

Grey Long 01-02

Table of Contents

| | |
|---|-----|
| Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself..... | 2 |
| Old ii: Relax and Retreat ... NEW III: Relax and Retreat | 33 |
| Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself..... | 34 |
| Old ii: Relax and Retreat ... NEW III: Relax and Retreat | 132 |
| Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself..... | 159 |
| Old ii: Relax and Retreat ... NEW III: Relax and Retreat | 160 |

Editor's Note: This is the first of the "Grey Long" series of PB's notebooks. They get their name from their shape: they were typed on A5 paper – which is 148 x 210 mm, or 5.8 inches wide and 8.3 inches long. These particular pages have two holes at the top of the page instead of two or three holes in the left margin. This allowed PB to type right to the edge of the page (and beyond), which he did with some problematic results. Because these notebooks have to be held vertically rather than horizontally, they came to be called "long"; and this particular group were originally housed in binders that were covered with a sort of silvery-grey paper – hence "Grey Long." Each binder in the series holds about the same number of pages, but not the same number of Categories. The binders are grouped as follows: 1-2; 3-4; 5-7; 8-13; 14-19; and 20-28. As for the current volume, it jumps back from Category 2 to Category 1 twice: on page 33 and on page 152. I believe these two pages got put in the wrong place by accident, but neither I nor any other editor can say for sure, so they have been left as we found them.

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

¹ PB himself inserted "HANDLE PAGES CAREFULLY" at the top of the page by hand.



2³

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself

3
I

(3-1)⁴ Philosophy includes no narrow type of asceticism. It does not reject like some of the forms of religious mysticism or Oriental yoga, but gratefully accepts the

² PB liked to add a splash of colour to many things—his furnishings included sofas and a meditation chair upholstered in the vivid colours of sunset, for example. He had a habit of bringing colour into his environment also applied to his notebooks; he often used greeting cards as end papers, mainly for the images, rarely for the sake of the sender. We have therefore included these images as part of the word.doc where applicable. —Timothy Smith (TJS), 2020

³ Blank page

ministrations of Nature's beauty and man's art. It knows that what calls forth his attraction toward fair scenes and his appreciation of lovely sounds is, at its final degree, nothing other than the exquisite beauty of the Overself. Therefore the productions of talented artists are to be welcomed, where they are true responses to this call, true aspirations to answer it, and not mere representations of the artist's own diseased mind. For the same reason the introduction of art into the home and of artistic design into industry is also to be welcomed.

(3-2) A beautiful scene or piece of music stirs the mind to unconscious remembrance of its own beautiful source. If this mood is sustained long enough then a kind of nostalgia develops.

(3-3) The wise will turn to the mountains for rest as they will return to them from the ends of this earth when they are world-weary. For they are ancient souls of many births and their Methusalean propensities will find fit neighbour in those aged heights. And then they will sit upon the craggy stones and gaze up at the peaks' defiant heads and suck in peace as a bee sucks the pollen from a flower.

(3-4) Whether it comes as an inspirational idea or as an intuitive feeling, it should be treasured and nurtured and developed.

(3-5) Why is it that sensitive refined souls would rather a hundred times look down on a long mountain valley than on a long city street? Why does the handiwork of Nature rest them but the handiwork of man disturbs? A lovely sunset, with its glowing colours and peaceful landscape, may move them deeply. Whence comes this emotion? It is aesthetic, yes, but it is also mystical at its root. Hence the sunset's gold mauve and grey tints may start feelings which uplift, console and spiritualise a man.

(3-6) Art, in its highest forms, becomes their substitute for the spiritual glimpse. It is the next best thing, and certainly often leads to the glimpse.

4⁵

I

5

I

(5-1)⁶ The red beauty and hushed serenity of a sunset affects even the insensitive person and makes him pause for a few moments. Why is this? Because in that brief while he

⁴ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

⁵ Blank page

does what his extroverted life does not ordinarily permit him to do, he concentrates and quiets himself, and thus receives a dim echo of the beauty and serenity which belong to his own innermost being.

(5-2) The interest in, and keenness for, good art among classes hitherto indifferent toward it, which is a wartime legacy of the better kind, is another symptom of the common man's search for spiritual integrity, another signal of his dissatisfaction with a merely material way of life.

(5-3) They whose emotions can respond to the grandeur and sublimity of Nature in all her manifold expressions, in forest and mountain, river and lake, in sea and sky, and the beauty of flowers, are not materialists even though they may so call themselves. Unconsciously they offer their devotion to the Divine Reality, even though they may call it by some other name.

(5-4) Beauty is one side of reality which attracts our seeking and our love. But because it is so subtle and our perceptions are so gross, we find it first in the forms of art and Nature, only last in the pure immaterial being of the intangible reality.

(5-5) Aesthetic appreciation of art productions, no less than harmonious rapport with Nature, leads us nearer and nearer the divine in us, until our inner being is wholly absorbed in its ecstatic joy or unutterable peace.

(5-6) Such mystical experiences are priceless to the artist. They give him the subtle but strong inspiration without which the finest technique is a half-failure.

(5-7) Art should evoke an atmosphere. It should transfer an emotion; if it merely transmits a thought it is but half art.

67

I

7

I

(7-1)⁸ If he can lay himself open to the power of beauty in art or nature letting it get deep inside him, he may receive an intuition or attain an experience as mystical as the meditators.

⁶ The paras on this page are numbered 7 through 13, making them consecutive with the previous page.

⁷ Blank page

(7-2) Art may be the mere embellishment of a drab human existence, or it may become a veritable approach to divine existence.

(7-3) The sensitive man can freshen his trust in the ultimate goodness of things from a glowing sunset, can renew his inward peace with a forest walk. Nature lovingly speaks to him, all wordless though she be.

(7-4) Art is, on the one hand, an approach to Reality; on the other hand, an expression of it.

(7-5) The technique of art is important but the mission of art – to communicate and awaken the intuitive feeling of Beauty – is still more important.

(7-6) In gazing steadily at some painted masterpiece or listening intently to some inspired instrumentation, there may come a minute of ecstatic uplift to the ivory-tower where it was born.

(7-7) In the beauty of a rose and the loveliness of a sunset the man of aesthetic feeling or poetic temperament may unconsciously find a reminder of the grander beauty of the Overself.

(7-8) It is a soothing experience to sit in the grass high on the top of a cliff, to look out at the vast spread of sea, and then to let the mind empty itself of accumulated problems. As the minutes pass, equanimity is restored and repose laps one about.

(7-9) Winding [rivers]⁹, snowy peaks,¹⁰ wooded hills,¹¹ resting animals, peaceful [pasturage]¹², [feathery ferns and]¹³ rustic sights [- this is New Zealand outside the few cities.]¹⁴

(7-10) It may not be important to arrange a lot of words on paper, but if those words convey intimations of an inner life that is more satisfying and less illusory than the outer life, then their writer performs a useful activity, at least, a very necessary one, at

⁸ The paras on this page are numbered 14 through 24, making them consecutive with the previous page.

⁹ PB himself inserted "rivers" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

¹⁰ PB himself changed "and" to a comma by hand.

¹¹ PB himself inserted comma by hand.

¹² PB himself inserted "pasturage" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

¹³ PB himself changed "these feathery ferns of NZ" to "feathery ferns and" by hand.

¹⁴ PB himself inserted " - this is New Zealand outside the few cities." by hand.

most. Even if his be only a voice in the wilderness with few or none to hear him, the tremendous importance of his message remains.

(7-11) W.B. Yeats:¹⁵¹⁶ “The friends that have it I do wrong
Whenever I remake a song
Should know what issue is at stake:
It is myself that I remake.”

8¹⁷

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9

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(9-1)¹⁸ A simple environment, even an austere one, is understandable and acceptable in the case of those who have outwardly renounced the world, [as well as of those who try]¹⁹ to live in the world [and]²⁰ yet be [inwardly]²¹ detached from it. But an ugly environment, even a drab one, is neither understandable or acceptable in the case of those who profess to worship the Spirit. For its attributes are not only Goodness and Truth, among others, but also Beauty. To cultivate an indifferent attitude toward material possessions is one thing, but to show an insensitive one toward beautiful creations and to feel no repugnance toward ugly ones is not a spiritual approach; it is anti-spiritual.

(9-2) Contemporary [artists,]²² writers and poets who violently reject the old forms and denigrate the great names of the past, who find wisdom and beauty and genius only in their own times (and even then only in their own particular [coteries and]²³ partisan movements), are merely trying to be different,²⁴ and to be themselves. That is,²⁵

¹⁵ PB himself inserted underline by hand.

¹⁶ William Butler Yeats

¹⁷ Void page

¹⁸ The paras on this page are numbered 25 through 30, making them consecutive with the previous page.

¹⁹ PB himself changed “and of the others who are trying” to “as well as of those who try” by hand.

²⁰ PB himself moved “and” from before “of those” and inserted it with a caret.

²¹ PB himself inserted “inwardly” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

²² PB himself inserted comma and deleted “and” after “artists” by hand.

²³ PB himself inserted “coteries and” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

²⁴ PB himself inserted comma by hand.

²⁵ PB himself inserted comma by hand.

whatever their [physical]²⁶ age may be, this is really one [part]²⁷ of their general attempt to assert their freedom from adolescence. They are emotionally young and intellectually immature [persons]²⁸ who lack the experience and balance to form sound judgements.

(9-3) Writers and painters, musicians and sculptors who are devoid of craftsmanship, technique, skill, care and training take eagerly to these contemporary movements which reject the need of such things. Consequently their works lack for²⁹ orderliness, rationality, meaning, health, beauty, charm, melody and sanity.

(9-4) I do not care for much of the jazz music which is so widely welcomed in plebeian and [even aristocratic]³⁰ circles alike,³¹ nor for the abstract composition which has come to the fore in artistic and intellectual circles. Both are too explosive, too noisy, too dissonant, too disturbing, too [ugly, leaving]³² no peace in the soul.

(9-5) A life which is truly creative rather than merely repetitive, which puts something new, useful, better or beautiful into the world, is after all possible only for those who are talented.

10³³

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11

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(11-1)³⁴ We are promised a meaningful intellectual perception and an emotional experience if we continue to study these splatterings which pass under the name of non-objective or abstract pictures. We are told that the intuition will be awakened, since the painter created his work by intuitive direction, and we shall receive even a mystical revelation. But although all this would certainly be true if the painter were actually illumined and inspired by the Overself at the time, it is quite untrue if he were not. The

²⁶ PB himself inserted "physical" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

²⁷ PB himself changed "department" to "part" by hand.

²⁸ PB himself changed "people" to "persons" by hand.

²⁹ We deleted comma after "for" for clarity.

³⁰ PB himself inserted "even aristocratic" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

³¹ PB himself inserted comma by hand.

³² PB himself changed "ugly. It leaves" to "ugly, leaving" by hand.

³³ Void page

³⁴ The paras on this page are numbered 31 through 34, making them consecutive with the previous page.

fact is that almost all these artists are undeveloped souls with confused minds, quite incapable of receiving inspiration because unfit for it.

(11-2) The spiritual author who conforms to his own teachings, who is as careful of his ethics, motives, actions and thoughts as he is of his style, is a rare creature. There is not less posing to a public audience in the world of religio-mysticism than there is in the world of politics. The completely sincere may write down their experiences or their ideas for the benefit of others, but they are more likely to do so for posterity rather than for their own era. Their most inspired work is published after their death, not before it. The half-sincere and the completely insincere feel the need of playing out their roles during life, for the ego's vanity, ambition or acquisitiveness must be gratified. The half-sincere seldom suspect their own motives, the insincere know their own too well.

(11-3) The incoherent sentences, the uncoordinated ideas, the absence of stops and commas of this kind of modernist verse may be original and untraditional but the reader's receptivity is hindered and his mind is confused by them. What shall we say, too, of its obscene vulgarity and its undisciplined adolescence? Where is the music and beauty of true poetry? Not here, certainly, nor any sanity either. I suspect it [is]³⁵ the poverty of soul in these talentless writers, too, which makes them produce such poor work.

(11-4) The places where he can observe the beauty of this earth or the grandeur of Nature should draw him again and again.

12³⁶

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13

I

(13-1³⁷) He will be told by the ascetic minded that he will have to shed the arts on his upward way because simplicity of possession and freedom from desire for outward things are essential. This is true. But he can learn to shed [them]³⁸ inwardly by becoming unattached. If he does this then he may accept them into his life again. The cult of ugliness is not a necessary part of the spiritual existence.

³⁵ PB himself inserted "is" by hand.

³⁶ Void page

³⁷ The paras on this page are numbered 35 through 41, making them consecutive with the previous page.

³⁸ PB himself changed "their" to "them" by hand.

(13-2) The closer he draws to the Overself's beauty the more will he feel the necessity of linking it with his physical circumstances, the more will his taste, senses, outlook and desires become refined. His home and clothes, his furniture and speech, even his diet, will begin to improve aesthetically and be touched by a delicate grace. An environment that is dirty and ugly may be an ascetic's delight but it will not be his: it will, in fact, affront his finer feelings.

(13-3) The ascetic-minded who carry their feeling and thought to the extreme, who miss the real and ancient purpose of asceticism as a discipline towards helping the achievement of self-mastery and non-attachment, finish up by rejecting all that is graceful and charming in human manners, all that is attractive and inspiring in human art; that is, instead of worshipping and seeking the Beauty of the Spirit, they worship and seek ugliness - its opposite.

(13-4) There are many books which are the products of the theorising intellect. There are others - rare and prized - which come from a deeper, wiser source. These are the ones which carry power down through the centuries to all readers sensitive to the flash of truth.

(13-5) A truth is intuitively discerned when it is so lit up that it appears perfectly self-evident, when the receiving consciousness is very calm and when the lapse of time tends to strengthen its authority.

(13-6) It is the business of a philosophic writer to put a moral value and metaphysical meaning into life for those who can perceive neither one nor the other in it.

(13-7) If an art work engenders some kind of elevation, if it extends the recipient's consciousness, it has fulfilled art's highest purpose.

14³⁹

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15

I

(15-1)⁴⁰ It is only a passing phase in human history, a transient fad in human taste and a mere fashion in human art.

³⁹ Void page

⁴⁰ The paras on this page are numbered 50 through 62; they are not consecutive with the previous page.

(15-2) When art, which should bring beauty to man, brings him only ugliness - in whatever name or cause - it fails in its primary function.

(15-3) The picture in art and the word in literature may be dark hindrances to truth or real helps. It depends on how much illumination, or how little, there is in the artist or writer.

(15-4) An artistic and refined environment is a dispensable luxury to those of coarse unevolved stuff, but a spiritual necessity to those of sensitive evolved fibre.

(15-5) Drab, tasteless and mediocre rooms do not contribute toward spiritual uplift merely because they cost less to decorate and furnish. A refined sensitive nature will feel depressed rather than uplifted in them.

(15-6) A dingy room in a squalid slum will not obstruct the saint or sage in feeling the Spirit but it is hardly inspiring to less evolved persons.

(15-7) An artistic production which fails to bring beauty into human life fails also in its proper purpose.

(15-8) I am old-fashioned enough to believe that beauty ought to be the aim of art.

(15-9) Those who lack the capacity to practise meditation should compensate for this by reading and studying the writings of the others who possess it.

(15-10) It was not all Greeks who were deeply sensitive to beauty but only the educated ones.

(15-11) No nation can call itself truly civilised which does not encourage the teaching, the practice or the appreciation of the arts.

(15-12) If more persons can be stimulated to create these works, and more beholders encouraged to view and appreciate them, the country benefits.

(15-13) The inspiration may be made manifest in a production, so that others may have the chance to feel its reflection. There can be no guarantee that they will do so.

16⁴¹

I

17

⁴¹ Void page

(17-1)⁴² I shall never forget the wonderful message which the Maharshi⁴³ sent me by the lips of an Indian [friend;]⁴⁴ (he never wrote letters).⁴⁵ It was some years before his death and my friend was visiting the ashram preparatory to a visit to the West, whither he was being sent on a mission by his government. I had long been estranged from the ashram management. There seemed no likelihood of my ever seeing the saint again. [The visitor]⁴⁶ mentioned that he intended to meet [me:]⁴⁷ Was there any communication of which he could be the bearer? “Yes,” said the Maharshi, “When heart speaks to heart,⁴⁸ What is there to say?” Now I don’t know if he was aware of Beethoven’s⁴⁹ existence in the distant world of western music but I am certain he could not have known that the Dedication to the Missa Solemnis⁵⁰ was “May heart speak to heart.” This was a work whose infrequent performance stirs me to the depths when I hear it, so reverential, so supernal, is it. [Few know that]⁵¹ Beethoven himself regarded the Missa⁵² as his greatest composition. It must surely be his most spiritual composition, a perfect expression of the [link between man and God.]⁵³

(17-2) If an inspired sonata by Beethoven brings you momentarily to the borders of heavens, do not stop with the enjoyment. Explore the glimpse afterwards for all its rich content, its immense meaning, its glorious revelation.

(17-3) The artist who has left his audience, beholders or readers as much the victims of their little personality as they were before, may have amused, interested or titillated them, but he has not rendered them any higher service by the capacity in him to create.

(17-4) There is a deep chasm between books written out of genuine knowledge and those written to advocate a point of VIEW.

⁴² The paras on this page are numbered 70 through 75; they are not consecutive with the previous page.

⁴³ “Maharrishee” in the original

⁴⁴ PB himself deleted “because” after “friend” and inserted a semicolon after “friend” by hand.

⁴⁵ PB himself inserted parentheses by hand.

⁴⁶ PB himself changed “He” to “The visitor” by hand.

⁴⁷ PB himself deleted “when there” after “me” and inserted colon by hand.

⁴⁸ PB himself inserted comma by hand.

⁴⁹ Ludwig van Beethoven

⁵⁰ PB himself deleted quotation marks from around “Missa Solemnis” and inserted underline by hand.

⁵¹ PB himself inserted “Few know that” by hand.

⁵² PB himself deleted quotation marks around “Missa” and inserted underline by hand.

⁵³ PB himself changed “LINK BETWEEN MAN AND GOD” to “link between man and God” by hand.

(17-5) Skill with the use of an author's pen does not necessarily indicate a higher consciousness.

(17-6) It is not always prudent to meet the authors who inspire you, for then you may meet also their physical ugliness, their body's maladies, their irritating mannerisms and, perhaps, their personal faults. You may gain more by forgoing⁵⁴ the chance and meeting only their finest thoughts through print.

18⁵⁵

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19

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(19-1⁵⁶) It is a common experience with those who meet a writer for the first time to find him quite inferior to his books.

(19-2) In inspired writing you meet a man worth meeting you are taken directly into a mind worth knowing. You partake of communion with a being superior to yourself.

(19-3) The most valuable contribution which any artist or writer can make to the world is to let himself be carried away by inspired moods, when he can give utterance to the Overself's voice, radiate its beauty, dispense its wisdom and show its benignity.

(19-4) This deep instinct has driven [civilised]⁵⁷ mankind for ages, appearing in religion, philosophy and art.

(19-5) It is a state of pure intelligence but without the working of the intellectual and ideational process. Its product may be named intuition. There are no automatically-conceived [ideas] present in it, no habitually-followed⁵⁸ ways of thinking.⁵⁹ It is pure, clear, stillness.

(19-6) Intuition is always sure of itself, but few persons are always sure whether what they feel is actually intuition or not. They may test it against reasoned analysis.

⁵⁴ "foregoing" in the original

⁵⁵ Void page

⁵⁶ The paras on this page are numbered 76 through 84, making them consecutive with the previous page.

⁵⁷ PB himself inserted "civilised" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

⁵⁸ PB himself inserted hyphen by hand.

⁵⁹ PB himself changed dash to period by hand.

(19-7) The man who has trained himself to listen for the voice of intuition, which means trained himself to wait for it to speak and disciplined himself to be inwardly alert yet also inwardly quiet for it, does not have to suffer the painful conflicts and tormenting divisions which others do when confronted by issues demanding a choice or a decision.

(19-8) It is true that inspiration comes at unpredictable times. But if we prepare conditions advantageous to it we are more likely to receive its visitation.

(19-9) Sometimes an intuition does not stay behind. It flashes through consciousness for a small fraction of a second and is gone. Unless it is detected and recognised during this quick passage while it is still fresh, we are hardly likely to do so afterwards.

20⁶⁰

I

21

I

(21-1)⁶¹ Stephen Spender:⁶² “It is more difficult for a poet than for other kinds of writer to take criticism. It is impossible to prove that a poem is good. A refusal to enter into the illusion created by a poem demonstrates that there is a failure of the poet to communicate.”

(21-2) The intuition should give orders which the intellect should carry out. The reasoning and practicality needed to do so and to attend to their details will then be provided by the intellect itself. But the original function of giving direction and the authority of giving command will be vested in the intuition alone.

(21-3) To gain such an inspiration in all its untarnished purity his egoism must be totally lost and absorbed in the experience.

(21-4) The truths of philosophy can be put forward in enigmatical and puzzling language or in plain straightforward language, or in beautiful inviting language.

(21-5) The unearthly beauty of Gregorian sacred chants must bring joy to sensitive ears, whether those ears are Catholic or Protestant, Hindu or Muhammadan, if prejudice does not intercept itself and block or distort the hearing.

⁶⁰ Void page

⁶¹ The paras on this page are numbered 10 through 26a; they are not consecutive with the previous page. In addition, there is one para at the top of the page, numbered 1.

⁶² Stephen Harold Spender

(21-6) Words are clumsy things with which to express these ethereal moods: a telepathic concentration on the one side and a passive meditation on the other would be better. But failing such silent inner contact, what else can we use than words, or music, or some art form?

(21-7) Who hears this quiet whisper of intuition? Who hearing, obeys? Not only is it mostly unnoticed but its guidance is also unsought; men prefer, and follow, the ego's direction.

(21-8) The processes of meditation are analogous, up to a certain point, to the processes of artistic creation.

(21-9) An intuitive feeling is one untainted by the ego's wishes, uncoloured by its aversions.

(21-10) His objective is to receive a communication whose inspiration remains pure, uncoloured and undistorted, whereas too many others use their art as a pretext to put forward the twisted constructions or illusory imaginations of their own little egos.

(21-11) Not to obey this intuition when it makes itself felt is to let himself suffer a grave loss.

(21-12) The grotesque and diseased images in their mind are flaunted before us in productions which are declared [to be]⁶³ inspired and clairvoyant.

(21-13) If it is to be inspired work it will have to be written out of the fullest inner conviction.

(21-14) Some can pass into the inner state through the gate of mere pleasure at beholding a beautiful scene in Nature.

(21-15) For a little while each day he is required to abstain from all physical activity.

(21-16) Writing seems to give reality to some ideas.

(21-17) Intuition is the mind's inner light.

(21-18) They are skilful technicians, no inspired artists.

⁶³ PB himself inserted "to be" by hand.

(21-19) The 'art for art's sake' school wanted beauty and form⁶⁴ even when they rejected [intellectual]⁶⁵ meaning [and spiritual purpose].⁶⁶ But today's abstractionist school wants none of these

22⁶⁷

I

23⁶⁸

I

(23-1)⁶⁹ It is true that we get experience at second hand if we get it through art, but it is also true that we are then able to get experiences of a kind that we would never have had otherwise at all

(23-2) The glimpse also does in part for a man what initiation did in some ancient mystical institutions. It sets him on the road of a new life, a life more earnestly and more consciously devoted to the Quest of Overself. It silently bids him dedicate, or rededicate anew, the remainder of his life on earth to this undertaking. It is a baptism with inner light more far-reaching than the baptism with physical water.

(23-3) A printed page has served us well if it enables us to meet a finer character, a riper intelligence, and a deeper knowledge than our own.

(23-4) The same fact which, when {presented}⁷⁰ drily and logically leads to [no]⁷¹ result may, when presented vividly and imaginatively, lead to a stirring of the emotions. This, in turn, may lead the man to take action.

(23-5) No rational explanation has been given of the seemingly eccentric character of these glimpses, no reasonable theory of their why, what how and when.

(23-6) No counsel could be safer and better than that which proceeds from a man to himself by way of intuition. But first let him be sure that it is intuition.

⁶⁴ "and form" was typed below the line and inserted with an arrow.

⁶⁵ "intellectual" was typed below the line and inserted with an arrow.

⁶⁶ "and spiritual purpose" was typed below the line and inserted with an arrow.

⁶⁷ Blank page

⁶⁸ PB himself inserted "page 1," "page 2," and "3" at the top of the page by hand and "I" at the bottom of the page by hand.

⁶⁹ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page. The original para 11 (23-12) was cut out of the page and a different, unnumbered para was glued in its place.

⁷⁰ We changed "present" to "presented" for clarity.

⁷¹ PB himself changed "a" to "no" by hand.

(23-7) Those who are searching for truth are only a small number but still they are {a}⁷² growing number. Each of us may repay his own obligation by saying the right word at the right time by lending or giving the right book to the truth-hungry person.

(23-8) The philosophic artist will be truly creative, truly original, in the best sense.

(23-9) These glimpses scintillate within the dark-chamber of a man's life like stars in the night sky.

(23-10) Let him study the literature of mystical and philosophic culture to become better informed about the Quest, about its nature and goal, and about himself.

(23-11) How inspiring is the broad and stately music of Handel's⁷³ ORATORIO "Messiah," with its massive rejoicing and multitude of triumphant voices!

(23-12) The writer who lifts his readers to a higher plane, who makes them feel that spiritual achievement is within their reach, is as much a minister of religion as any ordained one

(23-13) Most people live upon the mere surface of their consciousness, knowing nothing of the great Power and intelligence which support it.

(23-14) Music can be a start along the Path the same as other arts, if it is used as a means of elevating feeling and uplifting oneself to the primal beauty of the Soul. It is itself a yoga path and can be not only a means of expression but one of lifting thought and feeling to the higher realm of illumination.

(23-15) The creative mind brings forth the Eternal Present [out of the unlimited];⁷⁴ the ordinary mind brings forth [mere copies]⁷⁵ out of its limited past experiences [alone].⁷⁶

24⁷⁷

I

25

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⁷² We inserted missing word "a" for clarity.

⁷³ George Frideric (or Frederick) Handel

⁷⁴ PB himself changed "out of the unlimited the Eternal Present" to "the Eternal Present out of the unlimited" by hand.

⁷⁵ PB himself inserted "mere copies" by hand.

⁷⁶ PB himself inserted "alone." by hand.

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(25-1)⁷⁸ It is only in a few persons that the illumination continues to exist, without interruption or break, through the years.

(25-2) When his self-training and checked experience have gone far enough, the doubts and uncertainties regarding these intuitive feelings will vanish. By that time, they will appear in his consciousness as peculiar and unmistakable.

(25-3) How can he tell if inner guidance is truly intuitive or merely pseudo-intuitive? One of the ways is to consider whether it tends to the benefit of all concerned in a situation, the others as well as oneself. The word 'benefit' here must be understood in a large way, must include the spiritual result along with the material one. If the guidance does not yield this result, it may be ego-prompted and will then hold the possibility of error.

(25-4) Their self-conscious attempts to appear original may justify criticism but at least they show appreciation of the idea that originality is creative, is a ripple from the higher levels of our being, is something to be admired, valued and sought for.

(25-5) What he learns in a wordless way from such contacts with Nature will not be less precious than what he learns in uttered sentences or written paragraphs from human teachers.

(25-6) These glimpses will last longer and come more easily, hence more often, if the mind and the feelings are properly balanced, and if, at the same time, the body is purified, its organs cooperated with and its forces regenerated.

(25-7) When the sacred moment comes let him not hesitate to let himself go, to adore the Overself ecstatically and to let his heart be ravished.

(25-8) Even those men who assert or lament that they have never had a single glimpse during their whole lifetime will get it at the end. For it is a divinely ordained part of the process of dying.

(25-9) If it comes without preliminary meditation, then it will probably come unexpectedly and suddenly. Therefore a certain amount of either knowledge or experience is required to recognise the authentic signs of its onset and to detect the precious opportunity which offers itself.

⁷⁸ The paras on this page are numbered 15 through 25, making them consecutive with the previous page.

(25-10) When a piece of deep music or a chapter of illumined writing puts him under a kind of spell towards the end, when the aesthetic joy or intellectual stimulus [of]⁷⁹ one or the other gives him the sensation of being carried away, he ought to take full advantage of what has happened by [putting aside the thought of the music or book [and] remembering that he is at the gate of the Overself.]⁸⁰

(25-11) The writer who daily takes up the Net of Words and walks the Shore of Truth, seeking subtle thoughts and revelatory ideas, is as much a priest as the man who is officially appointed one.

26⁸¹

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(27-1)⁸² They dynamic inspiration imported by this experience will continue long after the experience itself has ceased.

(27-2) The experience is so beautiful that no description can transfer the feelings it awakens from one heart to another.

(27-3) Each glimpse generates afresh confidence in the existence, and wisdom of the World-Mind.

(27-4) The glimpse makes him feel exalted and strengthened, even though it thwarts his ego and weakens his lusts.

(27-5) But even though the glimpse does not last, memory can preserve [its beauty and goodness, its comfort and encouragement.]⁸³

(27-6) That a number of black pen-marks on sheets of paper should produce this effect, is astonishing.

⁷⁹ PB himself changed "with" to "of" by hand.

⁸⁰ PB himself changed "remembering that he is at the gate of the Overself and that by putting aside the thought of the music or book, replacing it by the" to "putting aside the thought of the music or book and remembering that he is at the gate of the Overself." by hand.

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⁸² The paras on this page are numbered 27 through 44; they are not consecutive with the previous page.

⁸³ PB himself inserted "its beauty and goodness, its comfort and encouragement." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

(27-7) When the [beautiful]⁸⁴ thing has led to the exalted thought, when the mind is lit up by the glimpse, then the work of art or Nature [has rendered its service of acting as a spring-board and should be deserted.]⁸⁵

(27-8) When an author can effect contact with his Overself his writing becomes a spiritual activity. It inspires him, teaches him, uplifts him.

(27-9) If a work of art or a piece of writing cleanses the heart or stimulates the search for truth, it is worth what it costs, if you have to pay for it, or worth your time if you do not.

(27-10) The intuition never needs to hunger for truth. While the intellect is seeking and starving for it, the intuition already knows and feels it.

(27-11) One day there will be a response to the search of his mind for its creative inspirational source.

(27-12) Shall he wait until intellect confirms in the slow course of time what intuition tells him in [a flashing instant?]⁸⁶

(27-13) It is more prudent to obey warning premonitions than to ignore them.

(27-14) The glimpse comes to him and leaves him. Thereafter he is haunted by the thought: "Will it ever come again?"

(27-15) The enjoyment of a lovely sunset or the appreciation of fine music can be used to carry us over into the deeper beauty of our best self.

(27-16) The intuitive consciousness eludes common sense at some times but aligns with it at other times.

(27-17) The more he follows this intuitive leading the more he not only learns to trust it but also develops future response to it.

(27-18) It is a loss, and a grave one, to let [himself]⁸⁷ remain torpid to intuitive feeling so much of the time, while alert and alive to every lesser and lower feeling.

⁸⁴ PB himself inserted "beautiful" by hand.

⁸⁵ PB himself inserted "has rendered its service of acting as a spring-board and should be deserted." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

⁸⁶ PB himself changed "an instant of time?" to "a flashing instant?" by hand.

⁸⁷ PB himself changed "oneself" to "himself" by hand.

(29-1)⁸⁹ If he will follow his intuitive thoughts faithfully and perseveringly, they will lead him to his best.

(29-2) If we respectfully meet each intuitive feeling and give it our trusting collaboration, it will little by little become a frequent visitor.

(29-3) It is only by constant use that intuition can mature into mystical enlightenment.

(29-4) How often he will have to erase words and alter phrases and improve sentences, if his communication is to fit the thought which his intuition has given him!

(29-5) There will be decisions that he does not think out logically, moves that he does not plan calculatingly. Yet the sequence of further events will prove the one to be right, the other wise. For they will have come intuitively.

(29-6) If a piece of writing is to leave a lasting impression it must have beauty or force or inspiration.

(29-7) It is not that they are wholly insensitive to the touch of the Overself but that they keep on pushing it away from themselves. And this they do for various reasons, according to their individual nature and situation.

(29-8) Art is at its best and greatest when it is motivated by the endeavour to express such a glimpse.

(29-9) The writer reduces life to words, that is to mere symbols.

(29-10) These great minds actively live again in his own consciousness during the intent study of the ideas in their writings.

(29-11) If the intuitive feeling leads him gently at some times, it also leads him firmly at other times.

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⁸⁹ The paras on this page are numbered 45 through 62, making them consecutive with the previous page.

(29-12) That which comes to him in the writing of these pieces, may come to others in the reading of them.

(29-13) Technique does count. Sentences which are slipshod in construction irritate the reader and phrases which are awkward in form obscure the meaning.

(29-14) It is a useful exercise to memorise the most inspired or the most appealing passages in books written by masters of the spiritual or philosophic life.

(29-15) To read inspired books is to live for a time with inspired minds.

(29-16) He may have no idea how to get out of his predicament. Yet suddenly he will make some unreasoned and unpremeditated act which will do this for him.

(29-17) If anyone has a clear intuition about a matter, it would be foolish of him to trust intellect alone in the same matter.

(29-18) If men followed their intuition more there would be less tragedies that could have been prevented or regrets that could have been avoided.

30⁹⁰

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31⁹¹

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(31-1)⁹² Without this constant listening for [intuitive guidance],⁹³ and submission to [it],⁹⁴ we waste much time putting right the mistakes [made or]⁹⁵ curing the sickness which could have been prevented [or]⁹⁶ bemoaning the calamity which willpower could have averted. None of these [are]⁹⁷ God's will, but our own causation.

(31-2) That is inspired art which lets you grow oblivious of the artist himself.

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⁹¹ This page is a duplicate of page 75 in Carbons 17 (Notebooks). This page has an extra para at the top of the page that is not on the carbon transfer duplicate.

⁹² The paras on this page are numbered 63 through 75, making them consecutive with the previous page.

⁹³ "intuitive guidance," was typed below the line and inserted with an arrow.

⁹⁴ PB himself inserted "it" by hand.

⁹⁵ PB himself changed "made," to "made or" by hand.

⁹⁶ PB himself changed "and" to "or" by hand.

⁹⁷ PB himself changed "were" to "are" by hand.

(31-3) These delicate intuitive impulses can produce no impression on ordinary minds.

(31-4) The Holy Land, flowing with milk and honey is within us but the wilderness that we have to cross before reaching it, is within us too.

(31-5) It is something vague, not well defined, a mere impression felt but not clearly understood.

(31-6) First, we have to become willing to receive these divine intuitions.

(31-7) He knows that the impulses derived from the Overself are more important than any other kind.

(31-8) These inspired phrases lure the understanding on to seek the seraphic Source whence they have arisen.

(31-9) Through inspired documents and inspired prophets men who are blind to this reality are enabled to see.

(31-10) In the fully trained philosopher intuition is the most active faculty.

(31-11) The way to use a philosophic book is not to expect to understand all of it at the first trial, and consequently not to get disheartened when failure to understand is frequent. Using this cautionary approach he should carefully note each phrase or paragraph that brings an intuitive response in his heart's deep feeling (not to be confused with an intellectual acquiescence in the head's logical working). As soon as, and every time, this happens, he should stop his reading, put the book momentarily aside, and surrender himself to the activating words alone. Let them work upon him in their own way. He is merely to be quiet and be receptive. For it is out of such a response that he may eventually find that a door opens to his inner being and a light shines where there was none before. When he passes through that doorway and steps into that light, the rest of the book will be easy to understand.

(31-12) You may test a piece, a book or a passage for inspiration by whether or not it yields the feeling that a living man is speaking behind its words.

⁹⁸ Blank page

(33-1)⁹⁹ The intellect is one medium of understanding, the intuition is another.

(33-2) His work is to prepare the ground and sow the seed; Nature will do the rest. That is to say, to arrange the favourable physical circumstances and the proper psychological concentration in which inspiration can most easily be born.

(33-3) The uniqueness of this moment shines out against the relatedness of all other moments. Words only limit it by their precision and their pressure, yet they are all some of us have with which to make a likeness of it to show friends, or to hold before ardent seekers, or even to return to ourselves in dark and difficult periods.

(33-4) These intuitive feelings do not respond to direct frontal demands for their appearance. They must be gently coaxed out of their deeper levels where they reside, quietly lured out of their shy seclusion.

(33-5) One acquires by this persistent cultivation of intuitive urges a feel for what is right or wrong, wise or foolish, true or false, in many directions

(33-6) How few are those who ever have any experience of the Overself's presence; how many are those who pass through life in total unawareness of it?

(33-7) He must educate himself to recognise the first faint beginnings of "the intuitive mood" and train himself to drop everything else when its onset is noticed.

(33-8) The artist has two functions: to receive through inspiration and to give through technique.

(33-9) What intuition reveals the deepest thought confirms.

(33-10) If he lacks this inspired creativeness he will produce mere toys to entertain people, not spiritual treasures to enrich them.

(33-11) These are the moments which nourish a man, which give him food and drink to carry him through deserts and wildernesses of the journey of life.

(33-12) These passages seem to bring with them the higher part of the reader's nature. They not only stand for it symbolically but also deputise for it actually.

⁹⁹ The paras on this page are numbered 76 through 90, making them consecutive with the previous page. There is no para 85; the space where it should be was cut out and removed from the page.

(33-13) He must not expect from mystical literature what by its very nature it cannot give but if he will accept its unfamiliar material, he can draw much benefit from it.

(33-14) The difference between inspired writing drawn from within by intuitive feeling and paraphrased writing drawn from without by omnivorous reading is always clear to a practising mystic.

34¹⁰⁰

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(35-1)¹⁰¹ Meditation is inner work to attain the soul's presence. It is sometimes quickly resultful, but more often goes on for a long time before that attainment is realised.

(35-2) There is a strength in such a man which arises out of the surety of what he thinks and does. Where does such a surety derive? It derives from the Overself.

(35-3) The benefits which meditation promises being so worthwhile, the exercises which meditation requires are worth effort.

(35-4) If he will consciously put himself into line with this higher purpose of human living, he will not only become a better and wiser man but also a happier one.

(35-5) No man comes to the knowledge of his divinity through a crowd of other men. No human entity can discover its own relation to God through any group method. The way to spiritual awareness is entirely individual, essentially lonely, inescapably within oneself. That is to say, it is mystical. Insofar as religion succeeds in showing the way, it ceases to be religion and becomes, or rather, consummates itself in, mysticism.

(35-6) The technique used to accomplish these results must include meditation. Before anyone can see reality, he must first have gained the facility of entering within himself for its quest.

(35-7) Every ambition achieved likewise means an addition to our troubles.

(35-8) Serve in sublime self-abnegation.

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¹⁰¹ The paras on this page are numbered 233 through 243; paras 241 and 242 were cut out of the page. They are not consecutive with the previous page.

(35-9)¹⁰² The word “mystic” is not the perfect one to convey my meaning, but it is at least the handiest one. It has been so ill-used that spouters of errant nonsense have

36¹⁰³

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(37-1)¹⁰⁴ They accept the futility of materialism because they have never known the vitalness of transcendentalism.

(37-2) Whether it be a piece of glued furniture or a constructed building, a piece of written prose or a flying machine, it should serve not the functional alone nor the beautiful alone, but a blend of both together.

(37-3) Gillette,¹⁰⁵ the inventor of the safety razor, did not come by his invention through intellect or research. He came to it by intuition. Hence, he said he “saw it all in a moment.”

(37-4) Turning inward upon himself might be retiring to a fool’s paradise or into a real one.

(37-5) Such intuitions manifest themselves only on the fringe of consciousness. They are tender shoots and therefore need to be tenderly nurtured.

(37-6) “I’ve never seen him act like this before,” said Handel’s servant to a friend. “He just stares at me and doesn’t see me. He said the gates of heaven opened wide for him and God Himself was there. I’m afraid he’s going mad.” But the fruit of this “madness,” of these long hours when Handel refused to eat and wrote and wrote, was the greatest oratorio since, before or after his century – the “Messiah.”

(37-7) Solitude is not a necessity of the meditative existence. A man may go his own way in the midst of a society inwardly detached, calm while outwardly busy and alert: weary of the witless talk imposing upon their dementia a pomposity which provokes ridicule which is right and proper.

¹⁰² This para is continued in para (90-1).

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¹⁰⁴ The paras on this page are numbered 102 through 114; they are not consecutive with the previous page.

¹⁰⁵ King Camp Gillette

(37-8) A man's duties toward himself and others are not finished with the discharging of his visible ones. The invisible and intangible ones are not less important.

(37-9) Our reward arises in an exaltation of soul.

(37-10) There are reserves of Power and Intelligence within yourself, of which you live undreaming.

(37-11) Philosophy does not accept this comfortless view of life, this morose pessimism about man and this gloomy denial of his glorious future.

(37-12) The man of the world drinks and dances; the mystic thinks and trances.

(37-13) There is no large idea in their petty lives.

38¹⁰⁶

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(39-1)¹⁰⁷ Some have happened by seeming chance upon the existence of this higher power.

(39-2) When seeking an intuition, to adopt a recumbent posture will help to insure receptivity.

(39-3) The student should make his own research and observation on the need of accepting first intuitive impressions as being the best guidance.

(39-4) The verdict of intuition may be vindicated by time but he cannot afford to wait for it.

(39-5) However bitter a situation may appear, the accepted prompting of the Overself can bring sweetness into it; however trying it may be, the same prompting can bring fortitude into it.

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¹⁰⁷ The paras on this page are numbered 127 through 142; they are not consecutive with the previous page.

(39-6) The intuition first presents itself to us as a fine delicate filament which we must treat tenderly if we do not wish to lose it.

(39-7) To open ourselves and receive an intuition we must surrender the ego and submit the intellect to it.

(39-8) To accept the ever-rightness of these intuitions is one thing; to separate them from their imitators is another.

(39-9) Have faith in your inner promptings and accept their guidance. When you are uncertain about them, wait and they will gradually clarify themselves.

(39-10) We are too occupied with activity and so stave off the hour of deep peaceful thought.

(39-11) The boundaries of his present consciousness have been set up by physical sensation and logical thinking.

(39-12) Man has everywhere the same primal duty to [cooperate]¹⁰⁸ consciously with his higher self.

(39-13) It is that part of man which is fundamental, real, undying and truly knowing.

(39-14) The spiritual nature can only be discovered spiritually; not intellectually, not emotionally and certainly not physically. Such a spiritual discovery can only be attained intuitively.

(39-15) They will come to know in time what its inspiration is worth in crucial moments and dark circumstances.

(39-16) Intuition moves thought and penetrates feeling, so that it is often mistaken for them. Yet its true nature is something other than both theirs.

40¹⁰⁹

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41

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¹⁰⁸ PB himself inserted "cooperate" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

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(41-1)¹¹⁰ Intuition may support reason but must supplant it only on the gravest occasions.

(41-2) When intuition expresses itself through, or enters into, the creative arts, we call it inspiration. The two are the same in root, but different in leaf.

(41-3) Whereas we can reach the intellect only through thinking, we can reach the spirit only through intuition. The practice of meditation is simply the deepening, broadening and strengthening of intuition. A mystical experience is simply a prolonged intuition.

(41-4) The divine soul dwells in every man. Therefore, every man may find it, if only he will apply the faculties he possesses.

(41-5) Men like that do not question life. That would be to change their nature. They continue to be what they are – intuitional paralytics and spiritual morons.

(41-6) The thoughts of mankind are moving towards this great rediscovery. But they are moving blindly, which means slowly and painfully.

(41-7) Intuition must be caught quickly and inspiration must be followed up at once if they are to remain and not vanish away.

(41-8) The reader who is able to follow the route taken by the writer may arrive at the same perception.

(41-9) The commonest error is to try to produce and manufacture intuition. That can't be done. It is something which comes to you. Hence don't expect it to appear when concentrating on a problem, but if at all after you've dismissed the problem. Even then it is a matter of grace – it may or may not come.

(41-10) So subtle is the oncoming and so mysterious is the working of the true intuition, so open and blatant is the fantasy that is false intuition, that the first test of authenticity is indicated here.

(41-11) It is the strength or feebleness of our intuition which determines the grade of our spiritual evolution. What begins as a gentle surrender to intuition for a few minutes, one day resolves into a complete surrender of the ego to the Overself for all time.

¹¹⁰ The paras on this page are numbered 159 through 169; they are not consecutive with the previous page.

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(43-1)¹¹² after illumination came to him on the road to Damascus, Saul went to the desert. He stayed for three years engaged in self-training and inner development. When he emerged from it he was Paul the Initiate.¹¹³ Islam was born in the desert wastes of Arabia. It was not for nothing that the early Christian mystics of Lower Egypt fled from populous cities to the open spaces of the desert. Their instinct was right.

(43-2) To say, as this pen has often said, that we humans are here on earth to fulfil a higher purpose, is merely to repeat what Jesus said, "Man doth not live by bread alone."

(43-3) We must gladly welcome the recent interest in writings like the Dane Kierkegaard's¹¹⁴ for even if they are not wholly emancipated from religious bias, they are excellent transitions from orthodox religion to mystical religion. They prepare the reader who accepts them, to accept mysticism itself as his next forward step.

(43-4) We have sunk low in earthliness if we can learn nothing from the mystics with abstracted look.

(43-5) TITLE: The Temple and the Tomb. (Man, who should be the temple of holiness is now its tomb.)

(43-6) What is the true aim of mysticism and how is this word to be interpreted?

(43-7) Is there to be no place at all for spiritual thought or worship in modern existence? Are the soft feet of sacred inward peace never to patter on our thresholds? Are we to become spiritual orphans?

(43-8) The life which these mystics offer us seems so unreal.

(43-9) Rumi:¹¹⁵ "When men imagine they are adoring Allah it is Allah who is adoring himself."

¹¹² The paras on this page are numbered 176 through 186; they are not consecutive with the previous page - but they follow the paras from page 83. Para (43-1) is a continuation of para (83-7).

¹¹³ St. Paul the Apostle

¹¹⁴ Søren Aabye Kierkegaard

¹¹⁵ "Jelal-ed-Din: The Sufi:" in the original

(43-10) The failure to see that the body, the thoughts and the emotions are not the whole of man, shows itself in the pathetic errors and tragic sorrows, the tensions and distortions, the crimes and fallacies which beset the human community.

(43-11) You may be familiar with the contents of a hundred books on mysticism and yet not be familiar with mysticism itself. For it concerns the intuition, not the intellect.

44¹¹⁶

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45

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(45-1)¹¹⁷ govern its appearance. This leaves little room for aesthetic feeling. These designs are highly efficient for their purpose. But does not integral living call for something more than such monotonous efficiency – something more than such severity? What harm is there if a touch of the picturesque is introduced? The cold bare undecorated lines of modern productions are as extreme as the tropic ornate lines of baroque architecture. The one seeks comfort and utility, the other grace. Why not combine both in the philosophical manner?

(45-2) St. Paul had passed through the initiatory revelation given by the Greek Mystery schools and the results show in his writings.

(45-3) Everyone knows that yoga is mere self-delusion, that mysticism unfits a man for practical affairs and that philosophy loosens a few screws inside his head!

(45-4) It is an experience he shall remember when all else is forgotten.

(45-5) G.K. CHESTERTON:¹¹⁸ A giant in body, a child at heart. The ample and spacious folds of his flesh enclose a soul untouched and untainted by the sordid world. A double chin and a double talent – deadly seriousness with witty absurdity. I found him at his home in Beaconsfield one Sunday, pottering around his garden. He was the humblest of men as we talked: was this modest figure the great G.K.C., dreaded figure of his literary opponents, more dreaded foe of pretentious people? He spoke with a pronounced Oxford accent.

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¹¹⁷ The paras on this page are numbered 194 through 200; they are not consecutive with the previous page. The first para is a continuation of para (85-8).

¹¹⁸ Gilbert Keith Chesterton

(45-6) The Overself exists in all of us – the bad as well as the good, the stupid as well as the clever.

(45-7) Deeper than all other desires is this need to gain consciousness of the Overself. Only it is unable to express itself directly at first, so it expresses itself in the only ways we permit it to – first the physical, then the emotional and intellectual quest of happiness.

(45-8) My Webster defines a mystic as “one who relies chiefly upon meditation in acquiring truth.” This is a good dictionary definition, but it is not good enough because it does not go far enough. For every true mystic relies also on prayer, on purificatory self-denial and on a master.

46¹¹⁹

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47

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(47-1)¹²⁰ It is not only the disciple who is seeking the kingdom of heaven. All men from the lowest evildoer upwards are always seeking it. The only difference is that the one desires it consciously, and its attainment quickly, whereas the other desires it blindly and will come to it only after long drawn-out experiences open his eyes.

(47-2) The spirit’s beauty has lured men on like a dream of unfound gold. For the heart of man has always seemed to me like a grey galleon moving on the green sea of thought and seeking this world of treasure.

(47-3) Some of us have gone a little way beyond the cup of youth, but have not gone so far as to taste the bitterness that rises into the life of all who desert the simple instinct of reverence which walked beside them in the childhood years.

(47-4) Amid the toils and agitations of everyday living, through all the boiler pressure of crisis events, such intuitions can gain entry only with difficulty. Yet we need their help and solace more than we know, we need their stimulus to enkindle fresh hope and more faith.

(47-5) Will the time ever come when our decisions shall be unerringly correct?

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¹²⁰ The paras on this page are numbered 201 through 207, making them consecutive with the previous page.

(47-6) If the transition from religion to mysticism is to be conveniently made, it must be gradually made. But this can be done only if the teachers of religion themselves approve and promote the transition. But if they do not, if they want to keep religion imprisoned in ecclesiastic jail-irons, if they persist in a patriarchal attitude which indiscriminately regards every member of their flock as an intellectual infant who never grows up, the transition will happen all the same. Only, it will then happen abruptly and after religion itself has been discarded either for cynical atheism or for bewildered apathy.

(47-7) What is it that manifests itself during the creative moments of genius? A current of force from the Overself! Its inspiration acts as a catalyser, that is, it releases the creative imagination which sets to work to provide an appropriate form for its manifestation.

48¹²¹

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49

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(49-1)¹²² It is [not]¹²³ surprising that after the Hitler¹²⁴ fiasco thoughtful minds which were once prone to believe sincerely in the existence of such a faculty as intuition and willing to accept its revelations, as made by others, found their confidence in it gravely shaken. We ventured to point out that egoistic emotions and unconscious complexes frequently masquerade as mystical intuitions, that criticism should be solely directed against such pseudo-intuitions and should not be casting doubts upon the existence of genuine intuition itself.

(49-2) There is an inner prompting which comes into the heart of some men, not of all men, which bids them believe in the existence of a higher power. Although they do not know clearly what they are doing when they accept it, they feel that it is then, and will lead later to, something tremendously important. The work going on inside them is

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¹²¹ Blank page

¹²² The paras on this page are numbered 208 through 213, making them consecutive with the previous page. Paras 214 and following can be found on page 86.

¹²³ PB himself inserted "not" by hand.

¹²⁴ Adolf Hitler

¹²⁵ 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. There is a question mark pencilled in this blank space, and "89" in the left margin, presumably by a confused editor.

(49-3) However arguable his theories may be, the scientific facts which Freud¹²⁶ produced are less debatable. And he must be praised for having included among them the important fact that highly complicated mental acts are sometimes performed unconsciously. An immense accumulation of facts and experiences are contained within the deeper level of the mind as in a storehouse upon which we may unknowingly draw. The possibility - nay the certainty - of intuition becomes perfectly explicable when the existence of this deeper level is accepted. The successful transference of any of these facts or any lessons of these experiences from the hidden to the conscious region constitutes one particular form of what we call an intuition.

(49-4) When a strong intuitive feeling contradicts - much more if it nearly swallows up - a conventional sense-impression, it is wise to become alert and reconsider the report.

(49-5) It is not asserted that this always happens, but that in most cases it does happen.

(49-6) You do not demolish the case for mystics when you show up and censure the oddities and charlatanries, the unreasons and fanaticisms of a few mystical cults.

50¹²⁷

I

Old ii: Relax and Retreat ... NEW III: Relax and Retreat

51

II

(51-1)¹²⁸ The reformer who thinks that the kingdom of heaven will be inaugurated on earth when men will accept his pet idea or proposed change, does not understand the kingdom of heaven. Firstly, if it comes at all it will come individually, man by man. Secondly, it will come as a presence within one's own heart, as a state of being and not as a social organism.

(51-2) The rhythmic life alternates and reacts. It brings alternation of the alternations and reactions against the reactions.

(51-3) There is a real need to balance our extreme tendency to activism with something of quietism, to offset our excessive doing with deeper being.

¹²⁶ Sigmund Freud

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¹²⁸ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page. Paras 13 and following can be found on page 294.

(51-4) Those who feel that the world has become too sordid for them are quite entitled to withdraw from it – if they can!

(51-5) His life, although lived amid city crowds, will be at times remote as if lived on mountain peaks. However, he will not be able to accompany the herd all the time but will have to detach himself from it in retreat some of the time.

(51-6) The higher awareness comes on imperceptibly and little by little. But as it silently gathers itself, like a cloud, it also breaks like a renovating cloud – vehement, sparkling, and splashing.

(51-7) Is it necessary to spend the period of retreat in a small community or secluded group where others devoted to the same purpose are living? No – it is not necessary. There is an advantage in doing so only if certain favourable conditions exist or if conditions are definitely hostile to favourable purpose.

(51-8) The multitude cannot be transformed overnight, but it can be helped in many ways. The tendency of social reformers is to confuse the desirable with the practical.

(51-9) We must not only talk of serving man, but also of serving men, not only work for the welfare of mankind in the mass but also of mankind in units.

(51-10) The minor conventions must be practised if we would serve mankind and achieve our major aims thereby. We can make the world in our own image only by mingling harmoniously with it.

(51-11) We are entitled to ask what influence these hermits have had on public life and events, and to suggest that for all their meditating they seem to have had no visible effect on the world in which they live.

(51-12) Every kind of distraction assails our senses and our minds in the cities, and to less degree, in the country.

52¹²⁹

II

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself

53

I

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(53-1)¹³⁰ But although it is true that aesthetic appreciation is relative and not absolute, it is also true that the process of evolution has set up standards within us which are progressive from a lower to a higher, a vulgar to a finer one.

(53-2) The cinema is here to stay. Everybody understands its pictorial language. But like other forms of science applied to art, its powerful influence needs to be purified.

(53-3) The mental longing for inner quiet as a refuge from agitated emotions or tired nerves is often felt first as a physical longing for outer quiet as a refuge from excessive noise and incessant bustle and continual hurry.

(53-4) We may not forecast how quickly or how well every student will progress in this art. For one may naturally possess much sensitivity but another may possess little. And even when an intuition is recognised immediately, the will may respond to it very slowly.

(53-5) He is to defend himself against false intuitions, not only by silencing wishful thoughts, but also by purifying the personal emotions.

