

Pages from PB Manuscripts

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Editor’s Note: This file was created by the archiving team from loose pages donated by Evangeline Glass and her daughter Melody Talcott. It appears that all – or nearly all – of these pages were acquired during Evangeline’s marriage with PB. A few may have been acquired later on, since PB visited them quite often. The material falls into four groups: “The Queer Destiny of Daniel Raymond;” “The Spiritual Crisis of Man;” random short topics; and excerpts from “Splendour in the Night.” “The Queer Destiny of Daniel Raymond” reads like PB’s submissions to The Occult Review, and is surely from the 1930s or 40s. Elsewhere in the archives there is a fairly complete draft of “The Spiritual Crisis of Man;” the pages found here are from the same era – which is to say in the early 1950s when Evangeline was working as PB’s secretary. We have no certainty as to which version is the more recent, and given PB’s tendency to rework multiple copies of the same MS that may be an entirely moot point. Two sections are topics PB discussed in The Spiritual Crisis: “The Probation and Test of the Aspirant;” “Discussion of Ego.” The random material includes a handwritten page by Evangeline titled “PB’s Talk with Evangeline July 20th, 1954,” which should have found its way into her Journals, but was given to us separately, so separate it stays. Finally, there are the two excerpts from Adele Brooks Fort’s book “Splendour in the Night: Recording a Glimpse of Reality by a Pilgrim.” While it is possible that this book was of interest to PB, it is far more probable that it

was something that Evangeline read while she was living with PB. That these are Evangeline's is made more likely by the absence of any handwriting of PB's, and by the fact that the second selection is on the same piece of paper as Evangeline's handwritten notes of her talk with PB.

While these pages were entirely scrambled upon receipt, we attempted to form a bit of order – but PB's own habit of reordering pages and renumbering them has made that a largely futile effort. Where we noticed some connection between the scraps of the Spiritual Crisis, we have noted that in the footnotes. With the exception of the talk between PB and Evangeline, I would say that this file, while interesting in parts, is hardly definitive.

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

Uncategorised – Unrelated Papers (Joint Meditation)

1

UNCATEGORISED – UNRELATED PAPERS
Second Stage, Personal Meditation

(1-1)¹ really² begins in the after-period when I stop the joint meditation. This is because no conscious effort was made then. The ego did not start it. In fact, the ego plans to end it, but the second stage abruptly comes after one stops trying and relaxes from further effort.

2³

UNCATEGORISED – UNRELATED PAPERS
Second Stage, Personal Meditation

The Spiritual Crisis of Man

3⁴

THE SPIRITUAL CRISIS OF MAN
Chapter 13 – The Silent Call of the Overself
Moments of Illumination

¹ The paras in this document are all unnumbered, except where otherwise noted.

² Incomplete – the beginning of this para was not found in this file.

³ Void page.

⁴ "24" in the original.

(3-1) lovingly⁵ and not strive laboriously. The change catches him unawares because of its suddenness. It may be preceded by a curious premonition. It may also be precipitated, marked or helped by an important external event, or series of such events. But whether or not this happens he will be fully aware of a movement away from the habitual centre of his feeling, thinking and doing into a new one upon a totally different and superior level.

The oncoming of this experience will be marked by various other signs. The intellect becomes suspended; will,⁶ judgement, memory and reasoning slip gently into mild abeyance. A deep serenity unknown before takes possession of him, and an exquisite calm settles over him. In these moments of joyous beauty, the bitterest past is blotted out, and the ugliest history redeemed. With the mind deep-held by the Overself in an atmosphere of exaltation, the harassments and burdens of life beat but faintly at the portals of attention; the troubles of a lifetime recede to nothingness, the fears of the future decline into triviality. The outlook on the world becomes enlarged, ennobled and illumined, and is no longer bounded wholly by commonplace interests. Some of the veils hiding truth are lifted for a time. The idea that he has a higher self, the conviction that he is fundamentally a soul, breaks in upon his little existence with great revelatory force, and he feels he is emerging into glorious light after a dreary journey through a long dark tunnel.

For the Overself to give itself wholly and perpetually to a man, is a rare and wonderful event. Most often it gives itself only for a short time. It is a common complaint that exalted experiences of its presence are not continuous, are indeed utterly beyond the aspirant's control. The Overself phenomena are not subject to his will. He has no power of himself to repeat them. The heavenly visitations come he knows not how, and just as mysteriously they depart. He will never be able to observe precisely the mechanics of this movement of grace.

The glimpses are fleeting ones because he is still too unprepared to remain abidingly in such a lofty order of being. The glowing experiences are glorious and memorable, but he falls back from them because he is dazzled by their brightness and cannot retain them precisely because he is too unequipped to do so. They are not able to remain for a longer time because the nature is still too undeveloped to be able to hold them for ever, because the lower tendencies are too strong to let the Overself abide in the mind and heart without disturbance and because there is a lack of balance between the different parts, especially between the feelings and the intellect. Until he conquers his defective nature and attains the required standard of disciplined character, the full and lasting illumination must wait its time.

Because they are so exceptional it is folly to demand their return, but wisdom to work for it. He who has once seen the goal, felt its sublimity, discerned its reality, enjoyed its beauty, and known its security, should draw from the experience the strength needed for the hard upward climb. He should regard the short glimpse

⁵ Incomplete – the beginning of this para was not found in this file.

⁶ PB himself inserted a comma by hand.

afforded him in the glow of these, his best moments, as a working blue-print. He has to make himself over again according to the mental picture thus placed before him. The difference between the idea and the actuality should shame him constantly into renewed endeavour, should call him to more serious, more frequent and sterner efforts, and should arouse in him increased ardours of moral self-improvement. It has shown him his finest potentialities of virtue; now he has to realise them. All elements of personality must be adjusted to the ideal shown by the glimpse, as the whole personality itself has to be surrendered to it. A work lasting several years may be rooted in a flash lasting only a few minutes.

The development should not only be balanced but also broad. It must accept the fact that the human being has four sides needing attention and cultivation. Only when this all-round development is thus brought together and harmonised, do the proper conditions exist for a lasting enlightenment.

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THE SPIRITUAL CRISIS OF MAN
Chapter 13 – The Silent Call of the Overself
Moments of Illumination

Uncategorised – Unrelated Papers (Karma)

5

UNCATEGORISED – UNRELATED PAPERS

(5-1) Karma can only strike through our ignorance and once we have become enlightened in a practical, as well as intellectual and spiritual way we can reach true nirvana and thus end the cycle of [negative]⁸ Karma. God is trying to teach us through our karmic experiences to develop the intellect, heart, and spirit so as to become little Gods.

When a man strikes a woman down in his auto it is God's will, yes, ... the man is to learn from this experience the lesson of more careful driving. He is to learn practical lessons, and in a past life he made an error and now it has come back to him in this experience expressed through careless ignorance. He must become [careful and ultimately]⁹ balanced.

6¹⁰

UNCATEGORISED – UNRELATED PAPERS

The Spiritual Crisis of Man

⁷ Blank page.

⁸ Nora Briggs inserted "negative" by hand.

⁹ Nora Briggs inserted "careful" and "and ultimately" by hand.

¹⁰ Blank page.

THE SPIRITUAL CRISIS OF MAN
Chapter 4 – The Crisis of Science and Intellect
The Intuition Beyond Thinking

(7-1)¹² the Overself. Excellent ideas may be spoilt in the public mind through historic association with words which have been misused intentionally. Hitler has cast a shadow, for instance, on the word ‘institution.’ If through enslavement to past habits or domination by logical intellect, a man refuses to heed and obey the intuitive feelings that float up from the non-ego self, they will become fainter and fainter until they leave him altogether.

Materialism is an intellectual illusion. The cleverer its adherent thinks himself to be, by reason of his adherence, the more he deceives himself. As he sinks deeper into it, his intuition is proportionately paralyzed. Intellect without intuition is a blessing to man only up to a certain degree, beyond that degree it turns into a veritable curse upon him. When he obeys the dictate of his inmost intuition rather than the suggestion of others, he walks aright. But when he yields to them and does what they expect, wish or advise, in contradiction of intuition the latter is weakened and begins to desert him. If he will only heed, trust and obey his intuition it will direct him to his best and protect him from his worst.

The sturdy struggle of reason against passion, intuition against suggestion, trust against self-interest, individuality against the mass, contemplation against convention is an unending one. But it is also an honourable one. We must not, we dare not surrender either the right to think, nor the power to intuit for ourselves. We have witnessed in our time its terrible consequences in the case of whole nations.

THE SPIRITUAL CRISIS OF MAN
Chapter 4 – The Crisis of Science and Intellect
The Intuition Beyond Thinking

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

THE SPIRITUAL CRISIS OF MAN
Chapter 12 – The Quest

¹¹ “78” in the original.

¹² Incomplete – the beginning of this para was not found in the file.

¹³ This page is the scan of the bottom of the previous page.

¹⁴ “Page 43” in the original.

(9-1) We¹⁵ need a new view on austerity and penance, a fresh appraisal of asceticism and self-denial. We must inquire why they have held their place in the spiritual life so long and so widely. [The mystical ideal has always been historically associated with asceticism.]¹⁶ The proper purpose of asceticism has often been misunderstood both by its blind adherents and its superficial critics. It is not a dismissal of the body as illusory by neglect and indifference, it is not a despising of the body as inimical by slow torture, it is an attempt to put the body in its intended place as a servant [of the whole of man's being, including his spiritual being.]¹⁷

Although¹⁸ there is much [to be]¹⁹ said in favour of the rigid disciplines, systems and routines of most of monastic institutions, as devices to detach men from worldly life²⁰ and to unite them with a holy one;²¹ although they may suit the generality of religious-minded aspirants very well,²² they do not comfortably suit the philosophic-minded. The latter need to grow as the plant and flower grow, with the sun drawing their leaves and petals to spread themselves out. They need a freer air, a less organised and more individual approach. They require fewer rules and easier regulations, less enclosure and less community life.

Ascetic²³ disciplines, when intelligently and properly applied, are aimed against the senses' domination of the mind so that the latter may be free to turn its attention inward upon exploring its own recesses. But unfortunately [they have]²⁴ come to mean not only man's denial of the senses by [his]²⁵ will but also his self-tormenting flagellation of them. Philosophy [does not]²⁶ give any commendation to an asceticism which seeks to make life as unpleasant as possible under the belief that it is thereby making life as righteous as possible.²⁷

¹⁵ PB himself marked this as a new paragraph by hand.

¹⁶ "The mystical ideal has always been historically associated with asceticism." was pasted on this page from a different sheet of paper.

¹⁷ PB himself deleted the period at the end of "servant" and inserted "of the whole of man's being, including his spiritual being." by hand.

¹⁸ PB himself marked this as a new paragraph by hand.

¹⁹ PB himself inserted "to be" by hand.

²⁰ PB himself deleted a semicolon after "life" by hand.

²¹ PB himself changed a colon to a semicolon by hand.

²² PB himself changed a semicolon to a comma by hand.

²³ PB himself marked this as a new paragraph by hand. This paragraph is made up of three different sections pasted on this page from separate sheets of paper.

²⁴ PB himself changed "the term has" to "they have" by hand.

²⁵ PB himself deleted "lower" after "his" by hand.

²⁶ PB himself inserted "does not" by hand.

²⁷ This para is continued on page 145.

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

Writing

(11-1)³¹ The artist or writer who really understands the creative process will not regard his first draft as a final one, will not hold all his words as holy and sacrosanct. On the contrary, he will diligently strive to perfect his work, to correct his blunders and polish his self-expression.

(11-2) Andre Gide: “He was amazed to find that I was still in the middle of Stendhal’s ‘Journal.’ There are certain writers that I read as slowly as possible. It seems to me that I am [conversing]³² with them, that they talk to me, and I should be sorry not to keep them with me longer.

(11-3) Do not state the old obvious and familiar teaching over and over again. Readers who pay for a new book expect it to be really new. Discard any other.

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

The Probations and Test of the Aspirant

²⁸ This page is the scan of the bottom of the previous page.

²⁹ “Page 40” in the original.

³⁰ PB himself inserted “writing” at the bottom of the page by hand.

³¹ The paras on this page are numbered 213 through 214; they are not consecutive with the previous page. There is an unnumbered para at the bottom of the page.

³² “conversation” was smudged out and “conversing” was typed below the line.

³³ This page is the scan of the bottom of the previous page.

THE PROBATIONS AND TESTS OF THE ASPIRANT

(13-1) Philosophical mysticism is not just a theoretical matter. After he becomes acquainted with the principal teachings, the student has to make an effort to apply them in his everyday living. He has discovered these truths by the use of intuition and reason. Now he must test them by the scales of experience – emotional and physical alike. [All this superb discipline which he must patiently work out must be devoted to the endeavour to better his character, to master his desires, to overcome his passions and to ennoble his emotions. Self-reform and self-purification are the first practical fruits of philosophy.]³⁴ Thus an interval of long probation must inevitably pass before the results of this effort can become apparent in his thought and action. The task before him is really a tremendous one. It requires his whole nature and his best mind. Anything less will bring him so much nearer to failure. And its significance is so vast that failure will in turn bring a like measure of mental suffering. He may believe that he has already achieved certain things but he should remember two things – first, the French proverb that the better is the enemy of the good; and second, that whether his progress is genuine or whether being so it can maintain itself is a matter which still needs to be ascertained. His fidelity to the higher values and how far his spirituality is real or supposed are sure to be put to appropriate tests at intervals of his mystical career. All his earlier experiences and preceding struggles, victories and defeats have been a training for them. Hence he may expect temptations to accompany him at one period and tribulations at another. He himself hardly know what weaknesses are waiting beneath the surface of his conscious life, ready to rise above when opportunity offers.

In some great mystery schools of antiquity it was the task of the Grand Master to administer the necessary tests and arrange the fateful orders which determined the fitness of a candidate for entry into any of the successive degrees of initiation. The Egyptian hierophants applied their tests of the worthiness of candidates before granting them the enlightenment of initiation. The ordeals were divided into five ascending grades. Each corresponded to a different element – earth, water, air, fire and spirit. The hierophants made the candidate for initiation into esoteric degrees enter places which tried his nerve and undergo ordeals which tested his courage. They also brought him into surroundings and amongst individuals where powerful temptations to his sensual desires had to be overcome. But those schools have perished and their³⁵

14³⁶

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15³⁷

³⁴ PB himself underlined “All this superb...fruits of philosophy.” by hand.

³⁵ Incomplete para – the end of this para was not found in the file.

³⁶ Blank page

THE PROBATIONS AND TESTS OF THE ASPIRANT

(15-1)³⁸ through this quest, but especially at certain critical periods, events will so happen and situations will so arrange themselves that the aspirant's weaknesses of character will be brought out into the open. The experience may be painful and its results may be saddening, but only by thus learning to know and discriminate against his bad qualities can he set out to submit them to the formative discipline of philosophy. Only so can he realise vividly what are the weak places in his character and strengthen them. If these incidents make him aware how pitifully slender are his own resources, if they bring him to realise how weak and faulty his character really is, then there is compensation for their painfulness. It is easy for him to believe he is virtuous or perceptive, but it is for life itself to reveal how far he is above temptation or error. Therefore, those experiences and events, contacts and persons who afford the opportunity for this to be done, are indispensable. He may be strong in moral sincerity but weak in critical judgement. It is his business now to become aware of this deficiency, to set about remedying it by attending to a co-equal cultivation of the different sides of personality.

If he succeeds in passing these tests, he will emerge stronger in the particular quality at stake than before. For it will have found fuller expression, it will have affected his practical will, his emotional feelings, his logical thinking and even his capacity to receive and respond to intuitional guidance. Thus to the extent that he is successful, to that extent will he bring the quality to a higher pitch of development. He may even learn to be grateful to time which brings healing, to afflictions which bring wisdom, and to opposition which elicits strength. If he is properly oriented, every external experience and every emotional and intellectual adventure will then help him towards a fuller and truer attitude towards life. If he obeys the injunctions of philosophy, in spirit as well as in letter, those very situations which before aroused his lower nature will now awaken his higher one. Each trouble can become a challenge to provoke the response of that serene detachment which can handle it more wisely. Each temptation can sound a call to be active in that penetrative analysis which can master it more effectually. If this inner life can sufficiently possess him, he will gain an independence of external things and events which can carry him unaffected and undisturbed through the severest ordeals. [But this inward detachment will not be the correct kind if it weakens his sense of responsibility or causes failure in the carrying out of duties.]³⁹

There is, however, an unpredictable element in the pattern of human life which increases rather than decreases as the quality of that life rises above the average. We see it markedly in the case of a maturing aspirant who has to undergo tests and endure ordeals which have no karmic origin but which are put across his path by his own

³⁷ "(8)" in the original.

³⁸ Incomplete para - the beginning of this para was not found in the file.

³⁹ PB himself underlined "But this inward...carrying out of duties." by hand.

higher self for the purpose of a swifter-forward movement. They are intended to promote and not delay his growth, to accelerate and not impede his development. But they will only achieve this purpose if he recognises their true aim. Such recognition is impossible if he

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Snares for the Ego⁴²

(continued from the previous page) persists in clinging to the lower ego's standpoint or if, sensing the unearned character of his suffering, he treats them with resentment rather than with comprehension, with bitterness rather than with resignation. Thus human life is not wholly confined within the rigid bounds of karmic law. The Overself which is after all its real essence, is free. He who has entered his name in this high enterprise of the quest, must be prepared to trust his whole existence into its sacred hands, must be ready to accept and eager to understand the tribulations and afflictions which its deeper wisdom may see fit to impose upon him.

(17-1) The essence of this attitude is to become detached from the transient and impersonal towards his own life. But the self-flattery of the ego keeps out the 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!]⁴³ 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 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.]⁴⁴ 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 himself. The fool seeks to justify his blunders, the wise man to detect them.

⁴⁰ Blank page

⁴¹ "(9)" in the original.

⁴² "Snares for the Ego." in the original.

⁴³ PB himself underlined "How many misfortunes...humility to admit them!" by hand.

⁴⁴ PB himself underlined "accept the agony...to a superior one." by hand.

[The willingness to desert an egocentric standpoint for a higher one will always bring the aspirant sudden accession of inward strength, sudden light on the path before him. That is, it will bring him grace.]⁴⁵

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, 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

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Snares for the Ego

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Snares for the Ego

(continued from previous page) strength as the seeker increases in aspiration. He has to go on overcoming it. In the resistance which these adverse forces offer to his endeavours after self-subjugation, lies the hidden good of apparent evil. In the suffering which they bring him, lies the cost of advancement.

Let no one engage in the quest with the false hopes of a perpetual good time. For he has also engaged in a struggle. Once an aspirant takes to this quest peace, in the sense of inward idleness or outward eventlessness, will never again be his. The relation between his lower and higher natures will always be one of tension and at certain crises of terrible and unbearable tension. His preliminary struggles will deny him any smug rest or complacent satisfaction. Depressive moods will inevitably come and come again as he becomes poignantly aware of faults and shortcomings or filled with memories of lapses and failures. He has to overcome prejudices and conquer passions, to abandon the lower emotions and discipline the lower mind.

[The first problem which faces him is to separate the thoughts and emotions of other people and other creatures from his own.]⁴⁸ Yet this is hard because they are almost indistinguishable from his own as both play together within and upon his heart. Ideas and impulses which are native to himself have to mingle with those of outside

⁴⁵ PB himself underlined "The willingness to desert...path before him" by hand. The final sentence "That is, it will bring him grace." was underlined three times.

⁴⁶ Blank page

⁴⁷ "(10)" in the original.

⁴⁸ PB himself underlined "The first problem...from his own." by hand.

origin or even be submerged by them. From the day when the resolution forms itself to live up however partially to the philosophic ideal until the day when he is near the threshold of its full realisation, the aspirant will have to face and overcome the opposition which this very attitude has aroused not only in himself but also among the outside forces, not only through weaknesses in his character but also through the promptings in his heart and through troubles or temptations in his environment created by evil powers. Hostile forces, open or disguised, will challenge him or will wait in ambush for him along the path. He will have to make his way between them. For they will employ baits to lure him from the quest, devise snares to entrap him and use people to hurt him in various ways in fulfilment of maleficent designs. Suggestions will come to him which, if persistently traced to their source despite their appearance of correctness, virtue or wisdom, will be found to originate in such forces. The danger of losing his way besets him at every stage until he has emerged from completion of his novitiate. This situation exists equally for the aspirant who walks guideless as for the one who walks with a trustworthy guide. No master can exempt him from the necessity of facing ordeals, experiencing temptations, undergoing trials and being beset by the harassment of adverse forces. He is seeking truth. The opposite of truth is falsehood. Therefore, these forces seek to divert him into thoughts, feelings and deeds which will falsify his quest. Hence the warning given in Plato's precepts to Aristotle: ["Be always on the alert, for the malignancy works in manifold disguises."]⁴⁹

There are snares cruelly laid to entrap him, deceptions cunningly fashioned to lead him astray and pitfalls callously⁵⁰

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THE PROBATIONS AND TESTS OF THE ASPIRANT
Snares for the Ego

21⁵²

THE PROBATIONS AND TESTS OF THE ASPIRANT
Snares for the Ego

(21-1)⁵³ shrewdness, critical judgment, reasoning power and prudence, in dealing with these probationary test and evil oppositions.

[When Jesus said, "Except ye become a little child, ye shall not enter the kingdom of heaven," he did not invite his hearers to become childish, foolish or fanciful. Indeed a warning is needful here.]⁵⁴ The mystic who forgets the complementary warning, ["Be ye

⁴⁹ PB himself underlined "'Be always on the alert, for the malignancy works in manifold disguises.'" by hand.

⁵⁰ Incomplete - the end of this para was not found in the file.

⁵¹ Blank page

⁵² "(12)" in the original.

⁵³ Incomplete - the beginning of this para was not found in this file.

⁵⁴ PB himself underlined "When Jesus said...needful here." by hand.

shrewd as serpents," and who persists in misinterpreting Jesus' words as being an instruction to become irresponsible, gullible and utterly uncritical, who believes that such qualities can bring a man nearer to divine wisdom, is welcome to do so.]⁵⁵ His very belief unfits him to grasp the truth about the matter. But those who can fathom the philosophic meaning of the quotation, know it to be an utterance of the highest importance. The student of philosophy who has trained himself to look beneath the surface of things and to understand words with his head as well as his heart, regards it as being significant on three levels. First, it is an invitation to note that, [just as a child surrenders its own self-reliance to what it regards as a higher being, its mother, so should the disciple surrender his egoism to God and adopt that surrendered attitude which is true humility. Second, it is a call to seek truth with a fresh mind, an unselfish mood and a freedom from conventional preconceptions. Third, it is a warning that the natural goodness and purity which makes children so contrasting to adults, must be attained before the mystical consciousness can be attained.]⁵⁶ There is abundant evidence to corroborate this interpretation of Jesus' saying.

