

Grey Long 05-07

Table of Contents

| | |
|--|-----|
| Old v: What is Philosophy ... NEW XX: What is Philosophy? | 1 |
| Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics..... | 58 |
| Old vii: The Intellect ... NEW VII: The Intellect..... | 72 |
| Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics..... | 73 |
| Old vii: The Intellect ... NEW VII: The Intellect..... | 211 |

*Editor's Note: This is the third 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 contains the three Old Categories: v, vi, and vii. Page 115 in the original pdf is clearly out of order; it should have been grouped with the rest of category vii, but we have left it where we found it, as to do otherwise opens a very lively can of worms. All the handwriting in this document is PB's, with the exception of the sticky-note on pdf page 159, which was inserted by Paul Cash post-mortem.

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

Old v: What is Philosophy ... NEW XX: What is Philosophy?

(1-1)¹ “For Plato,” says Rom Landau, “the good [was]² the balance between two evils.”

(1-2) Pericles claimed,³ in the Funeral Oration, that Athens had found a golden mean, a sober balance, in its institutions. And, in golden letters inscribed on the temple at Delphi; “Nothing too much. The modest Mean is best.” Although the dictionary defines the Mean as “midway between extremes” and although a good principle may defeat its own purpose if carried too far, the philosophic Mean is only sometimes the mid-point, at other times it is not. For where there is a deficiency on one side, or an over emphasis on the other, it may be necessary to move the point nearer or farther, according to the situation.

24

V

3

V

(3-1)⁵ That everyone and anyone should be taught philosophy is an unreasonable demand. Only those who consciously seek truth and deliberately practise self-discipline are entitled to such teaching.

(3-2) The interest in philosophy develops out of different motives. The need of finding inner peace is one man’s; the wish to understand life is another man’s motive.

(3-3) Those who live too close to events to perceive their broader meaning, or who are too specialised by their experience or training to perceive its proper place, still need the balanced judgment of the philosopher to assist them.

(3-4) One of the best fruits of philosophy is the equilibrium it establishes within oneself, the poise it bestows, the quiet assurance of support by

(3-5) If the search for truth is to be fully successful, then it must fully occupy him and not engage his [emotion alone or his]⁶ intellect alone, or his faith alone,⁷ or his bodily

¹ The paras on this page are numbered 1 and 3; they are not consecutive with the previous page.

² PB himself inserted “was” by hand.

³ PB himself inserted a comma by hand.

⁴ Void page

⁵ The paras on this page are numbered 48 through 54; they are not consecutive with the previous page.

⁶ PB himself inserted “emotion alone or his” by hand.

⁷ PB himself inserted a comma by hand.

activity alone. [Nor may any one of these overbear the others: all are to be in equilibrium]⁸

(3-6) It is the whole man that must move onward in truth's quest.

(3-7) Why is it that so many who are attracted to these interests are freaks or misfits, futile dropouts useless to themselves and to others?

4⁹

V

5

V

(5-1)¹⁰ Is the union of feeling and reason impossible?

(5-2) It may be shattering to the preconceptions and misconceptions of those who believe that Enlightenment is only for the dreamer and the escapist to hear it affirmed that this is not so, that it is equally attainable by _____¹¹ person who is at home in the world and by the lover of beautiful forms, sounds and colours. But clearly such a person would need to be exceptionally well-balanced or he would soon lose his way. This is another reason why philosophy holds the quality of balance in such high estimation.

(5-3) To understand that the universal evolution depends upon a two-way interconnected movement, and that its comprehension requires us to think about it in oppositional terms, is to be liberated from the narrow one-sided, uncomplete and intolerant thinking which is responsible for so many absurdities and miseries in human history.

(5-4) A wiser understanding of life, and especially of the inner spiritual life, will seek to link the two opposite extremes together simply because it seeks the truth. The tension, the discrepancy and the contradiction between them will not lead the man into short sighted fanaticism or sectarian exclusiveness. On the contrary, they will lead him into better equilibrium and truer insight, into a healthy synthesis and personal peace.

⁸ PB himself inserted "Nor may any one of these overbear the others: all are to be in equilibrium" by hand.

⁹ Blank page

¹⁰ The paras on this page are numbered 34 through 38; they are not consecutive with the previous page.

¹¹ 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.

(5-5) Greece's greatest contribution to the quest was the idea of Balance. Those who lack it, lack the proper capacity to receive truth as it is. And among them those who are narrow and fanatical, who make a special claim to supremacy for their way, cult or doctrine, end by becoming the victims of their own exaggeration. A single glimpse is announced as a permanent illumination; a perception of metaphysical truth is announced as total illumination.

6¹²

V

7

V

(7-1)¹³ Everything in him must call out for the Real, and work for the Real, so that all his many-faceted self may receive IT.

(7-2) To depend entirely on a single approach may be dangerous to sanity and to truth, may lead to imbalance and fanaticism.

(7-3) If he himself is a quietist, temperamentally suited only to the studious and meditative pursuits, then he needs activists around to balance and compensate him.

(7-4) The fanatic and the extremist are far from truth for the simple reason that they are far from balance. It is the man whose faculties are willing partners, working together and in equilibrium, who can make his way out of the ignorance that besets us.

(7-5) Such misshapen unbalanced personalities are unfit and hence unable to find truth.

(7-6) A proper balance has no room either for stubborn conservatism or for uncurbed iconoclasm; although, if circumstances are extreme, it may use the one to offset the other.

(7-7) Before he can be completed in his humanity, this two-legged talking animal needs to bring up his intuition, his will, his thought and his feeling to a fuller growth, and also to bring them into mutual equilibrium.

(7-8) There are not only sins against moral virtue; there are also sins against balance and proportion.

¹² Blank page

¹³ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(7-9) The quest is not so simple that it can be pursued merely by one activity like meditation or one approach like devotion alone, though it needs that too.

(7-10) When there is no collision between intellect and emotion, or between intuition and egoism, or between imagination and will, it may be said that a man's inner harmony has been fully attained.

(7-11) To develop a personal balance and to keep it amid the pressures of modern existence.

(7-12) If he is unable to continue in this quest without the association, encouragement or sympathies of others who are also following it, then he had better not enter it [at]¹⁴ all, for quite obviously he is not ready for it nor sufficiently appreciative OF ITS VALUES.

(7-13) No man can be a philosopher and remain a fanatic.

8¹⁵

V

9

[V]¹⁶

(9-1)¹⁷ What most modern seekers need is to attain equilibrium in themselves and to achieve harmony in their lives. From the first, they will be able to enjoy inner peace; from the second outer peace.

(9-2) Trying to develop the higher attributes of his being and the higher qualities of his character is certainly a part of the quest but just as certainly not the whole of it.

(9-3) How few have that sufficiency of balance, that nice sense of proportion, which enables them to take in one aspect of a theme or a thing without being swallowed by it!¹⁸

(9-4) Whoever, [in his]¹⁹ ill-instructed ignorance,²⁰ says that the physical, the intellectual and the aesthetic are irrelevant to the quest of spiritual fulfilments or,²¹ in his fanatical

¹⁴ PB himself changed "all" to "at" by hand.

¹⁵ Blank page

¹⁶ PB himself deleted "Second Series." from after "V" by hand.

¹⁷ The paras on this page are numbered 14 through 22; they are consecutive with the previous page.

¹⁸ PB himself inserted an exclamation point by hand.

¹⁹ PB himself inserted "in his" by hand.

²⁰ PB himself inserted a comma by hand.

bias, says they are even obstructive to it, merely shows up the incompleteness of his experience and the imbalance of his being.

(9-5) The need today is for harmonious balance between the inner and the outer being, between divine spirit and earthly body, so that the one faithfully reflects the other.

(9-6) The different parts of man's nature must work together at one and the same time. In this way they correct, balance and complete one another.

(9-7) The admirable balance of Chinese temperament enabled it, until unsettled by the recent madness, to admire individuality, originality and at the same time to respect past genius [and]²² the achievement of tradition.

(9-8) He may well study in different schools of thought and experiment with different views of life. But this is advisable only if he takes care to do so with a balanced approach, tempering enthusiasms with analysis, acceptances with discrimination, acclamations with criticisms.

(9-9) Let us welcome the offerings of art and culture, of applied intellect and civilised living, without hostility or belittlement, even while remembering the mocking futility of an existence which does not go beyond them to the deeper values of the Overself.

10²³

V

11

V

(11-1)²⁴ The fanatics, the extremists the exclusivists, and the intolerant never find truth. This is in part because they persistently reject the pole which opposes the one on which they have taken their stand. They refuse to see that it is needed to do justice, to complete the picture and to explain the tension between both. It is needed to give a deeper and clearer view of their own experience. This is why philosophy teaches the need and value of achieving balance between opposites.

(11-2) When we attain balance, it forces us to note the presence of interconnected opposites in every case. It is only the unbalanced who ignore, deny, neglect or seek to

²¹ PB himself deleted a comma after "fulfilments" and inserted a comma after "or" by hand.

²² PB himself inserted "and" by hand.

²³ Blank page

²⁴ The paras on this page are numbered 23 through 28; they are consecutive with the previous page.

escape from one or other of these opposites. Proper consideration will try to bring them together, accepting the tension between them as a necessary part of truth about the subject, the person, the situation or the event.

(11-3) A wider experience sooner or later confronts us with the double aspect of existence and forces us to recognise that the two sides must be taken into account. We omit one at our peril.

(11-4) There are two poles in all activity. To get a true picture of life both must be recognised, and neither denied. But since these poles are opposite extremes, it is an unfortunate human tendency precisely to deny one or the other.

(11-5) To avoid this imbalance, look for both poles in each case and establish them. Do not be satisfied with a one-sided view which excludes all others, nor with sectarian smugness which knows only one way to live rightly - its own.

(11-6) Little minds are dismayed or baffled by this truth. They would like the universe to bear a single face, and life to have a single direction. But then the growth for which they are here would not have been possible. Larger minds are given enough vision to reconcile the contradictions and to write the opposites. They see life whole, not in fragments.

12²⁵
V

13
V

(13-1)²⁶ Only by accepting the existence of 'the pairs of opposites' in all phases of life, and hence in his spiritual life too and by establishing this connection in his thoughts, can he develop spiritually in a healthy safe and successful way.

(13-2) If he is not to lose himself in mere fantasy or in absurd fallacy, he must learn to keep his balance in every way. He has only to look round at the various sects and cults, with their strange mixtures of truth and nonsense, to become aware of the existence of this danger.

²⁵ Blank page

²⁶ The paras on this page are numbered 29 through 33; they are consecutive with the previous page.

(13-3) Emotions must be held within bounds. Intuition and intelligence must set [those]²⁷ bounds. Otherwise imbalance, fanaticism, narrow-mindedness will thrive like weeds in the human heart.

(13-4) The cases of Krishnamurti²⁸ and D. H. Lawrence are very illustrative of the need and value of balance. Here are two men of unquestioned genius and independent thought who have influenced the currents of their time. Krishnamurti aroused people to the fact that they were really captives and invited them to leave their cages. Lawrence denied the conventional denial of sex. What both these men had to say was important, and needed to be said. But Krishnamurti was so rigidly uncompromising and Lawrence so passionately rebellious that their very necessary contribution has itself become a fresh source of misunderstandings. What is sound in their teaching is a part of philosophy,²⁹ and quite acceptable: but the exaggeration and overemphasis which accompany it are not. They are the consequences of the teachers' temperamental imbalance.³⁰ Again and again seekers after truth have been counselled to practise the art of bringing together and balancing the different elements of their nature, the different factors of the quest, the different demands of everyday living. Philosophy is able to give us peace because it incorporates this art.

(13-5) There must be some reason why those who take an interest in mystical subjects are so often odd, peculiar, unpractical or visionary - in short unbalanced.

14³¹
V

15
V

(15-1)³² Whenever religion becomes and remains an obsessional activity, it is time to call a halt. The need of keeping mental equilibrium is supreme with the philosophy of truth as it was with the philosophy of Greece.

(15-2) Few people are born with proper balance; most have to acquire it.

(15-3) How shall a person balance himself? The word means a lot more than its seeming simplicity suggests. He can start by not letting any one part of himself carry

²⁷ PB himself inserted "those" by hand.

²⁸ Referring to Jiddu Krishnamurti.

²⁹ PB himself changed a period to a comma by hand.

³⁰ PB himself inserted a period by hand.

³¹ Blank page

³² The paras on this page are numbered 39 through 47; they are not consecutive with the previous page.

the whole person away off his feet. But balance is not only a matter of making nature and character, activity and living, better proportioned. It is also a matter of mental calm, by whose light proper values may be seen and each thing put where it ought to be. The philosopher's body-consciousness, for instance, is part of his whole consciousness and now no longer fills all the space. It is where it belongs, in its own place.

(15-4) To recognise that the paths down which the ego has led him are illusory, is admirable and necessary, but it is only a first step. It will not stop him from continuing to go down them unless he has acquired something more than this merely intellectual knowledge. Other things are equally indispensable to complete his approach.

(15-5) It is the union of different capacities and qualities which makes us able take larger views and which delivers us from narrow ones.

(15-6) An exquisitely calculated balance is called for, one in which each part occupies its rightful place.

(15-7) Equipoise is an uncommon quality but worth striving for

(15-8) Abbot Boulwood: "The great question in contemporary monasticism is precisely the seeking of this point of balance that unifies the contemplative and the active."

(15-9) What the Chinese vividly call "walking on both legs" that is joining and using two or more of our faculties instead of a single one, avoids narrow-mindedness and leads to better results.

16³³

V

17

V

(17-1)³⁴ The philosophic world-view reconciles many {sects}³⁵ as being complementary and not antagonistic

³³ Blank page

³⁴ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

³⁵ The word was cut off by a hole punch. Only "-cts" is visible in the original. "Facts" is also a possible meaning here.

(17-2) Equilibrium is a necessary part of the qualities to be developed on the Long Path. It is corrective against wrong ideas and protective against base emotion.

(17-3) It can not be easily classified for it is at once a doctrine requiring some faith, a teaching needing some study, a morality for obedience and a technique for practice.

(17-4) The psychic chaos which one observes everywhere in the Orient today is the result of man's essential need to balance himself, for it is the result of being infected by the West with yearnings to develop the earthly side of his life.

(17-5) Whenever he observes too much one-sidedness in his being or living, he must attend to its balance and make needed adjustments.

(17-6) Practical wisdom alone requires us not to limit the governance of life to any single rule, precept or point of view. It is not adequate by itself. We may best meet each circumstance according to its particular need and out of our own large capacity for adjustment.

(17-7) Those who want the result must not expect to get it by mere wanting alone. They must also work for it. But if their will is flaccid or atrophied they make only a few sporadic and shallow attempts and then abandon them.

(17-8) How can men understand themselves, or life, with any completeness if they neglect to develop their intuition? How superior is the life that is intuitively controlled and ordered, to the one driven by passion or agitated by emotion or even calculated by intellect!

(17-9) The more intellectual a man is, the more does he need to bring a devotional element into the studies and practices.

(17-10) The teaching is comprised of three parts: (a) the truth-principles (b) the meditation-methods (c) the mystical experiences.

(17-11) To bring about this harmonious balance of the inner life and the outer, is one objective of the philosophic path.

(17-12) The true, fully developed man is trying to struggle into being.

(17-13) Philosophic balance is not to be defined as the middle point between two extremes, nor as the compromise of them. It is determined on a higher level altogether, since it is determined and regulated by the intuition.

(17-14) Philosophy calls for a fine mixture of qualities and makes use of all parts of the man.

(17-15) He who has entered this balanced state has found peace.

18³⁶

V

19

V

(19-1)³⁷ The old Greek ideal of a sane balance in mind and life, which avoids narrow fanatical extremes,³⁸ is essentially part of the philosophic ideal.

(19-2) He who can unite self-effort with dependence on grace in a constant balance, is able to gain peace. The key to success lies in maintaining balance.

(19-3) Both the Greek thinker and Chinese sage of olden time sought that perfect balance which the practicant of philosophy today also seeks.

(19-4) In the philosophic illumination all parts of the man are to be touched by the Overself into inspired equilibrated activity. But this cannot be done properly if the development of one part is far ahead of that of the others. In that case he will have to go out of his way first to adjust the imbalance.

(19-5) The aim is to develop an equable disposition which does not alternate misery with joy, friendliness with antipathy or extreme with extreme. This is not the same as inert apathetic disposition.

(19-6) A sound protective balance must be held between the pressure of these different tendencies. It must be slowly learnt by experience as well as considered reflectively in the mind.

(19-7) It is not only a question of how much of his mind does the experience illuminate but also what other parts of his personality does it inspire.

³⁶ Blank page

³⁷ The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

³⁸ PB himself inserted a comma by hand.

(19-8) The beginner who has not sought, let alone developed, a wise equilibrium, may fall all too easily into an imprudent immoderate zeal for propaganda and a rash over-enthusiasm for sharing doctrines with the unsympathetic.

(19-9) He will be a happier man in the end who accepts the discipline which balance calls for, and who recognises that the cost is far less than the benefit received.

(19-10) A well balanced man cannot be thrown down. He may be pushed about by circumstances but he will always keep, or return to, his centre.

(19-11) One-sided, partial views are unbalanced views. There is often some degree of falsity in them. Clear, full and true views are necessarily balanced ones.

(19-12) Any of these methods may be helpful and effective to some persons, but to impose them on all other persons or to make them appear indispensable in the gaining of spiritual illumination is wrong.

(19-13) This is not to be mistaken for the static balance of a lower level, of a neutral, middle-of-the-ground position. It is a dynamic balance.

(19-14) His loyalty to the teaching must penetrate through all the levels of thought and feeling and faith.

(19-15) Spiritual development must be balanced, or new evils will appear.

20³⁹

V

21

V

(21-1)⁴⁰ People are needed with intellectual acumen, with emotional control, with balanced reason, with loyalty to ideals and with sincerity and faithfulness in working for them. They are to be undeterred by criticism and unmoved by praise. And lastly, amid the arduous struggles of this quest, its soaring thoughts and serious comprehension of world-sorrows, a sense of humour is needed also.

(21-2) An article of diet which experience has shown to be good for a particular person will, if taken in excessive amounts, become bad for him. The body's balance has been

³⁹ Blank page

⁴⁰ The paras on this page are numbered 15 through 22; they are consecutive with the previous page.

upset. Any quality of character may be an asset to him but displayed to excess, it becomes a debit.

(21-3) The best Greek minds rejected superstition and refused to give metaphysics and religion and science any place beyond that which was their due. They avoided the excessive religiosity of the Indian minds, which Buddha tried to correct.

(21-4) The virtue of this balanced approach shows itself in every department of the Quest. For instance in the relationship between disciple and master, he will avoid the one-sided emphasis upon the latter's personality which certain circles in the Orient and Occident foster through their own immaturity.

(21-5) Balance is needed in all ways on this quest. The student must not overvalue his emotional experiences, nor over concentrate upon his metaphysical studies. He must strive for poise in all things and at all times. To lose it is to lose that integrality of character which is the mark of the true philosopher. The mournful consequences which follow are apparent in the fantastic cults which pass for mysticism, as well as in the fantastic movements which distort modern art; they can be seen also in the dry barren field of academic metaphysics as well as in the ugly earth-tied materialism of utilitarian science.

(21-6) It is unwise and unphilosophical to regard any single factor as sufficient to carry a man to this goal. Some other factors are essential to the full achievement of this task. None of them can be separated from it. The reason lies in the fact that man is a several-sided being.

(21-7) It is part of the completeness of the philosopher's attitude that he can occupy a withdrawn position with reference to the turmoil as readily as an active one.

(21-8) In his desire to set up absolute standards, he may easily fall into the quagmire of absurd ones. It is all a matter of keeping a delicate balance. To act at the bidding of the true intuition will lead to wise deeds, but to act out of unillumined emotion may lead to fanatical ones.

22⁴¹

V

23

V

⁴¹ Blank page

(23-1)⁴² The four sides of the pyramid of being – thinking, feeling, doing and intuiting – must be drawn together, properly developed and held together properly balanced. The inclination to fragment the self is the inclination to follow the easiest path, not the needed path. The whole person needs both developing and balancing; part of it cannot be left safely in neglect while the other part is intensively cultivated.

The philosophic goal is to be spiritually aware in all parts of the psyche, with the complete life as the final result. The aspirant must engage the whole of his person in the work of self-illumination, and not merely a part of it. If only a piece of it is active in this work, only a piece can get illumined or inspired. Even meditation itself – so important for the awakening of intuition – is only a part, and a limited part, of the Quest. Wholeness must be the ideal, if the whole of the Overself's light is to be brought forth and shone down into every day's living, thinking, feeling and being. Anything less yields a lesser result. And even if the whole is not held properly, is unbalanced, it yields a distorted result.

(23-2) If only a part of himself is used in the effort to gain enlightenment, only a part of the being will experience enlightenment.

(23-3) Although it is necessary to differentiate these lines of approach to the Overself in the study stage of growth, it would be wrong at any time to regard them as being mutually exclusive. Actually metaphysics and mysticism must, at the last, meet and intermingle. From the first the sensible student will perceive this and use each, in turn as well as together, to broaden his outlook and balance and understanding.

(23-4) His own fine balance not only saves him from falling into any one-sidedness but also allows him to recognise unhesitatingly and value justly whatever is worth while in all the sides of a subject or a situation. It keeps him inwardly free to admire without exaggeration or to criticise without prejudice.

(23-5) To keep an upright balance between influences arising from the two polarities does not mean that both are to be ignored. That indeed would be very difficult, almost impossible. They are to be measured, used and controlled.

(23-6) It may sound curious coming from one who advocated meditation before it became so much more familiar a subject, as it is today, to complain that too much is said about it in spiritual seeking circles.

(23-7) If anything is overdone, no matter how good it is, balance will be lost and evil will then creep in.

⁴² The paras on this page are numbered 23 through 29; they are consecutive with the previous page.

24⁴³

V

25

V

(25-1)⁴⁴ He is a scientist to the extent that he respects fact, a metaphysician to the extent that he wants reality, a religionist to the extent that he recognises a higher power.

(25-2) Genuine philosophy is a living force actively at work in moulding the character and modifying the destiny of its votaries.

(25-3) To suggest that these practical concerns, aesthetic enjoyments and intellectual studies are out of place in an ascetic's, hermit's or mystic's life is very often true, but they are certainly not out of place in a philosopher's life.

(25-4) The ideal of Balance keeps us from falling into dangerous extremes. The self-controls which follow detachment are meritorious but its lengthening into callousness is not.

(25-5) Those who associate this quest with ecstasies and austerities need to learn about other viewpoints.

26⁴⁵

V

27

V

(27-1)⁴⁶ It is hopeless to explain some of these truths to the backward types of people, hopeless to expect them to accept what can only bewilder their minds.

(27-2) Whoever reaches this point and fails to establish a good equilibrium between heaven and earth, will have to hang suspended between them, no longer on earth but not at all near heaven.

⁴³ Blank page

⁴⁴ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

⁴⁵ Blank page

⁴⁶ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(27-3) If someone were to compile a list of the famous ones who found in philosophy the truth they could find nowhere else, the names would stretch from the Far East to the Far West, from pre-Greek antiquity to post-war modernity.

(27-4) "Nothing in excess," says the inscription carved in stone at the ruin of Delphi. "Do not overplay an act," is the advice given to young players by theatrical veterans. "Do not overstate your case" is the equally good counsel given to advocates of a cause, a movement, a reform.

(27-5) Just as in practical life we harmonise and balance two opposing facts to arrive at adequate decisions, as for instance, between the need of prudence and the need of enterprise, so too in spiritual life it is essential to reconcile apparent incompatibles.

(27-6) Any good quality may be pushed to fanatical extremes, whereupon it may become a bad quality.

(27-7) The Delphi Temple inscription carved on wall was not only "Know Thyself" but continued "Nothing in excess."

(27-8) Balance is the corrective needed to prevent any good turning into a bad.

(27-9) It is not just this element alone which makes for enlightenment for it is only one among others.

(27-10) One of the signs of fanaticism is its conceited assurance; another its lunatic extremist attitude which denounces a moderate position as heretical.

(27-11) Why put oneself in any of these extreme positions? Why not adopt the Chinese ['Golden Mean', lost alas! by the Chinese today?]⁴⁷

(27-12) The truth is so fully-faceted that neither intellect nor activity is excluded from its orbit.

(27-13) When he becomes expertly balanced between the different forces playing in him, the suggestions playing on him from others, he can better hold the truth and not lose it again.

(27-14) Philosophy, understood and used, will bring him to a completer balance than he has yet possessed.

⁴⁷ PB himself changed "'Golden Mean'?" to "'Golden Mean', lost alas! by the Chinese today?" by hand.

(29-1)⁴⁹ It is not enough for anyone to be a success in integrity if he is a failure in judgment.

(29-2) Philosophy does not have to defend itself: it is not competing with rival systems, cults or groups since it is not a system, cult or group itself.

(29-3) Although what Zen announces as 'direct penetration to Reality' is what matters most, is the goal of Goals, no man's achievement will be any the worse, and will certainly be all the better, at least as a human living in a society of other humans if, along with it, scholarships and contemplation at depth, practical competence and metaphysical capacity, sharpness of reasoning and sensitivity to intuition, coexist completely.

(29-4) It is a fact which experience proclaims but which personal feeling ignores, that most people are, in some way and to some extent, emotionally, mentally or physically unbalanced or diseased. It is a further fact that they lack self-control in one of these departments, or in most of them; their unattractive neurotic compulsions and irritating obsessional conduct plainly reveal this.

(29-5) Anything done to excess may turn from being a good to being a bad. The ancient Chinese mystics praised tea drinking and poets wrote exaggerated verse about its virtues. But overdrawn tea is bitter, acid and harmful. It is not surprising that the idea of the "Golden Mean" was formulated by Chinese philosophers.

(29-6) He is able to keep a correct balance between the varieties by keeping in this calm centre which transcends them.

(29-7) It helps to attain a measure of emotional balance, calmness and detachment if, in the midst of bright fortune, you remember the time of dark despair.

(29-8) At both extremes it is possible to fall into error, thus turning truth into fallacy because the balance which is somewhere between them has been lost.

⁴⁸ Blank page

⁴⁹ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(29-9) When balance and reasonableness are missing fanaticism and over-intensity are present. The single track obsessed mind, the inhuman and unlikeable nature then show how far from philosophy the person is.

(29-10) It is more prudent to moderate extreme opinions and practices than to carry thought and deed to excess and suffer the consequences.

(29-11) His object at all times should be to remember the Overself, but to do this as effortlessly as he can.

(29-12) Being a philosopher is being alive, not denying life. Philosophy is bought at a price, nothing less than a man's whole life, which is to be directed thereafter by a blend of intuition, intellect and revelation. If therefore anything is thrown away, it can only be because it is not worth keeping.

(29-13) Do not put a tag on the philosopher. To the observer staring at him and his life, he is a bundle of contradictions and inconsistencies. But whereas he reconciles them, they cannot.

(29-14) And because he is so short of proper balance, he must now make extra efforts to achieve it.

30⁵⁰

V

31

V

(31-1)⁵¹ When the whole man shares in the experience, the whole man will be enlightened – not the emotional nature alone, not the intellectual nature alone, not the will alone.

(31-2) Not only is the REAL to be sought through feeling; it must also be sought through knowing. This is the balanced Way.

(31-3) When Ying and Yang are equally balanced life is at its best.

(31-4) Wrongly placed emphasis distorts truth.

⁵⁰ Blank page

⁵¹ The paras on this page are numbered 15 through 18; they are consecutive with the previous page.

(33-1)⁵³ He who studies the tenets communicated by the knowers of truth, studies philosophy – “that venerable name,” in Coleridge’s⁵⁴ words. He who tries to conform his character and behaviour, his thoughts and reactions, to its teaching is a philosopher.

(33-2) Here in philosophy he will find thought become mature, mysticism become lucid and sane, everything in his life put into balance and proportion. Here all that is bizarre and eccentric, unrealistic and exaggerated has no footing.

(33-3) When men cannot push beyond half-truths, they may easily fall into the errors of fanaticism and imbalance.

(33-4) Be on your guard against a crippling one-sidedness. It brings exaggeration, distortion, fanaticism, confusion. Seek equilibrium in growth, development, practice, if you would have the equilibrium which is indispensable to the discovery of truth.

(33-5) Our schools teach many subjects to the young to prepare them for life, to train them for a career, to show them how to discipline the mind, or merely to instil information. But none teaches them the much-needed subject of balance.... Where there is too much of one thing, or too little of it, there is unbalance. Where certain attributes preponderate and others are deficient, there is the same result. It is not only extremists and fanatics who suffer from this trouble, but millions who pass as ordinary citizens, for it takes widely different forms.

(33-6) The very nature of man as a psycho-physical organism with spiritual possibilities and animal actualities, compels him to attend at some time or other to all his sides. No amount of denying or ignoring any one of them will succeed in the end, any more than exaggerating or over-emphasising some other side will escape Nature’s eventual attempt to correct the unbalance and regain equilibrium.

(33-7) So to magnify a fact as to render it out of proper proportion to other facts, is to make it a cause of imbalance in the mind and error in judgment.

⁵² Blank page

⁵³ The paras on this page are unnumbered.

⁵⁴ Referring to Samuel Taylor Coleridge.

(33-8) We must learn to avoid the foolishness of extremes and the dangers of fanaticism by being securely pivoted to the fulcrum of our being. In such mental and emotional equilibrium lies our true safety.

(33-9) Whether in architecture or life, the Greeks tried to keep a sense of proportion.

(33-10) Without balance in the recipient there can be no proper transmission or perfect reception of truth. The different parts of his being will absorb and, in consequence, express it unequally. But, granted that the development of these parts is sufficient, where equilibrium is accomplished, there will be the best conditions for the experience of enlightenment to be really what it should be.

(33-11) When any of the mind's functions asserts itself unduly, the other functions are thrown out of equilibrium.

(33-12) All influences, contacts, persons or places which destroy our balance are to be shunned as undesirable, if not evil.

(33-13) Quite often, when a truth or a judgement is carried to extremes, it loses [some, or much, or all of]⁵⁵ its validity

34⁵⁶

V

35

V

(35-1)⁵⁷ Details are significant, but only in their relation to the whole, to the greater purpose of all life.

(35-2) Although he dwells in the Eternal, he lets the passing hour take from him what it needs. This is balance.

(35-3) The aspirant who lacks balance is liable to take a misstep at more than one point of his path.

⁵⁵ "some, or much of, or all" was typed below the line. PB himself changed it to "some, or much, or all of" and inserted it between "loses" and "its" with an arrow.

⁵⁶ Blank page

⁵⁷ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(35-4) Because his whole nature is involved in the search for truth, it is his whole nature that in the end finds and receives it. Consequently he gains a certitude, a surety that is complete, unshakable and stable.

(35-5) The high pressure American civilisation, its swarming cities packed with frowning buildings and hustling people, need not hinder a man's mystical growth if only he will resolutely remain in inner harmony with Nature and regularly keep an appointment with his Overself.

(35-6) The first practical duty is to ferret out weaknesses and faults and set about to correct them. The second is to try to achieve a balanced personality. In order to be practical as well as idealistic he must cultivate a capacity for critical judgment so that he does not fall into superstition and fantasy.

(35-7) Some essentials are: purification of character, discipline of emotion, ennoblement of motive, practice of meditation, study of the metaphysics of truth, elevation of conduct and a constant heartfelt aspiration towards the Divine. Prayer, too, of the right kind, is helpful because ego-humbling. And the right kind is the philosophic kind.

(35-8) The lines of evolution will not be fully worked out by a partial entry into truth. Man must bring the full measure of his wholeness into it. In this way he will not only completely realise himself as a spiritual entity, but will also achieve harmony and balance within the realisation itself. Nothing less will satisfy his profoundest needs.

(35-9) Other experiences and other goals demand the strength and activity of only a part of his being from him but this search for a higher life demands his all.

(35-10) If his intellect has been highly developed at the expense of his emotion, or his personal feeling at the expense of his spiritual intuition, then his psyche will {be}⁵⁸ comparable to a huge head mounted on a dwarf's body, that is to a monstrosity. Whatever be the quality which is missing or deficient, the result will {be}⁵⁹ a disharmony with the inner purpose of earthly life.

(35-11) He should certainly master the teachings and know them well {through}⁶⁰ study. But he will know them far better if he also applies {them}⁶¹ correctly to his personal life.

⁵⁸ Originally "will/comparable". We have inserted "be" for clarity. "be" was likely typed in the left margin (which is now missing) to be inserted.

⁵⁹ The word was completely cut off by the left margin. We have inserted "be" for clarity.

⁶⁰ The word was cut off by the left margin. Only "ugh-" is visible in the original.

⁶¹ The word was completely cut off by the left margin. We have inserted "them" for clarity.

(37-1)⁶³ The term “philosophy” is not here confined to its academic connection but kept open to human living and human thinking in the larger sense.

(37-2) The neurotic instability does not belong to the quest itself but to a personal unbalance of temperament.

(37-3) It is not that God leaves us to find out this truth for ourselves (after all Jesus, Buddha, Muhammad and other Messengers have warned us of the boomerang working of karma) but that we need more faith.

(37-4) Seek first for the best and then if you cannot find or reach it, seek for the second-best.

(37-5) The ideal here is not set at becoming a sinless Saint but at becoming an enlightened and balanced human being.

(37-6) Philosophy would not be itself if it sought to stage theoretical debates: those who find it satisfying grow or come into it of themselves. But it does seek to show that materialism serves its adherents less while mentalism enlightens them more, that narrow sectarian versions of religion catch less of the divine atmosphere than mentalism does.

(37-7) It is a doctrine which is alive with ethical feeling, rich with metaphysical truth, rare in its freedom from religious and racial prejudice, the solvent of many problems.