(53-6) He must have faith in the factuality of intuition and rely on it.

While the intellect argues waveringly at length, the intuition affirms confidently in an instant. While the one gropes among the appearances and shadows of truth, the other walks straight toward truth.

(53-7) His need is to recognise these half-formed intuitions for what they are, to rescue them from their vagueness, develop, nurture and formulate them.

(53-8) It is important that the feeling of "inward drawing" which comes to him at times be at once followed up, whenever possible, by a withdrawal from external affairs for a few minutes and a concentration on what the feeling leads to. This practice is like a thread which, if followed up, will lead to a cord, that to a rope, and so on. Thus he will benefit by the grace which is being shed upon him, and not turn away unheedingly. But the mind, at the beginning, leaves this intuitional plane all too quickly, so extreme vigilance is called for to bring it back there.

(53-9) The road from instinctive animal to thinking man does not end there. It continues beyond life in the Overself.

¹³⁰ The paras on this page are numbered 1 through 9a; they are not consecutive with the previous page.

(53-10) There are sacred joys to be derived from art which are connected with the same source as those derived from religion

54¹³¹

I

55¹³²

I

(55-1)¹³³ Few know the quiet security of having {this}¹³⁴ inner anchorage, the secret power generated by this surrender of flesh to spirit.

(55-2) His heart will be warmed and his will moved as a consequence of this experience.

(55-3) We see the truth in flashes while we live in error for years.

(55-4) We may ardently want to do what is wholly right and yet not know just what this is. This is particularly possible and likely when confronted by two roads and when upon the choice between them the gravest consequences will follow. It is then that the mind easily becomes hesitant and indecisive. The search for the wisest choice may not end that day or that month. Indeed, it may not end until the last hour of the last day. This is how the aspirants are tested to see if they can humble the ego with the realisation that they are no longer capable of making their own decision but must turn it over to the higher self and wait in quiet patience for the result. But when finally the intuitive guidance does emerge after such deep, sincere and obedient quest of God's will, it will do so in a formulation so clear and self-evident as to be beyond all doubt.

(55-5) Intuition tells us what to do. Reason tells us how to do it. Intuition points direction and gives destination. Reason shows a map of the way there.

(55-6) The intuitive life does not always know how or why it acts, for it is often spontaneous and unconscious. But when it does become at times intellectually self-conscious, its power in the world to affect men is heightened, not lessened.

(55-7) This is the tragedy and irony of modern man; that he is as if dead to the most important part of himself so that it does not seem to exist at all.

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¹³² PB himself inserted "Vol "Current Series 1958/9"" at the bottom of the page by hand.

¹³³ The paras on this page are numbered 10 through 19, making them consecutive with the previous page.

¹³⁴ Indecipherable in the original due to a hole punch, only "-s" is visible; "this" is our best guess.

(55-8) Mysticism offers the surest path to the mind's peace and the heart's satisfaction.

(55-9) The task which confronts the awakened man is nothing less than to free himself from this perpetual immersion in activity and thought. He already does it involuntarily during sleep. He must now do it voluntarily and therefore consciously during the waking state.

56¹³⁵

I

57

I

(57-1)¹³⁶ When we find that leaders in English literature like Somerset Maugham and Aldous Huxley, who received supreme homage from the most cultivated and sophisticated audience outside France, bravely turned from scepticism to mysticism despite the howling of disappointed followers, we find a phenomenon worth looking into.

(57-2) We have the illusion that here, in this sensory experience, we touch all of reality.

(57-3) The aimless discursive kind of thinking must be replaced by one-pointed concentrated thinking.

(57-4) We do not find encouragement for calm thinking in the intense tempo of modern life, much less for calming all thoughts into stillness. The rate at which we work, the haste with which we move through our days, blurs our keener perceptions of what we really are and what our higher purpose really should be.

(57-5) When one has reviewed a problem from all its angles, and done this not only with the keenest powers of the mind but also with the finest qualities of the heart, it should be turned over at the end to the Overself and dismissed. The technique of doing so is simple. It consists of being still. In the moment of letting the problem fall away, one triumphs over the ego. This is a form of meditation. In the earlier stage it is an acknowledgement of helplessness and weakness in handling the problem, of personal limitations, followed by a surrender of it (and of oneself) to the Overself in the last resort. One can do no more. Further thought would be futile. At this point Grace may

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¹³⁶ The paras on this page are numbered 20 through 26, making them consecutive with the previous page.

enter and do what the ego cannot do. It may present guidance either then, or at some later date, in the form of a self-evident idea.

(57-6) Inspiration is more valuable than information. But the writer who can impart both to his readers renders them the best service.

(57-7) There is the heat of rapture, the feeling of ecstasy, when we touch this Spirit of Beauty that draws us through and beyond all beautiful things.

(57-8) In the literature of disappointment, such as the modern writings of Schopenhauer¹³⁷ and the ancient recorded sayings of Buddha, we may trace one part of the history

58¹³⁸

I

59

I

(continued from the previous page) of man's search after truth. But there is another part, a joyous and happier part.

(59-1)¹³⁹ But the glimpse passes, the Presence fades sooner or later, and the man must turn once again to the finite, perishable and limiting things of diurnal living.

(59-2) Meditation is essential for the abstract thinker because a brooding intelligence is not enough, because it alone operates with the experienceable facts of consciousness, whereas metaphysics operates either with erroneous speculations about those factors or with correct but shadowy images of them. In the latter case, it successfully brings these images into vividly felt actuality.

(59-3) But the mystical experience is not sufficiently common to be made the foundation for popular instruction in the modes of obtaining it. Humanity in its present stage is not even mystical by nature, let alone philosophical, but it could become so by education and training. For mysticism always follows religion as a further stage in the individual's journey. The mystical consciousness is an inevitable stage of human evolution. Every man will attain it with the efflux of time. But he will not do so by a smooth mechanical clocklike progress. His ascent will be uneven erratic and zig-zag.

¹³⁷ Arthur Schopenhauer

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¹³⁹ The paras on this page are numbered 27 through 31, making them consecutive with the previous page.

Yet he will necessarily attain it. The few who want to anticipate the human evolutionary process must take to mysticism or philosophy.

(59-4) There are times, however, when, in a hard problem, reason will come into conflict with intuition but when the latter is so overwhelmingly strong that it seems he must perforce yield to it. In that case he should do so. Time alone can show the truth of such a matter. Let him therefore not fall into the peril of dogmatizing about it. Let him rather withhold judgment and await its issue patiently.

(59-5) The first appearance of this sense of futility (in the heart's deeper life) may pass disregarded and unheeded. But it will return again and again, and grow apace, until the unsatisfactoriness of a wholly materialistic life, the transitoriness of a merely earthly happiness, achieve recognition and obtain acceptance. With this negative phase, modern man's inner life begins.

60¹⁴⁰

I

61

I

(61-1)¹⁴¹ But {man}¹⁴² is not likely to remain impervious to the call of intuition forever; and even now, we may see, especially in the Western world, signs of a silent gathering up of spiritual forces which will lead, when it finally erupts after the next Armageddon, to a tremendous renewal of the inner life of mankind.

(61-2) Before a man complains that he is unable to get intuition he should remember that his own moral fault may be responsible for this. It cannot only prevent him from receiving true intuitions but also from responding to them in action.

(61-3) If he is to interpret it aright and not miss its importance, he should let himself go when he feels this inner prompting. Let it absorb his being, draw him inwards to deepening sense of its self.

(61-4) Like Socrates we possess an inner warning voice which forbids certain courses of action but does not recommend better ones. It is negative and not positive.

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¹⁴¹ The paras on this page are numbered 32 through 38, making them consecutive with the previous page.

¹⁴² Only "m-" is visible in the original due to a hole punch; "man" is our best guess.

(61-5) When we realise that the intellect can put forth as many arguments against this theme as for it, we realise that there is in the end only one perfect proof of the Overself's existence. The Overself must prove itself. This can come about faintly through the intuition or fully through the mystical experience.

(61-6) Develop theme that another sign to recognise intuitions is their unexpectedness.

(61-7) Those who are too busy to go into the silence and have no time for its daily practice usually have plenty of time to hold negative thoughts and undesirable moods.

(61-8) The release from care and repose after toil which the arts or Nature can give man are more thoroughly given by mystical meditation, which has the further advantage of depending on no external person medium instrument or vehicle. The way of art, being dependent on external forms and the goal itself being an interior one, has limitations which make it fall short of the way of mysticism. For if a man gets so attached and entangled in the attractiveness of those beautiful forms that his reactions to men and things are constantly swung, pendulum fashion, back and forth between attraction and repulsion, then his aesthetic senses will no longer help but rather hinder him from attaining the goal.

62¹⁴³

I

63

I

(63-1)¹⁴⁴ Those minds which cannot easily make an imaginative representation of such an exalted state may sometimes vaguely intuit it.

(63-2) It is often said in criticism that its doctrines are unreasonable and its techniques impracticable.

(63-3) It is admittedly hard to distinguish intuition from its counterfeits, but one way to do so is that it often opposes personal emotions. Thus we may feel strongly and naturally prejudiced against a certain course of action yet a gentler feeling may be in its favour.

(63-4) So long as we keep ourselves focused wholly in the physical world, thoughts such as these may be read but will not reach our minds.

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¹⁴⁴ The paras on this page are numbered 39 through 50, making them consecutive with the previous page.

(63-5) We want precise understanding and exact description of every science and do not abandon our demand even when the more delicate matter of a method of spiritual illumination is in question.

(63-6) In an age when ubiquitous loud speakers blare forth their petty messages throughout the day to every large city in the world, it would seem there may not be any room for a quiet interior voice like this of the Overself.

(63-7) The spiritually untutored and the intellectually superficial will see in some of these teachings only ancient superstitions.

(63-8) Existence in the world presents us with a problem. Are we to think the world's thoughts, or are we to think our own? Are we to walk the beaten mental tracks of the multitude?

(63-9) He does not belong to the modern Occident, with its harsh strident materialism and glittering superficial soulless existence. He does not belong to the modern Orient, either, with its pitiful imitation of the West, its incredible superstitions and exaggerated piety, and its hybrid bewildered society.

(63-10) Each experience of this higher consciousness may be momentary but it will be memorable.

(63-11) In this matter our wisest course is to follow the scientist's example and test the truth of these theories, either by ourselves carrying out experiments or by observing the experiences of other people.

(63-12) This inspired oracle, whose sentences fall on one's ears like the high strong notes of a piano,¹⁴⁵ has a quality all its own.

64¹⁴⁶

I

65

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(65-1)¹⁴⁷ In {that}¹⁴⁸ mysterious moment the two are one. He no longer abides with the mere images of reality. He is now in the authentic world of reality itself.

¹⁴⁵ PB himself inserted comma by hand.

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(65-2) We suffer from the imperfection of our spiritual knowledge and the insufficiencies of our self-discipline.

(65-3) The human mind is beset by powerful illusions and the unwary masses fall deep into them.

(65-4) Once he grasps that the higher part of his being not only knows immeasurably more than he what is good for him, but also possesses infinitely more power than he does to bring it about, he is ready to enter upon the surrendered life. He will no longer complacently assume that his imperfect mentality is wise enough to guide him, or his faltering ego strong enough to support him. He will no longer predetermine his decisions or his doings. He realises that other forces are now beginning to enter his life and mind, and his part is not to obstruct them but to let them do their work. The more his own passivity meets their activity, the better will this work be done.¹⁴⁹

(65-5) Here, just on the very frontiers of wakeful consciousness, amidst day-dreams and intuitions, thoughts and premonitions, lies hidden treasure. It is precisely in this inward region which ordinary men dismiss as worthless, unreal and false, that the mystic finds worth, reality and truth.

(65-6) When this first faint intrusion is sensed, the need is for utter relaxation, for becoming passive and yielding. Only so can the aspirant follow intuitive prompting more and more inwards until it becomes stronger and stronger, clearer and clearer.

(65-7) Alas! The illumination is momentary, the glimpse evanescent.

(65-8) In matter and manner, in content and technique, in substance and style, the productions of the faultless artist, who is only technically competent, will never equal those of the faultless artist who is also spiritually mature.

(65-9) The solitary, who finds more happiness in contact with Nature than with other human beings, is not to be condemned. His experience is significant.

¹⁴⁷ The paras on this page are numbered 51 through 59, making them consecutive with the previous page.

¹⁴⁸ Only "th-" is visible due to a hole punch. We inserted "that" as our best guess.

¹⁴⁹ We changed "cone" to "done" for clarity.

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(67-1)¹⁵¹ When educated people will come to know that their education is not complete if it does not include the theory and history of comparative mysticism and comparative religion, they will feel the need of exploring these fascinating subjects.

(67-2) Pascal¹⁵² thought that if men knew how to stay quiet in a room they would be free of most of their misery.

(67-3) The man who fails to touch the Overself's beauty in this life and under this pressure can hardly be blameworthy, but the man who fails to try to touch it, is blameworthy.

(67-4) The fact of his own self-existence is the innate primary experience of every man. It is clear, certain and incontrovertible. But the nature of that existence is obscure confused and arguable.

(67-5) It requires moral strength or mental power to refuse the gregarious support of the crowd – be it sectarian church, a mystical group, or some other combination. It requires faith in oneself and the courage to resist the pull of others and be an individual.

(67-6) If a man's journeys take him to many lands but never to himself, he has missed immeasurably more than he has gained.

(67-7) They readily fill all the day and even part of the night with activities intended to satisfy their worldly desires but grudge the few minutes required to satisfy their spiritual aspirations through prayer and meditation. Time, which is flowing like a tidal river through and away from their lives, thus carries them farther away from – and not nearer to – the higher purpose for whose realisation they were sent into bodies on this earth.

(67-8) He will find that somewhere within there is a holy presence not himself, a sublime power not his own. He will understand then that no man is truly alive who has not made this discovery.

(67-9) Whoever has seen his life and the world from such an exalted height will forever after want to regain the vision.

¹⁵¹ The paras on this page are numbered 60 through 69, making them consecutive with the previous page.

¹⁵² Blaise Pascal

(67-10) Against the dullness of these semi-illiterate writings, the supple literary art displayed by those of competent craftsmen makes a tremendous difference.

68¹⁵³

I

69

I

(69-1)¹⁵⁴ It is the superior business of an inspired work of art to bring out the best in us for a time. But it is our business to put forth the efforts needed to keep it active for all time.

(69-2) There is no full stop in the chronicle of spiritual revelation. This twentieth century can develop an experienced truth, an independent revelation of its own, why deny or doubt the possibility?

(69-3) The continued existence of this experience, the lengthening of this glimpse into perpetual vision, is something that cannot be brought about without patience, care, effort, guidance and grace.

(69-4) Oscar Wilde came to the conclusion a year before he died that he was finished as an artist. "Something is killed in me. I feel no desire to write. I am unconscious of power. I tell everybody that I am going to write something. But in my heart I know that I never shall!" Wilde's words show that there is a cycle in men's lives that destiny counts and that inspiration flags and ceases to come if the personal conditions block its influx.

(69-5) To write noble and beautiful words constituting a message that will still be read eagerly a thousand years later and that will seem fresh and inspired is something worth doing.

(69-6) He will come to find that the guidance he receives is perfect but his reception of it may still be imperfect.

(69-7) Nor when the answer first comes, may we understand it aright. We may mix it up with our own ideas or wishes, our own expectations or fancies, and the result will be that the help received will not work out quite as it should have done. We may have to

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¹⁵⁴ The paras on this page are numbered 70 through 80, making them consecutive with the previous page.

spend further years straightening out the message and, incidentally, ourselves. But again, it is worth doing and nothing else is so much worth doing.

(69-8) Such are the promptings of this primordial self.

(69-9) Such an inspired production gives out a form of energy which makes those who can receive it with enough sympathy, feel and see what its creator felt and saw. There is an actual transmission.

(69-10) Either a man possesses this intuitive sense or he does not. It cannot be created by argument or analysis.

(69-11) These men believe that they can go through life to its terminus without the necessity for abstract thinking about life at all.

70¹⁵⁵

I

71

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(71-1)¹⁵⁶ Because the quality of inspired work is rare, that is no reason for overlooking the blemish of faulty technique.

(71-2) The men who built skyscraping cities are in danger of collapsing and their civilisation with them, for they have not learnt how to build themselves into inner harmony.

(71-3) This withdrawal from the day's turmoil into creative silence is not a luxury, a fad or a futility. It is a necessity, because it tries to provide the conditions wherein we are able to yield ourselves to intuitive leadings, promptings, warnings, teachings and counsels and also to the inspiring peace of the soul. It dissolves mental tensions and heals negative emotions.

(71-4) We moderns have discovered how to release atomic energy. The ancients always knew, as the mystics still know how to release spiritual energy. History will show these, who cannot otherwise learn, which discovery is more important and most beneficial to mankind.

¹⁵⁵ Blank page

¹⁵⁶ The paras on this page are numbered 81 through 91, making them consecutive with the previous page.

(71-5) So many of us place so much value in possessions yet we overlook the startling fact that we have not begun to possess ourselves! What man can call all his thoughts his own?

(71-6) It is a subject which the arrogant intellectuals of our time, being unable to cope with it, find irritating or bewildering.

(71-7) What art suggests to our feelings, metaphysics explains to our intellect.

(71-8) The ability to maintain himself in the high state reached during these glimpses is ordinarily lacking in a man, for it requires the whole power of his being.

(71-9) The deeper mind is so close to the source of our karma that we may at times get its right guidance not only intuitively from within but also circumstantially from without.

(71-10) A mind which is no longer satisfied with shallow consolations will naturally turn to mystical experience or metaphysical study for deeper ones.

(71-11) There is an inner light in all men which could, with time, convert their perplexed questionings into solid certitudes. There is this remarkable fact that hard problems which the unaided intellect cannot solve,

72¹⁵⁷

I

73

I

(continued from the previous page) gnawing anxieties upon which our past experiences throw no helpful light, may become illumined and solved with ease if we adopt this practical method of applying intuition to them. Among all the varied powers of the mind a properly unfolded intuition is indeed one of the most priceless anyone could have. It always warns him against wrong courses and often counsels him the right ones. "I sometimes have a feeling, in fact I have it very strongly, a feeling of interference... that some guiding hand has interfered," confessed Winston Churchill in a speech during October, 1942. On the other hand, intuition may help us and allay our fears where reason alone merely increases them.

(73-1)¹⁵⁸ All great drama did not die with Shakespeare,¹⁵⁹ and all great philosophy has not perished with Plato. Perhaps there are brighter souls than theirs waiting to be born

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during this century. The infinite storehouse whence genius draws its wealth is not less infinite in the 20th than it was in the 16th century.

(73-2) The supremely gifted artist who works primarily out of pure love of his art - whether it be writing, painting or music - rather than out of love of its rewards, sometimes approaches and arrives at this same concept through another channel. Such a genius unconsciously throws the plumbline of feeling into the deep mystery of his being. He is lifted beyond his ordinary self at his most inspired moments. He feels that he is floating in a deeper element. He receives intimations of the pure timeless reality of Mind whose beauty, he now discovers, his best works have vainly sought to adumbrate. The flash of insight is granted him, although if he is only an artist and not also a philosopher he may not know how to retain it.

(73-3) The intuition which brought you to the gates of this quest is, like all authentic intuitions, a spark which you may contract by doubt hesitation and accepting negative suggestion from outside sources or which you may expand by faith obedience and accepting positive suggestion from those who have already followed and finished this quest.

74¹⁶⁰

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75

I

(75-1)¹⁶¹ Religion was devised to assist the masses. Mysticism to assist the individual. When religion has led a man to the threshold of deeper truths behind its own, its task is done. Its real value is attained in mysticism. Henceforth, the practice of mystical exercises can alone assure his further spiritual progress. For mysticism does not rest upon the shifting sands of faith or the uncertain gravel of argument, but upon the solid rock of experience. The first great move forward in his spiritual life occurs when he moves from religion to mysticism, when he no longer has to go into some stone building or to some paid mediator to feel reverential towards God, but into himself. Mysticism is for the man who is not in a hurry, who is willing to work persistently and wait patiently for consciousness of his divine soul. The others who have not the time for this and therefore resort to religion must live by faith not by consciousness. The

¹⁵⁸ The paras on this page are numbered 92 through 94, making them consecutive with the previous page.

¹⁵⁹ William Shakespeare

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¹⁶¹ The paras on this page are numbered 95 through 97, making them consecutive with the previous page.

man who wishes to rise from sincere faith and traditional belief in the soul to practical demonstration and personal experience of it, must rise from religion to mysticism. Mysticism seeks to establish direct contact with the divine soul, without the {mediation}¹⁶² of any man and without the use of any external instrument. Hence it must seek inward and nowhere else. Hence, too, the ordinary forms and methods of religion are not necessary to it and may be dropped. When the mystic finds the divine presence enlightening and strengthening him from within, he cannot be blamed for placing little value upon sacramental ceremonies which claim to achieve this from without. Nor is he censurable if he comes to regard church attendance as unnecessary and sacramental salvation as illusory. If a man can find within himself the divine presence, divine inspiration and divine guidance what need has he of church organisation? It can be useful only to one who lacks them.

(75-2) In these glimpses he only looks at the Infinite Beauty, but in the final realisation he becomes unified with it.

(75-3) The spiritually refined temperament shrinks within itself when it hears the horrid noises of jazz.

76¹⁶³

I

77

I

(77-1)¹⁶⁴ Whilst we are walking by the broken lamp of personal thought and sensuous intelligence, it is inevitable that our journey shall be troubled by slips and falls, by mistakes and even disasters. Impulses from below will masquerade as intuitions from above. Desire will even meddle with the authentic promptings of the Overself and thus lead us into mixed deeds and tainted results. At best we shall only half-know whither we are going and only when pain comes shall we understand how we have gone astray. Hence when we are uncertain we must learn to wait. Perhaps intuition is trying to tell us what we have to do, but other voices, like blind self-interest or reason's inability to understand, are interfering with the transmission. We have then to wait a day or two, a week or two, sometimes a month or two, until the situation becomes somewhat clearer, as it usually does.

¹⁶² We changed "meditation" to "mediation" for clarity.

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¹⁶⁴ The paras on this page are numbered 98 through 101, making them consecutive with the previous page.

(77-2) Wrong personal intention may be negated by right intuitive guidance, but it is not easy to recognise the latter as such. The difference between a mere impulse and a real intuition may often be detected in two ways. First, by waiting a few days: the subconscious mind has then a chance to offer help in deciding the matter. Secondly, by noting the kind of emotion which accompanies the message. If of the lower kind, such as anger, indignation, greed or lust, it is most likely an impulse. If of the higher kind, such as unselfishness or forgiveness, it is most likely an intuition.

(77-3) The danger of intellectualising these intuitions is that they flee whilst we prepared to examine them. This is why our theological seminaries produce so many competent religious orators, but so few inspired religious prophets. This is why the art schools produce so many men who can draw good lines and space drawings so well, but so few who can draw something that is individual and outstanding. The intellect is necessary to the complete man, but it should be kept in its place and made to realise that when it approaches such an intuition, it treads on holy ground.

(77-4) It is inevitable that inspired art and illumined writing should arouse the beginning of mystical feelings in the hearts of those prepared and sensitive enough to appreciate mysticism. But even in hearts not so ready, the dim echoes of such feelings are often aroused. This is particularly true of music.

78¹⁶⁵

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79

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(79-1)¹⁶⁶ The signs of this visitation are not always the same. It may delicately brush him with the feeling of its presence or forcefully stimulate him with the strength of its being.

(79-2) The practice of the artist is one level below the practice of the contemplative.

(79-3) During this period he should try to separate himself mentally from his personal interests and activities.

(79-4) The mystery of the soul is as formidable and as baffling as any. Yet it is also a fascinating one. If few people have penetrated it today, many tried to do so in the past.

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¹⁶⁶ The paras on this page are numbered 115 through 126; they are not consecutive with the previous page.

(79-5) All efforts that take him outside of himself are only halting and temporary concessions to human weakness. The soul being inside of himself, he must in the end turn within.

(79-6) The more he finds his way from the tumultuous surface of his consciousness to the quiet mystery of the centre of his being, the more he finds the steady comfort of truth and the better he understands life.

(79-7) To make this antiquarian tenet plausible and credible to the twentieth-century mind is not easy. Yet that mind must find a way to understand the world.

(79-8) Since there are no negative emotions in the Overself, how can it stay in the same breast as an ego filled with them? This is why the glimpse can be only a brief one, and why it can be stretched into permanency only by first cleansing the nature of all negatives.

(79-9) He should learn to cultivate the feelings of peace whenever they are strongly present. He should give himself to them completely, putting aside everything else. For they will bear to him something hidden inside of them that is even still more valuable.

(79-10) It is less likely that the glimpse will come if the pre-requisite conditions do not exist, if hidden negative traits and mental-emotional imbalance tend to act as a short-circuit and prevent its manifestation.

(79-11) In this changing era, the mystic is passing from being regarded as behind his time to being regarded as ahead of his time!

(79-12) Do not expect to find more truth and meaning in the world outside than you can find inside yourself.

80¹⁶⁷

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(81-1)¹⁶⁸ Nobody disputes that man uses will and expresses thought and emotion. There is a latent and less active function which should be added to this list – intuition.

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¹⁶⁸ The paras on this page are numbered 143 through 158; they are not consecutive with the previous page.

(81-2) There is a moment in most men's lives when they are close to an understanding of the world's real nature.

(81-3) The subtlety and depth of his intuitions will increase with quickness, readiness and obedience of his response to them.

(81-4) The body is only a part of him and that the lesser part.

(81-5) Men without belief in their relation to an inner reality, without the intuition of their affinity to something higher than themselves, starve and perish.

(81-6) The uncomfortable feeling that something is wrong may combat the smooth plausible appearance of everything being right.

(81-7) His early development of intuition is largely a matter of confused and uncertain impressions.

(81-8) No man who has seen his soul's grandeur and felt its sublimity could write in a dull dreary inartistic style about it.

(81-9) What grander ideal could a man have than to live continuously in the higher part of his being?

(81-10) The suppositions and anticipations, the attractions and repulsions of the ego enter into its intuitive experiences and impede or change [them.]¹⁶⁹

(81-11) Hitler's demented decisions proved the fallibility of his intuition.

(81-12) If we understood this capacity to receive first impressions better, we should value them accordingly.

(81-13) If you can attentively trace this subtle¹⁷⁰ feeling back to its own root,¹⁷¹ you will get a reward immeasurably greater than it seemed to promise.

(81-14) To achieve certainty and obtain accuracy in the matter of intuitive promptings is hard.

(81-15) The genuine intuition gets mixed up with guesses and speculations about the matter, with reasonings and ruminations about it.

¹⁶⁹ PB himself deleted "Whether the impediment of change" after "them" by hand.

¹⁷⁰ PB himself deleted "inquiring" after "subtle" by hand.

¹⁷¹ PB himself inserted comma by hand.

(81-16) Intuition does not always flash suddenly out of the depths of the mind into consciousness: quite often it forms itself very slowly over a period of hours, days or even weeks.

82¹⁷²

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(83-1)¹⁷³ When all mental facts are completely accounted for by corresponding physical conditions in the body, why look farther? Why not accept materialism as a perfect explanation? The answer is that this is not so, that certain supernormal abnormal mystical and religious mental facts are not accounted for.

(83-2) Intuitive guidance comes, not necessarily when we seek it, but when the occasion calls for it. It does not usually come until it is actually needed. The intellect, as part of the ego, will often seek it in advance of the occasion because it may be driven by anxiety, fear, desire, or anticipation. Such premature seeking is fruitless.

(83-3) Great importance is to be placed on the guidance to be got from what psychoanalysis calls the unconscious elements within man. How many a prominent orator's delivery during public speeches shows that when he speaks out of his head, he is quite undistinguished and uninspiring whereas when he speaks out of his heart, without previous preparation and under the sway of his innermost feeling he strongly impresses and affects his audience.

(83-4) Truth already exists within man. He has to bring it from the centre to the circumference of his consciousness. If it is hidden from his view that is only because he has not looked deep enough, or has not cleared away the obstructions to his view. Those obstructions are entirely within his lower self, and may be removed by practice of the philosophic discipline.

(83-5) When he finds, as all aspirants do, that he cannot keep this feeling or even recover it whenever he wants to, he may become wistfully nostalgic for it or even sadly mournful.

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¹⁷³ The paras on this page are numbered 170 through 176; they are not consecutive with the previous page.

(83-6) These are the real waking moments of a man's life: for the rest he is asleep without ever guessing that he is.

(83-7)¹⁷⁴ The desert has given mankind some of its greatest prophets. Out of its solitude there appeared a wild-looking man, dressed in a rough camel's hair girdle. He came living on locusts and wild honey, but fasting often. He went among the cities of Judea, praying, calling for repentance, denouncing wickedness and proclaiming the Coming. This man was John the Baptist. Immediately

84¹⁷⁵

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85

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(85-1)¹⁷⁶ A piece of writing which lacks literary form does not have the power over readers of one which does have it. Two men may utter the same truth but one will have many more hearers than the other. Style still counts.

(85-2) Is it possible to put these new thoughts into men's minds and keep them there?

(85-3) A book which awakens its reader's intuitive faculty into action does much more for him than if it awakens his intellectual faculty.

(85-4) The man who does not learn how to be alone with himself cannot learn how to be alone with God.

(85-5) It is a wisdom which comes into his mind unbidden.

(85-6) With each glimpse he will see life differently.

(85-7) The truth about their own inner being, the reality behind the universe around them, the laws which govern man's relation to that reality - these are things outside the scope of their knowledge.

(85-8)¹⁷⁷ The use of pseudo-antique furniture and classical reproductions today in architecture is a tragic sign of bankrupt artistic creativeness. The use of newly designed

¹⁷⁴ This para is continued in para (43-1).

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¹⁷⁶ The paras on this page are numbered 187 through 194; they are not consecutive with the previous page. This page is continued on page 45.

¹⁷⁷ This para is continued in para (45-1).

furniture and contemporary architecture, of up-to-date materials and methods and inventions is a praise-worthy sign of true inner vitality. Modernist home, office, factory and public buildings, furnishings, decorations, fittings, appliances and machines are strong in their own right because they have stemmed out of modern developments in thinking, feeling and living. The antiquated past products with their fancy decorations rather than functional design, were useful and attractive to former generations, but have now fulfilled their mission. Today their imitations sound futile and untimely notes whereas the twentieth-century creations, styles and productions are harmonious parts of the symphony of our very existence in this twentieth-century world. Nevertheless, they too fall into a one-sidedness which is the defect of their own virtue.

The modernist architecture and merchandise, furniture, airplanes and automobiles which express themselves in streamlined but plain clean-cut forms almost entirely devoid of ornament, do so in the belief that the purpose of a structure should dictate its form and that the mechanical function of a household article should

86

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(86-1)¹⁷⁸ These teachings have appeared in the world in their present form and at the present time because they correspond to a genuine need of a certain section of humanity.

(86-2) The Western world of learning is becoming more familiar with these great writers of mystic-lore, and more conscious of the imperishable character of the inspired testaments they have left us.

(86-3) "Having a human body one must think with one heart on life's end." Chinese text Fa Chi Yao¹⁷⁹ Sung Ching.

(86-4) Though it moves in a quiet and unobtrusive manner, the work of mysticism is no less vital and important for all that.

(86-5) Are they but ideas which touch the actual for a moment and then trail off into sheer imagination?

(86-6) The urge to establish this relationship with a higher power has been stifled by many, disregarded by others or misunderstood by the rest.

¹⁷⁸ The paras on this page are numbered 214 through 226; they are not consecutive with the previous page - but they follow the paras on page 49.

¹⁷⁹ "Fachi-yao" in the original

(86-7) Our consciousness as it is most of the time tells us nothing clearly about a holy self within our everyday self.

(86-8) It stirs a feeling of exciting or grander possibilities, new expectancies _____¹⁸⁰

(86-9) When the human intellect, having explored and exhausted all possible lines of approach, humbly confesses its powerlessness to solve these mysteries, it may listen more favourably to the oracles of mysticism.

(86-10) When seeking intuitional light upon a subject, the aspirant is advised to put his body in a recumbent position. This, passive as it is, will correlate with the passivity of mind that he should cultivate at such a time.

(86-11) The interval between the coming and going of an intuitive thought is so short that he must immediately and alertly respond to it. If he misses it, he will find that the mind can go back to it only with difficulty and uncertainty.

(86-12) All the experiences which life brings us are meaningful. Let us use our intelligence and learn these meanings. For life is trying to develop that intelligence in us until she can make us aware of the highest meaning of all the Soul.

(86-13) The reason must be brought in afterwards, either to confirm his intuitive message or to reject it.

87¹⁸¹

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(88-1)¹⁸² Is this benign state a past from which we have lapsed or a future to which we are coming? The true answer is that it is neither. This state has always been existent within us, is so now and always will be. It is forever with us simply because it is what we really are.

¹⁸⁰ 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. There is a question mark pencilled in this blank space, and "59" in the left margin, presumably by a confused editor.

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¹⁸² The paras on this page are numbered 227 through 232, making them consecutive with the previous page.

(88-2) The unregarded feeling which first comes when an object, a person or an event confronts one is mostly the correct intuition about it. But it must be caught on the wing or it will be gone.

(88-3) The day will come when constant effort and long practice will permit him to recognise true from pseudo intuition with the speed and certainty that a musically-trained ear recognises notes and times (tunes) in a played piece.

(88-4) The messages which come to the human race from the kingdom of heaven mercifully come through different channels of its psyche. The Word may be received in abstract mental activity as well as utter mental stillness, in passive aesthetic appreciation as well as active creation.

(88-5) If the warnings of intuition go unheeded through scepticism or become stifled through excessive extroversion.

(88-6) Field-Marshal Montgomery¹⁸³ a Meditator! By Alexander Clifford, the war correspondent, who travelled from El Alamein to Germany with Field-Marshal Montgomery. "Montgomery's military thinking was as logical and unorthodox as everything else. Once again his simplicity was at the root of it. He believed deeply in long periods of pure thought - of working each problem out from scratch. Way back in the desert he started a routine which he never abandoned. It was built round the same three caravans and the same staff, and probably the essential items in the day's program were the periods devoted to uninterrupted meditation. He could not do without it. Once the King came to visit him at Eindhoven in the autumn of 1944 and, owing to bad weather, was forced to stay longer than he had intended. Monty's program was dislocated as a result, and his staff detected signs of serious psychological frustration because his meditation periods were being curtailed."

89¹⁸⁴

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90

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(90-1)¹⁸⁵ taken shelter under its roof whilst oracles of the loftiest wisdom have not hesitated to call themselves by this name. The partisan approach to this name has

¹⁸³ Bernard Law Montgomery

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¹⁸⁵ The paras on this page are numbered 243 through 252; they are not consecutive with the previous page. They are consecutive with page 35. The first para on this page (90-1) is a continuation of para (35-9).

caused it to become either an abusive or else an adulatory word rather than a precise description. Whereas some use it in contempt others use it in praise! Again, how many are scared by its very sound! There are even persons who feel a shiver run down their back when they hear the word "mysticism" uttered!

(90-2) The opinions of most people upon mysticism are either totally or partially worthless. This is because they are not informed either by accurate or by sufficient knowledge of the subject. They know next to nothing of its true history, nature and results.

(90-3) Reverence for the divine presence filled my heart, awe at the divine wonder permeated my mind.

(90-4) Is man only a reasoning ape – a creative animal? The religious instinct, the ethical conscience, the metaphysical faculty and the mystical intuition proclaim, with one voice, the answer, "No!"

(90-5) That man too often behaves – and believes as if he were only a higher monkey is sadly true.

(90-6) The great experience is soon over, the released insight lasts but a few minutes or hours, but its memory lasts long. It is a delectable foretaste and warming anticipation of what his continued spiritual development may bring to man. It lifts him far above himself and out of his ordinary state of consciousness, yielding sharper understandings and creating deeper sympathies.

(90-7) The cinema has over-exploited sex and over-pictured its saccharine sensualities.

(90-8) He will understand the meaning of this beatific experience without need of formulating it into thoughts. There is no necessity for him to tell it to himself in words.

(90-9) Those few tranced moments of beatific calm will nourish him for many a month, perhaps even for some years.

(90-10) They cannot really escape from this inner loneliness by any outer means. In the end, and however long put off, they will have to face it. Most often, such an hour comes in with sorrow or bereavement, hurt or disappointment.

(92-1)¹⁸⁷ The sensitive heart will feel inexpressibly grateful for the soothing melodies, the peace-fraught bars of such music as Bach's¹⁸⁸ fugues. Life is temporarily glorified and redeemed under this spell.

(92-2) The function of art is different from that of mysticism, but both converge in the same ultimate direction. Both are expressions of the human search for something higher than the ordinary.

(92-3) The fulfilment of the heart's nostalgic yearning for its true homeland may be delayed, but it cannot be defeated.

(92-4) It is not a new thing in human experience, but rather one of the oldest. Its long history in many lands makes impressive reading.

(92-5) All that we can find in the world without us cannot go beyond in range or quality what we have already found in the world within us. "Man, know thyself" is a practical rule.

(92-6) It is easy enough for any would-be-psychologist to attack the validity of these mystic experiences.

(92-7) The same possessions which enslave one man may set another free. For where the first uses them to strengthen desires, nourish passions, increase selfishness, and exploit humanity, the second may use them to build character, improve intelligence, foster meditation, and serve humanity. The very things which captivate the first man help to liberate the second one.

(92-8) He will know what both the fullness and the fulfilment of life mean only when the consciousness that the Spirit is his own very self comes to life within him.

(92-9) It is an effort to make the insight of a few reflect itself in the minds of all who are willing to receive it. It is a pointer towards the root fact which is the ultimate support of every existence, his very life and consciousness.

¹⁸⁷ The paras on this page are numbered 253 through 263, making them consecutive with the previous page.

¹⁸⁸ Johann Sebastian Bach

(92-10) Many will be irritated by these thoughts, but some will be disturbed by them. It is only from the last group that a reconsideration of what they seek in life and how they propose to attain it, is at all likely.

(92-11) Because he regards the theory and practice of his subject from the inside, the mystic can discuss it with a correctness and authority which most critics do not possess because they are outside it. They are largely in the dark about it – he is actually in the light.

93¹⁸⁹

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(94-1)¹⁹⁰ I believe in a higher power behind the Universe. Call it God, if you like. I believe in a higher power behind man. Call it the soul, if you like to. Such beliefs do not appeal to the cocktail-soaked cynics and sophisticates of our era.

(94-2) The world teems with different things which have been produced by the hands or developed by the minds of men, just as it teems with different men.

(94-3) He will know only that he stands in the presence of authority and love, truth and power, wisdom and beauty.

(94-4) Our age is too ready with its cynicism, too sure of its materialism.

(94-5) It is a teaching whose conceptions give the mind a reasonable understanding of life and whose practice gives the heart repose.

(94-6) The superiority with which we naturally regard the primitive cave-dweller is unthinkingly and wrongly transferred also to the yogi cave-dweller.

(94-7) The mentalist view of man is neither a romantic approach to life nor a neurotic escape from it.

(94-8) Is man nothing more than nerve-stuff, flesh and bone? Thought asks this question. Thought alone can answer it. No butcher shop, however crammed with

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¹⁹⁰ The paras on this page are numbered 264 through 278, making them consecutive with the previous page.

nerve-stuff, flesh and bone will ever answer it. Only the thinking principle in man, which is an emanation of his soul, can explain itself.

(94-9) "What am I?" Such a plain question demands a clear answer.

(94-10) Has the human mind exhausted its own wisdom? No – but it has forgotten it.

(94-11) Our anxiety to keep active constantly is in relation with our restlessness of mind.

(94-12) Those who are so immersed in outer activities that they have no inner life at all die before they are dead.

(94-13) We have yet to find the need, and learn the way of meditation.

(94-14) Writings so inspired, so revelatory, exorcise the evil spirits of hate and anger from our hearts.

(94-15) One waits wearily for the day when such writers will put away their fountain pens or shut down their ink-stands. One hopes that these twentieth-century warehousemen, who keep stock of cobwebbed third-century ideas, will soon go out of business.

95¹⁹¹

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(96-1)¹⁹² An unseen hand dips the golden cup into the everflowing stream and gives him the sacred draught of inspired thought.

(96-2) The true artist, that is to say, the inspired artist must necessarily be sparse in his output. So alone can he keep up the choice quality of his work.

(96-3) Literature is the religion of the modern age. Indeed, for some writers and many readers, it is a way of worship.

(96-4) That deep silence has a melody of its own, a sweetness unknown amid the harsh discords of the world's sounds.

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¹⁹² The paras on this page are numbered 279 through 292, making them consecutive with the previous page.

(96-5) The business of minding our own business comes first, that of attending to our neighbour's comes next. The need of understanding the truth {about}¹⁹³ ourselves is much more important than that about others. Our own endless political worry is one consequence of being too concerned with somebody else's political duty.

(96-6) The glimpse will fill his heart with a beautiful peace, his head with a larger understanding, but it will end and pass away, for it is only a glimpse gained for a few minutes' space. Nevertheless memory will hold for years its wonderful afterglow.

(96-7) It is easy to understand why so many persons have little faith in such teachings, but it is hard to understand why so few persons take the trouble to investigate them.

(96-8) No better fortune can come to a man than this serene inward well-being and this certitude of universal truth.

(96-9) We turn away from a teaching which does not satisfy our inmost spirit, which leaves our deepest thirst unslaked.

(96-10) They are not necessarily more materialistic. It is simply that they have not begun to think about life, to question its meaning and ask for its purpose.

(96-11) The dangers of introspection exist mostly if {he}¹⁹⁴ is to revel in egoistic thoughts. But the philosophic aim is the very contrary; to cut a passage-way through all such thoughts and escape entirely from them.

(96-12) If men were inwardly passive to the thought of the spiritual self for some minutes each day, they would be more wisely active the rest of each day.

(96-13) Through the practice of art a man may come closer to soul than through occultism.

(96-14) An art experience brings to many a vague and dim echo of what a mystical experience brings to a few.

¹⁹³ We changed "out" to "about" for clarity.

¹⁹⁴ We changed "the" to "he" for clarity.

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(98-1)¹⁹⁶ It is true that the nature of God is inscrutable and that the laws of God are inexorable. But it is also true that the God-linked soul of man is accessible and its intuitions available.

(98-2) When writing achieves importance through style or effectiveness of expression or beauty of form it has attained the level of literature.

(98-3) When the coming of night brings repose to Nature and silence to her landscaped scenes, we experience a stillness outside the self comparable to the stillness which contemplation brings out inside the self.

(98-4) There are exquisite moments when all existence seems elevated to a higher plane, when one's individual being is absorbed in a harmony with all things.

(98-5) The history of mysticism is marred by imposture and fraud, superstition and credulity. Yet with all these defects it is still the history of a tremendous discovery.

(98-6) Is it possible for anyone to live untouched by the frenzied tempos and pressing tensions of our era?

(98-7) The creations which impress us most by their imaginative sweep or powerful truth spring from this stimulus.

(98-8) Too many modern men are expert in deceiving themselves with the justifying of their lives by showing results, getting things done or catching up with work and studies. They do not know how to let go nor understand the need of relaxing quietly, so as to hear the voice of their deepest soul.

(98-9) The feeling of reverence for, and worship of, a higher power is missing from our hearts, we are no longer imbued with a sense of life's sacredness. There exists no faith in what is beyond the senses, no knowledge of what transcends the intellect. We know no raptures of the spirit, no exaltations of experience, no serenities of the mind.

(98-10) What, amid all the noise of the world, is the hidden purpose of life, what kind of men are we ultimately meant to be? It is the business of great prophets to answer these questions.

¹⁹⁶ The paras on this page are numbered 293 through 304, making them consecutive with the previous page.

(98-11) Every man has another and veiled identity. Until he finds out this mystical self of his, he has failed to fulfil the higher mission of his existence.

(98-12) The creations which impress us most by their imaginative sweep or powerful truth spring from this stimulus.

99¹⁹⁷

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(100-1)¹⁹⁸ The ego ceaselessly invents one 'duty' after another to keep him so involved in activities, often trivial, that he is never still enough to attend to the Overself's presence and voice within. Even many so-called spiritual duties are its invention: they are not asked of him by the Overself.

(100-2) We have made a cult of activity and a virtue of gregariousness.

(100-3) It is sometimes possible to deduce the nature of the wrongdoing from the nature of the subsequent affliction.

(100-4) How many minds have pondered over life and searched for its meaning, only to feel baffled in the end, and held back by their own limitations. For although the active intellect naturally asks such questions only the intuition can answer them adequately. But the latter is the least cultivated of all our faculties and the most torpid, and this is why we have no access to the answers, and why the questions remain troublesome or even torturing.

(100-5) There is a path to mystical intuition, and sometimes to mystical experience in the beholding of Nature's beauty. There is another through the listening to musical beauty.

(100-6) When these words awaken profound echoes in a man's soul, he shows thereby that the intuitive element is sufficiently alive to enable him to profit by further teaching.

(100-7) We can receive a new truth more easily in the mind's quietude than in the mind's agitation. When thinking is stilled, intuiting begins. Such internal silence is not useless idleness, it is creative experience.

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¹⁹⁸ The paras on this page are numbered 305 through 316, making them consecutive with the previous page.

(100-8) The intuition is to collate all these different functions of the personality, and direct them towards its truest welfare.

(100-9) Where the intellect can never know what is beyond its own sphere of activity, its safest recourse is to silence itself. Hence the need for contemplation.

(100-10) The intuitive is so fine and sensitive a faculty that the emanations of another mind may well disturb its activity or distort its truth.

(100-11) Take time over problems, let your final decisions wait until they are fully ripe.

(100-12) My own journey upon this quest has not taken me far, but it has taken me far enough to know that the consequences of obeying as well as disobeying these intuitive promptings are tremendous.

101¹⁹⁹

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102

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(102-1)²⁰⁰ The intellectual faculties will not be extinguished by this radiant exaltation, but their work will henceforth be passively receptive of intuitive direction.

(102-2) When the deliverance of intuition cancels the deliverance of reason, he may trust himself to the first, but only when he is sure it is what it purports to be.

(102-3) Those scribes who take four or five pages to express an idea which a single sentence could express better, whose fountain-pens are full of ink, but empty of thought, will naturally give birth to books which suffer from sterility. For where a dull writer makes his offering to the conventional mind of men a provocative one awakens it from habitual sleep!

(102-4) Fine passages grow upon the pages of the olden seers as thickly as grass in spring. Where are such great and true voices as those today? I can hear the bleat of the lost sheep but I cannot hear such voices.

(102-5) T.S. Eliot is too often a neurotic writer of the 'precious' school, begetting muddled mystical nonsense. His reputation is overrated partly because of the

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²⁰⁰ The paras on this page are numbered 317 through 327, making them consecutive with the previous page.

portentous air he gives himself and partly because he is sufficiently incomprehensible to put himself out of the herd. But in "The Cocktail Party" where he leaves verse for playwriting, he rises to a truly superior and truly mystical level.

(102-6) They do not believe in the soul, do not even dream that it exists. The impulse to engage in the quest of truth has never even been felt in their hearts.

(102-7) We have become so extroverted that it is thought queer for a man to sit immovable, inactive, without stirring a muscle or fidgeting a limb, sunk completely in rapt contemplation!

(102-8) Coleridge's²⁰¹ "Ancient Mariner" is a mystical poem. When he wrote it, he was plunged into the study of the metaphysical mystics such as Plotinus and the Neoplatonists.

(102-9) Let a man withdraw far enough from the active world and the impetus for creative work will withdraw with him. For, belonging no more to that life, he loses interest in it.

(102-10) No artist really creates anything. All he can do is to try to communicate to others in turn what has been communicated to him.

(102-11) The need of self-expression in creative effort is paramount with the artist. His job is his joy. This inner relationship to his work is important and satisfying.

103²⁰²

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(104-1)²⁰³ Modern civilisation moves at such a frenetic pace that there is no room in it for meditation, no recess for the cultivation of our deepest intuitions.

(104-2) The modern man must learn to give himself time, must resist the pressures which society and civilisation unceasingly bring to bear upon him.

²⁰¹ Samuel Taylor Coleridge

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²⁰³ The paras on this page are numbered 328 through 341, making them consecutive with the previous page.

(104-3) The perspicacious student will cling steadfastly throughout his life to the writings of illumined masters, returning to them again and again. Their works are the truest of all, pure gold and not alloys.

(104-4) Inspiration in the artist should evoke inspiration in his audience.

(104-5) To some these words and writings are a great inspiration and to others they are a severe irritation.

(104-6) Where ego merely believes, intuition definitely knows.

(104-7) What can these creators of ugly, disruptive noise give {us}²⁰⁴ [which]²⁰⁵ can compare with what Beethoven, Mozart,²⁰⁶ Bach or Palestrina²⁰⁷ have given us?

(104-8) Judge a work of art by analysing its effect. Does it leave you feeling better or worse, inspired or disturbed, calmed or restless, perceptive or dulled? For every opportunity to behold great paintings or listen to inspired music or read deeply discerning literature is itself a kind of Grace granted to us.

(104-9) The creative faculty should be cultivated and developed as both a great aid to, and expression of, spiritual growth.

(104-10) There is something suspect about the name “mystic” to many people.

(104-11) The writer or artist or musician who is to stir up the intuitions in your mind must be the human receptacle of divine inspiration.

(104-12) The truest piece of writing may fail to elicit any kind of response at all, may evoke not only no sympathetic reaction but leave the reader completely and coldly indifferent.

(104-13) To let the mind come to rest in love and with concentration on a vividly-coloured sunset [or a garden of flowers]²⁰⁸ is to invite the glimpse.

(104-14) Those artists who are truly dedicated and occasionally truly inspired will not be found in the contemporary mass movement of those who mistake their bizarre

²⁰⁴ We deleted “that” from after “us” for clarity.

²⁰⁵ PB himself inserted “which” by hand.

²⁰⁶ Wolfgang Amadeus Mozart

²⁰⁷ Giovanni Pierluigi da Palestrina

²⁰⁸ “or a garden of flowers” was typed below the line and inserted with an arrow.

subconscious nonsense for sublime creation, their excessively mercenary motives for an authentic mission.

105²⁰⁹

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106

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(106-1)²¹⁰ Fortunate is he who has strong intuitions

(106-2) A mind caught up with spiritually significant meanings, or attentively held by highly beautiful sounds, is a mind that one day will respond to Truth

(106-3) Whereas the Buddhist tradition frowned on music and dancing, the Sufi tradition delighted in the first while the Dervish one delighted in the second. [Where Buddha banned music as a hindrance to aspirants, Pythagoras and the Neoplatonic masters praised it as a help.]²¹¹

(106-4) The author who asks light on the subjects in his book, [who prays for]²¹² guidance in the writing of it and for inspiration in the doing of it, when the little ego cannot see its way, can gain truth and power from on high to do a really outstanding creative job if he knows the technique of inducing the "Interior Word" to speak within Him. [This] Voice,²¹³ heard in meditation, [is]²¹⁴ so compelling and so inspirational that it will provide all that he seeks.

(106-5) If I read a truly inspired piece of writing with all the attention and feeling it deserves, then I take part in a sacrament no less religious than the one in a church.

(106-6) There is a faculty in man which knows truth when it sees it, which needs no argument, reflection or cogitation to attest or prove what it knows.

(106-7) The idea may previously have come intuitively to them, but too weakly to have directly influenced them. Yet when they read it formulated effectively in words and

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²¹⁰ The paras on this page are from several pieces of paper taped together; there are three unnumbered paras, then 3 through 9, 9a, 10, then one more unnumbered para. They are not consecutive with the previous page.

²¹¹ PB himself inserted "Where Buddha banned music as a hindrance to aspirants, Pythagoras and the Neo-Platonic masters praised it as a help." by hand.

²¹² PB himself changed "on" to "who prays for" by hand.

²¹³ PB himself changed "The" to "This" and added comma by hand.

²¹⁴ PB himself inserted comma and inserted "is" by hand.

put into print by someone who is expert in both writing and the subject itself, the likelihood of acceptance is so very much more that a result like conversion is not seldom produced. When the readers find their secret but uncertain thought openly proclaimed in the strong language of direct knowledge and personal conviction, they may submit to its authority in a single transforming moment.

(106-8) The Overself may use some event, some man, or some book as a messenger to him. It may make any new circumstance act in the same way. But he must have the capacity to recognise what is happening and the willingness to receive the message.

(106-9) When is he to know whether he is guided by genuine intuition or by mere emotion?

(106-10) Those who develop and refine their aesthetic sensibilities may find their way to this exquisite experience

(106-11) It is only at the point of being written down that inspiration makes a man better than himself, higher than himself. At all other times, he is ordinary, average, normal. This is why Stephen Spender writes: "To know the writers themselves was never to give me an insight deeper than that which had come to me through their lines."

(106-12) Any object or decoration, furnishing or figure in our surroundings which helps to remind us of the Unchanging Goal in this changing world, is desirable

(106-13) A book that stretches the reader's mind is giving him a new experience, is equivalent to having the services of an instructor, or guru

107²¹⁵

I

108

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(108-1)²¹⁶ Because an intuitive feeling is usually soft and delicate where egoistic ones are often strong and passionate, it is too many times not recognised for what it is, until someone else formulates it and offers it from outside, as a statement of truth or a suggestion for action

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²¹⁶ The paras on this page are numbered 35 through 41; they are not consecutive with the previous page. There is one unnumbered para at the top of the page.

(108-2) Art can be a path to spiritual enlightenment but not to complete and lasting enlightenment. It can be born out of, and can give birth itself to, only Glimpses. For art is a search for beauty, which by itself is not enough. Beauty must be supported by virtue and both require wisdom to guide them.

(108-3) What is the final call of true art? Not to the work which expresses it but to the spirit which inspires it, the divine source of which it reminds us.

(108-4) Ordinarily, ample time is needed to accumulate data and deliberate properly before correct decisions or judgments can be made. None of this is necessary to make them intuitively, for the intuition itself operates out of time and beyond thought.

(108-5) It is not quite correct to say that in literary inspiration the pen races ahead of the mind, that thoughts are too swift and too numerous to get written down without missing any. This is one kind of inspiration. There is another wherein thoughts are slow and few, but deeper.

(108-6) Brahms²¹⁷ explained his method of finding inspiration as beginning with a pondering on lofty universal spiritual truths which led him into a deeper dreamlike semi-trance condition. After this prelude he felt inspired with the ideas for his work.

(108-7) Too often a poet's talent is larger than his consciousness. He writes excitingly of supernal matters out of brief emotional glimpses, then falls back to his own meaner level when it comes to actual living.

(108-8) It begins as an uncertain and intermittent feeling: it ends as a definite and persistent intuition.