The very last sentence uttered by the dying Buddha to his disciples contained the warning words: ["Be on your guard."]⁵⁷ The further the seeker advances, the more he must be on his guard against the wiles of evil forces whose operations to lead him astray grow subtler and subtler as he himself grows wiser and stronger. The harder he works, the more he provokes opposition, the swifter his travel, the oftener he meets with temptation, snares and traps. As a novice, he will have to fight the promptings of such forces inside himself. As an adept, they will be driven out of lodgement in his mind and heart only to find lodgement in the minds and hearts of other men and women who will thereupon become suddenly antagonistic to him. These persons may, in a few cases, belong to his personal environment; in some, they will be brought to cross his path; and, in others, they will have only heard of him. But each will manifest some negative quality in response to demonistic suggestions and direct it against him. There will be a mesmeric character about each suggestion. It may be doubt, suggestions, lying, anger, fear, envy or hatred. There will be attempts to embitter feelings, inflame passion and arouse hatred. This adverse power seeks to hinder or even destroy the aspirant's personal progress as it seeks to hinder or destroy the adept's altruistic endeavours to promote the progress of mankind. The latter, especially, may suffer criticism, endure unearned vilification or experience spiteful opposition too. Thus, when his inner troubles are at last overcome, outer ones begin to rear their heads. He may avoid the first by avoiding the quest. He may escape the second by renouncing altruism and becoming a self-⁵⁸

⁵⁵ PB himself underlined "'Be ye shrewd as serpents,' and...welcome to do so." by hand.

⁵⁶ PB himself underlined "just as a child surrenders...consciousness can be attained." by hand.

⁵⁷ PB himself underlined "'Be on your guard.'" by hand.

⁵⁸ Incomplete - the end of this para was not found in the file.

THE PROBATIONS AND TESTS OF THE ASPIRANT
Snares for the Ego

THE PROBATIONS AND TESTS OF THE ASPIRANT
Snares for the Ego

(23-1)⁶¹ character and above all from his increased sensitivity, from his inescapable necessity of cultivating a passive, surrendered attitude, and from wrong meditation causing mystical development to degenerate into merely mediumistic development. Just as there are divine invasions of a man's inner psychological being when grace sheds its light upon him, so there may also be demonic invasions when he goes astray from the path. That the will of a disincarnate being may control the body of an incarnate one, is one of those abnormal possibilities which we must admit into our scheme of things. That this will is more often evil than good is in short a psychological fact and not merely an exploded superstition, is a warning whose utterance is necessary.

The possibility of evil spirits usurping the human ego's rightful place is a real one. It is a possibility which was recognised by the antique races throughout the world and still is recognised in most eastern lands. It is satisfying to know that in the kingdoms of Nature this race of invisible demons is kept apart by a strong psychic wall from the race of human beings. But it is disturbing to learn that, under abnormal conditions, they may break through this wall. The unhappy sufferer's will-power may be completely overcome, his bodily organs completely used and his mental faculties completely overshadowed by the supplanting entity at certain times - mostly during the hours of darkness. When a malevolent entity possesses a man, when an unseen evil influence overshadows his mind, he feels that he is performing actions not dictated by his own personality. The unfortunate victim may or may not be conscious of what he is doing during the hours of obsession. If he is, his movements will be merely mechanical. If he is not, this will not prevent him from carrying on conversations with other persons.

It is a common trick with these invisible evil entities to secure the faith and trust of a man by cunning flattery, fulfilled predictions or lofty teachings and this done to lead his unsuspecting feet over a precipice into material disaster, mental despair and sometimes moral ruin. They conceal their real character at first and may pretend to have the same moral ideals and religious beliefs of the man they are seeking to enslave. He may rightly suspect their presence when he feels the urge to make vital decisions in great external haste and under great internal pressure.

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⁶⁰ "(14)" in the original.

⁶¹ Incomplete - the beginning of this para was not found in the file.

Anyone who has fallen into this danger of obsessions will best be liberated from it by the help of a mystical adept or a true priest. Sometimes a single interview will suffice to effect the liberation. The exerciser will probably have to perform a short external rite in addition to his internal mental work. Where such help is not procurable, the sufferer may attempt to perform the rite of exorcism for himself. It begins with kneeling down in humble prayer for help, protection or salvation to whatever higher power or inspired master he has most faith in. It ends with the firm utterance: "I command you in the name, by the power and compassion of X-----, to come out of this body," combined with the sign of the cross made positively and slowly with the right forefinger. On a deep inhaled breath the same⁶²

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THE PROBATIONS AND TESTS OF THE ASPIRANT
Snares for the Ego

The Spiritual Crisis of Man

25⁶⁴

THE SPIRITUAL CRISIS OF MAN
Chapter 12 - The Quest
Regenerating the Body

(25-1) The student who is seeking this higher knowledge will not only not be able to assimilate it beyond his personal capacity but also will not be able to make more of it than his shortcomings allow. For instance, his unbalance will enter into what he learns and deform it. Some degree of mental-emotional self-correction and physical purification is usually laid down as a prerequisite before it can be imparted to him. This work upon himself calls for a certain amount of severity toward himself. It is necessary to cleanse the body of its impurities and cure it of its malfunctioning's to some extent, along with emotional and mental cleansing, so that the whole personality may open up to the forces of the Overself without further obstruction than that which is always present and always the most formidable of all - the ego. Some purification must precede and make possible, regeneration. [The failure to understand this is one reason why those who practise meditation but neglect purification often fail to make the expected progress.]

The aspirant should not let the morbid, the negative and the toxic come into his body or mind. The purpose of ascetic regimes is multifold, but its primary ones {are}⁶⁵ to purify the body and the emotions and to restore them to true health. He who voluntarily reforms his habits of living, changing the day's routine and diet at the

⁶² Incomplete - the end of this para was not found in this file.

⁶³ Blank page

⁶⁴ "Page 45" in the original.

⁶⁵ We have moved "are" from after "but" for clarity.

bidding of principle and in defiance of appetite, gains and strengthens moral force as a higher result.]⁶⁶

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THE SPIRITUAL CRISIS OF MAN
Chapter 12 - The Quest
Regenerating the Body

27⁶⁸

THE SPIRITUAL CRISIS OF MAN
Chapter 12 - The Quest
Re-educating the Emotions

(27-1) Is it not unhuman, if not even somewhat insane, many will say, to ask a man to adopt an attitude towards his own personal life somewhat like that of a chemist observing elements in the laboratory? Can anyone ever become so totally detached, so utterly cold, so wholly unmoved and so impassively analytical towards the experiences and events that matter most to him? But such questions show a misconception of the philosophic discipline. Why is it so much easier to examine the past rather than the present to see where we go wrong, to discern the true opportunity from the deceptive one, and to recognise real friends as against false ones? Mentalism answers it because the personal ego interferes more easily when we are actually involved in any situation than when we can look at it in long-range perspective. And this in turn is because emotion is uppermost in us at the time of any happening because we excitedly take it to be a material reality. Whereas after it has receded into a memory, that is a thought, we unconsciously begin coolly to accept it as having been such even originally. Calm impersonal feeling is the very essence of intuition. Emotional feeling is too strong a motive force in human life ever to be killed, but being egoistic is ought to be tamed. That is all philosophy asks of a man.

Nobody can afford to ignore feeling but must certainly come to terms with it. For it provides the heat which shall energize his life. It gives driving force but he needs also to see where he is being driven.

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THE SPIRITUAL CRISIS OF MAN
Chapter 12 - The Quest
Re-educating the Emotions

⁶⁶ PB himself underlined "The failure to understand this is one reason...strengthens moral force as a higher result." by hand.

⁶⁷ Blank page

⁶⁸ "Page 51" in the original.

⁶⁹ Blank page

THE SPIRITUAL CRISIS OF MAN
Chapter 12 - The Quest
Re-educating the Emotions

(continued from previous page) Its strength is no substitute for the safety of right direction. To gain this protective sight both the guidance of reason and the prompting of intuition are required. But he needs the light of intelligence also and he needs it even more than heat. It tells him in which direction to move. If he should move in a wrong direction then the more dangerous will his situation become. Better if he generates the heat out of his light; then he will both walk aright and walk well. Therefore emotional faith must be bridled by reasoned thinking. It is enough for most to follow their feelings blindly but the student, remembering that philosophy can make no room for any mystification, must question his own. If they turn out to be leading him in a right direction then he will follow them just as eagerly as the others do. But he will have the additional satisfaction of seeing where he is going.

Unless his feelings are aroused the aspirant will never know the Overself, but those feelings are to be the lofty ones of devotion, reverence, veneration and love of a kind to which earthly love can only point but never parallel. The quest must arouse his intensive emotion, his deepest feelings. They must mingle with his intellect, his intuition and his will in their service of it. Consequently, it cannot be a cold affair nor a lifeless one. [The sage is not made of stone nor is he without a heart, but all this feeling is not scattered in a hundred different directions. It is given up to the one thing that attracts it most to the Overself.]⁷¹ He is not unfeelingly cold and inhuman.

THE SPIRITUAL CRISIS OF MAN
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THE SPIRITUAL CRISIS OF MAN
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⁷⁰ "Page 52" in the original.

⁷¹ PB himself underlined "The sage is not made of stone nor is he without a heart, but all this feeling is not scattered in a hundred different directions" and twice underlined "It is given up to the one thing that attracts it most to the Overself." by hand.

⁷² Blank page

⁷³ "Page 53" in the original.

(continued from previous page) It is rather that he expresses only the highest emotions, or better still, that he is emotionally free. To understand the desirability of such a state we only have to contrast his durable serenity with the tumultuous emotionality of the neurotic, the hysteric and the psychopath.

Emotion is so powerful a factor in human life and so valuable a one in human action, that it would be foolish to ask anyone to dispense with it. Philosophy does not ask for such a thing. But it does ask for a proper balance between emotion and intuition. What most men do not see is that their real enemy is more often inside themselves than outside. For it is noticeably harder to reason out a situation calmly than to feel about it emotionally. [Emotion in itself is neutral. It is not an evil to be overcome. It may ally itself with an evil idea but it may also ally itself with a good one.]⁷⁴ The philosophic discipline calls for its conquest when it is joined to a false or evil idea for it then chains the man to it. [Therefore the disciple who must live carefully than most people,]⁷⁵ will have to make a distinction between the lower and the higher emotions. He will have to discourage the one group and encourage the other. [The lower emotions are to be firmly ruled by reason, the higher ones are to be harmoniously allied with it.]⁷⁶ All must be brought under control by a persistent self-imposed discipline. Refined by intuition, [exalted by moral purpose],⁷⁷ they are a powerful asset in his spiritual endeavour, but left to sway unchecked hither and thither or to overpower his thinking and will, they are a lamentable debit. He must not be easily moved.

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Chapter 12 - The Quest
Re-educating the Emotions

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Re-educating the Emotions

⁷⁴ PB himself underlined "Emotion in itself is neutral. It is not an evil to be overcome. It may ally itself with an evil idea but it may also ally itself with a good one." by hand.

⁷⁵ PB himself underlined "Therefore the disciple who must live carefully than most people," by hand.

⁷⁶ PB himself underlined "The lower emotions are to be firmly ruled by reason, the higher ones are to be harmoniously allied with it." by hand.

⁷⁷ PB himself underlined "exalted by moral purpose" by hand.

⁷⁸ Blank page

⁷⁹ "Page 54" in the original. This page is a duplicate of page 33. Different edits have been marked on the two pages.

(continued from previous page) He should learn to cherish right emotion but spurn false emotionalism. This done, the emotional will no longer be the foolish whilst the intellectual will no longer be the ineffectual.

To curb spendthrift emotions or even to put them into rational straight-jackets, becomes desirable whenever they draw an aspirant away from pursuit of the Ideal. Something of the Stoic has indeed to be cultivated. When passion is finally brought to heel by intelligence and emotion eventually guided by impersonality, in both cases through the channel of the will, he is set free from many needless anxieties and safeguarded from many avoidable perils. His outward life will then run its course more quietly and more surely as his inward life will enjoy more serenity and more freedom than will other men's.

There are many to whom such a life of inward independence is terrifying and repulsive. They do not see that their own uncriticised enslavement to passion and desire, to hatred and ignorance, to greed and prejudice, their own complacent crucifixion of the Ideal is what is really terrifying and repulsive. Or they declare it inhuman, thus standardising man by what is base in him instead of what is best. The weakling who yields at once to a sensual impulse, who does not think of entering into conflict with it merely lives for the moment. He never cares to pause and consider what it is he is living for. That the best of life can be got only by a discipline of life is something known to more people than to philosophers. There is a pleasure got from results of such discipline which is unknown to those who float with the instincts and the senses.

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Chapter 12 - The Quest
Re-educating the Emotions

35⁸¹

THE SPIRITUAL CRISIS OF MAN
Chapter 12 - The Quest
Re-educating the Emotions

(35-1) That part of him which changes with the emotional tides, which fears, desires, desponds, and jubilates by turns, cannot be eternally preserved, either in life or after death. Nature will still subject it to the evolutionary law, will still put him into experiences which, by making him aware of his unsatisfactory limitations, will not allow him to find peace until he turns away from resting self-complacently in them.

Is⁸² it not unhuman, if not even somewhat insane, many will say, to ask a man to adopt an attitude towards his own personal life somewhat like that of a chemist

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⁸¹ "222" in the original. PB himself inserted a slash through the entirety of this page.

observing elements in the laboratory? Can anyone ever become so totally detached, so utterly cold, so wholly unmoved and so impassively analytical towards the experiences and events that matter most to him? But such questions show a misconception of the philosophic discipline. Why is it so much easier to examine the past rather than the present to see where we go wrong, to discern the true opportunity from the deceptive one, and to recognise real friends as against false ones? Mentalism answers it because the personal ego interferes more easily when we are actually involved in any situation than when we can look at it in long-range perspective. And this in turn is because emotion is uppermost in us at the time of any happening because we excitedly take it to be a material reality. Whereas, after it has receded into a memory, that is a thought, we unconsciously begin coolly and unexcitedly to accept it as having been such even originally.] Looking upon it as a series of thoughts, we are able to adopt a calmer, more detached attitude toward it now. The calmness with which we are able to view the past is deliberately cultivated by the philosopher as he views the present. Tranquil impersonal feeling is the very essence⁸³

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THE SPIRITUAL CRISIS OF MAN
Chapter 12 - The Quest
Re-educating the Emotions

37⁸⁵

THE SPIRITUAL CRISIS OF MAN
Chapter 3 - The Machine Age

(37-1) Although it is not possible, with the faulty human material at our disposal, to make an earthly millennium, a terrestrial utopia, although political economic perfectionism is a mere dream for emotionalist doctrinaires, it is possible to make a [more cooperative world]⁸⁶ than the one which exists. This would need all the uncommon sense, all the clear concrete thinking, all the [moral]⁸⁷ goodwill, all the keen wise and [spiritual]⁸⁸ leadership, all the imaginative enterprise⁸⁹ which our best men can muster. If we cannot succeed in bringing an impossible dream-utopia down to

⁸² This paragraph from "It is not unhuman..." to "...to accept it as having been such even originally." is a non-exact duplicate of the beginning of para 27-1.

⁸³ Incomplete - the end of this para was not found in this file.

⁸⁴ Blank page

⁸⁵ PB himself inserted "(49)" at the bottom of the page by hand.

⁸⁶ PB himself deleted "better world for the masses" by hand. "more cooperative world" was typed above the line and inserted with handwritten markings by PB himself.

⁸⁷ PB himself changed "cooperative" to "moral" by hand.

⁸⁸ PB himself changed "competent" to "spiritual" by hand.

⁸⁹ PB himself deleted a comma after "enterprise" by hand.

earth, that is no reason why we should not try to bring a little fragment of it down to earth.

It⁹⁰ is quite necessary that we should move toward a higher form of civilisation. The war gave the individual and the State an opportunity – often unwelcome – to indicate where they stood in life’s struggle and to demonstrate what goals they really pursued. All, including those who emerged badly shaken and badly battered, are being driven by wide-spread chaos either to develop themselves in new directions and readjust themselves to new evolutionary currents, or through selfishness, blindness, cowardice and inertia to disasters ending in destruction.

We⁹¹ can understand these happening aright if we understand them in terms of a far wider universal change embracing the whole of human existence [itself.]⁹² The war marked one stage of a titanic turning-point in the mental [and moral]⁹³ history of mankind. It was actually an outward sign of an inner conflict between the forces of light and darkness[, which still continues.]⁹⁴ [Behind the visible crisis, as expressed in tremendous historical events, there is secreted an invisible crisis, which is indeed its activating cause.]⁹⁵ The conflict today is outwardly between political groups and economic systems. But inwardly – and therefore essentially – it is between opposed views of man, of his life and purpose on this earth. It is a conflict between utter materialism [conjoined to harsh idealism]⁹⁶ on the one side,⁹⁷ and partial materialism, conjoined to the partial religious faith⁹⁸ on the other.

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THE SPIRITUAL CRISIS OF MAN
Chapter 3 – The Machine Age

{Editor’s note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

⁹⁰ PB himself marked this as a new paragraph by hand.

⁹¹ PB himself marked this as a new paragraph by hand.

⁹² PB himself changed “itself, that will shortly be explained.” to “itself.” by hand. The next sentence was originally a new paragraph, PB himself connected the end of this sentence to the next by hand.

⁹³ PB himself inserted “and moral” by hand.

⁹⁴ PB himself changed the period after “darkness” to a comma and inserted “which still continues.” by hand.

⁹⁵ “Behind the visible crisis, as expressed in tremendous historical events, there is secreted an invisible crisis, which is indeed its activating cause.” was typed at the bottom of the page and inserted with hand written markings.

⁹⁶ PB himself inserted “conjoined to harsh idealism” by hand.

⁹⁷ PB himself inserted a comma by hand.

⁹⁸ PB himself deleted a comma after “faith” by hand.

⁹⁹ This page is the scan of the bottom of the previous page.

(39-1)¹⁰¹ tion but will continue to yield durable results, is an ethical and spiritual one.

It¹⁰² would be easy for a generation which has seen unparalleled conflict and unprecedented evil to lose its faith in divine power or divine wisdom. This is what is happening to many people in this [group; they]¹⁰³ are so preoccupied with the external circumstances of their life that they neglect its higher purpose. The analyses by their leaders of historic events and [of]¹⁰⁴ human evolution are [either]¹⁰⁵ not [deep enough or quite misleading. What other result can be expected from men who lack]¹⁰⁶ the knowledge of the spiritual laws governing the causation of those events and controlling that evolution?¹⁰⁷

The [times]¹⁰⁸ so vividly if briefly mentioned in various passages of the [New Testament]¹⁰⁹ are upon us. Mark how they speak of one identifying sign being the appearance of false prophets. St. Luke warns us in burning words: “Take heed that you be not deceived... got yet not therefore after them.” The mistake commonly made in understanding these pages is to limit the reference only to religious and mystical prophets. But [the teachers and leaders of these]¹¹⁰ destructive movements, whose dogmas have been received with [emotional]¹¹¹ fervour and propagated with [intellectual]¹¹² fanaticism, must not only be included in the reference but even given first place. They have diverted to themselves exactly the same kind of faith [or]¹¹³ devotion as that which is given to [religious leaders]¹¹⁴ like Muhammad.¹¹⁵ Their movements are religious cults, with the idea of worldly Utopia substituted for the idea

¹⁰⁰ “18” in the original.

¹⁰¹ Incomplete – the beginning of this para was not found in the file.

¹⁰² PB himself marked this as a new paragraph by hand.

¹⁰³ PB himself changed “group, who” to “group; they” by hand.

¹⁰⁴ PB himself inserted “of” by hand.

¹⁰⁵ PB himself inserted “either” by hand.

¹⁰⁶ PB himself changed “deep enough, because lacking” to “deep enough or quite misleading. What other result can be expected from men who lack” by hand.

¹⁰⁷ PB himself changed a period to a question mark by hand.

¹⁰⁸ PB himself changed “time” to “times” by hand.

¹⁰⁹ PB himself underlined “New Testament” by hand.

¹¹⁰ PB himself changed “those teachers and leaders of the” to “the teachers and leaders of these” by hand.

¹¹¹ PB himself inserted “emotional” by hand.

¹¹² PB himself inserted “intellectual” by hand.

¹¹³ PB himself changed “and” to “or” by hand.

¹¹⁴ PB himself changed “men” to “religious leaders” by hand.

¹¹⁵ “Muhammed” in the original.

of God. Their program of violent change is a moral code turned upside down. Their group hatred is simply [brotherly]¹¹⁶ love in reverse. Their propagandists are priests of ill-will without robes. Yes, they are the false prophets of our time just as much [as]¹¹⁷ the knavish heads of charlatanic religious organisations, the mad [founders]¹¹⁸ of some [foolish]¹¹⁹ mystical cults, and the obsessed “Messiahs” of the millennium with pretensions to special holiness.

40¹²⁰

THE SPIRITUAL CRISIS OF MAN

Chapter 2 – No Better World Without Better Men!

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

41¹²¹

THE SPIRITUAL CRISIS OF MAN

Chapter 2 – No Better World Without Better Men!

(continued from previous page) A¹²² million people will eagerly follow a glib political leader who raises contentious clamour [and leads them to ultimate destruction],¹²³ when only a few people will follow an inspired spiritual leader who leads them to true blessedness. This shows the faulty sense of values which prevails among people who are entirely ignorant of the fact that if their inner attitude toward life is wrong, their outer [personal,]¹²⁴ political and economic affairs will go [wrong. It]¹²⁵ shows [that the reason]¹²⁶ why the mass of mankind cannot make a success of their civilisation [is because]¹²⁷ they cannot make a success of themselves. Not having

¹¹⁶ PB himself changed “brother” to “brotherly” by hand.

¹¹⁷ PB himself deleted “and even more than” after “as” by hand.

¹¹⁸ PB himself changed “leaders” to “founders” by hand.

¹¹⁹ PB himself inserted “foolish” by hand.

¹²⁰ This page is the scan of the bottom of the previous page.

¹²¹ “19” in the original.

¹²² PB himself marked this as a new paragraph by hand.

¹²³ PB himself inserted “and leads them to ultimate destruction” by hand.

¹²⁴ PB himself inserted “personal,” by hand.

¹²⁵ PB himself changed “wrong, it” to “wrong. It” by hand.

¹²⁶ PB himself inserted “that the reason” by hand.

¹²⁷ PB himself inserted “is because” by hand.

enough faith in[, or leading by,]¹²⁸ higher forces, they put their faith in destructive [ones].¹²⁹

It is natural that the [influences]¹³⁰ which spread hatred and evil, violence and destruction among humanity should oppose themselves to the [influences]¹³¹ which spread light and truth. This [statement]¹³² does not change its verity if [the antagonism is offered]¹³³ in the name of politics instead of religion. The principle of freedom to worship and to believe¹³⁴ which they deny, must be conceded¹³⁵ so long as it does not involve interference with, or aggression against, the freedom of other men. Human liberty, the intellectual search for truth, the spiritual right to reverence a higher power than the State, are imperilled when religious life is prevented or [deliberately]¹³⁶ perverted,¹³⁷ and [when]¹³⁸ mystical literature is [brusquely]¹³⁹ banned. The gravest peril of all to the ignorant and unfortunate masses is when this is done in the name of "progress!" For too [many]¹⁴⁰ are justifiably dissatisfied with orthodox religion and [may]¹⁴¹ fall all-too-easily into the tremendous error that atheism is consequently true and immorality consequently right.

When we hear the wonderful story of man's long rise we know that he holds within himself the power to conquer difficulty, make mighty changes and move [his]¹⁴² world forward, and that he can do this in a peaceful constructive manner if he so wills. Society and surroundings are the consequences of history. The past experience of human race and the [traditional]¹⁴³ knowledge it has accumulated, cannot be dispensed with. It is for us to profit by it. The anarchy which would throw its guidance entirely overboard, the revolution which would refuse its ethical lessons, are tainted with¹⁴⁴

¹²⁸ PB himself inserted ", or leading by," by hand.