(37-8) When the full range of philosophic knowledge, experience, worship and presence is gone through the man ceases to seek: he is at peace.

(37-9) Affirm what you wish about life, say that it has many good days or assert that it has too many bad days, your statement may be correct: but it may also reveal your unfair exaggerations.

(37-10) Too much weight on one point joined with not enough on another can easily lead to an exaggerated or distorted view. This in turn can end in a half-false judgment.

⁶² Blank page

⁶³ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(37-11) Do they feel this discontent or are they insensitive to the monotony and sameness of their existence?

(37-12) A well-balanced person is not necessarily one who takes the measured midpoint between two extremes but one who lets himself be taken over by the inner calm. The needed adjustment is then made by itself. Although this avoids his falling into lopsided acts or exaggerated views a merely moderate character is not the best result. More important is the surrender to the higher power which is implicit in the whole process of becoming truly balanced.

(37-13) I can tell you my thought concerning why you are here on this earth and among these humans but I cannot tell you why He is here.

38⁶⁴

V

39

V

(39-1)⁶⁵ We moderns have to learn how to pursue truth and practise meditation, how to worship God and overcome ego while in the very midst of active affairs, for no other way is open to us.

(39-2) What they do not perceive is that inward contemplation is only a technique, not an end in itself. The proper end of contemplation is the attainment of a higher consciousness. That consciousness is not, as they erroneously suppose, incommensurable with outward activity. But contemplation, as a practical exercise, certainly is. Here then is where they confuse a method with the goal of that method. It is perfectly possible to sustain both the higher consciousness and physical and intellectual activity at the same time. The latter need not necessarily imperil the former. Mystics who complain that it does do so are really complaining that it imperils the formal practice of contemplation – which is a different matter.

(39-3) To think out an ideal, a way of conduct, is only a part of the battle a man will have to fight with himself over himself. The other part is to do it. Only when the ideal is applied in action does it become wholly realised. This is why the monk's existence is not enough any more than the worldling's is enough. We need the world of action and

⁶⁴ Blank page

⁶⁵ The paras on this page are numbered 12 through 21; they are not consecutive with the previous page.

experience to draw out our latent resources, to give us the chance to develop in the whole of our being and not merely in thought alone.

(39-4) Its teaching and practice assure a balance between the Ideal and the Realistic.

(39-5) He will have to struggle many times before he can keep his heart in peace and his mind in balance.

(39-6) The intensive search and continuous research which culminated in the discovery of these truths, could not have been carried on by the intellect alone. Sensitive Religious feeling, spiritual intuitiveness and mystical states were also needed in the quest.

(39-7) The modern philosopher cannot fail to be a most paradoxical gentleman. He works as actively and apparently as ambitiously as other men, relaxes with entertainment or with the arts, but with all keeps his innermost self aloof and detached from the scenes and agitations around him.

(39-8) When the wisdom of experience is married to the drive of youth, tempering it but not paralyzing it; when dreams are fulfilled in actions and ideals are reflected in emotions; when intuition reigns over intellect and guides will, man has achieved a worthy balance.

(39-9) It is one thing to attain a higher consciousness in a secluded life of meditation and another to retain it in a busy life of activity. Is the achievement possible?

(39-10) When thought and feeling grow purer together, when knowledge and aspiration wax stronger side by side, when idea and action progress mutually, he will come to know this truth about the virtues and values of balance by his own-self-experience.

40⁶⁶

V

41

V

(41-1)⁶⁷ No man can live continuously immobile. Every man who has senses and muscles in his body, must sooner or later move his body into action.

⁶⁶ Blank page

⁶⁷ The paras on this page are numbered 22 through 34; they are consecutive with the previous page.

(41-2) When they are at the point of just ripening into middle age, the two opposing forces in man or in the universe achieve perfect balance of their polarities.

(41-3) With the aloofness of the Pharisee, they may well hold up their hands in horror at the thought of the mystic entering the noisy wicked world of action. If he is an unphilosophical mystic, if he is only a mystical emotionalist, a fanatical ascetic, a religious rhapsodist and nothing more, he may certainly harm himself and sometimes others by such intrusion.

(41-4) When what he receives from within at the intuitive level is transplanted without at the active level, it becomes complete.

(41-5) Fix the attention undividedly upon the Overself which is anchored in your heart-centre. Then everything you do during the day will naturally be divinely-inspired action and true service. The Overself is your true source of power: turn towards it and receive its constructive guidance for your task of daily living.

(41-6) It is unsafe to approach truth through any of these channels singly but perfectly safe to approach it through these same channels collectively.

(41-7) The Christian grace before meals, the Hebrew Thanksgiving before and after meals, were prescribed for the same reason that the Muhammadan's⁶⁸ brief five-times-a-day prayer was prescribed. And this was to bring the remembrance of life's higher purpose into everyday living.

(41-8) Neither the devotee who thinks too little and feels too much nor the one who thinks too much and feels too little is balanced.

(41-9) Truth is a many-sided unity. It cannot be found by a narrow single-track mind. To take a fragment of truth and call it all of the truth, to stand on one point of view and ignore all other points entirely, is easier for lazy minds. But this is not philosophical. This is why some kind of preparatory self-training to broaden and deepen oneself mentally, is required of one by philosophy and why it cannot be handed over on a plate.

(41-10) If active intelligence will stop him from making one kind of blunder, active intuition will save him from a different kind. He cannot afford to neglect any part of his psyche. There must be an integral and total development of it.

(41-11) It calls man to action, to meditation, to devotion and to discrimination.

⁶⁸ "muhammedan's" in the original.

(41-12) We have not produced a race of full-grown men. That glory is yet to come.

(41-13) Prudence tells us that it is not his talk but his performance which best gives us a man's measure.

42⁶⁹

V

43

V

(43-1)⁷⁰ The Sanskrit word for inner Balance is Samadhana,⁷¹ that poise which is maintained in all kinds of [circumstances.]⁷²

(43-2) [By] constantly thinking about the falsity of the [ego and its]⁷³ phantom-like nature, it can be sublimated and its power divinely directed.

(43-3) He must be realistic enough to note clearly the world in which he finds himself and the conditions under which he has to live. He should be able to bring as great a capacity to any work or business as the man who shows no interest in mysticism and hardly knows its name.

(43-4) Let him keep a balance between a mind's eye vision and its practical application.

(43-5) If he does nothing to make use of these teachings, these truths and these principles in his personal life but leaves them as unfulfilled beliefs and unrealised theories, if there is no culmination of his interest in philosophy and it yields no practical consequences for him in the movement of his will towards action: he may not, of course, expect the rewards in their attractive fullness, the results in their described glory.

(43-6) It is for those only who are searching for a clear light that, while revealing the inner meaning of their own life, will not obstruct the free exercise of their reasoning mind. It is for those who are busily engaged in the world's work yet feel and must satisfy, a hunger for truth, a need of peace and an aspiration toward the Overself.

⁶⁹ Blank page

⁷⁰ The paras on this page are numbered 35, 35a, 36 through 44; they are consecutive with the previous page.

⁷¹ "Samadham" in the original.

⁷² PB himself changed "circumstances, constantly" to "circumstances. By constantly" by hand, and then further split the two sentences into two separate paras by adding (35a.) by hand. See the following para, 43-2.

⁷³ PB himself changed "ego, about its" to "ego and its" by hand.

(43-7) To nourish one side but neglect the other is to leave a sick part of the psyche incurred. To exercise one faculty and ignore the others is to turn it into a malformed entity.

(43-8) A one-sided, ill-balanced approach to truth can only bring about a like result.

(43-9) The needs of this age emphatically demand action in the outer world. Quite a few people of talent, position, vision or influence have adopted these views, and will take their place in the forefront of things when the destined hour of the New Age sweeps down.

(43-10) Philosophy criticises any approach to truth which arrogates to itself the privilege of being the only path to enlightenment. For in practice philosophy makes use of any and everyone needful. It is too spontaneous to limit its efforts to purely ancient or merely Oriental forms.

(43-11) Neither the psycho-analysts nor even the religionist seek that full purification and total transformation of the human being which philosophy alone seeks and alone achieves. All other paths - including the mystical ones - seek to effect a particular purpose or a partial one: only this is informed enough and willing enough to fulfil the complete purpose for which man has been put on earth by the World-Mind and surrender absolutely to it. If the philosopher has any desire at all, it is to know, understand and

44⁷⁴

V

45

V

(continued from the previous page) cooperate with the infinitely intelligent and perfectly efficient World-Idea.

(45-1)⁷⁵ The Quest cannot be confined to the way of religious devotion alone, or of intellectual pursuit alone, or of yoga alone. Anybody who does so, and who despises the other ways has merely yielded to the preferences and prejudices of his temperament.

⁷⁴ Blank page

⁷⁵ The paras on this page are numbered 45 through 54; they are consecutive with the previous page.

(45-2) During the moments of meditation he will find the wonderful possibility of what he can become but during the hours of action he will find the wonderful opportunity of realising it.

(45-3) He will be active and creative, if the infinite inspires him to that end, or he will repose in utter stillness if its direction is to that one. In this rhythm he will live and through it achieve the dynamic balance which philosophy prescribes. The movement from one end of the spiral to the other will then be no change of being for him but only a change of focus.

(45-4) Many mystical cults present teachings which contain some sublime truths but which, because of their incompleteness or their ignorance of other truths or their wrong attitude towards the body, do not tend towards balanced living: and when they over-emphasise the particular feature which most interests them, they become unbalanced. The need today is for the balanced mystic.

(45-5) We must find truth with our intellect and feel it with our emotion, surrender to it with our intuition and apply it with our will.

(45-6) The active side of his personality must be properly balanced by the passive side.

(45-7) If intensity is achieved but other qualities neglected, then this very virtue may turn into fanaticism and balance lost. The Quest is a way of balanced thought and living, not a mania to unhinge the mind and disorder the emotions.

(45-8) It is far more common to find someone who has some degree of spiritual awareness than it is to find someone who has the full philosophic degree of it. For most mystics are illumined only in their emotions or in their intellect or on their plane of active will.

(45-9) A mysticism which does not take into account all the chief functions which make a being human - will, feeling, reason and intuition - leaves some of his evolutionary possibilities undeveloped and cannot give a finished result but only a partly finished one. It fails to do justice to the glorious ideal set before him by the World-Idea.

(45-10) He must use the teaching in his daily life to know its practical value and to prove its practical truth. As he progresses he will discover that the more he uses it, the more he gains in power and strength.

(47-1)⁷⁷ All this work upon the different sides of oneself does not have to be done by turns, for each does not exclude the others. One will benefit more by doing it at one time, even though it will be probably necessary to stress the work on a hitherto neglected side.

(47-2) Modern civilisation must unite somehow the hitherto non-mixable currents of scientific thinking and social action on the one hand with the mystical and individual path of self-development on the other.

(47-3) We should not act blindly, that is without the understanding of what we are doing and of the consequence to which it will lead. We should not act impulsively, that is, swept along by passion or emotion. We ought to act out of the corrective balance struck between intellect and feeling.

(47-4) Both a properly disciplined body and a philosophically-strengthened mind should be our reliance.

(47-5) He will have to live his meditations, not just to keep them for his private room and private remembrance. He will have to carry their effects into the active world and public existence outside his room.

(47-6) His thought of a deed passes directly into the deed. There is no intervening period of inertia or resistance, no conflict. He is one with his will.

(47-7) Let the beauty and virtue of those silent passive [enchanted]⁷⁸ hours spill over into the noisy active prosaic ones.

(47-8) The balanced person will not confine himself to one method alone [or] one exercise [alone.]⁷⁹

(47-9) Both these partial truths are needed to make the complete statement of truth.

(47-10) The philosophic life tries to balance useful work with solitary meditation.

⁷⁷ The paras on this page are numbered 55 through 67; they are consecutive with the previous page.

⁷⁸ "enchanted" was typed below the line and inserted with a caret by PB himself .

⁷⁹ PB himself changed "alone, one exercise alone or one" to "alone or one exercise alone." by hand.

(47-11) Calmness and balance are the most admired virtues in the philosophic code. The first is developed to the extent of becoming superb self-composure, the second until it integrates utter opposites.

(47-12) When intelligence is combined with spirituality, others will be more effectively helped than when it is not.

(47-13) All though it is far better to read philosophy than to ignore it altogether, it is immeasurably better to feel the emotional urge and inner drive which are needed to bring about its application to day-by-day living. If they are lacking but the wish for them is present two things can be done that will help to attract them. First, begin to pray to the higher power for such a grace. Second, establish contact, fellowship or discipleship with those who are themselves impregnated with such resolve fervour and deep yearning.

48⁸⁰

V

49

V

(49-1)⁸¹ The prudent aspirant carefully balances his spiritual life so that thought, devotion, study, meditation, physical cleansings and exercises have their due place.

(49-2) Those who are willing enough and strong enough to let such lofty teaching enter into their lives are inevitably few.

(49-3) If the illumination is to complete itself, it must be passed through the intellect as well as the emotions, the will as well as the imagination, until it lives in every part of his being.

(49-4) Balance enables us to walk, which is a movement involving a fall after every step. The celerity with which we unconsciously attend to regaining balance by making the next step.

(49-5) Power will tread on the heels of knowledge only if we apply it.

⁸⁰ Blank page

⁸¹ The paras on this page are numbered 68 through 83; they are consecutive with the previous page.

(49-6) There is a little nucleus of earnest faithful students who try to understand the teaching and to apply what they learn.

(49-7) If its disciples fail to put philosophy into practice, their failure does not invalidate its truth nor derogate its worth but does show that they are only half-disciples.

(49-8) This teaching can be put to practical use and its value can be demonstrated by everyday experience.

(49-9) Only by putting them to actual test can anyone determine how practicable these teachings really are.

(49-10) He has to take the subtle thoughts of philosophy, the deep emotions of religion, the sensible practicality of modernism and the whisperings of his own intuition to form a composite systematic credo.

(49-11) The aspiration is good, necessary and important but it is not enough. Without the power to implement it, what is it?

(49-12) The Greek quest for an ideal which combined balance with serenity is itself combined in philosophy with the quest for truth and reality.

(49-13) With the whole man wholly seeking the truth, the chances of a favourable result are surely much greater than with the part of a man partially seeking it?

(49-14) A man is able to balance a pair of scales if he holds them at their centre. He is able to balance the various human functions if he finds his true centre. From that point he can see where one has been neglected and where another has been overused. From that source he can get the strength and guidance to make the necessary adjustments.

(49-15) When the principle of true development is understood, it will be seen that no side of human nature is really hostile to any of the others and that all sides are complementary partners.

(49-16) Only a wise and balanced teaching can help him to attain this goal.

50⁸²

V

51

V

(51-1)⁸³ There are temptations to outrun oneself and arrive at fanatical extremes, as well as dangers of getting too lopsidedly preoccupied with some particular facet of truth. It is here that the philosophic principle of balance will save him from both temptation and danger, will keep him safeguarded.

(51-2) In this quartet, intuition should dominate, as befits the loftiest faculty. It is not only fools who repeat their mistakes.

(51-3) All parts of the human being must be associated in his enterprise of seeking truth as well as of receiving it.

(51-4) The thinking, feeling and willing faculties of human nature have to be developed and refined before they can give some measure of the higher satisfaction and happiness – but by themselves and left to their competing selves they cannot give the full measure and perfect quality of these twin [rewards].⁸⁴ They need to be integrated to be brought harmoniously together, put in their proper [place and ruled by]⁸⁵ another faculty operating on a level above them. Such a one is the intuition.

(51-5) Balance of all his faculties must be made the dominant condition.

(51-6) At the same time that one part of his being is specially cultivated, the other parts ought to be worked on too.

(51-7) He will seek to balance his life the physical against the intellectual, the emotion against the will, and all against the intuitive.

(51-8) If the truth is sought for with every faculty of a man's being, its illumination when found will enter every faculty too.

(51-9) He has next to submit himself so completely to this experience that its inner light becomes his outer life.

(51-10) But balance cannot be achieved without knowing what polarities are active in man and without knowing what proportion is due to each.

(51-11) The intuition should be accorded the highest place among man's faculties. It should always lead or direct them.

⁸³ The paras on this page are numbered 84 through 99; they are consecutive with the previous page.

⁸⁴ PB himself changed "life-goals" to "rewards" by hand.

⁸⁵ PB himself changed "place ruled and balanced by" to "place and ruled by" by hand.

(51-12) By starting to live from the core itself, we start to live harmoniously, undivided and whole.

(51-13) Each tenet is only one aspect of the truth and by itself remains quite incomplete.

(51-14) Philosophy attends to each side of this five-sided creature man and thus gives him a training that is broad enough to meet life's demand.

(51-15) One of the things which is so striking about philosophy is the completeness of its teaching and the adequacy of its technique.

(51-16) Man as a whole, must enter on the Quest and then the complete organism will benefit when truth is found. If isolated functions alone enter on it then they alone will benefit by the truth.

52⁸⁶

V

53

V

(53-1)⁸⁷ If⁸⁸ a scheme for progress, such as the Quest, remains intellectual alone and does not come down to the heart, and move it, the aspirant will continue to remain outside the precinct of the Overself.

(53-2) With this beautiful ideal of balance ever before him, he will be able to avoid falling into anarchy's abyss, on one side, or becoming a mere copy of his teacher, on the other.

(53-3) The aspiration of philosophy is directed toward the satisfaction of all the inner needs of a developed human being - not those of correct logical thinking alone, nor those of [blissful]⁸⁹ emotional feeling alone, nor again of masterful willing alone.

(53-4) One of the chief symbols of this law of balance is the cross.

⁸⁶ Blank page

⁸⁷ The paras on this page are numbered 100 through 112; they are consecutive with the previous page.

⁸⁸ Page 283 in Carbons 17 is a duplicate of this page.

⁸⁹ "blissful" was typed at the end of the sentence after "alone." and inserted after "of" with a typed caret.

(53-5) In approaching the Overself, as well as in receiving its light, the entire nature of man should be used.

(53-6) No one side of the human entity can be isolated from all the others without upsetting its entire equilibrium. Any approach toward spiritual experience or mystical truth under such conditions can only bring an unbalanced result. No matter how important any one side may be, whether the physical, intellectual or emotional side, it must be used in close connection with the others, if the best result is to be obtained. No system of development can be properly efficient which leaves out any of the necessary factors since each has its function to perform both in the process of bringing about the desired result and in the result itself.

(53-7) If his emotions are spiritually developed out of proportion to the other members, his whole psyche will be thrown out of balance.

(53-8) The Ideal Balance may be impossible to attain but we can get nearer to its neighbourhood and establish a useful working balance.

(53-9) Philosophy engages the entire being and should develop balanced useful happy and wise individual who has attained inner poise.

(53-10) Devotional ardour is all that is needed, says one popular school. This involves only the emotions. But what about their relationship to the complete human organism?

(53-11) To isolate some detail and make it a whole unto itself is always imprudent but it would be much less so in this case if it were the intuition

(53-12) Imaginative vision is to be checked by respect for facts, balanced by meticulous reasoning.

(53-13) All his faculties have to receive illumination and the entire life has to be touched by it.

54⁹⁰

V

55

V

(55-1)⁹¹ The⁹² prudent man will not let himself get trapped in any single technique which utilises only a single function of his whole nature.

⁹⁰ Blank page

(55-2) A cooperative effort by the whole man will bring a whole result. But if he concentrates on a single part of his being or a single path of technique, perfection of result cannot be accomplished.

(55-3) The human entity must be treated as an organic whole.

(55-4) The work of integrating himself must go on and on until he becomes consistent all through.

(55-5) It is as true in the domain of inner life as in that outer one that Nature must restore equilibrium when it is lacking, must compensate opposing forces by balancing them. There could not be any stable universe if it were not continuously being equilibrated in some of its parts. This is happening by obedience to a law, not by chance. It is happening wherever the movement or development of man and Nature reaches an extreme, when it forces a reversal of direction of the movement backward toward the other and totally dissimilar extreme. The pattern followed is therefore a rhythmic one, shuttling between one pole and its opposite.

(55-6) He must try to keep his mental equilibrium undisturbed by the hardships and unbroken by the pleasures which life may bring him. This cannot be done unless the mind is brought to rest on some point, idea, name or symbol which gives it a happy poise, and unless it is kept there.

(55-7) A man's unfoldment is not finished because he has had a Glimpse: rather, it has only begun.

(55-8) They are a long way from being fully man.

(55-9) The objective of Balance is not only held before man but also before the universe itself. The movements and forces within it are set for attraction and repulsion, opposition and contrast, so that as they balance themselves its own equilibrium is maintained.

(55-10) The extremist, faddist or fanatic takes a partial truth as if it were an absolute one. This is his error, which in turn is an outcome of his imbalance.

⁹¹ The paras on this page are numbered 113 through 124; they are consecutive with the previous page.

⁹² Page 284 in Carbons 17 is a duplicate of this page.

(55-11) It is not merely to know with the intellect alone. It is to know also with the emotional nature, with the intuitional nature, and with the volitional nature – in short, with all one’s being.

(55-12) They dismiss the teaching in a few seconds under the erroneous belief that its expounder is just another cultist. It is easy to fall into such a gross misconception since they know nothing about it, or about the ancient tradition behind it.

56⁹³

V

57

V

(57-1)⁹⁴ Extremism follows the upset balance

(57-2) {Small}⁹⁵ minds or narrow ones give {no}⁹⁶ validity or little importance to any side of life, or culture [which does not]⁹⁷ interest them... Thus they unbalance themselves

(57-3) Right conduct, right meditation, right metaphysics are all essential to the birth of the truest insight and are all involved in realisation. They must all pervade and perfectly balance each other.

(57-4) If it be asked why all this bother to equilibrate the ego, why all this talk about the necessity of balance, the answer is that what the Bhagavad Gita calls “evenness of mind” is an inescapable precondition to the accurate reception of the philosophic enlightenment.

(57-5) Philosophy is so wide, so comprehensive, so developed, that it joins all threads together.

(57-6) They lack either all recognition of the need to balance their inner selves or any ability to accomplish it.

(57-7) Life may not be so exciting to the completely balanced man as it is to the highly emotional man, but it will be more fulfilling in the end.

⁹³ Blank page

⁹⁴ The paras on this page are numbered 16 through 23; they are not consecutive with the previous page. There are two unnumbered paras at the top of the page.

⁹⁵ The word was cut off by a hole punch. Only “S-” and “-ll” is visible in the original.

⁹⁶ The word was entirely cut off by a hole punch. We have inserted “no” as the most likely word.

⁹⁷ “which does not” was typed at the end of the line and inserted with a caret by PB himself.

(57-8) If he is illumined only in one part of himself, and the other parts left dark, there will not be a properly balanced result.

(57-9) Life's universal movement may go to extremes but in the end it seeks, must seek, a return to equilibrium

(57-10) It is an error to believe that finding a balance between two extremes, Confucius' Golden Mean, is another form of compromising with truth. Rather is it giving both units in the inescapable pairs of opposites which constitute life, universe and being, their proper due as determined by the [particular]⁹⁸ circumstances and time. The result is an interweaving of the two rather than a forced unnatural division of them. But their proportions will naturally vary in each case, in every situation, and not at all [necessarily]⁹⁹ be equal.

58¹⁰⁰

V

59

V

(59-1)¹⁰¹ Until balance is attained, there will be distortion. Balance means: perfect mating of the male-female principles in the individual. Until then there will be mismating.

(59-2) Balance is not reached by choosing a point half-way between two opposite conditions, but by choosing one that is just right, that accords to each condition just what the individual particularly needs for his wellbeing and development.

(59-3) The dogmatic insistence that all aspirants must follow one and the same rigid line of approach is too cramping.

(59-4) Philosophy is Greek in that it rejects extremes and seeks a balance of all man's parts, but Indian in that it venerates the transcendental.

(59-5) The true philosopher fits into none of the neat categories that others try to fit him into. He is too universal and too well balanced for that.

⁹⁸ "particular" was typed below the line and inserted with a caret by PB himself.

⁹⁹ "necessarily" was typed at the end of the line and inserted with a caret by PB himself.

¹⁰⁰ Blank page

¹⁰¹ The paras on this page are numbered 30 through 38; they are not consecutive with the previous page.

(59-6) All of Rudyard Kipling's famous poem "IF" is a preachment upon the virtues of balance.

(59-7) Nature is trying to teach them to equilibrate themselves. The sooner they learn this lesson, the better for their happiness and success.

(59-8) Balance exists when the different parts of a man's personality are brought into correct positions in relation to each other.

(59-9) The worldly side of things must be included with the spiritual side, related to it, balanced by it, purified through it. This is the sane view of philosophy.

60¹⁰²

V

61

V

(61-1)¹⁰³ He is warned not to get involved in the personal problems of others, not to assume responsibility for their own duty of forming decisions and not to believe that he is helping them when they try to evade the necessity of using their own powers and judgment. At his present stage it is safe only to communicate what he knows of the general laws of the spiritual life. Beyond this he should not usually attempt to go, but should let each person apply them for himself to his individual problems. The effort thus called forth will be more valuable to that person's own evolution than blindly obeying someone else.

(61-2) In what way can the student fit himself for greater service to humanity? Usually his first need is to acquire or improve balance between the various functions. It may be that he is over-weighted on the side of feelings and psychic sensitivity, and under-weighted on the side of caution, practicality, worldly wisdom, and personal hardness. He ought in that case to develop the qualities which he lacks. This he can do [during meditation]¹⁰⁴ by logically pondering upon them and by making them specific themes for his creative imagination. He can also deliberately seek opportunities to express them in practical day-to-day living. The task is a hard one and certainly not a pleasant one but it is necessary if he wants to render real service of a tangible nature and not merely indulge in vivid fantasy about it.

¹⁰² Blank page

¹⁰³ The paras on this page were unnumbered.

¹⁰⁴ "during meditation" was typed below the line and inserted with a caret by PB himself.

(61-3) Spiritual work for the enlightenment of others, is more important than physical-plane charity. The particular form it should take must naturally vary widely with different cases and different circumstances. It is understood that such service is limited by the extent of one's own development, the purity of one's motives, and the destiny of one's present incarnation. When external limitations permit nothing more, it might be done in the secrecy of one's own meditation chamber. [It does not mean proselytising others.]¹⁰⁵ It is not necessarily talking or writing about spiritual truths. It is a way of life and thought resulting from inward self-dedication and compassionate wisdom.

62¹⁰⁶

V

63

V

(63-1)¹⁰⁷ Study alternative ways and truths {to}¹⁰⁸ those you have elected to follow. And study them without partiality and without prejudice

(63-2) The philosophical attitude maintains fairness and courtesy even toward those who attack philosophy.

(63-3) If he brings only a part of his ego into the Quest, then only a part of it will become enlightened and only a part of his activities will show the effects of enlightenment.

(63-4) Its purpose is to make him a complete and balanced human being

(63-5) Philosophy seeks to be practical in the truest sense: for it seeks to rehabilitate a man both spiritually and physically. It says that man only is a philosopher who lives and demonstrates daily, in the flesh as in the mind, what it teaches.

(63-6) Those who are impressed by numbers, who associate the bigness of a movement with the truth or worth of its teachings, will fail to understand that the smallness of philosophy's following is entirely disproportionate to its quality, its truth and its worth.

(63-7) To those who can see this is the truest way of improving humanity, for it treats both first causes and final effects.

¹⁰⁵ PB himself moved "It does not mean proselytising others." from after "present incarnation." to after "meditation chamber." by hand.

¹⁰⁶ Void page.

¹⁰⁷ The paras on this page are numbered 1 through 15; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

¹⁰⁸ The word was cut off by a hole punch. Only "-othose" is visible in the original. We have changed it to "to those" for clarity.

(63-8) A merely intellectual assent, which makes no personal commitment to practise, is of little avail here.

(63-9) To become so rapt in such studies meditations, retreats and devotions as to be utterly contemptuous of all worldly values, is to become unbalanced.

(63-10) A proper balance between two needs must be found by satisfying both, not by only partially satisfying each of them.

(63-11) He who attempts to reform or enlighten others prematurely while he himself is still unreformed and unenlightened, is like a carpenter who, for making furniture, attempts to cut, saw and plane wood with bent misshapen and imperfect tools. The results will not be the desired ones.

(63-12) It is both a system of self-training and a way of life.

(63-13) [His]¹⁰⁹ aim is to achieve perfect inner balance.

(63-14) To obtain a balanced result it is necessary to make a balanced approach and not to rely on a single kind of effort only. The moral character must become involved in the quest of upliftment; the intellectual faculty must work at the study, as well as reflect upon the lessons of life itself; the intuition must be unfolded by persistent daily practice of meditation; and the everyday practical life must try to express the ideals learned.

(63-15) If a writer can put his theme, case, statement or argument only in shrill hysteric tones, you may be sure he is an ill-balanced person.

(63-16) He is to seek and aspire with all of himself, not just a part, so that he shall receive the truth in all of himself, too, and thus arrive at a balanced result.

64¹¹⁰

V

65

V

(65-1)¹¹¹ Some part of his mind and heart will always be elsewhere, out of all this activity, above and detached from it all.

¹⁰⁹ PB himself changed "This" to "His" by hand.

¹¹⁰ Blank page

(65-2) The need to balance thinking with doing, is especially strong for the type so often attracted to these studies.

(65-3) Philosophy says that man in all his entirety as a fourfold being must search for the true and real if he is to find it in its entirety.

(65-4) It is foolish to exaggerate the importance of the role played by each member of this team. If meditation is indispensable, so is prayer, if internal self-examination is essential so is the trial and error of external activity.

(65-5) "It is only because the sage does nothing that he can do everything. Nature never makes any fuss, and yet It does everything. If a ruler can cling to It, all things will grow of themselves." These are Lao-Tzu's¹¹² words. His advice to "do nothing" as the way to the best accomplishment simply means that ordinarily whatever we do is done at the ego's behest. It cannot therefore lead us into any happiness that will not be illusory in the end, any accomplishment that will not be destroyed in the end. To continue action in the old way is to perpetuate the ego's rule. But to refuse to do so, and to "be still," is to create the inner vacuum which allows the higher self to enter and work through us. This is inspired action.

(65-6) Outwardly we live and have to live in the very midst of cruel struggle and grievous conflict for we share the planet's karma, but inwardly we can live by striking contrast in an intense stillness, a consecrated peace, a sublime security. The central stillness is always there, whether we are absorbed in bustling activity or not. Hence a part of this training consists in becoming conscious of its presence. Indeed only by bringing the mystical realisation into the active life of the wakeful world can it attain its own fullness. The peaceful state must not only be attained during meditation, but also sustained during action.

(65-7) Philosophy suggests and demonstrates that inward quietude and outward energy, passivity and dynamism, can coexist in the same man. It advocates the need of being what an English Prime Minister Lord Rosebery¹¹³ once called a "practical mystic." It refuses to shut out the divine while opening itself to the mundane.

(65-8) Until he makes the attempt to transplant these lofty ideals and noble ideas from the secluded meditation chamber to the

¹¹¹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

¹¹² Lao Tse in the original.

¹¹³ "Lord Roseberry" in the original. Referring to Archibald Philip Primrose, 5th Earl of Rosebery, 1st Earl of Midlothian.

(continued from the previous page) open field of external life, they remain incomplete.

(67-1)¹¹⁵ That keen rationality could and indeed should accompany sensitive spirituality is both practical wisdom and evolutionary necessity. A tendency to act the fool in worldly and intellectual matters is not a sign of mystical strength, as some aver, but a sign of mystical weakness.

(67-2) Only by entering into conscious nearness to his divine self will man really enter into sympathetic nearness to his fellowmen.

(67-3) The philosophic ideal is not merely an intellectual one, but also a mystical one, not merely practical, but also emotional. It develops harmonies and balances all these different qualities.

(67-4) There are untouched forces back of self which we seldom include when we reckon up our mortal accounts. One of these is that aspect of God in man which we denominate Power. Once found it makes us feel greater than we seem. When the divine will works through our hands, we may go forth into the world and master it. Strong in this consciousness of Power, we can advance without fear, asking favour of none, yet conferring it upon all we meet.

(67-5) He is still short of the ideal if he lacks the animating impulse which transfigures the thought into the deed.

(67-6) We need to gain the quality of inwardness through meditation, but we need not gain it at the expense of earthly efficiency and external effort.

(67-7) Those who cannot understand the high significance of philosophic truth, misunderstand it like most materialists, or half understand it like some mystics. For the former dismiss it as the ravings of hysteria, and the latter seize it as an escape from life's responsibilities. The philosopher does neither, and derives from it, not the world

¹¹⁴ Blank page

¹¹⁵ The paras on this page are numbered 9 through 16; they are consecutive with the previous page.

weariness of the ascetic, but zest for action, albeit for disinterested action that will serve his own and other's welfare.

(67-8) But although philosophy is eminently practical, it does not, like materialism, lose itself wholly in such practicality. It does not throw away its fine intuitions, noble dreams and wise thoughts while planting its feet firmly on earth. Rather does it seek to hold a reconciling balance between its dreams and its deeds, between the inner life and the outer world.

68¹¹⁶

V

69

V

(69-1)¹¹⁷ Must this attempt to unite the contemplative with the worldly life end only in afflicting oneself with unresolvable contradictions, or can it really succeed?

(69-2) It is a common mistake to isolate a single element of this enterprise, to rely upon it alone, and to regard it as the only one that counts. But neither the mystical effort in meditation nor the intellectual effort in reflection can stand by itself, isolated from the other, or both from practical effort in activity. Those who, ignorant that the quest demands the whole force of their being and not merely a part of it, make one kind of effort only and think that this will suffice, arrive at an imperfect result and a narrow view. If they are apt pupils at learning the lessons of experience, life itself will eventually enforce a belated recognition of these warning truths.

(69-3) This episode is a lesson in the necessity of achieving better balance, not in upsetting whatever balance you already have.