109²¹⁸

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110

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(110-1)²¹⁹ Most of this modern abstractionist painting is done from the head and not from the heart. Its claim to be uncontrolled subconscious automatism is a self-deluded one. Its ugly splashes and smears, its crude splotches and stains fitly belong to the

²¹⁷ Johannes Brahms

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²¹⁹ The paras on this page are numbered 26 through 39; they are not consecutive with the previous page.

machine age, but totally lack the symmetry, the rationality and the elegance which are not seldom found associated with the modern machine.

(110-2) The intuitive method should not be asked to solve problems which can easily be solved by the reason; otherwise it may fail to respond. On the other hand, when intuition is working, intellect should retire.

(110-3) When he finds some of his own intuitions formulated and printed in someone else's book, he feels their truth is confirmed and his own mind comforted.

(110-4) There are not a few persons today for whom an inspired book must enact the role formerly enacted by a minister of the church.

(110-5) Any piece of writing that can move men to seek the true and honour the good, will have done more for them than if it moves them to join a sect or a cult.

(110-6) It is a wonderful day when the intuitive feeling comes to him in so unmistakable a manner that he knows he can trust it completely.

(110-7) A phonograph record like Mendelssohn's²²⁰ "Concerto for Violin" not only offers beautiful sounds to the ear but also celestial peace to the heart.

(110-8) Mozart was able to compose and complete a whole symphony in his mind before he put it down on paper.

(110-9) What is so much of this modern art but mere charlatanism? Its alleged inspiration comes from no loftier source than a very worldly one.

(110-10) The term mystic has become so vague in meaning, so abused in writing, that it is preferably avoided.

(110-11) Poem, book, song or picture can be a help to lift the mind.

(110-12) An intuition which is vague and weak in the beginning may become clear and certain in the end – if allowed to grow.

(110-13) We are under a large debt to those who create these inspired pieces of literary mysticism and literary philosophy.

(110-14) Those great writings have nourished countless minds.

²²⁰ Felix Mendelssohn (misspelled as Mendelsohn" in the original)

(112-1)²²² Mixed up and confused as the minds and feelings of so many artists are, the meaninglessness of their productions [may yet be a far-off precursor of a newer and truer art to come.]²²³

(112-2) The permanent truths enshrined in inspired classics are to be loved, their good counsels deeply respected.

(112-3) The artist who degenerates into a sloppy, dirty and slovenly way of living which he calls 'bohemian' possesses no aesthetic sensitivity, no refined feeling, and is unworthy of the name. True art requires a feeling for beauty which in turn requires the artist to follow a finer, more fastidious, way of living than the average. Filthy surroundings, a dirty body and soiled clothes are not the appurtenances of such a way. True bohemianism is simply the disdain for the conventional pursuit of money and luxury at the cost of higher ideals. It is the willingness to live a simple life rather than sacrifice those ideals.

(112-4) Musical geniuses like Bach and Beethoven, Mozart and Brahms, Handel, Vivaldi,²²⁴ Puccini,²²⁵ Rachmaninoff,²²⁶ Schubert²²⁷ and Wagner²²⁸ touched and drew from the Overself's inspiration, although in unequal degree. They gave their hearers higher values and even, in the case of the more sensitive and prepared ones, spiritual glimpses. Beethoven himself said: "I was conscious of being inspired by God." Brahms said, "When I reach my best level during the task of composition, I feel a higher power working through me."

(112-5) An artistic production that is really inspired must give joy to its creator at the time of creation equally as to its possessor, hearer or beholder. If it does not, then it is not inspired.

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²²² The paras on this page are: one unnumbered, 1, 4 through 8, and 9 (but clearly typed later than 8). They are not consecutive with the previous page.

²²³ "may yet be a far-off precursor of a newer and truer art to come." was typed above the line and inserted with an arrow.

²²⁴ Antonio Lucio Vivaldi

²²⁵ Giacomo Antonio Puccini

²²⁶ Sergei Vasilievich Rachmaninoff

²²⁷ Franz Peter Schubert

²²⁸ Wilhelm Richard Wagner

(112-6) The intuitive approach is the most effective of all, provided it is not clouded by suggestion from outside sources or blurred by bias from inside ones.

(112-7) A man may possess metaphysical wisdom truly yet lack aesthetical taste.

(112-8) Plato saw, what the [truly]²²⁹ inspired artist discovers in the end, that beauty of form and shape is only a lead to the formless beauty of Overself

113²³⁰

I

114

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(114-1)²³¹ The beginner has little capacity to discriminate and seldom knows whether he is reading the work of a great mystic or only the imitation of such a work. What makes the situation even worse is that in addition to such copies there exist the mere imitations of imitations. Of course it is mainly the ideas themselves that are plagiarised, for the inspired presentation of them is not commonly within the compass of mediocrity's hand.

(114-2) I would go all the way with Carlyle²³² when he said of music "Nothing among the utterances allowed to man is felt to be so divine." All art reaches its highest capacity when it infuses men with the perception or feeling of the Overself's existence, but musical art can do this better.

(114-3) Art succeeds in its finer and fundamental purpose if it succeeds in inducing absorption in the theme to the point of self-forgetfulness. Then the higher nature can come through and permeate the man's being with joy or truth, hope or strength, [and]²³³ whatever attribute is suggested by the theme itself.

(114-4) He tries to turn the Spirit into delicate flower-petalled phrases, to make its intuitions as palpable as syllables and sentences can make them, to collect its revelations and pack them into nouns, verbs and conjunctions.

²²⁹ "truly" was typed above the line; as it was typed above "inspired" we chose to insert it here.

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²³¹ The paras on this page are numbered 9 through 20, making them consecutive with the previous page.

²³² Thomas Carlyle

²³³ PB himself changed "or" to "and" by hand.

(114-5) There is no single pattern that an intuitively-guided life must follow. Sometimes he will see in a flash of insight both course and destination but at other times he will see only the next step ahead, having to keep an open mind as to the second step as well as to the final destination.

(114-6) What is to be said of people who can find no better use for their leisure than finding entertainment in witnessing the performance of murders on stage or screen, or in reading about them?

(114-7) To the extent that a man is conscious of the presence of the Overself he becomes inspired. To the extent that he is also talented in any of the arts, his work becomes inspired too.

(114-8) The slow groping movement of the ordinary human mind towards a truth, a decision or a conclusion, contrasts unfavourably with its swift and unflickering arrival at the same destination by intuitive enlightenment.

(114-9) The admiration of Nature is a step toward the understanding of Nature's secret, but it is still only a step.

(114-10) Any piece of writing which carries real spiritual freight and not mere space-filling ballast may fitly be used for meditational purposes.

(114-11) To the extent that the beholder immerses himself, that is, concentrates, in a work of art to that extent he partakes of the artist's inspired state.

(114-12) Bad drawing and mere daubing are offered as art.

115²³⁴

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116

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(116-1)²³⁵ There are great books, call them scriptures, classics or commentaries, which are vehicles, not only of instruction but also of inspiration and enlightenment

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²³⁵ The paras on this page are numbered 21 through 34, making them consecutive with the previous page. In addition, there is one unnumbered para at the top of the page and one para at the bottom of the page numbered 34a, both typed in different ink.

(116-2) The intuition appears indirectly in aesthetic ecstasy and intellectual creativity, in the pricking of conscience, in the longing for relief from anxieties, or peace of mind. It appears directly only in mystical realisation.

(116-3) The real worth of an artistic production, a piece of writing, a painting or a song, is attained only if it succeeds in giving others a Glimpse. Otherwise it is merely a form of entertainment, a passing pleasure or an escape to kill time.

(116-4) The words of a book may speak to an inner need which may be raging within him or which may not even enter his consciousness until this moment.

(116-5) True art is successful to the extent that the artistic production guides the listener's, reader's or viewer's thoughts into the mood in which it was itself created.

(116-6) What is more private, more intimate, than intuition? It is the only means they possess wherefrom to start to get mystical experience, glimpses, true enlightenment. Yet they insist on seeking among those who stand outside them, among the teachers, for that which must be searched after and felt inside themselves.

(116-7) We look in an art work for loveliness, for joy, for inspiration, or even for healing. We find all these qualities together in some of Bach's or Handel's compositions.

(116-8) The instinct which draws man to the truths of philosophy, the experiences of mysticism and the feeling of religion is a sound one.

(116-9) He is indeed fortunate whose intuition shows itself in one impelling thought strong enough to outclass all other conflicting thoughts.

(116-10) The artist may work to earn his livelihood. But if he is also to consult his conscience, he must at the same time strive to become a servant of the Holy Spirit.

(116-11) To let the intuitive feelings come through requires an inner passivity which meditation fosters but which extroversion inhibits.

(116-12) If it is authentic intuition, he will feel increasingly convinced by it as days and weeks pass until in the end its truth will seem unarguable to him.

(116-13) The mysterious appearance of an intuition may well make us ask where it comes from. At one moment it is not there; at the next it is lodged in the mind.

(116-14) Those ultra-modern artists who scorn to draw well because they cannot draw at all, whose slovenly productions and ugly colouring repel the seeker after beauty in art, possess neither technique nor inspiration.

(116-15) It is in these moments of afflatus that he knows what true being is.

(116-16) There is a knowledge which is got from intuitive sources, not from books or ordinary common experience

117²³⁶

I

118

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(118-1)²³⁷ Man has gone everywhere on this planet and done everything that his reason or his desire could suggest. But he has not gone into himself nor done the best for himself. Oh yes! he has dabbled in the one through psychology and played at the other through technology, but he is in pitiful plight today.

(118-2) An intuition is directly self-revealing; it does not depend on what kind of thought and study were done before it appeared. It is also self-evident: the correctness of the guidance given or information imparted becomes obvious and doubt-dispelling.

(118-3) An intuition may be sudden and unexpected, quite contrary to the line of previous thought about the matter. This is certainly true of many appearances but it is not true of other ones.

(118-4) To the sensitive person, an unspoiled scenery of lakeland or woodland, sea or mountain, brings with its silent contemplation a nostalgic longing for return to his true spiritual home.

(118-5) There is this quality about an inspired work, that you can come back to it again and again and discover something fresh or helpful or beautiful or benedictory.

(118-6) Intuition is the voice which is constantly calling him to this higher state. But if he seldom or never pauses amid the press of activity to listen for it, he fails to benefit by it.

(118-7) An intuitive idea is quite different from one derived from the customary process of logical thinking. Unless it is distorted or muddled by the man himself, it is always reliable. Can we say the same of an intellectual idea?

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²³⁷ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(118-8) A writer's or artist's value depends not only on his technical equipment but also on his being manipulated by the Overself.

(118-9) If any passage in his writing moves your mind or will in the right direction, it has served you well. Do not ask that it shall do more and solve your own personal problem directly and definitely.

(118-10) Good books are not to be disdained, despite contemptuous references by fanatical mystics or ill-balanced ascetics. Negatively, they will warn him against misleading elements likely to cause a deviation from his correct course. Positively, they will guide him where no personal guide is available.

(118-11) In the writing of such a man, mystic truth and personal experience are united.

(118-12) Those who prefer their own ego's opinion to the Overself's impersonal intuitions remain in the ego's darkness.

119²³⁸

I

120

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(120-1)²³⁹ A man is really free when his intuition directs his intellect and rules his energies.

(120-2) It is the proper business of an artist to find the highest beauty in Nature and then to reveal it through his medium to others. But this he cannot really do until he has first found it within himself.

(120-3) I am unable to appreciate the shapeless painting or the grotesque sculpture which passes, with some success, in certain contemporary circles for it: It is impossible for me to like its meaninglessness and its ugliness. But I must acknowledge that it has won its way to the front.

(120-4) G. Santayana:²⁴⁰ "The public seems to think that to hear music is to see musicians fiddle and blow. I prefer not to see them."

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²³⁹ The paras on this page are numbered 13 through 25, making them consecutive with the previous page.

²⁴⁰ Jorge Agustín Nicolás Ruiz de Santayana y Borrás

(120-5) The most pleasurable side of physical living is still not the best, nor the fullest event which happens to man. There is a deeper and better one.

(120-6) It is true that education gives a man the power to express in word forms or artistic productions what he thinks or feels. It is also true that an uneducated man may have a far deeper content much more worth expressing. But unless the latter is able to radiate some of this content by silent look, glance or touch, he will actually not be able to give others as much as the former.

(120-7) The glimpses produced by the arts, and especially by music, are only brief and slight ones. They cannot equal the measure or quality of those produced by the Quest's more direct techniques.

(120-8) A piece of writing which expresses the illumination of the writer has the possibility of initiating the reader. It is an echo or a reflected image.

(120-9) Sometimes we are wiser than we know and utter involuntary answers which surprise us with their unexpected wisdom or unknown Truth. This is one way intuitions are born.

(120-10) When anyone else utters for the ordinary inarticulate man, in words and with precision what he feels vaguely and obscurely, he is helped intellectually and fortified spiritually.

(120-11) The intuitive answer may come in one of several ways but the commonest is either a self-evident thought or a deep heartfelt feeling.

(120-12) It is a truth so plainly self-evident that he cannot help thinking it. This is how intuition usually appears and is usually recognised for what it is.

(120-13) There is a difference between real genius and superior mediocrity.

121²⁴¹

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122

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(122-1)²⁴² A play which carries something of the atmosphere of a religious ritual thereby brings the Theatre near to the Church.

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(122-2) A production which gives aesthetic irritation to those who behold it is not a true work of art.

(122-3) The artist must appeal to feeling in others and use imagination in himself. His work should create an emotional mood which moves its audience or reader, and provide an experience which gives pleasure.

(122-4) Much of this pseudo-art suggests, not the primitivity which is perhaps intended, but a kind of insanity!

(122-5) A painting which beholders find quite incomprehensible and whose maker boasts of its meaninglessness, belongs to human pathology not to human art. To him life itself is without meaning: his picture is a jumble because his soul is a chaos.

(122-6) He does not need to rehash and deliver other people's ideas. His power is creative, through his medium truth or beauty are born anew.

(122-7) It is a fact that beautiful surroundings create an atmosphere, benefit the emotional-mental state, and rest or stimulate a man according to their nature.

(122-8) The artist whose first impression of philosophy is a false one may believe that he has nothing to gain from it. The fact is that he can discover much in it – beauty, inspiration, support, a sense of art's real mission.

(122-9) Those among the surrealist painters and poets of last century and the non-objective artists of this one who wanted to break away from the materialist representations of their time merely discarded what they found: their approach was negative and destructive. They could not arrive at the farther step because they lacked both the vocation, the dedication, the character and the knowledge. They could not enter the real source of inspiration and beauty, the abode of authentic silence, but only too often the drug- or alcohol-born caricatures.

(122-10) It is true that motives in art creation often are inextricably mixed. A man must live, and if he choose – in many cases compelled – to live by his art labours, what ethical principle has he transgressed?

(122-11) The writer creates images in the reader's mind, or sows ideas in it. To the extent that the writer has cleared his own outlook, to that extent he may help the reader become less confused.

²⁴² The paras on this page are numbered 1 through 16; they are not consecutive with the previous page. This page is a duplicate of page 164.

(122-12) For some poets and composers the experience of Reality is almost within their grasp.

(122-13) The creations of inspired art deserve appreciation for that which is beyond their technical excellence.

(122-14) Has any of the moderns produced even a fraction of the inspired work of Bach, Handel, Haydn, Mozart and Beethoven?

(122-15) The glimpse comes to us so quietly.

(122-16) A higher power will make use of him, will enter his work.

123²⁴³

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124²⁴⁴

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(124-1)²⁴⁵ Any child is able to cover a sheet of paper with spots, dots, stains and splodges of colour. But any adult who does the same on a canvas and calls it a picture, demanding honour and payment for it, is everything else but a sincere artist.

(124-2) One feels gathered into the depths of the silence, enfolded by it and then, hidden within it, intuits the mysterious inexplicable invisible and higher power which must remain forever nameless.

(124-3) In the old days the ideal was technical quality. The artist learnt the grammar of art, how to draw, to use colours properly, to create a design and the forms of decoration. Today he wantonly rebels against this discipline and throws together a worthless production that reveals nothing.

(124-4) Sensitive refined persons who hear their obscene words and gutter language coming from a theatre's stage or presented to them in a book's print, find them unendurable.

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²⁴⁴ This page is a duplicate of page 178.

²⁴⁵ The paras on this page are numbered 75 through 85; they are not consecutive with the previous page.

(124-5) Those who are responsive to Nature, and more especially to the beautiful colours released at the sun's rise and fall; to the silences of woods and forests or to the ocean's vast spaciousness, may use such contacts for attempts to get spiritual glimpses.

(124-6) Where literature, poetry, music, painting or other real art is truly inspired, it comes near to religion and nearer still to mysticism. Those persons who cannot find any affinity with these last two may get their spiritual aid from the arts. Respectfully approached, properly used and correctly understood these too can be sacred, as the ancients well understood. If today art has been dragged into muddy gutters and mad encounters, if it has been squalidly commercialised and deprived of purpose, meaning, form or Truth, that is because the invaders are not artists but barbarians.

(124-7) If through lack of faith men cannot bring themselves to look upward to the Higher Power, or inward to the spiritual self, and if the experiences of life are not interpreted as exhortations to do so, then the other means of reorientating them which is still left is art.

(124-8) If he succeeds in transmitting through the medium of his work something of the inspiration he receives, be he priest or artist, he is truly creative.

(124-9) It is the higher more refined forms of art which at times reveal this authentic note of inspiration. The low forms lack it because they belong to the grosser, more primitive cultural levels where mere physical activity is the prime concern.

(124-10) Whether it be applied in the home (furnishing and decorating), expressed through sound in music or paint in pictures, in poetry or prose, drama or dance, the mission of art is to create images of beauty which attract man to refinement ever-increasing.

(124-11) It is a rare moment when he looks upon Beauty itself rather than upon the forms of Beauty.

125²⁴⁶

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126

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(126-1)²⁴⁷ The Moors put only a single rug on the floor of a room, as the Japanese put only a single picture on a wall. The aesthetic effect is at its highest when attention is concentrated; but at its lowest when scattered.

²⁴⁶ Blank page

(126-2) The lack of artistic taste is not a thing to be proud of: yet it appears as ascetic indifference to beautiful things and considered a virtue!

(126-3) The glimpse is of supreme worth morally, helping to free him, bestowing goodwill and humility, uplifting his ideals – however fleetingly.

(126-4) The creative artist who has produced inspired work knows from his own experience that art can be connected with the higher development of a man.

(126-5) He creates, not to express his small personality as so many others do, but to escape from it. For it is to the divine which transcends him, which is loftily impersonal, that he looks for inspiration.

(126-6) Raphael, Leonardo,²⁴⁸ Michelangelo,²⁴⁹ Fra Angelico and Piero della Francesca had unquestioned genius in art. But they belong to the old school and modern youth craves the new, the different. The craving is legitimate but the acceptance of crazy nonsense merely because it is new, of untalented ugliness merely because it is different, must be rejected.

(126-7) Although technical equipment is not all there is to the practice of art, it must be mastered. Without it, inspiration suffers from a faulty or deficient medium.

(126-8) The enormous volume of grotesque non-art which successfully passes as art today, is only one symptom of the madness which dominates or half-dominates the moderns.

(126-9) The feeling may be so slight at first that it may easily remain unrecognised for what it is. But if he pauses in whatever he is doing at the time, and gives heed, it will become stronger and stronger.

(126-10) If he composes, paints, sculpts or writes as the light within shows him the thing or thought to be depicted, not as opinion, bias or untruth urges him, he will be truly inspired.

(126-11) Poetry which gives no beauty to man or raises him to no nobility, has failed even to become itself, that is, poetical. But when it is mere disjointed gibberish, spluttering nonsense, then it is harmful to the orderly sanity of those who adore it.

²⁴⁷ The paras on this page are numbered 100 through 112; they are not consecutive with the previous page. This page is a duplicate of page 182.

²⁴⁸ Leonardo da Vinci

²⁴⁹ "Michael Angelo" in the original

(126-12) The poverty of so much modern abstract art is appalling. It has little or nothing to offer the public. Its artists possess no creativity, no imagination and either no training nor technique, or have abandoned them. Its productions possess no beauty, no inspiration, and make no positive contribution to the world's culture.

(126-13) He may use the glimpse (the remembrance of it) as a theme for meditation or as a picture to repaint by imagination.

127²⁵⁰

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128

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(128-1)²⁵¹ He will express himself and his aspirations fully only when he, his body, and his thoughts are unified.

(128-2) Here are words aglow with divine ecstasy, ashine with divine truth.

(128-3) The people of Athens could think of no better honour for their tragic dramatist Sophocles after his death than that a god had lived with him as a guest!

(128-4) Philo,²⁵² the Alexandrian, tells of feeling so inspired that the ideas flowed of themselves effortlessly through his pen.

(128-5) That book renders a real service which lets in light.

(128-6) What intuition reveals, later experience confirms.

129²⁵³

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130

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²⁵¹ The paras on this page are numbered 25 through 30; they are not consecutive with the previous page.

²⁵² Philo of Alexandria

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(130-1)²⁵⁴ Art works may merely decorate and entertain our leisure, or they may provide new means for worship, new power to uplift us.

(130-2) Too many modern buildings have the soullessness, the materialistic inner and outer nature, of mechanical constructions. They are not growths. This is why they lack beauty, grace, charm. Competent function only is their purpose. They achieve it. But they are monotonous barracks.

(130-3) The attitude of the younger generation, in these matters, disquiets me. I have come out of touch, and become out of sympathy, with it.

(130-4) Compare the raucous strident noise that is too often offered today as music with the measured refined glory of a classic like Handel's "Messiah"!

(130-5) Method and technique are necessary in themselves but incomplete; inspiration and intuition should shine behind them. The genius has both, although the amounts vary from man to man.

(130-6) Only truly inspired geniuses of art and intellect, and those members of the public who appreciate their productions, understand that religion has to a large extent appeared in different vesture to this generation.

(130-7) The stage epitomises and dramatises human experience. This offers us the chance to draw some of its lessons. Serious literature interprets human life and offers some of its meaning. Music's incantation can draw us up to exalted levels, and the other arts can show us a beauty which refines feeling and uplifts emotion. But all these possibilities can be realised only if the creators of these productions are themselves open to true inspiration.

(130-8) Why did the crowds press into the lecture-halls wherever Emerson²⁵⁵ came? Why did they listen in awe and silence to this man in whose mind glowed a divine lamp? Emerson gave them inspiration.

(130-9) The best service a writer can render is to seek and find divine inspiration and true thinking, and then to offer the result to his fellow-men.

(130-10) We see so much lawlessness in life today, especially among the rebellious young, that it is not surprising to find so much lawlessness in art.

²⁵⁴ The paras on this page are numbered 32 through 43; they are not consecutive with the previous page.

²⁵⁵ Ralph Waldo Emerson

(130-11) The miracle of musical beauty is to be experienced gratefully, not for the sensuous and emotional satisfactions alone, but also for the reminder to make all life beautiful.

(130-12) He is not inspired all the time.

131²⁵⁶

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132

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(132-1)²⁵⁷ So much in writing, art, music has degenerated since [those]²⁵⁸ days: quality is lower, rubbish dribbles from self-conscious, pretentious writers, juvenile emotional composers, disorderly poets, boring playwrights and slap-dash talentless painters.

(132-2) The painter must not only have the talents of drawing and colouring, but also the bodily gift of seeing sharply and the mental gift of visualising, imaging.

(132-3) The singer gifted with a voice which can exalt and inspire men, the artist endowed with a talent which compels them to pause and behold, may each be used as a channel for Overself.

133²⁵⁹

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134

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(134-1)²⁶⁰ How pitiful are the crowds who flock to behold the work of exhibitionists who call themselves artists! Compare the beautifully-chiselled Greek figures of antiquity with the monstrous productions of modernity!

(134-2) The artist[, the craftsman or the writer]²⁶¹ who has mastered his professional technique remains a workman if he stops there. But if he learns to enter into the

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²⁵⁷ The paras on this page are unnumbered.

²⁵⁸ PB himself changed "my boyhood" to "those" by hand.

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²⁶⁰ The paras on this page are unnumbered.

²⁶¹ ", the craftsman or the" was typed below the line, followed by "writer" inserted by hand, and inserted with an arrow.

spiritual part of himself, if he practises going into its creative quiet before he begins producing anything, he becomes something more and his production inspired.

(134-3) To call such ridiculous productions art is to misuse language and misguide the young. They are more properly called non-art, even anti-art. They display a complete failure to understand the purpose of art. It would be a waste of time to comment further upon them were it not for the unbelievable number of spiritually-minded persons who have been falsely led to regard them as manifestations of the spiritual intuition! They are as miserably negative as true art is firmly positive. A single painting of a countryside scene by Constable,²⁶² derided as being 'representational' by talentless pseudo-artists, will be esteemed and honoured long after their worthless productions are thrown away into the rubbish-can where they belong.

135²⁶³

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136

I

(136-1)²⁶⁴ Too often we see men in whose behaviour or speech or human relations an ugly selfishness, a violent emotional nature or a dingy pettiness are plainly present. Yet we also see in these same men's [professional]²⁶⁵ creations or [artistic]²⁶⁶ productions an impressive dignity or an ethereal beauty. Their works are on a higher grander level than the men themselves.

(136-2) A pet cat often settled on the long and broad cuff of Muhammad's sleeve when he was writing, thus interrupting his work in Arabia, but a butterfly occasionally settled on the pencil of W.H. Davies,²⁶⁷ the tramp poet, and perhaps assisted his verse-making in a little Kentish cottage. Yet who knows, the pauses of inaction may have allowed Muhammad to relapse into meditation and thus, indirectly, assist or enrich the subsequent writing.

(136-3) (1) Bach. The final chorus from St. Matthew Passion (2) Beethoven's last piano trio ("Archduke") (3) The slow movement from the G Major violin concerto K.216²⁶⁸ -²⁶⁹ these three are spiritually inspired musical works.

²⁶² John Constable

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²⁶⁴ The paras on this page are numbered 1 through 16; they are not consecutive with the previous page.

²⁶⁵ PB himself inserted "professional" by hand.

²⁶⁶ PB himself inserted "artistic" by hand.

²⁶⁷ William Henry Davies

²⁶⁸ Composed by Mozart

(136-4) Music is still used, as it was for more than a thousand years past, by the Sufis to help bring on lovingly and devotedly the joyous abstracted depths of meditation.

(136-5) The ancient Greeks gave more importance to singing than to instrumental music, for the reason that it was associated with words, and hence ideas.

(136-6) In literature style may attract even when the content does not. It may attract so much as to make the message more acceptable.

(136-7) The repeated chanting of the same invocation, ritual, dance spectacles, pantomime, plays, and dramatic performances, have been used in most cults, in ancient Greece, in medieval Europe, in pre-colonised America and Malaya and in Oriental lands like Ceylon.

(136-8) They want to be amused and entertained, by absurd situations and bizarre actors, or thrilled, frightened and horrified by portrayals of criminality and violence.

(136-9) To the older Greeks the sun was an emblem of beauty. They looked at it with joy. But to the Hindus it was an emblem of divinity. They looked at it with worship. Both attitudes were right and both are called for today.

(136-10) How important, as the ancient Greeks were well aware, is this staged representation of a sample of human life, this transcript of events and behaviour acted out in front of an audience!

(136-11) His will then be the creative exhilaration which comes with inspiration.

(136-12) The practice of art requires qualities which the discussion of art does not. In the first case, we get actual knowledge whereas in the second we get only mere opinion.

(136-13) That which a writer can bring to his readers, a musician to his hearers and a painter to his beholders may be utterly worthless or divinely precious.

(136-14) This is creative stillness, [it is also magical for it brings about]²⁷⁰ the merging of yin and yang.

(136-15) Imitation should be creative.

(136-16) The energy which sustains his work comes from a higher source.

²⁶⁹ PB himself inserted dash by hand.

²⁷⁰ PB himself inserted "it is also magical for it brings about" by hand.

(138-1)²⁷² His style, his particular way of expressing ideas, the manner in which his aesthetic feelings are represented, is unlikely to be commonplace.

(138-2) Where an older art happily pictured the beauties of Nature, the later one miserably pictures the deformities of Nature.

(138-3) It is said that Handel declared that he wished to make people better, not just to entertain them.

(138-4) If art keeps faithful to its higher mission, it will better the quality of a man's life.

(138-5) Whoever accepts the higher mission of art and comes nearer and nearer to it through his creative activity, will then go on from art to the Spirit deep within his own self.

(138-6) They want to skip the toilsome years of apprenticeship, avoid the long hard labours of learning to draw lines, figures, bodies and scenes. In short, it is adolescence's weakness – wanting an easy and lazy way to life's rewards – carried over into adulthood's career.

(138-7) When we are disgusted with the pettiness of mankind we may turn in appreciation to the grandeur of Nature.

(138-8) An art which does not open the fountains of beauty but instead releases decay, violence, destructiveness, negativeness, nihilism, sickness, nastiness and disease, has missed its way; has lost itself.

(138-9) Sensitivity shows itself in aesthetic _____²⁷³ in personal taste and in the finer moments of life.

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²⁷² The paras on this page are numbered 17 through 33, making them consecutive with the previous page.

²⁷³ 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.

(138-10) The inspired composer of music or painter of pictures may be so carried away by the beauty of his inspiration as to be lost in it. He then forgets himself, undergoes a temporary loss of ego.

(138-11) Far too much of modern artistic production finds its ultimate roots, not in inspiration of any good kind but in deliberate commercial greed. Even the discussions, arguments and interviews purporting to expound the theories of the various groups have a hollow insincerity behind them.

(138-12) Even the untalented, the semi-literate, the incapable, the untrained avoid the necessary disciplines of art and literature on the excuse of completely free self-expression. This is mere verbiage.

(138-13) They lack the skill which comes from training and the knowledge which comes from instruction.

(138-14) We oldsters who can see little good in the fashionable trends of today's youth-dominated art, dress, writing, theatre, must be content to keep remote from them.

(138-15) A piece of literature which reveals truths and reassures emotions serves us well.

(138-16) What contemporary thinkers like Jean-Paul Sartre say about 'the loneliness of man' refers to there being no God to keep him company, which is a false belief.

(138-17) What artist, writer, composer does not know those sterile periods when creativity seems dead, inspiration a nil and heaviness presses down on the inner being.

139²⁷⁴

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140

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(140-1²⁷⁵) The philosophic search for enlightenment and the artist's search for perfection of work can meet and unite.

(140-2) Swami Siddheswarananda²⁷⁶ once said to me, "It is better to express rather than to repress intellectual tendencies."

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²⁷⁵ The paras on this page are numbered 34 through 51, making them consecutive with the previous page.

(140-3) They choose topics for their novels and plays which are nasty and coarse, thus betraying the nastiness and coarseness of their own ugly character.

(140-4) The effect of a piece of music, of poetry or prose, is at its strongest when in the last period before coming to an end.

(140-5) Those alleged artists who are interested only in technique and not in content, whose avoidance of representation has become an obsessive mania, whose horror of meaning has run so far as to run into madness may, if they are sincere, which many are not, be experimentalists or technologists – but they are not real artists.

(140-6) When we look at a landscape and feel in harmony with it, we say that an impression of beauty has been produced in us.

(140-7) The artist who is inspired by nothing higher than the thirst for dollars and cents, fame and notoriety, power and influence, will never produce the highest possible art.

(140-8) The inspired artist, the inwardly-led writer, does not have to see the effect of his production upon others. It is really enough that he has brought this addition to the world's cultural wealth into being. But if these others feel this effect, and if some among them recognise its beneficence, they will be willing to pay for the service rendered – and thus help to keep him alive for further work!

(140-9) The artist, writer or composer who bestows upon the world by his work a production which benefits, inspires or uplifts others, deserves a commensurate reward.

(140-10) The witch-doctor who, or whose assistant, beats out a rhythm on his drum accomplishes a concentration of mind, a lulling of the senses and a recession from the world for his hearers to a farther extent than they would have been able to accomplish for themselves.

(140-11) In its first manifestation, an intuitive idea is too often such a tiny spark that we are more likely to miss it than not.

(140-12) (LIGHT) Psalm 27: "The Lord is my Light."

(140-13) The artist who is infatuated with himself uses his production to flatter and hence strengthen his ego.

(140-14) Where art was once dignified and refined, it is now too often decadent and coarse.

(140-15) There is no attempt to evoke beauty simply because there is no capacity to do so.

(140-16) Inspired drawings may give as much a spiritual impact as inspired paintings.

(140-17) Art, which was to bring beauty to man, has now brought ugliness instead.

(140-18) If the book is really inspired it will strike sparks in the reader's mind.

141²⁷⁷

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142

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(142-1)²⁷⁸ The artist, the poet, the musician, who gives nothing beautiful to the world, may give everything else, may titivate, excoriate, narrate or adumbrate, may entertain or thrill, but he has failed [to fulfil the higher]²⁷⁹ in the mission of art.

(142-2) If so much modern painting, sculpture and poetry is incomprehensible to older minds, it may well be that there is nothing worth comprehending in it at all!

(142-3) A creative work leads [the receiver]²⁸⁰ to a feeling of sharing in the creation; it impregnates intellect or emotion or will.

(142-4) What man cannot receive directly through the intuition, he must receive in a different form through the physical senses. This is why music, for example, takes the place of a spiritual medium, as it can be heard by anyone, whereas intuition is unfelt by the insensitive.

(142-5) Those who are insensible to the mystical in its ordinary form may be responsive to its musical form.

(142-6) The strength shown in Greek male statues, the gracefulness shown in their female ones are matched by the equipoise shown in Greek philosophy.

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²⁷⁸ The paras on this page are unnumbered.

²⁷⁹ PB himself inserted "to fulfil the higher" by hand.

²⁸⁰ PB himself inserted "the receiver" by hand.

(142-7) How many an author has written better than he knew!

(142-8) If through a book we can associate ourselves with a mastermind, it represents an opportunity we cannot afford to miss.

(142-9) It may be that those whose taste has been formed around the modern expressions by contemporary artists will have some difficulty in adapting it to the completely different masterpieces of Byzantine art, and in appreciating them. Those who are confronted by them for the first time may need a sufficient period of adjustment to the highly ornamental character of Byzantine painting.

(142-10) Despite its success as a current fad, artificially worked up in part though it be, much contemporary art in poetry, painting, music and sculpture is mere wearying or boring nonsense.

(142-11) What Buddha taught about the transient, the changing, the elusive character of all human joy is plainly true: he went further and declared it unsatisfactory because of these reasons. Still further and on the same grounds, he rejected [the attractions of]²⁸¹ the Beautiful [form]²⁸². We are not to be ensnared by these perfections of form, that shapeliness of figure, that stateliness of architecture and those symmetries of pattern, such as engaged the ancient Greek artist. But the philosopher who cannot accept this further attitude is entitled to ask: So long as we do not permit ourselves to be deceived into regarding them as the ultimate happiness, so long as we acknowledge their relativity and their brevity. So what if they do pass, if they have their day! Why not enjoy them to the utmost while they are there? Why refuse an exquisite sight or an enchanting sound if, apart from the pleasure it affords, it might even be used as a stepping-stone to spiritual uplift?

143

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(143-1)²⁸³ A brilliant concert pianist who was also a successful meditator, told me that the same feeling of being taken over by a higher power which came at a certain depth of contemplation, came also after a certain period of time had elapsed during her playing. Both experiences caused her to be suffused with Peace.

I

144

²⁸¹ PB himself inserted "the attractions of" by hand.

²⁸² PB himself inserted "form" by hand.

²⁸³ The para on this page is unnumbered.

(144-1)²⁸⁴ Correct taste is more easily and correctly formed if we deliberately seek for the best and continually ignore the worst, that is, if we discriminate under proper guidance.

(144-2) PB – Investigate the possibility that the hidden and real origin of abstract art – where it is genuine and drawn from the Unconscious as is usually claimed where it is not produced by the ordinary conscious methods to profit financially by a current fad – is in past evolutionary prehistoric periods, especially those which Subud meditations and LSD drug taking reveal?

(144-3) The artist's productions may be most inspired; he may glorify art and put it on a pinnacle as the noblest and loftiest human activity when at its best. But it is still a manifestation of man's ego, the finest and final one. He must transcend it in the end. Like yoga it prepares the way, is a step not a stop.

(144-4) With all their insanity and futility and ugliness, these modern movements in art possess a dynamic spirit, a youthful vigour, a readiness to discard the debris of the past, a forward-looking attitude which knows that the artist cannot remain creative if he stops rigidly with the copying of old petrified forms.

(144-5) So much that passes for art, in painting, sculpture, music – is not real art at all. It is either a racket, a pestilence, a poison, a swindle, a piece of charlatanry.

(144-6) It is one more sign of the unbalance of our times that architects over-concentrate on the straight line in their designs for the massive new buildings which appear in all major cities, and ignore its counterpoise the curve.

(144-7) Writing can remain a way of expressing the narrowest and basest parts of the ego, a stimulant to violence and coarseness and animality. Or, in the hands of a more evolved person, it can become a source of uplift to others and, like any other art, even a way of development for the writer.

(144-8) It is understandable why the would-be saints tend to belittle culture; why they find stumbling blocks in the intellect and obstacles in art.

(144-9) Goethe²⁸⁵ knew, and said, that if he could find out why an artistic production interested and impressed, excited or fascinated him, he could advance another step forward towards saying the Truth.

²⁸⁴ The paras on this page are unnumbered.

²⁸⁵ Johann Wolfgang von Goethe

(144-10) What readers get from an inspired book depends on their own capacity. It can communicate the truth or beauty, the sublimity or goodness found in the inspiration only to the extent that the reader can feel something of such a thing himself. The better it is written, the more effective is the communication done.

(144-11) Can his mind reflect the intuitions of truth without any admixture of his own opinion?

(144-12) Foolish persons who stand in galleries awe-struck before meaningless blobs of colour called contemporary pictures.

(144-13) Much modern art is ridiculously trivial and quite unspiritual, therefore uninspired.

(144-14) Like the benevolent dictatorship of a parent.

145²⁸⁶

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146

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(146-1)²⁸⁷ It is pitiful to see art, which could have so high and spiritual a mission, put to so low and degraded a use.

(146-2) The intuition must be recognised and acted upon without delay, or it will be immediately completely lost.

(146-3) If he is not alert to it, the intuition may be gone before it can be grasped.

(146-4) Amid the general rush of today's events it is easy to miss an intuitive feeling.

(146-5) Some are able to find this inner stillness only when they let music lead them into it, others can do so only when they let a book draw them to it.

(146-6) An idea picked up from a book may make much difference to the entire course of a life.

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²⁸⁷ The paras on this page are numbered 85 through 98; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

(146-7) Art can take the place of, and be a substitute for, religion, only when it is truly inspired

(146-8) What they cannot get from religion they may get from art.

(146-9) They betray the higher part of themselves every time they resist, reject or merely ignore the intuitive feelings which come so delicately into consciousness.

(146-10) The beauty we see in a single flower points to a MIND capable of thinking such beauty. In the end Nature and Art point to God.

(146-11) Men pass it by every day, disregarded, as if it were not there at all. This sacred moment of truth is bestowed upon them in those pauses of life whose higher use and real importance are missed because unknown.

(146-12) But however much we appreciate aesthetic feelings or cultivate artistic talents, we must also recognise that we cannot stop with these activities. It is not enough to paint pictures or play music. We must still rise to our godlikeness.

(146-13) Socrates' prayer to the god [of Nature]²⁸⁸: "O Pan! Do so that I become beautiful inside me. And all that exists outside and around me to be in harmony with what I have in me.... My wish for material wealth is only for so much as a wise man can carry in his hand" – {from}²⁸⁹ Plato

(146-14)²⁹⁰ A philosophic temperament, well developed and sufficiently rounded, has little taste for the ugly bareness propagated in the name of simple living, or the dreary denial of the beautiful arts in the name of anti-sensuality.

(146-15) The leading fashion models show the kind of female beauty admired today – high facial bones, deep eyes set wide apart, slim bodies. [The ancient Greeks admired this kind too, and added the straight line along forehead and nose.]²⁹¹

147²⁹²

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148²⁹³

²⁸⁸ "of Nature" was typed above the line and inserted with a caret.

²⁸⁹ We inserted "from" for clarity.

²⁹⁰ The last two paras on this page were typed at a later point, using a different typewriter.

²⁹¹ PB himself inserted "The ancient Greeks admired this kind too, and added the straight line along forehead and nose." by hand.

²⁹² Void page

²⁹³ PB himself deleted "RED SERIES" at top of the page by hand.

(148-1)²⁹⁴ When the sun vanishes in golden splendour there is a mysterious moment: all is still. This is your chance

(148-2) For the majority, ART ought to be a path toward a higher level of being, and for the enlightened and expression of it.

(148-3) The first test of a piece of art is, 'Is it beautiful?' Many minds today and especially the younger ones will vehemently deny the truth of this statement but that is because they do not know who they really are, what the universe really is, and why they are here at all.

(148-4) Those modern artists whose chaotic, incomprehensible paintings are offered as masterpieces of self-expression merely express their technical incompetence and their spiritual improvidence. The only merit of the pictures is that they possess colour, but even this is due more to the nature of the medium used than to the sense of beauty in the user, for he has none. As philosophy should lead us to the True, so art should lead us to the Beautiful, but these impertinent offerings lead their unfortunate beholders to the Ugly.

(148-5) "Modern" artists who are incompetent to draw correctly, who produce grotesque pictures that are outward expressions of a pathological condition, do not know what true inspiration means.

(148-6) Painted ugliness which passes for art, unattractive noises which pass for music – the modern era has brought us these things.

(148-7) I cannot bring myself to pretend to admire noises alleged to be music merely because so many others, and especially the younger generation, admire them.

(148-8) The gibberings which are offered as literature, the incoherent ravings which pass for poetry – these products of our time drive me back to the great classics, with their tremendous sanity and sheer beauty.

(148-9) The contemporary impertinence which flouts Nature in order to present its own repulsive ugliness, which rejects the Real in favour of the Insane, will and inevitably must pass away into oblivion as it deserves.

²⁹⁴ The paras on this page are numbered 41a through 50; they are not consecutive with the previous page. The paras were originally numbered 42 through 49; para 41a was added later at the top of the page; para 50 at the bottom.

(148-10) The lunatic fringe in art may be popular and triumphant today; its aesthetic ravings in paint, film, sculpture and dress may find ready markets: this simply shows that the imbecile do not ordinarily recognise that they are imbecile, and that their dupes [are like flocks of sheep.]²⁹⁵

149²⁹⁶

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150

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(150-1)²⁹⁷ The inspired makers of enduring music, the intuitive writers of timeless works feed us with essential nourishment.

(150-2) Only out of a beautiful heart or mind can a work of true beauty be produced.

(150-3) Anyone who is susceptible to beauty in music or place has a spiritual path ready made for him.

(150-4) It would be hard to find and state new metaphysical or spiritual truth at this late date of human culture. [But a]²⁹⁸ brilliant mind state it in such an unexpected and perceptive way as to give it the force of a new revelation.

(150-5) Handel sat for three days motionless. Then, out of this physical and inner stillness there came to him the tremendously inspired, triumphantly majestic strains of The Messiah.

(150-6) When we stand before one of the [luminous]²⁹⁹ dawns so frequently painted by the Frenchman Corot³⁰⁰ we feel [peace-giving]³⁰¹ healing radiations.

(150-7) When Wordsworth³⁰² first saw that beautiful structure Tintern Abbey, he was uplifted to a spiritual plane. He put his feeling into a poem which those who could not visit the Abbey could read. A glimpse which inspired one art-form was transferred to another.

²⁹⁵ PB himself changed "are sheep" to "are like flocks of sheep." by hand.

²⁹⁶ Void page

²⁹⁷ The paras on this page are numbered 63 through 72; they are not consecutive with the previous page.

²⁹⁸ PB himself changed "culture, but the" to "culture. But a" by hand.

²⁹⁹ PB himself moved "luminous" from after "When" by hand.

³⁰⁰ Jean-Baptiste-Camille Corot

³⁰¹ PB himself changed "peace among" to "peace-giving" by hand.

³⁰² William Wordsworth

(150-8)³⁰³ The Sufi mystics put more interest into the Quest of the Spirit's beauty than [did]³⁰⁴ other mystics.

(150-9) Where intuitive feeling comes in to tell or teach a man, what need is there to call upon the intellect?

(150-10) Why not make things, be they houses or hardware, not only effectively functional, as modern purpose quite rightly insists, but also attractively beautiful as aesthetic taste equally rightly demands?

(150-11) Schubert was deeply affected by the beauty and tranquillity of eventide. His song "In Abendrot" expresses this mood, and how his complaints at life, his confusions in human relations, fade away when viewing the sky's red glory.

151³⁰⁵

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152

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(152-1)³⁰⁶ They put all their mixed-up mental and emotional turmoil into their art work. Instead of seeking and expressing beauty, which is the true mission of art, they have nothing better to give the world than the ugly, the chaotic and the boring.

(152-2) A work of art may exalt its participants if its theme is spiritual, mystic, philosophic or Nature-beautiful, or degrade them, or leave them unaffected.

(152-3) An art production whose form derives from spiritual tradition or symbolism, whose content derives from spiritual experience or understanding, is at least as worthy of veneration as a religious relic.

³⁰³ PB himself deleted the para before this one by drawing ink lines diagonally through it. The typist (probably not PB) then typed dashes through the whole para, and then numbered the paras on the page, mistakenly adding a number to this now deleted para. At least that's what we think happened. The para is: "(69) If an inspired sonata by Beethoven brings you momentarily to the borders of heaven, do not stop with the enjoyment. Explore the glimpse afterwards for all its rich content, its immense meaning, its glorious revelation." —TJS 2020

³⁰⁴ PB himself inserted "did" by hand.

³⁰⁵ Void page

³⁰⁶ The paras on this page are numbered 1 through 19; they are not consecutive with the previous page.

(152-4) A work of art which awakens in its beholder or hearer or reader a deep feeling of reverential worship or inner strength or mental tranquillity, thereby gives him a blessing. It enables him to share the artist's inspiration.

(152-5) Tolstoy,³⁰⁷ in the earlier period of his life, created some artistic pieces which gave him Europe-wide fame. But in the later period of his life when a gloomy saturnine asceticism held his mind, he preached moralising sermons instead and puritanically denounced art.

(152-6) The artist who exults in the beauty he has found may not be far from the contemplative who exults in the peace he has felt.

(152-7) The seeker quests until his thought rests.

(152-8) Intuition is truth drawn from one's own self, that is, from within, be it a practical or a spiritual truth, whereas intellect squeezes its conclusion out of presented evidence, that is, from without.

(152-9) I cannot separate, as the old Greeks could not separate, the love of beauty in Nature and art, from the love of Truth in thought and experience.

(152-10) We become aware of a dynamic inspiration behind certain pieces of music, or writing, or sculpting or painting.

(152-11) In a piece of writing or a product of art, we touch hands with its composer.

(152-12) This is the true task of art - to kindle inspiration first in the artist and then in his public.

(152-13) But intuitions are not easily, and certainly not always, identifiable.

(152-14) A sunless, art-ignoring, beauty-fearing asceticism is far from the philosophical quest.

(152-15) Art and Nature may so be used as to enlarge us, to give us less egoistic ideas and greater hearts.

(152-16) The practice of observing sunsets can become valuable aesthetically, profitable spiritually, if it leads to meditation.

³⁰⁷ Leo Tolstoy

(152-17) Art fulfils its highest purpose, acquires more valuable significance, when it becomes a vehicle for spiritual beauty.

(152-18) His best moves are mostly the unplanned ones.

(152-19) Beauty has its own holiness.

153³⁰⁸

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154

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(154-1)³⁰⁹ The writer who has something worth-while to communicate, the artist who has an offering of beauty to contribute, blesses his world, but the other kind pollutes it.

(154-2) The younger generation has lost this sensitivity, this refinement of taste and perception. Its admirations are crude, its enthusiasms are vulgar and its condemnations are unjust.

(154-3) We must call in the services of art to give religion its finest dress. Music must show its triumphs in the individual soul, architecture must create the proper atmosphere for communion, painting and sculpture give the visual assistance to the mind's upward ascension.

(154-4) The spectator of a painted picture or a natural landscape, the hearer of a musical theme, may find in it the chance to rise above his everyday thoughts and ordinary feelings.

(154-5) Abstract painters lack direction yet glory in the lack. Where this is just a means of hiding their lack of skill it is understandable but unpardonable. Where they have the skill, which is uncommon, it is to be deplored as a surrender to unbalanced or unworthy influences.

(154-6) When they fulfil their highest mission, painting and sculpture try to make visible, music tries to make audible, prose literature tries to make thinkable, poetic literature tries to make imaginable the invisible, inaudible, unthinkable and unimaginable mystery of pure Spirit. Although it is true that they can never give shape

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³⁰⁹ The paras on this page are numbered 20 through 31, making them consecutive with the previous page.

to what is by its very nature the Shapeless, it is also true that they can hint, suggest, symbolise and – point to It.

(154-7) Such intuitions come to the mind's surface occasionally but remain inactive during most of a man's lifetime.

(154-8) If the artist could only learn to be as inspired in his life as he is at times in his work, that is, as elevated and idealistic, how quickly would he realise the quest's highest state!

(154-9) Literature can be as much a spiritual force in these modern times as liturgy has been in medieval times.

(154-10) Changes in the arts have been matched by changes in architecture, building, design, decoration, factories, furniture, shapes, colours and styles of household things.

(154-11) I have lived to see art go crazy, spewing forth sinister productions that give the world no inspiration, no beauty, no truth and no uplift, that are themselves conceived in morbidity and ugliness, lunacy and chaos, degeneracy and intellectual dissolution.

(154-12) David Blum³¹⁰ (30-year-old 1964 U.S.A. Conductor, who is rapidly rising to great success) of his inner preparation just prior to performing: "I try to spend a few minutes then to relax the mind and to empty it of self, memories, family etc.," he told a friend. "When I actually play, the result appears in my being completely oblivious to the audience, in being aware of the music alone, identified with it, completely concentrated in, and on, it."

155³¹¹

I

156

I

(156-1)³¹² If a work of art, a piece of writing, or a performance of music, produces feelings in the beholder, the reader or the hearer which lift him to a higher mental condition, it has done its truest work.

³¹⁰ "Bloom" in the original

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³¹² The paras on this page are numbered 10 through 24; they are not consecutive with the previous page.

(156-2) Truth takes on flesh and blood in such inspired writings, embodies the bodiless Spirit and announces its own existence to a doubting argumentative world.

(156-3) Art is at its best when it is adventurously creative, but it still serves useful purposes when it is imitative.

(156-4) It would be absurd to believe that the creative power of inspiration exhausts itself with the arts alone. It can appear in any and every kind of human activity, in the making of a home or of a decision.

(156-5) The swift irruption of art on the mass scene, as in poems or paintings and in every commercial form, has brought it to the millions.

(156-6) Buildings that are like boxes, without any identity or individuality of their own, show the decay of imagination and the mistake of letting the functionalist supplant the artist instead of working side by side with him.

(156-7) The songs of Kabir show what wisdom can go into an artistic form: the two are not necessarily divorced. The poems of Rumi perform the same function.

(156-8) Even Buddha never condemned art; that was left for his misguided followers to do: he even recommended, as one exercise to help attain goodness, "the contemplation of the beautiful."

(156-9) When the goddess Athena, in Greek mythology, says: "some things you will think of for yourself, and others a god will put into your heart," this is her way of describing what we, more simply, would call inspiration.

(156-10) Style and its artistic function may have no place in the ascetic prophet's scheme of things. He may say what he has to say in the barest most unattractive way, or put it so clumsily that his hearers may have to interpret his meaning.

(156-11) When this exalted feeling is transferred to the intellect and there turned into thought, whether for expression in words for one's own understanding or for communication to others, it is termed a truth. In this form it becomes a source of renewed inspiration, a help in darker times and a guide to live by in ordinary times.

(156-12) The mind stilled, the self surrendered, a divine awareness possesses him. For there can be three forms of possession: divine, human (as in artists or writers), and diabolic. In the ideal sage, divine possession has become a permanent state.

(156-13) Be it a contemplative mystic's or a common man's, that life is poorer which leaves the arts out of its orbit.

(156-14) The inspired beauty to which a true artist introduces the world is an aspect of the same power to which a true priest introduces his flock.

(156-15) An utterance which is authentically inspired will leave its mark on some one.

157³¹³

I

158

I

(158-1)³¹⁴ We have to live in this body, in this world, why not beautify, enrich and give some charm to this existence to offset so much that is ugly, repulsive, evil and crude in it?

(158-2) It is worth while giving all his attention to any feelings which he may meet unexpectedly within himself and which show an unusual relaxation, a release from tenseness, a freedom from care. They are to be caught on the wing, not allowed to escape and pass away. They are to be nurtured, cherished and developed. They may be silent voices from higher self drawing his attention to its own existence.

(158-3) In ancient times the very idea of inspiration, of being under the influence of a higher power connoted an accompaniment of extremely strong stirring of the feelings. This is clearly on a mystical level, for there is deep calm during inspiration on philosophical level.

(158-4) Sensitivity and passivity are needed to absorb inspiration. If they are not inborn, they will have to be studied and copied for a long while before they can appear of their own accord and be truly personal.

(158-5) In all the literary arts - poetry, fiction, play writing, and essays - in musical composition, painting and sculpture, there is the necessary combination of the two things: mastered technique and awakened inspiration, if an ideal result is to be attained.

(158-6) As the dwindling light and increasing shadow bring on dusk's soft melancholy, it is offset by the still-fresh memory of the lovely colours just passed from the sky.

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³¹⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(158-7) Other men usually worship in the way they are taught; mine came from no outside instruction but from a spontaneous and instinctive reaction of the heart. It is the only religious rite that stirs me, this worship of the declining sun, of its coloured beauty and healing stillness.

(158-8) When the sun has descended to the line from where it rose – the earthly horizon – his thought can descend too and sink back into its quiet source.

(158-9) We who live in the world's fastest moving epoch have to keep hold of our inner still centre all the more.

(158-10) When artistic taste and human dignity are missing³¹⁵ we are left unmoved or unhelped.

159³¹⁶

I

160

I

(160-1)³¹⁷ It is right to go beyond admiration and honourable to rise up to veneration in a place where Nature gives us great beauty, or at a truth of being which redeems life from chaos and meaninglessness, or in finding a book which comes with a welcome opportune message at the right moment, and finally with a work of true art testifying to the noble, creative or unworldly inspiration behind it.

(160-2) The closeness of God and Light, Matter and Light, Mystical Experience and Light shows itself in the study of philosophy. It is not a surprise to find that painters of genius have been lured into working with light to find their highest appeal – beauty!

(160-3) It is a great and widespread error to identify the best modern poetry with the disciples of Ezra Pound, as the naive Mr T.S. Eliot, himself one of them, did. Perhaps we owe this bit of literary foolishness to the American professors of English literature not necessarily because Pound was also American but because they were too naively led astray by the editors – and editresses – of poetry's "little journals."

³¹⁵ We changed "miss-" to "missing" for clarity.