¹²⁹ PB himself changed "forces" to "ones" by hand.

¹³⁰ PB himself changed "forces" to "influences" by hand.

¹³¹ PB himself changed "forces" to "influences" by hand.

¹³² PB himself inserted "statement" by hand.

¹³³ PB himself changed "it is done" to "the antagonism is offered" by hand.

¹³⁴ PB himself deleted a comma after "believe" by hand.

¹³⁵ PB himself deleted a comma after "conceded" by hand.

¹³⁶ PB himself inserted "deliberately" by hand.

¹³⁷ PB himself inserted a comma by hand.

¹³⁸ PB himself inserted "when" by hand.

¹³⁹ PB himself inserted "brusquely" by hand.

¹⁴⁰ PB himself deleted "among the masses" after "many" by hand.

¹⁴¹ PB himself changed "may" to "can" by hand.

¹⁴² PB himself changed "the" to "his" by hand.

¹⁴³ PB himself inserted "traditional" by hand.

¹⁴⁴ Incomplete - the end of this para was not found in the file.

¹⁴⁵ This page is the scan of the bottom of the previous page.

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

Uncategorised – Unrelated Papers (Random paras)

43

UNCATEGORISED – UNRELATED PAPERS

(43-1)¹⁴⁶ fairly¹⁴⁷ common with mystic creeds. Shruti, however, always triumphs in the end, and so we have Vasishtha¹⁴⁸ overcoming his rival.

(43-2)¹⁴⁹ The avatars (incarnations of deity) are the gradual steps on the path of dharma, leading to a¹⁵⁰ goal of perfection.

(43-3)¹⁵¹ Our will is guided by the intellect, and the intellect in its turn is governed by the desires, the subject of intellectual discrimination being determined not by the faculty, but by the predominant desires of the ego.

(43-4)¹⁵² According to the book of Genesis the serpent is also doomed to go on its belly. This is because sensuality can never aspire to soar to spiritual heights, never having a moment's respite from the enjoyment of vishaya-bhogas (objects of sensual pleasure) to pause for self-contemplation.

(43-5)¹⁵³ The animal has no regrets nor misapprehensions, but the man endowed with the Intellect has both.

(43-6)¹⁵⁴ Sufi Writer: Illumination and miracles occur in that stage (of self-contemplation); but one should not linger there.

¹⁴⁶ The paras on this page are numbered 20 through 28, there are not consecutive with the previous page. In addition, there is a partial, unnumbered para at the top of the page.

¹⁴⁷ Incomplete – the beginning of this para was not found in the file.

¹⁴⁸ "Vaishta" in the original.

¹⁴⁹ This para is a duplicate of para 284-6 in Asiatic Notes 4.

¹⁵⁰ The word was entirely cut off by the left margin. We have inserted "a" per the duplicate para 284-6 in Asiatic Notes 4.

¹⁵¹ This para is a duplicate of para 284-7 in Asiatic Notes 4.

¹⁵² This para is a duplicate of para 284-8 in Asiatic Notes 4.

¹⁵³ This para is a duplicate of para 284-9 in Asiatic Notes 4.

¹⁵⁴ This para is a duplicate of para 284-10 in Asiatic Notes 4.

(43-7)¹⁵⁵ “That which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is, and with certainty, that the Knowers of Scripture call Right Knowledge.”

(43-8)¹⁵⁶ It, no doubt, happens at times that we get what we pray for; but this is not confined to any particular class or community of men, and even worshippers of such things as dead men’s graves stones, and trees have had their prayers “granted” at times! All this is really co-incidence, which means that the event prayed for was bound to happen, and would have happened, whether anyone prayed for it or not, and that its synchronism with prayer could not be attributed to interference on the part of a prayer-granting agency in any sense.

The real granter of wishes being the inner God, only he who is a “devotee” of His is entitled to pray to him.

(43-9)¹⁵⁷ Jain Saint – Amitagati: O Goddess Saraswati (Jinabani¹⁵⁸ i.e., the word of God)! pray excuse me through inattention, I have uttered anything wanting in meaning, spelling, word, or sense, and grant me the boon of knowledge absolute!

Neither a cushion of grass, nor a wooden plank, neither a slab of stone, nor even a seat on the ground is essential for the purpose of meditation.

No seat, my good friend! is needed for communion with God; neither are joint worship of assemblies of men, nor group meetings required for the purpose; renounce thou all desire for the not-self, and engage thyself constantly in thine own self, in every possible way!

My self is ever One, Eternal, Pure, and All knowing in essence; all the other objects are outside me, not eternal, and are connected with me through my own karmas.

(43-10)¹⁵⁹ The mind is, however, so constituted that it will attend to anything but the soul, if left to itself; and even when deliberate effort is made to bring it under some control, it is inclined to break loose on the very first shadow of an excuse – bodily discomfort, sensual excitement that might present itself.

{Editor’s note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions.}

¹⁵⁵ This para is a duplicate of para 284-11 in Asiatic Notes 4.

¹⁵⁶ This para is a duplicate of para 284-12 in Asiatic Notes 4.

¹⁵⁷ This para is a duplicate of para 284-13 in Asiatic Notes 4.

¹⁵⁸ Jinabani appears to have been the mother of the Jain saint Acharya Shri Shantisagar (1872–1955), a monk of the Digambara school of the Jain faith.

¹⁵⁹ This para is a duplicate of para 284-14 in Asiatic Notes 4.

¹⁶⁰ This page is the scan of the bottom of the previous page.

(45-1) (Opening substitute copy A): Since the fires of World War II were abated, albeit not extinguished, communications around this whirling planet have speeded up to an intensity undreamed of half-a-century ago. The advent of jet aircraft, the electronic miracle of television, the daily use of inter-continental telephonic systems - have combined to produce an instantaneous awareness of events thousands of miles distant.

Yet, in another sense, too, are we drawing closer to those who inhabit different climes. It would seem we are bridging the gap of centuries past in an attempt to come closer to an understanding and appreciation of those hoary philosophies that are the heritage of the East. The popular enthusiasm for Zen Buddhism, and the presence in the United States of so many Indian holy men supported by their American followers, are but surface symptoms of a trend creeping across the Western world.

We are witnessing in the West - etc.

The Queer Destiny of Daniel Raymond, By PB¹⁶²

THE QUEER DESTINY OF DANIEL RAYMOND, BY PB

(47-1) He was one of those strange individuals who regard life as a bitter fate-ruled paradox, the world as selfish to its core, and women as delightful creatures who exist only for the arms of other men. Yet a time comes when the blood in a man's veins is not to be denied, when however selfish the world may be, society appears better than solitude, and when life seems to hold a few pleasant fruits awaiting the stretched-forth arm of a man's free will.

Such a time came rather late to Daniel Raymond. He was then forty-one years to the bad, and they had slowly torn most of the hair from his scalp.

Daniel Raymond's years had floated evenly upon a quiet backwater in an untroubled Dorsetshire town, where he had played the role of editor of an obscure country weekly. His newspaper could not even boast of two thousand circulation but it had gone on placidly recording the commonplace events of the locality for more than half a century before Raymond appeared on the scene.

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¹⁶² "By Kenneth Gill" was pasted on from a different sheet of paper. PB himself changed "Kenneth Gill" to "PB" by hand.

¹⁶³ "1" in the original. "2,350 words" was also typed in the top-left corner of the page.

(continued from previous page) He came armed with a knowledge of shorthand, a predisposition towards English composition, and a sum of money to be handed over as premium for his apprenticeship to the attractive trade of newspaper making. In due time he mastered his calling and became an adept at describing local functions or reporting the speeches of municipal notables.

His paper was as staid and stolid as the town it served, so that what little native wit or sophistication he possessed was forced back into the depths of his subconscious mind. His early enthusiasms gradually retired into secret places of the heart, after the discovery that he was actually encouraged to be as dull as possible. Had he written out a news story with the sprightly verve and snappy headlines which one finds in the big national newspapers to-day, his editor would doubtless have fallen into an apoplectic fit and expired on the spot.

The unceasing effort to fit smoothly into his banal environment produced its inevitable result. Raymond became as dull and colourless as most of the people around him. He unconsciously lost all ambition and incidentally acquired a kind of half-despondent fatalism, which plunged him even deeper into apathy. Only when his editor departed for

(continued from previous page) other and supra-mundane spheres, did he get a jolt for he was then invited to occupy the deceased's chair. The chief reason behind this promotion was that it was more trouble to call in a stranger, who would probably be an unknown quantity.

¹⁶⁴ Blank page

¹⁶⁵ "2" in the original.

¹⁶⁶ Blank page

¹⁶⁷ "3" in the original. PB himself inserted "by PB to be noted and classed" at the top of the page. (NB "classed" looks like "dissed," but PB had a tendency to collapse words when space was limited.) – TJS '20

Raymond performed his new duties in a perfunctory but efficient manner. Each year his heart became more remote from the routine work which had taken him captive. He knew perfectly well that he lacked any will power to make a move.

There is no doubt but that he would still be polishing that editorial chair to-day had not Fate appeared in the office in the form of an emissary from a London solicitor.

"Good afternoon, Mr. Raymond," said the bowler hatted, black coated stranger. "You are familiar with the name of Charles Hanmer, I presume?"

"I am. He is my cousin." Raymond wondered vaguely what was coming next.

"It is my duty to inform you that Mr. Hanmer has passed away."

Raymond remembered somewhat dimly that his cousin Charles had jocularly held him on his knee when he was a little boy. After that the burly blond faced¹⁶⁸

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THE QUEER DESTINY OF DANIEL RAYMOND, BY PB

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THE QUEER DESTINY OF DANIEL RAYMOND, BY PB

(53-1)¹⁷¹ elation in his heart than any other man might reasonably feel, he left the little town for ever and came to London. As I have said, he was then in his forty-second year.

Chloroformed ambitions began to stir. Naturally they were quite mild. He did not want to set the Thames on fire but he did want to see a few books off the press, with his name proudly printed across the title pages.

He published two novels. Both lived for a brief time and then those delicate brain-children of his fell dead on the publisher's shelves. A few critics wrote discerningly about them, foreseeing some further development of his talent in the undated future, but the public resolutely ignored his books. It is not unlikely that the latter were called as dull as Raymond's metropolitan neighbours usually called his person. One does not throw off the mental habits of forty odd years in a few months, and the youthful self which had seen the bright meteor of its enthusiasm flicker to the ground, could not be recaptured. The disappointment at his literary rebuff hurt Raymond deeply and he threw his pen aside.

It was then that he formed the great project

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THE QUEER DESTINY OF DANIEL RAYMOND, BY PB

¹⁶⁸ Incomplete - the end of this para was not found in the file.

¹⁶⁹ Blank page

¹⁷⁰ "5" in the original.

¹⁷¹ Incomplete - the beginning of this para was not found in the file.

¹⁷² Blank page

(continued from previous page) of his life. He decided to undertake the grand tour, and to see something of this whirling ball of land and water before he finally left it. And so, one fine spring morning, he walked out of a travel agency with World-Tour papers in his pocket.

Truth to tell, there was a deeper purpose behind this tour, pleasant enough though he hoped it would be. That purpose was to find some woman who might care to take a chance with him in the Great Lottery of Marriage wherein, 'tis said, there are so many more blanks than prizes. He was vain enough to require that she want him for himself alone, and therefore he firmly resolved to make no mention of the fortune which he possessed, but on the contrary to pose always as a poor man.

The project succeeded only too well! He circumnavigated the world, only to find that an insignificant-looking, bald headed little man is hardly an attractive catch for female anglers – unless indeed he is well-baited with wealth. Moreover, once out of the journalistic rut, he found himself naturally shy. When, as occasionally happened in some hotel lounge or on a steamer deck, he found himself near a desirable-looking lady who bore no¹⁷⁴

The Spiritual Crisis of Man¹⁷⁶

THE SPIRITUAL CRISIS OF MAN Chapter 8 – The Evil in our Time Our Practical Duty

(57-1)¹⁷⁸ [Standing up to Evil –]it¹⁷⁹ understands, it never condemns. [But the man who refuses to recognise wrong-doing in others, is a coward who morally shares

¹⁷³ “6” in the original.

¹⁷⁴ Incomplete – the end of this para was not found in the file.

¹⁷⁵ Blank page

¹⁷⁶ Two different manuscripts were typed on the fronts and backs of the following pages. “The Spiritual Crisis of Man” can be found on the odd numbered pages from 57-60 and continues at page 61.

¹⁷⁷ “pg. 32” in the original.

¹⁷⁸ Incomplete – the beginning of this para was not found in the file.

¹⁷⁹ Evangeline Glass inserted “Standing up to Evil –” in the left margin at the beginning of this page.

responsibility for their [actions]¹⁸⁰ by his passive condonation of them. It is the sacred duty of those who care for mankind's welfare [to resist evil, to protect and succour its victims,]¹⁸¹ just as it is the sentimental duty of monks who have renounced the world not to resist it. Nor is the first in any way less holy than the second. In the realm of [conduct, evil]¹⁸² is no metaphysical illusion but a [practical fact].¹⁸³ We find it here in our midst every day and have to deal with it as best we can. We cannot reconcile ourselves to it, must less collaborate with it. [We must take our part in the age-old unending conflict against it. All aspirants after philosophy must be warriors.]¹⁸⁴ We should always remember that [metaphysical reconciliation to the presence of [evil]¹⁸⁵ is not the same as practical resignation to it.]¹⁸⁶ We see that it is an inevitable accompaniment of [the earlier phases of]¹⁸⁷ personality in the universe, but we should also see that it is only a temporary accompaniment. It may be there, but we do not have to co-operate with it nor submit to it. If we understand its limitation, it need shake neither our faith nor our nerve.

Thus there are plenty of reasons why would-be philosophers, as well as laymen, should strive to overcome evil and try to elevate the character of mankind. [It is true that the practice of non-resistance might so surprise the evil-doer as inwardly to disarm him of his wrong attitude. That would be well. But it could happen only in certain cases, not in most cases.]¹⁸⁸ We need not ignore the evil in our fellow men, for we have to deal with them in a practical world, neither [should we ignore the soul working silently within them.]¹⁸⁹ The evil will go eventually; [the good will remain permanently.]¹⁹⁰ If we have to enter into relation with them, we must perceive what is wrong [in]¹⁹¹

Splendour in the Night: Recording a Glimpse of Reality by a Pilgrim (Adele Brooks Fort)

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¹⁸⁰ PB himself changed "reaction" to "actions" and underlined "But the man...actions" by hand.

¹⁸¹ PB himself underlined "to resist evil, to protect and succour its victims," by hand.

¹⁸² PB himself changed "conduct. Evil" to "conduct, evil" by hand.

¹⁸³ PB himself underlined "practical fact" by hand.

¹⁸⁴ PB himself underlined "We must take part...must be warriors." by hand.

¹⁸⁵ PB himself deleted "in our midst" after "evil" by hand.

¹⁸⁶ PB himself underlined "metaphysical reconciliation... resignation to it." by hand.

¹⁸⁷ PB himself inserted "the earlier phases of" by hand.

¹⁸⁸ The following was typed at the bottom of the page and inserted with a handwritten arrow by PB himself: "It is true that the practice of non-resistance might so surprise the evil-doer as inwardly to disarm him of his wrong attitude. That would be well. But it could happen only in certain cases, not in most cases."

¹⁸⁹ PB himself underlined "should we ignore the soul working silently within them." by hand.

¹⁹⁰ PB himself underlined "the good will remain permanently" by hand.

¹⁹¹ This para is continued on page 59.

SPLENDOUR IN THE NIGHT¹⁹²
ADELE BROOKS FORT

(58-1)¹⁹³ In those terrible days I surrendered mind, and passed out of the way. It seems as if a larger self now uses me.

(58-2) Now, instead of using my brain as a tool through which to test the universe, there is a greater inclination to interpret by some inner sense.

(58-3) Music reaches me now more as an interpreter of One than as an end in itself.

(58-4) In the darkness, strange forces swept me into action without my volition. This terrified my little separate self who had always acted on carefully thought out premises. A year later. The things working through me are larger and more wise than the impulses which moved me in the old life.

(58-5) There were no convent walls enclosing me, no cult threw sheltering arms about me, no isolation from things as they are. The first twenty years of my life I spent in a bustling atmosphere, foreign to the mystical inclination of my own nature.

LG

(58-6) But with rebirth there came a difference. New knowledge was borne in upon me, changing the aspect of all that I had known before. I sensed purpose behind the phenomena which compose our world. I saw the eternal Will working through temporal wills.

(58-7) This inner illumination has come a bit at a time. A spark here, a flash there. I have not gotten beyond unrelated truths, but more and more it is becoming all-inclusive Truth.

(58-8) What happens to others is happening to me! Then, it was as if I were bidden to change that devastation into light. With my naked hands then, so to speak, each time that pain assails me, I try to turn it into light, sending this abroad as suns send forth their rays. During my most shattering moments, I have deliberately done this thing.

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THE SPIRITUAL CRISIS OF MAN
Chapter 8 - The Evil in our Time

¹⁹² "A Pilgrim: Splendour in the Night" in the original. The author appears to be Adele Brooks Fort; there is a foreword by the better-known Rufus M. Jones.

¹⁹³ The paras on this page are numbered 19 through 26; they are not consecutive with the previous page - but they follow the paras on page 60.

¹⁹⁴ "pg. 33" in the original.

(59-1)¹⁹⁵ them¹⁹⁶ but we should do so impersonally without ill-feeling. The human weakness which returns one wrong for another, which seeks to retaliate or to revenge itself against the wrong-doer is unacceptable. We must do what social responsibility calls upon us to do in such a case. But we should not sully ourselves with lower deeds.

Nor should we [ever]¹⁹⁷ indulge in the useless but common habit of condemning those who are committed offences against us. Jesus has explained one reason for this counsel: "Father, forgive them for they know not what they do." And Epictetus has pointed out how the man who cultivates his power of looking beneath appearances, will not find fault with others. Their evil conduct arises out of the imperfections and limitations in their psyche, out of its unbalanced or undeveloped condition. They cannot help doing what they do because they cannot help being what they are. And this in turn is the inheritance of all their past experience, all their past thought. Time will teach them. Life will instruct them. Suffering will drive the poison out of their system. [The law of recompense]¹⁹⁸ will take them in hand and discipline them. When they become acutely aware of the mischief wrought to other lives and the [harm]¹⁹⁹ wrought in their own, they become truly penitent and more discerning. This requires much time and many births. Meanwhile, we humans may learn to forgive what life itself may sometimes forgive.²⁰⁰ There would be little hope for humanity's eventual escape from the thralldom of evil, if God's grace did not enter into its evolutionary life at some point or through some blessed man. And this does happen, bringing redemption, liberation, and illumination. There is love at the heart of things.

(60-1)²⁰² Lately, I have not tried to reach God. For me, He is just not there.

¹⁹⁵ This para is a continuation of para 57-1.

¹⁹⁶ Evangeline Glass inserted the following in the left margin of this page by hand: "You must put your attention to what you are doing at the moment! (this is very important) PB to Eva - July 15th"

¹⁹⁷ PB himself changed "even" to "ever" by hand.

¹⁹⁸ PB himself changed "Karma" to "The law of recompense" by hand.

¹⁹⁹ PB himself deleted "they have" after "harm" by hand.

²⁰⁰ PB himself inserted a question mark with an arrow pointing to "forgive" - presumably questioning the word choice.

²⁰¹ "PILGRIM:" in the original.

²⁰² The paras on this page are numbered 6 through 18; they are not consecutive with the previous page, but they follow the paras on page 96. The paras on this page are duplicates of the paras on page 121 of Western Thought 2.

(60-2) This is well, for all initiative, even the slightest gesture, is absolutely paralyzed. I have never been without initiative before. I do not know this strange self. I am very wretched.

(60-3) I feel now, however, that I am not expected to act. That I am in the midst of forces, dim {and}²⁰³ vague, of which I know nothing.

(60-4) As I am being sucked deeper into this morass. All things personal mean less and less. I have been in the dark five weeks now. It seems an eternity.

(60-5) And yet, so stupendous are these waves of nothingness, that I am beginning to feel that they are far, far greater than anything that I have ever known. My whole being seems stupefied. I can only suffer and wait. I am in the hands of Great Powers.

(60-6) Your suggestion that I conquer it was impossible to me. Part of my suffering came from the fact that my will power seemed gone, my volition paralyzed. Nor could I think! I was reduced to a state of passive suffering with no power to rise above it. It was as if the solid ground of the life that I have known had given way, and I found myself in a bottomless abyss.

(60-7) There were two books to which I clung. In the old days they had brought me illumination and comfort. I even had a feeling that the author had passed through that which I was experiencing, for in her books lay the understanding I had not found elsewhere. In them, too, was an exposition of God, the only satisfying one that I have ever found. They were God-books somehow. The hours I had spent with them represented my desire to find God.

At this time I could not read them understandingly or with concentration. But I could carry them about with me. They had, I felt, given me light in days past. They therefore contained all the promise, somehow, of things to come. I clung to them.

Then came the night when I felt that these, too, were demanded of me. I recognised them, that these books represented a desire still remaining. Containing words of Him, they seemed to symbolise my desire for Him. And I went and laid my two books on the floor as if it had been an altar.

I found later that this experience does not symbolise the slaying of desire, as such. For desire is the great force of the universe, and cannot be slain. But it does mark the passing of the individual's desire for himself. After this when desire again stirred me, I felt its wings reach out more and more, in mother-like gesture, to encompass the Whole.

²⁰³ We have inserted "and" for clarity.

(60-8) The physical death is not the only death. Can it be that physical death is merely the symbol of this deeper renunciation? The next day I felt strange glimmerings of light, faint and far away. And early the following morning, January 4, 1924, the Light came to me - shatteringly. The old consciousness had died and a new consciousness had arisen. A swift change. I had renounced everything. I was reborn!

(60-9) Giving oneself up when called to do so, is the condition required for the coming of the Light. One's little self candle must be extinguished before the rising of the sun. when at the call, the soul gives itself up, the work of annihilation goes on until it ceases to exist as a separate soul. Then that transpires which the pilgrims of all times and all nations have tried to express.

(60-10) Jesus came to make this visible. He also made visible that the price of light is the way of the cross. After the first radiance floods our understanding, we resume our normal living. For we must carry out to the letter our span of life on this plane. Here, the old laws of pleasure and pain, strength and weakness, joy and sorrow still hold. Here, the downward pull of the aeons of savagery from which we are just emerging. Here, the dragging weight of contemporary life that has not caught the gleam.

(60-11) And I say to you that the new consciousness does not evade the drought because it feels the abundance. On the contrary, your awareness has grown until it includes all parts that make the whole, all figures on the dial. But the darker parts no longer crush. You dimly understand. The light within goes forth to penetrate the night, and victory is your name. You ride the storm on the wings of hope, and faith grows into sight.

(60-12) Will you bear with me a little longer while I resume my narrative in the first person? I realise that the only significance that can be attached to a personal record lies in the assumption that the man or woman writing, is merely the symbol for all personality. The individual is of value mainly because he is part of the mighty whole, and anything true of one is therefore true of all. We sprang from one conception, we move towards one goal: the only things that differ are the crafts which bear us onward, and the manner of handling the sails. I am publishing these records because I am perfectly sure that everyone will, when his time is ripe, have the same experience that came to me.

(60-13) but if birth suggest the infant, it implies also a sense of growth.