(69-4) An ill-balanced psyche cannot attain perfect wisdom. All of its faculties must not only work together for such wisdom, but must work in equilibrium.

(69-5) Even the glimpse is so dazzling that it can never be forgotten and will tend gradually to reorientate the whole life. Henceforth this new element with all the immense assurance it conveys will characterise his inner life. Thus his outward life becomes a consecrated one. He feels safely held by a power higher than his own. He becomes strong enough to meet life face to face, not suborned by its hardships any more than by its happinesses. "The life of that person is beautiful and blessed who has properly and adequately known the Mind which exists within the mind," says an old

¹¹⁶ Blank page

¹¹⁷ The paras on this page are numbered 17 through 22; they are consecutive with the previous page.

text, "The Yoga of the sage Vasishtha."¹¹⁸ The quest is not a coldly intellectual affair nor a vaguely dream-life one. He who has adequately comprehended its significance is stirred to his innermost depths with a devotion to it, a reverence for the Real which spreads outward and in time comes to animate both his feelings and his activities. If the Supreme escapes all definition, it does not escape life.

(69-6) How can a modern European caught in a crowd at Charing Cross or an American amidst the noise of Broadway, absorb such teachings into his everyday life? The man who shall build a bridge between the sublime spirituality of this ancient

70¹¹⁹

V

71

V

(continued from the previous page) philosophy-religion of the Orient and the practical civilisation of the Occident, will deserve the deep gratitude of the twentieth century.

(71-1)¹²⁰ He ought not to become so saturated with his metaphysical studies or so strained by his mystical contemplations that everything else, and especially everything human, has lost interest for him. When this happens, when he is no longer capable of enjoying himself, or relaxing, his mental equilibrium is upset.

(71-2) To make a public exhibition of asceticism, to display the peculiarities of one's soul always and everywhere, to cut oneself off showily from the common life, is to be not a spiritual aspirant but a spiritual egoist.

(71-3) The evolution through which the student's faculties pass is of a creative character. He will develop an insight which is more than the mere sum of reason, feeling and intuition.

(71-4) Wisdom requires balance and hence the wise man rejects extremes and reconciles opposites.

(71-5) The only education worth the name is that which prepares a pupil for life, that which teaches him how to live.

¹¹⁸ "Vasishtha" in the original. Referring to Yoga Vāsiṣṭha.

¹¹⁹ Blank page

¹²⁰ The paras on this page are numbered 23 through 32; they are consecutive with the previous page.

(71-6) However far from philosophy these matters and events seem to be, in reality they illustrate or exemplify some part of the teaching.

(71-7) From the height of dreams he will have one day to fall to earth, to become practical and realistic in the face of contemporary demands and pressures.

(71-8) There is no need to isolate himself from the world's centres or to withdraw himself from the world's work.

(71-9) Thinking and feeling must first balance one another and then only may they, and should they, blend with one another.

(71-10) The discovery that our existence and the world's existence is like that of a dream need not alarm us, need not cause us to become impractical, inefficient, uninterested in life and half-hearted in action. For as we should prefer a pleasant dream during sleep to a horrible nightmare, so should we try to live this waking world dream of ours as pleasantly, as profitably and as successfully as possible. If these doctrines cannot be made subservient to the ends of living, then they are metaphysical and not philosophical. For the business of the metaphysician is to lose himself in abstractions, but the business of the philosopher is to find himself in common life.

72¹²¹

V

73

V

(73-1)¹²² But even though he may see the need of correcting his imbalance, he may not be able to see how to achieve it. For the full and correct recognition of his deficiencies may need outside help.

(73-2) Too little intuiting and too much intellectualising create an unsymmetrical personality. Too little thinking and too much feeling provide a dis-equilibrated equipment for truth-seeking. In both cases, the man finds half-truths, one-sided truths, but not the grand, great truth.

(73-3) A philosophic mysticism makes life more, and not less, efficient.

¹²¹ Blank page

¹²² The paras on this page are numbered 33 through 37; they are consecutive with the previous page.

(73-4) It takes more than one faculty to make a whole man. None can be neglected without loss. All must be unfolded if the higher human destiny is to be fulfilled.

(73-5) The teaching that the Quest cannot, and should not be separated from life in the world is a sound one. Therefore, it is part of philosophy and is not some eccentric enterprise to be undertaken by those who wish to escape from the world, or who, being unable to escape, consider themselves as belonging to a class apart from others in their environment – superior to them; different from them and holier than them. They also come to consider the Quest as an artificial system of living; devoid of spontaneity and naturalness – something to be laboured at by making themselves abnormal and inhuman. One of the consequences of this attitude is that they tend to overlook their everyday responsibilities and thus get into difficulties. Philosophy has consistently opposed this tendency. Unfortunately in the reaction from it, there has arisen a fresh confusion in the minds of another group of students who do not understand the beautiful and adequate balance which true philosophy advocates. These students, swayed by such teachers as Krishnamurti, become so enthused by the notion of making spiritual progress through learning from experiences and action alone, follow Krishnamurti's advice and throw away prayer, meditation, moral striving as well as study under personal teachers. This limits them to a one-sided progress and therefore an unbalanced one. Total truth can only be got by a total approach; as "Light on the Path" points out, each of these forms of approach is but one of the steps and all steps are needed to reach the goal.

The whole of his being must be involved in the effort if the whole of truth is to be found. Otherwise the result will be emotional alone, or intellectual alone, or adulterated with egoistic

74¹²³

V

75

V

(continued from the previous page) ideas and feelings.

(75-1)¹²⁴ To the question "What is the relative importance of the constituents of the threefold path?" there can be no stereotyped answer. Each man will find that one to be most important to him which he most lacks. Whoever, for example, has practised little meditation in the past will probably feel within himself – and feel rightly – that meditation is the most important member of the tribe. But this will be true only for

¹²³ Blank page

¹²⁴ The paras on this page are numbered 38 through 40; they are consecutive with the previous page.

himself and not necessarily for others. The improvement of concentration and the tranquilisation of a troubled mind are essential. He must have experience in yoga before he can have expertness in philosophy, but if he wants to overdo it, if he becomes excessively pre-occupied with this single facet of life, then he is to that extent unbalanced. The aim must always be to bring each element not only to maturity, but also into balance with the other elements. Whatever is needful to achieve these aims becomes important to an individual. He must not let one member of the self walk too far ahead of the others without stepping back to bring them up too. He must tread a middle path and keep away from extremes.

The philosopher cannot afford to take only a selfish or sectional view; he must take a balanced all-embracing one if only because he knows that his duty towards truth calls for it. This is why the man who has no philosophic aim in life cannot achieve balance in life.

(75-2) It is out of the interplay of meditation, metaphysics and altruistic action that insight is unfolded. No single element will alone suffice: the conjunction of all three is needed and then only can insight emerge. We cannot in the end escape from this complexity of life. The metaphysician who has not balanced his overmuch thinking with richer feeling, the yogi who has {not}¹²⁵ brought his contemplative tendency into better equilibrium with altruistic action, suffers eventually from psychic ill-health and external failures. For he is only one-third or one-half alive.

(75-3) Neither mysticism nor metaphysics is sufficient by itself. We need not only the union of what is best in both, but also the disinterested driving force of moral activity. Only when our metaphysical understanding and meditational exercises begin to interpret themselves in active life, do we begin to justify both. The Word must become flesh. It is not enough

76¹²⁶

V

77

V

(continued from the previous page) to accumulate knowledge. We must also apply it. We must act as well as meditate. We cannot afford like the ascetical hermit to exclude the world. Philosophy which quite definitely has an activist outlook demands that intuition and intelligence be harmoniously conjoined, and that this united couple be compassionately inserted into social life. Like the heat and light in a flame, so thought and action are united in philosophy. It does not lead to a dreamy quietism, but to a

¹²⁵ We have inserted "not" into the text for clarity.

¹²⁶ Blank page

virile activity. Philosophic thought fulfils itself in philosophic action. This is so and this must be so because mentalism affirms that the two are really one. Thus the quest begins by a mystical turning inwards, but it ends by a philosophic returning outwards.

(77-1)¹²⁷ Impulsiveness can be a help toward moving more quickly to the goal, but by itself, without the check and balance of intuitive and rational development, it becomes fanaticism and is harmful.

(77-2) The neurotic says: "I am going to do it." Never does he do it, but remains always dreaming of these great things in the future. This is the story of his unbalanced life.

(77-3) After balance has been achieved, the next step is to maintain it.

(77-4) The Quest requires a man's whole being.

(77-5) The mystic who has no poetry in his temperament, no aesthetic feeling in his personality, no appreciation of natural beauty or artistic charm, is not a complete human being.

(77-6) All his parts must unite in this single endeavour, not conflict in their separate aims. The body, for instance, must do what the mind wants to do; but if it is fastened too firmly in habit patterns, it may be unable to act. Then there will be frustration.

(77-7) Even if he finds it necessary to give cautionary criticism, it will be philosophically balanced, truly constructive, and entirely free from condemnation.

(77-8) None of these by itself can enable him to pass finally and permanently into the total enlightenment which is Truth. Each can only help to provide the conditions and prepare the ground needed for this consummation.

78¹²⁸

V

79

V

(79-1)¹²⁹ Lucian's¹³⁰ "Hermetimus" makes the pertinent observation that there are several claimants to the true path among the philosophies, but to appraise the worth of each one by personally following it in practice, would take up too much time.

¹²⁷ The paras on this page are numbered 41 through 48; they are consecutive with the previous page.

¹²⁸ Blank page

(79-2) The first feeling is one of astonishment that such a large area of knowledge and experience should exist among us humans and yet be almost unknown to most of us.

(79-3) If it be said that others do not know one's higher state of being, that one has achieved it, hence do not benefit by it, the reply must be made that this ignorance is their own problem, not a problem for oneself.

(79-4) The matured trained mind developed after many years by faithful work and application in philosophy, is far removed from that of the apprentice, clouded by fantasies, unrealistic hopes, miscomprehensions or weaknesses.

(79-5) It may not have been common in the past to speak or write about such matters with forthright directness. This may have been due in part to lack of information about them but it was also due to fear of the painful consequences.

(79-6) He feels intuitively that there is, or ought to be, some elusive element, principle, purpose or Deity behind all life and all Nature but is it possible for a human being to become acquainted with IT?

(79-7) Interested persons among the general public and intellectually awaked students among the colleges have been reading texts and popularisations in increasing numbers.

(79-8) The Orphic Cult was not a public one but a "Mystery for secret participation." It was active nearly 3000 years ago in Greece, earlier even than Buddhism in India. "Thou hast become a god!" announces the tombstone of more than one of its votaries. It preached salvation through divinisation by a higher purer life.

(79-9) Clear direct and explicit statements of the truth are freely available today. Anyone may enter the realm of formerly esoteric study without being told that he is trespassing.

(79-10) The living proof of these benefits will be himself possibly on the surface but surely inside himself.

¹²⁹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

¹³⁰ Referring to Lucian of Samosata.

¹³¹ Blank page

(81-1)¹³² Neither the cold judgment of a dried-up scientist nor the intemperate enthusiasm of a novice but the balanced wisdom of a philosopher is desirable.

(81-2) There are cults for all human varieties, the infantile emotions, for the adolescent ego, for the adult animal. The developed human, who outgrows such pabulum and needs something for a higher intelligence and higher character, will inevitably and naturally look elsewhere – in science, art, literature, music and mysticism. In the end when he is ready for it, he will recognise the worth of a fuller philosophy and let the Overself take over.

(81-3) Inferior minds can still take from philosophy something to satisfy their needs and leave the rest for more developed ones.

(81-4) Those who look out on life from within the limited conditions of a sect get only a limited view of the scene.

(81-5) Because it contains materials from widely different sources and researches, because it moves across different planes of being and consciousness, the higher philosophy is not easily classifiable.

(81-6) What healing, comforting, warning or counselling words can be found in those ancient texts, whether Greek or Latin Classics, Sanskrit or Chinese Sutras!

(81-7) There is no room in the philosophic mind for narrow sectarianism.

(81-8) A measure of intelligence is needed to appreciate philosophy's teachings properly and to comprehend them sufficiently.

(81-9) When religion and, later, mysticism or metaphysics finally reach maturity, they become philosophy.

¹³² The paras on this page are numbered 11 through 19; they are consecutive with the previous page.

¹³³ Blank page

(83-1)¹³⁴ Philosophy rises above sects and is therefore free from sectarian dispute, friction and hostility. It is naturally tolerant, knowing that as men rise in cultural and moral development, their beliefs will rise in truthfulness and nobility.

(83-2) A total effort to purify all areas is needed if there is to be a total removal of the blockages, the compulsions, the distortions and the superstitions rather than a temporary suppression of them.

(83-3) In our time even more than in other times, world history has produced political, religious, racial, economic and other kinds of fanatics, some of them quite frenzied ones. But no philosophic fanatic has been produced. For how could the balance, the discipline, the intelligence and the impartiality so often and so rightly inculcated by philosophy ever let that happen?

(83-4) The thoughtful man is too much of a Buddhist to limit himself to Advaita. But counter to that, the intuitive man is too much of an Advaitin to limit himself to Buddhism. The wise man balances and blends the two in philosophy.

(83-5) Is it a merely theoretic, vaguely academic matter? No! For those who rule states or pass laws are guided in their actions and decisions by their outlook on life generally as by their ability to rule themselves. This is most often half-conscious or instinctual. Philosophy brings both the lower and the higher sources into clear consciousness.

(83-6) Abstract theory needs to be counter-balanced and complemented by personal experience. This is particularly true of mystic experience. But in the rebellion against mere abstraction and the push towards the other polarity, the young went into dangerous experiments, exaggerated emphases or extreme forms.

(83-7) Each has its place and one need not be decried in favour of the others: homage and devotion to a guru; study and practice of the teaching. For from the first one gains inspiration and from the second, understanding and capability.

(83-8) Unlike some mystics the philosopher is not anti-arts or anti-intellectual. He respects the thinker, as also the well-instructed and the well-informed. Yet he knows their limitations.

(83-9) The satisfaction of one part of his nature may be sufficient for him but it is not sufficient for Life. Sooner or later in this or in another birth, he will have to nurture what has been neglected.

¹³⁴ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(83-10) The obsession by sex in so many young persons is too extreme: the young men do not seem to be able to forget their penises nor the young women their genitals.

(83-11) Philosophical study welcomes lofty, wise and inspired ideas “from every side,” from every religion, from every century. Such width of outlook breeds tolerance, enlarges knowledge, promotes goodwill.

(83-12) The truth cannot be approached sectarianly but only truthfully.

84¹³⁵

V

85

V

(85-1)¹³⁶ No one-sided extremist, he seeks to blend a nurtured intelligence with heartfelt feeling.

(85-2) Thirst-satisfying waters from the springs of diverse sources can satisfy his need of a universal culture, not merely a local one.

(85-3) If he does not understand that balance between inner being and outer nature must be sought and found, he may find that meditation or even abstract reflection may leave him inapt for the ordinary affairs of men who have to live in activities of earning their livelihood or who have to discharge their responsibilities to self, family and community.

(85-4) Greek culture set up the ideal of Temperance, the Golden Mean, and of Harmony, the balancing of different factors. Greek art set up the goal of symmetry and proportion, the beauty of form. Greek way of life sought a sound mind in a sound body.

(85-5) Solitude as a help to finding oneself and asceticism as a training of the will and a cleansing of the body are both good, but if overdone they are not.

(85-6) The narrowness of a sect is dangerous. It cripples the sectarian’s approach to truth. He needs a corrective. This he may later find, but usually quite unconsciously, in

¹³⁵ Blank page

¹³⁶ The paras on this page are numbered 13 through 26; they are consecutive with the previous page.

joining a different sect. This helps for a time but in its turn will also become dangerous. Liberation lies only in philosophy.

(85-7) To concentrate exclusively on a single aspect of truth as if it were the all of it, ignoring all other aspects, is to distort it and to destroy its balance.

(85-8) Small sectarian minds are not confined to religion: they appear in mystical circles too. But in the large free air of philosophy, they feel uneasy, uncomfortable, and soon retreat.

(85-9) When philosophy applies its full wisdom to any question of human conduct, faith or purpose, it immediately separates itself from other approaches because they are partisan, limited, partial and in bondage to the ego.

(85-10) The dogmatism which vehemently asserts that only in its particular sect or creed lies final salvation has nothing to do with philosophy and is alien to the discovery of truth. This must be so for the philosopher seeks balance and uses counter-balance whenever necessary.

(85-11) If you ask what is philosophy, the answer must begin with what it is not. It is not about guesses and speculations, not about beliefs produced by human wishes nor superstitions produced by human traditions.

(85-12) Humour can be used to restore a lost sense of proportion or to show up a deplorable lapse from sanity.

(85-13) Thought may become dry and barren if it is not paired by feeling and devotion.

(85-14) The kind of emotional neutrality where there is no more aversion to pain nor attraction to pleasure is not quite the detachment sought by philosophy.

86¹³⁷

V

87

V

(87-1)¹³⁸ His is no narrow one-sided quest. All through life he will be seeking wisdom for his mind, goodwill for his heart, and health for his body.

¹³⁷ Blank page

¹³⁸ The paras on this page are numbered 27 through 40; they are consecutive with the previous page.

(87-2) Where extremist conduct and ideas are found, there is also mental imbalance and emotional disturbance, that is, semi-insanity.

(87-3) He is ready to learn philosophy when he is ready to strip himself of all prejudice, or at least to allow philosophy itself to do this to him.

(87-4) It is not only balance inside the ego itself that is to be sought, not only between reason and emotion, thought and action, but also and much more important, outside the ego; between it and the Overself.

(87-5) Some have been pushed off balance by certain happenings in their lives but most were born with the tendency which was either latent, and needed time to show itself, or patent, and was displayed from childhood.

(87-6) To bring a well-informed and well-educated mind to bear upon all questions, to keep feeling in proper balance with reasoning, to deny the ego its insatiable demand for rulership - this gives a man poise, frees him from lamentable prejudice and imparts perspective to his conclusions.

(87-7) Both his sorrows and his joys are brought by the would-be philosopher into balance with, and under control by, reason. This prevents his feelings from being carried away from the truth behind each situation.

(87-8) Philosophy is not limited to work in meditation, although that is perhaps its most notable dramatic form. It is also applied in the area of everyday living routines and relationships ... it is also active in work on character, emotions and attitudes. It takes in the body and its diet.

(87-9) The studies in comparative religion, the research in the psychology of religious experience, the implications of atomic physics - all these are bringing in a new atmosphere, wherein truth becomes clearer.

(87-10) Philosophy is the quest grown up, equipped with maturity and judgment and balance.

(87-11) Just as science and religion meet and must meet in metaphysical philosophy, so religion and theology meet in mystical philosophy.

(87-12) If the ordinary man seems to get along with his life quite well without philosophy, this need not imply that philosophy is without a function in society and useless to it.

(87-13) He feels the truth deep within himself: his ideas are warmly held, not coldly intellectualised. Yet despite this love for them, the intellect is not absent, only it is put into a kind of balance with the heart so that light and power are combined.

(87-14) He can take the best wisdom of the Occident as of the Orient to his purpose, gather in the inspired precepts of Greek and Roman classics, of Byzantine, Spanish, German and British mystics along with the Asiatic sages and yogis.

88¹³⁹

V

89

V

(89-1)¹⁴⁰ It is the total condition which matters and which must be attended to – not body alone, not mental attitudes alone, nor emotions alone, even though they do affect one another. United in the whole man, brought into equilibrium, he is then able to live at peace with himself.

(89-2) Socrates and Buddha taught us not to overdo anything, not to rush into extremes, but to keep an equilibrium through self-control and reason.

(89-3) Not satisfied with fragmentary parts of the truth alone – such as religion and science, mysticism and art but in {an}¹⁴¹ adulterated state – he presses on to a fuller knowledge.

(89-4) If human beings are mostly too imperfect and too impure to touch such heights, it is not surprising that they display little or no interest in them, preferring more ego-satisfying ones.

(89-5) The body's senses if unexamined, unanalysed and left uncontrolled – lead him into an animalised existence. But understood and ruled by reason with aspiration, they serve him.

(89-6) Whatever the standpoint he will try to understand it even while seeing its falsity.

(89-7) Sects who cling to their little fanaticisms with blind fervour show thereby their lack of balance. The philosopher also clings to truth with even more fervour because he

¹³⁹ Blank page

¹⁴⁰ The paras on this page are numbered 41 through 53; they are consecutive with the previous page.

¹⁴¹ We have inserted "an" for clarity.

sees what it is that he is clinging to, but he does so calmly, maintains a considerable self-effacing equilibrium, and keeps a large tolerance. He knows too that the truth is substantiated by observed fact, by the highest kind of feeling, by the oldest religion and the newest science.

(89-8) What is often overlooked is that the middle way, the point between extremes, varies in position with each person. It is not the same for all.

WORLD of WORDS

Expression: via media (pronounced: vee-ya mee-dee-ya).

Meaning: "Middle way" (Latin).

Use: The via media is the way of moderation between extremes; it is the "golden mean" - neither too much nor too little.

... ..

Compiled by Foreign Language Department, Burlingame High School.

(89-9) If there is any concealment in his attitude, then it is called for by both the needs of his personal situation in a non-comprehending community and by the sacredness in which he holds philosophy.

(89-10) Philosophy is not for fools, not for those who prefer the appearance of things to their reality.

(89-11) He is idealistic without being fanatical, realistic without being materialistic, reformist without being obsessed.

(89-12) Philosophy requires larger thinking than the average.

(89-13) Balance is a quality which youth seldom shows yet sorely needs.

90¹⁴²

V

91

V

(91-1)¹⁴³ This is the strength of philosophy that if it is analytical or critical on one side, it is synthetical or reconciliatory on the other; if it is occupied with the highest possible metaphysical flights it is grounded on the solidest scientific facts and attentive to the most practical of details: if intellect and feeling are in it, so is intuition and inspiration.

¹⁴² Blank page

¹⁴³ The paras on this page are numbered 54 through 79; they are consecutive with the previous page.

(91-2) The contact with philosophy leaves him in time elevated in feeling, stimulated in ideas and cultivated in aesthetic taste.

(91-3) Unless the personal man has matured in brain and heart and balance, the efforts to transcend ego will necessarily be premature and the glimpse if it happens, will be of a mixed character.

(91-4) The philosophical way balances religious devotion with intellectual search for meaning, and both with detached activity in the world.

(91-5) If many mystics in the past have been unintellectual or even anti-intellectual, the philosopher assumes neither attitude.

(91-6) He understands the place and use of the various creeds, the service they render and the limitations or obstructions they contain. Philosophy need not remove him from them, but it can keep him away from their narrowness.

(91-7) A sense of sacredness should enter his philosophical studies if they are to bear more fruit.

(91-8) It is essential to keep a certain minimum balance in life and nature when thrusting forward to develop or improve on both; otherwise the overdoing will bring new evils and upset both

(91-9) Faith may carry a man through crises but faith plus knowledge will carry him all the better.

(91-10) To accomplish the philosophic work the qualities of worship and reverence are not less needed than reason and discrimination: thus balancing effort.

(91-11) The reasoned thoughts of man must be confronted by the delicate feelings of man, balanced and mingled to produce a better person than either alone.

(91-12) It is the blend of all these ways that philosophy wants.

(91-13) Its intellectually precise statements contrast with the vague abstractions of much mysticism.

(91-14) Fit these varied teachings together so as to get a fuller outlook.

(91-15) The pleasures of life may be taken; he need not become morose and gloomy: but balance and discipline are needed to take them wisely.

(91-16) Between these two extremes of fiercely mortifying the flesh and feebly indulging it, there is a reasonable balanced attitude.

92¹⁴⁴

V

93¹⁴⁵

V

94¹⁴⁶

V

Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics

95

VI

(95-1)¹⁴⁷ Many who unconsciously feel the need of spiritual fulfilment seek it wrongly in physical ways.

(95-2) The feelings of the transformed man no longer come out of the ego but out of the Overself's life deep within the ego.

(95-3) If the moral fruits of the Spirit are absent or the evil qualities of the ego are present, all talk of having attained inward enlightenment is quite illusory.

(95-4) He is so completely content with this wonderful feeling that he is no longer troubled by those baser feelings which formerly seemed so close.

(95-5) Men and women who are maimed by their weaknesses, can move only haltingly toward the goal.

(95-6) His work upon himself may bring him much humiliation and agonised repentance. Yet the recognition of weakness need not become cause of dejection or hopelessness.

¹⁴⁴ Blank page

¹⁴⁵ Divider page - has a tab marked "5".

¹⁴⁶ Void page

¹⁴⁷ The paras on this page are numbered 37 through 53; they are not consecutive with the previous page.

(95-7) The animal in man may be recognised by the ferocity, the gluttony, the hate and the violence in man.

(95-8) The man who wants to blame other men or surrounding environments for his troubles can usually find plenty of excuses to do so.

(95-9) Impulses are to be cautiously checked, emotions are to be discriminatingly guided, and both are to be encouraged where they lead him aright.

(95-10) Men who are driven by strong ambitions will have little energy left for strong aspirations.

(95-11) The spiritually developed man disperses emotion with reason,¹⁴⁸ declared Chuang-Tzu.

(95-12) The tide of emotion rises and falls with the course of personal gain and loss.

(95-13) While a situation is still fresh and feeling about it is still high, the truth about it may remain obscured.

(95-14) Too many men have grown old without growing up.

(95-15) In the Sphinx sits the symbol of that enterprise which offers the candidate for initiation his greatest reward but which paradoxically brings his greatest suffering. This is the conquest of passion by reason and will; and the overcoming of personal emotion by impersonal intuition.

(95-16)¹⁴⁹ How many of our possessions are, in reflective analysis mere toys for adults! We expend so much effort and desire to get them, we cling so desperately to them, and we make ourselves so unhappy to lose them – when they are really toys, playthings. We take their arrivals and departures too seriously, hence we are overmuch elated or overmuch [depressed quite needlessly.]¹⁵⁰

(95-17)¹⁵¹ A life without love is a life emotionally starved, and therefore stunted in growth. But do not limit the meaning of the word love either to a selfish or an animalistic definition.

¹⁴⁸ We changed a colon to a comma for clarity.

¹⁴⁹ PB himself inserted para number "52" by hand.

¹⁵⁰ PB himself inserted "depressed quite needlessly." by hand.

¹⁵¹ PB himself inserted para number "53" by hand.

(97-1)¹⁵³ Habit, weakness and desire may prevent him from following behind the philosopher as he walks his lonely road, as they may prevent him from recognising the logic of the philosopher's teaching.

(97-2) It is useless trying to explain his loyalty to the philosophic ideal to those who can see no use and no truth in philosophy itself.

(97-3) It is not enough to create these new ways of thinking. They must be supported by emotional steadiness if they are to be maintained and not lost again. Emotional enthusiasm is not enough.

(97-4) How many pious persons, acting under a sense of virtuous duty, have burned heretics or their books! The sense of duty itself is not enough.

(97-5) No matter how exasperating the situation, his politeness and patience never falter.

(97-6) Is not excessive melancholy just as undesirable, and as much of a stumbling block in the path of spiritual progress as, for instance, excessive drinking – or any other fault? What is being gained by these self-demeaning tactics? Is anyone benefitting from them? The time has come to ask himself these questions: Certainly he is not alone in having made mistakes: everybody makes them! Consider what would happen, however, if everybody continued to punish themselves over and over again, needlessly remaining on the level of their own errors? What then is to be done? His gloomy situation can improve only when he is willing to change his attitude towards it. He must make a deliberate attempt to cultivate happiness! Just as he raises the window shade in the morning to allow sunshine to pour into the room, so must he open himself to the higher power and let hope pour into his heart! As long as he continues to cling to despondency and misunderstand, he is shutting [out]¹⁵⁴ the Overself and preventing its message from reaching him. Every day is a new day, with new possibilities of a fresh, determined and more courageous approach to all daily difficulties. Let him forget the past, and start planning for a happier tomorrow. No one else can do this for him but he

¹⁵² Blank page

¹⁵³ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

¹⁵⁴ "out" was typed after "Overself" and inserted after "shutting" with a typed arrow.

can draw faith from the knowledge that his efforts will count towards his joyful resurrection.

(97-7) It is for him to resist the exaggerated needs and unbridled desires of modern civilisation, its quest for pleasure and sensual self-indulgence.

(97-8) We can get inner harmony and inner security, but we must pay the required price in self-discipline.

(97-9) The chief enemies of a disciple are more often within him than without. They are ignorance, anger, unbalance, lust, hatred and the like.

98¹⁵⁵

VI

99

VI

(99-1)¹⁵⁶ Merely to recollect that he is on the quest should soften his angers, if not quickly subdue them.

(99-2) If he really works as he should on these exercises and disciplines, the benefits will show themselves and thus become the strongest incentive not only to continue them, but even to increase them.

(99-3) It is certain that the heart which is agitated again and again by the yearning for sensual joys, will not know the calm happiness of spiritual joys.

(99-4) Those who sincerely wish to improve themselves, and who strive to realise their wish, find themselves engaged in a never-ending task.

(99-5) That desire is a true one whose source lies in a genuine need, not in mere greed.

(99-6) He will not permit himself to become a victim of negativity, will not weaken himself by fear, anger, despondency or the like.

(99-7) The sacrifices of today are the gains of tomorrow.

¹⁵⁵ Blank page

¹⁵⁶ The paras on this page are numbered 10 through 27; they are consecutive with the previous page.

(99-8) By considering his opponents as his friends, his enemies as his helpers, he turns their opposition and enmity into practical service to himself.

(99-9) The baser passions have died out from his heart and the more emotional feelings have only the most tenuous existence.

(99-10) The weak-willed, the hysterical and the unbalanced are entirely at the mercy of what happens outside them.

(99-11) When a man's conduct is incorrect, it is sometimes wiser to stop further efforts to help him on the outer plane however much we feel sorry for him, and let him learn the bitter lessons which he needs.

(99-12) It is necessary to find the spur within oneself for a better self-control and for a more continuous effort in meditation and the devotional attitude. Outward changes are in the end the result of such inner ones.

(99-13) The discipline of the lower nature is necessarily a stern one.

(99-14) When he can smile at his disappointments and forget his desires, he is learning detachment.

(99-15) It is of little use to meet irrational arguments with rational statements if they are born of emotional prejudice or passionate bias.

(99-16) If he cannot afford to take offense at the criticisms of others, but should use them as food for self-examination, neither can he afford to become elated at their praise. For if he does then that will be also a triumph for his ego, a worship at its altar which would become in time a source of fresh weakness.

(99-17) He can try to understand why the other man holds views that excite aversion in him. Such understanding does not mean that he himself - need uphold them.

(99-18) The complexes and tendencies pre-existing the present birth and hidden deep in his subconscious mind, must sooner or later come through to the surface mind.

100¹⁵⁷

VI

101

VI

(101-1)¹⁵⁸ A man should criticise his own past not to bury his present and future self in the reaction of morbid misery but to free himself from both the past and the misery. He is to let them go as he determines to re-educate himself in the better management of his life.

(101-2) When he can bring himself to look upon his own actions from the outside just as he does those of other men, he will have satisfied the philosophic ideal.

(101-3) I once knew a man who followed Jesus literally. What he received with his right hand he gave away with his left – such was his utter indifference to possessions or his complete charitableness to the needy, call it as you wish.

(101-4) See yourself as you ought to be. Try to act accordingly.

(101-5) The moment a negative idea appears, repudiate it automatically by the use of a) counter-affirmations and b) imagination, which is the gate to creative subconscious mind

(101-6) No one who ever gives the philosophic life a proper trial for a sufficient time is likely to desert it. Only the one who has never given it a fair trial, or who has failed to understand philosophy's real meaning; is ever likely to join the herd again and remain an unaspiring, insensitive and prosaic creature.

(101-7) It will one day be possible for him to rise closer to the point of view of this higher Self and disregard all the prejudices and dislikes of the lower self.

(101-8) We have to fight our way, inch by inch, through the battles for self-betterment to make the kind of man we ought to be.

(101-9) Those who can give only a possessive and imprisoning love, have yet to learn what love means

(101-10) With fanatic hatred as his spirit and verbal violence as his expression a man can never make a bad state of affairs better by thinking such false thoughts; he can only make it worse. When views are so wide of the truth and so violent in expression, he cannot become a leader of people but only their misleader. He is an unfortunate sufferer in a psychopathic state and needs remedial treatment to restore his lost mental balance.

¹⁵⁸ The paras on this page are numbered 28 through 42; they are consecutive with the previous page.

(101-11) To eradicate anger he should cultivate its opposite – forgiveness.

(101-12) While desires, created by the senses and by the self, rage unsatisfied in the heart, peace keeps far away.

(101-13) To confess present failings to his inner God and to repent past carelessness is the necessary beginning.

(101-14) The getting of dominion over oneself is no short or easy task. There will be failures and defeats. But there will also be successes and victories.

(101-15) The higher human feelings such as kindness and sympathy, patience and tolerance have to be nurtured.

102¹⁵⁹

VI

103

VI

(103-1)¹⁶⁰ What is expressed by philosophy in this matter is much the same as what was expressed by Theophilus, one of the Fathers of the early Church: “When there is sin in a man, such a man cannot behold God.”

(103-2) The same strength which is put into negative qualities like fear, grief, revenge and discord, to a man’s own detriment, can be put into positive ones like courage, cheerfulness, fortitude, benevolence and calmness, to his own benefit.

(103-3) What better use can a man put his will to than the eradication of hatreds and the subduing of passions? For out of these two sources alone come so many wrong deeds and so much consequent suffering.

(103-4) Accept fully and without demur your self-made karma, even to the extent of refraining from asking to be forgiven your sins, for it is a just result. Ask instead to be shown how to overcome the weakness which had been the cause.