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³¹⁷ The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

(160-4) In looking for the beauty in Nature, a man is looking for his soul. In adoring this Beauty when he finds it, he is recognising that he not only owns an animal body, but is himself owned by a higher power.

(160-5) He finds it in the beauty and tranquillity of Nature, in the compositions of literature, the finer poems and the sounds of inspired music.

(160-6) A composition – be it written or painted, played on instruments or carved in stone, has done its most vital work if it opens our hearts to the rare feeling of tranquil harmony.

(160-7) In poetry drama painting and music as in character conduct and values, philosophy can find expression and provide inspiration. It is as valid for today's problems in society as it was for those of three thousand years ago.

(160-8) Those who put their inner experience into poems or art works, into music or literature, may share it with others.

(160-9) To put into writing what few men know but most men need, is to confer a benefit which will long survive the writer.

(160-10) The mutilated remains of ancient masterpieces of sculpture or architecture tell us their sad story.

161³¹⁸

I

162

I

(162-1)³¹⁹ There are those who claim the poetic value to be as important as any other; who make poetry synonymous with spirituality; who rank it at the head of all the arts. "When I read poetry there is evoked in me a sense of beauty. My feelings, however, go deeper... I approach God through poetry. This is the true experience of a deep-searching person." These lines were written by Ryosen³²⁰ in the first few years of this century. He was a leader of the young intellectuals in Japan but died in his thirties. He began as a devout religionist, became a sceptical rationalist, but in the last few years of his short life moved over into mysticism.

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³¹⁹ The paras on this page are numbered 21 through 25, making them consecutive with the previous page.

³²⁰ Tsunashima Ryōsen

Returning to the above quotation, he later explained, "The sphere of truth, and the sphere of poetry are from the outset different... To the extent that we penetrate to the innermost part of human life, truth and poetry draw close... now in harmonious union."

(162-2) Day after day I come to the lakeside, weather and work permitting, and look at Matterhorn – Europe's highest mountain in all its snowy glory.

(162-3) Moved by the exultation of Beethoven's music, the intense passion behind it all, he can come nearer to the higher life.

(162-4) If men offer worship at all, it is offered to a Power infinitely wiser and grander than any condition which they dare hope to attain.

(162-5) While the mystic's target is set at the highest level of adoration and the deepest level of inwardness that he knows – all of which is hidden work confined within his own person, the artist's target is a representation of an object, scene or person, or a creative effort of his imagination. The first is outside him. The second inside but not the highest.

163³²¹

I

164

I

(164-1)³²² A play which carries something of the atmosphere of a religious ritual thereby brings the Theatre near to the Church.

(164-2) A production which carries aesthetic irritation to those who behold it is not a true work of art.

(164-3) The artist must appeal to feeling in others and use imagination in himself. His work should create an emotional mood which moves its audience or reader, and provide an experience which gives pleasure.

(164-4) Much of this pseudo-art suggests, not the primitivity which is perhaps intended, but a kind of insanity!

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³²² The paras on this page are numbered 1 through 16; they are not consecutive with the previous page. This page is a duplicate of page 122.

(164-5) A painting which beholders find quite incomprehensible and whose maker boasts of its meaninglessness belongs to human pathology not to human art. To him life itself is without meaning: his picture is a jumble because his soul is a chaos.

(164-6) He does not need to rehash and deliver other people's ideas. His power is creative, through his medium truth or beauty are born anew.

(164-7) It is a fact that beautiful surroundings create an atmosphere, benefit the emotional-mental state, and rest or stimulate a man according to their nature.

(164-8) The artist whose first impression of philosophy is a false one may believe that he has nothing to gain from it. The fact is that he can discover much in it – beauty, inspiration, support, a sense of art's real mission.

(164-9) Those among the surrealist painters and poets of last century and the non-objective artists of this one who wanted to break away from the materialist representations of their time merely discarded what they found: their approach was negative and destructive. They could not arrive at the farther step because they lacked both the vocation, the dedication, the character and the knowledge. They could not enter the real source of inspiration and beauty, the abode of authentic silence, but only too often the drug- or alcohol-born caricature.

(164-10) It is true that motives in art creation often are inextricably mixed. A man must live, and if he choose – in many cases compelled –³²³ to live by his art labours, what ethical principle has he transgressed?

(164-11) The writer creates images in the reader's mind, or sows ideas in it. To the extent that the writer has cleared his own outlook, to that extent he may help the reader become less confused.

(164-12) For some poets and composers the experience of Reality is almost within their grasp.

(164-13) The creations of inspired art deserve appreciation for that which is beyond their technical excellence.

(164-14) Has any of the moderns produced even a fraction of the inspired work of Bach, Handel, Haydn, Mozart and Beethoven?

(164-15) The glimpse comes to us so quietly.

³²³ "cases – compelled, to" in the original. We changed it to match the clearer punctuation as on the duplicate page, 122.

(164-16) A higher power will make use of him, will enter his work.

165³²⁴

I

166

I

(166-1)³²⁵ In literary and dramatic works which rise to the higher planes of thought, creation, imagination or aspiration, there may be moments when some among the readers or audience are carried to experiences where the ordinary self is dropped and a nobler one takes over; where a rare peace holds the mind or ecstatic beauty suffuses the feelings, not for long perhaps but long remembered.

(166-2) Words give us the idea of things, sculptures and paintings actualise their pictured forms, music renders sound-effects, but none of these has ever evoked the Real. For that everything else must be banished – only the Void, Silence and Stillness may Be; nothing to see or [touch.]³²⁶

(166-3) A poem which stirs a young man to high aspiration has done a noble service.

(166-4) If the poet or painter, the composer or writer has sufficient loftiness of character, refinement of nature and intuition of soul he can become a mediator between two different levels of feeling for lesser men thus enabling them to experience a spiritual glimpse. An artist can bring beauty into the world but can he use it to serve men in the most worth while way?

(166-5) To be creative in the full sense it is not enough to put the thought into words: the picture must summarise and suggest it. Both must go deep down and touch, even disappear into, the Stillness.

(166-6) These truly lovely sights and scenes in Nature suggest to a sensitive or spiritually aesthetic person the invisible but felt and thought beauty.

(166-7) An artistic or literary product may be nothing more than the mere expression of a capricious mood, of a passing whimsy, something altogether insignificant; or it may

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³²⁵ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

³²⁶ PB himself changed semicolon to period and deleted “no one to take anything into consciousness.” after “touch” by hand.

be allied with great spiritual meaning, loaded with riches for beholder, listener or reader and finally metamorphosed into a ritual of high magic.

(166-8) Why should a man not find some satisfaction in the world, which includes Nature, and in the arts, if he does not at the same time desert his satisfaction in the higher self?

(166-9) The troubled mind seeking for freedom from anxiety may stumble across a clue, a word or two which, if followed up, points to a way out.

(166-10) Culture is not the highest possible offering but still quite a desirable one.

167³²⁷

I

168

I

(168-1)³²⁸ The solid balance and intelligent proportion which Greek philosophy admired and taught were expressed in the elegant pediments and colonnades of Greek architecture. The fervent devotion and direct simplicity of Muhammadan religion were brought into the tapered minarets and arcades of Arab architecture. From the thought and faith of a people came forth its art.

(168-2) In some Dominican monasteries of Europe, as in some Indian rock-cut caves, painted frescoes or carved wall-figures were not added merely to decorate the place, not intended to give aesthetic pleasure (although they may do so), but rather to suggest topics for meditation, to remind monks of their dedicated goal, and to guide them a little on the way to it.

(168-3) This it is to be creative, to bring something new into the world. And in the arts to bring something which is also beautiful, giving pleasure to the aesthetic instinct.

(168-4) The poet who lives at times from this profounder self will link his words with words as others do, and his rhythms with rhythms, but the difference of level will appear in their effect.

(168-5) The free creativity which may follow inspiration will be none the worse if it is expressed through a training in the art concerned, if it is disciplined by traditional

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³²⁸ The paras on this page are numbered 17 through 27; they are not consecutive with the previous page.

forms. It need not be limited entirely by them, but it cannot do without them without losing its power of proper communication. Those who reject such education entirely not only reject art itself but exhibit a touch of madness. There is a case for pointing out the danger of inspiration being suffocated by too much pedantic and academic erudition but the young rebels not only overstate the case and make it sound ridiculous: they destroy it.

(168-6) Abstract art, which reproduces nothing to be found in Nature, or represents no meaningful concept, may have its place. But it is not exempt from the primary responsibility of all art: to lead mankind along the path of beauty. If abstract compositions are ugly they no longer come under the category of art. They belong elsewhere.

(168-7) The two things which anyone needs to become creative, whether in any of the arts, sciences, crafts, professional skills or even in the art of living itself are first, the instrument and second, the inspiration. Technique, talent, ability are not enough. Originality, freshness, great power, genius come from above.

(168-8) Those who can neither carve nor draw offer so-called sculptures and pictures to a bemused public. Art which was to bring beauty into life now brings ugliness!

(168-9) He does not have to be a creative artist to possess the pure love of beautiful moods. They may come to him from admiring landscapes, listening to music, appreciating decorative things. But they may also come entirely from within.

(168-10) Inspiration comes and goes as it will, staying a few minutes or abiding for quite a while.

(168-11) Truly artistic work has a sanctity about it.

169³²⁹

I

170

I

(170-1)³³⁰ Why are so many so attracted by the beautiful in Nature and Art, in creatures and ideas, and so repelled by the ugly in form and thought? Did Plato the cultured Greek and Baal-Shem the illiterate Hebrew share the same truth when they asserted

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³³⁰ The paras on this page are numbered 28 through 40, making them consecutive with the previous page.

that beauty, rightly understood and properly regarded, could lead us Godward? For different persons react to the Divine differently, because it has – like themselves – different aspects or attributes. If some are attracted to the Truth-side and others to the Love, why not also to the Beauty?

(170-2) There are men who may appear to be materialistic but the admiration for Nature's beauty or the inspiration from noble music is their way of showing spiritual sensitivity. It is possibly the only way, given their past history and present character.

(170-3) It is all to the good that the younger writers and composers, painters and sculptors seek to produce new and different work. But when they have to force their technique into unnatural arbitrary and senseless forms, the result is only new and worse work from which a sensitive taste must turn away in disgust.

(170-4) Art opinions and reactions are more than just a matter of personal taste. They are also indicators of evolutionary status

(170-5) They take pride in their rejections of technique, their opposition to analysis and their immunity to criticism. Individual expression alone matters.

(170-6) Are these art forms able to serve anyone or are they quite unfunctional? Are they enjoyable because they bring beauty or do they seem utterly repulsive? Can they justify their existence? It is through questions and doubts such as these that we may discover if they are sincere attempts to exploit a commercial market or to cater to the artist's(?) personal vanity.

(170-7) And this relation between creative inspiration and technical skill remains true whether the material used by an artist be sound or paint, words or wood.

(170-8) In music, poetry and the arts generally, it is this sensitivity of man which is appealed to and which responds; it is this which causes feelings to well up in him higher than those normally his own.

(170-9) The Chinese regard Painting and Calligraphy as the highest forms of their artistic expression.

(170-10) In those few moments all Nature seems to hold her breath, to rest and be still. But he seldom hears or listens and misses the chance.

(170-11) If the arts and inventions of man have been used to degrade his thoughts and debase his character, they could also be used to do the very opposite. They should both recognise the power of suggestion and the responsibility they bear.

(170-12) When he writes at his best, what he writes may be on a higher level than himself.

(170-13) If intellect fails to touch Reality, what can? The answer is intuition and inspiration.

171³³¹

I

172

I

(172-1)³³² They insist on looking at the shaded side of life – its brevity and instability, its infirmity and mortality – and then assert that there is no joy, no happiness, in it. But the man who has risen into the consciousness of beauty through art finds the clue which can one day lead him to these things.

(172-2) The glimpse is a memorable experience, but it is not enough. It shows him a possible future, gives him a new worldview, but he must henceforth bring all that into his everyday life and into his whole being. This needs time, practice, patience, vigilance, self-training and more sensitivity.

(172-3) The concentration of attention instead of the dispersal of it – this is the guiding rule which is behind the Japanese custom of displaying a single picture for a period of time instead of several competing with one another. There is a precise remembered effect in the first case but a confused one in the second.

(172-4) Confucius included in his ideal of the Superior Person practice or patronage of the arts and poetry, refinement of taste and conduct, reflection on the Best.

(172-5) Too many gutter-bred persons apparently misuse the name of artist to present the ugly and the vulgar, the coarse and filthy to the public.

(172-6) Loneliness vanishes completely in the stillness. He is then with the power behind the entire universe, with the Mind behind all human consciousness. He returns from the Stillness welcoming the condition of being free, unattached, unjoined – this is no longer the condition of being lonely.

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³³² The paras on this page are numbered 41 through 51, making them consecutive with the previous page.

(172-7) It is good that the young look for, and greet, the new writing. In the interests of growth and discovery we should all welcome it. But it is bad when the young use it to replace the old writing and utterly reject the latter. This foolish attitude brings them grave loss.

(172-8) The arts, which could lead man on to the beauty of their own divinity, have been misused by those who would lead him farther away from it.

(172-9) It is the lack of refinement in these men themselves which permits them to use the vulgarest expressions in their writing. If poetry is a branch of art, whose general mission is to bring the beauty aspect of God to man, then they are only partial poets or persons under the hallucination that they are poets, or even pretenders, however well they may impress the naive mass of students. It cannot be that they are wilfully perverse.

(172-10) Real creativity in the arts and literature, in music and poetry, imparts a vital experience to the creator and the receiver, both.

(172-11) Poetry arouses feeling and this in turn, if lofty enough, can awaken intuition.

173³³³

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174

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(174-1)³³⁴ How far down that man has himself sunk whose work is intended to stimulate animality, shock conventionality or propagate hostility, who has lost sight of the higher mission of art which is to uplift and not to degrade mankind.

(174-2) It is true that the interest in bold new ideas, the experimentation with daring new procedures, have accompanied the artistic and intellectual work of our time. But they have also accompanied its disintegration and deterioration.

(174-3) Mission of artist is to admire and embody the beautiful, so that others may be brought into the admiration and appreciate the beautiful too.

(174-4) The effect of inspired writing is to arouse spiritual aspiration or provide spiritual guidance. This is its highest function.

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³³⁴ The paras on this page are numbered 52 through 63, making them consecutive with the previous page.

(174-5) In the squalor of Verlaine's³³⁵ personal life and the beauty of his poetry we see a startling contrast. It illustrates the need to remember that however grand the higher mission of art is, it does not quite attain the goal of human existence; it does however rise to next below that goal. It is a genuine spiritual path but not the ultimate final one.

(174-6) He who puts his skills as a craftsman, an artist or a public servant to the service of his essential self, his diviner self, puts them to the best use.

(174-7) It depends on a man's taste, which in turn depends on how mature he is, how rich an experience garnered in former lives he possesses, how developed and balanced is his judgment and, lastly, how refined are his feelings.

(174-8) Geoff Hodson³³⁶ on Krishnamurti³³⁷ said, "When he spoke to an audience, there was a moment when you saw the expression on his face change: at that moment I saw clairvoyantly a great being began to overshadow him. He became inspired."

(174-9) Not the slow and patient building-up of a picture, as is ordinarily done, but the swift strokes, the decisive confident execution of the work in the shortest possible time and the least amount of effort. That is Zen artistry. It tries to take advantage of the inspired moments to give birth to memorable and exceptional drawing on paper or painting on silk. It is truly creative.

(174-10) A deeper force is operating at such a time than either reader or hearer is aware of, but the result depends on whether the sensitivity, receptivity and passivity are permitted to dominate.

(174-11) Culture and literature, art and music should not be thrown away in an ascetic mood. If the best in them is taken, spiritual growth will not be hindered but rather nurtured.

(174-12) The glimpse confirms existing religious faith and so strengthens it.

175³³⁸

I

176

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³³⁵ Paul-Marie Verlaine

³³⁶ Geoffrey Hodson

³³⁷ U. G. Krishnamurti

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(176-1)³³⁹ Those modern artists, writers and composers whose productions seem utterly senseless confound the irrational with the inspirational. They regard the two terms as interchangeable.

(176-2) Why share in printed book the company of criminals or morons, the mentally unbalanced or the emotionally unloosed when better, healthier, finer or wiser works are available?

(176-3) There are authors who get these inspired moments, who sometimes write better than they know, who have to wait – like their readers – to catch the high revelatory meaning of a piece they have put down as it flowed through them.

(176-4) The Classical Arts and Crafts of several Oriental countries served a double purpose for their better practitioners. They were a professional means of earning a living. They were also part of a spiritual path. The craftsman who gave weeks or even months to finish a product gave it also considerable concentration. When he turned away to spiritual exercises, he brought this power quite naturally into his devotional prayer or meditational inner work.

(176-5) My late Irish friend A.E.³⁴⁰ put it well in one of his poems:

“Image of beauty, when I gaze on thee,
Trembling I waken to a mystery.”

(176-6) Art and poetry must rouse the most delicate feelings, must enchant us, if they are to fulfil their highest mission. For the highest state of man’s nature is a mysterious feeling, blended even though it is with understanding, knowing, that is, intelligence. But when art and poetry titillate only the sensual side of man they fail to render this service.

(176-7) In Sanskrit formulations and analyses on the art of poetry, its place and purpose, its styles and techniques, the important thing is for its message to be implicit rather than explicit, is to give hints and clues rather than revelations, is to use suggestive imagery rather than deliver plain statements; but as with our own Western work to use myth, metaphor and symbol to arouse feeling and release emotion.

(176-8) It is not merely to brighten a room with a colourful piece or an exquisite form that a craftsman, decorator, or artist can contribute. If he is concerned with his own

³³⁹ The paras on this page are numbered 64 through 74, making them consecutive with the previous page.

³⁴⁰ George William Russell

higher development, the spiritual quality of his own personality, his work can give peace, beauty, reminder.

(176-9) Surrender to it as to a piece of music. Let it take possession of you while it lasts, for it will not last. The music reaches its finale and so does the glimpse. The oscillation that is life in the body, the movement to-and-fro between the pairs of opposites cannot be kept still, inoperative, for more than a fraction of time.

(176-10) It may give him a catch of the breath, if not of the heart, when the stillness is first felt if it comes unexpectedly and abruptly.

(176-11) Art offers its sounds and forms, its lines and images, its colours and words.

177³⁴¹

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178³⁴²

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(178-1)³⁴³ Any child is able to cover a sheet of paper with spots, dots, stains and splodges of colour. But any adult who does the same on a canvas and calls it a picture, demanding honour and payment for it, is everything else but a sincere artist.

(178-2) One feels gathered into the depths of the silence, enfolded by it and then, hidden within in, intuits the mysterious inexplicable invisible and higher power which must remain forever nameless.

(178-3) In the old days the ideal was technical quality. The artist learnt the grammar of art, how to draw, to use colours properly, to create a design and the forms of decoration. Today he wantonly rebels against this discipline and throws together a worthless production that reveals nothing.

(178-4) Sensitive refined persons who hear their obscene words and gutter language coming from a theatre's stage or presented to them in a book's print find them unendurable.

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³⁴² This page is a duplicate of page 124.

³⁴³ The paras on this page are numbered 75 through 85, making them consecutive with the previous page.

(178-5) Those who are responsive to Nature, and more especially to the beautiful colours released at the sun's rise and fall; to the silences of woods and forests or to the ocean's vast spaciousness, may use such contacts for attempts to get spiritual glimpses.

(178-6) Where literature, poetry, music, painting or other real art is truly inspired, it comes near to religion and nearer still to mysticism. Those persons who cannot find any affinity with these last two may get their spiritual aid from the arts. Respectfully approached, properly used and correctly understood these two can be sacred, as the ancients well understood. If today art has been dragged into muddy gutters and mad encounters, if it has been squalidly commercialised and deprived of purpose, meaning, form or Truth, that is because the invaders are not artists but barbarians.

(178-7) If through lack of faith men cannot bring themselves to look upward to the Higher Power, or inward to the spiritual self, and if the experiences of life are not interpreted as exhortations to do so, then the other means of reorientating them which is still left is art.

(178-8) If he succeeds in transmitting through the medium of his work something of the inspiration he receives, be he priest or artist, he is truly creative.

(178-9) It is the higher more refined forms of art which at times reveal this authentic note of inspiration. The low forms lack it because they belong to the grosser, more primitive cultural levels where mere physical activity is the prime concern.

(178-10) Whether it be applied in the home (furnishing and decorating), expressed through sound in music or paint in pictures, in poetry or prose, drama or dance, the mission of art is to create images of beauty which attract man to refinement ever-increasing.

(178-11) It is a rare moment when he looks upon Beauty itself rather than upon the forms of Beauty.

179³⁴⁴

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180

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(180-1)³⁴⁵ If art can bring joy and loveliness into life, why should it therefore be regarded as hostile to the search for, or expression of, truth? Is an ascetic life that is

³⁴⁴ Blank page

primitive but called simple, in surroundings that are ugly but called bare, the only way to discipline desires?

(180-2) Is the artist's and the mystic's experience identical? Sometimes it is but more often not at all. The times when the artist, the writer, the musician or the poet touch the same level as the mystic depend partly upon his ability to forget himself in devotion to his creation, partly on other things.

(180-3) Who has not felt the strength which some of Beethoven's music imparts, far profounder than the melodious rhythms of so many other composers' works, charming though they are!

(180-4) The imagination can people a man's atmosphere with creations that are devilish or heavenly, can draw other men downward or lift them upward. Being a creative artist does not entitle anyone to complete licence or justify his claim to being the highest type. There are other considerations.

(180-5) Only as art lifts man to higher concepts of beauty does it fulfil its best service to him. For it then lifts him to spirituality too.

(180-6) Art succeeds in its true mission and highest objective when its quality is technically developed enough to induce concentration in the recipient, and spiritually profound enough to awaken inspiration in him.

(180-7) The artist susceptible to fine shapes and lovely colours or to whispering, melodious and exultant sounds, or to words which transform the mind by alchemy – fails himself, his best self, unless he rises to this high service of holy communion with Overself for us all.

(180-8) Those men – poets or composers, painters or designers – who say something which echoes within and awakens the soul, give us our bread. But they must be truly inspired or else will be the dead burying the dead.

(180-9) If the philosopher calls for beauty, refinement even elegance in his surroundings – by contrast with the ascetic – this is not a weakness for luxury or a pandering to vanity. It is a genuine response to aesthetic feeling, a sense of its value.

(180-10) To be creative, to bring something new, better or worthwhile into the world, is the privilege of inspired persons. To bring something beautiful into the world is the inspired artist's mission.

³⁴⁵ The paras on this page are numbered 86 through 99, making them consecutive with the previous page.

(180-11) When the glimpse starts it is best to remain still, and in the same bodily position whether sitting or standing, with eyes fixed at the same point.

(180-12) The inspiration comes from beyond time; the formulation in thought, picture, pattern or sound takes place in time.

(180-13) Men of small talent and no inspiration pose as artists, poets, writers or musicians.

(180-14) The artist brings beauty – or should – and its accompaniment is joy.

181³⁴⁶

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182

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(182-1³⁴⁷) The Moors put only a single rug on the floor of a room, as the Japanese put only a single picture on a wall. The aesthetic effect is at its highest when attention is concentrated; but at its lowest when scattered.

(182-2) The lack of artistic taste is not a thing to be proud of: yet it appears as ascetic indifference to beautiful things and considered a virtue!

(182-3) The glimpse is of supreme worth morally, helping to free him, bestowing goodwill and humility, uplifting his ideals – however fleetingly.

(182-4) The creative artist who has produced inspired work knows from his own experience that art can be connected with the higher development of a man.

(182-5) He creates, not to express his small personality as so many others do, but to escape from it. For it is to the divine which transcends him, which is loftily impersonal, that he looks for inspiration.

(182-6) Raphael, Leonardo,³⁴⁸ Michelangelo, Fra Angelico and Piero della Francesca had unquestioned genius in art. But they belong to the old school and modern youth craves the new, the different. The craving is legitimate but the acceptance of crazy nonsense

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³⁴⁷ The paras on this page are numbered 100 through 112, making them consecutive with the previous page. This page is a duplicate of page 126.

³⁴⁸ Leonardo da Vinci

merely because it is new, of untalented ugliness merely because it is different, must be rejected.

(182-7) Although technical equipment is not all there is to the practice of art, it must be mastered. Without it, inspiration suffers from a faulty or deficient medium.

(182-8) The enormous volume of grotesque non-art which successfully passes as art today is only one symptom of the madness which dominates or half-dominates the moderns.

(182-9) The feeling may be so slight at first that it may easily remain unrecognised for what it is. But if he pauses in whatever he is doing at the time, and gives heed, it will become stronger and stronger.

(182-10) If he composes, paints, sculpts or writes as the light within shows him the thing or thought to be depicted, not as opinion, bias or untruth urges him, he will be truly inspired.

(182-11) Poetry which gives no beauty to man or raises him to no nobility, has failed even to become itself, that is, poetical. But when it is mere disjointed gibberish, spluttering nonsense, then it is harmful to the orderly sanity of those who adore it.

(182-12) The poverty of so much modern abstract art is appalling. It has little or nothing to offer the public. Its artists possess no creativity, no imagination and either no training nor technique, or have abandoned them. Its productions possess no beauty, no inspiration, and make no positive contribution to the world's culture.

(182-13) He may use the glimpse (the remembrance of it) as a theme for meditation or as a picture to repaint by imagination.

183³⁴⁹

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184

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(184-1)³⁵⁰ He must be thickly insensitive to the extent who feels no admiration for the sunset glow, no purification at the sight of mountain snows, no reverence when hearing The Messiah exquisitely sung, exultingly organ-pealed.

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³⁵⁰ The paras on this page are numbered 113 through 125, making them consecutive with the previous page.

(184-2) Whatever the height reached, the glory felt during the glimpse, he still lives on as a human being after it has passed. Thoughts reappear, ordinary emotions are felt again.

(184-3) A gifted and talented poet or musician may confer rare benefits upon his audience by the practice of his art only if it is also inspired art.

(184-4) Too soon he will find that the rebirth was not a durable spiritual event but a temporary one. It offered a picture of something for which, from then on, he must start working in earnest. It was a glimpse only but it provided testimony, evidence, confirmation.

(184-5) What witchery is this which enables a man to take some words and connect them with other words, so that the result affects other men's feelings and minds?

(184-6) From this hidden source comes at times guidances, warnings, attractions or aversions which ought to be construed as intuitive messages. But for this they must first be recognised and believed: they pass too quickly.

(184-7) Those who feel they lack the strength to restrain their emotional ego may vicariously, if momentarily, find it by immersing themselves in the creations, literary or artistic, of others who do have it.

(184-8) A novel or a poem, a musical composition or a picture, if it comes from an inspired producer, may itself provoke moments of inspiration.

(184-9) A writer who knows the law of karma and who also sees what words can do to people must necessarily feel responsible for what he gives out to the world.

(184-10) Let these new art forms take their place for those who are attuned to them, who want them, let these forms co-exist with the older ones. But let not the Good, the True and the Beautiful in the past be thrown aside and trampled on by intolerant innovators.

(184-11) Art brings beauty to the body's senses, yet if we wish to pursue it farther we must withdraw from them, inwards, keeping the mood they started, etherealising and developing it until we penetrate to its abode. There, under enchantment, we are beauty.

(184-12) If the art forms of today contain much that is worthless, they will pass away unregretted with time, if there is excess and absurdity in them, there is also vitality, youthfulness and often colour.

(184-13) There are moods or periods when the ideas stream through his mind in swift succession or come in slow stately revelations.

185³⁵¹

I

186

I

(186-1)³⁵² Whichever of the media he uses to express himself, if he be an artist or writer, the inspiration will come through and show itself. But this does not mean it will show itself in all his work or in all parts of each work.

(186-2) Art cannot be expelled from human culture, any more than thought. Just as all attempts to stop the followers of religion from exercising the faculty of reasoning do not succeed in the end, so all attempts to stop them making sacred figures likewise fail. The first Buddhists were without statues for at least two hundred years. The first Romans did not venture to carve figures of their gods for the same period. The Muhammadans still do not dare to imitate sacred sculpture –neither Allah nor Muhammad is ever depicted, so fierce would the opposition be – but their artists put their skills into geometrical patterns to build mosques of striking beauty. Art cannot be dismissed as mere embellishment. It answers a human need. As Plato saw, the search for the beautiful is only another aspect of the search for the true and the good.

(186-3) We dare not narrow the Overself's work and disclosures through man to religion alone without loss. We may not constrict it to the temples and churches, nor even the ashrams and meditation halls.

(186-4) Whatever be the personal problem, if reason, experience, and authority cannot solve it, carry it inwards to the deep still centre. But you must learn to wait in patience for the answer for the blockage is in you, not in it. A day or a month may pass until the response is felt, thought or materialised.

(186-5) The malign destiny which snatched the young Keats³⁵³ and Shelley³⁵⁴ from physical life, which kept the gifted Byron³⁵⁵ captive of his physical passion, deprived

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³⁵² The paras on this page are numbered 126 through 136, making them consecutive with the previous page.

³⁵³ John Keats

³⁵⁴ Percy Bysshe Shelley

³⁵⁵ Lord George Gordon Byron

them of their chance to come to spiritual maturity, and the world of a greater deeper poetry.

(186-6) What the painter puts with his brush and colour on a canvas becomes the medium of his own expression. If, in addition, he has become a vehicle for his higher self, then there will be a two-fold effect, the one personal and the other inspired.

(186-7) If art, music, poetry, literature and theatre find their best use in celebrating the descent into gutters of animality, they lose their mission and degrade mankind.

(186-8) A sensitive person may be gently influenced by such beauty of Nature to pause and gaze, holding himself still for the while, admiring and appreciating the scene, until he is so absorbed that he is lost in it. The ego and its affairs retreat. Unwittingly he comes close to the delicious peace of the Overself.

(186-9) A writer, an artist, a poet or a sculptor, a musician or a farmer may possess professional talent and do competent work but this is still not the same as inspired work.

(186-10) When the inspired sentence is read, the sensitive mind comprehends that it is no longer merely reading words. It is also receiving the grace of the Presence.

(186-11) There is a refinement which comes from artistic good taste.

187³⁵⁶

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188

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(188-1)³⁵⁷ The arts may be used to approach the verge, the very edge of “nowhere and nowhen” but philosophy is needed to go beyond.

(188-2) The exclusive concern of so many writers and dramatists, novelists and film-makers with sexual looseness and perversion, is unhealthy. The effect upon readers or audiences can only be to breed unhealthy emotions leading in some cases to undesirable actions.

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³⁵⁷ The paras on this page are numbered 137 through 150, making them consecutive with the previous page.

(188-3) Art that gives no beauty to the world but rather much ugliness has no mission other than that of making money for those who manufacture it or deal in it.

(188-4) Calligraphy was placed as high among the arts by pre-war Chinese as music and poetry have been placed by us. Handwriting and sign-writing were used not only to communicate but also to decorate, not only to express but also to give joy.

(188-5) A poem or a piece of music fulfils its highest purpose if it leads reader or hearer beyond poetry or music. Art is not the end of living: the beauty to which it points must be found in man himself.

(188-6) The same need of self-expression which prompts the thrush to sing so prettily, which pushes the golden crocus up from the earth and display its petals, makes itself felt in the artist or poet. But whereas bird and flower try to give out beauty, man may be inwardly deformed and give out ugliness instead.

(188-7) Sometimes only one spoken or written sentence can reveal to the perceptive mind that the speaker or writer is, for those moments at least, an enlightened man.

(188-8) Only those artists and writers, priests and gardeners who are authentically inspired can give us real beauty. Only work born from such a state of grace fulfils art's loftiest mission.

(188-9) A genuine aesthetic feeling shrinks from the crude filth and the vulgar four-letter words of some of these 'in' young writers. They elevate the lowest as if it were to be admired.

(188-10) The deafening noise produced by some of the 'pop' groups like the Rolling Stones has nothing to do with music, is an insult to it. But there are other groups seeking more sensibly for the spiritual rhythm of life.

(188-11) A refined, artistic simple way of life such as the more cultured Japanese have practised for centuries is a fitting accompaniment or prelude to the philosophic way.

(188-12) Inspiration is of course the primal need to give his work greatness but it ought not stand alone. Skilful technique is also needed for it can give his presentation style, form, colour, beauty, force and elegance.

(188-13) Feeling refines itself if he pursues the true ideal of art, until it attains a delicate exquisite grace like a ballet's in its best moments.

(188-14) In alleged works of art we have seen in our time sculpture and painting dehumanised, literature and poetry degraded, music raised to noise levels which destroy melody.

189³⁵⁸

I

190

I

(190-1)³⁵⁹ If the writer is to come to inspiration, he should not be aware of any audience: the only reader must be himself. Otherwise he does not do his best work, for the self-conscious ego is behind it all, puffed up with its own importance.

(190-2) He becomes deeply absorbed in this vast world-lost emptiness, yet fully conscious.

(190-3) Even until a couple of decades ago the better-class Indonesians would play one of their several native musical instruments after sunset as a spiritual exercise to refine, purify and discipline their feeling.

(190-4) Another cause of unequal value in productions, of deterioration in form and spirit, is that the artist or writer may outlive his creative powers.

(190-5) Acknowledge the inner call when it comes by simply dropping whatever you are doing and relax, be it for a minute or a half-hour. Let consciousness turn away from the world to Consciousness, attend to Attention, but do it all passively, receptively.

(190-6) He is ever alert for that faint but fascinating beginning of an intuitive thought.

(190-7) It is not always easy to produce the right word, the right sentence, which shall open out to others worth-while ideas and moods.

(190-8) A man may enjoy listening to Beethoven; to that extent he appreciates music and derives pleasure from the physical sounds but if this is as far as he goes he has not sounded art's depth.

³⁵⁸ Blank page

³⁵⁹ The paras on this page are numbered 151 through 165, making them consecutive with the previous page.

(190-9) What the Asian adept pointed to, in a statue confronting us and which he called "the Angkor smile" could only have been chiselled by a skilled artist who was also intuitively sensitive to the profound serenity of his subject.

(190-10) To link your mind with artist or writer is to receive the beauty or truth which comes through his composition.

(190-11) The fact that a work of art is of such fine quality that it incites us to admire it by itself puts the work in the class of genuine art, and not the pseudo-art of today.

(190-12) An art which, in the name of intuition, non-objectivism and non-representationism, substitutes meaninglessness, chaos, anarchy and ugliness; rejects form, order, beauty and discipline, is only a pseudo-art.

(190-13) It is open to the artist, as also the man of thought, to use his work to uplift himself - quite apart from the question of what it may do for others. When he was twenty-one years old, and as he prepared himself for his first post as a minister, Emerson wrote in his diary, "My trust is that my profession shall be my regeneration."

(190-14) Behind the work of a poet or composer true to art's higher mission is this hidden power of his own higher self. It bestows the inspiration which permeates his work.

(190-15) Let him be grateful for whatever lines of truth or flowers of beauty he finds in prose or poetry.

191³⁶⁰

I

192

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(192-1)³⁶¹ Whoever produces an artistic work can reflect what he feels at the time into another man's consciousness only if the receiver has some capacity and sensitivity to feel in the same way.

(192-2) In a piece of Japanese lettering, the arch over a Moorish doorway and an old Greek pediment, beauty naturally inheres. Each in its own way is symmetrical,

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³⁶¹ The paras on this page are numbered 166 through 181, making them consecutive with the previous page.

balanced, a harmony of two opposite sides. In a sage's mind there is the same attractive equilibrium.

(192-3) Music receives a sacramental form when it is the expression of an inspired composer; it truly helps its hearers spiritually.

(192-4) Technique is necessary, and it ought to be acquired at an early stage. And it ought to be studied and practised until it is good.

(192-5) We may say of this kind of pseudo-art what Santayana said in another context: "It is not true that deformity expresses the Spirit."

(192-6) Art is not appreciated because, like most things which give pleasure to the senses or the mind, it is looked upon as a snare, so the cultivation of aesthetic taste is not sought.

(192-7) It is possible to combine the artist's search for his highest self-expression with mystic's penetration into his self-ground.

(192-8) In the admiration of Nature's beauty and the appreciation of art, music, poetry and literature, the seeker can find sources of inner help and themes for meditation.

(192-9) That beauty in Nature which moves the artist to compose his piece, write his poem, or whatever, must in the end give place to the beauty in a glimpse, ethereal and elusive but more deeply felt than any other.

(192-10) A view which offers pictorial pleasure helps to give those conditions which favour meditation.

(192-11) When this equanimity becomes of itself, for it is in the end a grace, a deeply settled state, he finds that detachment is a part of it.

(192-12) To refuse to take anything from the past, merely because it is the past, is to impoverish oneself.

(192-13) His art is made out of his inner life. If that is crooked, insane or horrible, if thoughts and feelings are in a tangled mess, then the poems, pictures or music will correspond to it and be just as distorted or unbalanced.

(192-14) The Stillness may speak directly to a man's heart in clear feeling or leave its value and existence to be inferred from subtle clues provided.

(192-15) Art in its best moments tells of a supernal reality. If it can lead him to look upon the face of that reality, he can then dispense with art.

(192-16) Philosophy is not, like some forms of mysticism, anti-cultural. It respects the great classics of literature, be they Latin, Greek, Sanskrit or Modern: It honours the great composers of music, the inspired painters and sculptors.

193³⁶²

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194

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(194-1)³⁶³ If the audience reflects either during or after the show, on the piece of life it has seen on the stage, it will have some higher profit than mere entertainment.

(194-2) It is the business of an artist, poet, writer (of the more serious kind) to lift a man out of himself, his little ego by presenting beauty, truth or goodness so attractively that the man is drawn and held by it to the point mentioned – of forgetting himself.

(194-3) The higher mission of art can only be fulfilled by a higher calibre of artists. They must look to something more than skill for results, must prepare themselves to be worthy of being used as channels.

(194-4) The inspiration will come to the extent that he lets go of himself when he opens the piano, to the degree that he forgets that he is the artist, the writer, when he takes up the brush, the pen.

(194-5) Religion and art, liturgy and sculpture, prayer and poetry, come together as relatives when inspiration touches them.

(194-6) They resent the thralldom of disciplined training which conventional art requires, so they learn neither to draw nor paint, sculpt or compose.

(194-7) When, as often, I mention art having a high mission, a sacred one, I do not necessarily mean the portrayal of anecdotes from the history of any particular religion.

(194-8) The picture painted by many a modern artist reveals nothing – because it has nothing – no idea, no subject, no meaning – behind it to reveal.

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³⁶³ The paras on this page are numbered 182 through 197, making them consecutive with the previous page.

(194-9) His heart is filled with the sense of this Presence and for the few or many minutes this lasts, he is a changed person.

(194-10) The icons of Greek Orthodoxy were highly stylised and tradition-bound: the artist was not free to introduce his individual variation.

(194-11) If both beauty and melody are removed from a poem, what is left? Call it what you wish but do not insult readers by calling it poetry.

(194-12) He knows from the force of his own inspiration, that there is a part of his being which transcends his normal level.

(194-13) Those art productions which emerge from this higher state of consciousness have a quality which the other kind lack.

(194-14) The craving for a little natural beauty in their home, a flower, a tiny garden, which the humblest of families may have, is subtly nostalgic. Through Nature it is an echo of longing for the spirit.

(194-15) Today Art has entered so many homes which in former centuries would not have known it.

(194-16) It is not art but a trick: each tries to outdo the others in devising new tricks.

195³⁶⁴

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196

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(196-1)³⁶⁵ This is not art: it is 'phony' art – the American slang word describes it better than any respectable term could.

(196-2) Let them not miss or lose the hints of a higher beauty which art can give, the hopes of a communion with the soul.

³⁶⁴ Blank page

³⁶⁵ The paras on this page are numbered 198 through 214, making them consecutive with the previous page.

(196-3) It may not be an axiom in many teachings but it is in philosophy: to purify emotion, to refine feeling, to control attitude and to uplift mood by accepting help from art and Nature are spiritual exercises.

(196-4) The light which informs and brightens the colours of the best medieval paintings is suggestive and symbolic. For they worked often under inspiration got from mystical rapture for they worked often with religious subjects.

(196-5) The dignity of Greek architecture, expressed in fine stately pillars, invites respect for the Greek mind.

(196-6) Playing with the power of words to give new forms, new expressions, new images and new mantras for the spiritual revivification of man, the writer of vision truly makes the Word become flesh. His gifts should be valued accordingly and received gratefully.

(196-7) Intuitive feelings hover in him, half-guessed at, half-doubted: he does not know what to accept, what to reject because he does not feel certain whether they are mere ordinary thoughts or authentic messages from heaven.

(196-8) The mentally ill and the appallingly macabre, the senseless and the mad, the distorted and perverted cannot bring beauty to man.

(196-9) The vocation of a true artist is higher than being a mere decorator of things and places.

(196-10) A true artist will search for forms worthy of his inspiration, its beauty and power.

(196-11) I believe, as the Platonists of Alexandria believed, that "beauty nourishes the soul." But we may need to learn what is really beauty.

(196-12) The beauty of some scenes in Nature and some pieces of music - who that feels them, and reflects, can fail to be touched by sadness at the thought that they die all-too-soon, leaving him alone again with himself? In the end, he must find it there.

(196-13) Music fulfils its highest purpose when it honours the higher power in that aspect which is beauty.

(196-14) If there has been a collapse of the classic artistic values there has also been a welcome invasion of exotic and Oriental ones.

(196-15) Art ought to be conducive to beautiful feelings, graceful living and sensitivity to Nature. If we do not find much of this in modern art, we must look at the artists themselves to understand why this is so.

(196-16) The flowers of inspiration bloom in his work for the sensitive to perceive, enjoy and return to again and again.

(196-17) Art, music, poetry and literature can lead a man to elevated moods.

197³⁶⁶

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198

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(198-1)³⁶⁷ When entertainment, fiction and art are so saturated with sex as they are today, what will the effect be in the end.

(198-2) Those moderns who do not know or feel or hear any difference between noise, sound and music are among the most highly appreciated composers!

(198-3) Is a literature really great which looks for, and records, only human negativity, human debauchery and human cruelty?

(198-4) The love of Nature and the appreciation of art follow easily from, or equally lead up to, Philosophy.

(198-5) Whatever medium an artist works with, whatever sounds or words or sights; and whatever technique he develops and applies: he still needs both concentration and inspiration.

(198-6) God – or so they believe – takes some by surprise, creeping into them by stealthy imperceptible ways.

(198-7) Too many new houses look just like drab boxes when, if designed with artistic imagination, they could look like beautiful buildings.

(198-8) It is not enough to be creative only; there must be inspired creativity.

³⁶⁶ Blank page

³⁶⁷ The paras on this page are numbered 215 through 231, making them consecutive with the previous page.

(198-9) So far as a work of art affects feeling or influences thought, it may play a role in life.

(198-10) Be original, yes, be creative, but not at the price of becoming insane and spreading insanity.

(198-11) The reader who joins his own with an author's mind – gets a chance to go as far as the author has gone.

(198-12) Good art is not complete unless it has both praiseworthy technique and inspiration, form and content.

(198-13) If art fulfils itself when communicating beauty, it transcends itself when the communication lifts a man into ecstasy.

(198-14) When originality and creativity leave the artist, repetition and imitation take their place.

(198-15) A work is creative if it is originally conceived, that is, if the process of giving its basic and fundamental ideas birth is an intuitive, illuminating and inspirational one.

(198-16) The freedom of self-expression demanded by artists, anarchists and youth must have limits or it will become wild license.

(198-17) A country without culture, without music, painting, poetry, drama and literature, is a country without a soul.

199³⁶⁸

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200³⁶⁹

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201

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(201-1) CHANGE OF ADDRESS.

Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton

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Au Jordil – A
CH 1807 Blonay (Vaud)
Switzerland

It will help me if this address is not given to others.

Old ii: Relax and Retreat ... NEW III: Relax and Retreat

202

II

(202-1)³⁷⁰ Life in the world, with its small hypocrisies and large selfishnesses, must inevitably produce frictions and troubles as its fruit. Need we wonder why some men and women get disgusted and turn away from it?

(202-2) The disgust with the world, which Shankara³⁷¹ regards as one of the four essential qualities for the Quest, or dispassion as it is sometimes translated, must also include disgust with humanity. Therefore if it leads a man to seek a solitary existence in order to find what the world's influences obstruct, he ought not to be blamed.

(202-3) Let us give all honour to the man who puts everything – position and property – aside to dedicate his life unto spiritual seeking, who renounces the world and its attractive offerings for a barer, ascetic existence. But let us not make, or accept, the false assertion that this is the only way toward spiritual heights.

(202-4) They need to get away from time to time from the world's turmoils and contaminations, from personal history and its distresses, personal anticipations or desires and their disappointment.

(202-5) The more possessions the more time we have to give to them, and therefore the more energy. There is then proportionately less of both available for higher studies, meditation practice and metaphysical reflection.

(202-6) It is true here as in other fields that study of the history and theory of mysticism will never be a satisfying substitute for practice of the exercises of mysticism.

(202-7) The shaven-headed cowed monk of Christian lands or the long-haired bare-shouldered sadhu of Indian soil are set up as the ultimate in spirituality. But this is a belief foisted on mankind by the monastic circles themselves.

³⁷⁰ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

³⁷¹ Referring to Adi Shankara

(202-8) He has given up the management of his own life. How much more should he give up attempting to manage other people's lives for them?

(202-9) They wish to deny themselves some of the pleasures of life and to discard some of its comforts, so that they may be less hindered in their endeavour to gain a modicum of self-mastery.

(202-10) Tension of some kind cannot be avoided, for all activity, physical or mental, calls it forth. It becomes harmful when it is not rightly balanced by relaxation, when it alone rules the man.

(202-11) The ideal place for meditation recommended to Buddhist beginners is a cemetery.

(202-12) He will seek to make some interval during each day when he can take up the practice again.

(202-13) The aura which permeates such a place is something one can feel and something friendly to the soul's growth through meditation.

(202-14) A joyless asceticism is not to the modern taste.

203³⁷²

II

204

II

(204-1)³⁷³ Should he renounce the appreciation of art, its forms and styles; should he desist from cultivating aesthetic taste?

(204-2) For the person who is not a complete beginner, who has attained a modest proficiency in the inner life, there is no real contradiction between the inner and the outer life. The one kind of existence will be inspired by the other. Neither despising the world nor becoming lost in it, he moves in poised safety through it.

(204-3) Perhaps one of the best arguments for solitude was put by an ancient Sutra of the Buddhists: "Let the meditator be alone. It is enough that he has himself to fight."

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³⁷³ The paras on this page are numbered 15 through 25, making them consecutive with the previous page.

(204-4) Philosophy asks no one to turn away from the world, for in its view the divine spirit is not absent from the world. But it counsels all aspirants to get away from the world from time to time, and especially at certain phases of their inner life.

(204-5) The Fathers of the Eastern Orthodox Church regarded hermitic solitude as better suited to the more advanced monks than monastic community. This was because the hermit had better conditions for the practice of concentration and the dwelling in higher states of consciousness. Large monasteries are places of inner struggle and preparation, small anachoretic houses are places of inner quiet, according to this view. This, presumably, is why both forms of habitation are to be found on Mount Athos.

(204-6) The Hindu-Buddhist monastic sects which consider life in this world to be an evil, and the world itself to be an inexplicable mistake to be endured until we can escape from it by a transcendental attainment, are not supported by all their own sages. Some, and they are of the best, reject such statements.

(204-7) Prince Rama wanted to withdraw from his position, title, duties and family in pursuit of God. But the wise Vashistha, the great teacher of Mentalism, asked him: "Is He apart from the world that you wish to renounce it?"

(204-8) Is it possible to take part in the world's pursuits and still make solid spiritual progress? The answer depends upon the particular phase of inner life through which a man is passing. The young tender plant could not endure what the older and more solidly established one could.

(204-9) He may believe that he has shut out the world by shutting himself inside an ashram, a monastery, an ascetic community, but this is only his delusion. For he will find strains present in those institutions which, while not of the magnitude or violence of those found in the world, are still anything but holy.

(204-10) If a man returns daily to the Centre of his being, keeps the access to it open by meditation, he withdraws more and more from the body's domination and the intellect's one-sidedness. That is to say, he becomes more and more himself, less and less limited by his instruments.

(204-11) Can we really practise such indifference to the external circumstances of life?

205³⁷⁴

II

206

(206-1)³⁷⁵ If he is to cease mixing with the world as the price of following a spiritual path, without having either income or monastery to support him, it may become an economic impossibility. For this is not India, where such a course is usually provided for by society.

(206-2) As Father Gregory,³⁷⁶ a monk of the Monastery of Xeropotamou, on Mount Athos, declared, the reason for their existence on that peninsula was some inner experience, some enlightening glimpse, which gave them the urge to forsake the world and its possessions, the family and its endearments, to devote the rest of their lives to a monk's bare life.

(206-3) The ascetic belief that comfort is a spiritual hindrance and luxury a spiritual sin, and art a spiritual tempter is not entirely groundless. Much depends on the definitions made, the standards set, but more especially on the circumstances fixed by destiny.

(206-4) The night vigil services at Mount Athos Monasteries may go on continuously for several hours, and there may be no fewer than one every week. The young novices find attendance at them very tiring and physically uncomfortable and also complain that the ordinary daily liturgical services are too long. In the Orthodox services the congregation has to stand on its feet throughout the period. The resultant exhaustion, and other ascetic living conditions, cause a high proportion of novices to find monastic life on Athos too severe, so they abandon it after a trial.

(206-5) Milinda Panha³⁷⁷ (a Pali-language text on the questions put by King Menander to the Buddhist sage Nagasena): "Now even as laymen living at home and in the enjoyment of the pleasures of the senses, do they realise in themselves the condition of peace, the supreme good, nirvana."

(206-6) Father Theocletos, secretary of the Monastery of Dionysiou, on Mount Athos, shrewdly observed that the communal monasteries are suited to spiritual children, where the preliminary work of instruction and purification enabled novices to get rid of bad thoughts and passions to an extent sufficient to enable them to pass on to the higher stage of recluses living alone or in pairs in cottages or huts and enjoying mystical experiences.

³⁷⁵ The paras on this page are numbered 26 through 37, making them consecutive with the previous page.

³⁷⁶ Gregory of Sinai

³⁷⁷ "Milindapanha" in the original

(206-7) A narrow interpretation of the spiritual life would confine it to the cave or the monastery.

(206-8) This daily immersion in the sacred depths of his own being must one day bring its memorable result.

(206-9) To withdraw into the woods, or into some place in the country away from it all is helpful at times to city dwellers.

(206-10) With more understanding of life, there comes more interest in life.

(206-11) Possessions can become encumbrances.

(206-12) Is he to disengage himself from the world's life?

207³⁷⁸

II

208

II

(208-1)³⁷⁹ The uncertainty which reigns among people, whether there is or is not an Intelligence which presides over the processes of Nature and the fortunes of mankind, a God, as well as the conflicting views of educated persons, show the lack of inner experience, the failure to practise meditation.

(208-2) The belief that this sort of enterprise belongs only to monks sitting in their monastery cells, is proper only for those who have withdrawn from life, has some truth in it but not enough to justify it being used as a deterrent for those of us who are neither monks nor sadhus.

(208-3) Without belittling the practical values of daily living which the western world shares everywhere, it must be said that a better-balanced use of its time would bring it a better realisation of our spiritual possibilities. A period – however short – of physical isolation from its restless routine of bustle, work and pleasure, repeated every day and used for meditation, would be well repaid. Nothing would be lost by playing the recluse for a few minutes or, better, for a fraction of an hour, but much would be gained.

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³⁷⁹ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(208-4) The popular association of poverty with holiness among Orientals is undeniable. The fakir (Arabic) begged his way as he wandered, the dervish (Persian) begged at the door – both had given their lives to religion.

(208-5) Rabelais³⁸⁰ held up to ridicule the inner emptiness of so many monks who were his contemporaries. Yet Rabelais was not a layman criticising from the outside: he was himself a monk and knew from the inside what he was writing about.

(208-6) If he is to be away from outer temptations which stimulate afresh and keep alive thoughts that he is desirous of subduing, then it is better he should be away from society. If he is to avoid the semblance of situations which may outwardly compromise him even though he is inwardly guiltless, it is again better that he should be away from society.

(208-7) But the essential thing is what we do with the mind. Socrates nurtured his philosophy in what was for that time, a large city; he did not need, like Thoreau,³⁸¹ to withdraw into Nature's solitudes.

(208-8) The solution of the world's problems does not lie in renouncing the worldly life itself. If every man became a monk and every woman a nun, they would merely exchange one set of problems – worldly ones – for another set – monastical ones. It is probably correct to say that the first kind are harsher and grimmer than the second kind. But whatever type of life is adopted, problems will inescapably be there.

(208-9) We must pay homage to the Overself, and pay it daily. Anything less is at our peril.

(208-10) Does retirement from the world really lessen our attachment to it?

(208-11) If he enters a monastery he must surrender part or much of his freedom. To that extent, he is a prisoner of the monastery.

209³⁸²

II

210

II

³⁸⁰ François Rabelais

³⁸¹ Henry David Thoreau

³⁸² Blank page

(210-1)³⁸³ Many complain that they feel too tired after a day's work to sit down for the practice. But if they would only lie down, utterly flat on the back, going limp all over the body, they might find that this exhaustion would actually help the emptying of their mind, coming as a welcome relief. And is not this result half the work in meditation?

(210-2) Those who complain of the burden of having too many possessions should remember the misery of having too few possessions.

(210-3) To retire and do nothing while others work and do something is not necessarily a sin. It may be so in the case of the young, the healthy, or of those with obligations: it is certainly not so in the case of the aspirant who has reached a crisis where he needs to get away for a time to give all his thought, all his energy to the inner search for God.

(210-4) The notion that, in order to live a spiritual life or to attain spiritual salvation, a man must always flee from the world arises from several different causes, as well as from certain understandable confusions. It is not baseless although in a number of cases it is useless. One of the causes is disgust with the evil that surrounds us. One of the confusions is failure to perceive that mental flight is far more important than physical flight.

(210-5) What were the motives which caused me to desert worldly life, and drew them singly into caves, forests, retreats and hermitages, and collectively into monasteries?

(210-6) He knows that such an ordered life, with its rhythm of deliberate activity and deliberate repose, of outgoing and ingoing attention, is in conformity with the cosmic order itself.

(210-7) It is not that things and possessions are wrong in themselves but that too much preoccupation with them, with its consequent neglect of inner values, is wrong.

(210-8) Personal matters, professional matters, the business of earning a livelihood, family and domestic matters – these absorb all his thoughts. If then there is neither interest in, nor search for, truth it is not surprising. If thereafter he seeks in mere amusement and pleasure the filling up of the time left over, it is still not surprising. But what folly, what emptiness!

