not reincarnate at all.

(535-7) This technique of combined deep breathing and energy-raising was discovered quite accidentally, – or so it seemed at the time. Certainly nobody taught it to me and no book revealed it to me. I was convinced then as a matter of faith, and today as a matter of knowledge, that it was picked up afresh out of the subconscious memory of former reincarnations.

(535-8) I saw that every little detail is predestined, even the fact that I am to write at this very moment, and to write just these particular words. All that has happened to me in the past has brought me to this point which makes the act a fated one. I am not free to do anything else than write, nor to write anything different from what I am writing.

(535-9) I saw that everything which happens, does so in conformity with the World Idea. The entire planetary situation, which includes the situation of each being within it, is providentially arranged.

536<sup>1152</sup>

XII

My Initiations into The Overself

537

XII

My Initiations into The Overself<sup>1153</sup>

(537-1) With the increasingly sensitive awareness induced by meditation there developed a psychic weakness which troubled me. It was a knowing of other peoples' mental attitudes and emotional states, their personal character and inner condition. I read each man's mind as easily as if it were an extension of my own.

Owing to my inexperience, ignorance and unfamiliarity, I did not know how to bring this excessive empathy under control. I was too easily drawn out of myself, out of my own ego-centre, into that of the person I happened to be with at the time. This weakened or even dispersed my concentration on the Overself and made me too subject to the influence of others. The result was chaos and confusion. It was a long time before I was able to get rid of this unwanted faculty and clear up this undesirable condition.

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<sup>1152</sup> Blank page

<sup>1153</sup> PB himself inserted "(CURRENT MS)" by hand.

(537-2) Then followed an interval of some years, when a dark night settled over me.

(537-3) The first result was a complete change in my attitudes to life itself, to other people and even to myself.

(537-4) My obligation to set down this record is a strict one.

(537-5) For four years I walked through the city streets marvelling at the insensitivity of the crowds, at their eager pursuit of small aims and trivial hopes, at their utter blindness to the inner reality.

(537-6) He kept his penetrating eyes fixed steadily on mine as he spoke. [Those were his last words for fifteen minutes.]<sup>1154</sup> His unbroken silence might have made me feel uncomfortable if I had no previous experience of his kind.

(537-7) In those earlier times about one year was spent in traversing the three degrees. The first was a year of initiation, the second of dedication and the third of revelation.

538<sup>1155</sup>

XII

My Initiations into The Overself

539

XII

My Initiations into The Overself

(539-1)<sup>1156</sup> A force welled up in the heart, rose to the head then passed forwards into space. As it left the body, I knew I was not<sup>1157</sup> the body. I saw the mass of human beings struggling in misery and strife because of their greed, desire and selfishness. I saw hands holding the globe. They belonged to a figure whose face I could not see but who I named "The Master." He said "Free yourself." I moved on in space and saw on the horizon a coloured sunset glow of half-light which was my destination. I then knew I was not the personal self. But I did not continue and complete my journey. This was because fear entered me – perhaps fear of the unknown. So I returned to the body.

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<sup>1154</sup> "Those were his last words for fifteen minutes." was typed below this line and inserted here with a caret.

<sup>1155</sup> Blank page

<sup>1156</sup> The paras on this page are numbered 1 to 11; they are not continuous with the previous page however they continue on page 535.

<sup>1157</sup> PB himself inserted underline by hand.

(539-2) A great love towards all things rises in me at times since the experience.

(539-3) Since the experience I have been so eager to return to it that I feel frustrated.

(539-4) The Consciousness first remained with me throughout every day and every night. Then it slowly remained for shorter and shorter periods – one hour less at a time. By the end of a few weeks it had totally disappeared.

(539-5) In that deep silence the ego was integrated with the Overself. The operation was almost wholly done through the power of Grace. It descended in overwhelming force and crushed out the ego's tyrannical rule.

(539-6) I found that I could fully enter this transcendental state at any time and at will simply by reorientating my attention upon the idea of turning inwards in the same way that Hatha Yogi who rolls up his eyeballs and crosses them detaches his attention from the remainder of his physical body. In order to bring about this change of awareness, a certain object of concentration had to be used. Generally it was a simple and short Declarative phrase, either an affirmation or the pictorial memory of my most outstanding experience. When the change was effected I found myself at the centre of my being. It was the real "I." Time was then brought to a standstill.

(539-7) During the illumination there was no jubilant ecstasy, no emotional excitement, no unbalancing rapture. It was a happy peace, a calm abidance in beauty, love, wisdom.

(539-8) There was no desire to play the missionary and spread the knowledge of it far and wide. On the contrary, I told no one about it but kept it secret.

(539-9) I found I could go on thinking, or not thinking, while still remaining in the higher awareness.

(539-10) The period of elementary training was completed, its experience finished.