(103-5) Before a man can absorb truth he must render himself fit to do so. Otherwise, the violent intrusion of passion will cloud his vision, the sway of personal emotion will

¹⁵⁹ Blank page

¹⁶⁰ The paras on this page are numbered 43 through 52; they are consecutive with the previous page.

unbalance his understanding and the working of attachment or aversion will affect the correctness of his knowledge.

(103-6) Since he is called upon to forgive others, he must likewise forgive himself. He need not torment himself without an end by the remembrance of past errors and condemn himself incessantly for their commitment. If their lesson has been well learnt and well taken to heart – why nurse their temporary existence into a lasting one by a melancholy and remorse which overdo their purpose.

(103-7) If a man has inner peace he does not have emotional disturbances or mental agitations. Who then, really enjoys living – the disciplined philosopher who has the peace or the undisciplined sufferer from the agitations?

(103-8) Since every man is guided in his mind by, or is the end-result of, his own experience of life, it is conceit to act as a judge and criticise his actions. If he were perfect he would not be born at all. Of what use, then, is blaming him? Since every man is, by the mere fact of his reincarnation here on earth, admittedly imperfect no other man has the right to upbraid him for this and yet become indignant when his own imperfections are pointed at and condemned.

(103-9) We ought never to wish that any harm should come to anyone. If a man is behaving in a dastardly way, even then it would not be right to do so. In that case we should wish that he should awaken to his wrong-doing.

(103-10) A close friend or kindly spiritual guide will render him a better service by making him more aware of his frailties than by remaining silent. For it is these latter that are the seeds of his future sufferings, as well as the bars to his future progress.

104¹⁶¹
VI

105
VI

(105-1)¹⁶² Some temptations come on slowly, but others suddenly and before he fully realises what is happening to him. Whatever the way they come – and this depends partly on his personal temperament, partly on the nature of the temptation – he should prepare himself in advance by fortifying the weaker places in his character.

¹⁶¹ Blank page

¹⁶² The paras on this page are numbered 53 through 61; they are consecutive with the previous page.

(105-2) A man may be so infatuated with his lower nature that he prefers to be agitated and disturbed by its passions rather than attain the unruffled calmness of his higher nature.

(105-3) One of the most difficult but necessary lessons to be learned in life is the understanding and control of one's own emotional nature. It must be constantly observed, understood and its energies re-directed to produce that condition of inner calm and stability which is indispensable to progress. A very necessary part of this study is to observe how the emotional conditions of others impinge upon, and affect, one's own, as well as the reverse process.

(105-4) Miguel de Unamuno y Jugo's¹⁶³ declaration that "Love is the child of illusion" is one of those statements which are themselves, the product of illusion. For the pure state of love is the Cosmic Energy which holds together and continuously activates the entire universe. It is those shadows of shadows of love which appear in the beasts as lust, in the humans as affection, which represent states that are transient and in that sense unreal. This transiency is obvious enough in the beasts case but less so in the human's.

(105-5) One fruit of the change will be that just as the old idea was to watch out selfishly for his own interests, so the new idea will be not to separate them from the interests of others. If it be asked: "How can anyone who is attuned to such impersonality be also benevolent?" Because he is also attuned to the real Giver of all things, he need not struggle against anyone nor possess anything. Hence he can afford to be generous as the selfish cannot. And because the Overself's very nature is harmony and love, he seeks the welfare of others alongside of his own.

(105-6) The arrival at this state of perfect unity between emotion and reason need not turn him into a dry withered person. Feeling will still be there but it will be rich, noble beautiful and refined. For neither emotion and reason will rule him when the diviner quality of intuition is his real guide in life.

(105-7) The reward of all the years of long arduous striving will be their happy justification, the rich blessing of an infinite strength within him will pay off the failures and weaknesses of a past self which had to be fought and conquered.

(105-8) The quest's practical work seeks to rise above infantile attitudes, adolescent emotions and animal passions.

(105-9) Don Quixote found his frightening giants were only windmills after all. So exaggerated are many of our fears.

¹⁶³ "Miguel Unamuno" in the original.

(107-1)¹⁶⁵ It is easy for troubled persons to fall into a neurotic self-pity, to brood tensely over the picture of their personal miseries. They are doing what is right in a way which is wrong. It is right to analyse troubles so as to understand how and why they have arisen. But this should be done casually,¹⁶⁶ impersonally, and with special reference to the faults or weaknesses which have caused or contributed to the arising. The lesson should be learnt, the resolve to do better in future taken. Then the absorption in such a gloomy topic should be brought to an end. The light of hope and faith and surrender should be let in.

(107-2) A seemingly trivial yet really significant symptom of our degeneration is the wide spread of the hothouse atmosphere of cocktail bars, the artificial glamour which they throw around their denizens, the uselessness of the kind of shallow escape they offer the lonely and the deceptiveness of the liquor and/or sex road they offer gregarious ones. The sexual sensualists, like many ascetics, seem to give sex an importance it does not deserve, and thus come both to venerate a mere orifice of the body and to be emotionally pre-occupied with its momentary condition. But the deeper fact is that the importance is really there, that they are desperately if unconsciously searching through this way for the elusive happiness that belongs to the Overself alone. When men are overcome by their obsession for a particular need or a particular idea, they seek it regardless of their other interests, which thus fall into danger. Their exaggerated attachment to things that are evanescent by nature and disappointing by result is sometimes grotesque. They try hard to make themselves happy with things that can yield only a transient pleasure at best. But of course they always fail. For so much dissipation, whether in sex or drink, is but an attempt to find a satisfactory substitute of the diviner life of the soul.

(107-3) They should deliberately face whatever it is they fear. When they become frightened, they should not seek escape, but, in times of meditation and prayer should turn full attention on its cause. Then, they should call upon latent resources and if the call is made in the right way, the response will appear in their conscious will. Thus

¹⁶⁴ Blank page

¹⁶⁵ The paras on this page are numbered 62 through 66; they are consecutive with the previous page.

¹⁶⁶ A question mark was inserted after the word "casually" by the original typist, indicating that they wanted PB himself to confirm the word choice.

equipped, they will be capable of compelling fears to subside and, in time, of overcoming them.

(107-4) The illumined man gives himself, the ignorant one gives his possessions. If they are judged by appearances only, the truth of the situation will become reversed, and falsity will appear as truth. That is, the illumined man will seem the most uncharitable.

(107-5) All the passions of man's lower nature may be dangerous to him, as well as to others, if they rush him into harmful, foolish or destructive acts.

108¹⁶⁷

VI

109

VI

(109-1)¹⁶⁸ Ascetic disciplines take four channels: physical, mental, emotional and vocal. This last one, the restraint of speech is threefold: first, some of the Mantra Yoga practices; second, the observance of strict silence for specified periods; and third, the carefulness never to depart from truthfulness.

(109-2) Where other men become passionately excited over things they desire or detest he must try to remain calm. Where they yield to negative feelings or wrath or grief, or bitterness he must try to keep far from such states.

(109-3) Even when the aspirant has won his victory over the animalistic nature within himself he often suffers a defeat from the human nature for his very victory may fill him with spiritual conceit.

(109-4) The man engaged in this tremendous task of self-reform must reverse the common practice of being rigorously severe toward the people's weaknesses but generously charitable towards one's own. He must bow his head in humble awareness of his own frailty.

(109-5) Such passivity invites the continuance of attack and promotes further crime. It persuades the criminal individual to turn potential victims into actual ones. It actually contributes to the other man's delinquency by encouraging him to adventure further into wrongdoing.

¹⁶⁷ Blank page

¹⁶⁸ The paras on this page are numbered 67 through 74; they are consecutive with the previous page.

(109-6) The Jain householder must meditate three times a day and fast once a week. As he draws near his fiftieth year he must totally abstain from sex indulgence and as he draws near his fifty-fifth year he must withdraw from work and undertakings, dispossess himself of every kind of property, refrain from participating in any business even to the extent of [refusing to give]¹⁶⁹ advice on worldly matters and live on one meal a day. After that age he becomes a homeless sannyasin¹⁷⁰ and strict ascetic.

(109-7) The philosophical student in semi-tropic or tropical climates who is unable to attend properly to his meditation because of interference by mosquitoes, may, without compunction, kill the disturbers or have them killed for him. He will not be doing wrong. If he had to kill human beings, the Nazis, during the war in defence of mankind's spiritual future, how much more may he kill mere mosquitoes in defence of his own spiritual endeavours? Those who follow a useless asceticism and those who pursue a merely emotional mysticism, may rebut this with their belief in non-violence but such counsel is not tendered to them. It is tendered to students of philosophy, that is, to lovers of wisdom.

(109-8) The fifth¹⁷¹ of the "Yama" restraints laid down in yoga [discipline] is variously translated as avoidance of "avarice" avoidance of abundance of worldly goods, avoidance [or non-taking-of] "gifts." The original word is "PARIGRAHA" (in Jaina texts). [The philosophical view] is that it means [both] "miserly hoarding of possessions," [and "{taking} of gifts conducive to luxury."]¹⁷²

110¹⁷³

VI

111

VI

(111-1)¹⁷⁴ Although the repulsions [to uncongenial persons]¹⁷⁵ may be acknowledged frankly, he can and should rise high above them. On the practical level it is necessary to

¹⁶⁹ "giving" was changed to "refusing to give". "refusing to" was typed below the line and inserted with an arrow by PB himself. The typist typed "give" over "giving" and PB himself confirmed the change by hand.

¹⁷⁰ "sanyassin" in the original.

¹⁷¹ PB himself heavily edited this para, it originally read: "The fifth of the "Yama" restraints laid down in yoga disciple is variously translated as avoidance of "avarice" avoidance of abundance of worldly goods," avoidance of "gifts". The original word is "PARIGRAHA" in Jaina texts. (now-taking-) My own view is that it means "miserly hoarding of possessions."

¹⁷² The last sentence reads: "The philosophical view is that it means both "miserly hoarding of possessions," and "non-taking of gifts conducive to luxury." which is contradictory; I have changed "non-taking" to "taking" to sustain the meaning of Yama. – TJS '20

¹⁷³ Blank page

rectify the outer and visible causes of the disharmony between him and the other person, as far as that is possible. On the mental level it is necessary to deal with the inner and invisible causes. The easiest way to begin such work is to begin it in creative meditation. There he should take up the picture of that person and mentally rectify the relation with him, adjust the thought of it to what it should be from the highest standpoint. He should finish by prayerfully sending good thoughts for his inner improvement, and by forgiving any sins against himself. Thus instead of criticising or attacking the person against whom he has a grievance, with results that may provoke still more trouble, he should remain emotionally undisturbed whilst using constructive endeavours in right meditation and unselfish prayer for that person. This may bring about a remarkable change in him, or else in the relationship with him, or at least in the aspirant's own attitude towards that person. For whatever is given out to others, in the end comes back to oneself.

(111-2) His handling of [an uncongenial person with whom he has to live or work]¹⁷⁶ will fail or succeed according to his practice of identifying himself with him when he deals [with]¹⁷⁷ or speaks to him. If he fails to do this, it means that he persists in identifying himself [solely]¹⁷⁸ with his own little ego and its personal interests,¹⁷⁹ activities or desires – hence the irritability, bad temper and negative reaction to the other's deficiencies. But if, on the contrary, he instantly [tries]¹⁸⁰ to feel with him, to identify himself with him, to give him temporary intellectual sympathy, that is to practise love, there will be forgiveness of the other's failings and mistakes, good humoured acceptance of his deficiencies and laughing patience with [his shortcomings].¹⁸¹ Both persons will then make more progress [more]¹⁸² rapidly.

(111-3) We hear much counsel from the Orient bidding us relinquish career, fortune and family. Is the pauper to be an aspirant's ideal type? Even a man whom South Indians revere as one of their greatest saints and poets, in his most celebrated classic The Kural,¹⁸³ Thiruvalluvar,¹⁸⁴ rated poverty not only as painful but as a great evil. He abhorred begging.

¹⁷⁴ The paras on this page are numbered 75 through 78; they are consecutive with the previous page.

¹⁷⁵ PB himself inserted "to uncongenial persons" by hand.

¹⁷⁶ P.B changed "the other person" to "an uncongenial person with whom he has to live or work".

¹⁷⁷ PB himself inserted "with" by hand.

¹⁷⁸ PB himself inserted "solely" by hand.

¹⁷⁹ PB himself inserted a comma by hand.

¹⁸⁰ PB himself inserted "tries" by hand

¹⁸¹ PB himself himself inserted "his shortcomings" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

¹⁸² PB himself inserted "more" by hand.

¹⁸³ Also known as the Tirukkural.

(111-4) As a man advances in inward development, gaining ever-richer experience in fresh embodiments, he comes to see that he will gain more by practising cooperation than by selfishly seeking his own isolated benefit alone.

112¹⁸⁵

VI

113

VI

(113-1)¹⁸⁶ It is at such moments of remembrance that he is here also to ennoble his character that it becomes easier to extend goodwill to those he dislikes, or who dislike him, those who have brought him trouble and others who radiate materialism or destructiveness.

(113-2) Unstirred and unemotional where others would be excited, he keeps his spiritual composure amid tumult or violence, crowd or solitude.

(113-3) This inner quiescence, this emotional calm, this being at peace with oneself, this refusal to be upset or feel hurt, is one of those conditions, which make possible the discovery of the true being.

(113-4) He is open-eyed enough to see men as they are, but also generous enough to see them as they must one day become.

(113-5) There are certain values which remain [without changing.]¹⁸⁷ Men, conditions, events, must move on [and]¹⁸⁸ alter their nature, but [the philosophic values were the best in all past times and]¹⁸⁹ shall [still]¹⁹⁰ be so in all future times.

(113-6) There is no point on the Path where a man may cast goodness aside; neither near its beginning, the middle, or the end may he do so.

(113-7) Confucius argued that the forms of etiquette and rules of conduct which he advocated were beneficial not only to the young and inexperienced, but also to the more elderly and mature.

¹⁸⁴ "Tiruvalluvar" in the original.

¹⁸⁵ Void page

¹⁸⁶ The paras on this page are numbered 96a, 97 through 106; they are not consecutive with the previous page.

¹⁸⁷ PB himself changed "unchanging." to "without changing." by hand.

¹⁸⁸ PB himself changed a comma to "and" by hand.

¹⁸⁹ PB himself inserted "the philosophic values were the best in all past times and" by hand.

¹⁹⁰ PB himself inserted "still" by hand.

(113-8) To counsel those in trouble to adopt escapist forms of relief does not really help them, even though it may seem to do so. [This]¹⁹¹ is often [an]¹⁹² easier [way out]¹⁹³ for the counsellor than compelling them to face unpleasant truth about the inexorable necessity of working on themselves to remove the cause, when the trouble is only an effect, likely to be repeated in the future.

(113-9) The discords in each man, the fights between his goods and bads,¹⁹⁴ have more meaning for the questers than for others.

(113-10) He who will not heed the counsels of reason or accept the promptings of intuitive feeling, will receive the less pleasant instruction of experience.

(113-11) It is open to question which leads to more mistakes in life, human frailty or human foolishness. The miseries appearing out of the first point to the need of practising self-control.¹⁹⁵ The misfortunes [coming out]¹⁹⁶ of the second say plainly that more intelligence must be developed.

114¹⁹⁷
VI

Old vii: The Intellect ... NEW VII: The Intellect

115
VII

(115-1)¹⁹⁸ The intellect, which so usefully serves the purpose of analysis or exposition, discussion or explanation, is useless for the purposes of acquaintance with, or comprehension of, the essence of things, creatures life or mind. It is not capable of "touching the Untouchable," to use an expression borrowed from the most ancient and, at one time, the most secret Asiatic philosophy.

¹⁹¹ PB himself deleted "For it" by hand. "This" was typed below the line and inserted by PB himself.

¹⁹² PB himself inserted "an" by hand

¹⁹³ "way out" was typed below the line and inserted with a caret by PB himself.

¹⁹⁴ PB himself inserted a comma by hand

¹⁹⁵ "selfcontrol" in the original.

¹⁹⁶ PB himself inserted "coming out" by hand.

¹⁹⁷ Blank page

¹⁹⁸ The paras on this page are numbered 43 through 47; they are not consecutive with the previous page.

(115-2) The prettily vague and poetically general statements of spiritual truth the woolly, sentimental, or foggy revelations and communications, are heard or intuited only in the outer courts. When the neophyte approaches the central inner court, what he receives is very precise clear and exact. This is so until he reaches the inmost shrine, the holy of holies itself. Here, words must come to an end for here he must 'Be still and know that I am God.'

(115-3) After the French revolutionary armies successfully entered Italy and reached Padua; Napoleon visited the ancient university there. He went into a classroom and heard the professor of metaphysics expounding a theme. "Bah!" exclaimed the man of action and stalked away. His disgust may have arisen from the lack of any practical foundation to the professor's statements, or from the theological bias which he detected in them. In any case it showed his opinion of metaphysics in general.

(115-4) Scientists are in danger of becoming hyperencephalus, a monstrous condition where the brain is extruded from the skull.

(115-5) Nuclear physics has undermined the old concepts of matter which were held in the past centuries,¹⁹⁹ and particularly the 19th century. It has thus undermined its own earlier materialism,²⁰⁰ although it has not yet made the full journey to the opposite of materialism, which is mentalism.

116²⁰¹
VII

Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics

117
VI

(117-1)²⁰² Unless²⁰³ we have to come into a definite association with others, it is not our duty to approve or disapprove of them. Even then it ought to be done without personal emotions of a negative kind getting mixed into our attitude.

¹⁹⁹ PB himself inserted a comma by hand

²⁰⁰ PB himself inserted a comma by hand

²⁰¹ Blank page

²⁰² The paras on this page are numbered 79 through 86; they are not consecutive with the previous page. Para 79 has been deleted.

²⁰³ PB himself deleted the para prior to this one by hand. The deleted text here originally read: "A rigidly ascetic vow of poverty is not only unnecessary but also, for most of us, impracticable."

(117-2) When dealing with the impulsive independent, irritable but large-hearted type do not offer criticism however constructive and do not preach. Instead offer a silent example of superior conduct as this may be followed. Do not answer angry words with the same kind but change the subject or remain silent. Show warm appreciation of the other's good work or deeds or qualities; such favourable notice may create harmony. Be unfailingly kind.

(117-3) Christian monks and Hindu yogis change their names when first entering their new way of life. This act is more than a symbolic one, for it cuts them off from all those family and professional activities with which the old names were associated. It is in that respect "a dying unto self."

(117-4) We must learn to see more clearly, to separate our real needs from our fancied ones. Take a single example. Our real need is to be emotionally secure. Our fancied need is possession of or association with, a particular person through whom we believe such security can be had. This person may be a marital mate or a spiritual master.

(117-5) Self-examination gives the tangible picture to look at and decide what needs to be done. Study gives him the knowledge of how to set about doing it. Thus the art of self-improvement is to be practised.

(117-6) No one who sincerely and intelligently follows philosophy for even a few years could fail to become a better man as a direct result. If anyone does fail to do so, be sure he is unintelligent even if sincere, or insincere even if intelligent, that he has followed only his own ego-prompted imagination and miscalled it philosophy.

(117-7) If heart does not radiate silently to heart, then talk is idle dissipation of time and energy, even though it be continued for hours.

118²⁰⁴

VI

119

VI

The Indian yogi can successfully beg his way across his country, the tropic dweller can manage to exist on very few necessities, but the Euro-American can hardly be expected to do the same. If he were to get away from all possessions without at the same time getting into a monastery, he would find outer trouble and not inner peace. To have this, he must have some money. But by simplifying his way of life and reducing his social ambitions, he need not strive so hard to get the money that he really needs." PB himself had changed "asceticism like the" to "ascetic" by hand prior to deleting.

²⁰⁴ Blank page

(119-1)²⁰⁵ There is no substitute for personal effort, no gratuitous presentation of the divine consciousness by a master, no escape from the hard necessity of unfaltering practise of the exercises, no way of being absolved from the need of patience.

(119-2) The way to get rid of an obstinate negative feeling is to supersede it by {a}²⁰⁶ new positive one of greater intensity. Right thoughts about the wrong feeling will help to correct it, right imaginations about the new one will help to bring it in, but feeling itself must be invoked and fostered if success is to be attained.

(119-3) When all feelings are harmoniously adjusted, there is a happy peace in a man but when they struggle with each other there is no happiness for him.

(119-4) When negative or degrading or weakening suggestions enter his mind, from whatever source, he can deal with them in two ways, singly if that prove enough, combined if not. The first is to tense his will and by a positive commanding mental act master the suggestion and drive it away. The second is to turn away into its opposing idea and dwell firmly on that until the suggestion vanishes altogether. If, in spite of using these methods he is still defeated, then he can try remembering the Overself. Can he still carry out the evil suggestion while thinking of that serene divine presence? By aspiring to it for help and protection as fervently as he can, the negative idea may disintegrate like the ash of a cigarette.

(119-5) There are certain indestructible truths which reveal themselves through the ages to every man who, for a time at least, sufficiently masters his animal self and sufficiently quietens his human self. Those which we most need to learn today are simple and ancient yet completely relevant to the modern scene and completely adequate to the modern need.

(119-6) The impelling force of an ardent desire for self-improvement must unite with the attracting spell of the Overself's beauty to give him the strength for these labours and disciplines. On the one side he reflects on the disadvantages of yielding to his faults and weaknesses. On the other, to the benefits of establishing the virtues and qualities of his higher nature.

(119-7) Few are those who are psychologically ready for philosophy's disciplines, which call, not merely for a reluctant control of the animal nature, but for an eager aspiration to rise above it altogether. Few are ready for its ethics, which call not merely for a willingness to abide by society's protective laws, but for a generous disposition

²⁰⁵ The paras on this page are numbered 87 through 93; they are consecutive with the previous page.

²⁰⁶ We have inserted "a" for clarity.

constantly putting itself in someone else's place. The distance between the good religious man and the ego-tamed philosopher is about the same as that between silliness and insanity.

120²⁰⁷

VI

121

VI

(121-1)²⁰⁸ The idea that ordinary people can love one another, including those they have never met as well as those they meet day after day, is a pleasant piece of sentimentalism. It sounds well when solemnly uttered by ministers of religion before their respectful congregations or when published as advice by professional psychologists. But where are the individuals who succeed in following it? If we look at history or at the cities and villages we already know, we find that the only form where something like it is discovered is that of organised philanthropy. This is excellent, this is commendable but still it is not strictly love. Most ordinary people cannot get closer than this to the full sympathetic identification with another person which love really is. Only saints can achieve complete empathy; only they are capable of washing the leper's sores. For all others the idea is vague and unreal, although convenient to use in talk at Christmas time.

Karamazov, a character in one of Dostoevsky's²⁰⁹ Russian novels drily said, "One can love one's neighbour in an abstract way occasionally perhaps, even from afar, but in close contact, almost never...It is precisely the neighbour, the one who is physically close to us, whom one cannot possibly love. At best one can love those who are far away."

Now this may be a little exaggerated but it does speak openly of the difficulty many people experience in their attitude towards those with whom they are in daily contact. It is still more difficult if they are forced to live with unscrupulous or unliked people. Then it will be all they can do to numb their revulsions.

But ordinary people have to come to terms with their associates or have at least to take care not to show their dislike. They must particularly learn to endure others who are different from themselves in habits, leaving aside the case of those who are thoroughly repulsive to them. Unless they do achieve this capacity there is no hope for the human race, which must otherwise go on fighting and warring until, with the frightful weapons now coming into its hands, it destroys itself.

Such tolerance is still only the first station on the route to that active goodwill which the more idealistic persons who take the Quest seriously must try to achieve

²⁰⁷ Blank page

²⁰⁸ The para on this page was originally numbered 94; it is consecutive with the previous page.

²⁰⁹ "Dostoevski's" in the original. Referring to Fyodor Dostoevsky.

eventually. Many of them find it hard to reach even this first halt. They are sensitive, they are often heterodox, and they cannot warm up to those whose ideas, habits, mannerisms or orthodoxies irritate them. The Quester who does not eat meat for instance, may not enjoy sitting down at table with those who delight in it. If he has the fortunate circumstances to do as he likes, he need not do so. But most are not so free. He may put up with the meat-laden table and its diners with bad grace or good grace, but put up with them he has to.

122²¹⁰

VI

123

VI

(continued from the previous page) Or take another case, that of having perforce to associate with someone who indulges in frequent sniffles when such a personal habit is felt to be most repulsive. Again if he is a Quester and if he is free to do as he likes and to avoid the other person he is entitled to do so. But suppose he is not free? Instead of straining himself in the futile task of trying to love unlovable people, it is better to learn how to give them enough goodwill to tolerate them. That is within his capacity. If he has to live with them, or associate with them, he must try to put up with them, which means trying to put himself in their place. And that is a most desirable spiritual exercise an advanced stepping stone toward love itself. The practice of goodwill helps the practitant by creating good karma and shaping a good character. The thought of it, habitual and sustained, helps those who touch, or move within, his orbit. The profound meditation upon it repays him with blissful feelings and mystical harmony. If a man can be nothing else, let him be kind to others. Each time he does this he goes out of his own little ego. He comes a little closer to expressing the spiritual self dwelling hidden in his heart.

(123-1)²¹¹ The ego being an illusory entity its virtues are in the ultimate sense either imaginary or also illusory. Nevertheless, moral perfection of the ego is a necessary stage on the journey to perfection of consciousness, to the Overself. To cast it aside as being merely relative, to reject ethics and virtue as being unnecessary, is a trick of the intellect to enable the ego to stay longer in its own self-sufficiency.

²¹⁰ Blank page

²¹¹ The paras on this page are numbered 95 through 102; they are consecutive with the previous page.

(123-2) Some over-anxious aspirants fall into the error which the 16th century Roman Saint, Philip {Neri}²¹² warned against when he said that prolonged expression of remorse for a venial sin was often worse than the sin itself. I think he meant that this was a kind of unconsciously disguised and inverted spiritual pride.

(123-3) After he has “treated” the incident to philosophical analysis and calm reflection, its strongly emotional repercussions will merge into the harmony within him and vanish.

(123-4) If a human price has to be paid for such emotionless behaviour let us remember that it must also be paid for too emotional behaviour

(123-5) The layman will say that the philosophic way of thought and life is above him, that it is within reach only of a few unusual specimens of the human race.

(123-6) They submit to their impulses without stopping to analyse them from a fresh and higher perspective.

(123-7) The man who sits encased in his own virtue, may unwittingly become encased in spiritual pride.

(123-8) A man is more important than his possessions.

124²¹³
VI

125
VI

(125-1)²¹⁴ It would be a mistake to believe that because he makes no sharp exclusions and practises such all-embracing sympathy toward every possible way of looking at life he ends in confusion and considers right and wrong to be indistinguishable from each other. Instead of falling into mental vacillation, he attains and keeps a mental integrity, a genuine individuality which no narrow sect can overcome. Instead of suffering from moral dissolution, he expands into the moral largeness which sees that no ideal is universal and exclusively right.

²¹² 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. This is referring to Saint Philip Romolo Neri.

²¹³ Blank page

²¹⁴ The paras on this page are numbered 103 through 118; they are consecutive with the previous page.

(125-2) Desire is satisfied by possession but not ended by possession.

(125-3) The act reproduces the picture he had painted of it in his imagination. His ideal character, his perfect pattern of conduct need no longer remain unrealisable or frustrating.

(125-4) He will try to conduct himself at all times by philosophic standards, which means by the highest standards.

(125-5) It is ironic but factual that not a few who, earlier had been disappointed because they had been unable to acquire a coveted possession, later were also disappointed with it after they had acquired it!

(125-6) Such ideals are not easily welcomed for they flatten our ego, nor comfortably followed for they touch our conscience.

(125-7) The unblurred clarity of his conscience gives him a secret joy and strength, a silent triumph over detractors.

(125-8) How many men have started life with good intentions only to find them foiled by chance events or barbarous men.

(125-9) The Gita recommends those who live in the world but are not of it to work with complete detachment from the fruits and results of their activity. But how could any aspiring student achieve this? Only the master, the man who has uncovered his identity as Overself could succeed in labouring without caring what rewards he got or what effects he brought into being.

(125-10) The path from arrogance to madness is a short one. It is safer to keep humble if we want to keep sane.

(125-11) The way of decreasing possessions as a means of increasing spirituality is: necessary at certain times to certain persons, but not to all persons at all times.

(125-12) He will seek to develop the higher possibilities of his nature.

(125-13) It is easy to talk vaguely of lofty ideals, hard to put them where they belong - in our personal relationships.

(125-14) A warning is needed: When it lacks humility, moral self-examination often goes astray and yields a misleading result.

(125-15) The ascetics who seek to kill out desire are themselves inflamed with the desire to kill it out. They may lull, refine, purify or exalt desire – but its root always remains.

(125-16) It is pleasanter to meet recrimination with silence than with further recrimination.

126²¹⁵

VI

127

VI

(127-1)²¹⁶ Those who are content with a life of nothing more than sitting down to meals, going out to make money and coming back to make love, that is with a solely materialistic life, find nothing in such inspired messages and get nothing from such mystical teachings.

(127-2) In the attempt to improve relationships with others belonging to his environment he will have to practise emotional control.

(127-3) Out of the animal side of human nature come up those destructive impulses which wreak so much havoc and bring so much misery. This is the side which must be firmly disciplined.

(127-4) The personal emotions entangle us in the events of life where the impersonal intuitions enable us to see them from above.

(127-5) It is not enough to show an outward good temper – excellent discipline though that be – if thought irritates and feeling boils.

(127-6) The aspirant who is more preoccupied with lamenting or criticising his own imperfections than with those of other people is wise.

(127-7) Whatever blind and negative urge he discovers in himself is to be first resisted and then conquered.

(127-8) Once engaged on this Quest it becomes necessary to attend closely to the emotional and mental movements within himself, rejecting the lower ones and

²¹⁵ Blank page

²¹⁶ The paras on this page are numbered 119 through 134; they are consecutive with the previous page.

consenting to the higher. He must study carefully the differences between them, so that he may be able to recognise them.

(127-9) In so far as ascetic regimes clip our worldly desires, they also clip the illusions and deceptions which are bred by those desires.

(127-10) The habit of always remembering that he is committed to the Quest and to the alteration of character which this involves, should help him to refuse assent in temptation and reject despondency in tribulation.

(127-11) He is to work for the day when his character will be utterly transformed, when he will be incapable of meanness or animality, when he will live in constant awareness of the idea.

(127-12) Let him take off the mask he puts on for others and honestly see himself. Let him be brave enough to see the ugliness there is inside.

(127-13) When emotions have free and full sway in our natures, disasters and disharmonies have entry into our lives.

(127-14) It is easy to scold others for their faults, hard to scold oneself for one's own.

(127-15) He will be humbly attentive to those who criticise him, for by pointing out faults they cooperate in his own endeavours.

(127-16) It is easy to confuse respectable conventionality with authentic virtue.

128²¹⁷
VI

129
VI

(129-1)²¹⁸ It may be disheartening to review from time to time the present state of his own failings but it is better than pretending they are not there and getting tripped by them in consequence.

(129-2) It is perfectly possible to attain equanimity, to keep worry out of the mind and anger out of the heart.

²¹⁷ Blank page

²¹⁸ The paras on this page are numbered 135 through 150; they are consecutive with the previous page.

(129-3) Not to see one's own faults but always to see those of others, is a mistake. Not to strive against one's own faults when they are seen, but always to cover them up, is a mistake.

(129-4) If we notice that others are at fault in judgment or foolish in conduct, we should learn what we can from their errors rather than condemn them personally.

(129-5) What is inside of a man matters more than his outside appearance, more even than his whole body, but this is not always evident until time shows it to be so.

(129-6) We strive for one worldly good after another in the search for fulfilment and happiness. We clutch each in turn until, disappointed by the limitations of what it yields in contrast to our expectations, we let it go inwardly, sometimes outwardly too.

(129-7) To recognise the wrongness of past actions and then to be sorry for them is a necessary stimulus to firmly resolving that the weaknesses, or faults which caused them, must be eradicated.

(129-8) So long as we let other people's faults or blunders evoke our own in angry response, so long do we foolishly add an inner hurt to whatever outer hurt their fault or blunder may have caused us.

(129-9) If a man will not get this inner attitude toward possessions while he owns them, he may still fail to do so if destiny snatches them away.

(129-10) Many a man seeks protection from his enemies who needs protection from himself!

(129-11) From spark to flame, from flame to blaze, the higher qualities in man are inexorably destined to grow larger.

(129-12) For most people it is an ideal which seems so distant that to talk of attaining it is [to mock them]²¹⁹

(129-13) Those who pass through this phase when they see life as holding little that matters, and life's joys as being mostly empty, are marked out for philosophy: nothing else can serve them successfully after this experience although religion may help {them}²²⁰ for a time.

²¹⁹ PB himself changed "mockery to them. (or to mock them?)" to "to mock them" by hand.

²²⁰ "him" in the original.

(129-14) The good in man will live long after his faults have been forgotten.

(129-15) They become problems to their own selves and menaces to other people.

(129-16) There is no celestial witch-doctor[, no angelic magician coming]²²¹ to change their characters overnight.

130²²²

VI

131

VI

(131-1)²²³ The necessity of forgiving others what they have done to us is paramount. Nay, it is a duty to be constantly and unbrokenly practised, no matter what provocation to disobey it we may receive. Our contact with others, or our relation to them, must bring them only good! never bad.

(131-2) He will be charitable in feeling and tolerant in thinking toward those whose habits, environment and outlook is not at all like his own.

(131-3) If such a man is to live in untroubled inner peace, he can do so only if he no longer worries not only about himself but also about others.

(131-4) Conflict not only tests the quality of our inner life, it also enables it to assert the higher will and develop its latent possibilities.

(131-5) The sad history of human relations has taught this truth to the thoughtful, but the others will not learn.

(131-6) We must get money to satisfy our needs, whether we get it by utilising our earning capacity or by some other way.