(210-9) It is right, natural and pardonable for a young man to be ambitious, to make a successful career for himself in his chosen field. But it is equally right and pardonable if he finds himself to be one of the few who feel a call to higher things, who are more

³⁸³ The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

attracted to and admire, the life of meditation, study, self-mastery, to withdraw from the struggle of worldly life.

(210-10) How large or how small is the percentage of westerners – especially professional and business men – who spend their holidays in spiritual retreat?

(210-11) The ascetic view that possessions are burdensome has much merit, but also some falsity. Lack of possessions is also burdensome. What is wrong with the desire to live well, with the ambition to go forward and upward materially?

211³⁸⁴

II

212

II

(212-1)³⁸⁵ Why should not a man be permitted to pursue his own favoured mode of living, so long as it does not interfere with, or disturb, another man's?

(212-2) Must a man take formal vows in order to discipline himself? Can he not be loyal to his ideal, which in the end is self-chosen or he would not have turned his back upon the world, without making promises and uttering pledges which it may not be possible to redeem? Are the tonsured head and the coarse robe essential to ensure the practice of self-control in act and thought? If he is to persevere in the purification of character, is it not enough that he himself wants it: if not, why touch the thing at all?

(212-3) The roaring swirl of city life would be unbearable to a sensitive person if he had not this secret place of inner retreat.

(212-4) Our days are too occupied with this or that: "We have no time to stand and stare," wrote the poet W.H. Davies.

(212-5) There are no idyllic paradises, no harmonious utopias, few places where a man can dwell undisturbed by the undesirable, criminal or condemnatory attentions of his fellow men, unharassed by predatory or dictatorial governments.

213³⁸⁶

II

³⁸⁴ Blank page

³⁸⁵ The paras on this page are numbered 23 through 27, making them consecutive with the previous page.

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(214-1)³⁸⁸ In a small rustic retreat, where the evils of excessive noise and exhausting mobs may be escaped at a certain price, meditation may be more easily practised. But not all of us are able to be so circumstanced.

(214-2) A respected leader of one of the psycho-analytic movements criticised yoga because it was allied with retreat from the world, and so became a form of escapism which prevented the escapee from facing unpleasant personal problems. I answered that it could become such but it need not necessarily do so. So many criticisms – whether shallow or serious – have denounced ‘escapism’ that the practices of retreat, solitude and withdrawal,³⁸⁹ however brief and temporary, are regarded as things to be ashamed of. This is often wrong. They may be quite honourable.

(214-3) If a special time is appointed for this purpose, his way will be easier, helped by the regularity to the advantages of habit and the benefits of repetition.

(214-4) Mysticism thrives better in isolation from practical life but philosophy can stand up to it. The mystic is shielded by conventual or ashram life.

(214-5) To all-too-many persons these ashrams are Salvation Army shelters for the misfits, failures and _____³⁹⁰ of our world.

(214-6) If he remains too engrossed in work or pleasure to remember, or to be willing, to fulfil this duty, he remains on the banal level where most others are content to remain.

(214-7) They retire for these short periods into mental abstraction from the usual round of activities.

(214-8) The hermit’s flight from society and community is a silent reproach on their characters and a judgment on their goals.

³⁸⁷ This page is a duplicate of page 386.

³⁸⁸ The paras on this page are numbered 16 through 29; they are not consecutive with the previous page.

³⁸⁹ We changed dash to comma for clarity.

³⁹⁰ 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.

(214-9) If the tranquillity of a grove of trees or a grassy meadow, with all its sweetness and healing virtue, percolates into him, why let it go after a few moments? Why not stay with it, leave it to itself, and keep still for a while? Only look at it more closely.

(214-10) If it consisted of nothing more than walking in a cloistered garden, oblivious of a world in turmoil beyond the monastery's walls, it would be a pleasant existence for a quester. But there is more to it than that.

(214-11) If some shut themselves up in a monastery out of disgust with the world, a few do so out of disgust with themselves. They hope a new way of life related to God may change them, may bring them farther from themselves and nearer to God.

(214-12) It is easy enough from the safe distance in space of an ashram to talk about the vanity of all things, or in time from the safe distance of old age. But it is unfair to leave it at that. For many of the things in the actual world have been, and are to be, enjoyed.

(214-13) A man who has developed inner resources may be isolated but he may not necessarily feel desolated.

(214-14) It must become as necessary as food, as regular as daily meals.

215³⁹¹

II

216

II

(216-1)³⁹² It is possible happily to enjoy the pleasures of life in the world, the sense of power which position gives in the world, the securities afforded by properties and possessions in the world, without clinging inordinately to their ownership in the mind. It is possible to hold them without uncontrolled attachment, to take or leave them as fate or inclination dictates. This is not to say that human feelings are to be expunged and human nature crushed: but only that they are to be freed from avoidable and unnecessary miseries by the practice of philosophy.

(216-2) It is important to his success or failure that this temporary isolation be protected against unwanted intrusion.

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³⁹² The paras on this page are unnumbered.

(216-3) What is needed by the West is an institution to supplement, co-operate with, churches, chapels, synagogues, where people could go into creative retreat, into stillness, for short periods.

(216-4) Who has not felt at some time in his life the need of getting away from everything familiar and everyone known for a while, however hard or impossible it may have been to satisfy?

(216-5) In Hindu circles, as in Eastern Orthodox Christian ones, only the monk is looked up to as the perfect religious type.

(216-6) Should he hide himself away from the world?

(216-7) St. Symeon,³⁹³ Byzantine mystic, theologian and saint, who flourished near Constantinople 900 years ago, thus explains the foundation principle of meditation: "Sitting alone, withdrawn mentally from the world around, search into your innermost heart."

(216-8) Prayer is a help but some method that not only goes still deeper into the human heart but helps to silence the ego is also needed. This can be found through the practice of contemplation.

(216-9) There are times when a man needs to be alone, apart from others, to be wholly himself and think his own thoughts.

(216-10) The monks who drop the selfishness of worldly desire adopt the selfishness of worldly desertion.

(216-11) It is a foolish notion to believe that by complicating life still further we come closer to happiness.

(216-12) In the stillness we find the perfect shelter from the unease brought by so many human presences, with all their radiating auras.

(216-13) It is hard for such a man to stay in society without compromise, without playing the hypocrite, without becoming half-insincere. It is understandable if, disgusted, he would rather retire from the world and be a recluse.

³⁹³ St. Symeon the New Theologian

³⁹⁴ Blank page

(218-1)³⁹⁵ From this higher standpoint, so many possessions are recognised as superfluous and dispensable and only the few are recognised as essential and necessities.

(218-2) The disadvantages of being a celebrity, the [fatuity]³⁹⁶ of worldly honours, are more likely to be recognised by the old than by the young.

(220-1)³⁹⁸ But the atmosphere of an ashram is rather a special one, something like that of a hothouse where tropical plants are reared in a northern clime, just slightly artificial. How will an inmate behave if he has to come out and pass the remainder of his years in the ordinary world, in an actual situation like earning his daily bread, his livelihood?

(220-2) The original idea of a mosque was a simple bare place where there were no things to distract attention and no sounds to disturb it, where the decorations were plain enough to suggest no idea at all. This is the kind of place which helps some temperaments to get on without hindrance with the work of meditation, too. But there are others - with imaginative artistic or poetic temperaments - who need quite the opposite kind of place to stimulate or inspire them.

(220-3) The modern world rushes on with its work and pleasure, with its mere existence. Where is the time in all this tension for inner stillness? It suffers from spiritual malnutrition: and it is living only half a life. But an equally bad result of this is the spread of mental sickness, which is filling hospitals and institutions with patients and creating intractable social problems. A beginning must be made with providing quiet places where a change of atmosphere can be had, where the world can be let go for a few minutes, where a person can meditate on higher concerns. Churches ought, of

³⁹⁵ The paras on this page are numbered 38 through 39; they are not consecutive with the previous page.

³⁹⁶ PB himself changed "futurity" to "fatuity" by hand

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³⁹⁸ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

course, be the first to offer such retreats, but other places, non-denominational in character, will still be needed.

(220-4) It is not because he finds the company of most people disagreeable that he seeks solitude, that he separates himself from society, not because he is soured, vinegary and cynical in his attitude toward them, but because this inner work requires intense uninterrupted undisturbed and undistracted concentration.

(220-5) When a young 'hippee' plays the guitar and sings that life is only a dream, spending the rest of the day talking to his love-mate of the moment, or his friend of a day, or just in lying idly on the floor for hours, one can say only that this kind of premature withdrawal from the world, from jobs and work, family and duties, brings ridicule on the idea itself.

(220-6) The word meditation, and the meaning of the word, are beginning to become known in different western circles. If this is contrasted to the ignorance of both which prevailed a half-century ago, the change is gratifying. But although no longer so unknown and mysterious, the distance still to be travelled until the word becomes as understood and familiar here as it is in India is quite long.

(220-7) This period ought to become the central attraction of the entire day every day of the week. That it seldom does is our loss where we might have a gain. This perhaps is where the imposed discipline of an ashram, monastery or other organised spiritual retreat may have an advantage over the loose freedom of a layman's life.

(220-8) When the day's work draws to an end is a good time to sit quietly.

(220-9) Let him look for a meditation area in the world which is insulated from its turmoil and noises.

221³⁹⁹

II

222

II

(222-1)⁴⁰⁰ The belief is that in the world a man's activities are usually, and mostly, devoted to the benefit of himself and the sustenance of his family, whereas in the monastery they are devoted to seeking God. But this is theory. I once heard the

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⁴⁰⁰ The paras on this page are numbered 10 through 18, making them consecutive with the previous page.

Maharshi ⁴⁰¹rebuke those who were sitting in the Ashram Hall:⁴⁰² “Some of you are really householders wearing the sadhu’s robe, while some of the householders living in the world are really sadhus!” he said.

(222-2) The glorification of countryside and village life, the denigration of urban and city life, making the former conducive to spirituality, if not paradisaical, and the latter satanical, a breeder of evils, is an over-simplification and an exaggeration which does not chime with the facts. There is no Yin without its opposing Yang: to ignore this basic principle of Nature and man is to ignore truth.

(222-3) Of all the day’s activities this non-activity, this retreat into meditation must become the principle one. It ought to be the centre, with all the others circling round it.

(222-4) “Be still and know that I am God.” Here is a direct command, a counsel, even a revelation which can be carried out only by deserting the everyday activities and bringing both body and mind into stillness.

(222-5) The failure on the part of most people in the West to give a little of their time to personal and private holy communion, bringing no priest or clergyman into the period but seeking in their own solitude to take advantage of the usually well-camouflaged fact that man is essentially alone, brings its inevitable consequences. Their lives may be good or bad, careers may be successful or failing, but no consciousness of Consciousness, they remain only half-men. They have so little competent guidance from those who are professional spiritual guides that most do not even know the sin through omission they are committing, do not recognise the failure in duty and the

_____ ⁴⁰³

(222-6) His revulsion against this materialism is understandable. Its denial of the finer culture which he is beginning to find is reprehensible. Shall he follow the Indian example and withdraw from the world, repudiate its values and disengage himself from all relationships? It may not be the easiest way to live but it is certainly the sincerest.

(222-7) How beautiful a sight when the last evening rays shine through the shut window on a seated figure whose face is rapt in listening to inner music, whose thoughts lie in stilled abeyance.

⁴⁰¹ “Maharishee” in the original

⁴⁰² We inserted colon for clarity.

⁴⁰³ 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.

(222-8) Hearing some nearby {worshipper}⁴⁰⁴ singing out of tune, say quite flat, does not promote the feeling of reverential worship, let alone brotherly love. Yes, the argument for privacy in worship is a strong one!

(222-9) Withdrawal from the familiar environments, for brief intervals, is good if properly used; good, if one moves over to the attitude of a detached observer of that environment, and what has already happened within it.

223⁴⁰⁵

II

224

II

(224-1)⁴⁰⁶ To produce a result one usually has to perform an action. But here is a non-action which produces an intangible result, one that cannot be photographed or packed or shown to someone else. Yet it is there, all the same, a marvellously satisfying harvest of peace unutterable, of inner support impregnable.

(224-2) When the meditation period is given much more importance than Western people usually give it, when the practice becomes accepted as the day's vital centre: in short when it becomes indispensable, the rewards, in higher education and personal purification, in more self-control and freedom from anxieties, will be rich.

(224-3) To appreciate the best thoughts, to enjoy spiritual beauty or to sense the subtlest truths,⁴⁰⁷ an atmosphere of repose is required in some cases, or is an absolute necessity in other cases, or at least is preferable in all cases.

(224-4) When the call of contemplation's muezzin is heard and heeded with love and joy, its work will much more likely move toward success.

(224-5) Those who have sojourned in ashram or monastery, Eastern or Western, with open eyes and hearing ears, will know that tensions and frictions exist here too, but they will be mainly petty ones.

⁴⁰⁴ We changed "worshipping" to "worshipper" for clarity.

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⁴⁰⁶ The paras on this page are numbered 19 through 32, making them consecutive with the previous page.

⁴⁰⁷ We inserted a comma after "truths" for clarity.

(224-6) To sit down and literally do nothing except to abstain from mental and physical movement would seem to an unknowing onlooker to be another way of being idle. Perhaps. But there is paradox here, for it is also the best way of being busy!

(224-7) What we read of those who withdrew into themselves, into meditation, was like what we read of antiquated primitive tribes, of vanishing South Sea islanders. It was quaint, curious, but remote. But a change has begun.

(224-8) The difference between seeking holiness in a corporate monastic life and seeking it in a solitary one is wide.

(224-9) "A man often thinks he has given up business, when he has only exchanged it for another," wrote sensible Montaigne.⁴⁰⁸

(224-10) It might be useful for him to ask from what is he escaping: certainly not from his own ego. He cannot change his individuality or cut himself off from his past entirely, nor isolate himself from his ego.

(224-11) At Beck Chapel, in the University of Indiana, a new building was put up some years ago for the use of students who wish to practise meditation or to pray silently.

(224-12) History has never provided such a wide publicity for meditation as the Beatles' acceptance has. The Beatles, in themselves a sign of the world's governance by youth, declare that they have finally found a meaning and purpose in life, through meditation.

(224-13) Nature's rhythm of energetic activity and recuperative stillness offers us an ancient lesson, but too many are either too slow to learn it or too impatient willingly to reduce the speedy tempo and busy thought of the modern mind. So they fail to return to their centre, fail to profit by the great ever-present Grace.

(224-14) Ouida: "Hurry can never be either gracious or graceful."

225⁴⁰⁹

II

226

II

⁴⁰⁸ Michel Eyquem de Montaigne

⁴⁰⁹ Blank page

(226-1)⁴¹⁰ Comfort need not be shunned, modern conveniences, appliances and inventions need not be eschewed, too rigorous or too simple a life need not be embraced.

(226-2) He can support the solitude of his own company very well, for he draws a rich reward from it.

(226-3) The possessive instincts will grow and grow, unless they are disciplined, will drag a man into more and more servitude of things. Time, energy and thought are absorbed by them.

(226-4) Meditation is also a valuable pause from a totally different point of view, that of health and vitality. It allows body, nerves, energy and functional organs to recoup.

(226-5) There are periods when a man must withdraw, must stay apart for a while, from all this stir and strain of modern existence. The need for this is threefold: nervous, physically and spiritual.

(226-6) When evening comes, when the day's work is at an end, when one is at last again free to sit for a while in search of peace, or truth, one opens the door to a possible experience that will always be remembered.

(226-7) The medieval Chinese system did not allow anyone and everyone who felt so inclined to enter and dwell in Buddhist monasteries. That was a privilege granted only to learned scholars, who were first examined and certificated to show their competence. Such eager seekers after knowledge could be trusted to use solitude and quietude for their proper purposes of study and meditation, whereas others were likely to use them for improper purposes, for indolence and parasitism. When the system lapsed, the general deterioration of the monks proved the need of such precautionary measures.

(226-8) To gain more friends at the risk of losing more privacy is a move which requires the fullest consideration.

(226-9) His first concern ought to be for himself: he can serve others better after that duty has been attended to.

(226-10) Most of us have to suffer the city even though health and character suffer there too.

⁴¹⁰ The paras on this page are numbered 33 through 46, making them consecutive with the previous page.

(226-11) This is one place which he must shut and bolt against the world, one activity which is entirely his own affair, his own secret, from which human inquisitiveness and human intrusiveness must be kept out for it does not concern them.

(226-12) To accept such values and to act in accordance with them would lead society back to a primitive stage and deprive it of the benefits of invention, the progress of civilisation, and of the inspirations of literature and art.

(226-13) There are unexpected events which have a shock-treatment effect, unwelcomed happenings which jolt a man's mind out of illusion into truth. This is particularly so when they show that he has been excessively active to no end. Failure may be a necessary precursor of understanding.

(226-14) The prosaic routine of everyday life can be redeemed by such brief retreats. They recharge ideals, elevate motives and attract wisdom.

227⁴¹¹

II

228

II

(228-1)⁴¹² One may take a warm interest in what is happening in the world, be thrilled or saddened by dramatic events, and yet refuse to join in the scramble to get on, the fight between opposing parties, the denigrating gossip or foolish movements. One may live as a hermit, while living in the world, and thus live with oneself.

(228-2) It is a philosophic practice to admire the sunset, occasionally even to welcome the dawn.

(228-3) Nature is his only neighbour: peace and beauty his only friends. Man, with his accompanying evil, is absent.

(228-4) These ashrams and monasteries were inhabited by men, not gods.

(228-5) The man who withdraws from the world out of fatigue with its demands or disgust with its evils, does not necessarily have to take to yoga.

⁴¹¹ Blank page

⁴¹² The paras on this page are numbered 47 through 61, making them consecutive with the previous page.

(228-6) The friendliness of trees - Gautama attained Nirvana while sitting under a Bo-tree.⁴¹³

(228-7) To sit in utter silence, while subdued twilight touches us with peace and the room around and the world outside darken in the dusk, can be a beautiful experience.

(228-8) It is not necessary to live with others in close community in order to develop a spiritual life, but one may choose to do so for personal reasons.

(228-9) Whatever they may say or preach, do or teach, they cannot cover up the fact that their ashrams are inhabited by human beings without committing unconsciously or not, a fraud.

(228-10) There is something to be said for the idea of remaining stationary, whether under a tree, like a yogi, or in a monastery, like a monk. After all, it was also Lao-Tzu's⁴¹⁴ idea too, only he attributed the world's evils to movement.

(228-11) Its purpose is to isolate him from everyday life for brief periods.

(228-12) If a man wishes to live in isolation rather than in community, he is entitled to do so.

(228-13) A time comes when it is wise practice to set about discarding possessions, to regard them as burdens.

(228-14) He may not enjoy the forced heartiness, the compulsory togetherness, of certain kinds of social life.

(228-15) Man's long search to find himself may begin with a crowd but must end in complete loneliness.

229⁴¹⁵

II

230

II

(230-1)⁴¹⁶ He attends to his own affairs and lets other people's alone. He has no other business to manage than his own business

⁴¹³ Also known as a Bodhi tree

⁴¹⁴ "Lao-tse's" in the original

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(230-2) Retirement from the world is not necessarily better than action in the world. Each is a necessary phase of human existence; each is good in its own proper time.

(230-3) All who enter a monastic institution are not necessarily entering a life of inner tranquillity and freedom from temptation.

(230-4) There are some who, unable to cope with the world, or fatigued by the strain of doing so,⁴¹⁷ find the prospect of a communal life free from struggle and responsibility, very appealing.

(230-5) Whether through disgust with the world and its ways or through despair of amending it, men have withdrawn from it.

(230-6) We must respect those persons who take the ancient vows of poverty, chastity and obedience. We⁴¹⁸ must honour the life dedicated to such disciplines. But when the monkish [tonsure]⁴¹⁹ or [ascetic]⁴²⁰ begging bowl is appraised as essential to a spiritual life, when the [brown]⁴²¹ girdle or the [yellow]⁴²² robe [is]⁴²³ evaluated as indispensable to it, when the vows are declared inseparable from holiness, when all these are not seen for what they really are –⁴²⁴ visible insignia of one path⁴²⁵ to the divine out of a number, [and]⁴²⁶ certainly not the only path –⁴²⁷ Philosophy must utter its protest.

(230-7) Even when he withdraws from the world and gives up its work and rewards, its activities and pleasures, it is the ego which leaves them and the ego which hopes to gain something as a result. Whatever he accomplishes will in the end still be inside its enclosure, however “spiritual” a form it assumes.

⁴¹⁶ The paras on this page are numbered 51 through 59; they are not consecutive with the previous page – but they follow the paras on page 318. In addition, there is one unnumbered para at the top of the page. It appears that paras 58 and 59 were added later and that para 57 is followed by para 58 on page 320.

⁴¹⁷ We inserted a comma after “so” for clarity.

⁴¹⁸ PB himself capitalized “We” by hand.

⁴¹⁹ PB himself inserted “tonsure” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

⁴²⁰ PB himself first inserted “yogic” and then changed “yogic” to “ascetic” by hand.

⁴²¹ PB himself inserted “brown” by hand.

⁴²² PB himself inserted “yellow” by hand.

⁴²³ PB himself inserted “is” by hand.

⁴²⁴ PB himself changed hyphen to dash by hand.

⁴²⁵ PB himself lowercased “path” by hand.

⁴²⁶ PB himself changed “or” to “and” by hand.

⁴²⁷ PB himself changed hyphen to dash by hand.

(230-8) Like the celebrated Abbess of Port-Royal,⁴²⁸ some thought that by living in squalor they were actually living in poverty, to which they were vowed. But this was a ghastly mistake, a confusion of definitions which brought about lamentable results.

(230-9) Krebs'⁴²⁹ discovery of cause of cancer being in the trophoblasts and that it is caused by the strain and tensions and negative emotions of modern living: use in need of daily relaxation from self and communion with Overself.

(230-10) Others complain that, because of over-active temperament and shortness of time, they can't meditate.

231⁴³⁰

II

232

II

(232-1)⁴³¹ The power to commune with the Overself is within us all but most do not trouble to exert themselves in the nurture and cultivation of it, hence in actuality they do not possess it.

(232-2) The boredom which might have visited rural life too often, the backwardness which might have irritated a modern man, the lack of cultured company have, to some extent, been countered by the radio bringing Beethoven and brainy speakers, by electricity enabling all kinds of gadgets to be used.

(232-3) The practices of meditation were common in the first centuries of Christian Egypt but largely dropped out of the Church for a considerable period thereafter. Then came its revival – first in Roman then in Eastern sections.

(232-4) Han Yu, more than a thousand years ago, a rigidly orthodox Confucian and noted writer, seriously suggested that Buddhist monks should be made “human beings once more”!

(232-5) As in a number of Zen temples and in the Maharshi's⁴³² ashram in the period when I knew him, the ordinary layman follower may come in the morning, or evening, or both, to read, reflect and especially to meditate.

⁴²⁸ Jacqueline-Marie-Angélique Arnauld was the famous Abbess of Port-Royal.

⁴²⁹ Ernst Theodore Krebs Jr.

⁴³⁰ Blank page

⁴³¹ The paras on this page are unnumbered.

⁴³² “Maharishee's” in the original

(232-6) The tendency to withdraw into oneself in disgust with the world is useful so long as it does not end in a withdrawal to some other part of the ego. The result is likely to be that one shuts oneself up in sulkiness, if not morbidity – a sterile move.

(232-7) There is a calm which falls upon the harassed mind when it succeeds in shutting off the world's cares, the world's noise, the world's strains and pressures.

(232-8) If he is willing to segregate several minutes to this higher purpose, keeping them quite distinct from the rest of his activities, he may win some spiritual profit from them.

(232-9) It is this period of communion which enables him to keep steady and persistent the dedication of his purposes to the Overself and the consecration of his person by it.

(232-10) If he can find, or make for himself, a secluded nook for this practice so much the better.

(232-11) The Stillness has so much to give mankind, yet mankind ignores or neglects it.

(232-12) The world clamours for attention and participation. God alone is silent, undemanding and unaggressive.

(232-13) We lament the lack of time. But if we critically scrutinised our actions, and even made some kind of schedule beforehand, we would find that some activities are unnecessary and others are useless. These not only rob us of time but they deprive us of some of the energy needed for meditation, rendering it harder or even impossible.

(232-14) Monastic life was wiped out by Russia's revolution with special violence.

(232-15) The mind moves unrestingly from thought to thought. How can it know peace, touch the Divine, exercise its deeper powers?

233⁴³³

II

234

II

(234-1)⁴³⁴ If he rejects, in reaction to his experience of the bitterness of life, what most of humanity seeks, he is entitled to this attitude. But to impose it on others is an error.

⁴³³ Blank page

(234-2) An excess of solitude may lead to a degeneration of manners. The man who lives too much in himself may forget how to live with others. Living alone, unsociable, having no companions, much less confidants, a hermit may lose polish, graciousness

(234-3) It is wistful unrealistic dreaming to expect to find in the East or West a community of perfectly behaved, flawlessly-minded persons.

(234-4) This insistence on interfering with other people's lives on behalf of some fanatical belief, this minding every business but one's own is a great trouble-maker. It is the cause of the world's division into two fighting camps today.

(234-5) A change of scene may prove helpful, or it may merely prove that he has transferred the ego, with all its troubles, from one place to another.

(234-6) A man has to make his own inner solitude wherever he goes.

(234-7) Must he accept all the social obligations of living in the world? or is he free to extricate himself from them in order to pursue his higher obligations?

(234-8) He is also too much aware of his own precarious mortality to permit useless involvements and irrelevant commitments to waste his life.

(234-9) But if [he]⁴³⁵ must come away from the crowd to go apart into the deeper silence, he ought also return later with offerings in his hands to the crowd.

(234-10) W.E. Henley:⁴³⁶

“Friends... old friends...
And what if it ends?
Shall we dare to shirk
What we live to learn?
It has done its work,
It has served its turn;
And, forgive or forget,
Or hanker and fret,
We can be no more

⁴³⁴ The paras on this page are numbered 37 through 46; they are not consecutive with the previous page - but they follow the paras on page 316. In addition, there are two unnumbered paras at the top of the page. Paras 44 though 46 appear to have been typed a later point, and it seems that paras 37 through 43 are followed by para 44 on page 318.

⁴³⁵ PB himself inserted “he” by hand.

⁴³⁶ William Ernest Henley

As we were before.
If it ends, it ends
With friends.”

(234-11) How valuable are those few minutes deliberately removed from the daily routine for this practice of mental quiet! The world is so busy with its business that the profit to be gained from inner contact with the Source is quite unperceived, even unknown.

(234-12) The Beatles have carried to the whole world and brought in particular to the younger generation the important news that there is such a thing as meditation. That their first experiment in trying to learn it under a guru ending in disappointment does not obliterate the service they rendered. For they made it clear that it was not meditation itself which disappointed them, but the human person, the teacher to whom they had [submitted]⁴³⁷

235⁴³⁸

II

236

II

(236-1)⁴³⁹ It is a lovely [countryside]⁴⁴⁰ experience to let the sunset lapse into a quiet broken only by the croaking of frogs or the shrilling of crickets.

(236-2) The dusky shadows of eventide fall silently.

(236-3) The mind ordinarily exteriorises itself, directs attention toward outer things. It does this most of the time, except in sleep, dream.

(236-4) This dipping into itself on the mind’s part is a rare movement. Ordinarily it happens only in sleep.

(236-5) To keep up this practice faithfully and successfully is to find within oneself a spring of living water from which one can drink directly and with which one can be filled, refreshed and satisfied.

⁴³⁷ The original typist changed “placed” to “submitted.”

⁴³⁸ Blank page

⁴³⁹ The paras on this page are numbered 89a through 100; they are not consecutive with the previous page.

⁴⁴⁰ “countryside” was typed above the line and inserted with a caret.

(236-6) From these sessions we may return to the rough world inspired, renewed and enriched.

(236-7) Half an hour is not enough for his high purpose. Only the whole day, all his waking hours will suffice for it.

(236-8) In the end he will make no separation between everyday ordinary routine and the period of meditation, for the whole of his life will become one continuous meditation. His actions will then take place within its atmosphere. But in the beginning he must make this separation.

(236-9) They hear of saints and yogis who seem to achieve the impossible – a happiness which eludes their fellow denizens of this planet, and a self-control which puts human desire and passion easily underfoot. What these spiritual supermen can do, in temptation-free Himalayan heights or European monastic retreats, they see no prospect of ever doing in their noisy busy cities.

(236-10) If people would only take care of their own business and let other people mind theirs, there would be less friction in the world and more peace between the nations. The late Bernard Baruch, American financier and presidential adviser, said on his 94th birthday that the greatest lesson he had learnt during his very long life was to mind his own business. For the Quester, with his special aims higher than the ordinary, it is even more advisable not to mix himself up unnecessarily in other people's affairs or destinies where he is not really responsible for them.

(236-11) Swami Ramdas: "You should not take refuge in any ashram for the purpose of realising the supreme state. What you need is solitude and suitable environments."

(236-12) Alone with Nature, in places like the lakes and forests of America's Adirondack Mountains, India's Himalayas, Switzerland's less-frequented [valleys, it is still possible to find remoteness and feel external peace on this crowded planet]⁴⁴¹

237⁴⁴²

II

238⁴⁴³

II

⁴⁴¹ PB himself inserted "valleys, it is still possible to find remoteness and feel external peace on this crowded planet" by hand.

⁴⁴² Blank page

⁴⁴³ PB himself inserted "II" at top of the page by hand.

(238-1)⁴⁴⁴ The monastic solution is not congenial to the modern temperament, which is unwilling to endure the associated hardship and discomfort. Then why is it that more new monasteries and convents are being built in the United States and England to accommodate applicants whereas existing ones in Mount Athos and the Greek mainland are becoming emptier and emptier as new recruits fail to appear?

(238-2) Therese, the Saint of Lisieux,⁴⁴⁵ confessed on her deathbed: "What I have most suffered from in my religious life, physically, is the cold. I suffered from it till I thought I should die." What need did this poor girl have of such torments, when her sole longing was for the divine, non-physical, union? How unnecessary and how cruel the regime to which she was subjected!

(238-3) When asceticism fulfils its proper purpose of training and self-discipline it confers benefits, but when it is⁴⁴⁶ exaggerated, excessive, fanatical, self-tormenting, morose and useless, it is deplorable.

(238-4) I recently visited a convent in Spain where the structure was much the same as it had been when built in the medieval period, except perhaps for the addition of electric light, where the nuns still wore the same heavy, coarse and ugly dress which was prescribed at the time, and where the daily program of services, prayers, contemplation and work was still much the same as then. They were a very poor Order, and lived in strict seclusion, so that I had to speak to them through a special grille. When I asked, "Are you happy?" all thirty-six of them exclaimed, as with one voice, "YES!" and laughed and giggled among themselves.

(238-5) Mass-production of goods may cheapen their cost and thus spread their use, but this benefit is offset by the loss of the craftsman's skill, the artist's individuality. Everything has to be paid for, as always. We get nothing for nothing.

(238-6) The modern society's general attitude is hostile to renunciation - whether it be renunciation of position or possession, the world or the ego. Therefore it does not provide as many recruits for monastic life as the medieval society did.

(238-7) He could do worse than take a vow to practise meditation daily, and to honour it faithfully. This will not be easy. The temptation to disregard the vow when tired in body or strained in mind will be strong. Pressures from outside circumstances [are]⁴⁴⁷ also likely to arise to hinder him from carrying it out. Yet great will be his reward if he

⁴⁴⁴ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

⁴⁴⁵ St. Thérèse of Lisieux

⁴⁴⁶ The original typist changed "becomes" to "is."

⁴⁴⁷ The original typist changed "will" to "are."

habituates himself to drop everything else at the appointed hour, or as soon after as he can possibly arrange, he turns attention inward and devotion Godward.

(238-8) Withdrawing from the world reduces the number of distracting influences and outside impressions and thus helps to reduce emotional agitations and intrusive thoughts. It can be justified as a means to an end, but not as an end in itself.

(238-9) It depends upon temperament and inner resources but there are worse fates than having to live alone on an island like Crusoe.⁴⁴⁸

(238-10) This contact with Nature has a spiritualising effect, although [only]⁴⁴⁹ vaguely and slightly where the temperament is insensitive, the character brutalised. So many denizens of urban areas flee when they can back to the land or water, putting tents on the one or boats on the other, or cherishing the day or two that they can dwell in their cottages, their hotel rooms, their escapist havens.

(238-11) What [motives] draw⁴⁵⁰ men to bury themselves in retreats, caves [and]⁴⁵¹ hermitages? The longing for [a peaceful atmosphere]⁴⁵² after the world's turmoil [and materialism]⁴⁵³ must be [a frequent]⁴⁵⁴ cause. The aspiration to make something of themselves spiritually and morally must be another motive. The state of surfeit following pleasures, passions, and desires may turn them towards asceticism. The death of wife, child, a beloved, creates real loneliness for others and the old familiar social circles become uncongenial in the need of a new scene. And then there are those who look at the international scene darkly, gloomily, with forebodings, and withdraw from it in hopelessness. There [are]⁴⁵⁵ the misfits who simply cannot cope with [the difficulties of]⁴⁵⁶ living in society as it is [organised]⁴⁵⁷ outside the monasteries and so retire inside them. [Lastly,]⁴⁵⁸ many a flight arises [from a guilt complex.]⁴⁵⁹

⁴⁴⁸ Robinson Crusoe

⁴⁴⁹ "only" was typed below the line and inserted with an arrow.

⁴⁵⁰ PB himself changed "draws" to "draw" by hand, and "motives" was typed above the line and inserted with an arrow.

⁴⁵¹ PB himself inserted "and" by hand.

⁴⁵² PB himself changed "peace" to "a peaceful atmosphere" by hand.

⁴⁵³ PB himself inserted "and materialism" by hand.

⁴⁵⁴ "a frequent" was typed below the line and inserted with an arrow. We deleted "one" after "a frequent" for clarity.

⁴⁵⁵ PB himself inserted comma and inserted "are" by hand

⁴⁵⁶ PB himself inserted "the difficulties of" by hand

⁴⁵⁷ PB himself moved "organised" from before "society" by hand.

⁴⁵⁸ PB himself moved "Lastly," from before "there are the misfits" by hand.

⁴⁵⁹ "from a guilt complex." was typed below the line and inserted with an arrow.

(238-12) It is not so easy to escape from oneself by the mere act of becoming a monk. Said Kaisarios Dapontes ⁴⁶⁰in the eighteenth century: "I changed my clothes and my situation, but not my character." He had been a well-educated diplomat but became world-weary.

(238-13) The peace of the countryside may be boring to some temperaments, numbing to others.

239⁴⁶¹

II

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself

240

I

(240-1)⁴⁶² We have only to compare a muddled bewildering statement of truth with a clear carefully-phrased one to learn the value of verbal accuracy. We have only to put a prosaic record of inner experience written by an ascetic side by side with one written by an artist, that is, one devoid of all distinctive style and beautiful form alongside of one that possesses them, to feel which is most likely to stir emotion, inspire action or affect thought.

(240-2) A slimy pornography thinly disguises itself as fine art, a dirty portrayal of the sex act barely covered up is screened as cinematic art, a vulgar recording of the lowest oaths and filthy four-letter words is offered as fine literature.

(240-3) When unpleasantness is called entertainment, when excessive sadism, extreme violence, murder, homosexuality, promiscuity, adultery and pornography are the nourishment of leisure hours, then values are very low. Audiences demand such strong sensations, the purveyors claim, they are uninterested in moral innocence and find no attraction in calm [characters. But]⁴⁶³ it is not less true that the entertainers deliberately set out to stimulate these decadent attitudes.

(240-4) We may grant that colours have their own independent offering to make to us and we can understand that, in a search for being different, forms and images derived from the world are rejected and in a revolutionary protest against enslavement by the

⁴⁶⁰ Konstantinos Kaisarios Dapontes ("Daponte" in the original)

⁴⁶¹ Blank page

⁴⁶² The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

⁴⁶³ PB himself changed "characters, but" to "characters. But" by hand.

past chaos, anarchy, seem preferable even though most of us would emphatically disagree. But who can understand why so many people have come to accept and live with modern abstract art in the numerous instances where charlatanry and commercialism masquerade so blatantly under this title?

(240-5) Intuition carries its own assurance with it. Those skilled, proficient and accustomed to it, who are able to recognise the authentic signs, can safely accept and trust themselves to it. But the beginner and the inexperienced need to check and test it, lest they are led astray by some impostor posing as the real thing or by some impulse sincerely presuming itself to be the real thing.

(240-6) Too much of modern literature has too little of greatness, let alone nobility or goodness. Where it is not morbidly pathological it is aggressively scatological; where it is not criminally violent it is absurdly trivial.

(240-7) The very meaning of the term "movement" means some idea arrived at, a novelty and an innovation, whereas all the truest, most important ideas of life and living are as old as pre-history. Truth itself does not move, only man's thought about it does. Today "movement" means a new form of lunacy, a fresh expression of perversion and distortion.

(240-8) When he is in the presence of uttered truth, when he hears inspired music, when he beholds great art, the opportunity has been created for him to rise, however briefly, some distance toward this higher consciousness.

(240-9) It is not only that he is trying to communicate a message; the work does not end there: it is also that he is trying to move his readers to feeling and to action or, contrariwise, to a depth of stillness they do not ordinarily know.

241⁴⁶⁴

I

Old ii: Relax and Retreat ... NEW III: Relax and Retreat

242

II

(242-1)⁴⁶⁵ Too much remembrance of the world leads to too much forgetfulness of the higher purpose of our life in the world.

⁴⁶⁴ Blank page

⁴⁶⁵ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(242-2) Nature is a good physician when she prescribes periods of rest from work and abstinence from food.

(242-3) Those who feel that there are too many evils in the contemporary ways of living and of earning a livelihood, who sincerely deplore these evils, nevertheless often feel also that there is little or nothing they can do about it until society as a whole develops new and better ways. But this is only a first look at their situation; it reveals the appearance of it but not the reality. Do they really need to wait until the unlikely event of a wholesale and voluntary amendment takes place all around them? For the challenge today, as will be made clear in this book's later course, is not a social but an individual one. More men are free to take the first steps towards their own liberation from these evils than they usually realise. When their caution becomes excessive, it also becomes a vice. It may prevent them from making mistakes, but it also prevents them from doing anything at all, leading in fact, to a kind of inertia. Even if they cannot do more, they can make a start to apply new ideals and then see what happens.

(242-4) We ought not, in our appreciation of a spiritualised worldly life, minify the value of a monastic life. Let us not forget that the man who becomes a monk to the extent that he sincerely and understandingly embraces the new ideal, exhibits admirable qualities. In taking the vow of poverty he shows forth his tremendous faith, for he will rely upon the infinite life-power to sustain him henceforth. In taking the vow of obedience, he shows forth his great humility, for he confesses that he is unable to guide his own life and thought wisely, but will take his guidance henceforth from those who stand nearest to God. In taking the vow of celibacy he makes a magnificent gesture of defiance to his own lower nature, against which he will henceforth fight and to which he will not willingly succumb.

(242-5) Even metals like steel are found in the laboratory tests to suffer from fatigue when over-used. How much more must the delicate elements composing the human body suffer from it? If they need the rhythm of rest, how much more do we? The living tissue of the flesh shows its wonderful balance in the unconscious action of both diaphragm and heart muscles, where every movement is counterbalanced by a rest. If Nature assigns such an indispensable place to the principle of balance in the human body, it is perfectly logical to believe that she assigns it in the human mind too.

243⁴⁶⁶

II

244⁴⁶⁷

⁴⁶⁶ Blank page

⁴⁶⁷ PB himself wrote "II" at the bottom of the page by hand.

(244-1)⁴⁶⁸ We are able to help others only to the extent of our ability. We must accept this limitation.

(244-2) It is needful to bring oneself to abstain from all actions for a short time daily, and to let thinking and feeling slip little by little into complete repose. As the movements of the body are suspended and the workings of the mind are reduced, the rest afforded both of them opens a way for the presence of intuition to be detected, recognised and connected with. The ego begins to get out of the way, giving what is behind it a chance to reveal itself and be heard.

(244-3) The first step is to secure enough mental and emotional rest each day to give the intuition a chance to be felt and recognised. This is done by relaxing mentally and remaining inactive physically for whatever period of time the aspirant can both make available and endure. He has really nothing to do except refrain from all those activities which keep his ego assertive. He has only to get himself out of the way. This practice will not only restore [depleted]⁴⁶⁹ nerve energies but also bring poise into the mind.

(244-4) This feeling of a need to get away from crowds into solitude, to escape from city tumult into rural quietude, may be the intuitive warning from the higher self of an impending deterioration unless this change be made. It may be a guidance toward better nervous and even physical health. To denounce it, as a materialistic section of psychiatrists denounce it, as morbid and psychotic, escapism, is a grave error.

(244-5) The criticism that the man who withdraws and excludes himself from the turmoil and agitation of ordinary life for spiritual reasons is anti-social and selfish is a narrow, one-sided and superficial one. If he uses the hermit-like retreat to improve his character and to foster resolves to amend his conduct, when he returns to society, he will surely be a better member than before. Since society is composed of individuals, that which leads to their moral elevation cannot fairly be called anti-social. And since everyone benefits by it in the end, it cannot be called selfish.

(244-6) Some leisure and a little training are certainly desirable advantages for metaphysical study but they are not absolutely essential advantages. Again if city life denies the first it offers the second whilst if country life denies the second it offers the first. The moral is that we must make the best of what equipment and what conditions we already have. To the extent that we do this, we invite help from the Overself's Grace.

⁴⁶⁸ The paras on this page are numbered 6 through 12, making them consecutive with the previous page.

⁴⁶⁹ "depleted" was typed after "also" and inserted with a caret.

(244-7) Shall he withdraw from it all and disappear into the empty vacuum of some ashram safe in its sheltered unreality and soothed by its pious somnolence? Or shall he find, through intervals of occasional [meditative]⁴⁷⁰ retreat and longer purposeful activity that balanced rhythm of living which is true sanity?

245⁴⁷¹

II

246

II

(246-1)⁴⁷² Modern civilisation, with its tensions and comforts, its speeds and extroversions, its pleasure and treasure hunts, its complicated activities and economic necessities, has trapped its victims so securely that he {who}⁴⁷³ would follow an independent path would have to make excessive efforts. It may seem foolish to suggest a scheme of living which involves the sacrifice of time separated out from a pressing day and given up to purposes seldom bothered with by civilised society, whose ways in fact, would impede it. It may seem unlikely that people will follow such a scheme when, even if they theoretically accept those purposes, they deem themselves too busy or know themselves too lazy to operate it. It may seem impractical to offer it, especially to those who are dependent upon their work for a livelihood and who lose so much time getting to and from it. And even if they or others could be persuaded into adopting it, there is little likelihood that its exercises would be kept up for only a comparative few are likely to have the needed strength and perseverance to keep it up. Where then is the spare time out of the modern man's daily program and the continuously driving will to come from? Where are the exceptional persons who would make the requisite sacrifices? No man will take up such a course of self-improvement and self-development unless he is thoroughly convinced of its necessity. And even then he may lack the will-power to declare war against his bad habits, his sloth and complacency, his pessimism and surface-comfort. He may be unable to change his pattern of thought and life, even if he wants to.

(246-2) To recognise that the conventional world is ruled by monstrous stupidity and malignity; to realise that it is useless vain and to no purpose to fight these powerful rulers, since failure alone can be the result, is practical wisdom. Let it be called selfishness and escapism, but to refuse the sacrifice of energy and the spending of time

⁴⁷⁰ "meditative" was typed below the line and inserted with a caret.

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⁴⁷² The paras on this page are numbered 13 through 15, making them consecutive with the previous page.

⁴⁷³ We inserted missing word "who" for clarity.

in so-called service of humanity is simply an acknowledgment partly that no good can come from meddling in other people's affairs that would not have come anyway and partly that the character of humanity cannot be changed within one man's lifetime but only by the slow long processes of evolution. It is delusory to believe that anything effectual can be perceptibly done to weaken the real rulers of the world, the stupidity and malignity against which prophets have spoken and sages have warned mankind since thousands of years ago. The fruit of their denunciations hangs on history's tree before us - more stupidity and more malignity today than ever before! Time has not evolved virtue; it has only accumulated folly.

(246-3) The goodness and wisdom that are within us may be tremendous but if we are not intuitively receptive to them, they might as well not be there. Retreat helps to make this receptivity.

247⁴⁷⁴

II

248

II

(248-1)⁴⁷⁵ To let the world and its burdens go for at least half an hour every day, whilst relaxing the mind and body in the repose of meditation or in the aspiration of prayer is absolutely necessary to him. He ought to realise this, for the benefit will be out of all proportion to the time spent.

(248-2) Ought we to flee the world and live in ascetic disdain of its attractions? Or ought we to inlay a mystic-philosophic pattern into the picture of everyday duty? The answer is that both courses are correct. We must build sufficient strength to detach our hearts from enslavement to desire and we must make practical the insights conferred by this quest of the Overself. And we must learn how to do the first without shutting ourselves in monastic seclusion, and how to do the second without losing the proper balance between the universal and personal outlook, a balance which marks the sage. We must mingle with mankind to show them that a nobler existence is possible and to share with them whatever they can absorb of insights and experiences which only the elect usually have.

(248-3) If we must escape to some rural retreat in the country whenever we can, to shut out the world's turmoil and turbulence, its din and clamour, and to shut ourselves in with peace and calm, let us do so. But if we are captives of the monstrous city and

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⁴⁷⁵ The paras on this page are numbered 16 through 21, making them consecutive with the previous page

cannot even do that, let us do the next best thing. There are churches where we may sit in quietude for prayer and meditation. There are the early morning and late night hours when the world is quieter.

(248-4) Those who criticise this refusal to engage in service prematurely, this seeming mystical isolationism – and most Occidentals criticise it – should ask themselves the question: How can people who are unable to live in harmony with themselves, live in harmony with others? Is it not wiser, more practical, to establish harmony within oneself first and then help others to do so?

(248-5) If the world's activity is too strenuous for them, if they are not capable of participating in its fierce competitiveness without suffering the shame of inferiority or the misery of defeat, why should they not withdraw from it into the sheltering walls of a cloistral retreat? Those who say this is a backward movement must first prove whether the assumed going-forward of the world's activity is a reality: it may equally be an illusion.

(248-6) He who can balance his continuous activities with periodic hibernations, will act more wisely. He who is immersed in practical matters but not so immersed that he cannot withdraw from them into spiritual ones, will achieve a more balanced life.

249⁴⁷⁶

II

250

II

(250-1)⁴⁷⁷ They are not necessarily strong and heroic who stay in the world and disdain flight from it. It may be that pleasures and possessions keep them there. Equally, those who have nothing worth renouncing – the poor, the unlucky, the disappointed and the frail – make no sacrifice in passing to the cloister's shelter, the monastery's peace.

(250-2) It is from these hours of silent contemplation that a man draws his true strength and real wisdom. They charge the battery of his highest⁴⁷⁸ will and purpose with renewed energies. They fill his mind with a goodness which gives him a feeling of peace and gives others a feeling of uplift.

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⁴⁷⁷ The paras on this page are numbered 22 through 33, making them consecutive with the previous page.

⁴⁷⁸ "highest" was typed below the line and inserted with an arrow.

(250-3) Today the average American city dweller tries to do ten times more than the average European city dweller of a hundred years ago did. He is over-active in a physical and mental sense.

(250-4) The cycle of activities can easily deflect him from his high purpose, if he fails to withdraw from it every day to calm his emotions and pacify his mind.

(250-5) So long as he remains busy attending to the development of other people, so long he remains unable to attend to his own. The disciple who can free himself from sentimentality and thus accept this cold truth, will cease involving himself in their affairs prematurely and recognise his duty to himself.

(250-6) Hermits who dwell overlong in mountain eyries get out of touch with common life. Their outlook becomes narrow and confined; their thoughts become unable to take wide generous and balanced views. They fall into a fatal complacency.

(250-7) "May our studies be fruitful. May we not quarrel." –Keno Upanishad. – So even in those days, and even in the forest ashrams, the dissensions which mar modern communal retreats, also existed!

(250-8) We need quiet places where the earth is left in its natural state and where men can seek in leisure and freedom to recover their independence of thought and to restore awareness of their inner selves. – So hard to gain and so easy to lose in the modern world.

(250-9) There is a dangerous side to excessive solitude spent in efforts at meditation. It may lead to a dried-up, holier-than-thou sanctity which hides and protects the very egoism he sets out to kill. It may breed hallucinatory visions and pseudo-revelations, in which he gradually becomes lost to the truth and sanity of real vision and authentic revelation.

(250-10) It is not that he is coldly insensitive to the world tragedy around him but that he needs time to equalise himself to deal with it.

(250-11) When he is charged with nervous tension a man more easily commits errors of judgment.

(250-12) Mind turns itself more readily and more easily to these devotional and meditational exercises of the inner life where there is quiet, peace and beauty in the outer scene.

(252-1)⁴⁸⁰ The man who will so far follow an uncommon path as to detach himself for meditation from all other pursuits for ten to forty minutes a day, will be well rewarded.

(252-2) Love is to be given as a first duty to our own higher self, and then only to other men. We are here on earth to find the soul, not to better the social relationship nor to construct utopia. These are highly desirable things, let us seek them by all means, but let us not make the mistake in thought of calling them first things. The two ideas are not mutually exclusive. They ought to, and can be, held side by side, but one primary and the other secondary.

(252-3) Stop doing what you usually do, cease your daily toil for a while, and – be still! Thus you die daily to self.

(252-4) Those who seek inspiration and revelation withdraw into solitude and Nature for there they may best achieve their purpose. Jesus departed into the desert, Buddha into the forest, Zoroaster, Muhammad and Moses into the mountains.

(252-5) The notion that life in the world is necessarily worse for the aspirant than life in the monastery, is not a correct one. It might be but it need not be. If it is beset by dangers, so is the other. If it has vices and struggles, so has the other. Ambition, sensuality, pride, covetousness, envy, cruelty and intrigue are weeds to be found in both gardens.

(252-6) This need of solitude and privacy as being not merely a temperamental but also a vitally spiritual one, is recognised by some monastic orders. In Catholicism, the Carthusians live shut in their individual cells.

(252-7) These intervals of retreat give us the chance to lift the mind above all the hates, fears, and greeds of negative suggestions from our surroundings.

(252-8) The would-be mystic who feels the imperative need to stand aside from the rushing throng and delve within himself rather than act in the world is justified. But he is only justified to engage in such retreat for a limited time, not for a whole lifetime.

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⁴⁸⁰ The paras on this page are numbered 34 through 44, making them consecutive with the previous page.

(252-9) He should certainly think of his own welfare, it would be foolish not to do that. The mistake or sin is to think only of himself or to make the welfare of others entirely subservient.

(252-10) The prudent and sensible way, which is also the philosophic way, is to retire from the world as and when such a course is needed, as and if one can, and then to turn one's back on retirement itself.

(252-11) We go apart into solitude or take a walk alone to think over a personal problem which has suddenly come up. How much more is solitude desirable to think over the larger problem of life and to meditate deeply on oneself?

253⁴⁸¹

II

254

II

(254-1)⁴⁸² The mass of outer activities becomes a heavy burden. Whether trivial or important, casual or essential, they keep us from looking within for the real self just as much as preoccupation with the mass of superfluous possessions.

(254-2) He who fails to take even a short time every day for silent communion with his Overself - which is true holy communion - [robs himself of opportunity.]⁴⁸³

(254-3) Every self-respecting man allows some time of the day for his personal grooming, hygiene and toilet. Every aspirant may demonstrate his sincerity by allowing some further time for trying to rise up in consciousness to his Overself.

(254-4) If a man's life is hemmed in with limitations and dark with sufferings, he is entitled to profit by a way of escape which is honourable to himself and harmless to others.

(254-5) To relax is to free oneself from undesirable bodily attitudes and to drop undesirable emotional ones.

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⁴⁸² The paras on this page are numbered 45 through 60, making them consecutive with the previous page.

⁴⁸³ PB himself inserted "robs himself of opportunity." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

(254-6) In today's hectic life the gaining of inward peace becomes a necessity. It is no longer a luxury for monks and nuns only.

(254-7) Some find it easier to leave the world than to live in it. But others do not.

(254-8) He may one day turn to the hour of meditation with the eagerness, the ardour, and the turning aside⁴⁸⁴ from other joys of a lover expecting an [ecstatic meeting.]⁴⁸⁵

(254-9) If he suffers from that kind of nervousness which shows itself in fidgets, he ought to begin by repressing them and by declaring war on them.

(254-10) There can be little inner peace in a man who is always tense and never relaxed.

(254-11) It is not enough to visualise oneself living the ideal; one must also learn to retain the picture.

(254-12) In these short periods the exhausted body will regain contact with Nature's forces and replace what it has lost.

(254-13) We need to provide for ourselves the time and give ourselves the place where exercises for stilling the mind in quiet and solitary conditions may be regularly practised.

(254-14) If he grows in real spirituality, and not in the emotional imitation of it, he will grow to love solitude as much as most people dread it.

(254-15) The failure to relax the body's muscles and nerves their too incessant activity, leads to strain and imbalance.

(254-16) It requires tough nerves to cope with the world as it is today and the man who is disinclined to make the effort has a good excuse.

255⁴⁸⁶

II

256

II

⁴⁸⁴ PB himself deleted hyphen between "turning" and "aside" by hand.

⁴⁸⁵ PB himself changed "ecstasy" to "ecstatic meeting" by hand.

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(256-1)⁴⁸⁷ The needs of enlightening the ignorant and encouraging the aspirant may draw him out of his hole in the mountainside or his retreat in the woods. For his own earlier purpose he had to become an individualist. For compassion's later purpose, he had to return to the crowd. Both purposes are right in their time and place but wrong if not.

(256-2) It may ask a little courage from him to tune his movements and activities to the more leisurely and less hasty tempo indicated by the inner voice. Some risk of loss may seem to be that way. The risk is an illusory one. Nothing that is really worth while and really meant for him will be able to miss him. The rest does not matter. The higher forces which he is beginning to invoke will attend to his true welfare as he attends to them.

(256-3) No man can escape responsibility for the way he uses his day. He can either carefully organise it to serve his highest purposes or he can carefully fritter it away in trivial activity or idle sloth.

(256-4) Those who feel the need of living in the green countryside but who do not feel they want to desert people for total solitude altogether, need not do so. They can compromise by going far enough away from cities to be in reposeful surroundings yet not too far not to be able quickly to visit them.

(256-5) So many unnecessary motions of the trunk waste muscle and nerve force; so much useless fidgeting of the [hands]⁴⁸⁸ drumming of the fingers and [shaking of the]⁴⁸⁹ feet imposes extra strain; such constant tension of the whole man dissipates the mind's attention and depletes the body's energy.

(256-6) It is good to forget for twenty or thirty minutes each day the world and its affairs in order to remember the Overself and its serenity. This forgetfulness is exalting and uplifting in proportion to the distance it carries us from the ego.