(539-11) As this presence held me, it gave me an invulnerable peace and a strange detachment from personal matters or outer happenings.<sup>1158</sup>

540<sup>1159</sup>

XII

My Initiations into The Overself

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<sup>1158</sup> The paras on this page continue on page 535.

<sup>1159</sup> Blank page

## H. Robert Frere: How to Overcome Fear

541

HOW TO OVERCOME FEAR

H. Robert Frere

### (541-1) HOW TO OVERCOME FEAR

Practical Psychology Shows the Way

By H. ROBERT FRERE

FEAR is like the bogey-man your old nurse used to frighten you with when you were a tiny tot. He had no real existence, but you *thought* he had. That was sufficient. It started your infantile mind off into a train of childish imaginings until the said bogey-man [assumed]<sup>1160</sup> of devouring mental and emotional rats to enter. Mental rats are often more destructive than the other kind. The latter will, at least scuttle off as soon as you make a move. But the former refuse to go. They come into your life as though they intend to stay for good.

The thought of fear and worry, when often repeated, becomes a habit. And that habit saps the vitality out of a man; robs him of the joy of life; and sets the engine of his mind upon the wrong rails, with the signals set for "Wreck ahead."

Fear keeps thousands of men lying awake at night, worrying over their business problems, their home problems, their family problems.

Fear will take a man of splendid abilities and keep him prisoner, tying his hands and feet to the stake of mediocrity and failure.

More wrinkles have been produced on faces by fear of something than by the thing itself.

### ONE YOUNG MAN

(541-2) Fear is essentially due to a lack of understanding—first of yourself; secondly of others. It comes more easily to people of a sensitive nature.

I once knew a young man who had a certain fear. He was afraid he was going to lose his job. He thought of it as being likely to happen every day until he made his life miserable. Well, he has not been discharged – yet. If he keeps worrying long enough his efficiency will be destroyed, and quite likely, his employer will have to tell him to go.

Yet if this young man would sit down one day and reason it all out quietly for a few minutes, this is the sort of thing he may expect to happen inside of his brain: "I have not been discharged, so there is no danger of being in need of money. The present state of affairs is therefore free from anxiety... If I am discharged it will then be too late to worry about it, and all the worry I indulged in before was needless, besides doing no good and reducing my fitness for successful work. The thing then to do will be to keep

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<sup>1160</sup> PB himself cut some lines out of the page after "assumed" by hand.

as fit as possible to help me get another position. Worry would only make it harder to present myself in as favourable a light as possible to prospective employers. So it is obviously useless to keep on worrying about a probable happening in the future. In fact I had better start doing something constructive so as to be prepared, if I think it is likely to occur."

## TIMIDITY

(541-3) There is another form of fear that is very common. It is fear of self. I have found it in scores of young men. It is one of their greatest enemies in the battle of life because it is so close to them, right there within their camp. It shows its gloomy visage sometimes as nervous timidity and shyness, sometimes as a lack of self-confidence, and often as mind-racking worry and anxiety.

Perhaps these young men have good grounds at the base of their timidity. Perhaps they know there is something wrong in their physical or mental make-up. If so, it is up to them to attack the cause.

Perhaps they have crooked noses or bow-legs – or maybe their brain works very slowly – but that does not justify the fear; they can still make the best of it. Many a man with a physical deformity has become a worshipped leader of others. Many a boy who was stupid at school blossomed out later in life when he met the encouraging environment.

If you cannot alter your body, you CAN alter your mind. Fear can be driven right

542

## HOW TO OVERCOME FEAR

H. Robert Frere

Timidity

(continued from the previous page) out of your existence. You CAN be the strong self-confident man whose time-table bears no entry for needless worries.

The best way to hit a fear, and to hit it hard, is to let it alone. That sounds strange, doesn't it? Just let it alone. And whilst you are doing this begin to make friends with Courage and Self-Confidence.

There is a sound scientific reason back of this advice. Practical psychology has shown that any specific thought, or any special mood can only be driven out of the mind by another. The most effective way, then, to accomplish your purpose is to substitute the opposing thought or mood to the one that is handicapping you. So by allowing the mind to dwell on optimistic thoughts the pessimistic ones get crowded out and eventually disappear. You have not fought these undesirables; you let them alone.

Thus when a problem or perplexity presents itself to you, and at first you begin to worry about it, to fear it, pull yourself together and suggest to yourself, earnestly: "I can tackle this. I must conquer it. I WILL conquer it!"

If you suffer from timidity start the morning with a regular habit of repeating a strong affirmation like the following: "I believe in myself. I am full of courage. I am going to meet this day's affairs with absolute self-confidence and triumphant fearlessness."

## THE SUB-CONSCIOUS MIND

In this exercise you should be careful not to phrase an assertion of a negative nature. For instance, never declare "I am not frightened" nor "I am free from timidity." These will not have successful results because they tend to remind you of the failings again. The correct method is always to dwell upon a positive assertion of the quality desired.