(131-7) Only when all men begin to find the Overself in the heart and express it in action, shall we witness the realisation of these ideals.

(131-8) He may evade a temptation, succumb to it or overcome it.

²²¹ PB himself inserted “, no angelic magician coming” by hand.

²²² Blank page

²²³ The paras on this page are numbered 151 through 166; they are consecutive with the previous page.

(131-9) The longing for peace may be kept inside a man for many years, repressed and ignored, but in the end it has to come out.

(131-10) Only when the gathering of earthly gains seems futile, and the gains themselves mere dross, will he stop bartering his precious years for them.

(131-11) Whether or not we know what past history makes any man what he is, we must learn to be tolerant toward him. We have not the right to expect perfection from him, anyway.

(131-12) To meet the assaults of vicious human beasts with sympathetic non-violence in the optimistic belief that this attitude is not only morally correct but may also change the attacker's character, is to deceive oneself.

(131-13) There is a common notion that love, to be worth its name, must be highly emotional and dramatically intense. That of course is one kind but it is not the best kind which is calm, unchanging and unexcited.

(131-14) Experience in the world at first satisfies his desires but later purifies him of them.

(131-15) The thoughts he takes into his consciousness should be of a kind to carry him further on his quest of the Perfect.

(131-16) By standing firm on this first issue he will save himself many unnecessary tangles later on.

132²²⁴

VI

133

VI

(133-1)²²⁵ Under this persistent self-training, the obsessions of his ego gradually dissolve.

(133-2) In the end, when all this agitation seems to have been for little more than keeping the body alive, the failure to fulfil any higher purpose will bring sadness.

²²⁴ Blank page

²²⁵ The paras on this page are numbered 167 through 179; they are consecutive with the previous page.

(133-3) Does this detachment mean that nothing is to make any difference in him? No, it means rather that he may let the different effects produce themselves but only under the check and control of a deeper abiding serenity.

(133-4) If misunderstanding comes to him from other people, he will meet it with a calm smile rather than a resentful thought. If misfortune comes to him from a source seemingly outside his own causation or control he will meet it prudently endure it bravely and emerge from it profitably. If he can get nothing more, he will get the lesson of non-attachment.

(133-5) He should make his mind the host to beautiful thoughts and fine moods and thus keep it ready as a place where the soul can enter untroubled.

(133-6) Nothing matters so much that we should throw ourselves into a state of panic about it. No happening is so important that we should let ourselves be exiled from inner peace and mental calm for its sake.

(133-7) Ordinarily it is not easy, not natural, to forgive anyone who has wronged us. The capacity to do so will come to us as understanding grows large enough or as meditation penetrates deep enough or as grace blesses us.

(133-8) While this welter of excited emotion surrounds them, they can neither see clearly nor judge correctly.

(133-9) When uncontrolled, emotion may be very destructive to oneself and to others but controlled it becomes constructive and beneficial to all.

(133-10) Are they not fools who look no further than their present self-satisfaction and act as if it will last forever?

(133-11) If choice or destiny throws him into prolonged association with certain persons, he will tend to influence them and they him. It may be conscious or unconscious, or both.

(133-12)²²⁶ If we approach different theological authorities, we shall find that [one]²²⁷ attributes to such important words as "salvation" and "sin" meanings which are at variance with those attributed by [the others.]²²⁸

²²⁶ This para was re-categorised from VI to VII by PB himself .

²²⁷ PB himself inserted "one" by hand.

²²⁸ PB himself changed "another." to "the others." by hand.

(133-13) Even if the intuitive leading or reasoned reflection opposes his wishes, the imperativeness of following truth and preserving integrity will force him to desert his wishes.

(133-14) These illusions are shared by millions of people but this does not make them less deceptive.

134²²⁹

VI

135

VI

(135-1)²³⁰ It may be a help to some in the attainment of inner freedom if they stop using the possessive pronoun “my” in reference to anything that belongs to them except their weaknesses.

(135-2) It is futile to expect from human beings what can never be forthcoming from them.

(135-3) When they awaken to truer values, they will desire a truer kind of life. They will want one that brings God into it, and they will view with remorse the past which left God out of it.

(135-4) When a desire lurks hidden in the heart it may sway actions or influence thoughts without resistance. But when it rises to the surface and is seen for what it is, then it can be fought and conquered.

(135-5) What is right at an early stage of development may not be right at a later one. The fitness of an ethos depends also on its time and place. It is better to define the concrete task of the moment rather than revel in abstract phrases about the distant future.

(135-6) If an enemy who is guilty of doing wrong toward him comes to him, whether out of personal need or by the accident of social life, there will be no hard feeling, no bitter thought, no angry word. For the other man, he sees, acted out of what was truth for him, what was valid by his own understanding. Even if his enemy had sought to gain something through injury to himself, then it must have seemed right to the greed

²²⁹ Blank page

²³⁰ The paras on this page are numbered 180 through 187; they are consecutive with the previous page.

in his enemy's ego, which could not then have acted otherwise. In this attitude there is an immense tolerance, and an immeasurable forgiveness.

(135-7) If the good and evil values of this earthly existence are in the end relative, partial and transient, there yet remains a supreme value which is absolute, total and eternal in its goodness. It belongs to the root of our being, the Overself in us that represents the World-Mind.

(135-8) Compulsive association with a disliked or irritating person can be met in the ordinary way with negative emotions or in the philosophic way with constructive ones. It is to be regarded as a provocation to deny the former ones at the very moment of their rising and show forth latter those of opposite character. The instant practice of a Spiritual Declaration is a useful help for some persons and the immediate concentration of attention on the needed virtues is a help for others. The longer the trial has to be suffered (and it is there under the law of destiny) the more deeply and firmly rooted will be the qualities and controls developed by the correct attitude. The test itself will pass away into a fading memory but [these]²³¹ benefits will remain permanent.

136²³²

VI

137

VI

(137-1)²³³ There is nothing new in this simple truth. More than 200 years ago it was plainly written down by that heroic Dutch lens grinder Baruch Spinoza. His whole book "Ethics" was an attempt to define the possibility of freedom, while his whole life was a struggle for the actuality of inward and outward freedom. More than 2000 years ago it was plainly enunciated also by that heroic Greek citizen Socrates who preached freedom from those emotions which prevent us from pursuing truth.

(137-2) He should shun the unphilosophical attitude {in}²³⁴ which he sees one side as all black and the other as all white for he should understand that both have a contribution to make. Nothing is to be hated but everything is to be understood. Nobody is his enemy for everybody is his tutor, albeit usually an unconscious one and often only teaching us by his own ugly example what to avoid.

²³¹ PB himself changed "those" to "these" by hand.

²³² Blank page

²³³ The paras on this page are numbered 188 through 201; they are consecutive with the previous page.

²³⁴ We have inserted "in" into the text for clarity.

(137-3) Only after he has received what he has desired, and come up against its limitations or defects or disadvantages, will spiritual desire begin to take meaning or offer higher value to him.

(137-4) All men are subject to some effect from the people around them but only philosophers are able to be fully conscious of the influences impinging on them and to reject part or all of them if necessary.

(137-5) Here is a useful standard by which he can measure his actions and to which he can bring his ideas for evaluation.

(137-6) Only after he has fully tasted and long enjoyed the fruits of striving ambition and straining desire will he be in a position to assess their worth correctly. Only then will he be perceptive enough to consider the vacuity of his ephemeral life.

(137-7) Let him not be afraid to admit frankly his early shortcomings.

(137-8) It relieves man of many fears and strengthens him to meet the hazards of living.

(137-9) Does this stoic attitude require him to pass through every experience with his feelings as immobile as a statue?

(137-10) There are snakes and wolves in human character.

(137-11) The raising of the motives for his actions to a higher plane is to be part of his work.

(137-12) Such negative thoughts as animosity and jealousy must be rooted out like weeds as fast as they spring up. This is both the easier and more effective way in the end.

(137-13) After all their conniving and calculating, those who eat the coveted fruits of selfish ambition will have to eat along with it the fruit of their egotism, illusion and passion.

(137-14) Those who follow spiritual ideals will have to take their stand. Unless they recant those ideals, they must oppose [the]²³⁵ evil.

²³⁵ "the" was typed in the right margin and inserted with a caret by PB himself.

²³⁶ Blank page

(139-1)²³⁷ As one form of self-training to help acquire this inner detachment is to practise seeing and hearing no more of what is happening around one than is absolutely necessary for one's immediate purpose, duty or activity.

(139-2) If we could learn to hold things less possessively and people less adhesively, we would enjoy the things and give joy to the people much more than we do now.

(139-3) We should not let ourselves be betrayed by personal feelings into a false position.

(139-4) What a man does with the money which comes to him will determine whether it is going to release him from some of his burdens or impose fresh ones upon him.

(139-5) As his desires quieten, he finds to his surprise that many things hitherto thought indispensable to existence, he can do well without.

(139-6) Men respond automatically and mechanically to the attractions and repulsions of the senses, as the dead frog's legs respond and move to charges of galvanic electricity.

(139-7) The changes and happenings around him, the temptations and tribulations he encounters will not affect his precious inner calm.

(139-8) The man who walks under the guidance of his lower passions is walking to the continuance of his spiritual darkness.

(139-9) When earthly things or human entities hold our heart to the exclusion of all else, they obscure the Overself's light and shut out it's peace.

(139-10) For some people the Quest begins with a feeling that something is missing from their life, a need that none of their possessions or relations can satisfy.

(139-11) If they uselessly seek to achieve moral perfection, they may hopefully seek to achieve inner peace.

²³⁷ The paras on this page are numbered 202 through 216; they are consecutive with the previous page.

(139-12) All that is best in the Christian virtues, the Buddhist virtues, the Stoic virtues, among several others, you will find in the philosophic ones.

(139-13) He will expose to himself weakness after weakness, fault after fault, as the inner work proceeds.

(139-14) The man who holds to this discipline of the emotions will not be easily embarrassed when friends desert him or enemies attack him. Where the hands of another man may tremble, his heart bleed and his eyes fill with tears, the philosopher will know peace.

(139-15) What is the use of being in a state of constant aspiration if it is not fortified by the will power necessary to bring it to practical result?

140²³⁸

VI

141

VI

(141-1)²³⁹ If he is to build character he must train the will control of his baser instincts and practise self-discipline in his relations with others.

(141-2) Those who turn away traitor to their higher selves, to follow the ancient lures must travel the whole road of experience to its bitter end.

(141-3) It is a quality which few find inborn to themselves and which most have to cultivate for themselves.

(141-4) Give the ordinary man sympathetic understanding and friendly goodwill and you can help him more than if you give him criticism and condemnation. Only the exceptional person can take the latter properly.

(141-5) He must come for a while to the position that T. E. Lawrence of Arabia, came to when he wrote: "The truth was I did not like the 'myself' I could see and hear."

(141-6) If we learn by bitter experience to drop the burden of one particular desire, we do so only to pick up another soon after. We are not content to be at peace.

²³⁸ Blank page

²³⁹ The paras on this page are numbered 217 through 233; they are consecutive with the previous page.

(141-7) The fact must be admitted, as every saint has admitted it that there are two poles in human nature, a lower and a higher, an animal and an angelic an outward-turned and an inward-turned one.

(141-8) It may sound trite preaching but it still remains a necessary truth even though it is an old one.

(141-9) The desires of human beings are never satiated, nor can they ever be since human beings must go on searching for final satisfaction. It is in their nature to do so. But what cannot be satiated by outer things can turn in on itself and find rest at last within.

(141-10) Can anyone really live detached from the moment and the place which holds his activity?

(141-11) A single revolutionary act of renunciation rooting out the ego will take care of all the lesser ones. That done, they will adjust themselves in time. Some things he will not be required to give up.

(141-12) Let us not be deceived by what appears to be. A man may be a public failure and a private success.

(141-13) The world's allures are without limit: so many different kinds and so many variations of each kind.

(141-14) A wrong relationship can lead only to wrong results.

(141-15) Half {of}²⁴⁰ Asia holds this faith, burns its sweet-scented incense before the firm conviction that the search for inner calm and emotional freedom is the highest duty of man.

(141-16) Yet it must not be too disciplinary and hence too unkind and intolerant.

(141-17) He may get unfailing peace but he must give its cost in return.

142²⁴¹
VI

143
VI

²⁴⁰ We have inserted "of" into the text for clarity.

²⁴¹ Blank page

(143-1)²⁴² The same qualities which, constructively used for honourable purposes may bless the man's life may also, if destructively used for unworthy purposes render it accursed.

(143-2) The faults in his past life may be serious and dismaying but at least he has seen them. This perception may help to better the later life.

(143-3) How is he to convert himself from what he is to what he should be?

(143-4) Humanity tries to hide its weaknesses from itself, and to cover them from others by veils of orthodoxy, conformity and convention.

(143-5) He cannot achieve all his aims all at once, but he may achieve some of them in the course of time.

(143-6) It is for those who seek constant self-betterment, in the real sense.

(143-7) He should not refuse to recognise his own deficiencies, but he need not either exaggerate or minimise them while doing so.

(143-8) The end of all this long self-training to cast out personal grief and animal passion is blessedness.

(143-9) It is immeasurably more important to have inner detachment than to wear a monk's robes.

(143-10) How can hurt or bitterness enter the feelings of such a man?

(143-11) The cool detachment which he feels in the presence of temptations, is a very satisfying feeling, a worthwhile reward for the struggles to attain it.

(143-12) It is not a petrifying ascetic coldness but a benevolent inherent calm.

(143-13) There is no room to judge others or to blame others in his mind.

(143-14) In this work of purification the need of moral intellectual and emotional honesty will have to be stressed. It is satisfied by discriminating examination of thoughts, feelings and motives, with constant self-distrust as a guide in the work.

²⁴² The paras on this page are numbered 234 through 250; they are consecutive with the previous page.

(143-15) What a pitiful waste it is when a man who is capable of rising to a finer character, lets himself sink down to a lower one.

(143-16) The Quester is not alone in being surrounded at times or in places by the world's temptations or by his own weaknesses. But he has a positive aim in life, which causes him to be more vigilant and more careful at such times and in such places. And whereas the religious follower is specially concerned with bringing his acts into conformity with the commands of his religion, the Quester is additionally concerned with controlling his thoughts too.

(143-17) It is useful to put a desirable quality into practice outwardly so that it may in time, by the body's influence on the mind, be acquired inwardly.

144²⁴³

VI

145

VI

(145-1)²⁴⁴ That man is verily ignorant who does not know that what the Overself can give him is immeasurably greater than what he can gain from any other source. For on the one side there is infinite power, on the other only limited capacity.

(145-2) Shallow artificial people will not welcome the character-searching work of this discipline nor its mind-probing questions.

(145-3) If he will judge himself voluntarily by conscience he may save himself from being judged compulsorily by events.

(145-4) He is something of a stoic in ethical matters and very largely a mystic in religious ones.

(145-5) There is the blindly instinctive and passionate animal will in man, which violently drives him to seek and be satisfied with bodily satisfactions. There is also a higher will which gently draws him to transcend the body altogether.

(145-6) It is one sign of the sage who lives in perfect detachment that he does not miss an enjoyable experience which has passed away, and another sign that he is not afraid of this passing while he is enjoying it.

²⁴³ Blank page

²⁴⁴ The paras on this page are numbered 251 through 260; they are consecutive with the previous page.

(145-7) The Quest teaches a man the art of dying to the animalistic and egoistic elements in himself. But it does not stop with these negative results. It trains him also in the art of re-creating himself by the light of the ideal.

(145-8) Wealth and possessions enslave men, although differently from the way poverty enslaves them.

(145-9) The man who is not thrown off his balance is the man who lets intuition rule all his other functions.

(145-10) It would be a grave error to believe that philosophy is merely the practice of reflection over lofty or lovely thoughts. It is also the shedding of tears over low or unlovely ones, the remorseful weeping over past and present fragility, the poignant remembrance of errors and incapacities. We who are its practicants must examine ourselves periodically. This means that we should not, at any time, be satisfied with ourselves but should always recognise the need of improvement. Hence we should constantly strive to detect and remedy the moral, temperamental and mental defects which disclose themselves. We will need to look into our hearts more deeply than ever before, and search their darker labyrinths for the motives and desires hiding away from our conscious aspiration. We are called upon to make the most searching criticism of ourselves, and to make it with emotional urgency and even profound remorse.

This advice to look within would be idiotic if it meant only looking at our human frailty and mortal foolishness. A morbid self-obsession, a continuously gloomy introspection and unending analysis of personal thoughts and experiences is to be avoided as unhealthy.

146²⁴⁵

VI

147

VI

(continued from the previous page) Such ugly egocentricity does not make us more 'spiritual.' But the advice really means looking further and deeper. It means an introspective examining operation much longer in time, much more exigent in patience, much more sustained in character, than a mere first glance. It means intensity of the first order, concentration of the strongest kind, spiritual longing of the most fervent sort.

Although philosophy bids us avoid morbid thoughts of depression doubt, and fear, worry, and anxiety because they are weakening and because they represent only

²⁴⁵ Blank page

one side - the dark side - of a two-sided situation, this counsel must not be misunderstood. It does not bid us ignore the causes which give rise to such thoughts. On the contrary, it bids us take full note of them, face up to them frankly, examine them carefully and understand the defects in our own character which led to them. Finally we are to adopt the practical measures needed to deal with them. But this once done, and thoroughly done, we are to turn our back upon them and let them go altogether in order to keep our serenity and contain our spiritual detachment. In every painful problem which is ultimately traceable to our own wrong doing, the best way to rid ourself of the worry and anxiety it brings is first, to do what is humanly possible to mend matters in a practical way; second, if others are concerned to make such reparation to them as we can; third, to unmask our sin pitilessly and resolutely for what it is; fourth, to bring clearly into the foreground of consciousness what are the weaknesses and defects in our own character which have led us into this sin; fifth, to picture constantly in imagination during meditation or pre-sleep, our liberation from these faults through acquiring the opposite virtues; sixth, and last, when all this has been done and not until then to stop brooding about the miserable past or depressing future and to hand the whole problem with its attendant worries into the keeping of the Overself and thus attain peace concerning it.

If this is successfully done, every memory of sin will dissolve and every error of judgment will cease to torment us. Here, in its mysterious presence and grace, whatever mistakes we have made in practical life and whatever sins we have committed in moral life, we need not let these shadows of the past haunt us perpetually like wraiths. We may analyse them thoroughly and criticise ourselves mercilessly but only to lay the foundation in better self-knowledge for sound reform. We must not forget them too soon, but we ought not hug them too long. After the work of self-analysis is well done, we can turn for relief and solace to the Overself.

(147-1)²⁴⁶ Some persons lose their temper under provocation by other persons, while some lose it under displeasing circumstances.

(147-2) Does detachment mean a frozen heart or a priggish aloofness?

148²⁴⁷

VI

149

VI

²⁴⁶ The paras on this page are numbered 261 through 262; they are consecutive with the previous page.

²⁴⁷ Blank page

(149-1)²⁴⁸ The fruit of meditation may include messages conveying general teaching or specific guidance but the student will recognise that they emanate from his own mind at its best or from his own intuition. But he will know the Interior Word seems to come to him from a source outside himself, from some higher being or master. It uses his own thought to speak to him but the inspiration for each thought is not his own. This is the "Interior Word."

(149-2) Not only when his associates find his outer behaviour, which they can observe, unobjectionable but also when he finds his inner reactions to them, which they cannot observe, unobjectionable, should he be satisfied that his faults are amended.

(149-3) He will inevitably meet with resistances in his endeavours to reshape character and deepen consciousness. They need not depress his feelings or make him desist from his quest. He should see in them a means of developing his powers, enriching his experience and strengthening his will.

(149-4) So difficult is true self-mastery that nothing in the world's literature about it can overrate the accomplishment.

(149-5) The beginning aspirant lacks the experience to judge himself aright and even the intermediate lacks the impersonal view to judge himself correctly.

(149-6) If his character holds fixed principles instead of fickle expediencies, he will be able to bring to personal contacts as well as to chance events,²⁴⁹ a [_____?]²⁵⁰

(149-7) It is not enough to set up a spiritual ideal for him to attain. He needs also the psychological help, the emotional and mental re-education which can remove large obstructions to that attainment.

(149-8) The negative quality can be rubbed away gradually by bringing counter qualities into the field against it.

(149-9) Self-examination requires him to find out and identify the positive qualities as well as the negative ones, if he is to give himself a fair picture.

(149-10) The Quest not only begins in the heart but also ends there too.

²⁴⁸ The paras on this page are numbered 263 through 275; they are consecutive with the previous page.

²⁴⁹ The original typist inserted a comma by hand.

²⁵⁰ The original typist inserted " _____?" by hand.

(149-11) To offer these counsels of perfection in thought and deed to the average aspirant, who feels so remote from it, is to tantalise him.

(149-12) The impressions which other persons make on him are to be separated from the emotional and personal feelings they arouse in him. How else is he to know the truth about them?

(149-13) He who submits his emotions and passions to reason, and his reason to intuition, will save himself many regrets.

150²⁵¹

VI

151

VI

(151-1)²⁵² He is to see men and women not only as they are with their meanness and fragility, their wrong doing and cruelty, but also as they are unwittingly struggling to become - perfectly expressive of the divine in them. And if the uglier one is to be the first impression, the lovelier one must follow quickly as the final impression. In doing this he makes truth out of life, instead of bringing falsity into it, as some rainbow dreaming cults would have him do. More, he gives the best possible help to others in their struggle because he brings the kingdom of heaven to their earth in the only way it can be brought.

(151-2) The aspirant who resents being told that there is room to improve himself in a particular way, is unfit to be a disciple. If he takes a constructive helpfully meant criticism in such a way, what is the use of saying that he wants to lift himself to a higher plane?

(151-3) To obtain something they greatly desire, men will arouse their will and apply it strongly. Only when sufficient experience of life matures them sufficiently, are they likely to arouse and apply this same will to the Quest itself.

(151-4) There are persons whose characteristics idiosyncrasies and tone may irritate him excessively.

²⁵¹ Blank page

²⁵² The paras on this page are numbered 276 through 286; they are consecutive with the previous page.

(151-5) Deliberately to cultivate this unwavering impassivity, refusing to consent either to jubilation or depression, warding off all intruders on the rhythm of peace in which his mind moves – is this a chilling picture?

(151-6) He must ascribe the unpleasant consequences of his own stupidities and blunders to their proper source and not try to hold others responsible for them.

(151-7) It is easy and common to blame others who cross our path or belong to our surroundings as being the provocative cause of our irritability or resentment. But if we forgive them instead and [hold]²⁵³ in the thought of goodwill, not only will our relationship with them improve but we ourselves will profit exceedingly.

(151-8) Those things which are generally and universally the object of human desire may still be used, enjoyed or possessed by the philosopher but if he does it will always be with detachment from them and with mastery in him.

(151-9) They dismiss the very names of other approaches with scornful silence or get roused by them into bitter argument. There is a lack of tolerance here.

(151-10) Where criticism is sound, he accepts it humbly and even gratefully, where it is not he dismisses it calmly and even unconcernedly.

(151-11) He may be willing to give up his shames but he may not be able to.

152²⁵⁴
VI

153
VI

(153-1)²⁵⁵ If criticism is friendly and constructive and well-meant it is to be accepted gratefully even if it makes him squirm with shame. But even if it is antagonistic and harsh and bitter the response should not be to flush with anger and rejection. He will do better to profit by it through impersonally studying analysing and sifting the truth in it from the falsehood.

(153-2) The hopeless pessimist who asserts that men cannot improve their inborn character, that they will be exactly the same faulty creature at sixty that they were at

²⁵³ PB himself deleted “them” from after “hold” by hand.

²⁵⁴ Blank page

²⁵⁵ The paras on this page are numbered 287 through 298; they are consecutive with the previous page.

twenty, may be right about some men but is certainly wrong about others. Every Quester who tries hard enough proves him wrong.

(153-3) He notes his characteristics as if they were outside him, belonging to another man and not inside him. He studies his weaknesses to understand them thoroughly. They do not dismay him for he also recognises his strengths.

(153-4) All negative thoughts should be treated as undesirable and unwelcome intruders.

(153-5) But after its spiritual value has been analytically [extracted]²⁵⁶ lay the past away where it belongs and let it always rest there in silence.

(153-6) He may give his sympathy to another person but if he does so to the extent that he loses himself, he will fail to be true to his own spiritual life.

(153-7) No man can follow this Quest faithfully without finding that the very weaknesses which he conceals from other men will eventually be brought to the forefront of his attention by the play of circumstances, so that he will be unable to postpone work on them any longer.

(153-8) To repine for past errors or to wish that what has been should not have been has only a limited usefulness. Analyse the situations, note effects, study causes draw lessons – and then dismiss the past completely.

(153-9) With a single exception, no living man is ever really content either with his lot or, what in the end is the same thing, with himself. That exception is the illuminate. The reason is that all living men are unconsciously striving to become, in the timed state, what they already are in the eternal one. That is, they are unwittingly in search of themselves. This is the hidden cause of all their discontent all their restless desires endeavours and ambitions.

(153-10) It is better to have a few earnest students who willingly work hard for their self-improvement than a mass of students who do nothing more than read books and talk among themselves.

(153-11) (Mark Twain): “Nothing so needs reforming as other people’s habits.”

(153-12) Few are willing to undergo the needful discipline until they have been driven to it by external pressures or disagreeable situations.

²⁵⁶ PB himself inserted “extracted” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

(155-1)²⁵⁸ Until²⁵⁹ that joyful time comes when negative moods or thoughts have ceased to cross the threshold of his consciousness, he must struggle with them by a combination of different methods. First, his will must follow them at once after their entry and remove them forcibly. Second, his imagination and reason must attack them in the meditation period set aside each day for that purpose.

(155-2) Is it anyone's fault that he is what he is? How can he help having the faults which belong to his particular stage of development, the tendencies transmitted by former lives and the ignorance which pertains to his present state of consciousness? Why blame him or expect more from him?

(155-3) He will not hesitate to acknowledge his personal frailties and to confess his personal limitations. For this is a part of the Long Path. He need only do so silently and secretly - except in the case of an interview with a spiritual adviser.

(155-4) The man whom he has looked upon as himself must be left behind; the New man, whom he is to become, must be continually with him in thought, aspiration, will and deed.

(155-5) Although he should study and observe the errors and weaknesses of other men, he should not do so unduly. Such study must not include gossip about them or disparagement of them. His business is to learn from them, not to censure them, so that he can better know how to deal with himself.

(155-6) He must not judge himself with too much leniency, or he will fail to fight his weaknesses or to fight them sufficiently, or with too much severity, or he will be so easily discouraged as to bring on unnecessary mental suffering.

(155-7) The purificatory work may have to pass through a series of stages. Each one of them will see the elimination of some undesirable and impeding factor.

²⁵⁷ Blank page

²⁵⁸ The paras on this page are numbered 299 through 310; they are consecutive with the previous page.

²⁵⁹ This page is a duplicate of page 281 in Carbons 17.

(155-8) He can achieve this state by secretly standing aside from every possession which he has acquired every honour he has won, every relationship he has had, entered into,²⁶⁰ or inherited by Nature. In this way he casts off what is outside himself and is made free to receive what is inside himself.

(155-9) Each fault, each weakness, each impurity becomes an obstruction in the way of self-enlightenment.

(155-10) It is a matter of constant observation that the passions – whether wrath or lust – are heedless and irresponsible and will often instigate acts that harm the well-being and the welfare of the doer.

(155-11) This business of remaking oneself may seem a stern one but it has its joyous periods, its exaltations of hope and faith.

(155-12) It is good if he wants to improve his small corner of the world but it is even better if he wants to improve himself.

156²⁶¹

VI

157

VI

(157-1)²⁶² Whoever cultivates good will to others will inevitably throw out whatever ill will he encounters in himself towards particular persons. For as good will grows in a broad generous way so ill will dies in a personal way.

(157-2) It is not the humility of an inferiority complexed person but of a man who communes with the higher power. It is not the equanimity of stupid empty-mindedness but of one who feels deep spiritual peace. It is not the dignity of self-conceit but of profound respect for the God within him.

(157-3) The need for finer manners where coarse vulgarity, aggressive obscenity and raucous noisiness prevail, speaks for itself to those who seek escape from materialism. In an atmosphere of disorderly or non-existent manners materialistic thought flourishes all the more.

²⁶⁰ We have inserted two commas for clarity.

²⁶¹ Blank page

²⁶² The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(157-4) He sees the negative side of those he must deal with; Yes, but he sees also beyond it to the positive side which will soon or late inescapably involve them.

(157-5) Few persons find any contribution to the spiritual life if men deliberately refine their taste in the arts or seek to improve their manners when in contact with others. Yet this is a point they often miss.

(157-6) Out of the understanding which ripens and deepens with the philosophical work he becomes grateful for one result. This is the transmutation of those resentments and bitternesses which follow some experiences to needed instruction and growing detachment.

(157-7) Whoever loves the Ideal must expunge coarse language and obscene words from his personal speech, still more from prose writing offered to the public and most of all from finely felt and shaped poetry.

(157-8) People get uneasy when they are asked to practise detachment, as if it would take the joy out of life if they followed this rule.

(157-9) When he lets himself get cluttered up with an excess of possessions, each demanding his attention, interest and care, not to speak of his time, his needs get confused with wants, reality with illusions.

(157-10) A smile will say to others what words may fail to do, will express your basic attitude of, in Jesus' phrase "good will unto all men."

(157-11) Detachment does not mean that he regards his outer performance in the world and his inner thoughts about the world with the utmost solemnity. No! the day will not pass without a little lightheartedness about it all. Why? Because he knows very well that it is just like a dream into which he is peeping - a passing show, as Shakespeare also knew.

(157-12) The man should be willing to examine carefully what he has said or done or written; and he should do it not to praise it but to correct or improve it imaginatively.

158²⁶³

VI

159²⁶⁴

(159-1)²⁶⁵ The ego is there anyway but a number of its self-caused sufferings may be avoided if it is properly used and managed, that is, brought into harmony with Overself. The other sufferings, karmic echoes from former lives are, at this distance of time and space, harder to trace back and interpret.

(159-2) Goethe's "Journey to the Harz²⁶⁶ Mountain" has a poem by him in it which is very inspired. Brahms wrote the music for it. It was written after visiting a man who saw only negative side of life and became a hermit. Goethe specially went to see him to point out positive side of life.

(159-3) He would like to be less secretly ashamed of himself, to acquire a better character, but he finds the way thereto is beset by struggle and deferment and uncertainty. There are moments of hope and even passing successes but the possibilities which seem to arise take many years to be realised.

(159-4) A man may stay at his present level or try to rise to higher in character to a better one than he was born with. If ideals and values do not stir him, if he is ruled by undisciplined animal appetites, these truths will not appeal to him.

(159-5) Why should he go out of his way to destroy religious ideas which others put their faith in, if such ideas are not used to support harmful actions.

(159-6) The nobler part of his self may exist in a man even though he has not yet come to awakening.

160²⁶⁷

VI

161

VI

(161-1)²⁶⁸ A²⁶⁹ constructive idea is used to displace the negative one, being put immediately underneath it.

²⁶⁴ Post mortem sticky note written by Paul Cash at the bottom of the page reads: "(13) start here VI down to 32 rest missing".

²⁶⁵ The paras on this page are numbered 13 through 18; they are consecutive with the previous page.

²⁶⁶ "Harg" in the original. Referring to Goethe's poem "Harzreise im Winter" ("Winter Journey in the Harz").

²⁶⁷ Blank page

(161-2) This business of crossing the line that separates man from animal takes a long time.

(161-3) Some deem it impossible to attain such stoic dispassionate equanimity.

(161-4) His desires are the driving force of the average man's existence.

(161-5) Here is a word which is used so loosely that its meaning is anyone's guess. 'Love' can be noble or base, great or silly.

(161-6) They surrender too easily to sentimentality and too facilely to emotionality.

(161-7) They overtax their minds with constant self-analysis.

(161-8) To observe himself correctly, a man must do so impartially, coolly, dispassionately, and not leniently, conceitedly, excitedly. He must also do it justly, with the whole of his being and not psychopathically, with [only]²⁷⁰ a single part of it.

(161-9) Is there any effective therapy for this psychological ill?

(161-10) What man is willing to struggle unceasingly with his weaknesses unless he is dedicated to a Quest such as this?

(161-11) Is he to rise above all the emotional movements of the human heart, above its secret longings and desperate confusions, its brief joys and drawn-out anticipations?

(161-12) Only he who is willing to regard himself entirely without partiality and his critics entirely without prejudice can hope for any success in this Quest.

(161-13) There are three activities which he needs to keep under frequent examination and constant discipline – his thoughts, his speech and his actions.

(161-14) He will in the end unfailingly draw to himself what he gives out. If hate, hate returns; if love, love returns.

²⁶⁸ The paras on this page are numbered 311 through 327, 228, and 229; they are not consecutive with the previous page.

²⁶⁹ This page is a duplicate of page 282 in Carbons 17. Different edits have been marked on the two pages.

²⁷⁰ PB himself changed "with a single part of it only." to "with only a single part of it." by hand.

(161-15) The Quest will be taken up and taken seriously only by those who have come to see that they must henceforth live as human beings and not merely as animals, if life is to be honourable and their own self-respect retained.

(161-16) Let him bring himself through the Long Path into the condition which may invite the approach of Grace.

(161-17) The best general attitude is to be mentally positive to the thought-currents that come from outside [himself]²⁷¹ while being mentally passive to the intuitional currents that come from inside.

(161-18) These are the men who have died inwardly long before they will die physically.

(161-19) To practise love towards our fellow men is to hold good will toward them, to accept them as they are and [even to identify ourselves intellectually, if temporarily, with them in the attempt to understand their viewpoint.]²⁷²

162²⁷³

VI

163

VI

(163-1)²⁷⁴ If an enemy, a critic or an opponent accuses him of committing a sin or having a fault, he need not get disquieted over the event nor lose his inner calm nor feel angry and resentful nor retaliate with counter accusations. Instead he should give it his attention, coolly, to ascertain if there is any foundation for it. In this way he disidentifies himself from the ego.