(256-7) Civilisation has carried us far away from the sources of life. We have no firsthand contact with the Mother Earth. The problem for those of us who are disquieted by this unhealthy condition – though⁴⁹⁰ every sort of malfunction and evil happening must eventually force awareness of its existence upon the others – is how to

⁴⁸⁷ The paras on this page are numbered 61 through 70, making them consecutive with the previous page.

⁴⁸⁸ The original typist deleted "extra strain, and" following "hands."

⁴⁸⁹ "shaking of the" was typed at the end of the line and inserted with an arrow.

⁴⁹⁰ "(r)" was typed in the right margin of the page after "though" but it's unclear what the "r" refers to.

go back some of the distance to our origins without abandoning our machines or discarding our material comforts.

(256-8) The exercise can be fitted into a busy day, if there is enough appreciation of its eventual benefits. It provides the very antidote needed for all this one-sided extroverted activity.

(256-9) Until a few years ago, the art of meditation just managed to survive in the Western countries with Protestant majorities. But today a place is beginning to be found for it.

(256-10) To the active ambitious city dweller such lives may seem utterly futile at least, gloriously futile at most.

257⁴⁹¹

II

258

II

(258-1)⁴⁹² Are we not suffering from too much civilisation, too much science, too much loss of contact with Nature, too much restlessness? For when excess is leading to destruction is it not more prudent to call a halt, and adjust the unfair balance? Has not the time come to look the other way for a while? Keeping our gains meanwhile?

(258-2) The perplexed men who work and walk in our larger cities seldom take time to consider metaphysical or mystical topics. Yet since these deal with the purposes of living and the fulfilment of human existence, they are worth a little thought every day.

(258-3) Release from tension is the beginning of release from ego. To relax body feeling and mind is to prepare the way for such a desirable consummation. The current propaganda and education of people in relaxation methods is to be welcomed for this reason alone, quite apart from the reasons usually given beyond which the propagandist's vision does not usually extend. But to remove tension is only a first step, not a final one.

(258-4) To arrest worldly activities and retreat into this placid existence, may appear as a lazy refusal of responsibility to most observers. If he disregards the noisy scramble

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⁴⁹² The paras on this page are numbered 71 through 79, making them consecutive with the previous page.

for pelf⁴⁹³ or place, the man who looks intently within himself for the kingdom of heaven is only obeying, after all, the command of Jesus.

(258-5) There is a danger that the atmosphere of goodness evoked and cultivated in monastic institutions may become artificial and studied. Goodness becomes more natural when it is lived out and tested in the busy haunts of men.

(258-6) Our worldly life takes up too much time and energy. The ideal existence would be to vary it with occasional periods for retreat into solitude, preferably with Nature. If we can get away into the country, into the hills, into the forest, or to the sea, that would be excellent.

(258-7) In the Tibetan records of the Buddha, it is expressly mentioned that he sent out apostles "to spread the doctrine that would help all creation." Thus, even Gautama, the founder of monasteries, did not intend them to become places wholly given over to self-centred spiritual development alone. He knew that the truth is really for all, because it can benefit all; it is not merely for hermits and monks. Even where he turned numbers of men into monks, he did not wholly withdraw them from society but laid down a rule that they should preach to all classes of people. Thus he insisted that they should serve the useful purpose of being spiritual teachers.

(258-8) The aggressive world of our time needs to learn how to get out of time. The active world needs to learn to sit still, mentally and physically, without becoming bored.

(258-9) By inserting these periods of withdrawal into the business of everyday living, that very business will itself take on clearer meaning.

259⁴⁹⁴

II

260

II

(260-1)⁴⁹⁵ The man who renounces a worldly career and joins a monastic community because he seeks to concentrate all his energies upon the spiritual life, is right if he does so in obedience to an authentic inner prompting. But let him not therefore say this is

⁴⁹³ "Pelf" is an archaic word which means "money, especially when gained in a dishonest or dishonourable way."

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⁴⁹⁵ The paras on this page are numbered 80 through 90, making them consecutive with the previous page.

the only way nor even the best way. It is a biased and unbalanced evaluation to assert that the monastic path is the sole path open to man if he wants to lead a higher life.

(260-2) The peace which depends on taking refuge in monastery or cave is questionable for it may not be peace but escapism. The peace which remains adamant in busy towns and unshattered by constant work is unquestionably the true peace. It will have this advantage over the other kind, that it will be so strong and stable that it can neither be shaken by unexpected attack nor overthrown by unexpected temptation.

(260-3) We can gain wisdom as the ascetic thinks by impoverishing our experience. But we can also gain it by studying our experience. Both are useful at different periods of our inner life. Both can and should complement each other in a rhythmic pattern.

(260-4) When a colony of strangely assorted people [assemble to]⁴⁹⁶ live together in an ashram,⁴⁹⁷ [they do not necessarily become loving brothers immediately.]⁴⁹⁸

(260-5) The philosophic way is neither to live a crippled ascetic life out of touch with the times nor to give itself up totally to the foolishness of the times.

(260-6) The criticism is heard that this idea if put into practice today seduces the intelligent individual to try to strengthen himself by weakening society at a time when society itself is most in need of being strengthened, and that it withdraws the unselfish man from the common effort at a time when his services could be most fruitful.

(260-7) (Relaxation Exercise): If he chooses to sit in a chair his feet should not be pressed heavily on the floor but allowed to rest lightly. The palms of his hands should not suspend from the arms but be supported by his lap, where they may rest on one another. His eyes should not be tightly closed but slowly and gently the lids can be allowed to droop until they shut.

(260-8) On the stroke of each hour commence practising the relaxation exercise.

(260-9) Those who make of mysticism a refuge from the world's troubles are entitled to do so.

(260-10) There is no doubt that the man who has completely mastered relaxation can let it pass into meditation more easily and quickly than the man who has not.

⁴⁹⁶ PB himself inserted "assemble to" by hand.

⁴⁹⁷ PB himself inserted comma by hand.

⁴⁹⁸ PB himself inserted "they do not necessarily become loving brothers immediately." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

(260-11) An ashram is not the spiritual paradise outside believers might wishfully think it is.

261⁴⁹⁹

II

262

II

(262-1)⁵⁰⁰ He needs to renew his outlook.

(262-2) By communing with his deeper self in quietude and solitude he can renew his battered ideals and fortify his aspirations.

(262-3) It takes so little part of our time [to meditate daily⁵⁰¹] that we ought to be ashamed of searching for excuses or surrendering to pressures.

(262-4) We are not aware of how taut our bodies are.

(262-5) The practice will benefit health, too, by increasing resistance and decreasing nervousness.

(262-6) He must cultivate a sense of the value of meditation. It is not to be regarded as a hobby for odd moments. It is to be prized as the way to a peace and contentment worth as much as any material comfort or possession.

(262-7) There are times in the career of an advanced meditator when he needs to avoid contact with humanity and live entirely alone.

(262-8) The mystical temperament covets solitude and quietude, detests multitude and noise. The mystical way of life renounces the limited ego, battles against the lower instincts and abjures personal strife. Consequently, the mystic is inevitably repelled by much that belongs to the active life. His breadth and depth of outlook find little attractive in it. He wants to save the time and energy it absorbs so as to make his life inwardly profitable.

(262-9) The growing desire for a more satisfying way of life and a more comforting view of man's near future will bring more people to these retreats.

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⁵⁰⁰ The paras on this page are numbered 91 through 104, making them consecutive with the previous page.

⁵⁰¹ "to meditate daily" was typed below the line and inserted with an arrow.

(262-10) If we give a part of the day to the purposes of study, prayer, meditation and physical care, it may begin as a duty but it may end as a joy.

(262-11) To begin the day with such high thoughts, such metaphysical reading, such meditative calm, is to begin the day well. All his reaction to its coming events will be influenced by this wise procedure. He is a far-sighted man who refuses to be carried away by the speed and greed of our times but insists on making a period for elated feeling and exalted mind.

(262-12) If he is to find time for the practice of these exercises he may have to cut out the distractions and temptations of city life.

(262-13) It does not need much thought to understand why it is easier to find the presence of God in the absence of people.

(262-14) [We do not take proper advantage of the gifts of Nature but let ourselves be defeated by the conditions in which we have to live under our times and civilisation.]⁵⁰² The two great daily pauses in Nature offer wonderful minutes when we, her children, should pause too. Sunrise is the chance and time to prepare inwardly for activity; sunset to counterbalance it.

263⁵⁰³

II

264

II

(264-1)⁵⁰⁴ The observance of this custom of physically pausing in the day's affairs and mentally retreating from them for a short time can do much good for his welfare.

(264-2) He will be called an egoist who runs away from problems and hides from the world. But is he any more egoistic than those who stay in the world either because they are chained to it, powerless to escape, or because they have personal ambitions to satisfy?

⁵⁰² "We do not take proper advantage of the gifts of Nature but let ourselves be defeated by the conditions in which we have to live under our times and civilization." was typed at the end of the para and inserted with an arrow by hand.

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⁵⁰⁴ The paras on this page are numbered 105 through 115, making them consecutive with the previous page.

(264-3) This foolish attempt to climb higher and higher in the Tower of Babel which they have built itself arises out of false notions of success and failure. They measure success by the conditions surrounding a man and assess failure in the same way. There is a harsh lesson that life will ultimately teach them – that there is no equivalent compensation for the loss of spiritual values.

(264-4) Those who pick up the jargon of modern psychoanalysis are likely to see in these retreats forms of escape from responsibility and in the retreatant himself a runaway yielding to his weaker impulses.

(264-5) The simpler life begins when we separate acquisitive wants from genuine needs.

(264-6) Once he has set them, he ought to try to keep place and time sacred for this special purpose. That will convert the one into a shrine and the other into a sacrament.

(264-7) When a man enters this phase, he begins to feel a great weariness with life. He loses his interest in many things which may have absorbed him before. He becomes emotionally indifferent to activities and persons formerly attractive to him. He withdraws more and more from people and society. When this fatigue with all existence descends upon him, then he will be more ready and more willing to lose the personal ego in the universal ocean of being.

(264-8) The inclination which comes at times to go away by oneself into refuge from civilisation's pressures or into retreat from society's worldliness, is a sound one. It ought to be respected.

(264-9) There are a few periods of his inner life when complete isolation is greatly needed and greatly advantageous.

(264-10) The idea of living in a little religious colony called an ashram, monastery or retreat attracts some people. But this will probably end in merely living in an impotent little world of their own making or else of the holy man's making.

(264-11) He can do nothing better for himself and, in the end, for the world than to step out of its current from time to time. If he uses the occasion well, he will bring back something worth having.

(266-1)⁵⁰⁶ When the city job becomes a source of ulcers and the city apartment becomes a strait-jacket, it is time to remember that woodlands, beaches, rivers, hills, meadows and wide open spaces also exist and that the man who makes up his mind that he wants to live among them part, most or all of the year can find some way to do so if he is really determined enough. If it involves taking some risks [and making some sacrifices]⁵⁰⁷ at the beginning, he will take them only if his desire to escape is ardent and strong.

(266-2) It is needful to achieve a kind of rhythm in the day's living, a withdrawnness now and then punctuating the outwardness of the active hours. This is needed whether the activity be mental or physical.

(266-3) It is essential to set aside a part of his morning for this important purpose. It need only be a tiny part, if he feels that is all he can spare.

(266-4) We begin by acquiring delightful possessions. We end by having mere encumbrances.

(266-5) The law which completes every thing⁵⁰⁸ and every movement in Nature by its opposite or [contrary]⁵⁰⁹ acts here too. If a period of self-sought isolation is prolonged enough, a man inevitably gets tired of it and desires a change.

(266-6) Start relaxing the body from the top of the head, then nape of neck, then shoulders _____⁵¹⁰

(266-7) So far as the rest of mankind live for aims directly contrary to his own, he himself must live inwardly apart from them.

(266-8) Are the professed servers of mankind really doing any good to others if they have not previously enquired what the real needs of others are?

(266-9) This continuous attraction to outer embroilment is fatal to inner life. It exists only because they abandon the real self for it. It exhausts them, so that neither the desire nor the energy to search for this self are able to arise.

⁵⁰⁶ The paras on this page are numbered 116 through 127, making them consecutive with the previous page.

⁵⁰⁷ PB himself inserted "and making some sacrifices" by hand.

⁵⁰⁸ PB himself changed "everything" to "every thing" by hand.

⁵⁰⁹ PB himself changed "contrast" to "contrary" by hand.

⁵¹⁰ 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.

(266-10) His earthly business will not suffer in the end but he himself will gain much profit if he detaches himself from it once or twice a day to turn his attention toward celestial business for which he was really put on earth.

(266-11) In whatever way he uses this period, whether to pray, to relax physically emotionally and mentally, or to meditate, the first need is to drop his affairs of the moment abruptly and let go of them completely during this short pause. No matter how tightly bound to a timed schedule his business has made him, here at least he enters a timeless world.

(266-12) If he feels the urge to discard superfluous personal possessions, he ought to obey it!

267⁵¹¹

II

268

II

(268-1)⁵¹² A day begun with mental quiet and inner receptivity is a day whose work is well begun. Every idea, decision, move or action which flows out from it later will be wiser better and nobler than it otherwise would have been.

(268-2) On that mountain-top level he is settled in a curious Olympian unconcern about the world's condition, rejecting any responsibility for it and denying any responsibility toward the world.

(268-3) Although an obscure and peaceful life may be his desire, karma may will otherwise and bring fame and action, with their concomitant troubles, into his existence.

(268-4) Read the Book of Genesis and note how Joseph's inward liberation came during his outward imprisonment. Read the biography of Sri Aurobindo and note how his spiritual awakening came during the year spent in jail. Read the poems written by Sir Walter Raleigh during his last confinement in the Tower of London and note the depth of religious feeling they reached.

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⁵¹² The paras on this page are numbered 128 through 138, making them consecutive with the previous page.

(268-5) Prolonged isolation from his fellows can fill his mind with unreal imaginings about his own experiences and wrong ideas about other people's.

(268-6) Periodic retreats into solitude are a necessity to the advanced soul if he is to fulfil his purpose in attaining true free and inspired Individuality.

(268-7) Those who keep their leisure too busily occupied with too many unessential activities, useless gossip or excessive entertainment to have any time left to spare for the higher purposes of life, will have only themselves to blame if later, the outer crisis of life find them without the inner resources to meet them.

(268-8) Although few will have troubled to perceive the fact, or may even be able to perceive it, we all have to live in inner solitude anyway.

(268-9) If he will devote a short part of his time each morning or evening to unfold this intuitive element in his nature by meditation exercise, he will gain much.

(268-10) The period consecrated to meditation will touch its highest arc if all thoughts of worldly affairs are shut out, all remembrance of personal activities put away.

(268-11) Should he shut himself up in a monastery, or in a room, or in a cave, the problem of his ego-centred thoughts remains the same.

(268-12) They never hear the inner call because they never listen for it. The setting aside of special times for meditation is like lifting a telephone receiver to hear a voice at the other end of the wire. If the receiver is left always on its hook, that is if the mind is kept active with other matters, no connection can be made.

269⁵¹³

II

270⁵¹⁴

II

(270-1)⁵¹⁵ There are now so many activities calling for his interest and energies that modern man thinks he has no time to devote to finding his soul. So he does not seek it: and so he remains unhappy.

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⁵¹⁴ The even numbered pages from 270-281 are duplicates of pages 101-106 in Carbons 17 (Notebooks). Different edits have been marked on the two sets of pages.

⁵¹⁵ The paras on this page are numbered 139 through 150, making them consecutive with the previous page.

(270-2) Let him ask himself why he is doing what he is doing every day and then separate the unnecessary or unworthy from the essential and right.

(270-3) My true wealth lies not in the extent to which I possess things but in the extent to which I can cheerfully dispossess myself of them.

(270-4) People who find their own company boring, their own resources empty, their own higher aims non-existent, must needs flee from it to some form of escape, such as the cinema, the radio, the theatre or television. Here they are not confronted by the uncomfortable problem of themselves, by an aimless meaningless drifting "I."

(270-5) A time must come to every sensitive person when he tires of the multiple distractions activities and tensions of twentieth-century civilised living, when he yearns for a simpler, less exhausting less complicated existence.

(270-6) To cast out tensions of body and mind and keep relaxed is to keep free and open and receptive to the higher force – and especially to the intuitive ones.

(270-7) Those who are willing to look beyond the day's familiar routines into wider spaces, willing to bring routines, activities and engagements to a complete halt for a while, put themselves in a better position to discover [the transcendental self.]⁵¹⁶

(270-8) The frantic pace and feverish pressure of the times, the heavy accumulation of material encumbrances absorb energies needed for the contemplative endeavours and reflective studies of the inner life.

(270-9) The meditation may be short but must be frequent, so that there is not enough room in one's life or mind for the world to swamp one completely.

(270-10) If he practises the meditation exercises correctly, the more he exposes himself to the forces they awaken inside him, the more will he be able to resist the influences of a worldly or earthly character that he meets outside.

(270-11) The tension involved in these activities cancels out their benefits.

(270-12) Solitude is as necessary at certain times to the quester as society is to the chatterer. The man whose object in life is to find himself must provide these vacations of pause every day, if possible, every week if not, when he can be alone and meditate.

⁵¹⁶ PB himself inserted "the transcendental self." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

(272-1)⁵¹⁸ Embroiled incessantly in diffused and random activities of body or intellect as they are, the voice of the soul which can be heard only in stillness remains unheard.

(272-2) Heart failure now outruns cancer as a killer of human lives while⁵¹⁹ those whose cardiac function is failing is enormous.

(272-3) They are accustomed to live through the entire day in a state of tension.

(272-4) The relaxation is not to be inert and languid but alert and alive.

(272-5) In these periodical retreats from society he finds the best part of himself. In society, he finds the other part.

(272-6) The aspirant who feels this need of re-aligning himself with his higher nature each day, will look upon the practice of meditation with joy.

(272-7) Japanese Proverb: In the buzz of the market place there is money, but under the cherry tree there is content.

(272-8) The restless hum and noisy bustle of city life work insidiously upon the nerves, creating a state of tension.

(272-9) Unharassed by more possessions than he really needs or can really use he remains a free man.

(272-10) A Warning: Do not practise relaxation [or even meditation]⁵²⁰ to the point of passing into a trance state.

(272-11) He finds out that society will not let a man live as he chooses.

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⁵¹⁸ The paras on this page are numbered 151 through 167, making them consecutive with the previous page.

⁵¹⁹ PB himself changed "which" to "while" by hand.

⁵²⁰ PB himself inserted "or even meditation" by hand.

(272-12) Instead of the monk-hermit's total rejection of society, he is content with occasional retreat from society. In that way, he secures its benefits but reduces its dangers.

(272-13) The urge to expand his life by means of enlarging family, improving his surroundings acquiring possessions and making friends is really his response to the feeling that full satisfaction peace and contentment, are his right.

(272-14) No man is so busy that he cannot take a few minutes from his day or night for this purpose.

(272-15) What is really meant by renunciation of the world? I will tell you. It is what a man comes down to when confronted by certain death, when he knows that within an hour or two he will be gone from the living world - when he dictates his last will and testament disposing of all his earthly possessions.

(272-16) The peace gained in the morning meditation flows over into the whole day, if he takes care to manage his mind circumspectly. The dividing line between that special period and the rest of the day gets fainter and fainter.

(272-17) The need of withdrawing at certain times from outer contact with other human beings will be felt and if so should be obeyed. If he disregards it, he misses an opportunity to progress to a higher stage.

273⁵²¹

II

274

II

(274-1)⁵²² The least important part of Mind gets our almost undivided attention. The illusion-attacked conscious ego - an illusion itself - forces us to see and hear the sense world, or its own vain thought-forms and dream-images, almost all the time. The real part of the Mind is ignored and left out as if it were illusory!

(274-2) Thoreau often sat in the doorway of his hut at Walden pond not merely for a few minutes but for all the morning. During those hours he engaged himself in the practice of meditation, with the result that he grew "like corn in the night," to use his own phrase.

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⁵²² The paras on this page are numbered 168 through 178, making them consecutive with the previous page.

(274-3) Whether a man renounces the world for a monastic life is sometimes a matter of expediency, of what is most convenient to him at the time. If he has spent many years already in busy activity, he will naturally find it more helpful to withdraw from it for study and meditation. But if his obligations and responsibilities are such that he cannot desert them without the question of right and wrong arising, then it is not a matter of expediency. He must then consider well the ethical view of his situation.

(274-4) The earthly rewards may, in the disquiet of this mood, seem of dubious value.

(274-5) The idea of stopping their career and turning aside for an indefinite period into study and meditation, seems mere folly to them.

(274-6) Is there no place in modern society for such a man? Ought he to be placed in a circus among the curious freaks?

(274-7) To render the brain responsive to the spiritual forces, a state of physical relaxation and of mental calm must be induced.

(274-8) Such a man may seem to outsiders to be nothing more than a dreaming loafer. And indeed he might be, for many take the name of mystic who do not know what true mysticism is

(274-9) Let us be thankful to modern scientific civilisation for the labour-saving devices which it has given us. The man who writes a note or a letter and the housewife who cooks a meal or washes clothes have been greatly helped by them. Their desire to escape mere drudgery is a good one. But all this said, we must still remember that physical life is only a part of our whole life.

(274-10) Another hindrance provided by our modern way of living is that it breeds haste, tension, pressure and strain. These attitudes he carries from his daily routines into his meditation and thus spoils the practice or dooms it to failure. It is useless to approach such a delicate exercise with a demanding spirit which wants all the results all at once, with a haste which is better suited to the racetrack or the busy store. Success in meditation can only be had by discarding such attitudes and by sitting down to it with a willingness to give steadfast patient reverent effort which is not disappointed if the goal is not quickly reached.

(274-11) He will come out of its stillness with new power and high wisdom.

(276-1)⁵²⁴ To suggest a standard of living that rejects equally the exaggerated narrowing down to primitive and monastic conditions or the exaggerated expanding up to incessant acquirement of possessions, as philosophy does is simply to suggest a healthily balanced life.

(276-2) To sit with another man for several minutes in complete silence yet in complete ease is beyond the capacity of most occidental city people. The Orientals still have it but, as the West's way of life makes its inroads, are beginning to lose it.

(276-3) The purpose of such a period is to lead him into experiences quite different from those of the remainder of the day.

(276-4) They get caught in routines which tend to take possession of them. The occasional change to a retreat will set up an opposing force and help to restore balance to their character.

(276-5) To keep a time and place for this secret retreat into meditation practice is to keep available a secure refuge.

(276-6) Out of these deep silences he will gather wise decisions and originate new progressive inclinations; from them he will come with first, the love of God and second, the knowledge of God.

(276-7) As the night shrinks and the day grows apace, as dawn makes its colourful appearance, [the man who takes time out of his sleep to meditate, profits much.]⁵²⁵

(276-8) All his neighbours are victims of the same common and understandable illusion.

(276-9) So far as modern Western civilisation multiplies the articles it offers us, it multiplies the desires which chain us.

(276-10) A wife and mother of three children who went out daily to work told me feelingly how much the automatic washing machine had meant to her in saved toil and

⁵²⁴ The paras on this page are numbered 179 through 192, making them consecutive with the previous page.

⁵²⁵ PB himself inserted "the man who takes time out of his sleep to meditate, profits much." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

time. How greatly it had relieved her from the dismaying burden of the family laundry. Here was a vivid and incontestable instance of machinery's positive value and necessary place in human life.

(276-11) What is a hard way for one man, retiring from the world to seek God, and incurring greater suffering than remaining in it, is an easier way for another man. Some find the world's troubles and struggles too much to cope with, others find the monastic regimes too harsh to endure. But whether an individual stays in the world, rightly performing his human spiritual duties while learning inward detachment, or whether he renounces it altogether,⁵²⁶ each path can contribute to his development and lead him farther [on the road to]⁵²⁷ the [Goal]^{528, 529}

(276-12) If this practice is to succeed it must be done daily, not merely now and then.

(276-13) The Inner Voice will speak to him but only if he will give it the chance to do so.

(276-14) The meditation time must become the main feature of every day.

277⁵³⁰

II

278

II

(278-1)⁵³¹ Even unspiritual persons are often glad to get away from their activities at times and feel the physical, if not mental, need of such escape. They get tired of the same routine round. They feel the benefit of the fresher outlook and strengthened body which holidays bring them.

(278-2) If he can bring himself to thrust aside some possessions, to select the most significant ones, to control the acquisitive instinct which, hitherto, led him on a road that never ends, he can arrive at a sense of spacious freedom.

⁵²⁶ PB himself inserted a comma by hand.

⁵²⁷ PB himself inserted "on the road to" by hand.

⁵²⁸ PB himself changed "Goal's" to "Goal" by hand.

⁵²⁹ PB himself inserted a period in the blank space left by the original typist (indicating that the typist couldn't read his writing or that PB himself left a blank space in the para).

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⁵³¹ The paras on this page are numbered 193 through 203, making them consecutive with the previous page.

(278-3) Those who despise the withdrawn life usually know little about its purpose and gains. If they took the trouble to inform themselves upon these points, they might see more sense in its isolation from the world, and more justification for it.

(278-4) It is harder to find solitude in this mid-twentieth century than it was in the mid-eighteenth century. We have gained more neighbours, easier communications with them and transport to them. But we have lost much of our chances of just being alone, just being with our own self and getting acquainted with its deeper aspects. Yet the pressures of civilisation have increased, so that this need of finding inner strength and gaining inner poise has also increased proportionately.

(278-5) In Japan, Mokuso⁵³² means the art of meditation, in the sense of resting the body and emptying the mind after, and in the midst of, their persistent activity. This may be practised for only five minutes before lunch, as with the children and adolescents of some schools or it may be for long periods as with monks.

(278-6) Those who are tired of overstraining themselves to meet the modern world's social demands, and of overreaching themselves to meet their own ambition's endless demands, may find renewal in such a pause.

(278-7) The accumulation of possessions which once gave him such satisfaction, now seems a burden on his shoulders and a hindrance in his way.

(278-8) It is an attempt to unshackle consciousness from the tensions generated by outward activity, a respite from the attachments formed by living incessantly in the personal ego.

(278-9) Lucky is the man who, in these days, can extricate himself from society without passing permanently into the cloister. Yet luck is only apparent, for no one can do it without firm determination and stubborn persistence.

(278-10) This choice of deliberate passivity when habit and instinct call out for constant activity is hard for the average Westerner.

(278-11) When the Spirit of inner detachment has really been gained, whatever things were discarded during the struggle to attain it may again be taken up and used if they are [needed.]⁵³³

⁵³² "Mokso" in the original

⁵³³ PB himself inserted period and deleted "or if they" after "needed" by hand.

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(280-1)⁵³⁵ In time he will always enter this room or approach this hour with reverence.

(280-2) Take a rest from the automatic activities and routine habits of the day.

(280-3) It is an error to confuse the inert simplicity and animal naturalness of the peasant with the dynamic simplicity and spiritual naturalness of the sophisticated philosopher.

(280-4) He does not come here to escape responsibility but to re-examine it, whether it be worth while and to what extent.

(280-5) When a man reaches this outlook, he begins to find that many possessions are merely encumbrances which get in his way.

(280-6) Those who let the world do it [to them]⁵³⁶, will find the best in them being drained out and washed away.

(280-7) Too much absorption with outward things, too little with inner life, creates the unbalance we see everywhere today. The attention given by people to their outer circumstances amounts almost to obsession.

(280-8) The stress impulses which bombard the body must be stopped in their activity at regular periodic times.

(280-9) Retreat from the world is as necessary for a healthy inner life as return to it.

(280-10) From these contemplative ponderings he may take back truth and strength for his day-to-day living, solutions for his personal problems.

(280-11) In the philosophic system the withdrawal into retreat and the accompanying practice of meditation has an important role.

(280-12) Those who are not satisfied with a vicarious experience of the Overself, who want their own direct contact with it, must turn to mystical practices.

⁵³⁵ The paras on this page are numbered 204 through 221, making them consecutive with the previous page.

⁵³⁶ PB himself inserted "to them" by hand.

(280-13) That day which begins with a harmonious meditation cannot be spoiled, disturbed or wrecked for him.

(280-14) When we consider the care, the anxiety the distraction the time and energy associated with possessions it may be a relief to shed some of them, and not a grief.

(280-15) In this period, when meditation will take the place of action, [the remembrance of God should become paramount]⁵³⁷

(280-16) The period devoted to restful relaxation, and even that devoted in the sanctuary to meditation, is also a period of convalescence from the labours, fatigues exhaustions and strains of ordinary everyday living.

(280-17) We need these respites from work or pleasure, from family interests or personal attachments, when we can turn away from the world to which they belong and raise our minds to a higher level

(280-18) The hermit who isolates himself from neighbours in order to enter a deeper intercourse with himself, is entitled to do so. It is the spiritual motive which justifies the antisocial act.

281⁵³⁸

II

282

II

(282-1)⁵³⁹ At the Lone Star Steel plant in Texas, there was erected at the company's expense in 1954 an interdenominational chapel for the use of their 3,500 employees. The handsome building bears a large bronze plaque as a cornerstone, inscribed with the words: "For prayer and meditation, where men shall find light for darkness, assurance for confusion and faith for doubt and despair."

⁵³⁷ PB himself inserted "the remembrance of God should become paramount" in the blank space left by the original typist (indicating that the typist couldn't read his writing or that PB himself left a blank space in the para).

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⁵³⁹ The paras on this page are numbered 222 through 233, making them consecutive with the previous page.

(282-2) The haste of modern times quickens the body's movements but irritates the nerves. The itch of modern times to be always doing something leads to a complete lack of repose.

(282-3) The right outer conditions do help toward the achievement just as the wrong ones obstruct it.

(282-4) Those who are willing to look beyond the day's familiar routines into wider spaces, willing to bring routines, activities and engagements to a complete halt for a while, put themselves in a better position to discover not only the truth about those matters but also about themselves.

(282-5) The spiritual wealth within him is hidden so deep that unless the shaft is sunk far enough down and worked for a long enough time, the end may be disappointment.

(282-6) Such is the very nature of Twentieth-Century civilisation that it robs him of tranquillity, of seclusion, of quietude and of [calmness].⁵⁴⁰ It seems to give him so much yet it fails to give him the one thing which his harassed nerves demand - inner peace.

(282-7) He can practise for a single minute or for five minutes whenever opportunity shows itself. This may happen in his office during a pause between [two]⁵⁴¹ interviews, in a railroad waiting room during the brief period before his train arrives, or in some other place.

(282-8) Even Paul did not straightway start on his mission to the Gentiles after the vision of Jesus, but lived for three years of solitude in Arabia to prepare himself. What did he do there? What else could he do other than pray learn and meditate and purify himself and strengthen himself?

(282-9) If the hardships and difficulties of existence drive some into renouncing the world, true devotion toward the spiritual goal drives others. If some seek a carefree calm, others seek more time for meditation prayer and study.

(282-10) To live quite outside of the cities, and of the kind of thought and life which prevails in them, may be hard to achieve but is profitable in result. It compensates for the sacrifices and self-demands it calls for.

⁵⁴⁰ PB himself inserted "calmness." in the blank space left by the original typist (indicating that the typist couldn't read his writing or that PB himself left a blank space in the para).

⁵⁴¹ PB himself inserted "two" in the blank space left by the original typist (indicating that the typist couldn't read his writing or that PB himself left a blank space in the para).

(282-11) The general habit of modern city civilisation obstructs and opposes the disciplinary habit of mystical seeking. The two go ill together.

(282-12) Those who find a cave salutary to their spiritual development should certainly take up their abode in one but some of us do not find it necessary.

283⁵⁴²

II

284

II

(284-1)⁵⁴³ In the soft felicitous stillness he can wait expectantly for the answers to troubling questions.

(284-2) Just as farmed earth needs periodic fallow seasons if it is to give forth its best life, so does the human entity need these occasional periods of cessation of all activity if it also is to give its best. This is done for physical result in sleep but for spiritual result in meditation.

(284-3) The opposition, struggle and difficulty of life in the world provides the needed experience which teaches the man to control his grosser nature, leads him to discipline his animal self and compels him to cultivate his intelligence. But it does not teach him about his higher nature or lead him to his mystical development. For this he must remove himself to solitary places from time to time where the forest, sea or mountain can provide the necessary conditions for that.

(284-4) Much time is wasted on imagined duties, and much on taking care of supposed necessities.

(284-5) Few know this wonderful pacification of the entire being – body mind and feelings – for though so close to everyone’s hand it is, through lack of aspiration and training, out of reach.

(284-6) A man who does not give himself the leisure for study reflection and meditation, does not give himself enough chance to grow mentally and develop spiritually. Such a man will not be able to bring to his life the best preparation and must not expect the best results.

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⁵⁴³ The paras on this page are numbered 234 through 244, making them consecutive with the previous page.

(284-7) When the great liberation from his ego is attained, his entire physical organism will reflect the experience. All its muscular tautness will vanish, hands shoulders neck facial expression and legs will relax spontaneously of their own accord as his mind relaxes. He will be transformed.

(284-8) He finds that his solitude is inhabited by another being than his familiar own, that a higher presence has entered the area of consciousness.

(284-9) Man needs this direct contact with Nature. He must regularly abandon the captivity of house for the vitality of the green countryside outdoors.

(284-10) Having obtained a place where he may rest for a period, an environment suited to prayer and meditation, let him begin and end each day by a solemn silent call to the Overself for guidance, for enlightenment and for help in overcoming the ego. Then let him give as much time as his capacity allows to meditation repeated twice and even thrice during the day.

(284-11) The man who will not sacrifice a little time every day for these higher purposes need not expect great gains in these higher realms.

285⁵⁴⁴

II

286

II

(286-1)⁵⁴⁵ It is enough at the beginning to make these occasional excursions into the quieter and lonelier places – if they can be absolutely quiet and utterly lonely his purpose will be best achieved.

(286-2) If used in conjunction with the exercises embodied in philosophic techniques, such rests have a constructive effect on the moral nature and even a curative one on the physical body.

(286-3) These periodic withdrawals are followed by periodic returns. If the one tends to alienate him from earthly ties, the other tends to keep him in them. Thereby balance is secured.

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⁵⁴⁵ The paras on this page are numbered 245 through 257, making them consecutive with the previous page. Paras 258 and following can be found on page 290.

(286-4) It is not for everyone to accept the rule that to be civilised is to be sinful, that to make the furnishing of a house comfortable, tasteful and agreeable is to betray spiritual standards. Does spirituality vanish if we go beyond making the house humanly habitable and make it aesthetically pleasing also?

(286-5) The worst troubles fall into better perspective when we enter into these withdrawn periods, when we look at them from the deeper self's poise.

(286-6) The dedicated period which he rescues from the day's demands in order to be still while the world keeps rushing on is of great value to him.

(286-7) All of him has to relax – nerve and breath, limb and mind.

(286-8) The period set aside for the purpose of sleeping at night or relaxing by day will best achieve this purpose if the body is stretched out so completely, so loosely and so free from muscular contractions that every part of its back, like a cat's,⁵⁴⁶ touches the bed's surface.

(286-9) It seems perfectly reasonable for a man who wants to solve the problem of himself to withdraw from the tangle of personal activities, if he can, and move far away from the commotion of city streets. Surely he is entitled to do so if only in this way can he concentrate his whole attention, his whole mind, upon the search for this solution?

(286-10) Let him take to rest and seclusion for a period of days or weeks, somewhere away from city noise and interruption. To those who say that circumstances make it impossible to do so it must be asked: what would you do if you were ordered to a hospital?

(286-11) These periods of retreat and these sessions of meditation are both resting-places. It is then that we are set free from the world, from its harassments and cares, its disturbances and exhaustions.

(286-12) He needs to be determined that he will resist society's demands and family interferences.

(286-13) In the end the things he appreciates are more his own than those he possesses.

⁵⁴⁶ PB himself inserted comma by hand.

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(288-1)⁵⁴⁸ In Nature's solitary places, in its forests, mountains and grasslands, it is easier to cultivate the philosopher's trinity of goodness, truth and beauty than in the crowded quarters of towns.

(288-2) Again and again we see life turns back on itself trying to teach man the time-old lessons. But what do they all amount to if not: 'Look thou with Me – be still and know!'

(288-3) The monks who stand aloof from those who traffic in and with the world know what they are doing; they have solid reasons to support their way of life. Let them have their place too as we have ours: neither need impose theirs upon others. There is room and necessity for both.

(288-4) Nearly sixty years ago Pierre Lotz predicted that the contemplative life would vanish before long. It almost did – in the onrush of modern 'progress' but the wars and other activities, especially the personal efforts of seers, saved it.

(288-5) What a prize to gain is this tranquillity of the mind! How greatly one appreciates its daily presence! All events pass and leave only memories but this stays with me, loving and blessing.

(288-6) There are other ways of life than our own and we ought to be large enough in mind and heart to allow for it. For instance, the monastic way. It is more charitable to accept it for others as a vocation if they want it. But the monks and nuns should practise an equal tolerance and not seek to impose theirs on ours. They have good reasons for not being willing to get embroiled in the family life but we laymen have equally valid reasons for remaining what we are. But these statements are true only on the philosophic level. For those who cannot rise to it, then withdrawal – whether into the religious community or the hermit's solitude – is still the superior way.

⁵⁴⁸ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

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(290-1)⁵⁵⁰ Those people who have city-locked lives must occasionally think wistfully of Nature's green grandeur.

(290-2) In this exercise pay attention to the state of the knee muscles. If they are not relaxed, then usually the entire length of the legs is not relaxed.

(290-3) All tense contractions of the muscles are unnecessary when he is sitting, resting or sleeping. If sustained too long they may even be harmful.

(290-4) It is sound counsel to the Quester which bids him reduce his outer haste and thus reduce his inner tension.

(290-5) When he can retreat within his own mind and enjoy the peace he finds there, how little can the busy thrusting beckoning world attract him?

(290-6) If, to find this leisure he has to shorten his working or his sleeping hours, it is still well worth the price.

(290-7) The controlled use of machinery is surely wiser than its total rejection.

(290-8) It has yet to be shown that any wealth beyond what is needed for decency of living makes anyone any happier, or that owning more possessions and property than others have makes him really better off in the end than they are.

(290-9) If you begin the day with love in your heart, peace in your nerves and truth in your mind you not only benefit by their presence but also bring them to others – to your family or friends, and to all those whom destiny draws across your path that day.

(290-10) The evil is not in the things themselves but in our attitudes to them and relationships with them. If we discipline ourselves to get thorough detachment from them to use them properly, they can not harm us.

(290-11) There comes a time when integrally developed persons find this artificial way of living so obnoxious to their instincts and so contrary to their principles, that they are forced to consider totally withdrawing from it. This is a statement, not a complaint.

(290-12) He puts aside the world's problems and his own worldly problems so that in this cleared space within his mind, the divine peace may enter.

⁵⁵⁰ The paras on this page are numbered 258 through 273; they are not consecutive with the previous page – but they follow the paras on page 286.

(290-13) They withdraw from experiences because they want to withdraw from the senses.

(290-14) If an annual short retreat is difficult to arrange, or of insufficient value, a retreat every two years for a longer period – say some months – may be more easily arranged and is certainly of superior value.

(290-15) Every activity which draws on his time leaves him that much less for its best use.

(290-16) The capacity for contemplation rarely exists today among Western peoples. It is a new one for them to develop.

291⁵⁵¹

II

292⁵⁵²

II

(292-1)⁵⁵³ The principle of temporary withdrawals and occasional retreats from the world is a valuable one. It clears the mind which has become too fogged with its own desires. It calms the heart which has become too agitated by disturbing events.

(292-2) While he is still struggling to attain the light, the larger his acquaintance with people and the more they crowd his life, the less time and chance he has to know and find himself – [if]⁵⁵⁴ his relationship with them is the ordinary egoistic one. If it is not, but involves rendering them some sort of altruistic service⁵⁵⁵ which⁵⁵⁶ thins down his ego, the result will be better and more favourable to this purpose. Even so, it is an unbalanced existence and a day will come when he will have to take a vacation from them and make [solitude and]⁵⁵⁷ time for his own inner need of meditation, reflection or study.

(292-3) There is of course some danger of the growth of spiritual pride when a small group isolates itself from the rest of society for the purpose of spiritual development.

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⁵⁵² This page is a duplicate of page 288 in Carbons 17 (Notebooks). Different edits have been marked on the two pages.

⁵⁵³ The paras on this page are numbered 274 through 280, making them consecutive with the previous page.

⁵⁵⁴ PB himself changed “provided” to “if” by hand.

⁵⁵⁵ PB himself deleted comma after “service” by hand.

⁵⁵⁶ PB himself changed “that” to “which” by hand.

⁵⁵⁷ PB himself inserted “solitude and” by hand.

(292-4) Someone who has a friend residing at the Aurobindo Ashram writes to me: "It would appear, from my correspondence with the ashram that each one there is watching the others, jealously to see upon whom 'The Mother'⁵⁵⁸ bestows most attention. It is a pity that in such a place they do not make it a first duty to stop this constant watching, analysis, and criticism of the other disciples. Even in such a place the littlenesses of human weakness follows those who join it, making it a centre of gossip rather than one of silent inward [progress]⁵⁵⁹."

(292-5) It is an attempt to become better acquainted, more intimate with our other self

(292-6) These houses of retreat ought to be of a semi-monastic character, and used only for spiritual purposes.

(292-7) There is a deep antipathy in the nature of most western people toward the effort required to concentrate and introvert attention. It fatigues them excessively. That is clearly due to the lack of familiarity and practice. But this antipathy has also a mysterious element in it, [whose origin]⁵⁶⁰ is hidden in the ego's desire to avoid any deep long, self-[scrutiny]⁵⁶¹ that penetrates beneath its own surface. For that would certainly lead to its [own]⁵⁶² exposure and [its own]⁵⁶³ destruction

(292-8) The ego knows that, if profoundly concentrated attention is directed towards ascertaining its true nature, the result will be [suicidal, for its own illusory nature would be revealed. This is why]⁵⁶⁴ it opposes such a meditation and why it allows all other kinds.

293⁵⁶⁵

II

294⁵⁶⁶

II

⁵⁵⁸ PB himself changed "the mother" to "The Mother" and added quotation marks by hand.

⁵⁵⁹ PB himself deleted "ERK" after "progress" by hand.

⁵⁶⁰ PB himself changed "it" to "whose origin" by hand.

⁵⁶¹ PB himself inserted "scrutiny" in the blank space left by the original typist (indicating that the typist couldn't read his writing or that PB himself left a blank space in the para).

⁵⁶² PB himself inserted "own" by hand.

⁵⁶³ PB himself inserted "its own" by hand.

⁵⁶⁴ "suicidal, for its own illusory nature would be revealed. This is why" was typed above the line and inserted with an arrow.

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⁵⁶⁶ "II" was written at the bottom of the page by hand.

(294-1)⁵⁶⁷ Men of outstanding talent and ability, who are also men of good will, living by the Soul's light, are the world's need.

(294-2) It teaches a path⁵⁶⁸ can be walked among the busy lives of men, which calls for no desertion of the world.

(294-3) The relaxed business man locks his problems away when he locks his desk every evening.

(294-4) It is possible to perform the same act for two very different reasons. One may withdraw from the world because he finds its situations unendurable and its goals unrealisable. In short, because he is a failure. If he then takes an escapist path, he has the right to do so. The retreat will certainly comfort him and may refresh his energies for a further and later attempt. But it still leaves his central problem unsolved. The deficiencies or weaknesses within himself which led to his defeat are still there. Another man may retire because he is well on the way to fulfilling ambitions and satisfying desires. In short, because he is a success. But he is not deceived by all this. He has taken a proper measure of earthly values, and found them wanting. Both men had the right to withdraw into a life of meditation. But the first one did so prematurely.

(294-5) His Nature-loving temperament is ever alert to find some pretext wherein to flee from the noisy city. He will climb a dozen muddied stiles contentedly, but he will grudge climbing the concrete steps of city offices. He cannot understand why an inhabitant of the green countryside should want to desert it for the gloomy towns, unless it be because of ambition's lure or pleasure's tinselled attraction.

(294-6) The different factors which, in foolish men cause confusion and in ignorant men contradiction will in the aspirant be used to strengthen each other. Emotion and intellect must help, and not harm, each other.

(294-7) If he is worried about the lack of money to the extent that he cannot keep the inner peace gained during the periods of such relaxation, that is to compel him to become better balanced, more practical and rightly adjusted to the physical world. He should treat it not as something to worry about, but as a problem to be quietly faced and sensibly mastered.

⁵⁶⁷ The paras on this page are numbered 13 through 20; they are not consecutive with the previous page – but they follow the paras on page 51.

⁵⁶⁸ Since “that” could be inserted either before or after “a path” to produce slightly different meanings, we have left this para as we found it. – TJS 2020

(294-8) The lower mysticism may cause a man to lose all interest in his external life whereas the higher mysticism imparts a new because diviner interest. If the first may enervate him, the second will enliven him.

295⁵⁶⁹

II

296⁵⁷⁰

II

(296-1)⁵⁷¹ There is nothing in life to which philosophy cannot be related nor the philosophic attitude applied. It is in critical moments that he will display the fruits of his philosophic progress as unsuspected power and unexpected initiative, as unruffled calm and unwavering fortitude.

(296-2) People blame him for being a recluse, but then he will rarely meet a beautiful soul whereas he can always meet a beautiful bit of Nature. Do they blame him for preferring Nature? Besides, he is so taken up with this task of getting to know himself that he has little inclination left to get to know others.

(296-3) Another reason for the great importance of achieving a balanced personality is that the dangers of neuroticism, inertia, fantasy and psychism are thereby avoided.

(296-4) In these beautiful hills, under the flat phosphorescence of a full moon, he enjoys a better vista than over the million chimney-pots of a metropolis.

(296-5) These noble feelings, these lofty thoughts, these grant intuitions are welcome testimonies of the change that is happening. But until they - and we - are brought to the test of everyday living, their correct measure and ours will not really be known.

(296-6) The beginnings of this inner life require him to be alone and to keep them secret. It is best to have only a spiritual guide who is understanding and sympathetic around. He needs protection against those whose violence, materialism or scepticism would thwart, obstruct or stifle the tender growth. It is because such conditions are hard to secure in the world's ordinary life that convents, ashrams and monasteries are established.

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⁵⁷⁰ "II" was written at the bottom of the page by hand.

⁵⁷¹ The paras on this page are numbered 21 through 29, making them consecutive with the previous page.

(296-7) To shift the centre of interest from worldly to spiritual affairs, but to magnify the ego as a consequence of doing so, is something that happens just as readily to dwellers in ashrams as to those outside them.

(296-8) "I don't advise anyone to give up the world and retire into forests," Anandamayi⁵⁷² said to me. She is a contemporary Indian lady guru whom I met at the foot of the Himalayas and then again twenty years later, in a city. She has wandered throughout India. Her counsel has weight.

(296-9) Can the man with a day to fill with work, the man with household responsibility and a living to gain, take to this quest quite seriously? Has he any prospect of realising

297⁵⁷³

II

298⁵⁷⁴

II

(continued from the previous page) some measure of enlightenment without deserting his family?

(298-1)⁵⁷⁵ There are two kinds of passivity and escapism. The wrong one arises from a lack of energy, knowledge or courage wherewith to cope with life or from a sense of defeatism after a series of failures or from the inertia of a dreamy temperament.

(298-2) The ascetic abjures the ownership of many things and sets up bareness of possessions as the ideal state because he prefers to be unencumbered in his quest. His motive is excellent, but his wisdom is arguable. Is such a pruned, meagre life really the ideal state?

(298-3) We keep ourselves too occupied and then wonder why our nerves are taut, our minds without ease, our nights without sleep. The man who knows the art of perfectly relaxing his body, breath and mind has a better chance to find health, poise and peace.

(298-4) He need not abandon the householder's life unless the divine command tells him to do so.

⁵⁷² Sri Anandamayi Maa ("Ananda Mayee" in the original)

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⁵⁷⁴ "II" was written at the bottom of the page by hand.

⁵⁷⁵ The paras on this page are numbered 30 through 41, making them consecutive with the previous page.

(298-5) If he refuses to give himself to the demands of society, that is not because of disdain for it, but because of a felt need to give his highest aim, his whole attention. By isolating himself from worldly contacts he can develop with less hindrance those qualities which the worldly do not possess, and even discourage.

(298-6) Not only is there no time for meditation in the daily programme, but also no disposition in the human being for it.

(298-7) All this busyness and activity is not his real life but only marginal to it.

(298-8) It is not for him to fill his house with things and his heart with attachments

(298-9) Critics and sceptics are on the outside looking in. Their opinions on meditation are of little value.

(298-10) Let him withdraw once a day at least, not only from the world's [outer]⁵⁷⁶ activities but also from his own inner conflicts.

(298-11) Since to live properly in an improper society is impossible, the intuitive, reflective man is forced to withdraw from it and retire to some remote byway. Does this mean stagnation? Is it the refusal to accept obligations.

(298-12) It is true that both mystical practice and metaphysical reflection are the occupation of leisure

299⁵⁷⁷

II

300

II

(300-1)⁵⁷⁸ [We]⁵⁷⁹ like to believe that Indian ashrams and Western monasteries are havens of refuge from the evils and sins of worldly life. But we find in actuality that even in such sacred and dedicated precincts, human beings are still weak, petty, mean, selfish, envious and hostile. The embodied nobility and goodness we would like to

⁵⁷⁶ PB himself inserted "outer" by hand.

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⁵⁷⁸ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page - but it appears they follow the paras on page 292. The first para may originally have been numbered 281.

⁵⁷⁹ PB himself deleted "suicidal, for its own illusory nature would be revealed. Hence, its opposition to the practice of meditation." before this para by hand. It appears to be an alternate ending to para (292-8).

meet are met only in single occasional individuals, who may be met in the world just as likely as in these places.

(300-2) To live in this pure way is almost impossible in the unenlightened world, whether civilised or primitive. The man who wants to do so must isolate himself, separate himself from that world.

(300-3) When he feels no opposition between the outer possession and his inner freedom, he may take this as a sign that physical renunciation of the possession is not required. But if opposition is present, then the object is imprisoning him.

(300-4) When a thing, a position or a person is no longer an obstacle to his interior work of purification or meditation, then he has achieved the detachment from it which philosophy seeks. The possession of it will then be acceptable and harmless.

(300-5) The change in thinking and living habits must theoretically be a total one if the regeneration sought is to be that also. But the compulsions of earning a livelihood, fitting into the local community and adjusting to family opposition, make this impossible in all but exceptional cases. Men who have to take these actualities into their consideration in practice attempt to compromise with hard necessity and present environment. This does not mean that they discard the truth: they must indeed keep to it loyally as the Ideal; but that they relate it to the prevailing conditions and somehow arrive at some kind of a reconciliation between the two. Nor does it mean that the teaching is impractical, for the few exceptions already mentioned are able to put it into 100% practice simply because they are willing and able to pay the heavy price of isolation for doing so. It means that although the teaching is adequate to all circumstances, its devotees are unwilling to court the extra suffering and struggle involved in fighting the insanity and tension of those existing circumstances. The latter tend to promote materialism, and are best suited to a materialistic way of thinking and living. Those who, while reading its true character aright submit to it and refuse to withdraw from it, are entitled to do so, if at the same time they have the clear understanding that the higher illuminations, as well as the permanent one, will have to remain inaccessible to them. Is there not enough to do in climbing to the lesser ones and are they not sufficiently glorious and rewarding?

301⁵⁸⁰

II

[302]⁵⁸¹

II

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⁵⁸¹ PB himself inserted "vol "thick"" at the bottom of the page by hand.

(302-1)⁵⁸² So long as he does not go on into action, the hermit is in no danger of being shocked into discovering all the truth about himself and about his theories. His meditation may reveal some or much of it but so far as this practice is swayed by his imaginings or permeated by his ego, it may lead him only to false results. But in the world he will meet with events, rocks, oppositions, temptations, that force him to bring up to the surface what is really in him or test the advances he has made to measure whether they be real or imaginary.

(302-2) Religion is for the gregarious many, mysticism for the solitary few, and philosophy for the very few who are above both gregariousness and solitude, who can embrace or dispense with either as necessary.

(302-3) When one remembers the long stretches of practice in the Carmelite monastery at Roquebrun or the Lendo hall at Kamadura, where hour slips into hour but the monks remain persistent in their meditation, the few minutes that most Western beginners manage to find for their own endeavours seem ridiculous.

(302-4) Those who give too few minutes during the day to thought about, remembrance of, or meditation on, the higher self cannot justly demand a spiritual return out of all proportion to what they have given.

(302-5) Why blame the man who tires of the scurry and worry of city life, or the one who turns away in disgust from its crime and greed, its sickness and madness, its hate and lust? If, withdrawing from it all, either man finds a happier existence in seclusion, is it really any worse than the existence he has left behind?

(302-6) Extreme fatigue may be one obstacle to the practice, the want of leisure may be another and unsympathetic or crowded surroundings a third obstacle to it.

(302-7) In this daily habit it would be well to follow the ancient custom of Indian Brahmins and keep a room, or a corner of a room, set apart exclusively for the special purpose.

(302-8) I have known quite a number of hermits, ascetics and monks in my time and travels, but I have never known one who was so totally withdrawn from the world that he was not, in some small or large way dependent on the world. Complete isolation is theoretically possible but practically it is not permanently possible. Even the millionaire who seeks it needs those who will help create it for him, and to that extent he depends on them.

⁵⁸² The paras on this page are numbered 6 through 15, making them consecutive with the previous page.

(302-9) We fill our homes with a multitude of possessions and accessories, our minds with a mass of trivial curiosity or technical information, but how poor is our own spiritual quality!

(302-10) The body's restlessness and its habitual tensions hinder the reception of intuitive feelings and forces;⁵⁸³ practice in sitting still is enjoined not only for this reason but also to soothe the nervous system.

303⁵⁸⁴

II

304

II

(304-1)⁵⁸⁵ It is a paradox of the strongest irony that the place where we can best find the Overself is not in another world, but in this one, that the chance to grow enduringly out of darkness into light is better here.

(304-2) The more sensitive he becomes, the less desirable does frequent and close contact with crowds of people become.

(304-3) When he is weary of his own ego, of the futility and frustration it leads him into, he can turn with relief to this precious retreat.

(304-4) The man who sits in this heavenly silence each day through the years cannot remain the same man all the time. The animal nature in him will become more and more subdued, the angelic more and more vivified.

(304-5) Not many are willing to submit themselves to the performance of exercises, for most modern people and almost all city people feel they have enough to do already.

(304-6) The man who is prone to impatience, irritability and anger needs meditation even more than other men. He needs its harmonising effect on the whole personality, its pacifying touch on the darker impulses and passions.

⁵⁸³ We inserted a semicolon for clarity.

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⁵⁸⁵ The paras on this page are numbered 16 through 29, making them consecutive with the previous page.