(60-14) during that period of darkness, I lost all power of initiative. I could bring myself to do nothing. No action sprang from within.²⁰⁴

²⁰⁴ These paras are continued on page 58.

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(61-1)²⁰⁶ There is forgiveness for repentant man. There is forgetfulness for his forsworn sins.

The²⁰⁷ merciful remission of sins, the compassionate granting of pardon is a fact in the relations between human beings themselves. How much more should it be fact in their Divine Father's relations with them! Forgiveness of sins is a fact, not merely a hope, but it is a fact only for a few. The others must bear the consequences of their wrong conduct. This is because it does not become operative until after the repentance of sins [and the willingness to reform.]²⁰⁸ The belief that he too, depraved sinner though he has been, may also expect forgiveness and attain to goodness, is a true one even for the worst of men, if only he becomes deeply repentant and practices certain purificatory penances.

[The]²⁰⁹ forgiveness of some sins does not mean with ordinary humanity the forgiveness of all sins. The past cannot be totally wiped out, even when its legacy can be modified. With the aspirant, forgiveness applies only to a specific sin or a specific group of sins. With the adept, it applies to the totality of all his sins. For the first is still carrying his [unfulfilled self-earned recompense]²¹⁰ entwined round his neck, because he is still carrying his ego. But the second is liberated from the [burden]²¹¹ because he is liberated from its hidden core, the ego.

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²⁰⁵ "pg. 34" in the original.

²⁰⁶ This para is a continuation of para 59-1.

²⁰⁷ PB himself marked this as a new paragraph by hand.

²⁰⁸ PB himself inserted "and the willingness to reform" by hand.

²⁰⁹ PB himself removed "However," before "the" and made "the" capitalised. He also marked this as a new paragraph by hand.

²¹⁰ PB himself changed "karma" to "unfulfilled self-earned recompense" by hand.

²¹¹ PB himself deleted "of karma" from after "burden" by hand.

²¹² Blank page

²¹³ "pg. 35" in the original.

(continued from previous para) In dealing with those people who have fallen victims of the [suggestion of]²¹⁴ malevolent forces, whether [continuously]²¹⁵ or intermittently, we must remember not to condemn, resent or hate. We all carry a load of wrongdoing out of the far past yet we are always ready to seek forgiveness of this heavy [recompense.]²¹⁶ If we are not ourselves prepared to forgive those who wrong us, we have no right to expect the remission of our own sins. This in fact is a spiritual [law.]²¹⁷ All [those]²¹⁸ who seek forgiveness for themselves, should follow the rule of forgiveness in their dealings with others. Every time they have to endure hatred from men, they are given the chance to learn goodwill towards men. Where others find only poison, they are to find its antidote.

But these are not the only grounds for such an attitude. There is another and one not less solid. Each man's thought contributes its little mite to the world's store, makes it better or worse. He is responsible for his own thoughts and if he is on the spiritual path he must try to keep them constructive, positive and harmonious, not destructive, negative and discordant. Darkness has no positive existence in itself. It is simply the lack of light. Just so, ignorance is simply the lack of knowledge and evil is simply the lack of good.²¹⁹ And just as [the]²²⁰ only way to get rid of darkness is to bring a light into it, whether by switching on a lamp or opening a window, so [the]²²¹ only way to remove evil from the world's thinking and eliminate the ignorance that promotes it, is to bring more good thought and spread more spiritual knowledge in the world.

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²¹⁴ PB himself inserted "suggestion of" by hand.

²¹⁵ PB himself changed "full time" to "continuously" by hand.

²¹⁶ PB himself changed "karma" to "recompense" by hand.

²¹⁷ PB himself deleted "Hence the need of practising Jesus' maxim about forgiving seventy times" by hand.

²¹⁸ PB himself changed "aspirants" to "those" by hand.

²¹⁹ PB himself inserted a period by hand.

²²⁰ PB himself inserted "the" by hand.

²²¹ PB himself inserted "the" by hand.

²²² Blank page

²²³ "pg. 36" in the original.

(continued from previous page) As man unfolds his diviner characteristics, he sheds his grosser ones. By his own labours in self-improvement, he prepares the way for the entry of God's redemptive grace. When he discovers his real self, whose first attributes are love and wisdom, he discards evil and error. In the moment that he casts aside the shrouds of ignorance, he sees through the evil values and turns to the good ones. To know himself fully, he will have to know himself as a ray of the divine sun, shedding light and exposing goodness. To understand evil fully, he will have to love the pure truth rather than [pleasant illusions].²²⁴ And then that same evil which was formerly a dark and tragic riddle to his lower perceptions, vanishes as such before his higher ones and [becomes transmuted].²²⁵

This quiet confidence in the ultimate goodness of the universe is based on a finer perception and is not to be mistaken for the unbalanced optimism that is based on a boisterous emotionalism. Man is himself led to reflect it through spiritual guidance by revelation from without and by intuition from within. This helps his evolution towards it but does not guarantee it. For that look to one fact alone - the presence in every heart of the Overself, whose patience will outlast a thousand reincarnations of denial, whose power will master all animal impulse [and]²²⁶ calculating [worldliness]²²⁷ in the end,²²⁸ whose magnetism will draw him irresistibly through countless pains and raptures, for it is Love itself.

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(continued from previous page) There is an Idea implicit in the very orderliness of the cosmos. Science has begun to get some dim glimpses of little fragments of this plan. The last value of science is its revelation of the presence of law in the cosmos. For law presupposes mind [and infers]²³¹ intelligence. Even so far as a man's present

²²⁴ PB himself changed "satisfactions" to "pleasant illusions" by hand.

²²⁵ PB himself changed "is so no more." To "becomes transmuted." by hand.

²²⁶ PB himself changed ", all" to "and" by hand.

²²⁷ PB himself deleted the comma after "worldliness" by hand.

²²⁸ PB himself changed a semicolon to a comma by hand.

²²⁹ Blank page

²³⁰ "pg. 37" in the original.

²³¹ PB himself deleted a comma after "mind" and inserted "and infers" by hand.

knowledge of the laws of nature extends, some kind of unifying mind is evidenced behind them. That it is not indifferent to his [development]²³² is also evidenced.

Nothing and no one has ever been, could ever be, outside the Infinite Being's infinite field of awareness. Moreover, no event could ever happen except within its infinite field of law.

If all men knew how much perfect [wisdom,]²³³ intelligence and orderliness [have]²³⁴ gone into the cosmos, all would fall on their knees every day in deepest reverence before the Power behind it. Let us derive from [every intuited fact]²³⁵ the firm assurance that a divine law holds all the processes of the universe in its power,²³⁶ and a divine mind exists behind all the innumerable human minds and is their source and goal.

[If]²³⁷ anyone sees only a universe governed by blind chance that is only because his own eyes are myopic. It was Remy de Gourmont, a distinguished French literary critic who wrote: "Truth is an illusion, and illusion is truth. Humanity has never lived except in error, and besides there is no truth, since the world is in perpetual change. If you succeed

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(continued from previous page) in building up a true image of the world, it will cease to be true to your grandchildren." If de Gourmont had addressed his words to those metaphysicians who acknowledge no higher [guide]²⁴⁰ than what the intellect can ascertain, they would have been correct enough. But his over-analytical mind inevitably missed the one fact that defies all analysis, the fact that there is a hidden

²³² PB himself deleted "as a" after development.

²³³ PB himself changed "wisdom and law," to "wisdom," by hand.

²³⁴ PB himself changed "has" to "have" by hand.

²³⁵ PB himself changed "these facts" to "every intuited fact" by hand.

²³⁶ PB himself inserted a comma by hand.

²³⁷ PB himself deleted "We live in a universe governed by inexorable law." before "If" by hand.

²³⁸ Blank page

²³⁹ "pg. 38" in the original.

²⁴⁰ PB himself changed "one" to "guide" by hand.

reality which manifests its existence – although not its nature –through²⁴¹ the world’s appearance, and an eternal law which governs these endless changes.

We learn from philosophy that the life of the whole universe, no less than the life of a man, is ruled by order and not by accident, by law and not by chance, by intelligence and not by senselessness. There is an intelligent direction behind every phenomenon of life and Nature in this cosmos. There is no event, no creature, nothing in the whole universe which is without significance. This is so and must be so because the whole universe is the thought of infinite Mind. Everywhere and always the universal intelligence is ever present, unceasingly working. Nature’s laws are really its laws. And this still holds true even where man’s limited power of sight sees fault because of the presence of evil and death. The chaos and confusion, accident and chance, the pain and misery in human existence are only passing appearance, not durable reality. Even where we cannot know or see, as is mostly the case, we [may]²⁴² believe [with confidence]²⁴³ that a higher power is activating the world process for what will ultimately prove to be the best interests of all creatures and things within it. To the preserving student of philosophy all the pieces of this mosaic pattern which individually seem so meaningless and

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(continued from previous page) unrelated, gradually fall into place and reveal the wonderful significance of the whole. There is wisdom and goodness at the heart of things, and we may walk with faith even when sight is denied us.

The divine Idea is the outcome of divine wisdom and perfect understanding. Therefore it is the best possible one. And it could not have been other than it is without the divine Mind being other than it is. The universe too cannot be other than the best possible one. If we fail to perceive this, we fail because finite mentality cannot comprehend infinite existence. If, in this matter, we begin by doubting the wisdom of God, we shall have to end by accepting it. Such conscious acceptance of the divine

²⁴¹ PB himself inserted the dashes before “although” and after “nature” by hand.

²⁴² PB himself changed “must” to “may” by hand.

²⁴³ PB himself inserted “with confidence” by hand.

²⁴⁴ Blank page

²⁴⁵ “pg. 39” in the original.

order of things does not come easily to most men. Indeed, it comes only [long]²⁴⁶ after their reason has first complained and their emotion has first rebelled against it. The ego must first be saved with grace before it will submit and accept. [Even]²⁴⁷ in its spiritual aspiration, [it]²⁴⁸ is forever looking for quick results; the higher self, for durable ones. [Hence, the eternal patience with which that self gazes down on its offspring's sufferings and waits for its reclamation. Many may deplore this awe-inspiring patience.]²⁴⁹ Yet in no other way can it really promote and guarantee the genuineness of the ego's evolution. For every upward step the latter takes will then be a spontaneous one, elicited from within itself by its own experience and observation. Its growth will not be artificial and dubious but natural and sure. The ego [has]²⁵⁰ the right and freedom to make its own mistakes and involve itself in consequential suffering, because it must become thoroughly integrated with its

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(continued from previous page) parent-self by a process as natural as the seed becomes a tree.

It is not for weaklings or cowards to [take]²⁵³ such an impersonal view of the universe, to see its [idea]²⁵⁴ as wise and its processes as good. A man must call up the hero within himself to be able to do this. The heroic attitude is indeed the price he has to pay for truth, that truth which brings peace in its train. He who takes such [a]²⁵⁵ long-range [view],²⁵⁶ he who formulates such [a]²⁵⁷ large-based [conception]²⁵⁸ of

²⁴⁶ PB himself inserted "long" by hand.

²⁴⁷ PB himself changed "The ego, even" to "Even" by hand.

²⁴⁸ PB himself inserted "it" by hand.

²⁴⁹ PB himself heavily edited this section. It originally read: "Hence, the eternal patience with which the latter gazes down on the sufferings of the former. Many may deplore this awe-inspiring patience of the higher self as it waits for the reclamation of its offspring."

²⁵⁰ PB himself deleted "thus" after "has" by hand.

²⁵¹ Blank page

²⁵² "pg. 40" in the original.

²⁵³ PB himself inserted "take" by hand.

²⁵⁴ PB himself changed "plan" to "idea" by hand.

²⁵⁵ PB himself inserted "a" by hand.

²⁵⁶ PB himself changed "views" to "view" by hand.

existence, will never yield to despair over mankind's present misery or contemporary darkness, chaotic unrest and seething tumult. He knows that holy forces will interpose themselves more and more into their history, despite all temporary lapses or partial retrogressions. For everything and everyone dwells inescapably within the principle of beneficent being.

[Bitter and brutal]²⁵⁹ experiences [will not be glossed over, for]²⁶⁰ he may not try to shut his eyes to the evil forces and chaotic morality, to the tragedy and degeneration in the world around him. Indeed, he will see them even more clearly and more alertly for what they are than other men, because he will see down to their very roots in human nature. He will never pretend with the softer [idealists]²⁶¹ that they are not there. Yet the consciousness of these [harsh]²⁶² realities can never intimidate him²⁶³ nor disillusion him. He knows that they will one day arouse [more men]²⁶⁴ to seek for the only power by which they may be overcome, and meanwhile, until [they are]²⁶⁵ so awakened, he himself must hold aloft his own guttering candle of inward light. This is his responsibility and he will not retreat from it. This is what he can do for humanity

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(continued from previous page) and he will certainly do it.

The²⁶⁸ ugly side of life need not be ignored, as some mystics and yogis in the East and certain cults in the West ignore them. Such evasion of their existence is either a moral cowardice or an emotional narcotic or an intellectual befuddlement. Philosophy

²⁵⁷ PB himself inserted "a" by hand.

²⁵⁸ PB himself changed "conceptions" to "conception" by hand.

²⁵⁹ PB himself changed "Such being the" to "Whatever bitter and brutal" and then changed "Whatever bitter and brutal" to "Bitter and brutal".

²⁶⁰ PB himself changed "that come to him" to "will not be glossed over, for" by hand.

²⁶¹ PB himself changed "mystics" to "idealists" by hand.

²⁶² PB himself changed "bitter and brutal" to "harsh" by hand.

²⁶³ PB himself removed a comma after "him" by hand.

²⁶⁴ PB himself changed "man" to "more men" by hand.

²⁶⁵ PB himself changed "man is" to "they are" by hand.

²⁶⁶ Blank page

²⁶⁷ "pg. 41" in the original.

²⁶⁸ PB himself marked this as a new paragraph by hand.

faces this side, with all its evils and horrors and does not deny it. But neither does it accept it.

Let those who wish serve humanity by [the means within their power,]²⁶⁹ let those who can seek to distribute the spiritual waters of life and the material bread of man. But, this said, let none of [them]²⁷⁰ fall into gross error of believing that the laws of the universe are all wrong, that the powers of evil are almighty and that unless they [personally]²⁷¹ interfere with the course of events²⁷² the outcome will be most deplorable. This is not so. The universe will still carry on, whatever they do. Its administration is still in capable and beneficent hands. God is still the Supreme²⁷³ Authority and does not require or ask for anyone's help.

The vague feeling that, despite all the suffering and sin, the outcome of this drama of the human race will, in the end be a blessed and happy one is correct. Where [today]²⁷⁴ we see evil in a man, an event or a place, it is rather the absence of good, just as cold is the absence of heat. For the good rightfully belongs to the inner nature of things, and can never permanently vanish. The surest guarantee that Good is always destined to triumph, however deferred the hour of that triumph may seem to us, is to be found among the attributes of the Power which sustains all existence. One of these

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(continued from previous page) attributes, as sensed by all mystics who have approached the divine, is love. To know, to feel or believe this, is to know, feel or believe immovably in the ultimate rightness and beneficence of things. The philosophical mystic affirms that even hatred is not a permanent reality but only the temporary absence of love, and just as darkness vanishes when light appears, so will these negative emotions vanish when evolution forces men to awaken and admit the

²⁶⁹ "the" and "within their power" were typed above the line and inserted with handwritten arrows by PB himself. PB himself deleted "all" before "means" by hand.

²⁷⁰ PB himself deleted "not" from after "them" by hand.

²⁷¹ PB himself inserted "personally" by hand.

²⁷² PB himself deleted the comma after "events" by hand.

²⁷³ PB himself capitalised "supreme" by hand.

²⁷⁴ PB himself moved "today" from after "we see" to after "Where" by hand.

²⁷⁵ Blank page

²⁷⁶ "pg. 42" in the original.

love which is inherent in their deeper self, the Overself. The philosophic conception of life sees in the presence of a divine soul in man the further guarantee that his feeling-nature will one day experience such true happiness, that his intelligence will know and understand it, and that his character will finally evolve into a state of truth, goodness and beauty. That is why it is exempt from the melancholy experience of an H. G. Wells, who had to replace in old age his earlier tremendous "scientific" optimism about humanity's future by an equally tremendous "scientific" pessimism.

Earthly experience is not an instrument of human torment but a device for human education. Its lower values are transmuted by time into higher ones, its evil values into good [ones].²⁷⁷ The immense multitude of human beings which has passed in procession over the face of this turning globe for unknown millions of years, has not passed in vain. The mysterious laws of this cosmos will not and cannot allow an ultimate triumph of forces or entities which violate their inward essential beneficence. If the appearance of individual evil is an ordained phase of human development, the liquidation of individual evil is equally ordained to succeed it. This is the paradox, that

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(continued from previous page) although evil is present everywhere, it will prevail [nowhere].²⁸⁰ [Analysis]²⁸¹ of what it is shows it to be a set of values and qualities, not an eternal principle. That a cosmos divinely-born and divinely-sustained should illogically contain such evil qualities, is something not to be understood at first thought not judged at first glance. Instead of seeking their origin in the universe without, we ought to see their origin in our own consciousness, within. For they represent a corruption of human values, an alienation from the higher self and a misdirection of free will.

The evil man writes in water, the evil being is a track in the sand. For the destiny of the one is to be transformed, and of the other to be forgotten. Somewhere in the

²⁷⁷ PB himself inserted "ones" by hand.

²⁷⁸ Blank page

²⁷⁹ "pg. 43" in the original

²⁸⁰ PB himself deleted "The evil must be overcome by good, the wrong by the right." after "right." by hand.

²⁸¹ PB himself deleted "Thus" before "analysis" and made "analysis" uppercase by hand.

exercise of human [free choice],²⁸² a cycle of sinful thought, feeling and action came into being. But as it had a beginning, so shall it have an ending. Since it starts afresh in each individual, it ends there, not in the species. The sinful kingdom of hell is within us. The sinless kingdom of heaven must therefore be found by each for himself,²⁸³ and it must be found within himself. That sinners may one day become saints, that the evil life may one day be transmuted into the good, is not only a possibility we must admit but also a truth we must recognise.

If the present situation of humanity depresses us and if the prospect of a its future situation frightens us, still we must not

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(continued from previous page) desert our belief in the eventual triumph of [right over wrong]²⁸⁶ and in the eventual destruction of the forces of destruction. We are not merely to believe this because we wish it to be so but because it is so. We must never forget that the advances and victories of the dark powers are only illusory; they seem to be real but they are not real. If there is evil in the universe, nevertheless the universe itself is good. If ordinary men have to look to the far-off future for the transformation of the darkness of the one into the light of the other, the sage finds the light here and now. [He sees]²⁸⁷ the menace and danger of the times for what it is, but he knows that he will be as secure later as he is now, because he, the true self, cannot be touched, cannot be reached by any menace or any danger, but dwells beyond them. The universe which [he]²⁸⁸ sees is ever shining. His higher consciousness has put such a different aspect upon it that he is reconciled to it as it is today, and not [only]²⁸⁹ as it will be one day. He knows well enough that if so many of the creatures within the universe have to pass through an evil phase, the Supreme Being behind the universe never [does. Insofar]²⁹⁰

²⁸² PB himself changed "free-will" to "free choice" by hand.

²⁸³ PB himself inserted a comma by hand.

²⁸⁴ Blank page

²⁸⁵ "pg. 44" in the original.

²⁸⁶ PB himself changed "good over evil" to "right over wrong" by hand.

²⁸⁷ PB himself deleted "will" after "He" and changed "see" to "sees" by hand.

²⁸⁸ PB himself inserted "he" by hand.

²⁸⁹ PB himself changed "merely" to "only" by hand.

²⁹⁰ PB himself changed "does; and insofar" to "does. Insofar" by hand.

as he has brought his own mind into harmony and unity with [good,]²⁹¹ he perceives how [it]²⁹² will forever be more than evil.

Thus²⁹³ in the end every man will have to solve the baffling problem of evil for himself. Nobody else can solve it for him, for he must penetrate to the very depths of his own consciousness, those mystical depths where the Overself resides, before he can possess himself of its true solution.

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(83-1)²⁹⁶ the most valuable means of uplifting society. If it does nothing more than offer a serviceable bulwark against [the remnants of]²⁹⁷ man's extreme beastliness, it remains necessary and justified. This is its inescapable duty, for a faith in God which [does]²⁹⁸ not yield this much at least, [can]²⁹⁹ be only a hypocritical one and consequently worse than useless.

Those who say that religion has failed, on the ground that it has failed to prevent war, pass too quick a judgement. For what would man's behaviour during the³⁰⁰ years of peace have been like if the moral restraints of religion - however weak they be - had been totally inoperative? Let us admit that some failure is plainly there but justice asks us to add that it is only a partial one. If the world has seen, in the tragic events of our [time,]³⁰¹ how unheard-of forces of evil raged for a time [in triumph upon]³⁰² the planet, and if we examine into the causes of this partial failure, we shall find that the first one is that [religion]³⁰³ has not been true to itself. Its true functions have been too often

²⁹¹ PB himself changed "it" to "good," by hand.

²⁹² PB himself changed "good" to "it" by hand.

²⁹³ PB himself marked this as a new paragraph by hand.

²⁹⁴ Blank page

²⁹⁵ "pg. 6" in the original.

²⁹⁶ Incomplete - the beginning of this para was not found in the file.

²⁹⁷ PB himself inserted "the remnants of" by hand.

²⁹⁸ PB himself changed "did" to "does" by hand.

²⁹⁹ PB himself changed "could" to "can" by hand.

³⁰⁰ PB himself underlined "the" in red, suggesting he was considering editing it. - TJS '20

³⁰¹ PB himself deleted "how religion failed to accomplish its task and" after "time," by hand.

³⁰² PB himself changed "triumphantly across" to "in triumph upon" by hand.

³⁰³ PB himself changed "it" to "religion" by hand.

contradicted by its traditional offices. [It]³⁰⁴ is a fact that [sincere]³⁰⁵ religion teaches it devotees to forget prejudices and to overcome animosities,³⁰⁶ certainly not to remember the one and nourish the other. Muhammad, for instance, democratically preached the brotherhood of all men. [Most of his]³⁰⁷ followers unworthily [accept]³⁰⁸ the brotherhood of Muhammadans only. Thus his teaching degenerated with time. The history of every other religion – be it Christianity, Judaism, Hinduism or Buddhism – is deeply and darkly stained with unreligious thought and unfaithful practice.

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(continued from previous page) A second cause is that [modern people, and especially]³¹¹ the younger people want to investigate for themselves, to use their own judgement and not [blindly]³¹² accept as religious truth whatever they are told. The day when tribal theologies could satisfy them is fast-fading before our eyes. [Such things]³¹³ cannot cope with the needs of growing mentalities. [Two]³¹⁴ tremendous factors have more and more [entered]³¹⁵ the past hundred-year scene: science and democracy. Modern man’s mental characteristics have inevitably been affected and altered by [them, while]³¹⁶ his outer life has been helped in some ways and harmed in others. He

³⁰⁴ PB himself deleted “Thus” before “it” and made “it” uppercase by hand.

³⁰⁵ PB himself changed “true” to “sincere” by hand.

³⁰⁶ PB himself changed a semicolon to a comma by hand.

³⁰⁷ PB himself changed “His” to “Most of his” by hand.

³⁰⁸ PB himself changed “preach” to “accept” by hand.

³⁰⁹ Blank page

³¹⁰ “pg. 7” in the original.

³¹¹ PB himself inserted “modern people, and especially” by hand.