(163-2) The disillusionments which come from personal contact with the defects or deficiencies of human nature, will not make him cynical, will not even make him sad.

(163-3) Men who are seized by ambition, who want money, prestige, honours, power, will not welcome the idea of detachment, and they are right. For they are not yet ready for it, they need to gain the fruits of their desires, to experience the strivings and accomplishments from which the truth about them can be deduced. Only after the

²⁷¹ PB himself moved "himself" from after "inside" at the end of the sentence to between "outside" and "while" by hand.

²⁷² PB himself deleted "to" and inserted "even to identify ourselves intellectually, if temporarily, with them in the attempt to understand their viewpoint." by hand.

²⁷³ Blank page

²⁷⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

lessons have been learned, can they be in a position to reflect properly and impartially upon this idea, and appreciate its worth.

(163-4) It is doubtless quite pardonable for a man to regard as permanently his own what he has possessed for a long time and to believe that life not only will let him have it always but ought to do so. To him, the idea of detachment must be an irritant.

(163-5) The heart must become empty of all desires. This brings about the emotional void, which corresponds, in its own place, to the mental void experienced in the depth of [mystical]²⁷⁵ meditation. To this emptiness he must give himself, with it he must satisfy himself. In this way he obeys Jesus and {becomes}²⁷⁶ “poor in Spirit.”

(163-6) By searching himself and studying his past he may be able to determine at what point he deviated from the correct path of living or right thinking.

(163-7) The man who requites me with ingratitude or betrayal does not deserve my resentment anger or hatred but my pity. Someone, somewhere, will requite him in the same way. If he needs punishment for thus wounding me that will be a part of it. The other part will be what he does to himself by strengthening the faults which led him to act in this way. And these in turn, although inside himself, must lead to the eventual appearance of troubles corresponding to them outside himself.

(163-8) To witness what is happening around him without being influenced by it, or what is happening to him without being concerned about it, this is part of the practice of inward detachment.

(163-9) This it is to be truly human for it brings man into a more perfect state. To sneer at the philosophic ideal as being inhuman is really to sneer at it for rejecting the evils and weaknesses and deformities of the worldly ideal.

(163-10) The work on his character may begin with the most glaring weaknesses but cannot end with them alone.

164²⁷⁷

VI

165

VI

²⁷⁵ “mystical” was typed after “meditation” and inserted after “of” with a typed caret.

²⁷⁶ We deleted “a” from after “becomes” for clarity.

²⁷⁷ Blank page

(165-1)²⁷⁸ He is to cultivate a smooth calmness under all conditions until his emotions are never taken by surprise. He is to keep self-possessed at all times so that no contingency finds him inwardly unprepared for it.

(165-2) Do not condemn another soul for his misdeeds, even though he be the wickedest of all men. Firstly, because he cannot be other than he is, for time, experience, tendencies and destiny have brought him to this particular point and way of self-expression. Secondly, because the worse his misdeeds the greater will be the redemptive suffering to which he unconsciously condemns himself.

(165-3) Few persons can separate – in their consciousness – emotions from thoughts. The capability of doing so is essential both to self-knowledge and to self-conquest. Therefore it is important to every Quester.

(165-4) The emotions are notoriously variable and fickle. That alone would be sufficient cause for a quester to train himself to rise above them.

(165-5) It is comparatively easy to be detached from past circumstances, for the feelings they aroused are now quiet or dead, but can he be so detached about present ones? Yet no less an achievement than this is required of him.

(165-6) It is possible to attain a stoic impassivity where the man dies to disturbing or disquieting emotions and lives only in his finer ones, where the approbation of others will no longer excite him or the criticism by others hurt him, where the cravings and fears, the passions and griefs or ordinary and everyday human reactions are lacking. But in their place he will be sensible to the noblest, the most refined feelings.

(165-7) The same ambition which stretched his mind and capacity for money making or power hunting can, when transformed into aspiration, stretch them for truth-seeking and character building.

(165-8) The irony of this picture of men rejecting their freedom and preferring their chains, would be unbelievable did we not know how gilded those chains are.

(165-9) He alone knows what the real man is like behind the image which others have of him. But he knows it only under the colouring of extenuations justifications and repressions, with which he tints it.

(165-10) Whether or not it is possible to attain a perfection of calmness that is secure against all assaults, it is surely possible to attain sufficient calmness to keep off many or

²⁷⁸ The paras on this page are numbered 11 through 22; they are consecutive with the previous page.

most of the emotional disturbances and mental turmoils which derive from the petty incidents of everyday life.

(165-11) The man who is hailed as a master had to struggle with his failings long before he attained mastery.

(165-12) A virtue may be practised wrongly, when it is no longer a virtue.

166²⁷⁹

VI

167

VI

(167-1)²⁸⁰ Let him accept others as he accepts himself, with all their and his defects, but with the addition that he will constantly aim at improving himself.

(167-2) Where a relationship is unfriendly or irritating, there is often some fault on both sides, although more heavily on one particular side. If the student either wishes or is compelled to continue the relationship, or if his conscience troubles him, he must consider those faults which lie on his side alone, and try to correct them.

Neither his personal feelings, nor even those of the other man, are so important – for they are both egotistic – as the need of self-improvement and self-purification.

(167-3) Evil-doing is too vulgar. The spiritually fastidious man does not find himself set with a choice between it and the opposite. He cannot help but choose the good spontaneously, directly and unhesitatingly.

(167-4) His sympathetic understanding will include both those to whom religion is vital and those to whom it is suspect.

(167-5) Each aspirant has his points of strength and weakness, his qualities of good and bad.

(167-6) If the only enjoyment a man knows is that of physical sensations, he is only a dressed-up, walking and thinking animal.

(167-7) Most people want to extenuate their faults, few to expiate them.

²⁷⁹ Blank page

²⁸⁰ The paras on this page are numbered 23 through 36; they are consecutive with the previous page.

(167-8) Even if the ideal seems quite impossible of realisation, quite impracticable when set against surrounding circumstance and present character, still he will benefit in the end by directing his life toward it.

(167-9) It is an essential part of the Quest's work to separate the man from his passions, to subjugate the animal in him so as better to cultivate the godlike in him.

(167-10) The consciousness of his failings and faults should prick him like thorns in the flesh.

(167-11) To be detached from worldly possessions does not mean to be deprived of the use of them. This use is the prerogative of every spiritual aspirant, in accordance with his worldly station or aims and spiritual aspirations. Nor does it mean to have only an inadequate appreciation of them. In their place and for their purpose, they are entitled a proper appraisal of their value.

(167-12) He will voluntarily undertake whatever special work on himself his weaknesses call for, in order to come closer to his self-perfection.

(167-13) He has reached a stage where he does not need to discipline himself, where wrong acts and bad emotions are impossible for him, and where earthly desires have died by attrition.

(167-14) Is it possible for anyone to remain emotionally unaffected by adverse events.

168²⁸¹

VI

169

VI

(169-1)²⁸² It is easier and pleasanter to ignore our mistakes than to acknowledge them.

(169-2) It is well to seek and accept guidance. The error and exaggeration creep in when you become too concentrated on a single source of guidance.

(169-3) When talking or even merely thinking of other persons who show some fault, weakness or sin, people are too apt automatically to judge them. This is an unnecessary and uncharitable habit. Unnecessary, because it is neither a duty nor a benefit to any

²⁸¹ Blank page

²⁸² The paras on this page are numbered 1 through 10; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

one; uncharitable because the judgment is based on incomplete evidence. It is better to mind one's own business, to become detached from others, to practise tolerance and to displace such judgments at once by [criticising]²⁸³ oneself [instead.]²⁸⁴

(169-4) Why blame a person for what he does if his higher faculties have not yet awakened and possessed him? He is only doing what he can. Moreover it is prudent never to condemn others. For others will then by karmic law condemn you.

(169-5) We may dislike a man and disapprove of his opinions but this ought not prevent us giving him our goodwill.

(169-6) Most men who are morally sinful are also psychologically sick.

(169-7) The graceless discourtesies and little brutalities of those who are either too ill bred or too selfish to be considerate of others, advertise spiritual emptiness. They defend themselves by ascribing mannerliness and charm to snobs, because they dare not face what they are and see their own poverty of soul.

(169-8) Some things inside his own being are blocking his way to the Overself. An effort, determined, continuous, and daring, is needed to clear them. They are emotional and passionate in appearance, egoistic in essence.

(169-9) Men are led astray by their own littlenesses into failure to recognise the larger facts of life.

(169-10) He has much contempt for human folly but much tolerance for human weakness.

(169-11) The pressures of personal emotion may turn him away from the straight path shown by impersonal intuition.

170²⁸⁵

VI

171

VI

²⁸³ PB himself inserted "criticizing" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

²⁸⁴ PB himself inserted "instead." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

²⁸⁵ Blank page

(171-1)²⁸⁶ The aspirant must not act, live, or think under the sway of merely sentimental emotional and self-centred feeling alone but [should strive for]²⁸⁷ [mature]²⁸⁸ truthful feeling. This is intuition. When dealing with [a]²⁸⁹ complex personal [situation],²⁹⁰ he should detach himself and follow such intuition instead of emotion. Then it will be solved rightly. He will not be karmically free of unpleasant relationship until he has mentally freed himself from all negative thoughts [and]²⁹¹ negative acts²⁹² concerning it. Then the outer karmic forces will free him,²⁹³ or [else]²⁹⁴ he may be shown inwardly how to free himself outwardly.

(171-2) He will appreciate the comforts and conveniences which money provides, he will enjoy the aesthetic pleasures and physical satisfactions of life but he will not be dependent on them. They are becoming to his developed human status and needs, but inessential to his real welfare. He can let them go at any time, if circumstances demand it.

(171-3) The first step is to become aware of his mental attachments, his inner bonds.

(171-4) Too many people are willing to make an assault upon the outward effects of evil while leaving untouched the inward causes of evil.

(171-5) Once he has found out his true relationship to the higher power the problem of settling his relationship to other human beings becomes easy.

(171-6) It will make him gentler in his dealings with others, more generous in his thoughts about them

(171-7) The Psalmist's advice, "Be still, and know that I am God" may be taken on one level - the mystical - as a reference to the ultimate state achieved intermittently in contemplation but on another level - the philosophical - the reference can be carried even deeper. For here it is a continuous state achieved not by quietening the mind for half an hour but by emptying the²⁹⁵ mind for all time of agitation and illusion. Towards

²⁸⁶ The paras on this page are numbered 11 through 17; they are consecutive with the previous page.

²⁸⁷ PB himself inserted "should strive for" by hand.

²⁸⁸ PB himself deleted "balanced by reason" after "mature" by hand.

²⁸⁹ PB himself inserted "a" by hand.

²⁹⁰ PB himself changed "situations" to "situation" by hand.

²⁹¹ PB himself changed ", ceased the" to "and" by hand.

²⁹² PB himself deleted a comma by hand.

²⁹³ PB himself inserted a comma by hand.

²⁹⁴ PB himself inserted "else" by hand.

²⁹⁵ PB himself changed "to" to "the" by hand.

this end the cultivation of calmness amid all circumstances makes a weighty²⁹⁶ contribution.

172²⁹⁷

VI

173

VI

(173-1)²⁹⁸ An experience which is a blow to his ego ought to be received, with humility and analysed with impartiality. But too often the man receives it with resentment and analyses it with distortion. In the result he is doubly harmed: there is the suffering itself and there is the deterioration of character.

(173-2) Some have to learn that rashness is not courage, and only the painful results of their actions may succeed in teaching them this lesson.

(173-3) Enmeshed in emotional attachments to persons and objects, to environments and traditions as so many are, without some kind of liberating discipline how will they be able to see the quest's consolations as being more than chilly ones?

(173-4) To discipline the emotional repercussions which ordinarily accompany an event may seem inhuman to some people.

(173-5) Both desires and fears bind a man to his ego and thus bar the way to spiritual fulfilment. They could not exist except in relation to a second thing. But when he turns his mind away from all things and directs it toward its own still centre, it is the beginning of the end for all desires and all fears.

(173-6) He will try always to act calmly and maturely when others are provocative and excited.

(173-7) His capacity to recover quickly from, and react positively to, the unexpected shocks of life will be one of the benefits of this cultivation of calmness.

(173-8) If he does not learn through reason, intuition or guidance to withdraw into detachment then the life's experiences will teach him to do so.

²⁹⁶ 'weightily' in the original

²⁹⁷ Blank page

²⁹⁸ The paras on this page are numbered 18 through 29; they are consecutive with the previous page.

(173-9) Where all others are distracted he will keep his poise.

(173-10) Detachment – keeping one’s inner distance from possessions and people – may²⁹⁹ seem a mournful attitude, perhaps even a reprehensible one, to some people.

(173-11) Spinoza kept his calmness in every situation and on every day, even on his dying one.

(173-12) Actuated by the ego as he is, how else may we expect him to act? A compassionate yet prudent tolerance is the most reasonable attitude toward him, and at the same time the most spiritual one.

174³⁰⁰

VI

175

VI

(175-1)³⁰¹ He values inner serenity above all qualities so that if critics attack him or admirers applaud him, he remains the same.

(175-2) He will not be led astray from this deliberate cultivation of inner tranquillity. He will take worldly failure with recognition of its true causes and worldly success with utter [humility.]³⁰²

(175-3) He will keep serene even-tempered, detached, amid the recurring irritations of life and [the petty]³⁰³ provocations from persons who cross [his]³⁰⁴ path. They may affront him but they cannot hurt, much less infuriate, him. But all this aloofness of spirit would not be possible if he identified himself with the ego [alone.]³⁰⁵

(175-4) But it is not only inner calmness that he needs to acquire; inner clearness is also requisite. Both the intellect with its ideas and the character with its qualities should share this effort to secure greater clarification.

²⁹⁹ PB himself changed “man” to “may” by hand.

³⁰⁰ Blank page

³⁰¹ The paras on this page are numbered 30 through 39; they are consecutive with the previous page.

³⁰² PB himself changed “HUMILITY.” to “humility.” by hand.

³⁰³ PB himself inserted “the petty” by hand.

³⁰⁴ PB himself inserted “His” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

³⁰⁵ PB himself inserted “alone.” by hand.

(175-5) His tolerance is such that he accords to others the right to be, to act and to live the way they want to be, to act and to live. He trusts the evolutionary laws to take care of their corrective education.

(175-6) If his actions are right in the Overself's sight, he is under no compulsion to justify, explain or defend them to meaner or lesser minds.

(175-7) Why become resentful and bitter at the loss? Why not be grateful at having had the good fortune at all, and for possessing a memory of it that cannot be lost? Why not regard it as enough to have experienced such happiness, even for a little time, when in the chances of life it could have passed you by altogether? Why not receive the gifts of destiny humbly without trying to own them with a tight vampire-like grip?

(175-8) He will look for no approbation from others and no reward from society. How could he if he is really detached?

(175-9) Keep your eulogies for someone else, he feels like saying, for someone who is made happy by them. As for me they only embarrass me.

(175-10) He can listen equably to [either]³⁰⁶ criticism or flattery, blame or praise, with an equable mind.

176³⁰⁷

VI

177

[VI]³⁰⁸

(177-1)³⁰⁹ Emerson's declaration "We needs must love the highest when we see it," is quite true of some persons but quite false of many more persons.

(177-2) He who would trust to the goodness of human nature at its present stage of evolution may meet with justification in some instances but with disappointment in many more.

(177-3) We must recognise that men are at different stages of response to the commands of Moses, the counsels of Jesus, the admonitions of Gautama and the teachings of

³⁰⁶ "either" was typed above the line and inserted with a caret by PB himself.

³⁰⁷ Blank page

³⁰⁸ PB himself deleted "Second Series" after "VI" by hand.

³⁰⁹ The paras on this page are numbered 47 through 57; they are not consecutive with the previous page. Para 57 was deleted.

Krishna. Consequently it is vain to hope that they will accept or obey a universal rule of behaviour.

(177-4) To wish one's past history to have been different from what it was, to pile up blame for one's bad deeds, choices and decisions, is to cling to one's imaginary ego although seeking to improve it. Only by rooting up and throwing out this false imagination [which identifies one with the ego alone]³¹⁰ can the mind [become freed from such unnecessary burdens.]³¹¹

(177-5) They always find excuses for their own ill-considered, ill-conceived or ill-resulting actions.

(177-6) The emotional man is like a rocking ship – he moves first this way, then that.

(177-7) The reckless and thoughtless have restraints forced upon them in the long term whereas the prudent impose their own.

(177-8) Excess of anger expressed excess of invective shows psychic unhealth.

(177-9) Can a man remain so unruffled by all kinds of events, so unemotional in all kinds or surroundings, so detached when all other men are attracted or repelled, that he becomes either unhuman or superhuman?

(177-10) The changes asked of him are emotional [impossibilities.]³¹²

178³¹³

VI

179

VI

(179-1)³¹⁴ Why demand perfection from others when you find it impossible to attain yourself? Why impose ideal standards on them when they mock your own strivings and aspirations?

³¹⁰ PB himself inserted "which identifies one with the ego alone" by hand.

³¹¹ PB himself inserted "become freed from such unnecessary burdens." by hand.

³¹² PB himself deleted the para following this one by hand, with a note saying "Repeated next page at (68)". The full para shows up on 179-7. The deleted text here originally read: "If he is to put himself into a properly receptive attitude for the enlightenment which Truth brings, there are several corrections he must make in himself and by himself. He must discard the intolerance, the narrowness, the littleness which rejects any persons or".

³¹³ Blank page

(179-2) The preaching of desirelessness hardly arouses enthusiasm in Western [hearers!]³¹⁵ And from the highest point of view, wanting to be without desires is itself a desire.

(179-3) When virtue is too self-conscious, it becomes Vanity.

(179-4) When the impact of the truth about his own underlying motives is first felt, he is likely to sink into grave discouragement.

(179-5) If he is to reject what is exaggerated or false in calumny about him, and remain in peace unmoved by it, he must also reject what is exaggerated or false in panegyrics. If he is to find the truth about the world, he must be willing to know the truth about himself. The Overself's peace can be had and kept, if the ego's vanity and conceit are let go.

(179-6) But men cannot master themselves solely by willpower. It can give them so much control and no more.

(179-7) If he is to put himself into a properly receptive attitude for the enlightenment which Truth brings, there are several corrections he must make in himself and by himself. He must discard the intolerance, the narrowness, the littleness which rejects any persons or condemns entire nations because of their appearance or their religion or their past history or their social condition. He must cast out all malevolence and enmity toward others. He must put a stop to the endless urges which covet more and more possessions, which stimulate stronger and stronger ambitions.

(179-8) There is no situation in life about which one cannot make some complaint at least, no person of whom one cannot make some criticism, no environment against which one cannot utter grumbling words. It is futile to look for or expect to find a situation, a person or an environment that is perfect. On the other hand, to look only for the good in all things and all persons, is to invite unpleasant shocks or bewildering surprises.

³¹⁴ The paras on this page are numbered 57 through 63; they are consecutive with the previous page.

³¹⁵ PB himself inserted "hearers" in the blank space left by the original typist (indicating that the typist couldn't read his writing) and changed the type period to an exclamation point.

³¹⁶ Blank page

(181-1)³¹⁷ Whether belittled by some men or flattered by others, he remains unmoved. Denigration must be examined, to see how much truth there is in it, to his spiritual profit, and adulation to see how much falsity is in it, but in both cases it is more important to keep his equilibrium up and to keep his ego down.

(181-2) Being blamed in a hostile spirit is not the same as being criticised in a friendly constructive one. Yet over-sensitive egocentric persons usually react as if it were!³¹⁸

(181-3) It is an infantile attitude which rejects dispassionate criticism of one's defects. How much more adult it is to make use of it!³¹⁹

(181-4) Criticism may be offered good-naturedly and constructively, without the harshness and malevolence which too often accompany or inspire it.

(181-5) It is hard not to feel hurt when someone criticises you. His words may move you to anger or at least irritate you. But if you have trained yourself to be philosophical, they will bounce off your back, leaving you undisturbed.

(181-6) Although he should heed criticisms of himself to sift them for their truth or falsity, he need not be too concerned about them. His real judge is his own Overself, not any human being.

(181-7) It took me a long time to learn that if you want to improve a man, do not reprove him. Leave that to life itself. But then it will do so in harsher, more inconsiderate terms than those you are likely to use.

(181-8) The man who is no longer disturbed by the presence or working or characteristic of his own ego will not be disturbed by that of others. No negative feeling will enter his attitude toward them.

(181-9) Not to identify oneself with negative feelings can be made a habit. Every time it is practised the habit is being created, or set firmer.

(181-10) Because he does not set himself up in judgment of others, he is never disappointed by them.

³¹⁷ The paras on this page are numbered 76 through 86; they are not consecutive with the previous page.

³¹⁸ PB himself changed a period to an exclamation point.

³¹⁹ PB himself changed a period to an exclamation point.

(181-11) His tolerance is so vast that he will not intrude upon other's freedom not even to the extent of seeking the betterment of their character or the improvement of their mind.

182³²⁰

VI

183

VI

(183-1)³²¹ He is indeed free who, unpossessed by his own possessions, unswayed by his own family, undeflected by his own desires, remains ever loyal to the quest.

(183-2) Such nonchalant detachment is not easy to attain. It is easy to renounce the things which we value lightly but very hard to become inwardly aloof to those which we hold precious.

(183-3) In our nature, in every man's nature, seeming incompatibles, opposing elements, are intermixed.

(183-4) The side which he presents to the world is not the only one which a man has. There is another and different one.

(183-5) [Underbred]³²² and overbearing persons imagine that they are showing the world their importance when all the while they are merely showing their littleness. Good manners, when sincere and spontaneous, are spiritual virtue. In all human contacts the good man expresses himself naturally in good manners. In the management of both transient and life long relationships the master shows by grace of manner the grace of God.

(183-6) If he has developed to this level, then neither the praise nor the condemnation of little men will disturb his equanimity for it will not reach him.

³²⁰ Blank page

³²¹ The paras on this page are numbered 87 through 96; they are consecutive with the previous page.

³²² PB himself inserted "Underbred" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

(183-7) The Sufi Persian Attar's³²³ advice to the quester to "Go thy way in tranquillity" amid all his fortunes and frustrations on this venture, is very practical, and not only very sensible.

(183-8) An ordinary fortitude of the will is enough to enable one to bear the trifling disappointments of life but a deep philosophic courage is needed to bear the crushing blows of life.

(183-9) The philosopher lives in a great serene equilibrium upon whose boundaries rage and envy, greed and frenzy beat in vain.

(183-10) He will learn to take with complete equanimity all kinds of persons in his stride – those whose attitude towards him is bitter enmity no less than those whose attitude is warm amity.

184³²⁴

VI

185

VI

(185-1)³²⁵ They must be guarded and prudent in their dealings with men who breathe naturally the air of evil-thinking. Non-resistance, if indiscriminate would invite crime and encourage evil men to continue in their evil-doing because they would find it both unhindered and profitable.

(185-2) The world can satisfy some of our desires some of the time, but it can never satisfy all of them all of the time.

(185-3) Is he to be really a living creature, using all his faculties, or merely a stuffed animal behind a showcase in a scientific museum?

(185-4) Quite a number seek understanding of life's meaning, but few seek a true understanding. Most want a partisan or prejudiced one, an endorsement of inherited ideas or personal satisfactions.

³²³ Referring to Abū Ḥamīd bin Abū Bakr Ibrāhīm, better known by his pen-names Farīd ud-Dīn and Attar of Nishapur.

³²⁴ Blank page

³²⁵ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(185-5) He will draw his material and lessons both from the general trends of his past history and from its isolated episodes, using them to purify his motives and exalt his purposes.

(185-6) “Study both sympathetically and critically the other contemporary mystical movements but do not join them,” such is my general answer to the seeker who questions me about them. He should certainly examine and study other teachings, not necessarily for his acceptance, but for his broadening. Be a good student, but a bad joiner! For he will find it difficult to recognise the lineaments of full perfection either in the teaching or the practice of any existing institution or movement. However, the danger here is that he may over-concentrate on their study or practice, elevate side-routes into the main one, and finally get so absorbed in them as temporarily to abandon the original quest altogether. So there are certain reservations in my advice, a certain watchfulness is needed during such studies. He should take care to be only an inquirer into these cults and not a follower of them. He should be first, a sympathetic enquirer and then only exercise the philosophical right of severely critical examination. In the end, every aspirant must find his ‘own.’ “The path of another is dangerous” says Bhagavad Gita. Unless a spiritual teaching has enough inspiration behind it to help him successfully tackle his gravest personal problems, it is not the right one, however much it may be so to others. For he needs grace, and not call in vain.

(185-7) No human being has the right to claim another as his own. Each stands ultimately alone and essentially

186³²⁶
VI

187
VI

(continued from the previous page) isolate. Each is born out of and must find his way back to spiritual solitude. For each must learn to be divinely self-reliant and self-sufficient. This is so because the soul is of the nature of God. How much misery has come into contemporary life through non-recognition of this fact. How much bitterness has come to the unwilling possessed ones or to the defeated would-be possessors!

(187-1)³²⁷ There is devilish cunning in the human ego, animalistic beastliness in the human body, angelic sublimity in the human soul. But this is only the appearance of

³²⁶ Blank page

³²⁷ The paras on this page are numbered 8 through 12; they are consecutive with the previous page.

things. All three conditions are really mental conditions. They pertain after all, to the mind. We must root out the evil or foster the good there and there alone.

(187-2) Possessions should not become prisons. The aspirant's mental attitude toward them must be vigilant lest he lose his deeply hidden independence. The ideal is to move through life with inward detachment. The thought of the impermanence of all things is one which should spontaneously arise in his mind whenever he comes into good fortune.

(187-3) The search for happiness is a basic one in all men, it is only their conceptions of happiness that vary. The instinct which prompts the search is a sound one, but they misdirect it away from the only possible channel which could really fulfil it.

(187-4) Ambition wears thin with time or even wears out altogether. The hour may come when it means nothing and when a man feels nothing of it. Only the young are so eager to risk the perils of upward flight to fame. The reflective man is indifferent to worldly ambitions as the aged man is tired of them. Philosophy leads its votaries to a somewhat similar detachment, but, by supplying new incentives, does not lead to negative results.

(187-5) Freud³²⁸ thought that by searching in the darkest corners of our souls, but putting the most sexual interpretation upon the most innocent thoughts and dreams, we would develop our personalities and free our souls! This distorted and pseudo-deep psychology is typical of present-day theorists who offer their last surmise as a first discovery. No man who has practised the profound meditation which philosophic self-knowledge enjoins, will hear without a smile the Freudian psychoanalyst's doctrine that human nature is but a bundle of obscenity. Even Jung³²⁹ knew better.

188³³⁰
VI

189
VI

(189-1)³³¹ The youthful zest for action, speed and excitement is replaced little by little with the mature appreciation of inward peace and the philosophic practice of detachment.

³²⁸ Referring to Sigmund Freud.

³²⁹ Referring to Carl Gustav Jung.

³³⁰ Blank page

³³¹ The paras on this page are numbered 13 through 20; they are consecutive with the previous page.

(189-2) With thoughts and the body living their own egoistic life, the world must needs be regarded as obstructive to spiritual development.

(189-3) The work of a true psycho-analysis and a wise psychiatry is only preparatory to the work of mysticism. Yet in some cases it is necessary and valuable to a true philosophical mysticism. In clearing the mind from pre-occupation with maladjusted personal problems, it makes more possible the opening of the gate of impersonal spiritual consciousness.

(189-4) A man may quite properly seek his material welfare without in any way being a materialist. The kind of ascetic mysticism which confuses the two is based on mere surface readings, not inner realities. The modern westerner quite rightly has no use for that medieval outlook, that spurious holiness which praises the spiritual man only when he is also a starved man. He will prefer to follow Jesus' injunction to be in the world, but not of it.

(189-5) The fruits of successful meditation will show themselves in his character too. For the deeper he can probe into his mental being, the deeper he will pass beneath his passional and emotional natures. And out of this passage there will come a control of those natures, a detachment from the senses, a purifying of the imagination, which affect moral attitude and arose moral strength.

(189-6) Why should he not be a human being as well as a yogi? Why should he not bring all of his nature to this cooperative venture that is Life?

(189-7) The ascetic's life is not higher, not necessarily holier than the householder's. It is a different way for differently constituted people.

(189-8) Many spiritual aspirants who are practising yoga in India usually prepare their own food. The theory is that the magnetic influence of the person who prepares the food affects the latter, and the aspirant eating food permeated with bad magnetism suffers thereby.

The advanced yogis do not need to be too concerned about this, as they are more immune in some ways, although more sensitive in others. But where they have the choice they will be careful in this matter.

(191-1)³³³ Practical wisdom in overcoming the most difficult situations and perfect skill in managing the most delicate ones, are qualities which should emerge from the balanced training given by this quest.

(191-2) He has not only to guard against wishful thinking and comfortable believing whenever these collide with truth. He has also to guard against passion – distorted thinking and emotion-warped believing.

(191-3) In every situation requiring an important decision, he will get a truer one if he can successfully analyse the personal and emotional factors involved in it.

(191-4) Troublesome and painful situations may develop when one partner in a married life gives himself or herself to the quest whilst the other despises it.

(191-5) In the face of great provocation he should strive to be calm, patient, and courteous. Such a display of moral grandeur will not only profit his character, but also minimise the evil of such a situation.

(191-6) In his search for equilibrium, he should study his inner weaknesses, his deeper emotional conflicts.

(191-7) From the point of view of philosophy, we ought not to be virtuous merely because of baits of peace and contentment and lessened suffering which dangle from virtue itself, but because the very purpose of life on earth cannot be achieved unless we are thoroughly virtuous.

(191-8) Some environments create compulsive reactions which he finds hard to prevent or govern.

(191-9) There are certain rare moments when intense sorrow or profound bereavement make a man sick at heart. It is then that desires temporarily lose their force, possessions their worth and even existence itself its reality. He seems to stand outside the busy world whose figures flit to and fro like the shadowy characters on a cinema screen. Worst of all, perhaps, significance vanishes from human activity, which becomes a useless tragic-comedy, a going everywhere and arriving nowhere, an insane playing of instruments from which no music issues forth, a vanity of all the vanities. It is then, too, that a terrible suicidal urge may enter his blood and he will need all his mental ballast

³³³ The paras on this page are numbered 21 through 29; they are consecutive with the previous page.

not to make away with himself. Yet these black moments are intensely precious, for they may set his feet firmly on the higher path. Few realise this whilst

192³³⁴

VI

193

VI

(continued from the previous page) all complain. The self-destruction to which he is being urged by such dread experiences of life is not the crude physical act, but something subtle, a suicide of thought, emotion and will. He is being called indeed, to die to his ego, to take the desires and passions, the greeds and hates out of his life, to learn the art of living in utter independence of externals and in utter dependence on the Overself. And this is that same call which Jesus uttered when he said: "He that loseth his life shall find it." Thus the sorrows of life on earth are but a transient means to an eternal end, a process through which we have to learn how to expand awareness from the person to the Overself.

(193-1)³³⁵ Noble indignation and just resentment are on an immensely higher level than grossly selfish indignation and greedy resentment. But in the case of the disciple, for whom the scale of moral values extends further than for the 'good' man, even they must be abandoned for unruffled serenity and universal good will. To the definitely wicked and the evilly-obsessed he need not give his love. But he must give them and all others who wrong him his forgiveness, for his own sake as well as theirs. Every thought of resentment at another's action against him, every mood of bitterness at the other's refusal to do something he wishes him to do, is a crude manifestation of egoism in which, as disciple, he cannot indulge without harming his own self and hindering a favourable change in the other person's attitude towards him. The man who burns with hate against an enemy is, by the fuel of his own thoughts, keeping the fire of the other man's mutual hate alive. Let him remember instead those glorious moments when the higher self touched his heart. In these moments all that was noble in him overflowed. Enemies were forgiven, grievances let go and the human scene viewed through the spectacles of tenderness and generosity. Only by such a psychological about-turn towards goodwill and forgiveness will he open the first door to abatement of his enemy's feeling.

(193-2) He will learn to appreciate and even become tough enough to like this aloneness. He will realise that he has enough in himself, as well as in the inspired

³³⁴ Blank page

³³⁵ The paras on this page are numbered 30 through 31; they are consecutive with the previous page.

writings, that he will keep around him, to last a lifetime. He will come to see how soft, how weak are all those who cannot live without craving for, and constantly having at least one other human being near at hand.

194³³⁶

VI

195

VI

(195-1)³³⁷ All the experiences through which he passes, many of those through which he observes other pass, should find their way after reflection and distillation into his wisdom.

(195-2) In the spiritualisation of active life, through the deeds that come from him and the events that come to him, he has one effectual method of self-development. For a valuable part of the quest's technique is to treat each major experience as a means of lifting himself to a higher level. All depends not on the particular nature of the experience, but upon his reaction to it. It may be pleasurable or painful, a temptation or a tribulation, a caress by fortune or a blow of fate; that-ever its nature he can use it to grow. As he moves from experience to experience, he may move from strength to strength. If he uses each situation aright, studying it analytically and impersonally, supplicating the higher self for help if the experience is in the form of temptation, or for wisdom if it is in the form of tribulation, he progress is assured. Thus action itself can be converted into a technique of self-purification instead of becoming, as so many monastics think it inevitably must become, a channel of self-pollution.

(195-3) To get this strength and gain this wisdom, he must paradoxically follow two opposed courses. First, he must retire wholly from all activities every day and contemplate them analytically as well as impersonally. Second, he must plunge into and use those activities as springboards whence to rise to higher levels. Hence, it is said that neither meditation nor action is enough. Both are necessary to him and to one another. The first inspires and aspires, the second expresses and tests.