(304-7) If they come to this practice with a certain amount of fatigue after a day's work, its soothing restfulness may act as a counterweight to that fatigue and remove it. But if they come worn out completely, then it is better to postpone the exercise.

(304-8) Quite a number of those who say they entirely lack the capacity to meditate are committing a mistake. They are simply indolent, in this particular matter, however eager and active they may be in other matters.

(304-9) To create these moments of quietness within himself, and to wait patiently for whatever fruit they will yield, will become the most profitable part of his day.

(304-10) To this extent, that he provides the requisite time and solitude every day for meditation and study it may be said that he withdraws himself into a life apart.

(304-11) Does he have to shut himself up in an ashram or monastery if he is in real earnest about meditation? Or is it possible to introduce it into the home and make it fit smoothly into the life there?

(304-12) Is he to throw everything away and live in rags henceforth?

(304-13) The more activities that receive his attention, the more is he apt to be distracted from his higher purpose.

(304-14) The mystic who dissociates himself from the affairs of his era and shuts himself up in seclusion may still contribute some influence on that era. But it will be necessarily limited to the plane nearest to the one on which his meditation operates. He will affect the minds of sensitive persons.

305⁵⁸⁶

II

306

II

(306-1)⁵⁸⁷ Until he comes to the point where he is unable to let a single day pass without this renewal of his spiritual energies.

(306-2) It is partly because the Overself waits for us in silence that we have to approach it in silence too.

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⁵⁸⁷ The paras on this page are numbered 30 through 44, making them consecutive with the previous page.

(306-3) The reasons why solitude is to be sought for the time of this practice are several. Here are two. First, he can give greater attention to it than when the presence of others draws thoughts to them. Second, there is a psychic aura which pervades the body and spreads outside it. If he is near enough to come in contact with it, he may be afflicted as by a contagion. Alien thoughts will then intrude upon his mind and hinder the meditation.

(306-4) The mystic who takes his departure from the frenetic world of city life and quietly rests in a countryside backwater, is not missing so much as others think. There are compensations of not less than equivalent value.

(306-5) If done in the morning his entire day will feel the effect.

(306-6) Who is willing to forsake his comforts, his habits, his security for the sake of a dream?

(306-7) When he is practised enough, he will find that meditation charges him with an inward glow.

(306-8) That is not true repose where the mind is rushing from thought to thought, even though the body relaxes or sleeps.

(306-9) The meditative life may encourage laziness and discourage service in some temperaments but it cannot do so in those who have understood, accepted and guided themselves by the principles of Philosophy.

(306-10) Meditation is best done alone. Group work and team work - so helpful in other occupations - is a hindrance here. For its very purpose is to probe the 'I.' If a man seeks to get to know his own first person singular, being surrounded by an assembly of other men can only distract him from his purpose.

(306-11) What he gains from this brief morning period will affect the rest of the day.

(306-12) There are some who, by reason of circumstances, by their inability to endure the harsh competition or incapacity to cope with the great stresses of modern existence would find relief, hope and home in a monastery. They belong inside such [a]⁵⁸⁸ sheltered community and nothing said here should deter them for it does not apply to them.

⁵⁸⁸ "a" was typed below the line and inserted with an arrow.

(306-13) The victims of modern civilisation are supposed to have more leisure. But do they really have it?

(306-14) Dreamers who picture these places as the abodes of unspoiled, uncorrupted people and harmonious brotherly feelings, err.

(306-15) An important topic for reflection during these sessions is the question formulated by the old Sanskrit writers thousands of years ago, "What am I?"

307⁵⁸⁹

II

308

II

(308-1)⁵⁹⁰ The portrayal of Gautama as a seated meditating figure symbolises his basic message. This was really, and quite simply, "Be still – empty yourself – let out the thoughts, the desires and the ego which prevent this inner stillness."

(308-2) It has been a common belief among many religio-mystic minded aspirants – [and]⁵⁹¹ especially among those unable to endure the buffets of this world –⁵⁹² that if they could get away from their present circumstances, if they could assemble a small colony of kindred souls in some special place, the nucleus of an uncorrupted community would be begun where undisturbed happiness and true idealism would reign. This idealistic dream of founding a colony where the chosen few will live in perfect amity is an ancient one. Such a little kingdom of heaven on earth still remains unrealised, despite many attempts. It is a pleasant fantasy, but only the young, the inexperienced, the unrealistic and the naive can take it seriously.

(308-3) To live in the equilibrium of the spirit while living at the same time in the turmoil of the world – this is the philosopher's practical but glorious task. The monk whose inner voice directs him to seek the cloistered life of a monastic institution must be honoured for obeying it. That is his special way. Some may even envy his sheltered peace while others may shudder at his sombre asceticism. But the philosopher, who seeks the One in the Many and finds the Many in the One, sees no undue superiority either in the girdled robe or the trousered suit. He is ready and willing to be a monk or

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⁵⁹⁰ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of page, and one unnumbered para at the bottom.

⁵⁹¹ PB himself changed hyphen to dash and deleted "mi" after "and" by hand.

⁵⁹² PB himself changed hyphen to dash by hand.

to be a worldling, whichever way the wisdom of destiny, the pressure of circumstances, the guidance of conscience and the inclination of temperament indicate. However he will generally prefer to keep his independence by keeping to himself, rather than become prisoner to other people's fanaticism. Nor does his view of life separate the universe from God, activity in it from a godly life.

(308-4) For a man of the highest ideals there is hardly a place in the world of today. The food that will be offered him, the business, work or profession that he must follow,⁵⁹³ the taxes he will have to pay in contribution for war preparations or defence, the vivisectionative cost he must contribute cannot possibly be fully consistent with those⁵⁹⁴ ideals.

(308-5) The man who is fettered by a multiplicity of desires has to give his time and energy to satisfy them.

309⁵⁹⁵

II

310

II

(310-1⁵⁹⁶) [A poem by] C.M. Schmid:⁵⁹⁷

"Sit⁵⁹⁸ quiet here and let come what will come.
Pulled this way and pulled that -⁵⁹⁹ how can you know
Where centre is? Give it time to spin and settle.
Watch where it falls and follow.
Where the centre is, there take your stand nor move:
Out of the balance comes the easy strength
That lifts the weight."⁶⁰⁰

(310-2) They cannot spend all their time in formal meditation or in prayer because they need to be reminded of the higher existence when they leave those sacred sessions behind, they leave their precious peace behind, to find themselves again among selfishness and ignorance, materialism and brutishness.

⁵⁹³ We inserted a comma for clarity.

⁵⁹⁴ We deleted comma following "those" for clarity.

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⁵⁹⁶ The paras on this page are numbered 4 through 10, making them consecutive with the previous page.

⁵⁹⁷ PB himself inserted "A poem by" and added underline by hand.

⁵⁹⁸ PB himself inserted quotation marks by hand.

⁵⁹⁹ PB himself changed hyphen to dash by hand.

⁶⁰⁰ PB himself inserted quotation marks by hand.

(310-3) The preaching of a detached indifferent attitude toward things and the teaching of mystical practices have this danger that, if not carefully balanced, they may lead in the end to negative results. They will then make their [votaries into]⁶⁰¹ dreamers, unprogressive and unpractical.

(310-4) It is true that, since we carry the ego with us wherever we go, the notion that some other place, the more remote the better, we might find tranquillity is an illusory one. Yet it is not always a foolish one. A mere change of scene has not only helped physical invalids but also mentally agitated persons.

(310-5) To use possessions while being inwardly detached from them, to work as actively as if one had the ambition to succeed while all the time as indifferent toward success as toward failure, – this is part of the freedom he seeks and gains.

(310-6) The pressure of worldly duties awaiting his attention will try to [insert]⁶⁰² itself into his mind and stay there, the strain of being punctual – like a good Occidental – in performing them will introduce impatience, unease and even tension. Such feelings are quite destructive to the work of meditation.

(310-7) There comes a time when the sincere man feels he must get away from the city, from its demands, pressures and corruptions, to some quiet place where he may recover some sanity, peace and direction.

311⁶⁰³

II

312

II

(312-1)⁶⁰⁴ The man who seeks to defend his solitude and protect his privacy for spiritual purposes is not the type that the public admires. Yet why should he present his sacred treasures before scoffers? Why should he cast the divulgements which come to him in quiet meditation before a sneering world?

⁶⁰¹ PB himself inserted “votaries into” in the blank space left by the original typist (indicating that the typist couldn’t read his writing or that PB himself left a blank space in the para, or because PB himself left a blank in the para).

⁶⁰² PB himself inserted “insert” in the blank space left by the original typist (indicating that the typist couldn’t read his writing or that PB himself left a blank space in the para, or because PB himself left a blank in the para).

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⁶⁰⁴ The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

(312-2) It is a common experience that in shady woodland walks there is an effluence of peace in the atmosphere. We need not wonder that in such, and kindred places it is easier to find the quietness within. It is true that men have found their way to the Overself in almost every kind of environment but here was more help and less conflict when they were alone with primeval Nature.

(312-3) If the return to nature and the simple life means nothing better than living as savages live, a primitive animal existence, uncivilised, uncultured,⁶⁰⁵ unaesthetic – then its denial of intellect, art and comfort is mere retrogression. When the spiritual forces overwhelmed the young lad of seventeen who later became the Maharshi⁶⁰⁶ of South India, he fled his village and eventually finished up in a cave on a mountainside. People today admire this spirituality. But he himself once remarked to me: “Had I then known what I knew in later years I would not⁶⁰⁷ have left home!”⁶⁰⁸

(312-4) Most of those who have attained this pure philosophic truth not only revolted against, and deliberately lived apart from worldly communities, but also from monkish communities. This was not only because they were entirely free from religious sectarian bias, with which religious organisations tend to become identified since they usually acknowledge no ties – but also because the physical habits of living among worldly people were repellent to them.

(312-5) People misunderstand his motives, resent his keeping to himself, reject his need of solitude and prove totally unable to understand his reasons for staying on his own lone path rather than society’s beaten path. So they descend to injustice, call him haughty or self-centred, or poseur. His refusal to get involved in relationships which will sap time and energy needed for higher things or in situations whose troubled outcome he can foresee quite clearly, will be denounced with anger as inhuman.

313⁶⁰⁹

II

314

II

⁶⁰⁵ We inserted a comma for clarity.

⁶⁰⁶ “Maharishee” in the original

⁶⁰⁷ We deleted the comma after “not” for clarity.

⁶⁰⁸ PB himself changed period to exclamation mark by hand.

⁶⁰⁹ Blank page

(314-1)⁶¹⁰ If you think you have not the necessary time for the practice of mental quiet, then make it. Push out of the day's program the least important items so as to make room for this, the most important of all activities.

(314-2) There is real need for a physical withdrawal at times. This acts both as a test of and a spur to, inner detachment.

(314-3) His hope lies in detaching himself for a short time daily from his normal routine, in brief separations from all that constitutes his personal life, or in impartial examinations of that life.

(314-4) Those who are incapable of practising meditation are incapable of becoming philosophers.

(314-5) If he is led by the guidance of intuition or by the prescription of a spiritual director to seek solitude and shun society for a period of time every day, or even for a period of weeks every year, let him do so literally and not submit to the enforced intimacy of a monastery or ashram.

(314-6) The serious worker in the arts, like the serious mystics, must have his periods of solitude. If he lives in a city he must be on his guard against being trapped in a network of appointments and invitations, entertainments and extraneous business.

(314-7) Withdraw from the world, if you feel that you must. You are as entitled to do that, if you can and circumstances allow, as to stay in the way. Best remember that this is only a single facet of the quest: it is not, cannot be, the final.

(314-8) Those who are unable to meet the responsibilities, afraid to tackle the difficulties of ordinary living may find a transient peace in retreating from it.

(314-9) Those people who object that their lives are too problem-filled, their minds too agitated by pressures,⁶¹¹ their days too busy with demands to find time or inclination to sit down and meditate are the very people who need meditation most.

(314-10) Detachment from the world is an absolute necessity for the man who seeks authentic inner peace, and not its imagined counterfeit. But renouncement of the world is not necessary to any except those who have an inborn natural vocation for the monkish life.

⁶¹⁰ The paras on this page are numbered 16 through 25, making them consecutive with the previous page.

⁶¹¹ We inserted comma for clarity.

(316-1)⁶¹³ Some people are happier in the country with its solitary activities, but others – and they are the most numerous – are happier in the city with its social activities. A well-balanced life would incorporate both sides as far as possible.

(316-2) Time tightens around modern man today. He is urged, pressed, invited persuaded and ordered to do more than he can fit into his schedule.

(316-3) If he is willing to divert a little time out of each busy day or to create a little quietness each evening, in order to travel on this voyage to silence, the profit will be larger than he is likely to imagine it to be.

(316-4) Caught in the net of soul-dulling routine activities as they are, smothered by the rules and demands of society family and business, unwilling to disturb the ego's little gratifications and petty comforts, they learn to accept for disregarding life's higher call.

(316-5) The world, with its clamour and bustle, [together with]⁶¹⁴ the continuous extroversion of today's living render the mind too fatigued, the will too paralysed, to engage in spiritual exercises and to start contemplative practices.

(316-6) How few today can shake off all ties with the world if they happen to be born outside India! Where can anyone find sanctuary, leisure and support if he discards responsibilities, rejects duties and stops working for money?

(316-7) Wittgenstein⁶¹⁵ gave away a large inheritance because he believed that money is a nuisance to a philosopher!⁶¹⁶ The result was that he had to take a job, working among people who made him miserable.

(316-8) There are times when a man feels the urge to isolate himself from contact or association with others in order to find himself or truth. He would be wise to yield to it for a time.

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⁶¹³ The paras on this page are numbered 26 through 36, making them consecutive with the previous page.

⁶¹⁴ PB himself inserted "together with" by hand.

⁶¹⁵ Ludwig Josef Johann Wittgenstein

⁶¹⁶ PB himself changed period to exclamation mark by hand.

(316-9) Proper circumstances will greatly help the artist and the mystic, if either is to garner inspiration.

(316-10) Something or someone is needed to draw us from the ego to the Overself behind it.

(316-11) It is not a refuge for escapists, although such refuges have a proper [title]⁶¹⁷ to exist. It is a deepening of the inner life.

317⁶¹⁸

II

318

II⁶¹⁹

(318-1)⁶²⁰ There is no special superiority in either of the two conditions of life – the monastic⁶²¹ or the householding. Whoever praises the monk's state as being the highest open to human beings, errs. Whoever praises the householder's as being the best, also errs. What can rightly be said is that for certain persons at certain times and under certain circumstances, one or the other state is better. For the same persons at different times and in different circumstances it may be worse – So it is the setting up of universality, the claiming that one alone is the most spiritual or the most satisfactory ideal, which is wrong.

(318-2) It is True that God dwells in no particular Nature-made place, no special kind of man-made buildings being everywhere yet nowhere. But it is also true that in certain places and buildings one can retire more deeply into one's own heart, and thus feel more closely, God's ever-presence there.

(318-3) But although it is unlikely that he will care to renounce the world, join a monastery or live in a cave, he will not fail to give complete tolerance toward, and feel respect for, those who do follow such ascetic paths.

⁶¹⁷ PB himself inserted "title" in the blank space left by the original typist (indicating that the typist couldn't read his writing or that PB himself left a blank space in the para, or because PB himself left a blank in the para).

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⁶¹⁹ PB himself deleted "RED SERIES." after "II" by hand.

⁶²⁰ The paras on this page are numbered 44 through 50; they are not consecutive with the previous page – but it's possible they follow para 43 from page 234.

⁶²¹ "moneotic" in the original

(318-4) The deeply bereaved, the sorely afflicted and the emotionally exhausted need this monastic escape from the world as much as the religiously aspiring and the innately ascetic. And if they choose to remain in after the original pressure has faded out of mind or heart, rather than return to the world, that is their freedom of choice. If only as a symbol, as a reminder, there is a definite place for the monastery, convent and ashram.

(318-5) Monastic life quells sensual activity, reduces the area of sensual temptation.

(318-6) Here away from human nastiness and human turmoil, there is a better chance to quieten thought and elevate feeling.

(318-7) It is too extreme a way of life to appeal to most Westerners, set too much apart from human feeling and too much above human capacity.

319⁶²²

II

320

II

(320-1)⁶²³ The gospel of the simple life, as preached by the Tolstoyans, the Gandhians, the Yogis and the Fakirs⁶²⁴ rejects every beautiful thing because in its view, all art is distracting [unnecessary]⁶²⁵ luxury. It rejects most of the inventions, developments and creations brought about by modern science and industry because man can live without them and did, until recently, do so. It demands that he acquire the barest minimum of goods, food, clothing and shelter which he can manage to maintain existence. Philosophy, while appreciative of the virtue of being unpossessed by possessions, of the advantage of some simplification {of}⁶²⁶ our pattern, sees no need why we should go so far as these ascetic extremists go. It rejects their rejections and turns away from their demands. In short, it accepts the reasonable enjoyment of life, art, possessions, and the physical world, so long as we do not forget the quest while we are enjoying them.

(320-2) The corruption and iniquity of the world may lead a man by reaction to philosophy but the latter need not remove him from the world.

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⁶²³ The paras on this page are numbered 58 through 63; they are not consecutive with the previous page – but they follow para 57 from page 230.

⁶²⁴ “Faqueers” in the original

⁶²⁵ PB himself inserted “unnecessary” in the blank space left by the original typist (indicating that the typist couldn’t read his writing or that PB himself left a blank space in the para, or because PB himself left a blank in the para).

⁶²⁶ We inserted missing word “of” for clarity.

(320-3) I am certainly not one of those who despise Americans for their materialistic money-making ways, their pursuit of material possessions. America enjoys the highest⁶²⁷ standard of living in the whole world. What is wrong with that? and money, as the symbol of power, is really pursued everywhere.

(320-4) We are too easily overwhelmed by the excessive number of things we own, the large number of cares we assume and the many activities we enter into.

(320-5) The attempt to cling to possessions or persons after they have been lost is the craving for what is past and the refusal to live in what is already here. It can only lead to frustration and dissatisfaction.

(320-6) Possessions may become a burden to us in the end but the lack of them may equally become a torment. Either way we may suffer.

321⁶²⁸

II

322

II

(322-1)⁶²⁹ The privacy-seeker can achieve his purpose easily enough if he has sufficient wealth.

(322-2) Small narrow minds find fit expression in cramped living quarters but spacious refined minds need spacious and beautiful homes if they are to feel at ease.

(322-3) The divine power is not less present in the home or the office than in the church or the monastery. If we do not find this so, it is because we are more ready and more willing to give attention to it in the one than in the other.

(322-4) Too many people feel that they are too tired in the evening after a day's hard work, and by reaction too keen on using their leisure for social purposes or for light entertainment.

(322-5) If he values his life he will have to value his time. This means he will have to select the quality and limit the quantity of his experiences

⁶²⁷ PB himself deleted comma following "highest" by hand.

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⁶²⁹ The paras on this page are numbered 64 through 74, making them consecutive with the previous page.

(322-6) The day must be definitely apportioned and scheduled beforehand, its routine pre-arranged and left undisturbed. Chance visits by friends must be discouraged; he must refuse to fit them in.

(322-7) Try as he may he finds it impossible to fence himself off from the other members of [the human race completely].⁶³⁰ But he can succeed in doing so [partially].⁶³¹

(322-8) It is impossible to attain a genuine independence. In one way or another we are unable to escape involvement with society.

(322-9) He may have goodwill to all mankind but this does not make him sociably inclined to all mankind.

(322-10) How is he to accommodate himself to the way of life of those amongst whom he has to live? Their plane of existence is so different, their trend of thought so antithetic to his own. He feels like an alien, isolated, alone.

(322-11) His fellow citizens, or at least the Athenian Government, found Socrates a nuisance. If he had been content to stay at home, join a monastery, or hide in a cave he might have been let alone and lived. But he remained in the world, publicly directed his criticism at the world, since he would not abjure his heresies when offered the chance and so the world decided to get rid of him.

323⁶³²

II

324

II

(324-1)⁶³³ To most people meditation is a foreign word.

(324-2) There are times when it is inwardly healthy to retreat some distance⁶³⁴ from the world and its ways

⁶³⁰ PB himself changed "humanity completely" to "the human race completely" by hand.

⁶³¹ PB himself inserted "partially." by hand.

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⁶³³ The paras on this page are numbered 75 through 89, making them consecutive with the previous page. In addition, the first para on this page was added later and is unnumbered.

⁶³⁴ PB himself deleted comma following "distance" by hand.

(324-3) He need not withdraw from his usual activities and worldly obligations just because he has taken to the quest, but he ought certainly to do so if the inner bidding should point that way.

(324-4) It is a chosen way of life.

(324-5) If the spiritual compensations of isolating himself from society make the enterprise worth while, is he not entitled to it morally?

(324-6) It is not by renouncing the world like a monk that he fulfils himself but by refinding the world like a philosopher. For the new meanings that he sees in it and the new light by which he looks at it, render flight from it quite unnecessary.

(324-7) A life devoid of the contributions which the arts can make is an arid life. Aridity is not the same as simplicity.

(324-8) To be free from the tyranny of things, detached and disengaged from them while making the fullest use and taking the most advantage of them, this is his ideal.

(324-9) He refuses to be forced by his contemporaries into their feverish activity but insists on retaining the dignity of an unhurried pace. The body may be fugitive but his own existence is eternal – whether viewed as emerging in other appearances on earth or as pure timeless spirit.

(324-10) If he finds that he can spend his time more profitably with himself than with others, he should not be overawed by social convention.

(324-11) There are times when he must withdraw from human society and wrap himself in profound immobility.

(324-12) The need to withdraw is the need to accumulate reserves of inner life, light and power.

(324-13) A temporary retreat is always valuable.

(324-14) Prepare for the day's life by a period of complete stillness.

(324-15) He who rises with the rising sun and dies with the dying one in an act of worship gains greatly on all levels of his being.

(324-16) These periods may seem idle but are really quite fruitful.

(326-1)⁶³⁶ When Subha⁶³⁷ consulted Buddha about the question of renouncing the world, Buddha frankly admitted that he had no basis for judging that every hermit was ethically or intellectually superior to every householder, or vice versa. Therefore, he concluded, each man, whether he be monastic, recluse or worldly householder, could best be judged only on his individual merits. Buddha's general and most reiterated reason for asking his followers to become monks was, as he has here confessed, not because their way of life was spiritually superior but because, in his own words: "Painful is the life of a householder and free is the life of renunciation." This is not an ethical reason therefore, but a purely practical one. He recommended external renunciation because it relieved a man of domestic troubles and family burdens; it was a rule of expediency rather than an absolute principle of spiritual method.

(326-2) Not all those persons whom our modern psychiatrists pronounce maladjusted to their environment, or escapists from it, are blameworthy. Why should they adjust tamely, or conform timidly, to the world as it is, to its many evils and spiritual ignorance? Why should they compromise and come to terms with something which can only degrade them? Who are the real cowards, the many who smugly accept such a world or the few who faithfully stick to the Ideal? It calls for courage to break with a familiar environment and to seek a new one that offers the chance to rise higher or, if remaining, to try to change it for the better.

(326-3) It is a noticeable fact that so many men and women of our time have more highly-strung nerves, and consequently find living more difficult than those of earlier times. This is obviously because the clatter and vibration of machines fills their days or the pressure and quickening of time fills their hours. In the case of more evolved and more sensitive individuals, neither the movements of the human body nor the workings of the human mind could successfully adapt themselves to the movements and workings of the power-driven machine. In their case the result is fatigue, nervousness, irritability and sickness. If their sanity is not lost, their poise is.

(326-4) Is it cowardly to withdraw from a world where so many evils are rampant, and to abandon its duties and responsibilities. What is the yearning which prompts such

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⁶³⁶ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

⁶³⁷ "Subba" in the original

thoughts but a home-sickness of the inner man, an intuitive recognition that he was born for a higher purpose in life than a merely earthly one?

(326-5) He may set his own times for these sessions but since the earliest records of Oriental teaching on this matter dawn, noon, sunset and midnight have been recommended as particularly auspicious.

327⁶³⁸

II

328

II

(328-1)⁶³⁹ They are tired of the economic treadmills associated with the task of earning a livelihood, weary of the high pressures associated with large modern cities and anxious about the shadowed future of a crumbling regimented civilisation. They despise the complicated insincerity of seeking to meet, cultivate and 'cash in' on the 'right' people, as well as the absurdity of creating financial strains by "trying to keep up with the Joneses." They feel that life ought to be simpler, happier, serener, securer and truer than that.

(328-2) Only the Westerner who is endowed with sufficient fortune or unearned income can devote most of his day to meditation and study whereas the Easterner can often beg his support for this very purpose. Moreover monasteries are available for both to enter but the entrant must then conform to the ways and accept the dogmas of the sect.

(328-3) Before his mind can understand truth, attain the Real and enjoy happiness, it must reach a quiet state. No disturbances, no agitations and no resistances must get in the way. To make such a state possible, it must first be reached spasmodically during special periods each day, that is, during meditation periods. As it becomes more and more accustomed to the silencing of its negative activities in this way, it will eventually become more and more settled in the state by habit during the rest of the day. Finally the habit becomes a trait of character, permanent and unbroken. Here is the further reason why the practice of meditation exercises is a necessity, indispensable to a complete quest.

(328-4) Because the most effectual way to learn meditation is to practise it every day, the effort should be persistently and regularly made. Human sloth is proverbial and the time-tested way to overcome it is by sternly using the power of will to set and keep a

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⁶³⁹ The paras on this page are numbered 6 through 13, making them consecutive with the previous page.

pattern of daily living. A strict rule must be laid down in this matter, a deliberate habit must be created, an order must be given and obeyed.

(328-5) He is asked to pause at least once a day in these worldly pursuits that are hindering him from hearing what the intuition can tell him. He is asked to centre himself, to draw his thoughts together on this single and supreme theme.

(328-6) How small, how pathetically small is that proportion of the day which most people are willing to give to thoughts about, and attempts at communion with, the Overself!

(328-7) The man who is unwilling to put a deliberate restraint on his desire nature cannot possibly find peace of mind. Yet a noteworthy feature of life in certain Western countries is the encouragement of new wants, the stimulation by advertising and salesmanship of new hungers for possession.

(328-8) The extroversions of the ego block the communication of the Overself.

329⁶⁴⁰

II

330

II

(330-1)⁶⁴¹ "Each person should sweep in front of his own doorstep, and not intrude on other people's⁶⁴²." This was the wise counsel often repeated by the perceptive mother of the Italian sculptor, Erna Rose.⁶⁴³

(330-2) Many of those things which we eagerly collect or gratefully accept as possessions in the beginning, we ruefully recognise as encumbrances in the end. For the responsibilities and consequences which follow in their train are often not to our liking.

(330-3) Those who escape from the world do not thereby escape from their worldly thoughts. The advantages of occasional temporary retreat from the world for study,

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⁶⁴¹ The paras on this page are numbered 14 through 24, making them consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

⁶⁴² This is a paraphrase of Goethe's "Let everyone sweep in front of his own door, and the whole world will be clean."

⁶⁴³ Erna Rose Pasquetto-King

reflection or meditation are many; the advantages of permanently hiding from the world are few.

(330-4) He asks neither the high position, many possessions, accumulated property nor diverse pleasures that most seek. If ambition goes, he has the satisfaction of knowing that frustration goes with it.

(330-5) Is it too much to ask a man to pause in each of his busy days long enough to cultivate the one faculty – intuition – which offers him an utterly disproportionate return for the investment of time and attention?

(330-6) Most persons who are willing to grant a place theoretically for meditative practices are still unwilling to grant them a place practically. They complain of being prevented by too many distractions.

(330-7) For all things a price must be paid. For this treasure of peace he must isolate a certain period daily, withdrawing it from personal affairs and devoting it to the search for inner stillness.

(330-8) They came and saw a man sitting still. As the minutes passed into one another he did not move, did not even fidget a limb. It was not until long afterward that a very few out of those who witnessed it, understood.

(330-9) The man who seeks more free time for spiritual pursuits may find it by withdrawing from the fullness of human experience. By refusing to work at a job or to rear a family, he may achieve his aim.

(330-10) To withdraw from the community of worldly society into the community of monastic society, or into the solitude of one's own society, may be an act of progress or an act of retrogression. But to most men at some time it is, for a limited period, an act of necessity if they are to find themselves.

(330-11) Not a few have rejected the practice of meditation because it did not seem natural to them; it was too artificial – as if letting muddied water settle down to become clear was an unnatural process! No one who has not successfully brought the active whirling mind to a complete rest through this practice can know how comparable it is to such a process. Hence Japanese mystics call it “collecting the mind.”

(330-12) Before the day's business starts, attend to your business with the Overself.

(332-1)⁶⁴⁵ Time for these private periods is a scarce commodity hard to come by, it seems. But time for being entertained and dined, or for money-producing business and work, is usually available.

(332-2) It is less important whether or not we live under monastic rules than whether we live faithfully in the purpose which prompted those rules to be formulated. The purification of the mind may be accomplished at home or it may be accomplished in an ashram-monastery. Do not be carried away from truth by the bigots who denounce the one or the other place!

(332-3) In the circumstances of modern life, it becomes increasingly difficult to find a place where he may withdraw into silence from the noise which accompanies modern civilisation, or obtain a time when he may withdraw into stillness from its pressures.

(332-4) The way to full realisation of the Overself may lie through a monastery or a nunnery for one person and through a family home or a career in the world for another. If any man asserts that it must lie solely through a particular one of these two, he is mistaken. If he insists on forcing this idea on all aspirants, he is sinning. If he claims illumination as authority, it could be only a partial, limited and incomplete illumination.

(332-5) Before a man can make anything out of his meditation practice he must prepare himself for it. The first thing to prepare is his body. He must discipline his movements and especially discard fidgeting his fingers, hands, legs and feet. Such unnecessary motions betray the existence of nervous tensions and the inability to relax. They imprison him in his ego. They effectually prevent him from sitting still, and the mind from becoming still.

(332-6) The Westerner must learn to end this endless restlessness, this daily impatience to be doing something, must practise faithfully and regularly "waiting on the Lord," or meditation. Thus he will come less and less to rely on his own little resources, more and more on the Lord's, that is on his Overself's infinite wisdom, power and grace.

(332-7) When we find a place where mechanical noises and natural sounds are impertinences, where human intrusions are insults and loud human voices are

⁶⁴⁵ The paras on this page are numbered 25 through 32, making them consecutive with the previous page.

indecencies, we find a place which may – if other factors concur – be suitable for meditation.

(332-8) It is a matter of temperament and circumstance whether he shall bury himself in a solitary existence or not. The inner life is always available, whether he is active or passive, for in both cases it is available only as he turns toward it, retreats into it or draws upon it.

333⁶⁴⁶

II

334

II

(334-1)⁶⁴⁷ The amusements and entertainments which modern civilisation has provided for itself are many and fascinating. But we have only twenty-four hours in a day and if we give a disproportionate amount of our available time to them, we rob ourselves and waste life.

(334-2) Whether he be outside in the world or inside in the cloister is not so important to a man as whether his thoughts and feelings, his character and consciousness have right direction. Either of these environments may be a hindrance or a help to his spiritual aspirations, depending on its particular nature. Yes, even the world may be a means of advancement if he uses it for this specific purpose.

(334-3) The man who makes no time for thought about God or contemplation on God is to be pitied. For on the scale of real values his actual business is mere idleness if it remains unguided, unprotected and uninspired by the truths, laws or intuitions drawn from such retreats.

(334-4) Those who seek closer conscious relationship with the Overself must pay the price, part of which is resistance to the allurements of using leisure only for pleasure.

(334-5) Mental, emotional and vital energies are constantly drawn out of us by everyday existence. This loss can be offset by this daily withdrawal. It helps us receive again, and replenish, those energies from their ultimate source.

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⁶⁴⁷ The paras on this page are numbered 33 through 44, making them consecutive with the previous page.

(334-6) The practice of mental quiet was formerly confined to the monasteries and convents and kept from the knowledge of lay folk. When Miguel de Molinos⁶⁴⁸ tried to alter this state of affairs he was sternly suppressed.

(334-7) Those who seriously suggest that we should return to the ways of the desert fathers of antiquity and copy the outer lives of medieval ascetics are not doing what is best for us.

(334-8) The period of withdrawal is to be given over to intensified study and, more especially, to intensified practice of meditation exercises. They are to be days of recollection.

(334-9) He may withdraw from the world to the extent that his aspirations go or his strength allows, just a little way or the entire course.

(334-10) To take up the practice every day afresh requires a certain strength of will, a certain stubbornness of purpose and a certain appreciation of its worth. Few have this staying power.

(334-11) He must so select the place and arrange the time that there is the least possible likelihood of anyone, or anything, infringing on his privacy. It would, of course, be better if the surroundings were specially suited to the purpose and practice of meditation.

(334-12) Some interval of the day ought to be devoted to solitude and meditation.

335⁶⁴⁹

II

336

II

(336-1)⁶⁵⁰ He is not afraid of being alone, nor even of living alone. It is in such solitude, he knows, that he can become acquainted with his real self. But neither is he afraid of sharing his solitude with someone else's. The Spirit is large enough to be findable in one or the other, despite all monkish or ascetic claims to the contrary.

⁶⁴⁸ Miguel de Molinos ("Michael" in the original)

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⁶⁵⁰ The paras on this page are numbered 45 through 58, making them consecutive with the previous page.

(336-2) I have seen too much time dawdled away in monasteries by their inhabitants to over-value these institutions. But neither do I want to under-value them.

(336-3) At first a man finds it irksome to tear himself away from his wonted activities in order to go inside himself. But at a later stage of his course he finds it pleasurable.

(336-4) The world must be fully understood before it can be fully deserted. Whoever makes a premature renunciation will be subject to tormenting inner conflict.

(336-5) It becomes more and more difficult for a man of inner development to express himself in modern civilisation without adulterating, diluting or dropping his spiritual integrity. The dreamers in their ivory towers – few and rapidly diminishing as they are – will one day have to awaken brusquely to the harsh facts.

(336-6) The Overself asks to be alone with him for certain periods every day. This is not too much to ask, yet it seems too much to give for most people.

(336-7) So long as he is looking for the Spirit outside himself – where it is not – so long will he fail to find it. This is the first justification of meditation.

(336-8) They get entangled in so many activities that the few hours in an entire week which meditation requires are not available.

(336-9) The desire for the countryside's adorable quietness springs from a deep need. After enduring the city's noisy sounds and fretful busyness for a long period, a haven of rest is really balm and medicine for a man.

(336-10) When will it be possible to reach that high point of inner austerity which can enable him to declare: "I abandon all possessions"?

(336-11) These isolated periods are to be devoted to another kind of mental life altogether, far away from that which preoccupies him during the rest of the day.

(336-12) Total independence is impossible to attain in this or any other society. But what may not be found outwardly may still be found inwardly.

(336-13) There comes a time when he is inclined to turn away from the world with disgust, when escape from its vileness and evil seems necessary.

(336-14) You have only to sit down, compose yourself, and let Me in to let happiness in.

(338-1)⁶⁵² If you really want to, you will find some way of arranging your day so that there is time for meditation.

(338-2) The call for total withdrawal from the world into monastery or ashram, convent or nunnery comes very definitely to some persons and they must respect it to the point of full obedience. But let them not seek to impose their own response upon others who have not heard this call.

(338-3) There is no finer or more fitting way to spend time during the evening years of life than in turning the mind toward reflection and then stilling it in the Silence.

(338-4) What I observed in these ashrams on the one hand and the working of my own reason, on the other, began to produce a shift of standpoint.

(338-5) Even if flight to an ashram were right it is not quite possible for most people under present-day conditions. But philosophy says it is not right.

(338-6) If passion and wrath are two great destroyers of man's inner peace, worry and hurry are two great disturbers of it.

(338-7) Those who live in ashrams or monasteries, whether outer or inner, and who despise the ordinary concerns of ordinary people as vulgar, materialistic and worldly, are extremists or fanatics.

(338-8) Shall he separate himself from the world? This is a question which the Catholic devotee and the Hindu ascetic can more easily answer than the Protestant or the Hebrew aspirant, for society has prepared places of escape for them.

(338-9) The insistent demands, the ever-multiplying duties of the world come pressing down on us. How seldom do we retire into ourselves to search or to listen or to understand or to draw on unused resources!

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⁶⁵² The paras on this page are numbered 59 through 73, making them consecutive with the previous page. Para 74 and following can be found on page 378.

(338-10) If he decides after well-considered deliberation, to shut himself off from outside contacts, we ought to respect the reasons for his consecrated solitude.

(338-11) Few have sufficient strength of concentration for exercises lasting longer than twenty minutes.

(338-12) They can find no room for the one activity which is the most worth while of all activities. All the trivia of life are included in the day's programme but the holy communion which can bring us into contact with the essence of Life itself is excluded. They are blind, yet the only remedy which can make them see is crowded out.

(338-13) The more activities you need to deal with, the more preparation you need to make, in meditation, for them.

(338-14) He must learn to sit quietly for a space of time every day, without bodily fidgets, without nervous agitation and without mental threshing.

(338-15) Lao-Tzu: "the sage dwells in the world, with a shy reserve."

339⁶⁵³

II

340

II

(340-1)⁶⁵⁴ Each person has the right to a certain privacy for these few minutes of meditation, or half hour, or even longer. He has the right to secure solitude for this purpose, to withdraw from those who claim him and from duties which never end. On this matter he may meet with opposition or derision from other members of his household but by careful, patient, tactful, yet unyielding handling, he must try to live it down.

(340-2) If they imagine that renunciation of the world and flight to an ashram will take them out of the world, they will have to undergo the actual experience itself before passing into the scepticism which is founded on disillusionment. For in ashram or monastery, in East or West, the preoccupation with finance and the quest for power, enters into the administration and brings in a worldliness of a special kind.

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⁶⁵⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(340-3) Tibetans pick the early morning even though it is colder, because then, they say, the mind is fresh and the rising sun auspicious. They are averse to the afternoon for then the mind is clouded by its warmth and the sun's descent is astrologically a bad omen.

(340-4) It is sinful to throw away or destroy what Nature or man has taken the trouble to produce, and what some other person can use. Life attaches a penalty to such a sin, the penalty of loss or privation in the thing concerned. It is not generally known or recognised as a sin but then not all of the higher laws are known or recognised.

(340-5) Housewives who can find no other free time for meditation than that which comes after their husbands have left for work and children for school, may ignore the advice about the most favourable hours of the day, and should train the mind to make the best of, and live with, this situation.

(340-6) He may come to see the grave contradiction between his ideals and his actions, his mental world and his actual world, and the sight may disgust him. Out of this chagrin the desire to renounce a senseless existence and withdraw altogether from it, may take hold of him.

(340-7) It is increasingly impossible for the metropolitan city-dwelling man to engage in any contemplative exercises, or to find the silent environment which they require.

(340-8) It is a practice which helps to transform character. The shallow-minded become deeper; the sharp-tongued become kinder.

(340-9) It is a new strange realm for most western people which they enter hesitantly, doubtfully and gropingly.

(340-10) Shall he participate in the life of society or withdraw from it?

341⁶⁵⁵

II

342

II

(342-1)⁶⁵⁶ The monastic path is not the only way to abandon the world. The philosophic path of occasional and temporary retreats is another way and, for the modern man, an easier and more practicable one.

⁶⁵⁵ Blank page

(342-2) All people are trying to find their Overself, to feel its love and sense its peace. Those who are in flight from worldly things do so consciously; those who are in pursuit of them do so unconsciously.

(342-3) The business man who does not know that the true business for which he was put on earth is to find the Overself, may make a fortune but will also squander away a lifetime. His work and mind have been left separate from his Overself's when they might have been kept in satisfying harmony with them.

(342-4) It is true that every unnecessary possession may become a hindering fetter, obstructing the inner life. But what is unnecessary to a man in one set of circumstances or in one position of life may be quite necessary to a man in a different one.

(342-5) Minds whose sensitivity to intuition has been dulled and whose contact with Nature has been lost are unable to perceive clearly the hurt which has come to them.

(342-6) It is true that personal contact with the world brings salutary instruction and enforced facing of facts. It is also true that deliberately to ensconce oneself in an ashram or monastery brings another kind of equally needed instruction and other kinds of facts to be regarded.

(342-7) Unless a man firmly and stubbornly and repeatedly asserts himself against these materialistic surroundings, they will tend to overwhelm him. He must bring to his self-defence qualities abnormally developed if they are to be successfully used.

(342-8) If you are not willing to interrupt your affairs to the extent of devoting a quarter or half hour, once or twice a day, to this practice, you are revealing what sense of values actuates you.

(342-9) Men who never spend a minute in the practice of meditation can hardly know anything of its value and virtue.

(342-10) A malady of the nerves can block his onward progress to the same extent that a fault of character can block it.

(342-11) It is not enough to renounce something by excluding it from your physical life. You ought also to exclude it from memory and imagination.

⁶⁵⁶ The paras on this page are numbered 11 through 23, making them consecutive with the previous page.

(342-12) Modern city life with its pressure and turmoil tends to render its victims insensitive to the finer forces and subtler meanings.

(342-13) These set times for meditation are necessary.

343⁶⁵⁷

II

344

II

(344-1)⁶⁵⁸ In Tibetan Buddhist initiations of certain schools when the master uses his sceptre to touch those centres which are specially sensitive to receive the mystic power he is transmitting among them, and after touching the head and breast, the importance of this nerve centre at the nape of the neck is recognised by receiving the third touch.

(344-2) A time may come when what happens to him during the meditation hour will seem more important than what happens during the entire day which follows it.

(344-3) A principle reason for setting apart the pre-breakfast hour is that then thoughts are fewer and their movement more sluggish than at any other time of the day. Why wait until they are abundant, stronger and faster? It will then be harder to overcome them.

(344-4) The philosophic mentality feels the need of a larger, fuller life than that available within monastic walls or ashram huts.

(344-5) We need new thinking about old mysticism. It must begin to look around at the world in which it is living and meditating and particularly to become aware of the problems which so greatly retard its own practice of intense introspection. The physical conditions of everyone's life enter today into the background of all his thinking as never before and affect even more his attempts at mystical non-thinking.

(344-6) If a man wants to try the monkish way of life there ought to exist the material and social possibilities allowing him to make the experiment.

(344-7) If you want to know why so many hermits have sought their solitude, the answer awaits you in the character of man.

⁶⁵⁷ Blank page

⁶⁵⁸ The paras on this page are numbered 24 through 34, making them consecutive with the previous page.

(344-8) It is possible to turn one's back on the world in an intellectual sense, to practise an inward non-attachment while doing what destiny or choice bids one do in the world.

(344-9) There is always some feeling of mystery in the deep silent haunts of the forest. There is always some eerie sense of strangeness in its leaf-strewn shady paths. There is great age in its green bowers and mossy trunks, grave peace in its secluded _____⁶⁵⁹ There is great beauty in the tiny flowers set on their couches of grass and in the cheerful song which comes down from the boughs. It is a satisfying place, this home of dignity and decrepitude, this forest.

(344-10) He must give himself a sufficient length of time, first to attain the concentrated state and second, to hold it.

(344-11) Even if through meditation you can establish only the weakest of contacts with this Presence, it is a start.

345⁶⁶⁰

II

346

II

(346-1)⁶⁶¹ A time comes when every spiritually sensitive man feels the need of withdrawal from worldly affairs and domestic involvements. To satisfy this need is not a lapse from duty but rather a lift into wisdom.

(346-2) The control of thought and its consecration to exalted themes will bring him more peace and more power.

(346-3) But because perfect conditions for the practice of yoga do not exist in the West, nor even anywhere else, that is no excuse for avoiding the practice altogether. We can still do what we can with the imperfect conditions prevailing and thus gain some sort of a result.

(346-4) As a sign of needed innovation these new centres in America and Europe are gratifying but how few they are by comparison with the thousands to be found among a small Oriental nation like the Burmese!

⁶⁵⁹ 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.

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⁶⁶¹ The paras on this page are numbered 35 through 48, making them consecutive with the previous page.

(346-5) What happens during this early morning period will determine the character of the coming day. It will influence his deeds, reactions and contacts.

(346-6) The purification of the heart from worldly attachments is not easily achieved. A simpler life, setting a limit on the number of possessions, is a proven help to such an achievement.

(346-7) What is more needed by the harried, nerve-wracked city dweller of today, than such a method of acquiring restfulness?

(346-8) Without moving from one's home, without any experiences in the world outside it, a man may form character and acquire wisdom, but only if he correctly understood and faithfully followed the philosophic meditations.

(346-9) What may seem desirable to the world's judgment may be undesirable to the man seeking mental peace and spiritual freedom.

(346-10) Since there are not many who are fitted for the life of renunciation, it would be vain and imprudent for many to enter upon such a life.

(346-11) Loneliness is cold to those who know only the self which gives them a personal existence, but very warm, very friendly, to those who know their other self.

(346-12) Many a business man is so claimed by his business that he no longer belongs to himself. He is no longer a human being but an accounting machine.

(346-13) The routine of modern civilised life no longer permits him to withdraw for an hour into complete solitude and silence, nor provides the satisfactory conditions for meditation.

(346-14) There is no better way to start your day than this one. It gives a new quality to life.

347⁶⁶²

II

348

II

(348-1)⁶⁶³ The modern Western way of life discourages such a practice and disparages its value. But despite this, the effort must be made if _____⁶⁶⁴

(348-2) Is he to become one of the many who are submerged beneath the dictatorial pressures of society and who have consequently lost their sincerity, faithfulness and intuitive guidance.

(348-3) Open yourself in these silent periods to new intuitive feeling and if it directs you to any new course of action, it will give you the power needed for that course.

(348-4) It is, on several grounds, preferable to practise in an upright sitting position rather than in a horizontal lying one.

(348-5) Knowing that the Overself awaits him, the proficient meditator will come with eager anticipation to the place reserved solely for this purpose.

(348-6) What if a man's appreciation of worldly life turns nihilistic? What if he refuses to be carried off and stampeded into the mass activity, into keeping moving for its own sake, even though few are moving toward any destination that is worth while for its own sake.

(348-7) To make the set time early in the morning will be to follow a wise tradition which has come down to us since thousands of years ago.

(348-8) What could be a better way of beginning each day than by seeking the divine blessing upon it? How much more profitable it is to possess the day by first taking possession of oneself!

(348-9) To introduce these calm moments quite deliberately and quite regularly is to introduce strength and depth into one's life.

(348-10) So long as the mind remains untrained and its thoughts move unrestricted, so long will man be a stranger to peace and self-possession.

(348-11) If a man is to be free in the modern Western world, he must be able to earn his living in the way that he likes, or else he must have a sufficiency of money to save him from that necessity, yet not enough to tempt him daily.

⁶⁶³ The paras on this page are numbered 49 through 62, making them consecutive with the previous page.

⁶⁶⁴ 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.

(348-12) Those who let a civilisation which has lost balance rob them of both the time and capacity to meditate, must not only blame that civilisation but also themselves.

(348-13) Few Westerners are in a position to conduct their lives without the helps provided by society. The notion of renouncing the world can in practice be implemented only by entering a monastery or convent.

(348-14) During this period he is to disconnect himself from worldly thoughts and replace them by spiritual ones.

349⁶⁶⁵

II

350

II

(350-1)⁶⁶⁶ He will not be so stupid as to despise money nor so hypocritical as to reject what it can bring him. But he will also not be so stupid as not to see the harm to a higher life which money has done to others.

(350-2) The man who prefers his solitude to listening to the silly chatter of those who talk endlessly but say nothing worth saying, has at least done no worse.

(350-3) One may be lonely without becoming sad and enjoy solitude without becoming morose.

(350-4) It is better to take advantage of habit and return to the exercise of meditation at the same set hour each day.

(350-5) Is it too much to assert that the mental peace of the whole day depends upon finding it first in this early morning period?

(350-6) The question of withdrawing from active life for short periods for spiritual purposes is seldom posed by modern people.

(350-7) There is a mysteriousness in the atmosphere at dawn which is paralleled at no other time of the day. It is brief but intense.

⁶⁶⁵ Blank page

⁶⁶⁶ The paras on this page are numbered 63 through 75, making them consecutive with the previous page.

(350-8) If some people want to escape from the world, why should they not be allowed to do so? Is the world such a lovely place that it offers only unmixed joys and unallowed satisfactions?

(350-9) Has it ever caused you wonder that Nature's tiniest unit, the atom, should be man's most tremendous power? Yet greater still is the wonder of the mind's complete silence yielding man's supreme fulfilment – the Overself.

(350-10) The notion held by many westerners that meditation is a vague abstract and useless kind of laziness, is curiously ignorant and quite erroneous. Religiously it is as much an act of worship as any ritual can be. It introduces devotion and imparts a feeling of inward holiness.

(350-11) It is easier to follow the world, to pursue pleasures and accumulate possessions than to deny the world and seek the inner life.

(350-12) If he chooses to allow his ego-willed work or pleasure to take up time which ought to be devoted to holy reflection or aspiration, the loss is greater than he comprehends.

(350-13) The money he earns or possesses and the material benefits which he desires, pardonably occupy his mind. There is nothing wrong in this from the philosophical standpoint although there may be from the fanatical ascetic-mystic standpoint. But when they preoccupy his mind to the exclusion of all higher things, then the imbalance is certainly wrong.

351⁶⁶⁷

II

352

II

(352-1)⁶⁶⁸ Is it better to imitate the monk and turn one's back upon the world? The answer cannot be the same for all people, nor even in the affirmative for most people. Those who feel a strong inner compulsion towards such a total renunciation are alone likely to be suited for it. The others are not.

(352-2) He must draw aside from the day's restless life and sit down for a while with himself and by himself.

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⁶⁶⁸ The paras on this page are numbered 76 through 89, making them consecutive with the previous page.

(352-3) The first conscious moment of the morning has a special value to the seeker. If he gives it over to thinking of the Overself he can do no better.

(352-4) Few have the time nowadays to follow any lengthy schedule of exercises.

(352-5) These ashrams are the world in small but without the grosser sins of the world to show up the continuity.

(352-6) Before the day's bustle and work can intrude, take the mind into peace's abode.

(352-7) Do what they will, in these historic times they cannot shut themselves off from the harsh realities that are never far away from them.

(352-8) The belief that these ashrams were little paradises on earth, left me bit by bit.

(352-9) He is to give his mind the chance, at set intervals, to withdraw from the endless activity of filling itself with worldly, petty or narrowly-personal thoughts. He is to replace them all by the central thought of the Overself.

(352-10) If he chooses to do so, he is free to live in the normal human relationships, to follow a career in the world, to marry and beget children. Of course this will necessarily entail certain disciplinary conditions. But he will not be obliged to flee from all possessions into jungles, monasteries, or the like.

(352-11) The objection may be made that there is no end to the lessons which may be learned from the experience of actuality, that if one does not withdraw from it now he never will.

(352-12) If you can achieve enough freedom from the disturbances, the noise and the bustle of city life, you can use your room, your house or your garden for the purpose. There will be no need to take flight to a hill, cave, monastery or forest.

(352-13) The man who rejects the values which a materialist society thrusts upon him, and who retires into a monastery or retreats into a room, is as much entitled to do so as the man who accepts those values.

(352-14) It can lead in the end only to chaos if rules intended for those living the withdrawn life are imposed on those who are not.

(354-1)⁶⁷⁰ How is he to achieve this inner freedom? Should the method include outer acts? Should he make the herculean gesture of parting with all his possessions? Should he embrace voluntary poverty like a monk and henceforth live without receiving any fixed income and consequently without paying any further income tax? This ascetic idea of not being fettered by any external thing is good as far as it goes. But it fails to take note of the fact that one may be just as much fettered by an internal thought. The ascetic gives up the vices and allurements of the world in order to become free, renounces earthly desires and futilities in order to become happy, shuns pleasures because he associates them with guilt. But if he has not grasped the truth of mentalism, if he does not comprehend that thought is the next battlefield, he remains as tied as before, albeit by new chains.

(354-2) What is needed in the West today are houses of retreat, quiet places in the country, free from the noises of a city, where persons who are mentally and temperamentally ready and who are prepared to live with some measure of ascetic restraint may pass a short or long time in study and meditation without entering a monastic order and without submitting to old dogmatic religions. In these retreats men can work at cleansing themselves from the stains, and healing themselves from the wounds, with which existence in the world has marked them. In these protective nests they can nurture ideals whose height and ethereality would seem impossible to the manacled denizens of that world. Any wealthy person who devotes some part of his fortune to founding such establishments will certainly make some favourable destiny for himself.

(354-3) The monk who takes the vow of personal poverty and renounces the possession of worldly goods is not superior to, but only on a parallel plane with, the householder who decides to simplify his life and discard superfluities or inessentials.

(354-4) Without unreasonably rejecting the contributions of modern ways of living or the useful arts of twentieth-century civilisation, or the practical techniques of science and industry, we may still refuse to let them dominate us to such an extent that the intuitive elements in human nature are overwhelmed and lost. We must complement and balance them.

⁶⁷⁰ The paras on this page are numbered 90 through 95, making them consecutive with the previous page.

(354-5) It is not necessary to get up at dawn for this practice if the hour is inconvenient. What is necessary is that any hour will be the right hour if approached in the proper frame of mind.

(354-6) Is he really so selfish, so idle and so useless?

355⁶⁷¹

II

356

II

(356-1)⁶⁷² At the beginning of this century there were ten thousand monks on Mount Athos. At the beginning of the World War II there were five thousand. At the time I write this note (1952) there are not even two thousand!

(356-2) When a man becomes disgusted with the world's ways, he may decide to leave it to its own fate, retreat into solitude, and seek out his own progress.

(356-3) They are walking corpses who have yet to learn that there is a path leading into life, and not escaping from it, as outsiders wrongly believe.

(356-4) He who wants to develop the art of meditation must organise his day, must set aside some time in it for its regular practice.

(356-5) In some orders of Catholic nuns the conventual cell is changed each year to help prevent its inhabitant becoming attached to any particular one.

(356-6) Renouncing the world in an endeavour to rule the self, forgetting the world in a search for memoryless peace, this is the correct basis for hermit or monkish life.

(356-7) When they discover at last that their optimistic dreams have not led to the expected goal but, on the contrary, only to confusion and frustration, they are ripe for persuasion toward the adoption of a more common-sense and practicable teaching.

(356-8) The householder who decides to simplify his life is doing, in his sphere, exactly the same as the monk who takes a vow of poverty.

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⁶⁷² The paras on this page are numbered 96 through 109, making them consecutive with the previous page.

(356-9) A day may come when builders and architects will make a small room for silence and meditation a part of every structure – be it residential or business.

(356-10) Let him be openly unashamed of this inspired casualness, quite unabashed before others about this deliberate evasion of fixed schedules and endless programmes, routines or itineraries.

(356-11) If he cannot find a few minutes of his day to rest in the higher ideas and sacred aspirations, his life is indeed a failure, however successful it may be by other standards. What are all these other things in comparison with a divine visitation?