³¹² PB himself deleted “to” after “blindly” by hand.

³¹³ PB himself changed “They” to “Such things” by hand.

³¹⁴ The following was pasted on the top of this page from a separate sheet of paper and inserted after “mentalities.” with handwritten markings by PB himself: “Two tremendous factors have more and more entered the past hundred-year scene: science and democracy. Modern man’s mental characteristics have inevitably been affected and altered by them. He both wants to understand things rationally and he wants to understand them for himself.”

³¹⁵ PB himself changed “dominated” to “entered” by hand.

³¹⁶ “while his outer life has been helped in some ways and harmed in others” was typed in the left margin of the pasted section (“Two tremendous factors...them for himself”) and inserted between “them.” and “He” with handwritten markings by PB himself. “them.” was changed to “them,” by hand.

both wants to understand things rationally and he wants to understand them for himself.] [He is better able to]³¹⁷ receive and understand a [faith when it]³¹⁸ makes less demands on blind credulity and more demands on rational intelligence. [He is]³¹⁹ breaking away from outmoded conceptions and crystallised forms, as those conceptions and forms [themselves]³²⁰ break down under the inability to adapt themselves to the period's need. The influence of ecclesiastical hierarchs has been³²¹ waning and the power of pious authorities has been fading. Scriptural promises no longer attract the young and sacerdotal threats no longer intimidate them. They may be quite foolish but they [even]³²² ridicule the past because it had no automobiles and no radios!³²³ Hence, beliefs and dogmas, institutions and offices, which depend on the past for their sanction, automatically come in for a share of this ridicule.

At a certain stage of society's religious history, [humanism and]³²⁴ rationalism liberate it from the superstitions, corruptions and degradations of degenerated religion and thus [act as retributive factors.]³²⁵ It is not all essential to [anyone's]³²⁶ salvation that he should believe he was made by God in six twenty-four hour days. Nor is it essential for him to try to feel sincere reverence when rituals have become empty, dogmas senseless or grotesque, liturgical intonings mechanical³²⁷

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(87-1)³³⁰ universe - only to gain a blank, bleak materialism.

³¹⁷ PB himself changed "People are ready" to "He is better able to" by hand.

³¹⁸ PB himself changed "faith, which" to "faith when it" by hand.

³¹⁹ PB himself changed "They are" to "He is" by hand.

³²⁰ PB himself inserted "themselves" by hand.

³²¹ PB himself underlined "the" in red, suggesting he was considering editing it. - TJS '20

³²² PB himself inserted "even" by hand.

³²³ PB himself changed a period to an exclamation point by hand.

³²⁴ "humanism and" was typed above the line and inserted with a handwritten arrow by PB himself.

³²⁵ PB himself changed "acts as a retributive factor" to "act as retributive factors" by hand.

³²⁶ PB himself changed "modern man's" to "anyone's" by hand.

³²⁷ Incomplete - the end of this para was not found in the file.

³²⁸ Blank page

³²⁹ "pg. 9" in the original.

³³⁰ Incomplete - the beginning of this para was not found in the file.

If the dangers to the human entity of this spread of materialism are paralysis of intuition and restriction of consciousness, the dangers to human society are loss of moral impulse and deterioration of moral conscience. So far as the old religions [support and promote]³³¹ these things, they [help people, especially]³³² the common people. [So far as they have now]³³³ lost ground and the influences replacing them neither support nor promote moral [values, the]³³⁴ state of affairs is anarchic, regressive, and dark. It is an historic fact that religious collapse is signalled and accompanied by social upheavals. When irreligion flourishes and morality vanishes, when the human aspects of society deteriorate even though its technical innovations multiply, no real peace and no lasting prosperity are possible. We have only to imagine what would be the condition of a country if all religion were eradicated from it, to understand its necessity. With all its defects abuses and insipidity, an organised popular religion does do enough good, [usually]³³⁵ does have enough beneficial influence to justify its existence. When moral principles are no longer binding on conduct, when the ethical appeal is thrust aside as an antiquated nuisance and its religious basis is denounced as [a narcotic drug for the masses],³³⁶ a dangerous situation opens up. The effects of disbelief in the existence of a divine power show themselves in many different ways, but worst of all in the [moral]³³⁷ chaos and confusion which [then prevails, in the]³³⁸ brutality, selfishness and falsehood [which become acceptable when it is thought that there are no]³³⁹ retributive principles governing the [world. This],³⁴⁰ in turn, arises out [of]³⁴¹

Discussion of Ego: PB³⁴²

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DISCUSSION OF EGO

(88-1) The ego is everything you are aware of physically, intellectually, and emotionally. It composes all your senses, actions, everything which you are aware of except

³³¹ PB himself changed "supported and promoted" to "support and promote" by hand.

³³² PB himself changed "helped" to "help people, especially" by hand.

³³³ PB himself changed "Now they have" to "So far as they have now" by hand.

³³⁴ PB himself changed "values. This" to "values, the" by hand.

³³⁵ PB himself inserted "usually" by hand.

³³⁶ PB himself changed "an opiate for the people" to "a narcotic drug for the masses" by hand.

³³⁷ PB himself inserted "moral" by hand.

³³⁸ PB himself changed "prevails. The" to "then prevails, in the" by hand.

³³⁹ PB himself changed "of certain contemporaries for example, could be acceptable only to people bereft of all belief in" to "which become acceptable when it is thought that there are no" by hand.

³⁴⁰ PB himself changed "world and this" to "world. This" by hand.

³⁴¹ This para is continued on page 89.

³⁴² Two different manuscripts were typed on the fronts and backs of the following pages. "Discussion of Ego: PB" can be found on the even numbered pages from 88-94.

intuition. That is where the non-ego starts. You begin to get intuition from something beyond the ego. This can later expand and become mystical experiences, and deeper than these mystical experiences is Insight. It is the direct awareness of the Reality which always is at the foundation of your life. That which you are not ordinarily aware of. Insight is deeper than mystical experience, and much more valuable. Everything that you are personally aware of. There is another self which is impersonal.

All your thoughts ordinarily make up the self – the ego. Every living creature knows itself in this way. You cannot help it as God gave it to you. There is nothing evil in it itself, but if you are only aware of that you are only aware of a part of yourself; it is like an instrument a craftsman is using – it is not the true man himself. Behind the ego is the mind and life which you draw your consciousness of your thoughts and senses. Actually you are always in the Overself. You could not be conscious or living here unless the body was being fed by the Overself all the time. Nature works about this connection. Right through Nature there is the same principle of rhythm. If you look at the body you still find that the blood is being pumped by the heart. It goes out and comes back and is repumped, etc. The heartbeat is the centre, and the sign of life – the essence of your body. That two-fold rhythm is the way in which Nature works. At night your conscious self withdraws into unconsciousness. It is a rhythm. When there is no consciousness there is no movement. When you awake activity starts. Between stillness and movement the whole universe moves. The stillness is what everything comes out of and must return to; therefore, everything you are conscious of, you are no longer conscious of in stillness.

The two together make up the completeness of existence. This duality is the beginning of all movement. That is why the Hindus call non-duality – the stillness.

The ego is also part of a two way existence. It is the motion part. Behind it is the still centre of the Overself. The two together make the complete existence, which is complete, whole and is going on all the time, but you as the ego are not aware of the whole existence. Plants, animals, and humans, and atoms have exactly the same whole existence.³⁴³

The Spiritual Crisis of Man³⁴⁴

89³⁴⁵

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(89-1)³⁴⁶ disbelief in any other reality than [that of]³⁴⁷ Matter. [Man pays]³⁴⁸ a heavy price for [such one-sided]³⁴⁹ development of his own thinking powers.

³⁴³ This para is continued on page 90.

³⁴⁴ Two different manuscripts were typed on the fronts and backs of the following pages. “The Spiritual Crisis of Man” can be found on the odd numbered pages from 88-94.

³⁴⁵ “pg. 10” in the original.

³⁴⁶ This para is a continuation of para 87-1.

[Pure]³⁵⁰ religion itself is divine and enduring, but religious institutions, dogmas and hierarchies suffer from human frailty and [time's deterioration.]³⁵¹ The [historic]³⁵² forms which religion takes may be infected with gross errors, polished [superstitions],³⁵³ selfish [exploitations]³⁵⁴ and ancient [hypocrisies],³⁵⁵ but the pure and permanent essence which it holds justifies its existence and imparts its [best]³⁵⁶ influence. The devotee may dispense with these forms, but he cannot really dispense with this essence. [The sceptic who loses faith in erroneous teaching about God and the soul, indiscriminatingly or unwittingly loses]³⁵⁷ faith in the true teaching that goes along with it. In turning aside with disillusionment from the slavish veneration of ecclesiastical authority, he is turning aside from [humble]³⁵⁸ veneration of the higher power itself - which is a profound and dangerous error. It is well that he is tired of being irrational. It is not at all well that he should therefore become irreverential. He [falls]³⁵⁹ out of the danger of being led astray by others into the danger of being led astray by himself.

[This is why]³⁶⁰ his repressed aims, his secret purposes and his half-banished aspirations continue to torment the man caught in the steel-trap mechanism of modern civilisation who is not utterly bestialised or materialised. But they operate indirectly, they are the mainsprings behind emotions and activities which seem to be of a quite different character. Whether it be through drink or through sport,³⁶¹

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DISCUSSION OF EGO

(90-1)³⁶³ At the centre of the atom is a still centre from which the energy comes.

³⁴⁷ PB himself inserted "that of" by hand.

³⁴⁸ PB himself changed "Man is paying" to "Man pays" by hand.

³⁴⁹ PB himself changed "the" to "such one-sided" by hand.

³⁵⁰ PB himself inserted "Pure" by hand.

³⁵¹ PB himself changed "evolutionary impermanence." to "time's deterioration." by hand.

³⁵² PB himself changed "passing" to "historic" by hand.

³⁵³ PB himself changed "superstition" to "superstitions" by hand.

³⁵⁴ PB himself changed "exploitation" to "exploitations" by hand.

³⁵⁵ PB himself changed "hypocrisy" to "hypocrisies" by hand.

³⁵⁶ PB himself deleted "abiding" after "best" by hand.

³⁵⁷ PB himself changed "In losing faith in much false teaching about God and the soul, the sceptic is indiscriminatingly or unwittingly losing faith" to "The sceptic who loses faith in erroneous teaching about God and the soul, indiscriminately or unwittingly loses" by hand.

³⁵⁸ PB himself inserted "humble" by hand.

³⁵⁹ PB himself changed "is falling" to "falls" by hand.

³⁶⁰ PB himself changed "Nevertheless," to "This is why" by hand.

³⁶¹ Incomplete - the end of this para was not found in the file.

³⁶² "PAGE TWO:" in the original.

³⁶³ This para is a continuation of para 88-1.

We call non-duality the Ultimate because it never changes. Therefore, the ego is always changing. That is what illusion means. What is not eternal. It exists but is not Real. The very nature of the ego is subject to change. The body, emotions, intellect all change.

But behind these is the Overself which never changes and without it there is no ego from which the ego came about. This is the very nature of God. So if you come now to look at the cinema, you will see the point.

The picture is constantly changing but the screen never changes. So like the ego, it changes, but the Overself is immobile like the screen. The screen makes the pictures possible, so the Overself makes the Ego possible.

If you analyse the ego intellectually you will find that first of all there is the body and all you know of it is only your impressions of it. What you don't know is not any different in Nature than it is now. You will only know it mentally in your consciousness. Suppose you were dreaming, that you have a body of a man which you see moving and acting and his subconscious working, and things going on that you do not know [of.]³⁶⁴

Because you are in the middle of your body it seems outside yourself but actually the whole thing is a mental experience. The idea behind the body is "I." You get this idea with thoughts, feelings, and body all together and ordinarily it is the only "I" you know because it is the only "I" your experience has told you about. So as a human being you have to become whole and complete as a human being and to distinguish yourself from an animal. You must become aware that it is mental. It is intellectual, aesthetic, artistic. That makes you the human being. But it is not the full human being. The other part is beyond the mental because it is the part from which even the mental comes from. It is still centre. Then you will know both the Overself and the ego. To arouse man and make them do this is to further their evolution, God sends prophets to stimulate them. If men are not developed then they can only do limited work here, like religion does. To the more developed the prophet can teach how to become a Real human being.³⁶⁵

91³⁶⁶

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(91-1)³⁶⁷ soften bias. By its means the tenets common to most religions [- and therefore the truest ones -]are³⁶⁸ brought forward and the universality proclaimed.

³⁶⁴ The typist typed "(some missing)" after "of." - likely because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

³⁶⁵ This para is continued on page 92.

³⁶⁶ "pg. 16" in the original.

³⁶⁷ Incomplete - the beginning of this para was not found in the file.

If religion, whether embodied in the old familiar creeds or the new unfamiliar cults, is to become morally powerful, it must absorb some Asiatic [knowledge].³⁶⁹ The nineteenth century, which saw the expansion of capitalism and transport, the development of machinery and commerce, saw also the introduction of Asiatic thought into Europe and America and of European thought into Asia. Man's general situations is so tragic that it is time some of the more vital Oriental ideas should cease to be regarded as strange, abnormal, or exotic plants. His need of their fruits, [in the reorientation of himself, the reconstruction of society]³⁷⁰ [and the reinterpretation of his scriptures],³⁷¹ is urgent and profound. For only a shift in his thought and values can bring him the betterment that will be most worthwhile. From the East, he can learn [emphasis]³⁷² on two ideas which show that ideals of self-discipline and self-improvement are indeed practical, sensible and necessary. First, that the law of recompense (karma) will eventually bring back to him whatever he gives out; second, that the divine soul is [not only]³⁷³ ever-present in him and everyone else [but can be known].³⁷⁴ [If accepting the second truth, he thinks of God as being not far-off and remote but here and now within himself and within others, then he is more likely to improve himself and ennoble his worldly dealings.]³⁷⁵ And once convinced of the first truth, aggressive peoples will tend to abandon the false conceptions which lead them to believe that they could really profit by making war upon others. Because so much poison

92³⁷⁶

DISCUSSION OF EGO

(92-1)³⁷⁷ As human beings go along they are compelled by experience to find the real self. Their mental development is forced by ambition for money, then culture, and then they will realise even though they have all these things, they are subject to change, and

³⁶⁸ PB himself inserted “- and therefore the truest ones -” by hand.

³⁶⁹ PB himself changed “wisdom” to “knowledge” by hand.

³⁷⁰ PB himself changed “in the re-orientation and reconstruction of himself and society” to “in the reorientation of himself, the reconstruction of society” by hand.

³⁷¹ “and the reinterpretation of scriptures” was typed above the line and inserted with a handwritten arrow by PB himself.

³⁷² PB himself changed “emphases” to “emphasis” by hand.

³⁷³ PB himself inserted “not only” by hand.

³⁷⁴ PB himself inserted “but can be known” by hand.

³⁷⁵ PB himself heavily edited this sentence by hand. It originally read “If, accepting the second truth, he thinks of God as very far-off and remote, he is less likely to trouble himself much about His will in worldly dealing. But, if he thinks of Him as being here and now within himself and within others, then he is more likely to ennoble such dealings and do His will.”

³⁷⁶ “PAGE THREE:” in the original.

³⁷⁷ This para is a continuation of para 90-1.

lack of Peace. So within themselves from experience they then begin to transcend the ego.

The first beginning in religion is to discipline the ego and the latter the way to discipline thought and conquer thoughts. Then through meditation gives them the way to go into themselves, then forget the personal self dealing with the world outside and they feel peace. Troubles come from outside, in body. This is the second stage.

The third stage is the philosophic one. All they have previously learned is valued but they want now to find Truth. They want to know the reason and the meaning – they want the answers as well as the peace. Now you must still go further, if you want to know the truth. Everything is now impersonal. Now you must step out of the ego and find it by insight by seeing and being it and going deeper into the Self.

You stand aside from the ego then you see the plan behind the world and what the World-Idea is. When you see that you, yourself disappears.

Then when you see it and know it then you can manage the ego in its proper place. The ego will be working in a balanced rhythm with the Overself whereas before it was unbalanced.

When the ego is not mastered the moment you return from the Peace stage the ego rushes in and converts it to its own purpose. The discipline of the ego is the last discipline to go through. When you do all this you are a full human being.

How to do all this? How to put the ego in its proper place you can only know after the foundation of the two previous stages has been laid. You must understand what the ego is by watching yourself during the day and beginning to detach yourself from what you are doing or saying or feeling. You must see. Do not allow the inner calmness to be disturbed. Understand others bad actions as something they cannot help being on a lower stage of evolution, then you will see that these things are in the nature of the plan of the world. You practise non-violence because you do not express the ego.³⁷⁸

93³⁷⁹

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(93-1)³⁸⁰ has been poured into the human mind for so many years, a counter-acting serum is still needed. These ideas uphold the dignity of human life, [proclaim]³⁸¹ the divine potentialities which is contains³⁸² and inculcate the [reality]³⁸³ of moral order.

³⁷⁸ This para is continued on page 94.

³⁷⁹ “pg. 17” in the original.

³⁸⁰ This para is a continuation of para 91-1.

³⁸¹ PB himself inserted “proclaim” by hand.

³⁸² PB himself removed a comma after “contains” by hand.

³⁸³ PB himself changed “verity” to “reality” by hand.

The³⁸⁴ struggles of war have tangled the threads of Oriental and Occidental [karma. The]³⁸⁵ thousand-million population of the Far and Middle East [have come]³⁸⁶ into a contact of³⁸⁷ communication, whether hostile or [friendly,]³⁸⁸ with western races [to an extent]³⁸⁹ never before historically known. The consequence of this is not only that the white peoples have to make some effort to understand the yellow and brown ones, but the latter have to make the same [effort to understand them.]³⁹⁰ [However fumbling, an approach]³⁹¹ towards such understanding must inevitably be made. [The student of comparative religion, who studies the culture of the Orient side by side with that of the Occident, tends to free himself from environmental bias.]³⁹² It is necessary for the whole world [to]³⁹³ broaden its religious [outlook.]³⁹⁴ The Occident must one day make its salaam to Oriental [wisdom, for]³⁹⁵ its elder brother has a heritage of spiritual lore which it must [learn to]³⁹⁶ respect and revere. The admirable mind exemplified in the writings of Plato, in the questions of Socrates, in the thought of Spinoza³⁹⁷ and the plays of Sophocles, is not dissimilar from that exemplified in Oriental culture at its own best level.

94³⁹⁸

DISCUSSION OF EGO

³⁸⁴ PB himself marked this as a new paragraph by hand.

³⁸⁵ PB himself changed "karma and the" to "karma. The" by hand.

³⁸⁶ PB himself inserted "have come" by hand.

³⁸⁷ PB himself underlined "the" in red, suggesting he was considering editing it. – TJS '20

³⁸⁸ PB himself deleted "and in some cases of community of purpose" after "friendly," by hand.

³⁸⁹ PB himself inserted "to an extent" by hand.

³⁹⁰ PB himself changed "effort, too" to "effort to understand them" by hand.

³⁹¹ PB himself changed "Thus a fumbling approach" to "However fumbling, an approach" by hand.

³⁹² This sentence was heavily edited by PB himself by hand. It initially read "The student of comparative religion frees himself from environmental bias. He studies the culture of the Orient side by side with that of the Occident." This sentence was initially located at the beginning of this paragraph before "The struggles of war" but was moved to between "made." And "It" by hand.

³⁹³ PB himself deleted "universalise it spiritual attitude and" after "to" by hand.

³⁹⁴ PB himself deleted "What [may evolve and] would profit us most would be a mixture, harmoniously balanced, of the East-West civilisations, one which would take only what is best in each and assimilate them impartially." Before deleting this sentence, PB had inserted "may evolve and" between "What" and "would" by hand.

³⁹⁵ PB himself changed "wisdom and knowledge that" to "wisdom and spiritual knowledge, that" by hand. He later changed "wisdom and spiritual knowledge, that" to "wisdom, for" by hand.

³⁹⁶ PB himself inserted "learn to" by hand.

³⁹⁷ Referring to Baruch Spinoza.

³⁹⁸ "PAGE FOUR:" in the original.

(94-1)³⁹⁹ In India when they initiate the Brahmin boy at the age of 13, they tell him that no matter what happens they must try to produce calmness. This is the greatest virtue.

The detachment from the ego is the first practice; since it is constantly changing,⁴⁰⁰ there is no real, permanent thing. So where is the thing you call ego? It is only a series of changes which you thought was "I" but beneath it all is the "I" feeling that you exist; this does not change for when you are out of the ego you feel "I" exists but does not change.

In the Overself only "eternal now" flows from one moment to another. You must constantly reflect upon the ego until you understand it is only a mental idea. Something you have taken for granted and does not exist. There is no ego in reality. Do not be deceived that it is a real permanent being. Another way to look upon everything is to think of it as a dream. Keep on holding this thought and it will help you detach yourself. Dig down to find where the ego comes from, by discipline and meditation. After reaching the mental level you can touch the Still Self. All these practices are necessary not merely meditation alone. The ego can creep into meditation. You must be detached from praise given you and also from abuse given you.

In deep meditation after you have understood the illusion of the ego, a battle will take place in a deep state. You then cut yourself free of the ego. It is like a surgical operation and then the ego can never come back.

All experience is within the self. When you hear beautiful music or see a beautiful painting you are really experiencing the aura of the Overself within you. It is not in the music but in yourself. To a child the painting of Mona Lisa is only a blur of colour but to a grown-up with mature, artistic development it is a thing of deep beauty. This same principle applies throughout life.

Mysticism gives you illumination, but the annihilation of the ego gives you liberation.

95⁴⁰¹

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(95-1) Divine revelation is as available today as yesterday, as free to the West as to the East. No particular race, no particular nation holds it in sole possession. It is universally potential and, if he sets about the task in the right way, the inhabitant of [the Western hemisphere]⁴⁰² may convert it into an actuality [only a little less readily than]⁴⁰³

³⁹⁹ This para is a continuation of para 92-1.

⁴⁰⁰ The typist deleted "and" from after "changing"; we have inserted a semicolon after "practice" and a comma after "changing" for clarity.

⁴⁰¹ "pg. 19" in the original.

⁴⁰² PB himself changed "teeming New York" to "the Western hemisphere" by hand.

⁴⁰³ PB himself changed "as readily as" to "only a little less readily than" by hand.

the inhabitant of any Indian [monastery.]⁴⁰⁴ Let him not be cramped by those who insist on a merely local tradition, a specifically racial expression, a historically limited standpoint or a rapidly sectarian partisanship. [That⁴⁰⁵ which is everywhere present cannot be the monopoly of a particular race, people, or sect. The Occidentals can find their soul's root in God – although perhaps not as easily as Orientals if they want to. The [Overself]⁴⁰⁶ reveals its presence to all alike.] The fact that men such as Socrates, Lao-Tzu⁴⁰⁷ and Emerson,⁴⁰⁸ living in such widely separated lands as Greece China and America [got this same blessed revelation]⁴⁰⁹ means that the truth is just as accessible in one place as in another, that no one is under any real necessity of travelling to the Orient to find it and that if he will set about looking for it in the right direction – within himself – he can stay at home and still find it.