(195-4) The sensual weaknesses to which writers like D. H. Lawrence devoted so much of their literary talent, instead of being regarded as morally undesirable, came to be regarded as praiseworthy virtues! It was forgotten that the prudent man will contain his desires within reasonable limits, if ideals and not caprices are to rule his life. It is

³³⁶ Blank page

³³⁷ The paras on this page are numbered 32 through 36; they are consecutive with the previous page.

true that Lawrence possessed ideals, even mystical ones, but lacked prudence. In short, he was unbalanced.

(195-5) The correct key to the meaning of Omar Khayyam's "Rubaiyat" is neither the literal nor the mystical one, but a combination of both. The Persian character and outlook are such that they can easily hold the sceptical analyst, the pious devotee, the careless sensualist and the theosophical faqueer

196³³⁸

VI

197

VI

(continued from the previous page) under a single hat. Consequently some of the verses of the "Rubaiyat" are to be taken as they stand, but others must be searched for an inner meaning. And this meaning is openly hinted at by a Persian Sufi teacher, Shaikh Ibrahim,³³⁹ in a quatrain where we are told to weep in yearning for the divine soul and to give it our heart's love:

"The real wine is the blood of our hearts,
Do not search for it in the bottle.
The true pearls are the tears of our eyes,
Do not look for them in the ocean."

(197-1)³⁴⁰ We hear much from the new moralists about the need of encouraging young men and young women to express themselves and of not letting society impose its will upon them, as we hear much from the psycho-analysts about the need of liberating them from secret inhibitions and of satisfying their repressed emotions. Both these movements are excellent. They are antidotes to the tyrannic soul-crushing hypocrisy-breeding and self-deceiving conventions of the old society. But a good overdone may become an evil, a virtue stretched too far may become a vice and a method which ignores all the facets of the diamond of psychological truth except a single one may become unbalanced. The new morality may free people to the point where liberty is merely license and expression a dangerous disregard for the knowledge yielded by experience and age. The new psycho-analysis may free them to the point where mental liberation is mere lack of self control and emotional satisfaction is dangerously anti-social. This is not to say that we would belittle the value of either. Both standpoints

³³⁸ Blank page

³³⁹ Referring to Shaikh Ibrahim ibn Adham.

³⁴⁰ The paras on this page are numbered 37 through 40; they are consecutive with the previous page.

may be philosophically used, which means they may be used in a balanced manner as a part of a wider one.

(197-2) During this period of self-imposed asceticism, he will not suffer unduly. For he will be upheld and fortified by the vision of the Ideal.

(197-3) Such a chaste aloofness from the lower desires may be reached only in part by their firm repression. If it is to be reached in full, there must be even more an ardent pursuit of the highest desire – for the Soul.

(197-4) Science justifies itself insofar as it helps to make life in this planet more bearable and more pleasant. We are here to live. Fools make the rigours of a renunciation the end of living.

198³⁴¹

VI

199

VI

(199-1)³⁴² Philosophy does not see it as possible or desirable for the world to retrace its steps back to simple medievalism and blot out all memory of automobiles, radio, cinemas, railway trains, newspapers and tinned foods.

(199-2) Those who study it will see that philosophy can provide valuable contributions to the question of social values and personal relationships.

(199-3) He should be quite sure he is fitted for such work. It is better to wait until [he feels]³⁴³ that this kind of work will be most congenial to him and well-fitted to the traits of character and capacity which he possesses.

(199-4) What shall he take as the criterion of right when faith in the conventional ones thus deserts him?

(199-5) Can he keep his mind unruffled amid bad times as well as good, under catastrophe as well as victory? The capacity to sustain such indifference is the ideal, the circumstances are the test of what he is as well as the opportunity to become better than he is.

³⁴¹ Blank page

³⁴² The paras on this page are numbered 41 through 52; they are consecutive with the previous page.

³⁴³ PB himself changed “you feel” to “he feels”.

(199-6) Self-control is your greatest friend through all the incidents and accidents of life.

(199-7) All are benefitted by remembering at all times the practice of harmlessness towards all creatures in thought, word, and action. He should not consider himself alone, but ought also consider his duty to those other beings who cross his path, including animal beings.

(199-8) The selfish person thinks only satisfying his own wants first of all, not caring if he harms others. The next higher type thinks also of his immediate circle of family and friends. But the highest type of all gives equal regard to himself, to his family, to whoever crosses his path, and to all others. He feels for everyone, never satisfying his desires by wrongfully taking away from, or harming, another.

(199-9) How precarious are human relationships! They are governed more by selfish interests than by moral considerations, more by personal circumstances than by enduring principles!

(199-10) Any good quality of a man's character when stretched to an extreme, may become a bad quality.

(199-11) Attention to his mental hygiene is as necessary as to his physical hygiene.

(199-12) Can an ethical concept become too rigid?

200³⁴⁴

VI

201

VI

(201-1)³⁴⁵ His human weaknesses need to be recognised, admitted, and looked at in the face realistically. To fail to see them is to walk over marsh and quagmire, bog and quicksand. They need not frighten him away from the quest for they represent opportunities to grow, material to be worked upon for his ultimate benefit.

(201-2) Those who talk of 'loving people' indulge in self-flattering and praise - inviting sentimentality. The sage does not. How could he when they are so imperfect. He can love only the Perfect, that is, God.

³⁴⁴ Blank page

³⁴⁵ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(201-3) There is no use in mercilessly condemning himself for those painful failures of the past years. He might just as well condemn himself for those of the many births behind him and ahead of him.

(201-4) Where sympathy is prolonged excessively, when this shift of personality from oneself to another is not limited to gaining understanding of that other's need, and is not guarded by wisdom there will be a denial of one's own individual being. This can lead to harm on both planes – spiritual and physical.

(201-5) The eagerness to acquire social position and accumulate worldly possessions is more likely to be found in younger than in older persons.

(201-6) The humbler he really is, the more will he reserve his severest criticisms for his own self. And if they come from other people, he will listen to, or read, them with uncommon dispassion.

(201-7) Since most people come to the same subject with personal preconceptions, they leave with different conclusions! Only those who have undergone the purifying discipline of philosophy are likely to have the same conclusions.

(201-8) This wisdom is latent in the bad as well as the good man. Any moral condition will suffice as a starting point. Jesus spoke to sinners as freely as to those of better character. His words were not wasted as the sequence showed. Krishna promised salvation even to those who had committed great crimes.

(201-9) The quality of calmness which the beginner is urged to cultivate grows with time till it becomes the quality of unruffled, unwavering detached serenity. (Sthita Prajna³⁴⁶ in Sanskrit, or “steady-in-mind.”)

(201-10) He must keep a part of himself in such reserve that no event and no person can ever touch it.

(201-11) It is not for him to criticise sinners; perhaps not even to pity them. His capacity for sympathetic self-identification with them is too large to permit either adverse or condescending attitudes.

(201-12) The moral purification involved in casting out all hatred and granting complete forgiveness opens a door to the Overself's light.

³⁴⁶ “Stitaprajna” in the original.

(203-1)³⁴⁸ Self-mastery is a personal duty for every man who wants to make something of his life, and much more so for every quester. Whatever method he uses to purge himself of blemishes and stains in his character, or errors and delusions in his mind, whether by positive effort of will or by constant contemplation of the ideal, he must withdraw from the old man to a substantial extent if he is to put on the new man.

(203-2) How often in history do we find men and movements whose purpose is admirable but whose execution of it is execrable! A bad means used to attain a good end, turns the end itself into a bad thing.

(203-3) This quality of a continuous calmness – so highly prized by the Brahmins of India – is hard to come by but exceedingly precious when gained. He who possesses it, who is unfailingly one and the same not only toward others but also toward himself, becomes a rock of upholding strength in their crises, an oasis of hidden comfort in his own. This beautiful serenity makes many other qualities possible in his own development while leaving a benedictory afterglow of encouragement with all those who are still struggling with their own refractory emotions and passions.

(203-4) After the necessity for self-improvement has been brought home to us, whether by peaceful reflection or painful experience, we begin to cast about for the power to effect it. We see that enthusiasm is not enough, for this having bubbled up may pass away again into lethargy. We need the effort to understand, and to organise our thought to this end, as well as the will to apply in action what we learn.

(203-5) To be pure in heart means not only to be separated from animal tendencies, not only from egoistic impulses, but also to be detached from everything and everyone. Thus we see that the word ‘pure’ is not as simple in connotation as it is short in length, and purity is harder to achieve than the newly-converted religious enthusiast believes.

(203-6) The same truth, ideal or master that shows him the glorious possibilities of goodness within himself, will also show him the ugly actualities of evil within himself. No sun, no shadow.

³⁴⁷ Blank page

³⁴⁸ The paras on this page are numbered 13 through 22; they are consecutive with the previous page.

(203-7) A most practical rule for effectively overcoming the lower nature is to check every negative or undesirable thought immediately it arises, and every similar emotion immediately it is felt.

(203-8) The first need is to take all evil thoughts and all negative thoughts out of his mind – and keep them out.

(203-9) Whether it be to acquire fame or accumulate wealth or any of the other major desires, what he wants from life will in the end rest on his stage of spiritual evolution.

(203-10) Shall he strangle all emotion?

204³⁴⁹

VI

205

VI

(205-1)³⁵⁰ Every man whose orbit touches your own is unwittingly your teacher. He has something of value for you, however small it be. Let him perform his mission, then. Do not dim the lesson by covering it with clouds of negative emotion.

(205-2) He is not grieved when past or present history brings to his notice the fact that human nature is less than perfect, nor is he disillusioned when he himself is made to suffer personally from this imperfection. He knows men as they are, as well as what they will one day become, and has a tolerant attitude toward their frailties. Nothing that any of them may do can embitter him, or weaken his confidence in the higher laws, or deter him from abiding by the higher principles, or blur his insight into the ultimate greatness of every human being.

(205-3) That quality which the Roman Stoic justly admired and persistently sought, which he descriptively named ‘absence of passion,’ is really the same as that quality which in the same centuries was, and still is, held up as an ideal before the Brahmin youth at his initiation.

(205-4) It is not that he is to be without pity for the misfortunes and miseries of others – such a thing would be impossible – but that he insists on taking a larger and longer view of them.

³⁴⁹ Blank page

³⁵⁰ The paras on this page are numbered 23 through 34; they are consecutive with the previous page.

(205-5) Not having set out to seek truth, but only the verification of their own prejudices and superstitions, naturally they do not find it. This is why mental purification and emotional discipline are necessary at the beginning.

(205-6) Toleration toward evil doing may be carried too far; detachment from evil-doers may be practised too passively: both these virtues may then become evils themselves.

(205-7) Can a man change his own nature? Can he use every experience to grow in moral and philosophic height?

(205-8) He will be virtuous not merely for the reasons that so many others are – it is safer, it stops the prodding of conscience, etc. – but much more for the reason that it is essential to put up no obstructions to the light flowing from the Overself.

(205-9) The condemnation of another man's faults will bear no fruit unless it is pleasantly done and constructively put. On the contrary it will cause worry or impel to anger.

(205-10) A firm resolve has much to contribute towards the final accomplishment, which is to be master of yourself in every situation.

(205-11) If these ideals were unrealisable it would still not be a waste of time to work towards them. The residue of self-improvement which would result would be a worthwhile gain.

(205-12) They picture him as a dehumanised figure, a sort of spiritual robot.

206³⁵¹

VI

207

VI

(207-1)³⁵² When the actions or words of others provoke us, it is easy to become irritable, resentful or indignant; it is hard to practise a bland patience and exercise a philosophic tolerance. But that is just what the aspirant must do.

(207-2) He will be tested by experiences which will show how far, or how little, he has travelled above emotion and beyond ambition.

³⁵¹ Blank page

³⁵² The paras on this page are numbered 35 through 48; they are consecutive with the previous page.

(207-3) The over-protectiveness of fear-ridden mothers toward their children and the over-possessiveness of dominating mothers show a lack of faith in the one case, and a lack of understanding in the other.

(207-4) He is not good because of imposed rules or prescribed regulations. He is good because it is impossible for him to be anything else.

(207-5) Discipline of Speech. It requires great tact and great wisdom to talk frankly and give someone constructive criticism or make needed correction without hurting him. But even if both are absent, great love will achieve the same result.

(207-6) There must be an end, a limit to his sacrifices on behalf of others. They must not play upon his kindness to the extent of ruining his own life. He may help them, certainly, but there are various other ways to do so than by surrendering what is essential to his own life to satisfy their emotional demands or material desires.

(207-7) A man's motives can be unquestionably noble whereas the methods whereby he seeks to realise them can, at the very same time, be ignoble.

(207-8) A delicate balance is needed here. If he becomes overly critical of his own self, of his character, decisions, choices and attitudes, he may find himself becoming morbid and his will to action paralysed.

(207-9) If his familiar and usual surroundings show constant friction and bursts of anger, they will not be conducive to his own mental peace.

(207-10) Do not maintain a position which conscience, common sense or intuition show you later to be wrong. Have the willingness to withdraw from it.

(207-11) If the passions dry up, is there any real loss? Are anger, hate and lust worthy expressions of a being whose spiritual possibilities are so wonderful as man's?

(207-12) The man who is always controlled by his emotions is an undeveloped spiritual adolescent but the man who always controls them is a fully-grown spiritual adult.

(207-13) The man who has not learned to control himself is still only a fractional man, certainly not the true man that Nature is trying to produce.

(207-14) A wrong relationship with the Overself must inevitably lead to a wrong relationship with men.

(209-1)³⁵⁴ He must to some sufficient extent, get rid of the lusts which defile him and the attachments which encumber him.

(209-2) Emotions make a lot of noise but they do not materially solve pressing problems.

(209-3) He ceases to judge others as good or bad and begins to accept them for what they are just as they are. He does not demand that they shall be better.

(209-4) He trains himself to talk without rancour of those who criticise him, and without bias of those whose ideas or ideals are antithetic to his own. In the face of provocation he seeks to keep his equanimity.

(209-5) Life will throw its tests in his way. Can he keep his inner quiet unruffled by provocations?

(209-6) To pass from exuberance to despair is not for him: he prefers emotional equilibrium – which means mental health.

(209-7) It is kinder to withhold judgment where, as nearly always, there are unknown factors behind the commission of a sin.

(209-8) The man in a hurry is the one who is more likely to commit an error than the man who is not.

(209-9) How few have the inner strength to combat their personal feelings, or even the desire to do so!

(209-10) Until he has found complete integration, two voices will argue in his heart.

(209-11) He is entitled to declare: "I cannot love my enemy, or my neighbour, in the sense that I love my friend, or my child, but I can give them a constant goodwill."

³⁵³ Blank page

³⁵⁴ The paras on this page are numbered 49 through 70; they are consecutive with the previous page.

(209-12) There are diseased emotions just as there are diseased bodies.

(209-13) Does this detachment make him look distant to others, and appear cold?

(209-14) The aspirant who feels conflicting pulls within himself may suffer greatly from his inability to resolve the conflict.

(209-15) If you would become a philosopher in practice, then the first step is to cultivate calmness.

(209-16) The philosophic discipline is a therapeutic remedy for the ills of the inner man, the moral, emotional and mental man.

(209-17) Whoever does a wrong to another man is not doing it to him alone. He does it also to himself.

(209-18) Repent and reform is an ancient message but still a true one.

(209-19) Seek continually the deepest tranquillity possible – this also is a yoga path.

(209-20) A fuzzy sentimentality which passes for mystical feeling is only its counterfeit.

(209-21) He must be quite willing to scrutinise his actions for their hidden motives.

(209-22) Is he willing to take a frank measure of himself?

210³⁵⁵
VI

211
VI

(211-1)³⁵⁶ It is for him to determine how his thoughts and feelings are to be shaped, and how his forces are to be used. This calls for acts of the will to follow choices of the will.

(211-2) One of the very important tasks of the Quest is to bring the emotional nature and the passional nature under control. If this is not done, it is certain that the man will be so affected by the various persons, so changed by the various environments he meets with as the days move forward, that he will not be able to achieve that serene poise

³⁵⁵ Blank page

³⁵⁶ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

which is the Quest's goal, nor depend on what he will be like tomorrow. That is, he will not be able to depend upon himself.

(211-3) If man is to improve himself, he must improve his acts of will, his objects of desire and his subjects of thought. This means an entire psychological re-education which will involve much work upon himself.

(211-4) He will, and he ought to, increasingly give more attention to scrutiny of the kind of thoughts which occupy his mind. And he will take the opportunity following every such scrutiny, to cleanse, correct, improve or uplift these thoughts and thus bring them under some control.

(211-5) The self-righteousness which prompts him to criticise others, and especially his fellow-questers, is a bad quality which ought to be excised as quickly as possible.

(211-6) Not many are willing to castigate their own conduct or to uncover the ugly sores in their own character. It is a procedure which hurts their ego and mortifies their self-respect. Yet it is also a procedure which is spiritually very helpful and quickening to progress.

(211-7) The inner work requires him to strive deliberately to keep on entering – and re-entering after each lapse – a state of awareness of what thoughts he is holding and what emotions he is feeling; and if any correction is called for to make it instantly. The work is to be continued until correct thinking has become habitual and settled.

(211-8) Each man has only a limited fund of life-force, time and ability. He may squander it on worldly pleasures or spend it on worldly ambitions. But if, without neglecting the duties of his particular situation, he realises that these are changing and transient satisfactions and turns instead to the quest of the Overself, he begins to justify his incarnation.

(211-9) When he cannot live with his negative side any longer, illumination will come and stay.

(211-10) If the ego is discarded, all regrets over past acts are discarded with it.

212³⁵⁷

VI

213

VI

(213-1)³⁵⁸ In the world of artists – using the word broadly to include all who practise any of the arts – one too often notices an easy, careless way of living, a lack of any worthwhile purpose and consequently a lack of any worthwhile self-discipline. This merely egoistic casualness drifting through the years, is a counterfeit of the true detachment taught by philosophy.

(213-2) It does not necessarily mean that he has faults to repair or weaknesses to overcome. It may mean that there is some lack in him, some quality or capacity that he needs to cultivate.

(213-3) When we are asked to love others, we are not asked to love their faults or defects, the viciousness in their character or the evil in their behaviour. We are only to bear with these things and to forbear with those to whom they belong.

(213-4) Even if he comes to grips with his obvious faults, what can he do about the unsuspected ones? Not being known he can do nothing. But he can earnestly pray for enlightenment about them.

(213-5) The ideal relation to our neighbour, and indeed the ultimate one, is a loving one, as Jesus said. If it is to be perfect, it means a self-identification with him. But who can create this attitude of his own free will, by his own mere wish? It cannot be done. Only growth and time, or grace, can bring it about.

(213-6) If he is not called upon by duty or business to make a critical judgment of another man, why should he lower himself to do it?

(213-7) He has turned away from slavish submission to animality and gone too far in the opposite direction ever to feel its promptings again.

(213-8) Temptation is easiest cast out at the first thought. As the number of thoughts grow, control grows harder too.

(213-9) Differences between men – whether in external things or internal thinking – there must be. But they need not become the occasion of hate between men.

(213-10) To look only for pleasant effects upon the ego's feelings, whether it be our own or other people's, is a mistake.

³⁵⁸ The paras on this page are numbered 11 through 22; they are consecutive with the previous page.

(213-11) In the end, after ambition realises its object, it is still not happy. The realisation will be companioned by undesired and undesirable conditions.

(213-12) Weakness of resolve, feebleness of will and constant vacillation, can be overcome by training. There is no need to despair.

214³⁵⁹

VI

215

VI

(215-1)³⁶⁰ He may act according to the dictates of his lower nature, but conscience will reproach him from time to time and experience will even itself disappoint him at other times.

(215-2) He is expected to put forth the effort needed to dispel a negative emotion or to destroy a negative thought, since such will not go away of itself.

(215-3) His meditations tend to make him sensitive and his studies sympathetic; the two qualities combine well so that others notice how kindly he is in personal relations.

(215-4) The moment when mental control is easiest and most possible is that following when an impression is first made upon the senses.

(215-5) No man's efforts to improve himself are ever wasted. All of them contribute in the end to the final result.

(215-6) According to the stage at which each mind has arrived, will the enticements of the world affect, or fail to affect, it.

(215-7) DISCIPLINE OF SPEECH The man who, in his speech, has no reverence for fact, is unlikely to find truth.

(215-8) Amid all their desires and lusts, their aims and projects, their strivings and ambitions, it is really the Overself which men unknowingly crave.

(215-9) The stricter his self-examination and the swifter his rejection of excuses, the safer will be his later course of life.

³⁵⁹ Blank page

³⁶⁰ The paras on this page are numbered 23 through 38; they are consecutive with the previous page.

(215-10) Men act according to their innate character, their acquired knowledge and their past experience.

(215-11) Every part of his character is to be examined and, where necessary, improved.

(215-12) There is one relationship which takes precedence over all others. It is the relationship with the Overself.

(215-13) We see among neurotics this same long-drawn inability to form decisions, or dread of their being wrong if made.

(215-14) If he is to be guided by noble ideals rather than by mean motives, he cannot afford to be placid and smug before his own weaknesses in character or omissions in conduct.

(215-15) Rules of renunciation imposed from without may achieve their purpose for a time but may also bring about a relapse with further time.

(215-16) A settled composed disposition will be one of the fruits of perseverance in rejecting negative moods and undesirable thoughts as soon as they arise.

216³⁶¹

VI

217

VI

(217-1)³⁶² He whose relations with others are dominated by greed will one day be clutched by grief.

(217-2) Until a man freely admits his need of true repentance, he will go on doing the same wrongs which he has done before.

(217-3) Every desire conquered feeds his strength and fortifies his will.

(217-4) The more he brings himself to let go inwardly of his possessiveness, the less he will suffer. It is easier to do so at first in abstract meditation and later in actual everyday life.

³⁶¹ Blank page

³⁶² The paras on this page are numbered 39 through 51; they are consecutive with the previous page.

(217-5) What is it worth to a man to be free from the passions, and free from the inner divisive conflicts which their activity must necessarily produce in him? Are they not the chief obstacles which prevent him from attaining that inner calm wherein alone the ego can be faced, caught and conquered? And this done what is there to keep the Overself from taking possession of him?

(217-6) We may ask why Shakespeare has portrayed too many human faults and too few human virtues. But the answer can only be because he has gone to life itself for his sources, where human imperfections are all too plain.

(217-7) It is through the will that he will make self-reforming resolutions and self-denying decisions, or put into practice what his intuition tells him must needs be done to further his inner life, or curb those passions which keep him among the animals.

(217-8) But not only does philosophy find it impossible to be itself apart from very practical aims, it also finds it impossible to exist apart from very ethical aims.

(217-9) Let him face the fact that if he is seeking the Overself with one part of his being, he is also seeking his own ego with the other. He wants his desires satisfied and also That which is desireless at one and the same time. He is trying to walk in two different directions. One or the other must go.

(217-10) The man's distress over his personal shortcomings and the loathing for his personal weaknesses goad him in the end to do something to improve the one and conquer the other.

(217-11) He will take constant care not to allow himself to think negatively, not to let into his field of awareness any greed, hate, resentment or anger.

(217-12) Dwight L. Moody complained that he had more trouble with himself than with any other man he had ever met.

(217-13) His thoughts are to be kept free from dwelling upon any attachment.

218³⁶³
VI

219
VI

(219-1)³⁶⁴ This Quest cannot be followed to success without the quality of courage. It is needed at the beginning, in the middle and near the end. It is needed to think for oneself, to act in non-conformity to one's environment and to obey intuitive leading toward new, unknown or unfamiliar directions.

(219-2) Why did Jesus ask his followers to refrain from calling him good? By all ordinary standards he was certainly a good man, and more. It was because his goodness was not really his own, it derived from the Overself having taken over his whole person, his whole being.

(219-3) If it be observed that young people and women at times display emotional instability, let it also be stated that to them is given by Nature tasks which can be fulfilled only in great love, and which call up in them commensurate emotional capacity. Where much is given, much is required, and they in particular need to learn control, and wise use of the talent for emotional drive so generously placed in their keeping.

(219-4) Those who do not feel ready, or inclined, to fulfil the disciplinary requirements and follow the meditational practices of the Quest, can still benefit in a practical way by using its ethical principles in his daily life.

(219-5) Vinobe Bhave,³⁶⁵ upon whom some of Ghandi's mantle has fallen, has persuaded landlords of large estates to give away millions of acres to hungry landless peasants. Yet although he preaches what he calls a gospel of love, he himself rarely displays emotion!

(219-6) It would be a mistake to confuse detachment with callousness or to think that the conquest of emotion means the lack of all feeling. He who is possessed by the one and has achieved the other, may still have his sympathies unimpaired, and even brought to a greater self-identification with other men than before. But they will not be uncontrolled. Wisdom and knowledge, ideality and practicality, will balance them.

(219-7) St. Catherine of Siena was convinced that those who created unpleasant situations for her were better friends than those who created pleasant ones.

(219-8) A wide experience of the variations of class and fortune has convinced me that it is not only the poor who seek riches but also the rich who seek greater riches. None are content, hence none are at peace.

³⁶⁴ The paras on this page are numbered 52 through 61; they are consecutive with the previous page.

³⁶⁵ Referring to Vinayak Narahari "Vinoba" Bhave.

(219-9) So long as he is buffeted between his passionate desires and his self-hating guilt, so long will a distressing tension be sustained.

(219-10) Side by side with the good in every man, there is always the bad.

220³⁶⁶

VI

221

VI

(221-1)³⁶⁷ The cultivation of a tranquil temperament promotes the practice of mental quiet. The cultivation of mental quiet promotes the attainment of the Overself's peace.

(221-2) There are truths in the philosophic doctrine which man's heart cannot easily, or at first, accept. This is because they are distasteful. Only after sufficient education by teacher, study, life or reflection can he bring himself to believe what he does not like.

(221-3) If he is not insincere, sooner or later the Quest will force his lower nature to throw up its hidden evil, so that he may face, fight and conquer it.

(221-4) The man who finds it impossible to love his own ego is merely fooling himself when he declares that he loves his neighbour's ego.

(221-5) He has feelings but they are so poised that they never disturb, so balanced with reason that they never agitate and so harmonised with intuition that they never excite him.

(221-6) If he trains himself in thought control as a means to ego control, than neither flatterers nor critics can reach him with their praise or blame.

(221-7) The holier-than-thou attitude which condemns the sins of other men implies its own sinlessness. This is not only to commit the sin of spiritual pride but also to fall into the pit of self-deception.

(221-8) When the mind is sufficiently purified, it receives intuitions more easily and nurtures aspirations more warmly.

³⁶⁶ Blank page

³⁶⁷ The paras on this page are numbered 62 through 74; they are consecutive with the previous page.

(221-9) Emotion is an unreliable adviser but refined, purified and liberated from egotism, it becomes transformed into intuition.

(221-10) Is mental tranquillity indistinguishable from emotional death? Is it not better to guide feelings, educate desires and uplift emotions into the proper channels than to kill them? Such questions show a confused comprehension of the philosophic discipline. The latter's aim is not to produce an insensible human stone but a true human being.

(221-11) A looking-glass has no feelings, no desires and no attachments for the objects or persons reflected in it. Are we, then, to become as inanimate and as cold as this piece of glass?

(221-12) More than four hundred years before Jesus' time Mo Tzu was teaching Chinese that "If everyone in the world would practise universal love, then the whole world would enjoy peace and order." But he also took care to teach them to rise above the emotions, and to understand by this kind of love a state of mind, not a state of emotion.

(221-13) Who can deny his past and divorce himself completely from it?

222³⁶⁸

VI

223

VI

(223-1)³⁶⁹ If the man lets others draw him down below his own level, the emotion of remorse and disgust, or the logic of suffering and self-preservation may force his return.

(223-2) Where other persons are good but mistaken, the uttered criticism of them should be gentle; where they are well-meaning but weak it should be cautious. For in such cases the character has what is admirable and what is blameworthy mixed up in it.

(223-3) Most people are repelled by the inhuman detachment and cold attitude of the Stoic philosophers like Epictetus and Marcus Aurelius.

(223-4) It is natural and pardonable for a married man with responsibilities, to worry if he has lost his employment or to be anxious if serious illness descends on his family. But if he is also philosophically inclined, he will check his worry and anxiety by calm

³⁶⁸ Blank page

³⁶⁹ The paras on this page are numbered 75 through 87; they are consecutive with the previous page.

reasoned analysis followed by prayer, meditation, and finally a handing of the problem over to the higher power.

(223-5) It is impossible to have correct understanding along with biased judgments and narrow outlooks, nor is it to be found along with a raging emotional tempest.

(223-6) How can man be so evil and so good, so low and so lofty, so small and so great?

(223-7) It is not enough to harbour ideals if nothing visible ever comes of them, not enough to talk about perfections if, through laziness, poverty of will-power, lack of discipline or insufficient energy, they are never brought an inch nearer.

(223-8) The atheist who declares that the moral scene is entirely suggested to man by his environment, has taken a partial truth, a partial untruth, and joined them together. But if he had declared that the environment was a contributory factor to the final result, he would have been quite correct.

(223-9) The wise and well-disciplined man will be able to put on asceticism or take off luxury like a suit of clothes, i.e. at will, at any moment and in any place.

(223-10) When a man lets passion interpose between himself and his attempts to reason, he will reach a conclusion that may well be faulty.

(223-11) Bernard Shaw:³⁷⁰ "A woman like that has divine insight: she loves our souls, and not our follies and vanities and illusions."

(223-12) Try to understand other persons not in order to blame them but in order to understand better the operations of mind itself, the human mind.

(223-13) A cold, heavy and death-like apathy is not the indifference, or the detachment, taught here.

224³⁷¹

VI

225

VI

(225-1)³⁷² The question has been asked: what is one to do in the face of another person's rudeness pushed to a point which is almost insulting? This could be ignored in many

³⁷⁰ Referring to George Bernard Shaw.

³⁷¹ Blank page

instances if on the belief in reincarnation it is viewed as a sign of the other person's ill-formed character and low caste. But when it is not of such a kind but where one is constantly thrown into contact through work or relationship or residence so that one is exposed constantly to the same kind of contact, how should a spiritual aspirant deal with it?

The answer is to regard it as a test and a challenge. It is a test of certain qualities which must be sought within oneself and drawn upon, such as patience, calmness, and learning. It is a challenge, insofar if one lacks those qualities, it is necessary to seek deeper and try to draw from the inner resources of the Higher Self. This means working previously both in meditation and in thought to picture the needed emotional and mental response, plus the resulting physical conduct as a daily exercise, until this reaction has become somewhat regular.

Or we can supplement this with moving to the metaphysical field and remembering at the end that it is all part of the dream-like experience which in appropriate conditions, or on sufficient degree of mental perception being attained, one sees life to be.

226³⁷³

VI

227

VI

(227-1)³⁷⁴ The right behaviour and good manners[, the punctiliousness in politeness,]³⁷⁵ which Confucius taught belong to a spiritual path, although sceptics may deny this view.

(227-2) This self-possession and self-sufficiency may seem almost inhuman.

(227-3) The religionist and the mystic may seek to achieve sainthood; but the philosopher is not specially interested in such an aim.

(227-4) He is willing to listen humbly to censure, in case he can learn about what needs amendment in his nature or life.

³⁷² The para on this page was unnumbered.

³⁷³ Blank page

³⁷⁴ The paras on this page are numbered 39a, 40 through 54; they are not consecutive with the previous page.

³⁷⁵ “, the punctiliousness in politeness,” was typed above the line and inserted with a caret by PB himself.

(227-5) These great truths require great humility in a man to receive them. The bigoted and the prejudiced lack it.

(227-6) The more the spirit of a man is refined the less will he like cheap gross pleasures.

(227-7) A gracious, urbane and smiling courtesy is a spiritual thing.

(227-8) Considerate behaviour is spiritual behaviour.

(227-9) To serve humanity is in the end to serve yourself. This follows from the working of karma. To forgive those who, in ignorance, sin against you is, for the same reason, to forgive yourself.

(227-10) Is it even possible, let alone likely, for anyone to be [completely]³⁷⁶ impartial about himself?

(227-11) The practice of calmness frees a man from the fretful, nervous tension so many carry around with them; he brings a pleasant air of repose with him.

(227-12) When the assaults of man's animal nature, the instincts of his body, have to be dealt with, a swift assumption of the AS IF attitude is necessary.

(227-13) Everyone who has tried to achieve self-control knows how hard it is to collect himself, to support reason against passion, composure against grief and mental peace against fortune's calamities.

(227-14) There is no social class, circles or group where courtesy is not required

(227-15) In the clamour for social justice - so right and timely as it is - social caste is deplored and life's finer graces ignored. In the result, commonness shows in the voice, coarseness even in the mould of the [facial]³⁷⁷ features, lack of education [- by which I do not necessarily mean the collegiate kind -]in³⁷⁸ the small mind and smaller vocabulary. The [spiritually]³⁷⁹ refined person may generously catch at the slightest reason for appreciation of the ill-bred to justify friendly association or to excuse the lifelong commitment of marriage, but the shocks given by the incongruous contact will jar ear, eye or nerve.

³⁷⁶ PB himself inserted "completely" by hand.

³⁷⁷ "facial" was typed below the line and inserted with a caret by PB himself .

³⁷⁸ "- by which I do not necessarily mean the collegiate kind -" was typed below the line and inserted with a caret by PB himself .

³⁷⁹ "spiritually" was typed below the line and inserted with a care by PB himself

(227-16) The young have claimed their freedom to do as they like, to be themselves and not imitators of their forbears. But too often those among them who confuse licence with liberty,³⁸⁰ or who have never had the advantage of a refined well-mannered home, are proud,³⁸¹ where they ought to be ashamed, of their daring [sexual]³⁸² obscenities and their latrine-closet³⁸³ four-lettered expletives.