(356-12) To leave the worldly life, out of clear perception of its insufficiency and unsatisfactoriness, or out of disgust and fatigue, is not necessarily a cowardly act. It may well be the only proper and prudent act.

(356-13) These retreats from the world's life, whether for a half hour or a whole week, are as necessary to man as his daily bread.

(356-14) The world's turmoil, noise and strife stops at the door of such a retreat.

357⁶⁷³

II

358

II

(358-1)⁶⁷⁴ Let him escape from these busy routines for a few hours or days, perhaps even a few fortunate weeks, not to seek new activity in entertainment and sport but to seek solitude in meditation and study, reflection and prayer.

(358-2) It fulfils a great function for those who are tired of the world and who need rest: they would be happy there indeed. But those who have to press forward on the path to Truth or those who have to do real service to mankind, may lose precious years if they settle permanently in an ashram, for they will be drugged by the relative peace, which will be delusive because temporary. Permanent peace must be worked for and there is no complete work possible without the complete discipline of the Quest.

(358-3) If a man has found peace of mind in the renunciations and disciplines of a cloistered retreat, why should he come back to the brutal struggle of a bad world?

⁶⁷³ Blank page

⁶⁷⁴ The paras on this page are numbered 110 through 122, making them consecutive with the previous page.

(358-4) It is not only beneficial to stand back at times from the furor and pressure, but also quite necessary if nerves, feelings and ideas are to be kept sound.

(358-5) The risk of being carried away by the world is always present for those who try to spiritualise their life in the world rather than in a monastery or ashram. It is a risk which calls for watchfulness, management and occasional periods of retreat.

(358-6) He is entitled to turn away from social existence from time to time if that existence stands in the way of his aspiration and growth, if it obstructs the light producing his vision of life's infinite greatness.

(358-7) Even Mary Baker Eddy completed the writing of her famous textbook and withdrew from her pupils to a bare garret of her home. No one was allowed to enter it.

(358-8) When a man's nerves are jarred continuously by his environment and when he refuses to share the illusions of his time which are supposed to justify its noises and pressures, he is entitled to seek a change to a more harmonious one.

(358-9) The security which comes from owning things is acceptable only so far as it is not allowed to make him a complete slave to those things.

(358-10) Can the woman who has to buy groceries, cook meals and make beds find time for this practice?

(358-11) Must the man who is wholly pledged to this Quest become a monk? The answer is no! – that is for the few who feel the call. Others may certainly participate, in a controlled and regulated way, in family and worldly affairs.

(358-12) For a short time every day let him put aside all those things to which he would otherwise give his attention.

(358-13) There is no necessity to live in a communal milieu with other seekers.

359⁶⁷⁵

II

360

II

(360-1)⁶⁷⁶ The man who keeps his eyes open will not find any spiritual community, monastery, retreat or ashram that is absolutely good. Romantic Utopianism, whether of the mystic or the Marxist type, belongs to the world of dreams, not realities. "I do not believe in perfectibility," remarked Keats, and because he was thinking of our earthly existence at the time, he was right. The absolutely good community does not exist simply because absolute goodness must be wrought within our own spirit and can be found only there. Both the logic of a true metaphysical world-view and the experience of a widespread search will confirm this.

(360-2) What is man's real business, anyway? Is it only gathering what is needed to satisfy the ego's outer life on earth? Ought he not also to be going about his Father's business too, at the same time, so that all his acts are spiritualised, glorified, redeemed?

(360-3) The forces that draw a man out of attachment to the world are not always the same. With one it is the feeling of reverence for God, with another it is the search for truth and meaning in life, with a third it is frustration or anger, disappointment or tragedy, age or bereavement.

(360-4) Both futile and fallacious becomes any interest in a world scene whose events and situations are illusory and whose actors and activities ever change their motives and characters.

(360-5) The need for silence, solitude and meditation is hard to satisfy when living in the world. It is not surprising that men are forced to abandon society and separate themselves from the world for a time, or for a lifetime, when trying to achieve this satisfaction.

(360-6) The time may come when he will truly love this practice, deriving unequalled satisfaction and profound consolation from it.

(360-7) Though I criticise our present age, do not imagine I would enthusiastically care to return to an earlier one. The few who talk about the good old days, are welcome to them! Those were the times when heterodox men who dared to publish their free and independent thoughts were rewarded with the rack and the thumbscrew.

(360-8) Wherever he goes, he will find that he cannot really leave his old self behind. It insistently pursues, or accompanies him. If he goes into an ashram to escape from personal problems, he is entitled to do so. But he will find that the same search for peace which led him into the ashram may one day lead him out of it again. That man

⁶⁷⁶ The paras on this page are numbered 123 through 130, making them consecutive with the previous page.

alone can successfully give up the world who no longer wants the world, not he who is disappointed in what he wants from it.

361⁶⁷⁷

II

362

II

(362-1)⁶⁷⁸ Those who know that the cloister is not for them, because of their circumstances or their temperament, who have to stay in the world, can find their way to God with not less likelihood.

(362-2) The retreat into the personal solitude of desert or mountain and the retirement into the fraternal monastery of a holy order are outstanding social features of an asceticism which frowns upon the world as Satan's haunt. India has not had a monopoly of them nor was she needed to teach other countries how to practise them. The first years of Christianity witnessed the arising of hundreds of thousands of hermits or monks in the land of the Nile, on the rocks of the Thebaid and among the deserts of Libya. In the fifth century, the social dissolution and economic miseries which preceded, accompanied and followed the break-up of the Roman Empire, spread millions of Christian monks and nuns throughout Europe, North Africa and Asia Minor. For it is pre-eminently during times of earthly despair that men turn most away to celestial hope, as it is during periods of social disintegration that they seek solace in ascetic peace. They feel the futility of human undertakings or disgust with human sins. The reaction is natural and pardonable. But it may also be an attempt to reject the heavy problems of life by running away from them altogether.

(362-3) All dreams of heaven on earth, large or small, have historically proved illusory. This is true of religious communities as of political reorganisations.

(362-4) Why should he contend with a society that is dominated by materialism, motivated by egoism and saturated with sensualism?

(362-5) Are these people in the charmed circle so fortunate as they think they are? Only by comparison with those who have less money, inferior positions or no talent. But by comparison with the mystics who live quietly and serenely, who use their leisure in deep pondering or religious devotion in silent contemplation of God, they are life-wasters and infinitely poorer.

⁶⁷⁷ Blank page

⁶⁷⁸ The paras on this page are numbered 131 through 138, making them consecutive with the previous page.

(362-6) There are two classes of men who withdraw from the world. Those who seek to escape personal problems and those who seek to confront themselves. And the latter know that they can do this better in the solitude or privacy of retirement. They are well justified. But the first class are not, for they do not want to face themselves.

(362-7) If they are too busy, as they usually claim they are, to give the necessary time to cultivate their inner life, they must forego the benefits which such cultivation yields.

(362-8) We may attempt to transfigure the worldly life or we may follow the older and monkish way of rejecting it.

363⁶⁷⁹

II

364

II

(364-1)⁶⁸⁰ Too many little things among possessions become so many distractions on time, energy and attention. They obstruct inner freedom and complicate outer life.

(364-2) When science teaches the second law of thermodynamics, it teaches that those centres of energy, which we call atoms and electrons, run down and lose their dynamism. They become still. In the same way, the human atom loses its own energies.

(364-3) If a man finds a fuller happiness by withdrawing from the world than by remaining in it, why should he be ridiculed?

(364-4) The antipathies and frictions of group, institutional, monastic or ashram life are inevitable. If one is not to withdraw from the association, acceptance and tolerance is necessary. If he feels called upon to improve the others, it is better to do so in silence, by intercessory prayer or benedictory meditation.

(364-5) If, in those centuries when life was simpler and environments more religious, men found it necessary to desert the world, how much more are they likely to do so in this century, when life is complicated and environments more materialistic!

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⁶⁸⁰ The paras on this page are numbered 139 through 150, making them consecutive with the previous page.

(364-6) It is much more prudent to set the regular hour for this practice than to leave it to be set by caprice, for then he will often not be able to find time for it at all.

(364-7) To the work of reshaping character and extending consciousness, the practice of meditation is indispensable.

(364-8) The load of possessions which a civilised existence saddles on a man today demands time and thought, strength and care to be given it. How few will be the thoughts left for his true existence!

(364-9) A certain firmness of decision is required to quit promptly whatever one is doing and withdraw into the meditation period.

(364-10) Why should he attempt to lead a life so unsuited to his nature and his upbringing; one for which he has had no training at all?

(364-11) Whether he shall separate himself from the world or, remaining, bring a holier influence into the world, is not really the essence of the matter. He may isolate himself from other men's affairs but that does not isolate him at all from his own ego. Or he may meddle with them, compelled by destiny or willed by choice, and be captive to this same ego in every transaction.

(364-12) When he comes to regard this periodical practice as a serious obligation to be fulfilled scrupulously and loyally, he will most likely have come to know also its quiet delight.

365⁶⁸¹

II

366

II

(366-1)⁶⁸² The late Princess Andrew of Greece, once told me about a friend of hers who had been an officer high in the Russian Army and popular member of the Russian aristocracy. After the Bolshevik Revolution he escaped to Greece, renounced the world and made his home in Mount Athos. There, in the hermit settlement perched on the windswept cliff-face of Karoulia, he occupies a kind of half-cave, half-hut, perched high above the sea and reached by perilously steep unprotected steps. He slept on the floor with his head on a stone pillow and the bony skulls of former monkish inhabitants of

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⁶⁸² The paras on this page are numbered 151 through 156, making them consecutive with the previous page.

the cell lined up on a shelf. Father Nikon,⁶⁸³ as he is called, is one of the very few educated and mannered men to be found in the peasant-stock illiterate community of Mount Athos. In a message he sent the Princess after many years of this solitary existence and in response to her enquiry, he said that he had found great peace and had never before known such happiness. The visitor who carried the message was struck by the contentment which radiated from him and the serene self-mastery with which he bore himself.

(366-2) Each must find the way uniquely ordained for him, and not passively, imitatively, accept the way ordained for another man. Although it is true that some have realised the goal while living a normal life in the world, married and active, others have been able to do so only while freed from the world's ways. It is therefore essential for him to be himself, an individual, and let his own inner voice guide him to the particular path suited to his destiny.

(366-3) Those who have had their fill of society, who have found its gaiety and its friendship to be all on the surface, who have evaluated it as bogus, sham and unreal, may be prepared to listen more heedfully to the description of a life that is offered as being much more worth while.

(366-4) The attitude taken up in preaching or writing that material things are worthless and on no account to be sought for, is not only nonsensical but often hypocritical. It is seldom put into practice by its advocates.

(366-5) "If this doctrine should be attainable only for Lord Gautama⁶⁸⁴ and the monks and nuns, but not for his male and female adherents, living the household life, then this holy life would be incomplete, just because of this. But because this doctrine may be attained by the Lord Gautama and the monks and nuns, as well as by the male and female adherents, living the household life, therefore this holy life is perfect, just because of this." – Buddha, in "Majjhima Nikaya"

(366-6) Is he to become an individual too detached from the world's life, too superior to it, so that he must perforce dwell in neighbourless solitude and spiritual segregation?

367⁶⁸⁵

II

368

II

⁶⁸³ Father Nikon Strandtman

⁶⁸⁴ "Gotama" in the original

⁶⁸⁵ Blank page

(368-1)⁶⁸⁶ Those early men who left the crowds which pushed and shoved their way in city streets and who took to the desert, cave, forest or mountain – anywhere to escape their neighbours – must have had good reasons for doing so. They did. They found that if they were to achieve the kind of peace which comes through meditation, they would have to achieve it in the country, not in the city. Withdrawal from the competition, struggle, friction, strife and temptation of worldly life became to them a necessity for which they were willing to pay the price.

(368-2) They begin by making the mistake of seeking, or of expecting to find, an ideal community. It does not exist here and consequently cannot be found. It would be better to limit their search, or their expectation, to a congenial community.

(368-3) Some city workers who feel it would be too trying to attempt the early morning practice, welcome the brief break of half their lunch hour which they spend in a quiet church. This is made possible, of course, only if they eat a simpler meal and if the church is near enough to their place of work. After the morning's stress, they are glad to have their minds calmed and nerves soothed by this brief retreat, even if [no]⁶⁸⁷ spiritual [experience comes to them.]⁶⁸⁸

(368-4) Something inside keeps him from being caught and swept along by the world's hasty ways, as he was formerly swept along. This controlling brake substitutes, instead, a regular deliberate slowness. Even if every task or affair or walk now takes longer, as it does, he knows that this leisurely rhythm is ordained for him, and that in the end nothing worth while will be lost by being obedient to it.

(368-5) The surrender of personal freedom and the submergence of personal individuality are the cost to them of whatever relief and peace the ashram gives them.

(368-6) Let him choose a time when there is least street noise in the case of the city dweller, or when there is least likelihood of interruption, in the case of the rural dweller.

(368-7) If he proposes to wait until outer conditions arrange themselves more perfectly in his favour, providing sufficient privacy and adequate silence, he may do well. But meanwhile the months and years which pass ought to be utilised and not wasted.

⁶⁸⁶ The paras on this page are numbered 157 through 165, making them consecutive with the previous page.

⁶⁸⁷ PB himself changed "nothing" to "no" by hand.

⁶⁸⁸ "experience comes to them." was typed in the blank space left by the original typist (indicating that the typist couldn't read his writing) in different ink, presumably at a later date.

(368-8) The ideal of an acquisitive life has been pushed forward. Its followers have been paying heavily for every fresh acquisition.

(368-9) Some enlightened souls are to be found inside the walls of cloistered monasteries but others are to be found outside them.

369⁶⁸⁹

II

370

II

(370-1)⁶⁹⁰ Most aspirants have to spend their working days in an atmosphere that has little use for their ideas and ideals, that is harshly discrepant or completely incompatible with the one that he seeks to cultivate or find during meditation and study. What exists in the latter vanishes when the former is entered.

(370-2) Why should he not be free to withdraw from all other pre-occupations so as to be free to devote his whole time to the inner life?

(370-3) The message of Krishna in the Gita may be summarised as: "This calm evenness of mind is known as Yoga. He who wins it by solitary meditation in the cave gains nothing higher than he who wins it by ego-detached work in the market-place."

(370-4) They hug to themselves the dream of a Utopia, a place where others have lived in the past, or are living in the present, or will live in the future; lives that are simple, serene, faultless, guileless and happy. But it is only a dream idealising the unevolved, the backward and primitive, an illusion to which he would seek to escape from his own anxieties and tensions.

(370-5) The cost, responsibility and trouble of owning things, as well as the looking-after they require, must be set against the joy, gain and benefit this ownership yields.

(370-6) The good man or the religious man will take the trouble to weed out bad habits but never dream that his excessive extroversion is not the least of them.

(370-7) This morning practice sweetens the whole day and deprives the work whereby most of us have to live of its power to materialise us.

⁶⁸⁹ Blank page

⁶⁹⁰ The paras on this page are numbered 166 through 178, making them consecutive with the previous page.

(370-8) The notion that we must keep everlastingly active to justify our existence, is not a deep one. Much of what we do has no real value.

(370-9) If the medieval period of Orient and Occident alike cannot be revived, some of its good can still be regained.

(370-10) The personal frictions which he thought he had left behind in the world, will reappear here too.

(370-11) Not only is it helpful to return each day to the same room or place for this purpose, but also to the same spot or chair.

(370-12) If he really wants to renounce them by doing without them, he ought to do without some of the things he loves. Only then will he understand the Oriental phrase, "God only is rich."

(370-13) In the Orient the hours of sunset and sunrise have been regarded as the best for meditation.

371⁶⁹¹

II

372

II

(372-1)⁶⁹² The time and strength spent in taking care of one's own, or one's family needs, have to be reduced if more time and strength have to be given, as they ought to be given, to taking care of spiritual needs.

(372-2) Escape from worldly life and big cities for suitable periods and on the proper occasions can be used to promote spiritual advancement and to perfect spiritual capacity.

(372-3) If he tries to carry out such an undertaking while remaining in the world, it will either conquer him or force him into compromise with it.

(372-4) The ill-informed think that these renunciates are dead people, or at best mere dreamers, looking at life rather than living in it.

⁶⁹¹ Blank page

⁶⁹² The paras on this page are numbered 179 through 193, making them consecutive with the previous page.

(372-5) Has he not the right to give up the endless struggle against the world, which keeps everyone down to his lowest levels?

(372-6) The theory of breaking all connection with the world in order to make connection with the Eternal Spirit, is sound enough.

(372-7) The word 'escapist' has been so used or misused – especially by psychoanalysts – that, to hear it pronounced is to hear an ugly sound. Yet why should it be so repulsive? Is a man not entitled to escape from misery into peace, or to cross over the frontier between a tormenting environment and a pleasant one?

(372-8) Those who are temperamentally unsuited for the community life should remember that they can work out their salvation in loneliness just as much as in it.

(372-9) It is for him to arrange a break in the continuity of the day's activity.

(372-10) He has resigned from the human race, abandoned the human desires, forsaken the human conflict.

(372-11) The excuses given for this failure may be serious and sincerely meant, but the fact remains that those who make them can still find time to eat their meals and perhaps, to make love. The essence of the matter lies in how important meditation is to him.

(372-12) He must deliberately stand aside from his ordinary everyday life from time to time.

(372-13) Bearing the title "A Cloister for Travellers" a meditation court has been constructed outside the Catholic Chapel at Idlewild, the New York International Airport.

(372-14) Is it necessary to hide on a Himalayan hill top? It is to some persons but neither necessary nor possible to most persons.

(372-15) How beautiful is that day which has no time clock to hang on it!

373⁶⁹³

II

374

II

(374-1)⁶⁹⁴ There is a point of view which rejects the attitude that destitution and dire poverty are the only paths to spirituality and replaces it by the attitude that a simple life and a small number of possessions are better. The poverty-stricken life is usually inadequate, and unaesthetic. We need a sufficiency of possessions in order to obtain efficiency of living, and an aesthetic home in order to live the beautiful life. How much more conducive to success in meditation, for instance, is a well-ordered home, a refined elegant environment, a noiseless and undisturbed room or outdoor spot! But these things cost money. However much the seeker may saturate himself in youthful years with idealistic contempt for the world's values, he will find in time that even the things important to his inner spiritual life can usually be had only if he has enough money to buy them. Privacy, solitude, silence and leisure for study and meditation are not free, and their price comes high.

It is common for religious preachers and mystical authors to condemn the effort to acquire money. It is uncommon to find one who defends it. But the correct attitude toward money ought to be determined by the way in which it is gained and by the use to which it is put. The young man who nourishes honest ambitions and puts them to work without injury to other men but rather in service of them, until he is able to command sufficient wealth, and who then retires and puts his wealth to work in a way which enables him to command the kind of surroundings and life conducive to spiritual ideals, has attained true balance. The processes of money-making can destroy those ideals or promote them. Ignorance and greed bring about the first result, but wisdom and balance the second.

Inner security can be gained by anyone anywhere but in Europe and America it can be gained with less difficulty and more speed if the seeker has just enough outer security to enable him to do these things he needs to do to foster spiritual growth. Money will corrupt him and delay or even stop his quest only if in its acquisition he does not know when to stop.

The Indian Yogi can beg his food or find support from a patron but here in Euro-America begging and vagrancy are offences against the law. The higher life in these western civilised lands, it seems, is open only to those who have accumulated some wealth, if such a life requires withdrawal from the world without attaching oneself to a monastic institution. For money alone will give a seeker the freedom and mobility required for the inner life. This is why young men with spiritual aspirations ought to be ambitious enough

375⁶⁹⁵

II

376

⁶⁹⁴ The para on this page is numbered 194, making it consecutive with the previous page.

⁶⁹⁵ Blank page

(continued from the previous page) to make enough of it as quickly as they can and then retire to live on their savings, devoting the rest of their life to the study and meditation needed.

(376-1)⁶⁹⁶ If a man feels so harassed by the noisy, machine-run bustling civilisation of today that he finally turns fugitive and seeks escape in monastery or ashram, has he not a right to do so?

(376-2) When the hour comes he will move eagerly toward the peace-bringing room or chair.

(376-3) The man who is frightened by loneliness is not yet ready for philosophy.

(376-4) Crowds of people live in the illusion that they are getting somewhere when in fact they are really getting nowhere.

(376-5) It is ironic that the emotion of pessimism and disillusionment which drives so many persons into monasteries drives others out of monasteries!

(376-6) The light in the room gets less and less, the shades draw in upon him more and more, as his worship proceeds deeper and deeper to its silence and inwardness.

(376-7) The true meaning of such a place is hidden in the quiet seclusion it affords.

(376-8) Is it not an irony of these days that the rich and the middle classes – those who can much more easily make leisure for themselves than the poor – should spend so little, or none at all, of that leisure in so important a practice as meditation?

(376-9) It is paradoxical that a man's quietest moments reveal the most to him, and bestow the best upon him.

(376-10) To take the modern city's life into his mind and not be affected by its materialistic narrowness and avaricious triviality, he would need to be a superman.

(376-11) Dostoevsky:⁶⁹⁷ "The best thing we can do is to do nothing at all – is to sink into contemplative inertia."

⁶⁹⁶ The paras on this page are numbered 195 through 207, making them consecutive with the previous page.

⁶⁹⁷ Fyodor Mikhailovich Dostoevsky

(376-12) The Western cloister and the Eastern ashram offer a place of retreat. But how far can modern man's situation permit him to take advantage of them?

(376-13) Matthew Arnold: "Sink in thyself: there ask what ails thee, at that shrine!"

377⁶⁹⁸

II

378

II

(378-1)⁶⁹⁹ Neither the ascetic's nor the recluse's life can be a rule for all mankind. This is obvious enough.

(378-2) The mind germinates with great truths after these lonely sessions.

(378-3) If human life is to achieve intelligent awareness, it must find time, privacy and quiet.

(378-4) Throughout the day he is with the world outside, never for a moment with himself. For being physically alone does not necessarily mean being in himself.

(378-5) Most people can find plenty of time for all other activities, for work, friends, amusements and interests, but few people can find more than a few minutes a day at most for remembering, thinking of, and loving the Overself.

(378-6) He is indeed a strong man who can willingly, at the height of his worldly achievement, relinquish it.

(378-7) There are times when he must live a withdrawn life for a while if the slender young plant beginning to grow within him is to survive.

(378-8) Their cluttered and over-pressed days leave no time for the inner quietness of meditation.

(378-9) The need today is for Christ militant, for the spiritualisation of life in the world and not for flight from the world.

⁶⁹⁸ Blank page

⁶⁹⁹ The paras on this page are numbered 74 through 90; they are not consecutive with the previous page - but they follow the paras on page 338.

(378-10) We listen to so many outer voices that we do not have time, or give place, to listen directly to the Inner Voice, the Overself's.

(378-11) Modern pressures give little opportunity, and less encouragement, to meditate.

(378-12) He must not be afraid to hide himself if that is the only way he can avoid being disturbed.

(378-13) All too easily do luxurious habits become insatiable habits, ever demanding more and more and meanwhile creating tension or discontent.

(378-14) Where is the mystic today who can remain so isolated that he is unaffected by what is happening in the world?

(378-15) They live too much on the outside of themselves, too little inside themselves.

(378-16) Their leisure is given up to escapist pleasures or trivial games.

(378-17) What has he to do with the alleged wisdom and actual folly of humanity's leaders? Why should he meddle in humanity's affairs? What can he do for others who are deaf and blind spiritually?

379⁷⁰⁰

II

380

II

(380-1)⁷⁰¹ He must do whatever is possible within his karmic limits to arrange times for such retreats. Otherwise the pressure of habit and routine, of other persons and social, family, or professional demands will provide excuses for their neglect.

(380-2) To find an oasis of peace in a noise-ridden world becomes more and more a rarity. This is the quester's problem for he needs to study and meditate, but it is also a growing problem for general humanity.

(380-3) The wisdom of the Overself is the wisdom of Nature. When the new spring leaves arrive birds build their nests the better to hide them.

⁷⁰⁰ Blank page

⁷⁰¹ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(380-4) Those are the moments when one returns from such absences with a mind become quite lucid, evocative of many ideas stumbling over each other.

(380-5) Whoever is willing to take up the inner work of quietening the activity of thoughts and add the disciplining of feelings will find with time that solitude is a valuable help. If the possibility of country rather than town life can also be realised, his way will be easier.

(380-6) The monk or nun who chooses to turn away from the world can present a good case for the position chosen. But then so can the householder also.

(380-7) If I am to do my true work I must remain unapproachable. In that way I can be an ideational benefactor to many but if I stay otherwise only to a few.

(380-8) The decision by unmarried persons to live alone rather than to share an apartment or a house with other adults, is not necessarily a misanthropic one: it may be a nervous necessity. There is too much strain and pressure involved on such sharing; too much confinement and limitation: too much lack of freedom.

(380-9) Nerves give way in a noisy world where deserted shores and lonely woods are fast vanishing.

(380-10) He must find periods when he does not permit time to press upon him, when he pushes aside its insistent habits and demands. They may be, if nothing better is possible, short periods but they must be regarded with all the patience he can give them.

(380-11) He will find in the seclusion of his own room a tranquillity which is harder to find amid the presence of other persons.

381⁷⁰²

II

382

II

(382-1)⁷⁰³ It is a kind of nostalgia, a vague half-conscious feeling of exile.

⁷⁰² Blank page

⁷⁰³ The paras on this page are numbered 12 through 16, making them consecutive with the previous page.

(382-2) A man must empty himself in these allotted periods of withdrawal, must then let go of memories of his past and anticipations of his future, of passions and desires in his present.

(382-3) Estranged from ordinary life and its social contacts, shrinking within himself to avoid their criticisms, he may need more balance.

(382-4) The longing to remove himself from the worldly society around and find some retreat may come upon him from time to time. He should neither resist nor yield to it but try to understand why it arises, what it involves and strike a debit balance about it. Then only can he see more clearly how best to deal with it.

(382-5) William Wordsworth "Some Hermit's cave, where by his fire The Hermit sits."

383⁷⁰⁴

II

384

II

(384-1)⁷⁰⁵ Whenever men and women are brought together in frequent contact for a length of time, whether in established institution or organised group, frictions often appear, envies are felt and complaints are made. This is true even of ashrams and monasteries. The egos rear their heads.

(384-2) Greek Metsovo,⁷⁰⁶ where no less than sixty monasteries on top of rough steep rocky hills were inhabited years ago, has only a few monks left today. Why?

(384-3) It is not easy to keep one's solitude intact. The world is intrusive, suspicious or lacking in understanding.

(384-4) A few steps from his door, one look at the contemporary scene, and the recluse must return home satisfied that his first decision was wise.

(384-5) The passion to acquire possessions runs through all levels - toiler, peasant, bourgeois and aristocrat - so when it reverses itself in the old, ascetic or philosophic that happens on them too.

⁷⁰⁴ Blank page

⁷⁰⁵ The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

⁷⁰⁶ "Metsova" in the original

(384-6) This is his sacred hour, his time for holy communion. It must be shielded from society's inroads.

(384-7) Rich are those possible experiences when one sits and gazes at the western horizon before eventide, the sun going out of sight, the heart open to beauty and grace as it longs for the Overself.

(384-8) If solitude is filled with growing knowledge and deepening peace, one never wearies of it.

(384-9) Each renewal of inner quiet during these short retreats not only endorses the value of meditation practice but makes life again worth while.

(384-10) I am too enamoured of this tranquillity which solitude gives me to accept the overtures of those who have no connection with me except a geographical one. If there is no spiritual propinquity it is better to stay alone.

(384-11) The demands made by acquaintances, and even by friends, ought not be permitted to supersede those of the inner life.

(384-12) It is this inner need of being alone with the impersonal presence for at least a little while every day which is not understood by so many others, even where they belong to his family or friends.

(384-13) An ugly face or a below normal stature repels people and keeps them away. This is a disadvantage for the ambitious, socially or economically, but an advantage for anyone wanting privacy.

(384-14) On a visit to Geneva, Switzerland, I read in the programme issued by the University's Faculty of Protestant Theology that "Meditation, prayer and worship occupy equally an important place with the intellectual requirements of the faculty."

(384-15) If he finds no other way to pursue his quest than to break all social ties and withdraw into solitude, he is entitled to do so.

385⁷⁰⁷

II

386⁷⁰⁸

II

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⁷⁰⁸ This page is a duplicate of page 214.

(386-1)⁷⁰⁹ In a small rustic retreat, where the evils of excessive noise and exhausting mobs may be escaped at a certain price, meditation may be more easily practised. But not all of us are able to be so circumstanced.

(386-2) A respected leader of one of the psycho-analytic movements criticised yoga because it was allied with retreat from the world, and so became a form of escapism which prevented the escapee from facing unpleasant personal problems. I answered that it could become such but it need not necessarily do so. So many criticisms – whether shallow or serious – have denounced ‘escapism’ that the practices of retreat, solitude and withdrawal,⁷¹⁰ however brief and temporary, are regarded as things to be ashamed of. This is often wrong. They may be quite honourable.

(386-3) If a special time is appointed for this purpose, his way will be easier, helped by the regularity to the advantages of habit and the benefits of repetition.

(386-4) Mysticism thrives better in isolation from practical life but philosophy can stand up to it. The mystic is shielded by conventual or ashram life.

(386-5) To all-too-many persons these ashrams are Salvation Army shelters for the misfits, failures and _____⁷¹¹ of our world.

(386-6) If he remains too engrossed in work or pleasure to remember, or to be willing, to fulfil this duty, he remains on the banal level where most others are content to remain.

(386-7) They retire from these short periods into mental abstraction from the usual round of activities.

(386-8) The hermit’s flight from society and community is a silent reproach on their characters and a judgment on their goals.

(386-9) If the tranquillity of a grove of trees or a grassy meadow, with all its sweetness and healing virtue, percolates into him, why let it go after a few moments? Why not stay with it, leave it to itself, and keep still for a while? Only look at it more closely.

⁷⁰⁹ The paras on this page are numbered 16 through 29, making them consecutive with the previous page.

⁷¹⁰ We changed dash to comma for clarity.

⁷¹¹ 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.

(386-10) If it consisted of nothing more than walking in a cloistered garden, oblivious of a world in turmoil beyond the monastery's walls, it would be a pleasant existence for a quester. But there is more to it than that.

(386-11) If some shut themselves up in a monastery out of disgust with the world, a few do so out of disgust with themselves. They hope a new way of life related to God may change them, may bring them farther from themselves and nearer to God.

(386-12) It is easy enough from the safe distance in space of an ashram to talk about the vanity of all things, or in time from the safe distance of old age. But it is unfair to leave it at that. For many of the things in the actual world have been, and are to be, enjoyed.

(386-13) A man who has developed inner resources may be isolated but he may not necessarily feel desolated.

(386-14) It must become as necessary as food, as regular as daily meals.

387⁷¹²

II

388

II

(388-1)⁷¹³ Those who have no feeling for the worth of privacy, who do not need or care for it, will not understand this.

(388-2) The wealthy man can get a well-guarded seclusion for his yoga practice, not so the poor one. It is seldom feasible for him to do what his ancestor did and penetrate the rural depths. Besides, ubiquitous autos do it too.

(388-3) It remains true that most of those who don monkish garb are lookers-on the world scene, and not active sharers in the world work.

(388-4) We not only need a bodily bath after we have been too much in the world but also an inner bath, to wash off the negative, mean and irritable feelings of the day.

(388-5) It may seem to many people an incredible thing that merely by sitting still and turning attention inward, such wonderful experiences can come.

⁷¹² Blank page

⁷¹³ The paras on this page are numbered 30 through 44, making them consecutive with the previous page.

(388-6) There is so much power and light in these quiet periods that the public ignorance of meditation is more than regrettable.

(388-7) This brief respite from their own affairs is what all people need but few people seek. Yet the capacity to push these things out of the mind needs developing.

(388-8) It is hard to get this privacy, harder still to get solitude in the full sense. Other people will not let him alone. If they cannot intrude physically, they do it by letter. If not then by thoughts about him.

(388-9) Those born in the world this century, and especially those born in the western world, have more enemies to inward repose, calmness of mind, than those born in earlier times. City noise is only one of them.

(388-10) Some men do not need to become a monk in order to renounce the world: they only need to become old enough. The monk does it willingly and by a single decision, the older man reluctantly, by slow degrees, out of fatigue or infirmity or unhappiness, and without a special robe.

(388-11) When the twilight hour is at its peak, a spell seems to have fallen over the lake, the fields and the mountains.

(388-12) Arrange a period of time each day when attention can be diverted from earthly matters to spiritual concerns.

(388-13) In the end, and after he has long tried group or community work, he will find that meditation is easier, more quickly arrived at, with no other companion than Nature or Art, that is, alone. There is of course the obvious exception to this truth: if the companion is himself a competent meditator, or better still but rarer, an enlightened person. But personal weakness, circumstances, usually make solitary work seem undesirable.

(388-14) Ashrams and monasteries are, by most people, better visited for periods only, short or long, than turned into permanent homes.

(388-15) Such periods are good to the heart, nerves and mind.

389⁷¹⁴

II

390

⁷¹⁴ Blank page

(390-1)⁷¹⁵ The creator in art and the thinker in philosophy need privacy for their work. Those who break into it without being invited - whether in person or by letter or, worse, by telephone - deprive others, rob humanity.

(390-2)⁷¹⁶ The traditional view in India especially, and in sections of the Christian world, has been that taking monastic vows or renouncing the world to become a celibate recluse, a praying and meditating monk is actually to apply the higher phase and doctrine of the religion. It is regarded as the next step for anyone who is really serious about his quest for God, and deeply earnest about his faith. It is practised religion on the highest level.

(390-3) If he seeks to live apart from others for long periods, he is entitled to do so. Society and community may do much for a man but they do not give him inner peace. For that he must fight alone in the full sense of the word.

(390-4) The need to relax from the burden of worldly duties, to renew contact with the Unearthly at least now and then, is left unsatisfied. If prolonged over the years, this leads to personal imbalance, to psychosomatic illness, to vague discontent.

(390-5) It is his inner apartness that enables him to keep his freedom and pursue his quest. Whether it has to be translated into outer terms is another matter, and one dependent on his circumstances: it is not inexorable and essential.

(390-6) Once more when the light starts to fail and dusk takes over, the period of withdrawal from outer activity has come. It may last only a few minutes or, better, an hour, but it will be a beautiful, pacific and profitable recess.

(390-7) The precious quiet which surrounds me is not hurt by the tick-tock of a grandfather clock. The sound of the swinging pendulum is so gentle and so rhythmic that it soothes the ear.

(390-8) In those long summer evenings when the day lingers on as if loath to withdraw from our world and admit the night, when colours run through the spectrum around the sky, we may find new incentive and fresh sustenance for this meditational practice.

(390-9) Too often an ashram becomes a place where persons disappointed by the world can hide away from it.

⁷¹⁵ The paras on this page are numbered 45 through 58, making them consecutive with the previous page.

⁷¹⁶ This para is a duplicate of para (408-1).

(390-10) We must admire the prudence, even if we deplore the vacillation, of 7th-Century Indian poet-thinker, Bhartrihari,⁷¹⁷ who kept a carriage waiting near the gates of the monastery to which he proposed to withdraw, in case he should alter his mind. For he was attracted by the world through his desires but repelled by it through his reflections.

(390-11) A life deficient in these periods of blessed retreat, or at least of remembrance, becomes atrophied.

(390-12) If a man feels that he must withdraw from the world and leave it to its wickedness or folly, he is entitled to do so.

(390-13) The tendencies to outward action are much stronger than the tendencies to inward rest.

(390-14) At this stage solitude is a real need.

391⁷¹⁸

II

392

II

(392-1)⁷¹⁹ If, at the insistence of other persons or of an over-tender conscience, a man takes too much on himself, he becomes less able to help those for whom he does so.

(392-2) Solitude becomes intolerable to those without inner resources. The time passes too slowly for them, too boringly. Unless they have some outer activity to keep them busy all the day, the inactive hours become unendurable.

(392-3) Continually clamped in small routines as they are, they need this freshening return to larger things, fundamental things, each day.

(392-4) It is possible to enter on such withdrawal inwardly and quietly, without ritualistic publicity or future binding external arrangements, without commitment to monastic or conventual institutions. These other ways always remain for those suited to them.

⁷¹⁷ "Bhartqi Hari" in the original

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⁷¹⁹ The paras on this page are numbered 59 through 73, making them consecutive with the previous page.

(392-5) This period of withdrawal needed to disengage himself from the routine rounds of everyday living should be limited to circumstances.

(392-6) These spiritual evenings can serve us Westerners better than the spiritual dawns serve the Easterners.

(392-7) We need these precious minutes in which to turn away from both the world and the person we are supposed to be. If we succeed in the attempt to leave them behind, the reward _____⁷²⁰

(392-8) In these periods he retreats for a while from the outer role he is playing on the world-stage. He is letting it go, no longer to play the "personal self" role but to rest from it and simply "be."

(392-9) Is it really solitude if one shares it with a divine presence? And even for those who disclaim having arrived at such a feeling, are their lonely attempts to practise mental quiet a surrender of time which could be put to a better purpose?

(392-10) Thomas Gray: "Elegy Written in a Country Churchyard"

(a) 'Full many a flower is born to blush unseen,

And waste its sweetness on the desert air'

(b) 'Far from the madding crowd's ignoble strife'

(392-11) The freedom of man rests in the end upon his independence of others. But he is tethered on all sides to his tribe for, ordinarily, he cannot alone provide all his needs. How full and for how long can he maintain solitude? It is soon limited.

(392-12) It is true that being removed from worldly temptations does help; but the battle is either simply transferred to the imaginative plane or a truce is called for a time, or a new defect, that of hypocrisy, will be added.

(392-13) He is as fully entitled to withdraw from the world as to go out into it. Whether he does so because he finds himself unable to cope with it or because he needs solitude to collect his forces, this remains true.

(392-14) The nun's convent, the monk's monastery and the rest-house friary for wandering religious, have their place.

(392-15) The desire to get away from the crowd is a valid one.

⁷²⁰ 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.

(394-1)⁷²² (a) Let us leave hurry to slaves.

(b) I prefer a tendency to stateliness to an excess of fellowship.

(c) Let us not be too much acquainted — Emerson on “Manners.”

(394-2) It is a delight to sit on a terrace or belvedere and stare across a green valley. But it is a spiritual gain to use the moment to pass from the pleasant sight (as if it were a diving board) into a meditation.

(394-3) The need of rest periods is not limited to only after work or any other activity; it is also needed after a number of meetings with other persons. Isolation is needed to balance society. The divine presence is company enough.

(394-4) The return to ordinary conditions from these withdrawals may find him somewhat relaxed, perhaps some feeling of wellbeing, even if he did not succeed in touching any higher state.

(394-5) The worse the world’s pressure, tension, conflict or violence increases, the greater is the need of some kind of retreat from it.

(394-6) Must I add this new possession to the others? Is it a help toward living or really an encumbrance? If it can replace an existing one by being more efficient, better for health, comfort, work or elegance it may be permissible. But if it merely multiplies the number of objects needing care or using up attention, I will do better without it. Acquisition run to excess is the modern disease.

(394-7) In the end he has to seek refuge from the world’s stresses. This he can try to do in external withdrawal, or in a cultivation of inward detachment, or in both.

(394-8) Too many people cannot endure the absence of their fellows any more than the occasional hermit can endure their presence. If the atmosphere, the character and conduct which others bring with them enter into these attitudes, so does the use which is made of the periods of solitude.

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⁷²² The paras on this page are numbered 74 through 86, making them consecutive with the previous page.

(394-9) Let it go, this bustle and hurry of the cities, and seek another way of life where the mind can come to some measure of peace instead of losing what little it has.

(394-10) The caterpillar which hibernates is not wasting its time 'doing nothing.' For it is out of this hibernation that the lovely butterfly emerges. Which is why the Far East made this ethereal insect a symbol of newly awakened spirituality.

(394-11) We hear of those who find the world too much for them and flee to the shelter of ashram or monastery. But what of those – doubtless a much smaller number – who find the cloistered communal life too much for them and flee to the freedom of the world?

(394-12) Solitude is unwelcome to anyone who does not know what to do with it.

(394-13) For this short period he will turn his back on the world and its life.

395⁷²³

II

396

II

(396-1)⁷²⁴ The wider his experience of the world, the more he is tempted to become a recluse.

(396-2) To look steadily at Nature's own artwork for a while – be it mountain, valley or moving waves, with growing deep feeling until the self is forgotten, is also a yoga practice

(396-3) Peaceful cloisters may help those able or willing to live within them. Society should make a place for them. But it need not be a permanent way of life. It could be more useful to more people as a temporary from of residence for occasional retreats.

(396-4) There is a limiting effect upon the mind in the rooms of houses that have no view, in the narrow street of an old town, if a man has to live there. Great ideas do not lodge comfortably in bodies whose outlook is shut-in, restricted. But by the seashore the mind expands with the spaciousness and openness.

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⁷²⁴ The paras on this page are numbered 87 through 100, making them consecutive with the previous page.

(396-5) The strong emotional impression of beauty which a Nature-painted scene can evoke will – if he stays with it and does not too quickly hurry off to other thoughts – take him away from self-consciousness, its narrow confines and severely limited interests. He forgets them, and in the forgetting is released for the time from his ego.

(396-6) Each man may enjoy a communion with his divine essence if he sets about it in the right way and with the right feeling.

(396-7) Philosophy reconciles these opposites: it shows that salvation is not alone found out of life in the world, but can also be found in it.

(396-8) Whether a bodily withdrawal should follow the inner one at the same time, or at some later date, or is not necessary at all, must be determined by each person for himself in accord with his outer circumstances and personal strength.

(396-9) When a man is in deep trouble, for which no human voice can bring consolation, it is then the turn of Nature. In the quiet woods, the winding riverside, the view from a mountain, he may gather some crumbs, at least, of that which he cannot find elsewhere.

(396-10) When this sacred evening hour comes back from its hiding-place, one comes forward with outstretched arms to meet it.

(396-11) Whoever finds the world too much for him and takes shelter from it in an ashram or monastery is entitled to do so.

(396-12) No one is so busy that he cannot take a few minutes off his schedule for the day to turn away from the world and attend to higher affairs. Such a pause is not a waste of time.

(396-13) The continually out-turned attitude of humanity, operating mostly through the body's senses, leads to off-balance functioning. The need – especially important for health, nerves, mind and heart – is to turn this tension backward in the opposite direction and let it dissolve there.

(396-14) How many who sought solitude have been misunderstood, suspected and slandered!

397⁷²⁵

II

398

(398-1)⁷²⁶ He moves in a different world of thought from that of the persons – and they are many – who are incapable of response to higher promptings, and he knows it. Therefore he must keep some part of his day – however small – for himself, some place where he can be by himself. Much nonsense is talked or preached in religious circles about ‘love,’ ‘community,’ and so on. It evaporates when the truth about it is sought. A man can start to give love when he has it to give, but he can give nothing when he has none of it. The ordinary man lives very much in his ego and can only give his egotism. If he seems to give love, there is an egoistic thought or motive behind it. The aspirant who immerses himself in somebody else’s ego may make the latter feel happier but both are wallowing in the same element. Real service, real charity in the world are admirable things but rarely pure. The daily retreat from the world, if for higher purposes, may in the end be better for others too. If a man uses these periods to get away from all other influences and seek only the divine presence, he may in time have something of it, some even if only atmosphere, to bring others. His enjoyment of that presence cannot help but put really sincere goodwill into his attitude to them. The sharing of what he feels becomes a natural activity. This is love in a deeper more enduring sense, and more productive too.

(398-2) Those who make their home in one place follow the norm; those who live itinerantly do not. If the first and by much the larger group have the advantage of stability and the reputation of respectability, the second and smaller group gain a kind of autonomy. Among the first are the bourgeois and the professional; among the second, the gypsy and, until lately, the Mongolian and the medieval friar and the Indian sadhu.

(398-3) When day has finished its work and knows that the time has come to withdraw, but before night moves in to take its place, the great pause of Nature offers man his chance.

(398-4) It is easy for those ancient Oriental holy men or wise hermits to call possessions impedimenta that get in our way and clutter up our lives.

(398-5) If, through these daily periods of retreat and passivity, he makes room for the Overself’s presence to be felt, or its voice heard, he is more likely to experience it.

(398-6) To the man with sufficient and active cultural interests, solitude may be quite tolerable but to the man without them it may be unbearable. To the man who has learnt the secret of entering inner stillness, it can be an exquisite pleasurable experience.

⁷²⁶ The paras on this page are numbered 101 through 109, making them consecutive with the previous page.

(398-7) They have no right to expect that meditation should yield its fruit in five minutes, or else they will abandon it.

(398-8) Dusk is my mystic hour. With its soft coming I am drawn again to turn away from the world and recognise the divine presence within me.

(398-9) Moving at intervals, from one location to another, is a way of life too.

399⁷²⁷

II

400

II

(400-1)⁷²⁸ To be always among other human beings, be they in a city or a village, is suffocating to the growth of awareness of one's own higher individuality. There are times when even the involvement of family or the cloistered life of a monastic institution have saturated one's aura and occasional liberations are needed.

(400-2) This is a part of his life which must be kept inviolate, closed-off to all others, to friends, enemies, neighbours and especially to the world's curiosity. For here he enters mystery, the mystery of his own being.

(400-3) If it is objected that this attention to self-discovery does not help the world or solve its problems, the answer is first, that it is part of the way to help the world and second, it puts one nearer the source of inspiration, of creativity, so that one sees better how to solve those problems and third, the isolation is temporary anyway and with each return to society he is a better man.

(400-4) With an outlook so different from that of most other people, and a way of life which does not coincide with theirs, he is likely to detach himself from their gatherings and, in a certain measure, from their society.

(400-5) The hermit who tries to improve himself, to deepen himself, to purify himself and to enlighten himself is, indirectly, also contributing to the improvement of mankind generally.

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⁷²⁸ The paras on this page are numbered 110 through 122, making them consecutive with the previous page.

(400-6) A sensitive man is entitled to protective shelter from intrusions to his private tent in the wilderness of this world. Aloneness with the Overself may be his particular way of life. Solitude may be his necessity, but someone else's curse.

(400-7) It is needful to make room in our daily lives for these short periods of inward-turned recollection. Is this asking too much from us? Must we yield to every outward-turned distraction in a continuous movement?

(400-8) When in meditation a man faces God, or his own higher self, he arrives at a complete solitude in the sense that no other person is present to his consciousness. It is a curious fact that on his way to this unique experience, he tends to live more and more within himself, less and less in the mental sphere of society.

(400-9) It is good for anyone to keep one little corner of his house or his room for recollection. It may be furnished and decorated appropriately to this purpose. It becomes a reminder of what he really is and what he ought to do.

(400-10) He beholds other people busy with their lives in the world but he tries to have as little to do with them as possible. But is such extreme aloofness justified? Is it right for anyone to push his spiritual detachment too far? What about his duty to mankind.

(400-11) The heart leaps at the thought that life has some higher meaning, some better worth.

(400-12) Those persons of gregarious temperament may find it hard to appreciate and value regular periods of solitude.

(400-13) I wait in the gathering dusk while the feeling of withdrawal gets stronger and stronger.

401⁷²⁹

II

402

II

(402-1)⁷³⁰ With money one can disdain the inferior and purchase the best, cultivate the art of beautiful living, raise the quality of this human existence above the merely animal

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⁷³⁰ The paras on this page are numbered 123 through 135, making them consecutive with the previous page.

one, improve and refine surroundings. But without money, the only satisfactory alternative is the simple desireless life of a yogi.

(402-2) At certain periods they feel a need to get away from each other. There can be merely physical, nervous, emotional or mental reasons for it, but on the highest plane it is the need of that undistracted aloneness in which God can be found.

(402-3) These ashrams and monasteries are communities where the individual is submerged, where he is supposed to abandon his own will in favour of God's will, or rather, and actually, in favour of God's representative - the guru of the ashram, the abbot of the monastery.

(402-4) Has he obligations to society which remain unfulfilled if he chooses solitude whilst he remains in it, or withdrawal into a retreat when he does not? Is he acting dishonourably? The answer is that he is entitled to his decision: it is personal. His own future life is at stake, not society's.

(402-5) What he finds emerging from these daily withdrawals enables him to support more calmly and more courageously the difficulties which offset the satisfactions of worldly life.

(402-6) Is it always essential to shut oneself up in a monastery in order to open oneself to the Spirit?

(402-7) He may try to assume the role of a hermit but he will find it almost impossible not to get involved with people. Prudence will have to give way to practicality, so the wise rule is to reduce this involvement to the smallest dimension.

(402-8) By beginning each day with meditation on the Divine, a man begins well. This act helps to give a spiritual background to the work, duties and meetings of the day. It comes every twenty-four hours as a reminder that his life has a higher purpose to which his worldly purpose must be subordinate. It refreshes his dedication and renews his self-discipline. Above all, it attracts grace and this may give him moral restraint or support or even a feeling of inner peace at relaxed moments later in the day.

(402-9) Life in the world, which means life among other men and women, puts a strain on nerves. In ashrams the strain ought to be less, but still there.

(402-10) Meditation must become a daily rite, a part of the regime which is, like lunch or dinner, not to be missed, but regarded with a sacredness the body's feeding does not have.

(402-11) What was true in Pythagoras' time is still true: "(Only) a small number give themselves up to contemplation."

(402-12) To put it plainly he has less time for society because he wants more time for God.

(402-13) The belief that a single suitcase should hold everything a man could reasonably need, sustains him.

403⁷³¹

II

404

II

(404-1)⁷³² Is it not significant that Lord Byron⁷³³ found a strange peace of mind during the couple of months he spent daily visiting the Armenian Monastery on the Venetian island of San Lazzaro? His life had been tempestuous, his emotions elated and depressed by turns but here he was, in his own words, "contented... the most difficult attainment."

(404-2) It is better to see mankind from a distance, to keep one's reserve and maintain one's solitude than to suffer the crude reality of its presence.

(404-3) Let us accept the invitation, ever-open, from the Stillness, taste its exquisite sweetness and heed its silent instruction.

(404-4) Why does he sit there stiff as a mummy, immobilised in action and passion, indifferent to the world and its affairs?

(404-5) Most men and women are engaged in the world's activities: those who retreat and withdraw from such activities are comparatively few. Generally circumstances render it impossible to do so, nor is the desire to abandon them sufficiently strong to materialise in action.

(404-6) There is not only a poetic or aesthetic value in appreciating the beauty of a mountain stream, the companionship of a group of trees. There is also a still higher

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⁷³² The paras on this page are numbered 136 through 148, making them consecutive with the previous page.

⁷³³ Lord George Gordon Byron

value which is findable only if a man looks upward and away from his little personal affairs.

(404-7) The evening sunfall brings its own beauty, declaims its own poetry. It is worth the waiting in the short period before Nature's holy pause, when one can share her peace with one's soul, her mystery with one's mind and feel her kinship with one's self. As the dusk deepens there is a shift of standpoint and basic truths come into sight or become more clear. The heart and its feelings are affected too, purified, ennobled, enriched.

(404-8) Those who drop out of circulation may have the most valid reason of all - the need to find their own higher being.

(404-9) When a man can find his own company very satisfying, without the least feeling of loneliness, he may consider this good fortune.

(404-10) Loneliness he is thankful for and comes to regard as a blessing, not the misfortune it is so widely supposed to be. If choice and destiny have brought him seclusion, he would not give it up easily.

(404-11) Human beings in the abstract read of in history, are more bearable than in the concrete. The craving for solitude, unknown to the insensitive, is an imperious spiritual need to him.

(404-12) Is he a professional idler, failing to contribute towards the world's work? Is he a 'drop-out' unwilling or unable to join the human rat-race and so loitering in his room or under his tree?

(404-13) They come to these ashrams seeking shelter from the world. The monk is entitled to his way of life, his cloistral isolation.

405⁷³⁴

II

406

II

(406-1)⁷³⁵ Retirement for the aged and retreat for the younger to a tranquil rural, if not arcadian life, becomes increasingly difficult and may one day become impossible.

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⁷³⁵ The paras on this page are numbered 149 through 167, making them consecutive with the previous page.

(406-2) The impingement of other people's auras, if they be inferior and actually if he be sensitive, causes him a kind of suffering. Can he be blamed for preferring solitude to sociability?

(406-3) The recluse who finds his spiritual and cultural resources sufficient company, is as happy - in a different way - as the householder enjoying his family.

(406-4) A life starved of periods of being, that is, a life extroverted into thoughts and actions, is unbalanced.

(406-5) These periods of holiday from himself are a psychological necessity. The mind needs to get away from this taut tension of personal existence to recuperate, recover.

(406-6) The complaint that this is only for those who have ample leisure time, is too large and sweeping. Even a few minutes of practice is worth while.

(406-7) The sadhu who has to live by the traditional rule of keeping only what he needs to live from day to day may be envied for his freedom or pitied for his poverty, but he cannot provide us with a model. Yet he may provide a mental attitude - detachment.

(406-8) There are moments in the day or night when the mind falls back from its common daily tasks and relaxes, perhaps with the body. If seized and used for the quest, such moments become precious.

(406-9) The sunset brings rest to Nature's activities. Man may stop his own activity for a few minutes and come into harmony with Nature.

(406-10) To observe his withdrawal from the world from the outside only and conclude that he is merely a vegetative idler would be an error.

(406-11) Whether {we}⁷³⁶ prefer communal life or solitary life is not the essence of the matter, for both become expressions of what we feel at the time.

(406-12) They may be small pleasures but they help us to enjoy life and to make it worth while.

(406-13) Those who feel they must do so are entitled to withdraw from the world; others who feel they wish to do so find they are unable because of their circumstances.

⁷³⁶ We inserted the missing word "we" for clarity.

(406-14) In this total Stillness a man may come to realise his best possibilities, even if only for a few minutes.

(406-15) If, being a modern, he must be tense, he can guide himself into a better state by letting the tension stretch toward his ideal self.

(406-16) Why should a taste for solitude always be deplored in a man?

(406-17) To set aside special times for this exercise is the next need.

(406-18) Contact with Nature will, with sensitivity and appreciation,⁷³⁷ develop into communion with Nature – a purifying experience.

(406-19) By withdrawing his attention into himself, by becoming conscious of Consciousness, he rebuts the world.

407⁷³⁸

II

408

II

(408-1)⁷³⁹ The traditional view in India especially, and in sections of the Christian world, has been that taking monastic vows or renouncing the world to become a celibate recluse, a praying and meditating monk is actually to apply the higher phase and doctrine of the religion. It is regarded as the next step for anyone who is really serious about his quest for God, and deeply earnest about his faith. It is practised religion on the highest level.

409⁷⁴⁰

II

⁷³⁷ We inserted a comma for clarity.

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⁷³⁹ The para on this page is numbered 168, making it consecutive with the previous page. This para is a duplicate of para (390-2).

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