Nevertheless it would be a grave mistake to believe that philosophy holds one religion to be as good as another. It does not. It admits the differences in the intrinsic truth of various religions, but says we have to ascend beyond the outer forms of all religions for the pure truth. [Moreover]⁴¹⁰ it tolerantly and pragmatically holds that there is usually one religion which is best suited to a⁴¹¹ particular man in his [particular]⁴¹² stage of development, although it may be ill suited to another man. Whatever method or idea or institution

PB's Talk with Evangeline July 20th 1954

96

PB'S TALK WITH EVANGELINE

(96-1)⁴¹³ P.B.'s talk with Eva during walk in hills of Hollywood.

"You should not be sad for what you can't change in the future but very grateful for what you have gained in the past. That is the difference between being an optimist and

⁴⁰⁴ PB himself changed "ashram" to "monastery" by hand.

⁴⁰⁵ PB himself moved the following from before "Divine revelation" (at the top of the page) to after "partisanship" by hand: "That which is everywhere present cannot be the monopoly of a particular race, people, or sect. The Occidentals can find their soul's root in God – although perhaps not as easily as Orientals if they want to. The [Overself] reveals its presence to all alike."

⁴⁰⁶ PB himself changed "Absolute" to "Overself" by hand.

⁴⁰⁷ Lao Tzu in the original.

⁴⁰⁸ Referring to Ralph Waldo Emerson.

⁴⁰⁹ PB himself changed "arrived at so much unanimity in their view of truth" to "got this same blessed revelation" by hand.

⁴¹⁰ PB himself inserted "Moreover" and made "It" lowercase by hand.

⁴¹¹ PB himself underlined "the" in red, suggesting he was considering editing it. – TJS '20

⁴¹² PB himself changed "present" to "particular" by hand.

⁴¹³ The first para on this page is handwritten by Evangeline Glass. Evangeline wrote "Thursday July 10th, 1954" in the top right corner by hand. The following paras are numbered 1 through 5; they are not consecutive with the previous para.

being a pessimist. No matter what the pessimist gains or achieves he is always depressed by what he could not obtain. On the other hand the optimist is always powerfully and actively grateful for what he has achieved no matter how little and faces the future with confidence and faith. The future is bright before you. Even though you cannot see a clear cut path have faith that each step towards the Goal will be revealed to you and taken by you. When you came to me you wanted to find the way back to your illumination. I've shown you the way, and helped you inwardly and outwardly. Now the time does come for us to once more go our separate ways alone, meeting often and always together inwardly. You must now stand on your own and find me within. That is the only true union. I am your holy husband. I will help you to get launched in a career but you must be patient. All these people in these lovely houses are not happy. You must go deep within to find any real and lasting happiness. It can never be found in better things. Penetrate deep within and find the joy and liberation there. There are 2 parts to the ego - we must first deal with the lower or negative side - conquer it and then we are ready to give up the whole of it.

Splendour in the Night: Recording a Glimpse of Reality by a Pilgrim (Adele Brooks Fort)

SPLENDOUR IN THE NIGHT
A Pilgrim

(96-2) One great change of my point of view came from the development of a strange sense which gripped me at crucial moments when I faced the inner test. Before that time, I had gone contentedly on my way, believing in a world of separate entities, as divorced from one another as islands in the sea. Then suddenly, I saw {with}⁴¹⁴ amazement and startling clarity that I was "the only pin point of life in the entire universe." (I realised later that this was my first sense of your "I" and mind: one common life: the universal "I"). When I felt that I was ending a great human relationship; when I felt that I had left those dear to me, "quenching them one by one, forcing them into oblivion," it was the sense of their inherent isolation that was passing from me.

The eight years following have brought me an expanding sense of that pin point which was "I." There is growing conviction within me that all life is fundamentally one. Instead of many distinct entities, everything now forms a composite whole.

(96-3) There was a growing conviction within me that They (whoever or whatever "They" may be!) expected me to cast away everything, come empty handed and stand alone. I sensed vaguely that this was the road to greatness.

⁴¹⁴ We have removed "the" as incorrect grammar here. – TJS '20

(96-4) The other path led upward. And there was no one there. Nothing there! It was bitter coldness. It was absolute aloofness. It was nothingness. That nothingness was God. I was expected to drop my dear world into space, to let go of everything that I have ever known, and to ascend that mountain of frigid silence where no human voice could ever reach me. I cannot picture the aloneness that I faced. I quailed before it.

(96-5) I would not solicit anybody or anything. I got that far towards standing alone. But that was as far as I got. Just the negative, the refusal to ask for help, to take help had it been offered. I did nothing affirmative but suffer.

(96-6) I looked upon God's spirit before, but it has been tempered to me. There has never been more than I could bear, and always His love was about me. This is as if I were bidden to look upon God's naked face, and it was not tempered and there was no love. There was nothing!⁴¹⁵

The Spiritual Crisis of Man

97⁴¹⁶

THE SPIRITUAL CRISIS OF MAN
Chapter 10 – The Prophet's Voice
The Mystic's Light

(97-1)⁴¹⁷ [The]⁴¹⁸ religious devotee should be permitted and even encouraged to take the step into [mysticism, to change from worship of a remote anthropomorphic God to communion with a heartfelt divine soul within,]⁴¹⁹ as soon as he feels quite ready for it. Instead, he is usually hindered from taking it. That is because it is not understood that true mysticism is not inimical to religion. It is an advance, but it is not an advance away from [true]⁴²⁰ religion.

When institutional religion can achieve the largeness of heart to keep itself open as a door to mystical religion and not wall itself in as a gaol, everyone, including itself, will be helped by the [renunciation].⁴²¹ Contemporary needs especially call for it. The

⁴¹⁵ These paras are continued on page 60.

⁴¹⁶ "pg. 34" in the original. PB himself deleted it and wrote in "28" by hand.

⁴¹⁷ Incomplete – the beginning of this para was not found in this file.

⁴¹⁸ PB himself deleted "that many of those who utilise the mystical systems and techniques to serve their own purpose, tend to keep mankind's intelligence and character fossilised and subservient" before "The" by hand.

⁴¹⁹ PB himself inserted a comma after "mysticism" by hand and moved "to change from worship of a remote anthropomorphic God to communion with a heartfelt divine soul within," from the second paragraph to after "mysticism," by hand.

⁴²⁰ PB himself inserted "true" by hand.

⁴²¹ The section after "renunciation" and before "Contemporary" originally read: "One of the major steps of this advance in the passage from religion to mysticism is the change from worship of a remote anthropomorphic God to communion with a heartfelt divine soul within.

strain of these times is such that even the proud and sophisticated [as well as]⁴²² the sensual and ignorant are unable to cope [sufficiently]⁴²³ with it. The necessity of something that can dispense peace hope strength and light to their confused inner selves is beginning to make itself felt.

Philosophy does not call men by asking them to cast religion aside, nor to scorn it by asking them to treat religion as useless. Religion is for everybody, including philosophers. But it does ask men to extend their religion beyond sectarianism, to purify their practice of it and to deepen their understanding of it. [It]⁴²⁴

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(continued from previous page) crowns what⁴²⁷ mysticism sets forth and consummates what religion promises, yet at the same time it corrects the errors and eliminates the limitations of both. [It]⁴²⁸ never opposes itself to religion - how could it, when genuine religion grows out of its own soil? - but only to the degeneration and corruptions of religion, just as it never disparages mysticism - whose meditational practices are part of its own life-blood - but only the extravagant and foolish forms which mysticism tends to assume. [Since]⁴²⁹ finality and perfection belong only to the standpoint of the

It is an advance from the third hand faith to first-hand experience." This entire selection was deleted by hand except for "change from worship of a remote anthropomorphic God to communion with a heartfelt diving soul within". PB himself inserted "to" before "change", inserted a comma after "within" and moved the entire section to between "mysticism" and "as" earlier in the para.

⁴²² PB himself changed "or" to "as well as" by hand.

⁴²³ PB himself inserted "sufficiently" by hand.

⁴²⁴ PB himself changed "Philosophy" to "It" by hand.

⁴²⁵ Blank page

⁴²⁶ "pg. 35" in the original. PB himself deleted it and wrote in "29" by hand.

⁴²⁷ PB himself underlined "the" in red, suggesting he was considering editing it. - TJS '20

⁴²⁸ PB himself changed "Philosophy" to "It" by hand.

⁴²⁹

PB himself changed "For" to "Since" by hand.

unachieved [Whole, it]⁴³⁰ says that all earlier standpoints were useful as provisional ones [only and become]⁴³¹ imperfect as final ones.

Because comprehension grows as the point of view rises, a religious teacher explains experience in an elementary [way and]⁴³² a mystical teacher does it in a more advanced way. Within the conventional surface of religion and covered by its imposing rituals, there lies hidden a mystical content. When elementary religious tenets are put forward as ultimate mystical truths, the results are lamentable. They wax gradually from misunderstanding and superstition to absurdity and intolerance. This arises because the uninitiated uncritically confuse levels of intellectual reference, because they fail to make the necessary clear-cut division between what belongs to the sphere of outer [observance]⁴³³ and what belongs to the sphere of inner life.

But even more unfortunate than what religious believers have done to mystical fact is what would-be mystics [and unbalanced mystical teachers]⁴³⁴ have themselves done to it. The cautious student who wants to keep his [mental]⁴³⁵ sanity and arrive at true [knowledge]⁴³⁶ must be warned that the realm of mystical studies is fringed with [occult by-paths]⁴³⁷ and [clouded with]⁴³⁸ silly [superstitions].⁴³⁹ [Truths have been taken from it and]⁴⁴⁰ associated with much [nonsense. The mixture has]⁴⁴¹ been propagated by fantastic movements, silly cults, {charlatanic leaders and dubious secret societies. Those who have}⁴⁴²

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101⁴⁴⁴

⁴³⁰ PB himself moved "It says that all earlier standpoints were useful as provisional ones [only and become] imperfect as final ones." from after "assume" and before "Since" to after "Whole" by hand. PB himself changed "It" to "it" and "Whole." to "Whole," by hand.

⁴³¹ PB himself inserted "only and become" by hand.

⁴³² PB himself changed "way," to "way and" by hand.

⁴³³ PB himself changed "religion" to "observance" by hand.

⁴³⁴ PB himself inserted "and unbalanced mystical teachers" by hand.

⁴³⁵ PB himself inserted "mental" by hand.

⁴³⁶ PB himself changed "wisdom" to "knowledge" by hand.

⁴³⁷ PB himself changed "the occult" to "occult by-paths" by hand.

⁴³⁸ PB himself changed "chaotic with deep knowledge overlaid by" to "clouded with" by hand.

⁴³⁹ PB himself changed "superstition" to "superstitions" by hand.

⁴⁴⁰ PB himself changed "Kindred ideas, often" to "Truths have been taken from it and" by hand.

⁴⁴¹ PB himself changed "nonsense, have" to "nonsense. The mixture has" by hand.

⁴⁴² The last line of this page was cut off, so we inserted the missing phrase from the published version of the book.

⁴⁴³ Blank page

THE SPIRITUAL CRISIS OF MAN
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(continued from the previous page)⁴⁴⁵ [never]⁴⁴⁶ undergone [any]⁴⁴⁷ intellectual discipline, whether during the course of formal education or of self-development, [may]⁴⁴⁸ easily tend to believe in what is [merely]⁴⁴⁹ [fanciful]⁴⁵⁰ or to fall into the bog of religious mania. The intelligent seeker must walk warily in⁴⁵¹ [these fields],⁴⁵² for noxious weeds thrive luxuriantly there. Let him always remember that if he wishes to accept the belief in a higher power, he may do so without having to accept along with it a host of dangers superstitions charlatanries or delusions. Only by holding fast to the scientific test of practical observed fact can he even begin to thread his way safely through [the glibly-spoken theory.]⁴⁵³

No ridicule will kill the far-fetched pretensions,⁴⁵⁴ [the folly and fraud]⁴⁵⁵ of [such]⁴⁵⁶ cults. Their credulous addicts take themselves too seriously for that, so seriously, in fact, that they soon lose their sense of humour. “Nothing succeeds like excess,” was the airy advice of Oscar Wilde. [They take it⁴⁵⁷ to the full. Are they then mere simpletons whose critical faculties are still ungrown and who swallow every

⁴⁴⁴ “pg. 28” in the original. PB himself deleted it and wrote in “30” by hand.

⁴⁴⁵ Incomplete – the beginning of this para was not found in this file.

⁴⁴⁶ “never undergone any intellectual discipline, whether during the course of formal education or of self-development, may easily tend to believe in what is merely fanciful or to fall into the bog of religious mania. The intelligent seeker must walk warily in these fields” was pasted on the top of this page from a separate sheet of paper.

⁴⁴⁷ PB himself inserted “any” by hand.

⁴⁴⁸ PB himself inserted “may” by hand.

⁴⁴⁹ PB himself inserted “merely” by hand.

⁴⁵⁰ PB himself deleted “or marvellous” after “fanciful” by hand.

⁴⁵¹ PB himself underlined “the” in red, suggesting he was considering editing it. – TJS ‘20

⁴⁵² PB himself changed “the fields of occultism” to “these fields” by hand.

⁴⁵³ PB himself changed “it all” to “the glibly-spoken theory” by hand.

⁴⁵⁴ PB himself inserted a comma by hand.

⁴⁵⁵ PB himself inserted “the folly and fraud” by hand.

⁴⁵⁶ PB himself changed “the seriocomic” to “such” by hand.

⁴⁵⁷ PB himself heavily edited the section from “They take it to the full” to “... appraising movements behind them.” by hand. The section was originally typed as: “They have taken it with a vengeance. That too many people despite their intelligence in professions and businesses, are here amusingly naive is shown also by the kind of teaching served out to and accepted by them. The public which listens to pseudo-mystical lectures or reads semi-nonsensical literature is not an exacting one. Its critical faculties are still ungrown. This opens gates that may lead to folly and fraud. Are they then mere simpletons who swallow every fantastic tale and tenet? The paradoxical answer is both yes and no. The difficulty in appraising all such movements is that these teachings contain a curious mixture of truth and fancy.”

fantastic tale and tenet? The paradoxical answer is both yes and no. Many are but others show some intelligence in professions and businesses, and become amusingly naive only when they listen to pseudo-mystical lectures or read semi-nonsensical psychological literature.

These⁴⁵⁸ teachings contain a curious mixture of truth and fancy; hence there is sometimes difficulty in appraising the movements behind them.] One [of the reasons]⁴⁵⁹ why they get a hold on the minds of people is that, along with and in spite of their exaggerations and falsifications, they [often have helpful elements.]⁴⁶⁰ [Some]⁴⁶¹ are the inevitable result of man's straining to escape when the bonds of religious orthodoxy become unsatisfactory.

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(continued from previous page) Many join these cults through hope, and remain through habit. Others are merely gratifying their passion for sensation, and imagine they are gratifying their passion for [truth].⁴⁶⁴ When the miracle prevails over the mystical, [there is]⁴⁶⁵ risk of losing the real worth of [life].⁴⁶⁶ When mystery predominates over [mysticism,]⁴⁶⁷ difficulties [are invited and dangers are fallen into.]⁴⁶⁸ When [the mystical good]⁴⁶⁹ degenerates like this, it leads not to the splendid

⁴⁵⁸ PB himself marked this as a new paragraph by hand.

⁴⁵⁹ PB himself changed "reason why" to "of the reasons" by hand.

⁴⁶⁰ PB himself changed "usually do contain many elements of truth." to "often have helpful elements." by hand.

⁴⁶¹ PB himself changed "For they" to "Some" by hand.

⁴⁶² Blank page

⁴⁶³ "pg. 29" in the original. PB himself deleted it and wrote in "31" by hand.

⁴⁶⁴ PB himself changed "Truth" to lowercase by hand.

⁴⁶⁵ PB himself changed "the run the" to "there is" by hand.

⁴⁶⁶ PB himself deleted "life" after "of" by hand. We have reinserted it for clarity.

⁴⁶⁷ PB himself changed "mysticism they acquire" to "mysticism," by hand.

⁴⁶⁸ PB himself changed "and fall into dangers" to "are invited and dangers are fallen into" by hand.

⁴⁶⁹ PB himself changed "mysticism" to "the mystical good" by hand.

enlightenment to which it could lead but to a stunted life,⁴⁷⁰ a shrivelled heart, a moral helplessness and an intellectual atrophy.

It is not surprising, therefore, that so many [intelligent,]⁴⁷¹ educated [or practical]⁴⁷² people smile in derision or sneer in contempt if anyone mentions mystical ideas, and especially oriental ones, for these are invariably associated in their minds with queer fantastic groups or gross charlatanic exploitations. Nobody who has moved amid a larger circle than the narrow one of these small sectarian cults may justly deny this, as nobody who has travelled in the wide world may fail to observe it within his own experience. Nor may he deny that there exists a rabid half-lunatic fringe around the following of these cults which is sufficiently large to draw them into [this]⁴⁷³ ridicule. True mysticism has indeed suffered from the generally disreputable status which [is indiscriminately attached to it].⁴⁷⁴ The contempt [or indifference]⁴⁷⁵ in which mystic occult and yogic studies are held by so many, the derision to which the teachers, organisations and [prophets]⁴⁷⁶ are subjected, the charlatany and exploitation practised by not a few among them upon the gullible; the failure to influence,

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(continued from previous page) guide or direct public life for the better to any marked degree; [these]⁴⁷⁹ are facts which have an obvious lesson for the open-minded. They indicate that something is wrong with [many of]⁴⁸⁰ the leaders as [with many]⁴⁸¹ among

⁴⁷⁰ PB himself underlined “the” in red, suggesting he was considering editing it. – TJS ‘20

⁴⁷¹ PB himself inserted “intelligent,” by hand.

⁴⁷² PB himself inserted “ or practical” by hand.

⁴⁷³ PB himself changed “their” to “this” by hand.

⁴⁷⁴ PB himself changed “many circles of society indiscriminately attach to these studies” to “is unfairly indiscriminately attached to it.” by hand. He later deleted “unfairly” by hand.

⁴⁷⁵ PB himself inserted “or indifference” by hand.

⁴⁷⁶ PB himself deleted “ of such character” after “prophets” by hand.

⁴⁷⁷ Blank page

⁴⁷⁸ “pg. 30” in the original. PB himself deleted it and wrote in “32” by hand.

⁴⁷⁹ PB himself inserted “these” by hand.

⁴⁸⁰ PB himself inserted “many of” by hand.

⁴⁸¹ PB himself inserted “with many” by hand.

their flocks. They reveal that it is foolish to accept [uncritically]⁴⁸² every fantastic concept or exaggerated claim promulgated in the name of occultism, mysticism or yoga, and that everything is finally to be tested not only by its intellectual truth but also by its moral and practical results.

[Not a few]⁴⁸³ mystical writers of antique or medieval times, and not a few of even our own [times, have cultivated]⁴⁸⁴ the art of letting their fancies run wild. The intent in some cases was, no doubt, simply and well-meaningly to impress their readers and arouse their interest, or in other cases, to express symbolically what would be difficult for immature minds to comprehend literally. But their writings have an unfortunate effect, in places, [upon]⁴⁸⁵ those who are still mediievally-minded [or]⁴⁸⁶ intellectually immature. For if we apply the various tests of credibility, such as critical analysis,⁴⁸⁷ rational plausibility, past experience or scientific knowledge, we are forced to recognise that although great truths are to be found in these writings, great nonsense is also to be found there, especially when they are supposed to describe historical events quite literally. [However, those who wish]⁴⁸⁸ may continue to read and study such literature, for it still holds a precious [content],⁴⁸⁹ but [they]⁴⁹⁰ should do so with caution.

All this is regrettable but it does not make what is true in

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(continued from previous page) the mystical ideas less valuable or veridical. It should put students vigilantly on their guard. Even more should it point {to}⁴⁹³ the need of

⁴⁸² PB himself moved “uncritically” from after “foolish” to after “accept” by hand.

⁴⁸³ PB himself changed “It is a further unfortunate fact that many” to “Not a few” by hand.

⁴⁸⁴ PB himself changed “times cultivated” to “times, have cultivated” by hand.

⁴⁸⁵ PB himself deleted “the moderns – especially” after “upon” by hand.

⁴⁸⁶ PB himself changed “and” to “or” by hand.

⁴⁸⁷ PB himself underlined “the” in red, suggesting he was considering editing it. – TJS ‘20

⁴⁸⁸ PB himself changed “We” to “However, those who wish” by hand.

⁴⁸⁹ PB himself deleted “for us” after “content” by hand.

⁴⁹⁰ PB himself changed “we” to “they” by hand.

⁴⁹¹ Blank page

⁴⁹² “pg. 31” in the original. PB himself deleted it and wrote in “33” by hand.

⁴⁹³ We have inserted “to” for clarity. – TJS ‘20

finding their way to surer ground. This is provided by, and can only be found in, philosophy. Here they are taught to cultivate deliberately the qualities of a just mental balance and a proper emotional equilibrium. This results in swift repugnance to immoderate exaggeration and instinctive rejection of wild unqualified claims.

[Religion]⁴⁹⁴ is best suited to the masses just as mysticism, its higher octave, is best suited to more sensitive people and just as philosophy, its higher octave, is best suited to the most sensitive and intelligent people. [The⁴⁹⁵ wise men, who devised systems of religion and techniques of mysticism, did so with the ultimate purpose of leading the human adventurer step by step from lower to loftier stages of spirituality.] [Although]⁴⁹⁶ man's life begins and ends with religion, it mounts to mysticism and proceeds still further to philosophy, before finally it returns on itself and renews afresh the humble worship of God. Philosophy includes and contains religion, as a cult of worship, but is not itself limited to religion. Its frontiers are much wider, its explorations much deeper. Religious faith cannot do the work of mystical experience nor that in its turn of philosophic insight. The three are not on the same level. This may be better understood if it be said that a man may be religious without being mystical. He may even, though more rarely, be mystical without being religious. But he cannot be truly philosophical without being religious as well as mystical at the same time.

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(continued from previous page) If religion engages men's faith, metaphysics his intellect and mysticism his intuition, philosophy not only engages his whole nature but also engages it at its highest pitch. Religion presents truth pictorially, mysticism presents it intuitively, metaphysics presents it intellectually, but philosophy becomes

⁴⁹⁴ PB himself marked this as a new paragraph by hand. PB himself changed "If religion" to "Religion" by hand.

⁴⁹⁵ PB himself moved the following section from the end of the page, after "the same time." to after "intelligent people" by hand: "The wise men, who devised systems of religion and techniques of mysticism, did so with the ultimate purpose of leading the human adventurer step by step from lower to loftier stages of spirituality."

⁴⁹⁶ This was originally the start of a new paragraph, but PB himself connected it to the previous one by hand.

⁴⁹⁷ Blank page

⁴⁹⁸ "pg. 32" in the original. PB himself deleted it and wrote in "34" by hand.

the truth in every part of being and life. The religious code of conduct checks and disciplines the baser passions, aggressive instincts and selfish desires of man, but does not adequately overcome them. Only the philosophic [code, which includes a training of the whole being, including the bodily being,]⁴⁹⁹ can do that. The scientific method [questions]⁵⁰⁰ Nature by observation and experiment. The religious method [reveres]⁵⁰¹ Natures as the handiwork of God. The mystical method [introverts]⁵⁰² the senses and [ignores]⁵⁰³ her altogether so as to see God. The metaphysical method [indulges]⁵⁰⁴ in abstract reflection about her. The philosophic method [holds,]⁵⁰⁵ completes and balances them all [adding]⁵⁰⁶ the unfoldment of a transcendental insight and a divinised activity.