These auto-suggestions will help you immensely. You must, of course, try to put your faith in them when you make the declarations. If persisted in they will gradually permeate your mind with their helpful influence. And the right attitude of mind which they inculcate will inevitably lead to right conduct, so that you may one day even surprise yourself at the extent of the reaction into strong self-confidence.

What has happened is this: the suggestions have planted mental images in your *subconscious* mind like seeds planted in fertile earth. The sub-conscious is an automatic and involuntary part of your make-up; it works just like the heart or digestion without your conscious co-operation. All day it is subtly influencing your actions. It takes up the seed-thoughts you implant in it and as they grow they colour your every-day conscious thinking, your moods, your habits.

On the other hand if you impress the sub-conscious with mental pictures of worry and misfortune it will generate depression and melancholy still more, through its action in depressing the action of the heart and other vital [organs.]<sup>1161</sup>

The value to *you* of this discovery is just this: When you can penetrate through and consciously co-operate with the sub-conscious you can call upon its power to help you in the battle with fear. And it is nine times more powerful than your "ordinary" mind.

## AUTO-SUGGESTION

After the early morning, the next best time to spend a few minutes on auto-suggestion is late at night on retiring to bed. In that half-awake condition before dropping off to sleep, picture to yourself the sort of man you WANT to be, the bold courageous optimistic winner. Hold the thought firmly and clearly, and earnestly expect its realisation to come to you gradually. This simple practice can accomplish much. It sets the subconscious brain working for your benefit all through the night.

Another help for those who suffer from any form of fear is to read aloud from inspiring books. Frequently repeat aloud, in a clear firm and decisive voice, quotations

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<sup>1161</sup> PB himself cut some lines out of the page after "organs" by hand.

from the works of those whose words encourage, inspire and elevate you above your fears. There is great power in these spoken words, when affirmed with positive faith. Take, for instance, a poem like Kipling's "If." Test this statement for yourself. Contact through inspiring literature with highly developed minds acts as a mental tonic. It strengthens and with which to win your way out of the dismal land of Fear.

5431<sup>1162</sup>

HOW TO OVERCOME FEAR

H. Robert Frere  
Auto-Suggestion

544

HOW TO OVERCOME FEAR

H. Robert Frere  
Auto-Suggestion

(544-1) Finally – straighten your spine. Brace up your shoulders. Remember that the body influences the mind too. Keep the head well poised when walking. These are the little things which will be the last straws to break the back of fear.

Every one of these hints has been tested out during my years of practice as a psychologist. They have proved their worth with others. They can help you, too. Courage and self-confidence are prizes well worth getting. Win them and they will bring success a good bit nearer.

## **Index of Titles by Category**

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<sup>1162</sup> Void page. This para is from the back of a piece of newspaper; it appears that the other side is the part that was deliberately clipped out. This side is damaged, and many words are illegible.

### **Articles by Other People**

Dr Howard Brenton Macdonald – Pendulum Analysis of Physical Condition, 221  
Eleanor Noye on Maharshi, 225  
H. Robert Frere – How to Overcome Fear, 271  
K.D. Sethna – The Secret Splendour, 158

### **From or About PB's Published Books**

A Philosophical Mysticism, 161  
Chapter IV – Philosophy and the Crisis, 63  
Chapter V – Humanity at the Crossroads, 132  
Chapter VI – Religion in a World Crisis, 64  
Chapter XI – The Shadow of All Things, 169  
Crime and Punishment, 87  
Fakir Who Hypnotised Elephants!, 239  
On Brama and Hatha Yoga, 30  
Opening of New Book, 55  
Secret India, 3  
Snares for the Ego, 159  
The Coming of a New Era, 91  
The Evil Spectre of Communism, 97  
The Spiritual Aspect of the Social Crisis, 76

### **PB's Miscellaneous Writings**

Conversations with a Mahatma – Ramana Maharishi, 185  
Early Writings, 264  
God and Mr Ganguly, 262  
J.F. Lawrence – Reviews, 156, 240  
J.F. Lawrence – Under the Reading Lamp, 254  
John Macrae Senior, 50  
PB's Chart, 209  
Rosicrucianism and Rudolf Steiner, 174  
The Conversations of PB, 195  
The Parable of Friendship, Love and Death, 25  
The So-Called Liberation of Psychoanalytic and Dianetic Therapy, 145, 187  
The Strange Messenger, 172

### **PB's Categories and Paras**

A Meditation Technique for the Short Path, 184  
Body Control, 32  
Health and Efficiency, 146  
Mantra – The Meditation of Constant Remembrance, 228  
Mantras, 223  
Old Vision and Art Fragments, 45, 46  
Self-Healing Relaxation Technique, 143  
Uncategorised Paras, 26  
Unpublished, 166

viii OLD – The Body ... NEW V The Body, 188

What is Truth?, 45

xii OLD – The Overself ... NEW XXII Inspiration and the Overself, 267

xxviii OLD – Practices for the Quest ... NEW IV Elementary Meditation, 202