Philosophy rejects proselytism. It accepts no converts. Men are slowly educated into its outlook by their intuition, their own thought and their own experience. When they hear their growing unformed ideas stated by it with clarity and expressed with authority, [and when]⁵⁰⁷ the utterance has the accent of truth and the appeal of affinity for them, they are ready for it at last. [It]⁵⁰⁸ is only when [their]⁵⁰⁹ outward experience and inward growth have been formed enough that [it begins to serve their need.]⁵¹⁰ Hence the philosopher does not propagate his ideas. He merely shares them. [They]⁵¹¹ usually [find]⁵¹² recruits among those who are not afraid of new standpoints and who feel

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⁴⁹⁹ PB himself changed "code" to "code, which includes a training of the whole being, including the bodily being," by hand.

⁵⁰⁰ PB himself changed "is to question" to "questions" by hand.

⁵⁰¹ PB himself changed "is to revere" to "reveres" by hand.

⁵⁰² PB himself changed "is to introvert" to "introverts" by hand.

⁵⁰³ PB himself changed "ignore" to "ignores" by hand.

⁵⁰⁴ PB himself changed "is to indulge" to "indulges" by hand.

⁵⁰⁵ PB himself changed "contains" to "holds," by hand.

⁵⁰⁶ PB himself changed "because it adds" to "adding" by hand.

⁵⁰⁷ PB himself inserted "and when" by hand.

⁵⁰⁸ PB himself moved "It is only when [their] outward experience and inward growth have been formed enough that [it beings to serve their need.]" from after "He merely shares them." to after "...they are ready at last" by hand.

⁵⁰⁹ PB himself inserted "their" by hand.

⁵¹⁰ PB himself changed "philosophy begins to make its appeal" to "it begins to serve their need" by hand.

⁵¹¹ PB himself changed "It" to "They" by hand.

⁵¹² PB himself changed "finds it" to "find" by hand.

⁵¹³ Blank page

(111-1)⁵¹⁴ [tested since the hoariest antiquity and has emerged triumphantly from the scrutiny of many a century.]⁵¹⁵ The wisdom of the sages is the wisdom of the ages. It can never perish. Why? Because all human thinking, all human feeling, all human experience, when led to the [their]⁵¹⁶ furthest end by the evolutionary moments, return and must return to it.

[We need to be reminded]⁵¹⁷ that God did not die with the past but lives today: that [the voice of those who come back from God’s presence]⁵¹⁸ can be heard from living lips, [and not only]⁵¹⁹ from the dead ones which [the past]⁵²⁰ honours; [that no period has ever had]⁵²¹ a monopoly of divine revelation, inspiration and illumination. Every book that helps us to perceive spiritual truths is a scriptural book, no matter if it was written in the twentieth century and no matter what conventional or self-interested or unreflective [persons]⁵²² may say about it. [Those who refuse to]⁵²³ attribute authority and [holiness]⁵²⁴ to the living present, thereby betray a spiritual pessimism which is unjustifiable and unjustified. That which taught the most ancient of [peoples]⁵²⁵ is with us still today and can teach us too. The Universal Mind is as [much]⁵²⁶ within our finite minds now as it was [then.]⁵²⁷ History cannot limit [its]⁵²⁸ working⁵²⁹ to a particular

⁵¹⁴ Incomplete – the beginning of this para was not found in this file.

⁵¹⁵ PB himself heavily edited this sentence by hand. It initially read “tested in every conceivable manner since the hoariest antiquity, but has emerged triumphantly, to face and pass the scrutiny of twentieth cent-”.

⁵¹⁶ PB himself changed “the” to “their” by hand.

⁵¹⁷ PB himself changed “It reminds us” to “We need to be reminded” by hand. PB himself also marked this as a start of a new paragraph by hand.

⁵¹⁸ PB himself changed “his voice” to “the voice of those who come back from God’s presence” by hand.

⁵¹⁹ PB himself changed “not less than” to “and not only” by hand.

⁵²⁰ PB himself changed “it” to “past” by hand.

⁵²¹ PB himself changed “that no country and no period has now or ever had before” to “that no period has ever had” by hand.

⁵²² PB himself changed “critics” to “persons” by hand.

⁵²³ PB himself changed “People who” to “Those who refuse to” by hand.

⁵²⁴ PB himself deleted “only to the dead past and never” after “holiness” by hand.

⁵²⁵ PB himself deleted “a million years ago” after “peoples” by hand.

⁵²⁶ PB himself deleted “present” after “much” by hand.

⁵²⁷ PB himself deleted “What they learned we can learn. What Lao-Tzu, Buddha, and Jesus knew we can know” after “then.” by hand.

⁵²⁸ PB himself changed “the Overself’s” to “its” by hand.

⁵²⁹ PB himself underlined “the” in red, suggesting he was considering editing it. – TJS ‘20

period or a particular individual. It is present in all men and therefore, accessible [at all times.]⁵³⁰

Let us make our worship of this Mind total, intelligent, pure and direct. Total, because every moment henceforth is a holy one. Intelligent, because there is a clear understanding that the divine life is not alien and apart but dwells at the very root of the⁵³¹

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Chapter 11 – Our Inner Resources⁵³⁴

(113-1)⁵³⁵ Deep within its peaceless heart humanity is frightened by the spectre of the atom bomb. To an indeterminate extent, it takes, however, the conventional path and conceals from itself the extent of its fear. The consequence of this deceptive pose is the breeding of nervous strain, psycho-neuroticism and even physical maladies. The number of those who suffer from serious neuroses does not run into hundreds but into millions, is not limited to a single class but spreads all over classes. The continued state of public alarm and private fear during the bombings of the war and the bickerings of peace has also affected the sanity of weaker minds.

Fear is a negative feeling, and therefore not to be cultivated, but it does have some usefulness if it succeeds in arousing people to their need of facing the calamitous situation which creates it and if it forces them to do something about it. As a warning of the necessity of action, its voice should be heeded. The cheap psychology which, although preaching a fearless life, smothers [that]⁵³⁶ warning under a spate of unrealistic optimism and ungrounded confidence, renders only a disservice. Just as a man struggling for life in fluid water appreciates intensely the value of solid earth beneath his feet, so the tranquillity of a period of true peace between nations is appreciated most intensely when the products of scientific warfare belch force their

⁵³⁰ PB himself changed “to all men” to “at all times” by hand.

⁵³¹ Incomplete – the end of this para was not found in this file.

⁵³² Blank page

⁵³³ Blank page

⁵³⁴ “Chapter XI: OUR INNER RESOURCES” was typed as a title on this page.

⁵³⁵ “pg. 1” in the original.

⁵³⁶ PB himself deleted “this” after “smothers” and inserted “that”, which was typed above the line, by hand.

[ghastly]⁵³⁷ horrors. The chance of a new [peaceful]⁵³⁸ world could come only out of a changing reflective humanity, keenly aware of the lessons of the wartime sufferings of

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(continued from previous page) its recent past. It is then that the leaders and the led should look deeply at their situation and resolve firmly to seek [out]⁵⁴⁰ the [real]⁵⁴¹ causes of such recurring wars and take the correct action [to eliminate]⁵⁴² them. That this has not been done enough in the past, or done rightly, is plainly evident today.

People do not know and need to be instructed that what is happening all over the world is a picture, in exaggerated degree, of what is happening inside themselves to a varying degree. Some have more, others have much less surrendered their inner lives to the rule of conjoined animality and materialism, yet do not know it. So the same ruler, but in a more blatant and crueller form, is ruthlessly trying to take over their outer lives. They have brought over the remnants of powerful propensities from the animal stage of their existence,⁵⁴³ and added to the cunning [(misdirected egoistic intellect) derived from the present human stage. Animals kill for hunger but men are worse, inasmuch as this possession of the quality of cunning leads them]⁵⁴⁴ to kill or torture for other reasons also. Violent energies and explosive passions make much

⁵³⁷ “ghastly” was typed above the line and inserted with a handwritten caret by PB himself.

⁵³⁸ “PB himself deleted “peaceless” after “new” and inserted “peaceful”, which was typed above the line, by hand.

⁵³⁹ Blank page

⁵⁴⁰ PB himself deleted “elimination of” after “out” by hand.

⁵⁴¹ “real” was typed above the line and inserted with an handwritten arrow by PB himself.

⁵⁴² 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. “to eliminate” was later typed in the space and inserted with a handwritten arrow by PB himself.

⁵⁴³ PB himself inserted a comma by hand.

⁵⁴⁴ PB himself heavily edited this section by hand. It initially read: “derived from the present human stage. But where the animal kills for hunger but man is worse, inasmuch as this possession of the quality of cunning (misdirect egoistic intellect) leads him”. “them” and “men are” were typed above the line and inserted with handwritten markings, the rest were entirely handwritten edits.

noise in their hearts. Down-dragging desires grip them between sharp [fangs.]⁵⁴⁵ Aggressive instincts roam like tigers and gloomy suspicions crawl like snakes within [their conscious or subconscious minds.]⁵⁴⁶ Selfish greeds have a firm habitat in [their attributes.]⁵⁴⁷ Hates and bitternesses and lusts stir from within and are fomented from without.

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(continued from previous page) Inevitably and inescapably such bestial thoughts take external form [and]⁵⁵⁰ historic struggles appear. How can real peace come into the world until the jungle-struggle mentality goes out of it? No law, no government can do more than curb to some extent its expressions of action. The statesmen can regulate and [help]⁵⁵¹ within certain limits but not beyond these limits. For whenever this mentality is able to dominate, it not only poisons the inner being but also contributes toward the outer experience. The anger which is felt today may manifest itself on the physical plane tomorrow as an accident in which its owner falls and hurts himself –this⁵⁵² is only a small incident illustrating the importance of self-control and the value of right thinking.

Wherever people have to live together in a home, or work together in a field or factory, an office or a business, the presence of even a single undisciplined aggressive personality among them is enough to bring trouble or create quarrels. From this we may see what benefits the insistence of all spiritual guides on self-training and self-improvement, can bring to social living. It teaches men to lift themselves up to their higher nature and to keep down their lower nature. To the extent that they are able to do this, to that extent, society benefits along with them. But to the extent that the

⁵⁴⁵ PB himself deleted “Many are not so far from a beast like the baboon that they can afford to laugh at it. Divested of clothes and put on all fours, they might creditably double for it.” after “fangs.” by hand.

⁵⁴⁶ PB himself changed “the conscious or subconscious mind” to “their conscious or subconscious minds” by hand.

⁵⁴⁷ PB himself deleted “the heart” after “in” and inserted “their attitudes”, which was typed above the line, by hand.

⁵⁴⁸ Blank page

⁵⁴⁹ “pg. 3” in the original.

⁵⁵⁰ PB himself deleted “the” after “and” by hand.

⁵⁵¹ PB himself deleted “them” after “help” by hand.

⁵⁵² An N-dash was typed above the line and inserted in the place of a colon by hand.

warnings of the prophets are disregarded and the wisdom of the philosophers is unheeded, discord strife and war show themselves.

When emotion runs out of hand in the wrong direction, be it in anger, lust, hatred or pride, it is also apt to run away with peace and happiness. It becomes a danger to person and [property.]⁵⁵³

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THE SPIRITUAL CRISIS OF MAN
Chapter 12 – The Quest

(119-1)⁵⁵⁶ link truly exists. Each human being may find and follow the age-old Quest and thus ascend [to]⁵⁵⁷ awareness of his higher self.

All [people]⁵⁵⁸ are engaged upon little quests which have trivial or serious objects as their goals; only the man who has embarked the ship of his life upon the Grand Quest has nothing less than the fulfilment of God's purpose for [him]⁵⁵⁹ as its goal. When a man wakes up at last to the fact that his life has been an endless struggle with himself and continues to remain so, he may begin to enquire why this should be and what he can do to end it. Such an enquiry will lead him eventually to the [Quest's gate.]⁵⁶⁰

[There]⁵⁶¹ are those who have never formally heard of this mysterious quest but who will nevertheless get some or even much of our meaning, even when they will not be able quickly to consent to its truth or yield directly to its monitions. Yet in another and [larger]⁵⁶² sense, that will be enough. The challenge will have gone forth. One day, be it late or soon, be it in the flesh or out of it, [there will surely be remembrance.]⁵⁶³

⁵⁵³ PB himself deleted "The" after "property." by hand. Incomplete para – the end of this para was not found in this file.

⁵⁵⁴ Blank page

⁵⁵⁵ "pg. 27" in the original.

⁵⁵⁶ Incomplete – the beginning of this para was not found in this file.

⁵⁵⁷ PB himself deleted "the higher one," after "to" by hand.

⁵⁵⁸ "people" was typed above the line and inserted with a handwritten caret by PB himself.

⁵⁵⁹ PB himself changed "man" to "him" by hand.

⁵⁶⁰ PB himself changed "quest." to "Quest's gate." by hand.

⁵⁶¹ PB himself deleted "These" by hand. "There" was typed above the line and inserted with a handwritten caret by PB himself.

⁵⁶² PB himself changed "large" to "lager" by hand.

⁵⁶³ This originally read "it will surely be remembered". PB himself deleted "it" and "remembered" by hand. "there" and "remembrance" were typed to replace the deleted words.

What it means then is this: that the seeker forestalls the evolutionary processes by doing for himself as quickly as possible what Nature will do for other men as slowly as possible. He practises self-sculpture along the lines drawn for him by intuitive guidance and outer revelation until the Ideal becomes the Actual. He labours at shaping himself, just as a sculptor labours at shaping the rough marble into an expressive statue. He knows the truth of what he has been taught by both [intuition and revelation],⁵⁶⁴ as well as by the wide

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(continued from previous page) oscillations of experience,⁵⁶⁷ that the happiness and character, the insight and strength which give life its real values, he himself must create from within. All these qualities already exist there latently but he has to bring them forth by willed effort. He sees in his wiser moments that he must stop waiting for happiness to come from outside himself and that if it is really to come, it must come from inside. And he finds that to make this possible he must strive perseveringly with the chaos of contradictory feelings which interpose themselves between him and the Idea.

It is clear enough that action expresses thought. It is not so clear that doing is also the completion of being, that what we do is the consequence of what we are. Those who believe that [real]⁵⁶⁸ philosophy is lost in dreams or immersed in abstractions, are wrong. It not only asks the question "What is truth?" but also "How shall I live" and what question could be more practical than that one?⁵⁶⁹ The European-American is essentially a practical man and if he finds that a certain teaching is not merely theoretical but also quite applicable to his everyday routine, that it not only gives its adherents an understanding of the inner purpose of [and]⁵⁷⁰ an uncommon peace, much power over self and some over environment, he is more likely to look favourably upon it. Here, then, is its historic opportunity for not only is it incomparably superior to all

⁵⁶⁴ PB himself deleted "these sources" after "both" by hand. "intuition and revelation" was typed above the line and inserted with a handwritten arrow by PB himself.

⁵⁶⁵ Blank page

⁵⁶⁶ "pg. 28" in the original. "27" was deleted by hand and "28" typed later.

⁵⁶⁷ PB himself inserted a comma by hand.

⁵⁶⁸ PB himself inserted "real" by hand.

⁵⁶⁹ PB himself inserted a question mark by hand.

⁵⁷⁰ PB himself changed a comma to "and" by hand.

others, but it can particularly encourage fortify and guide him during these crisis years in whose swirling vortex all mankind are now inexorably caught.

[The discerning man]⁵⁷¹ should need neither bait nor reward to live as he ought to do.

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(continued from previous page) For by this his external well-being and internal welfare are both helped, his true happiness built-up or extended. Philosophy is not just a theoretical matter. After he becomes acquainted with the principle teachings, [its]⁵⁷⁴ student has to make an effort to apply them in his everyday living. [He]⁵⁷⁵ discovered these truths by the use of intuition and reason. Now he must test them by the scales of experience - emotional and physical, alike. To accept them is one thing, to make them work in himself and his life, is another. Until they move from his lips into his living, they are only images reflected in a mirror. All this superb discipline, which he must patiently work out, will be devoted to the endeavour to better himself.

Of course, if he were to accept the conventional and worldly standards of thought, feeling, morality and conduct, certain problems might not arise for him. But he has set himself a much higher ideal. That he will occasionally fail to live up to it is most probably, for he is human, but he must not accept his failures with smug complacency. On the contrary, he must try to wipe them out by wiping out their inherent causes and unfortunate results. This [demands]⁵⁷⁶ the discipline of self and sometimes even the endurance of emotional pain. Whatever is gained too easily, may go too easily. This is true of the worldly pleasures and satisfactions. But the spiritual ones, which come from self-mastery in thought emotion and body and after long struggles, efforts and toils,⁵⁷⁷ stay and do not pass away.

He who stretches out his hands to the glowing peace of the Soul, does not stretch [them]⁵⁷⁸ in vain. But he may not feel its warmth at the first

⁵⁷¹ PB himself deleted "He" before "should". "The discerning man" was typed above the line and inserted with a handwritten caret by PB himself.

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⁵⁷³ "pg. 29" in the original. "28" was deleted by hand and "29" typed later.

⁵⁷⁴ PB himself changed "the" to "its" by hand.

⁵⁷⁵ PB himself deleted "has" after "He" by hand.

⁵⁷⁶ PB himself deleted "both" after "demands" by hand.

⁵⁷⁷ PB himself inserted a comma by hand.

⁵⁷⁸ PB himself inserted "them" by hand.

(continued from previous page) movement, nor at the tenth, unless he is willing to work for what he wants. Whoever accepts this knowledge will not need to be told that whether soon or late, whether little by little or by a revolutionary spurt, it must manifest itself in a corresponding practical readjustment of life. Out of the hallowed moments of intuition, prayer or contemplation [should]⁵⁸¹ come active inspiration for living, and out of the studious moments of metaphysical reflection [should]⁵⁸² come right principles for living. In every situation he should try to hold to these principles and apply fundamental truths, and so acting he will have no cause for after-regrets.

To find out [their]⁵⁸³ higher purpose on earth is one thing, to dedicate [their]⁵⁸⁴ life to that purpose is another, but many people refuse to do that because it seems impossible for them to realise such lofty ideals. The path is long and unfamiliar, its end seems an inaccessible pinnacle and the obstacles [en route]⁵⁸⁵ plentiful and formidable. As the aspirant gazes at it, his sense of inferiority may well up, he may become discouraged and feel that the journey is beyond his modest strength and short lifetime. He may doubt whether he has enough capacity to climb the upward course which is before him, as T'ao Yuin-ming⁵⁸⁶ sorrowfully exclaimed fifteen centuries ago, "Heaven is beyond my hopes."

But such pessimism is too extreme, unwise and unnecessary. Even if he knows that he will most probably never reach the Ideal, this ought not prevent him striving to actualise it. Even if he has no startling attainments to show for all his efforts, even if his advance

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⁵⁸⁰ "pg. 30" in the original. "29" was deleted by hand and "30" typed later.

⁵⁸¹ PB himself deleted "will" after "contemplation" by hand. "should" was typed above the line and inserted with a handwritten arrow by PB himself.

⁵⁸² PB himself deleted "will" after "reflection" by hand. "should" was typed above the line and inserted with a handwritten arrow by PB himself.

⁵⁸³ PB himself deleted "your" after "out" by hand. "their" was typed above the line and inserted with a handwritten arrow by PB himself.

⁵⁸⁴ PB himself deleted "your" after "delicate" by hand. "their" was typed above the line and inserted with a handwritten arrow by PB himself.

⁵⁸⁵ PB himself deleted "are" after "en route" by hand.

⁵⁸⁶ "Tao Yuin Ming" in the original.

(continued from previous page) is so slow as to seem disappointing, at least he has this gratification, that his face is turned towards the correct destination and that his feet are already on the way to salvation. If he finds right direction and keeps his face toward the goal, he need not get discouraged at the slowness of his progress. Thomas Carlyle wrote in a letter: "Let a man be true in his intentions and his efforts to fulfil them, and the point is gained, whether he succeed or not."

Everyone by setting a goal, can make some little progress towards it during his lifetime. The satisfaction and reward attendant upon the advance are not without worth. If they do this, they will have the satisfaction that they can take the worst that may possibly befall them at least measurably better than if they do not. Let those who deem [self-betterment]⁵⁸⁹ as beyond their capacity at least attempt it hesitatingly, step by step, rather than attempt nothing at all. If they will take the first few steps patiently, perseveringly and correctly, they thereby express their interest in the Overself, and the Overself will then express its interest in them. They may be of good cheer. There are still other goals on the way to the [highest]⁵⁹⁰ one. It may well be that few can ever [reach]⁵⁹¹ that but it is certain that many can get worth-while benefits by trying to [reach]⁵⁹² it. Even though they may never feel they could stand on the peak of attainment in this incarnation, they may nevertheless get briefly at times into its beautiful atmosphere. Even this is of great worth.

Hope is the power which persuades a microscopic protoplasmic cell to take its chances in the evolutionary game of life, and lifts it

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⁵⁸⁸ "pg. 31" in the original. "30" was deleted by hand and "31" typed later.

⁵⁸⁹ PB himself changed "such betterment" to "self-betterment" by hand.

⁵⁹⁰ PB himself inserted "highest" by hand.

⁵⁹¹ PB himself changed "achieve" to "reach" by hand.

⁵⁹² PB himself changed "achieve" to "reach" by hand.

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⁵⁹⁴ "pg. 32" in the original. "31" was deleted by hand and "32" typed later.

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(continued from previous page) eventually into the form of a huge elephant. It is the mysterious breath of magic which takes a failure and transforms him into a success. It is the incoming breath of a babe and the outgoing breath of a corpse. It is the transfiguring ray of sunlight which redeems the triviality of the meanest existence. It is the last asset of man but among the best, for he who possesses hope finds fresh strength from inner fall and outer failure.

Lastly, those who look as from afar off at the Quest, who regard its attainments as something they cannot hope for, its labours as something beyond their strength and circumstance, may yet profitably study and familiarise themselves with the teachings. If they have faith in the ideas and accept them sincerely, this is not without some [present]⁵⁹⁵ benefit to them while it lays a foundation in this life for discipleship in some future life.

What does spiritual progress mean? Does it mean to have more and more visions, raptures, or strange happenings? No! It means that every [year]⁵⁹⁶ a man shall feel more control of himself, more improvement in his character, more watchful of and obedient to his intuitions, more devoted to his higher self. Once he has set up his ideal the aspirant will be called upon to judge himself from time to time. He knows well enough that he cannot at once fully live up to it, and for aught he knows, he may never in this lifetime ever fully live up to it. Nevertheless, he must present to himself periodically the thought of what needs to be done, for in this way he will help to keep complacency and vanity at a distance.

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(continued from previous page) The stretch or even opposition of worldly experiences, its trouble and distresses no less than its joys and attainment, afford a strict test as to how far and how seriously he regards the philosophy of trust as a practical guide in life. Even the first strong wind of unexpected circumstance will do that.

⁵⁹⁵ PB himself inserted "present" by hand.

⁵⁹⁶ PB himself deleted "month" after "every" by hand. "year" was typed above the line and inserted with a handwritten arrow by PB himself.

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⁵⁹⁸ "pg. 33" in the original. "32" was deleted by hand and "33" typed later.

The Quest mostly winds its way across a long, flat plain, but other times it courses up lofty, difficult mountains. It is not hard to mistake the path nor difficult to take a misstep. The traveller may have to pass through states of temptation and struggle, trial and defeat, combat and triumph. He may have to negotiate his way around or over the boulders which are placed at certain stages of his path. He should be prepared to endure recurring disappointments of exaggerated anticipation and to experience inevitable frustrations of premature hopes.

If it be asked, "How long a time will it take to follow this Quest until the goal is attained?" the answer can [be only]⁵⁹⁹ that so long as the Overself is only an idea, not known and not experienced every moment of the day, awake or asleep, so long must the Quest be followed. To measure this period on a scale of years must necessarily vary with different individuals. They all start from different starting points, from different levels of their present condition. It is not possible to set any period. Men are to be seen advancing for a time, stopping for a time, missing their way for a time and renouncing the [Quest]⁶⁰⁰ altogether for a time. Or they move forward slowly at some periods and quickly at others. So much is asked of them that it is understandable why so few do realise the goal.

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(continued from previous page) [Man brings into incarnation a number of subconscious as well as conscious driving urges but they do not make their appearance all at once. They begin to influence him at different ages, so that his character, intentions and actions seldom follow a single line throughout the course of his years.]⁶⁰³ It is in the middle of life that the buried spiritual aspirations of those past [embodiments, as well as of]⁶⁰⁴ early manhood reappear and demand satisfaction.

⁵⁹⁹ PB himself changed "only be" to "be only" by hand.

⁶⁰⁰ PB himself capitalised the word "quest" by hand.

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⁶⁰² "pg. 34" in the original. "33" was deleted by hand and "34" typed later.

⁶⁰³ The section: "Man brings into incarnation a number of subconscious as well as conscious driving urges but they do not make their appearance all at once. They begin to influence him at different ages, so that his character, intentions and actions seldom follow a single line throughout the course of his years." appears to have been typed at a later point at the top of the page.

⁶⁰⁴ "embodiments, as well as of" was typed in the left margin and inserted with a handwritten arrow by PB himself.

Consequently a large number of aspirants for the Quest are drawn from the ranks of those [who have reached or passed forty or fifty years of age. It is often true that the man in middle life]⁶⁰⁵ may be filled with poignant regrets that he has started on this Quest⁶⁰⁶ too late to make much difference in his experience, too late to hope for successful accomplishment, too late to have the strength needed for creation of new habits of thought and action. The sadness of frustration may settle upon him. Nevertheless he ought to recognise that [middle age]⁶⁰⁷ has also brought him some valuable qualities which he did not possess before. It has brought him some equilibrium between passion and reason, between emotions and thought, between body and mind, and between ideals and realities. It has brought him wiser discrimination in dealing with ideas, attitudes, people, events and environment. It has brought him an all-round revision of values and experience, a habit of taking second thought and a clearer recognition of the dreamlike,⁶⁰⁸ and therefore the mentalist,⁶⁰⁹ nature of existence itself. All this will help him in the Quest.⁶¹⁰ Few young men have it. If he has no adolescent enthusiasm, no juvenile excitements, no hysteric infatuations, it is only because they are replaced by something better – calm appreciations, fair, sane and balanced admirations. With age, the passions lose their strength in ordinary men or [submit better]⁶¹¹ to discipline in aspiring ones. This change comes as a tragedy to the [former]⁶¹² but as a relief to the [latter].⁶¹³

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⁶⁰⁵ PB himself heavily edited this section by hand. It initially read: “who are forty years of age, or more. It is often true that the man who has reached or passed middle life”.

⁶⁰⁶ PB himself capitalised “quest” by hand.

⁶⁰⁷ PB himself deleted “middle life” after “that” by hand. “middle age” was typed above the line and inserted with a handwritten caret by PB himself.

⁶⁰⁸ PB himself inserted a comma by hand.

⁶⁰⁹ PB himself inserted a comma by hand.

⁶¹⁰ PB himself capitalised “quest” by hand.

⁶¹¹ PB himself changed “better submit” to “submit better” by hand.

⁶¹² PB himself deleted “first group” after “the” by hand. “former” was typed above the line and inserted with a handwritten caret by PB himself.

⁶¹³ PB himself deleted “second one.” after “the” by hand. “latter.” was typed above the line and inserted with a handwritten caret by PB himself.

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⁶¹⁵ “pg. 35” in the original. “34” was deleted by hand and “35” typed later.

(continued from previous page) There still remains the beneficent but mysterious factor of the Overself's grace,⁶¹⁶ which no symbol can adequately represent. Its operations are unpredictable but its factuality is certain. By effort of the right kind, along with prayer and service it is possible to invoke this grace. Thus it is not alone upon his personal strength that he has to rely. He may receive inspiration and assistance to do what he could not do otherwise, if only he will look in the right quarter for them. Lastly, is he has been lucky enough to give his loyalty [unceasingly]⁶¹⁷ to someone who has himself closely approached or successfully realised the Overself, but who has not lost his compassion for others in the process nor shrunk from the sacrifices involved in chaining his feet to humanity's service, the reward here is ultimately sure. The master's grace will not be withheld when the conditions for its reception become suitable.

[Wholeness and Balance]⁶¹⁸

It is not only part of the Quest's⁶¹⁹ goal to make a man wise, disciplined and, in the truest sense, [a]⁶²⁰ practical person but also both a whole and a balanced one. This is indeed highly important. The direction in which life is moving us is the attainment of wholeness - body, mind,⁶²¹ feelings and intuition [become a harmonious channel through which the Overself can express itself unobstructedly.]⁶²² Among those who follow mystical teachings there is a substantial number who show, by the lack of balance in their character and in the way they conduct their affairs, that they are really psychoneurotic cases. As such, and for a time, they need the services of psychiatry more than the services of philosophy. Such mental and emotional therapy might indeed prepare them for, and make them

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⁶¹⁶ PB himself inserted a comma by hand.

⁶¹⁷ PB himself moved "unceasingly" from between "enough" and "to give" to between "loyalty" and "to" by hand.

⁶¹⁸ PB himself wrote in the left margin "Typist insert an extra line here" by hand before "Wholeness and Balance" in the original.

⁶¹⁹ PB himself capitalised "quest's" by hand.

⁶²⁰ PB himself moved "a" from between "man" and "wise" to between "sense," and "practical" by hand.

⁶²¹ PB himself inserted a comma by hand.

⁶²² The original read: "through which the Overself can work." "become a harmonious channel" was inserted above the line with a handwritten arrow by PB himself. PB himself deleted "work" after "can" by hand "express itself unobstructedly." was typed in the margin and above the line and inserted with a handwritten caret by PB himself.

⁶²³ Blank page

(continued from previous page) better able to profit by, the latter. It is really distressing to find such cases quoted in adverse criticism and harsh comment upon mystical cults, when the fact is that they entered mysticism already suffering from [neuroses, or]⁶²⁵ were made worse by the half-baked methods and ridiculous disequilibrium of those cults. A true mysticism, such as forms a part of philosophy, seeks to maintain its balance and retain its common sense, rationality and practicality, throughout its course. It [is]⁶²⁶ much less attractive to the wild neurotics and much more to the sensible [or educated people, most of whom are]⁶²⁷ afraid to enter such an apparently doubtful realm of ideas and experiences.

There are four distinct functions of the human personality, four separate activities within the human psyche - thinking, feeling, willing and intuiting. These four elements of the psyche must become active at their highest levels,⁶²⁸ and at the same time [kept]⁶²⁹ balanced in their activity. Indeed the Quest's entire work will prove a long course in developing and balancing all the three faculties mostly used, and then making them illumined by, as well as obedient to, the intuitive faculty. When only one of two of these functions [of]⁶³⁰ being are active and others are not, there is a lack of balance. If intellect acts without the guidance, check or control of intuition and emotion, then it will surely mislead itself, make mistakes and come to wrong conclusions. If emotion ignores reason and is unresponsive to intuition, it will surely become the puppet of its egotism and the victim of its desires. If [spiritual]⁶³¹ teaching is brought into the intellect alone or emotions alone, and not into the will,

⁶²⁴ "pg. 36" in the original. "35" was deleted by hand and "36" typed later.

⁶²⁵ PB himself changed "neuroses and" to "neuroses, or" by hand.

⁶²⁶ PB himself changed "would then be" to "is" by hand.

⁶²⁷ This section originally read: "and educated people who have hitherto been". "most of whom" was typed above the line and inserted with a handwritten arrow by PB himself. PB himself made the rest of the changes by hand.

⁶²⁸ PB himself inserted a comma by hand.

⁶²⁹ PB himself inserted "kept" by hand.

⁶³⁰ PB himself deleted "his" after "of" by hand.

⁶³¹ PB himself deleted "the" after "If" by hand. "spiritual" was typed above the line and inserted with a handwritten caret by PB himself.

⁶³² Blank page

(continued from previous page) it will be to that extent and in that part sterile.

Most aspirants have an unequal development. Some part or other of the psyche is deficient. One may be a very good man but at the same time a very foolish one. Another may be quite intellectual but also quite unintuitive. Each enlightenment, as it occurs, is a call to repair this inequality and to aim at wholeness. That few people achieve this harmony of the psyche, that most are ill-assorted unions of adult development in some respects with infantile development in others, is all the more reason why the earnest aspirant should make it his business to examine himself honestly from time to time and to use the results in purposeful endeavours to educate himself into wholeness.

This need of a developed and balanced personality does not arise only from metaphysical causes but also from psychological ones. What is the use, for instance, of prescribing meditation to a person who is already too introverted [to be able to cope with his personal circumstances?]⁶³⁴ It will only withdraw him still further from the ability to adjust himself to life and to meet its problems both courageously and adequately, and from the willingness to face its external realities. Such a man is already an escapist, and the practice of meditation will only help to make him even more an escapist than he is. Not by escape into further illusion or [a]⁶³⁵ fictitious goal can he find a true path for himself.

Philosophy believes in the necessity of integrally developing and harmoniously establishing a reciprocal balance between reason, intuition, emotion and action in the whole human personality. Its

⁶³³ "pg. 37" in the original. "36" was deleted by hand and "37" typed later.

⁶³⁴ "to be able to cope with his personal circumstances?" was typed above the line and inserted with a caret to replace the original question mark.

⁶³⁵ PB himself inserted "a" by hand.

⁶³⁶ Blank page

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(continued from previous page) aim is not one-sided. It refuses to strengthen character but leave the body weak or to strengthen reason and leave feeling always at variance. The philosophic synthesis brings all these different trends together without interfering with their separate functions. This is done by reconciling them instead of setting them against each other, by recognising the inevitable manifoldness of all manifested existence. The student seeks to correlate [his]⁶³⁸ various tendencies and keep them harmonised, not permitting any single one to become unruly or to usurp the throne of sovereignty. He must use and [unite]⁶³⁹ seeming antitheses.

When he understands the interdependence of all these different sides of his nature, he relaxes the tension of keeping them in perpetual conflict. No longer is his inner being at cross purposes with itself. No longer is his [will]⁶⁴⁰ self-shattered by its own attractions and repulsions. No longer are his emotions torn and divided by conflicting demands. He does not cling to a pendulum which swings now this way and now that way. He does not sway over to any particular side through ignoring the other sides, does not nourish some qualities by neglecting all the others. He achieves a perfectly balanced character which does not sway too much up or down into intellectual extremes or too far to and fro into emotional moods, and which discriminatingly keeps a proper sense of proportion in all actions. All the different parts of his nature, all the varied faculties of his being, labour unitedly and equilibratedly, toward achieving this single end of becoming whole. [In this way, he]⁶⁴¹ can win gratifying equilibrium from his efforts and actions [even if]⁶⁴² it comes

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⁶³⁷ "pg. 38" in the original. "37" was deleted by hand and "38" typed later.

⁶³⁸ PB himself changed "these" to "his" by hand.

⁶³⁹ PB himself deleted "these" after "unite" by hand.

⁶⁴⁰ PB himself deleted "be" after "will" by hand.

⁶⁴¹ PB himself deleted "He win" after "whole." by hand. "In this way, he" was typed above the line and inserted with a handwritten caret by PB himself.

⁶⁴² PB himself deleted "but" after "actions" by hand. "even if" was typed above the line and inserted with a handwritten caret by PB himself.

⁶⁴³ Blank page

⁶⁴⁴ "Page 41" in the original.

(143-1) The⁶⁴⁶ Sphinx⁶⁴⁷ stretched itself out in the desert to warn all candidates for illumination who passed beneath and between its forepaws that they had to overcome their lower nature. They could not leave the outer precincts of the hidden temple and gain entry into its "Chambers of Power" until this had been sufficiently done. But the lower nature and lower mind will not relinquish their [grip]⁶⁴⁸ in any other way than by fighting [a]⁶⁴⁹ way out of it. This requires a training of the will, a denial of the appetites and a discipline of the body which while not pleasant in the beginning, becomes so in the end.

No⁶⁵⁰ man has absolute freedom of will and choice in his outward conduct. No man can do just as he pleases. This is as true of the philosopher as of the fool. All men are limited by some circumstance and conditioned by some situation outside themselves and, to a lesser extent, inside themselves. But if there is no real full and perfect freedom of will and choice for any man, no decision of the mind or act of the body for which he is alone wholly responsible, yet two different forms of submission are nevertheless open to him. He is free to be either a servant of his higher self or a slave of his lower nature. Where is the freedom of will for a man who has let himself become enslaved by petty lusts engendered through the body's disorders or toxemias?⁶⁵¹ Men who are not themselves free from enslaving passions and spiritual unconsciousness, will nevertheless proudly boast of their liberty merely because they have a citizen's rights.

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Regenerating the Body

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Regenerating the Body

⁶⁴⁵ PB himself wrote "Regenerating the Body" at the top of the page by hand.

⁶⁴⁶ PB himself marked this as a new paragraph by hand.

⁶⁴⁷ PB himself made "sphinx" uppercase by hand.

⁶⁴⁸ PB himself deleted "upon him" after "grip" by hand.

⁶⁴⁹ PB himself changed "his" to "a" by hand.

⁶⁵⁰ PB himself marked this as a new paragraph by hand.

⁶⁵¹ "toxemia" originally had a broader definition than preëclampsia; namely "an abnormal condition associated with the presence of toxic substances in the blood." – TJS '20

⁶⁵² Blank page

⁶⁵³ "Page 44" in the original.

(145-1)⁶⁵⁴ The⁶⁵⁵ direct aim of [a regime of philosophic discipline]⁶⁵⁶ is to prepare the way for spiritual rebirth, to make penance for the sensuality and selfishness of bygone conduct and to prepare the body, the emotions and the mind for the influx of higher forces and holier currents. Its indirect aim is to get rid of disease and give health and vigour to the body. It ought to be recognised that the so-called normal state of civilised man is really unnatural and unhealthy; that the re-education of the mind and training of the body which the Quest brings about are really therapeutic processes; and that this attempt to achieve harmony with the Overself is really a healing effort. Whoever violates the hygienic laws of his body and being [is eventually]⁶⁵⁷ asked by Nature⁶⁵⁸ to suffer the consequences.

[Whoever remains]⁶⁵⁹ uninterested in human life and indifferent to the human body, naturally [makes]⁶⁶⁰ no attempt to understand the world,⁶⁶¹ of which the body is a part,⁶⁶² which [he regards]⁶⁶³ either as evil or illusory. Consequently, [he has]⁶⁶⁴ no revelation or insight which will [explain]⁶⁶⁵ their nature, laws and evolutionary developments.

The problem of how to live peacefully in the body and cope with its diseases and passions, is not solved by declaiming the illusoriness of its character.

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⁶⁵⁴ This para is a continuation of para 9-1.

⁶⁵⁵ PB himself marked this as a new paragraph by hand.

⁶⁵⁶ PB himself changed "this regime" to "a regime of philosophic discipline" by hand.

⁶⁵⁷ PB himself changed "will be" to "is eventually" by hand.

⁶⁵⁸ PB himself capitalised "nature" by hand.

⁶⁵⁹ PB himself marked this as a new paragraph by hand. PB himself changed "Those who remain" to "Whoever remains" by hand.

⁶⁶⁰ PB himself changed "make" to "makes" by hand.

⁶⁶¹ PB himself inserted a comma by hand.

⁶⁶² PB himself inserted a comma by hand.

⁶⁶³ PB himself changed "they regard" to "he regards" by hand.

⁶⁶⁴ PB himself changed "they have" to "he has" by hand.

⁶⁶⁵ PB himself deleted "it" after "explain" by hand.

⁶⁶⁶ Blank page

⁶⁶⁷ "Page 46" in the original.

(147-1) Only⁶⁶⁸ out of the growth of his experience and the ripeness of his understanding will [man]⁶⁶⁹ come to question his desire nature, and to limit it in the interests of the Quest. For only then will he perceive that it is no longer enough to evaluate things from the point of view of their pleasurable or painfulness alone. [[By]⁶⁷⁰ the growth which time and experience, reflection and reason bring to him, [he]⁶⁷¹ begins to empty his heart of the [gluttonous appetites]⁶⁷² and morbid desires which the body's toxicity creates for him. Although the strengthening of the will and the cleansing of the intestinal tract are needed to carry the process to an advanced stage, grace, magical and sweet and holy, is still needed to finish it and make the heart wholly free.]⁶⁷³

[In the reform uplift and perfection of his moral and emotional life he may take advantage of certain physical aids which could make his endeavour markedly easier.]⁶⁷⁴ This re-education of the body's instincts and appetites, passions and nerves, is [further]⁶⁷⁵ achieved by the use of pressures, tensions, abstentions, cleansings, and [even]⁶⁷⁶ violence constructively directed against [them. It]⁶⁷⁷ is quickest done by the arousal of the will as an act of sacred devotion, by the [determinedly and regular practice of creative exercises]⁶⁷⁸ which channel the force behind them into health virtue and mastery.

From this purifying of the fleshly body, as part of the total effort to open a way for entry of the intuitive element, it will be an easier passage to the purifying of the feeling-nature. To find inward tranquillity and outward health of the body is to lay the firmest foundation for whatever other happiness life may bring.

⁶⁶⁸ PB himself marked this as a new paragraph by hand.

⁶⁶⁹ PB himself changed "he" to "man" by hand.

⁶⁷⁰ PB himself changed "Man, by" to "By" by hand.

⁶⁷¹ PB himself inserted "he" by hand.

⁶⁷² PB himself deleted "low" after "the" by hand. "gluttonous appetites" was typed above the line and inserted with a handwritten caret by PB himself.

⁶⁷³ The following section was initially typed at the top of the page but was moved to after "painfulness alone." by hand: "[By] the growth which time and experience, reflection and reason bring to him, [he] begins to empty his heart of the [gluttonous appetites] and morbid desires which the body's toxicity creates for him. Although the strengthening of the will and the cleansing of the intestinal tract are needed to carry the process to an advanced stage, grace, magical and sweet and holy, is still needed to finish it and make the heart wholly free."

⁶⁷⁴ The following sentence was pasted at the bottom of the page from a separate sheet of paper and moved to before "This re-education" by hand and marked as the start of a new paragraph. It reads: "In the reform uplift and perfection of his moral and emotional life he may take advantage of certain physical aids which could make his endeavour markedly easier."

⁶⁷⁵ PB himself changed "quickest" to "further" by hand.

⁶⁷⁶ PB himself inserted "even" by hand.

⁶⁷⁷ PB himself changed "them, and" to "them. It" by hand.

⁶⁷⁸ PB himself changed "practice of creative exercises determinedly and regularly" to "determinedly and regular practice of creative exercises" by hand.

(continued from previous page) [In the past]⁶⁸² the seeker's emotional life was largely an instinctive response to the senses, a blind process in which he was often carried away to his harm. There was no real freedom of will in it, only an imaginary one. But now [some]⁶⁸³ light falls upon the whole scene.⁶⁸⁴ [Henceforth]⁶⁸⁵ the emotions are to be freed from their enslavement to the senses, are to be guided to move for his best interests by his own higher will, are to be ennobled refined and spiritualised.

The petulant childish person who is adolescent in emotional attitude must develop into a more mature balanced and self-disciplined adult before the mystical exercises can be profitably pursued. The neurotic whose emotions are still at an infantile level, who gives way to panic and tantrums, who storms into hysterics at the slightest provocation, should realise that his immediate task is not to develop mystical powers but rather to develop moral virtues. It is more important for him to build up character than to sit down and meditate in the quest of psychic sensations. Otherwise it is all too easy for the ego to surround him [with]⁶⁸⁶ an emotional mirage, formed of [so-called]⁶⁸⁷ love, hate, sentimentality, fear,⁶⁸⁸ bliss or whatever else suits its purpose at the time, and thus impede his progress or throw him back.

He who nurses a grievance, for instance,⁶⁸⁹ who cultivates a sense of being injured and feels resentment against the person he deems responsible for it, interrupts his own spiritual progress. He cannot manage a trying situation without yielding to its

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⁶⁸⁰ "Page 47" in the original.

⁶⁸¹ "Calming the Emotions." in the original.

⁶⁸² PB himself deleted "Hitherto" before "the" and "in the past" was typed above the line and inserted with a handwritten caret by PB himself.

⁶⁸³ PB himself inserted "some" by hand.

⁶⁸⁴ PB himself changed a comma to a period by hand.

⁶⁸⁵ PB himself deleted "and" after "scene". "Henceforth" was typed above the line and inserted with a handwritten caret by PB himself.

⁶⁸⁶ PB himself inserted "with" by hand.

⁶⁸⁷ PB himself inserted "so-called" by hand.

⁶⁸⁸ PB himself inserted commas after "love", "hate", "sentimentality" and "fear" by hand.

⁶⁸⁹ PB himself inserted a comma by hand.

provocation, expressing his lower [emotions]⁶⁹⁰ or displaying his unworthy attributes. He blames the lack of spiritual development in others for this result when he should himself. This evasion of responsibility is an old trick of the ego. But nobody is more responsible for its fortunes and misfortunes than [itself]⁶⁹¹

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(151-1)⁶⁹⁴ He⁶⁹⁵ should learn to cherish right emotion but spurn false emotionalism. This done, the emotional will no longer be the foolish whilst the intellectual will no longer be the ineffectual.

To curb spendthrift emotions or even put them into rational straight-jackets, becomes desirable whenever they draw an aspirant away from pursuit of the Ideal. Something of the Stoic has indeed to be cultivated. When passion is finally brought to heel by intelligence and emotion eventually guided by impersonality, in both cases through the channel of the will, he is set free from many needless anxieties and safeguarded from many avoidable perils. His outward life will then run its course more quietly and more surely as his inward life will enjoy more serenity and more freedom than will other men's.

There are many to whom such a life of inward independence is terrifying and repulsive. They do not see that their own uncriticised enslavement to passion and desire, to hatred and ignorance, to greed and prejudice, their own complacent crucifixion of the Ideal is what is really terrifying and repulsive. Or they declare it inhuman, thus standardising man by what is base in him instead of by what is best. The weakling who yields at once to a sensual impulse, who does not think of entering into conflict with it merely lives for the moment. He never cares to pause and consider what it is he is living for. That the best of life can be got only by a discipline of life is something known to more people than to philosophers. There is a pleasure [from

⁶⁹⁰ PB himself changed "emotion" to "emotions" by hand.

⁶⁹¹ PB himself deleted "in the" after "itself" by hand.

⁶⁹² Blank page

⁶⁹³ "pg. 55" in the original. "54" was deleted and "55" inserted by hand.

⁶⁹⁴ This page is a duplicate of page 33. Different edits have been marked on the two pages.

⁶⁹⁵ PB himself marked this as a new paragraph by hand.

the]⁶⁹⁶ results of such discipline which is unknown to those who float with the instincts and the senses. When the Quest enjoins

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⁶⁹⁶ PB himself changed "got from" to "from the" by hand.

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