228³⁸⁴

VI

229

VI

(229-1)³⁸⁵ Emotion is valuable as a driving power, but doubtful as a means for discovering truth. If unbridled by reason and ungoverned by will, it may even drive a man to foolishness and disaster.

(229-2) The adulation which some people offer cannot sway him, the abuse which other people utter cannot provoke him.

(229-3) If he has a tendency to give way to momentary impulses, he should try to check it by realising that if he is to avoid unnecessary suffering they must be governed by reason.

(229-4) He need not lack humour nor be devoid of humanity even if he has learnt to accept the cosmic design with stoic equanimity.

(229-5) All this emotional energy which neurotics waste in self-pity, hysterics in crises and unwary ordinary persons in trivialities and negatives, is to be conserved, controlled and constructively redirected.

(229-6) When his involvement in the Quest has become a desperate affair to the point of morbid self-analysis endlessly repeated, it is time to restore his balance.

(229-7) Can he accept from others their vocal disparagement without resentment, anger or hatred?

³⁸⁰ PB himself inserted a comma by hand.

³⁸¹ PB himself inserted a comma by hand.

³⁸² "sexual" was typed below the line and inserted here with an arrow by PB himself.

³⁸³ PB himself inserted a hyphen by hand.

³⁸⁴ Blank page

³⁸⁵ The paras on this page are numbered 88 through 105; they are not consecutive with the previous page.

(229-8) When control is so perfect that he can never again raise his voice in anger, he need turn attention to only one other passion – the sexual.

(229-9) The best charity in the end is to show a man the higher life that is possible for him.

(229-10) The emotions he feels must not be allowed to make him lose sight of his goal. They are temporary but this is permanent. His panics, rages and jealousies will subside and pass, this must remain.

(229-11) Philosophy offers a complete way of life; it is not confined to metaphysics, or mysticism, or religion.

(229-12) These struggles with the lower self are inevitable for most people and their way to the Goal lies through them.

(229-13) The cultivation of power must begin with the will, which must be used to impede desire and govern passion.

(229-14) George Sand wrote “At twenty I still believed in that love of humanity which dies with experience.”

(229-15) There are techniques for attaining spiritual exaltation. Some stir emotion, others calm it.

(229-16) The ego is always ready with prompt justification of its behaviour.

(229-17) The more emotionally tense they become about a situation, the less reasonably do they look at it.

(229-18) The neurotic introduces emotional factors into purely business matters, creates hysterical scenes and cannot take a single word of constructive criticism or admonitory counsel.

230³⁸⁶

VI

231

VI

(231-1)³⁸⁷ Because he looks for the good in all men must he therefore be blind to the bad in them.

(231-2) He can see in others the ugly side of their lower nature and not be afraid to admit its existence. Yet, at the same time, he can see their essential divinity and sustain his faith in ultimate attainment.

(231-3) Look through the miserable emotions of the ego and go beyond them to the smiling serenity of the Overself.

(231-4) Do not confuse true humility with the false modesty which deprecates its own status.

(231-5) If he cannot put the objects of his desires completely outside his heart, then he must do the next best thing and put them on its borders.

(231-6) Such a mental achievement is not easily arrived at by most people.

(231-7) The test is whether he is willing to apply as harsh a criticism to himself as he is to others.

(231-8) Such reflections guide him away from the mistakes of the past.

(231-9) It may be cruel to dispel illusions but life will do it for them anyway.

(231-10) He refuses to judge others, much more to condemn them

(231-11) There is a tolerance which springs from mere indifference, but there is also a tolerance which springs from inner [largeness]³⁸⁸ of spirit.

(231-12) "The fifth paramita "dhyana" (meditation) means retaining one's tranquil state of mind in any circumstance, unfavourable as well as favourable, and not being disturbed even when adverse situations present themselves. This requires a great deal of training." [-D. T. SUZUKI]³⁸⁹

(231-13) When the truth is disagreeable, people try to avoid it

³⁸⁷ The paras on this page are numbered 71 through 81; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

³⁸⁸ PB himself deleted "breadth" from after "inner" by hand. "largeness" was typed at the end of the para and inserted with a caret by PB himself.

³⁸⁹ PB himself inserted quotes to the beginning and end of this para and inserted "-D. T. SUZUKI" by hand.

(231-14) Dr John C. Lilly³⁹⁰ in "Man and Dolphin": "Animal training is effected by isolation and contact with humans, withholding food until the starving animal has to approach a human being or die. This is the usual training manoeuvre in [_____]s³⁹¹ circuses." E. Westacott³⁹² in "Spotlights on Performing Animals" shows every kind of cruelty is forced on the unfortunate creatures

232³⁹³

VI

233

VI

(233-1)³⁹⁴ Confucius saw the moral worth of proper manners, the ennobling value of dignified living, the formative power of right custom.

(233-2) If society did to Confucius' canons of propriety and conduct what it did to all religions; if it made the externals and forms more important than the realities and spirit, that was not Confucius' fault.

(233-3) Although philosophy wags no finger in smug portentous moralising, it respects the validity of karmic consequences, the getting-back of what is given out, and also the need to begin curbing the ego, its desires and passions, as a preliminary to crushing it. There is solid factual ground for the excellent ethical counsel given to all humanity by Confucius and Buddha, Jesus and Socrates.

(233-4) When superior patrician ancestry, or higher education, or greater wealth, or influential social position, lead in speech or behaviour to arrogant hauteur and scornful contempt for the less fortunate, it leads to the snob. In him, outward and formal good manners do not come from the heart; in him, the spirit contradicts the letter. Consequently they are not really good manners at all.

(233-5) This species called Man has shown its finer possibilities in the kindness of Christ, the compassion of Buddha, the love of St. Francis and the skill of Michelangelo.

³⁹⁰ "JC Lillie" in the original.

³⁹¹ 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 an "s" at the end of the blank space.

³⁹² Referring to Evalyn Westacott.

³⁹³ Blank page

³⁹⁴ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(233-6) It is not the emotions which are to be kept out but the disturbances to which they may give rise.

(233-7) Gita teaches that thought creates attachment, and this in turn leads to desire.

(233-8) He learns like a second habit to compose himself into detachment before snubs, to respond with gay half-whispered laughter to attacks.

(233-9) Those who decry the social graces, who condemn good manners as hypocritical and empty are wrong. Confucius had solid spiritual reasons for praising such courteous conduct.

(233-10) However hedonist a man may be by temperament, the practice of some philosophic virtue may become a necessity.

(233-11) There are two different ways of being detached: the ascetic's which dissociates itself from the world and tries to live outside the world's activities; and the philosopher's which accepts those activities but not the dependence which usually comes with them.

(233-12) Do not respond to negative or base emotion with the like. The greater the animosity shown you, for instance, the greater is the inward calm with which it should be met.

(233-13) By 'heart' I mean the central abode of human feeling, the symbolic reminder that the 'head' or cold dry intellect is not enough to touch the reality of Spirit.

(233-14) He may not indulge in spiteful criticism, which helps neither himself nor those criticised nor those who have to listen to it.

234³⁹⁵

VI

235

VI

(235-1)³⁹⁶ The discipline of emotion comes hard to most men. They do not really know how much weakness there is in them until they try it seriously.

³⁹⁵ Blank page

³⁹⁶ The paras on this page were unnumbered.

(235-2) He laments that he is not what he should be, that he is far from the ability to realise his ideals.

(235-3) Something of this inner calm may be reflected in the eyes, as they look out on the world from their high-placed apertures.

(235-4) When the truth about oneself is unwelcome one may listen to it despairingly or refute it egotistically.

(235-5) Man is dragged along by his emotions and his thoughts: then calls himself a free being.

(235-6) We must begin self-reform by facing ourselves in our little human existences. Are we failing in our relationship with others. Are there negative elements in our lives, making us melancholy, dissatisfied, unhappy?

(235-7) In most human relations, egoism in one person is replied by egoism in the other.

(235-8) There is a vital difference between being merely callous in the presence of other people's suffering and being philosophically calm.

(235-9) Those who can only find their fun by the wanton killing of harmless animals, show no mercy and, at the appropriate time, will receive none.

(235-10) The withdrawals from activity and worldliness which he refuses to make willingly at the behest of reason, may have to be made unwillingly with the coming of age.

(235-11) But sometimes when we do not like a place or a person, what is wrong is in ourselves, not in the place or person.

(235-12) Few of us are eager to scrutinise our own conduct, to examine thought, speech, motive, adequacy and deficiency, yet this is a valuable exercise to perform before retiring for the night.

(235-13) The criminal is a victim, too, but of his own criminality; he is injured by his own crime.

(235-14) When man,³⁹⁷ with his impulses and passions,³⁹⁸ meets life with its paradoxes and [illusions],³⁹⁹ he soon falls victim to the deceit of appearances.

³⁹⁷ PB himself inserted a comma by hand.

³⁹⁸ PB himself inserted a comma by hand.

(237-1)⁴⁰¹ Those who are not completely honest with themselves, who prefer attractive delusion to repulsive truth, merely defer the moment of humiliating confession.

(237-2) Human preferences do exist; it is possible to pretend that they may not be there when they actually are: but this has to be paid for by self-deception.

(237-3) This is really to condone a sin and become an accomplice in it.

(237-4) Mencius makes even the movements of the body one of the features which exhibit outwardly the Superior Man's virtue.

(237-5) Whatever else he may be, he is no aspirant to sainthood. That admirable goal is quite proper for those whose innate vocation lies that way. But it is not the [specific goal for would-be philosophers]⁴⁰²

(239-1)⁴⁰⁴ The fear of hurting his feelings is, in such a case, a foolish consideration. For it condones present error instead of correcting it. Yielding to this fear keeps the man imprisoned in a wrong view, where rejecting the fear might be the first step towards his liberation from it.

³⁹⁹ PB himself inserted "illusions" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

⁴⁰⁰ Blank page

⁴⁰¹ The paras on this page are numbered 59 through 63; they are not consecutive with the previous page.

⁴⁰² PB himself inserted "specific goal for would-be philosophers" by hand.

⁴⁰³ Blank page

⁴⁰⁴ The paras on this page are numbered 15 through 27; they are not consecutive with the previous page.

(239-2) Someone complained to me that a certain literary presentation of Vedanta repelled him. Its austere coldness, intellectual dryness and logical abstractness made it seem unreal, dead, remote from life. I happened to know the author and to know also that he was a genuine seer. Was the complaint, then, unwarranted? Nothing is really true for us if it is not felt. It is a great mistake to believe that the impersonal egoless Real is known without any accompaniment of feeling as if it were a kind of corpse. Such a conception is quite artificial.

(239-3) He must develop emotional maturity, strong character and a courageous attitude toward life. This positive strength is needed to face and master the many different trying situations of existence. The will has to be hardened so that it keeps him from being drowned in the wash of emotional reactions. Only after he has done this can he penetrate through to the deeper layer of being where his inner Self dwells. If this is not done in the early stages of growth he will eventually be forced to retract his steps and learn, consciously and deliberately, the neglected lessons.

(239-4) What historian has complete and true information on any past event or obscure personage when he does not even have it on any present event or celebrated personage? Unless business or duty brings the responsibility into our hands, it is fairer to refrain from sitting in judgment.

(239-5) Those who must speak of their emotional distresses or irritating problems, their misfortunes or disagreeable illnesses, should learn something from the Japanese attitude and at least do so with a smile.

(239-6) his faults and laxities

(239-7) Etiquette. He persists in showing a proper courtesy to those who themselves behave badly.

(239-8) He may argue if others wish to do so but he will never argue acrimoniously.

(239-9) Refinement is as valuable a quality, and as spiritual, as truth-seeking.

(239-10) Although generally he will be infinitely considerate of other persons, there will be certain situations wherein he will be infinitely hard upon them and utterly indifferent to their emotional feelings.

(239-11) Emotion must move along with reason, not separate itself entirely from it.

(239-12) A portentous gravity is not at all a hall-mark of the sage.

(239-13) Men seek their mental, emotional or physical satisfactions.

(241-1)⁴⁰⁶ The Chinese of an earlier generation, as also most Orientals, were taught to respect the aged.

(241-2) Even an excitable man who sets out to nurture this serene philosophic calm may surprise himself with what can be attained by diligent perseverance.

(241-3) Between the two extremes of hyperbolic praise and critical denunciation there is a middle point of sane balanced understanding.

(241-4) It is natural for a philosopher to promote harmony among others and reduce discord. He fully believes in and always practises "peace on earth, goodwill among men."

(241-5) This is the ideal, but to translate it into the actual, to assert it in the midst and against the opposition of a grossly materialistic environment, calls for firmness and determination.

(241-6) Yang Chu who was a Taoist but such a strongly individual one that he did not hesitate to modify the teachings where necessary, thought that neither being poor nor being wealthy was desirable, that a better condition was the middle one between the two. The sage argued that they brought their own special kind of anxieties with them and so were not conducive to peace of mind.

(241-7) The attempt to escape from such problems by first refusing to look at them, and second, by refraining from the efforts needed to deal with them, leads only to their prolongation and enlargement later on.

(241-8) The world being what it is, if he encounters discourtesies and indignities he must not let the hurts penetrate this closed sphere of inner inviolate calm. Here he can remain cool and invulnerable, unaffected and unruffled.

⁴⁰⁵ Blank page

⁴⁰⁶ The paras on this page are numbered 28 through 43; they are consecutive with the previous page.

(241-9) Life brings its own pressure to bear upon ideals and instincts, consciences and temperaments.

(241-10) The Taoist masters did not make, as the Buddhist and Hindu masters made, complete freedom from desire an essential prerequisite. They were satisfied to ask for “fewness of desires” only.

(241-11) These young street-hooligans who ‘cosh’ harmless old people or rob small shopkeepers with violence are savages dressed up in the garb of civilised beings. But they have not even the advantages of tribal laws and taboos and standards that savages have, for they have no upbringing, no manners at all.

(241-12) Always to condemn other methods and ways than one’s own is a sign of spiritual narrowness. Just a tolerance of them is a sign of spiritual greatness.

(241-13) Is there any man who is all saint or all sinner?

(241-14) Impatience is the source of rash actions.

(241-15) Character is tested by afflictions more than by prosperity.

(241-16) How many misguided persons have condoned bringing harm to a fellow human or animal creature by quoting a text or a doctrine!

242⁴⁰⁷
VI

243
VI

(243-1)⁴⁰⁸ These formal patterns of behaviour set forth as examples to learn and imitate are, after all, mainly for undeveloped or immature beginners. They are commandments to be obeyed. But evolved maturer types may not really need them, because they instinctively act in such a way.

(243-2) Where minds are great and hearts are large, two persons can remain cordial friends even though their outlooks differ.

⁴⁰⁷ Blank page

⁴⁰⁸ The paras on this page are numbered 44 through 58; they are consecutive with the previous page.

(243-3) Character may be bettered by bettering conduct, which is visible, just as it may by bettering feeling, which is not. Kung Fu-tzu⁴⁰⁹ perceived this and built his system upon it.

(243-4) He will find that there is no other way, and will do better to come to it in the beginning than in the end. He must learn to co-operate with the World-Idea, the planetary will, or suffer from its whips. The choice is between animal-human and spiritual-human.

(243-5) He must be equally steadfast in adhering to this attitude whether other people utter complaints against him or make compliments to him.

(243-6) The outward display and inward practice of a genuine composure is always better than emotional fluctuations and physical agitations.

(243-7) Discipline of Speech. When a man has this feeling of inner harmony it leads to a harmonious attitude toward all others. He suffers no nervous tension with them. He can sit, unspeaking, unplagued by tacit suggestions from society to break into his mind's stillness with trivial talk, useless chatter or malicious gossip.

(243-8) Any good overdone or misdirected or exaggerated, too easily becomes bad. This is what happens when appreciation of human quality, or social worth, is turned to snobbishness.

(243-9) This coolness where other men might seethe with passion or emotion, this detachment from events and persons, things and places, is exacerbating to those who misunderstand it.

(243-10) Israel Zangwill's "character cynically observed" in a novel: "I know just enough about men to know that they are better left unknown. It is better to keep one's illusions."

(243-11) Most neurotics cannot take any criticism - no matter how helpful, constructive or well-meant it be - but only exaggerated praise.

(243-12) So long as he lacks humour, he may tend to make the quest a heavy burden of disciplines, exercises, duties and tests only, that is, he may confine it to the Long Path only, and miss its joyous releases, its happy discoveries.

(243-13) The broad-minded man will not let his personal regard for anyone be dimmed because their views happen to be diverse.

⁴⁰⁹ "Kung-fu-tse" in the original. Referring to Confucius.

(243-14) The first stage is to expunge the evil in his heart and to raise the good in it to the highest possible octave.

(243-15) The emotions felt inside the heart, the thoughts evoked inside the head, affect the environment and atmosphere outside us.

244⁴¹⁰

VI

245

VI

(245-1)⁴¹¹ It is sometimes spiritually beneficial for a man to lose part of his wealth, an official his position, a nation its empire. For then they may lose the arrogance which too often accompanies these things.

(245-2) When a man has some activity of conscience, but circumstances – temptation or tribulation – move him to questionable actions, he formulates some plausible apology to his better self.

(245-3) Elegance is often found as an accompaniment of refinement. This is not only true of physical things, behaviour and conduct, but also of character and mind.

(245-4) Why not see men just as they are, along with just what they may become? Why not admit their worst as well as best, yet remember also the divine creatures they are destined to evolve into?

(245-5) It is not that he will not feel desires and aversions, attractions and repulsions, but that he will not be moved by them. They will be under control, not only of the ego but of a power higher than the ego. Thus the tensions which agitate the uncontrolled man and stresses which animate him, will not be present.

(245-6) The mind's detachment from the world will bring the body into line with it in time: this takes longer than the ascetic's way of forcibly imposing rigid renunciations but it is more natural and less harsh, easier and philosophic. It softens the rigour of inescapable controls. What is more important perhaps, is that it works in a deeper ground, so its result is more durable than the other way.

⁴¹⁰ Blank page

⁴¹¹ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(245-7) When one has had a large experience of the world, with widely different groups of people, races, tribes, nations, classes and castes, one is unwilling to offer admiration without some sort of qualification, to any human institution or any human being. And when one has studied the human entity metaphysically and psychologically, discovering the place and power of the ego, one finds philosophical support for this mental reservation. But this need not imply cynicism: the presence of goodwill and the faith in ultimate salvation for all would preclude it.

(245-8) The most effectual way to deal with undesirable or unwanted emotions, with negative or debasing thoughts, is to repel them at once. The longer they stay, the harder it becomes to dismiss or defeat them.

(245-9) What is sin? It may be defined first, as any act which harms others; second, as any act which harms oneself; third, as any thought or emotion which has these consequences.

(245-10) That alone is true culture which refines taste, improves character, lifts standards, corrects behaviour and teaches self-control.

(245-11) In the end the question of goodness involves the question of truth: one may be correctly known only when the other is also known.

(245-12) What man would like his own shortcomings if he knew what they were doing to him, and doing to his appraisal in the minds of other men?

246⁴¹²

VI

247

VI

(247-1)⁴¹³ When St. John of the Cross was Prior of the Monastery of Segovia, he was unjustly dismissed from his high position by his own superiors in the Order and banished to an unhealthy hermitage in semi-wild country. But he bore no ill-will against his persecutors, and even wrote in a letter: "Where there is no love, put love and you will get back love." This is so, but he did not state that the returning love might take a long time to appear, so long that a whole lifetime in some cases, or several incarnations in other cases might be needed. The lesson is that it must be accompanied by patience. If we look for quick results, we may look in vain. Indeed, we ought not to

⁴¹² Blank page

⁴¹³ The paras on this page are numbered 13 through 24; they are consecutive with the previous page.

look for any positive results at all. In all such relationships with hostile persons, we ought to do what is right, forgiving, extending goodwill, if we wish, but leaving the outcome to take whatever course it did. "Act, but do not be attached to the consequences of your action," was the counsel which Krishna gave the young prince Arjuna. Be Patient if you want to practise goodwill.

(247-2) Why was it required of candidates for entry into the Pythagorean School of Wisdom that they be of a "contented disposition"? Why does the ancient Hindu Scripture Shvetashvatara⁴¹⁴ Upanishad forbid the teaching of the deepest knowledge to one "who is not tranquil in mind"?

(247-3) "Manners ... will save us from barbarism," wrote J. R. Lowell⁴¹⁵ in a letter. Certainly their decay, or lack, is showing in, and showing up,⁴¹⁶ so many of the younger generation, to their own loss and society's harm.

(247-4) Certainly he must be eager to seek the truth, willing to give time for the search since it requires study and meditation, but equally he must be prepared to practise some self-discipline. This is partly because the quest of truth succeeds to the extent that he disengages himself from the ego and from the thoughts, the passions and the moods it produces.

(247-5) It is the least that can be asked from a civilised human being that he perform the duties of courtesy.

(247-6) Conduct is a deliberate, consciously purposeful and willed activity whereas behaviour is general, casual and not specifically directed.

(247-7) How much can anyone be trusted to criticise himself impersonally, to look back at his own past without covering up his shortcomings and without interposing his ego between him and his actions?

(247-8) The refinement of tastes, the betterment of manners and the raising of standards benefits society as well as the individual.

(247-9) We need to conform to society's dictates, or tradition's pressures may become oppressive.

(247-10) Soon or late, every man who wants to make this high grade will see that he must put a curb on his passions.

⁴¹⁴ "Svetasvadar" in the original.

⁴¹⁵ Referring to James Russell Lowell.

⁴¹⁶ We have inserted "in" into the text for clarity.

(247-11) Emotionalists need to learn some restraint on expression, to practise some discipline of communication with others.

(247-12) There are few men who do not have two sides to their character.

248⁴¹⁷

VI

249

VI

(249-1)⁴¹⁸ Value of calmness – “Not he who is not tranquil can reach the Self through knowledge” says Upanishad.

(249-2) The good and the evil are uneasily housed together in each of us.

(249-3) Let us not pretend to the Perfect or the hope of its attainment. But we can have the Ideal and follow it.

(249-4) A time comes when a man must call a halt to this floating like a cork on the sea, must discipline the moods which drag him down into suffering from stricken emotion or raise him up to exhilaration from successful ambition.

(249-5) A personal character which will be beautiful, a way of life which will be the best – if he holds these as ideals a man is more likely to come by them.

(249-6) The danger of this teaching of evil’s unreality and moral relativity is that in the hands of the unwise it annuls all distinction between evil and good, while in the hands of the conceited it opens dangerous doors.

(249-7) All our virtues come from that divine source. They are incomplete and imperfect copies of the abstract and original archetypes, the idea of the spirit behind each particular virtue. This is one reason why the path of being, thinking and practising the Good, as far as he is able, becomes, for the unbelieving man, as much and as valuable a spiritual path as any offered by religion.

(249-8) It is not only unnatural to put one’s neighbour before oneself, but also unwise. Both Buddha and Maharshi⁴¹⁹ pointedly said that the duty to oneself is primary. Only –

⁴¹⁷ Blank page

⁴¹⁸ The paras on this page are numbered 25 through 39; they are consecutive with the previous page.

one had to find out what was behind the self before that duty could be properly accomplished.

(249-9) The young beatnik rebels against conventional society, its organised forms and cultures, clothes and music, morals and speech, rules of conduct and codes of manners, are groping for a way of life that will be different. But being blind, that is, ignorant, the result is a bad one or at least no better either. For they become worthless in themselves and useless to society. The spiritual hermit or monk who has withdrawn from the social order may evolve positive benefits, for himself and others, in time, but not these beatniks.

(249-10) Tread firmly on negative thoughts, eject them from the mind as soon as they appear, and give them no chance to grow. Spite, envy, moroseness, [despondency and denigrating criticism should all be denied entry.]⁴²⁰

(249-11) If the habitual use of the mind is negative and tense, it is wrong and needs to be changed.

(249-12) Do not expect nobler action or higher motives from any man than experience suggests you should expect.

(249-13) His mind gets confused and what he formerly thought virtuous, he now thinks sinful.

(249-14) The real choice, decision, judgment, is made in the subconscious mind. Impulses come from it and character is formed in it.

(249-15) Criticisms should always be balanced ones, should avoid the tendency to go to extremes or be one-sided when revealing defects.

250⁴²¹

VI

251

VI

⁴¹⁹ "Maharishee" in the original.

⁴²⁰ PB himself inserted "despondency and denigrating criticism should be denied entry." by hand. PB himself also moved "all" from between "on" and "negative" to between "should" and "be" by hand.

⁴²¹ Blank page

(251-1)⁴²² Refinement, both outward and inward, is a sign of the Superior Person, according to a Chinese sage.

(251-2) So far as they distract the mind and disturb its peace, the struggle against the passions must go on.

(251-3) Those who dwell largely in their emotions, or those who are often controlled by them, need to nurture the restraints of reason, intuition, caution and reflection.

(251-4) Some of us can keep our goodness only while we keep in good circumstances. Alter them for the worse, scatter our fortunes to the wind, and we may let our honesty depart with them.

(251-5) When detachment is used as an excuse for escape, it is being misused.

(251-6) In the end the heartlessly cruel punish themselves, though whether here in this life, in purgatory after death, or in some future re-embodiment is another matter.

(251-7) If his tolerance, sympathy and understanding are wide enough to enter every point of view, this does not mean that his judgment, balance and discrimination are inactive.

(251-8) When fame brings benefits we welcome it eagerly, but when it brings calamities we sigh unhappily for obscurity.

(251-9) Bad manners are unsightly, unaesthetic and unpleasant. Good manners win respect, attract goodwill.

(251-10) No man is so bad that he is without any good quality at all.

(251-11) Some feel a frosty chill in the very idea of emotional and mental detachment.

(251-12) To take a merited rebuke humbly, perhaps even gratefully, is a sign of superior character.

(251-13) We may enjoy the pleasures of life but we ought to discriminate between those which are harmless and those which hurt us.

(251-14) Promptly giving up negative thoughts, inhibiting them immediately they are born, abandoning undesirable use of the mind – this is the first step.

⁴²² The paras on this page are numbered 40 through 61; they are consecutive with the previous page.

(251-15) He can put himself in the mental position of others, thus understanding theirs, while keeping his own.

(251-16) We must enter battle against negative ideas, against spites and resentments. We must refuse to harbour unkind gossip and unfair condemnation.

(251-17) The largest activity in the world is criticism, the smallest creation.

(251-18) The better he is poised, the more easily he will adjust to unexpected situations.

(251-19) Of what use is it to offer criticism to someone who is unwilling to amend his character.

(251-20) The practice of humility, especially in the form of obedience in monastic systems, is intended to subjugate the personal will and lessen self-love.

(251-21) Jesus standing before Pilate,⁴²³ Socrates before his accusers – they could have saved themselves. But they could see no other course on which they could rightly engage.

(251-22) With enough goodwill on both sides, a compromise can usually be reached in most disputes.

252⁴²⁴

VI

253

VI

(253-1)⁴²⁵ If in some ways he learns to lessen egoism and practice humility, in other ways he gains a larger easier assurance. If he is now willing, to a certain extent, to be deflated, he feels he is standing nonchalantly and calmly on firmer ground than before. Perhaps this is all a play, not to be taken too seriously, for the real trial, the worst test, the last great agony, will come later – either through the terrible loneliness of the Dark Night of the Soul, or the painful crucifixion of the ego before Ascension, Liberation and Fulfilment.

⁴²³ Referring to Pontius Pilate.

⁴²⁴ Blank page

⁴²⁵ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(253-2) Those who give enough thought to behaving politely do so from different motives, some of which may be merely hypocritical, others the slavish following of blind custom, still others simple obedience to selfish interest, but there still remains the remnant who do so sincerely, honestly, because generous enough to consider the feelings of those persons they meet.

(253-3) No person who is really refined, that is to say by character and taste and not by birth or wealth, can bear the crudity, the ugliness and the decadence of those literary, artistic, psychoanalytic or “progressive” circles which take a delight in uttering filthy four-letter words. Spirituality shrinks into silence in such garrulous company, takes curtained-off refuge in its own natural fastidiousness and refinement, but again I say these develop from within and are not imposed by the family or the ‘finishing school.’ Whatever superficial interest these circles may take in so-called mystic experience, materialism and egotism are their real religious creeds, just as courtesy is not a genuine characteristic of their behaviour, whatever outward show of it they may hypocritically have to make at times. The noisy cheap mannerless and brassy cafés of Montmartre and Montparnasse are their familiar spiritual homes.

(253-4) Is it right that anyone should become so callous toward himself that he should remain totally unaffected by the rise and fall of fortune, the ebb and flow of health, the explosion and advance of war? Is it sane that he should accept the ideal set up by the Bhagavad Gita, the manual of Hindu wisdom, ‘to him a piece of gold and a lump of stone are the same’? Can he be called a man, a living, breathing, thinking creature, or a zombie, death in life, to whom it makes no difference whether he suffers pain or enjoys strength, watches his nearest one die or learns that she has just given birth? Who wants this kind of detachment, anyway?

(253-5) It was a young New Zealand physician, newly launched on a hospital career, who exclaimed in astonishment when I praised Confucius for having put good manners in the forefront of his educational scheme. “But they are so hollow, so hypocritical, mere surface-show and not from the heart. Besides they are not natural, quite artificial. How surprising that you should assert they have a spiritual value!”

(253-6) Men, devout and ascetic, pious and disciplined, even saintly, have found their way to philosophy. It makes bad men good and good men better.

(253-7) He is a man divided against himself.

(255-1)⁴²⁷ Aggressive, naughty, ill-tempered or disobedient traits in children need a measure of discipline from parents, or life will provide it in later years much more harshly. But there is a special need for parents to provide it lovingly as education, not scolding and punishing.

(255-2) There are savage creatures, moral monsters and insane animals who look like men but have only partially _____⁴²⁸ into the human species in their passage up from the lower ones. Having human faces and limbs, digestive and sense organs, is not enough to render them worthy of human classification.

(255-3) To live so detached from human interests, so aloof from human values – is this to become a walking zombie?

(255-4) He must be able to abandon ego-resistance for the few minutes it may take to stand in strict judgment and assign responsibility where in the end it rightly belongs – to himself.

(255-5) Uncharitable thoughts about other persons may arise spontaneously, may find their justification in the actions or behaviour of those persons, but they ought not to be sustained and maintained.

(255-6) It is the older persons who are going to suffer most from this lack of good manners. The young have little use for them, and soon become impatient with them and intolerant of their ways.

(255-7) They make the outward gestures required by polite society, but there is no inward reality, no emotional zest, behind them.

(255-8) What is the use of presuming that human character is any different from what it actually is? It is a false idealism which deliberately adopts naiveté and puts its head in the clouds.

(255-9) They are polite in a frosty way, making courtesy an empty formality, without any heart in it.

⁴²⁷ The paras on this page are numbered 8 through 23; they are consecutive with the previous page.

⁴²⁸ 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.

(255-10) It is a part of family relationship for the children to identify themselves, by extension, with the parents. Thus, it is what the French call “egoisme a deux.”

(255-11) If they cared enough, they would show it in being affable, pleasant, kind, that is they would suppress their egoism sufficiently to make such decent manners possible. But they don't: they care too much for their own ego to let it happen.

(255-12) Knowing the nature of human nature; knowing, too, the universality of Yin and Yang's existence and applicability: there is no need to be surprised at anything which anyone does.

(255-13) He is able to hold himself up to the light, as it were, able to remain impartial and detached even in dealing with matters which greatly concern him.

(255-14) The freedom which comes from allowing desires and impulses to have their way, unhindered by reason and undisciplined by will, is a false and illusory one.

(255-15) They have been debating and arguing about sex for several years, about its repressions and permissions, its nature and its purpose in and outside marriage, its _____⁴²⁹ deviations

(255-16) If he must assess men's motives and examine their characters, he will do so only to understand them, not to judge them. He will not use it to gossip about their personal frailties.

256⁴³⁰

VI

257

VI

(257-1)⁴³¹ When passion, uncontrollable and blind, irrational and violent, is behind action, the consequences may be harmful to its owner but they may also be instructive – if he is willing to be instructed. For life is an educational process, which everyone has to undergo whether the pupils like it or not.

⁴²⁹ 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.

⁴³⁰ Blank page

⁴³¹ The paras on this page are numbered 24 through 41; they are consecutive with the previous page.

(257-2) The thirsts and desires for this or that which man has developed have to be quenched – this is the attitude of Buddhist ethics.

(257-3) Emotion, pushed too far, may blur reason, diminish common sense, spoil judgment.

(257-4) It comes as a corrective to unbalanced character.

(257-5) It does not take long for many men to repent of their repentance!

(257-6) When good qualities are stretched to extreme points, they may become bad ones.

(257-7) Is he so indifferent that if millions of people are slaughtered or saved from being slaughtered, it does not matter?

(257-8) Education – all upbringing of the young – should restrain faults in character, promote virtues.

(257-9) Emotions which change the object of their feeling from time to time are not so reliable as intuitions which come from a deeper source and remain without change.

(257-10) For this he will hear no plaudits, get no worldly rewards, receive no university's diploma.

(257-11) To catch the fault, the weakness, the shortcoming, at its starting-point in action is to prevent its expression and to diminish its power.

(257-12) It may take only a few minutes to become aware of one's defects, but it may take an entire lifetime to get rid of their worst features.

(257-13) The man who has made his way to the top of his profession but failed to make the conquest of his passions, is still an unbalanced creature, an unsatisfied human being.

(257-14) An excessive humility or a morbid self-depreciation may prevent a man from seeking outside help. This too is a manifestation of the ego, which cunningly uses such emotion to keep him away from a contact which threatens its rule.

(257-15) However much a man devotes the years to self-discipline, his emotions insist on asserting themselves at times. Is the quest, then, a chimera?

(257-16) Diderot⁴³² took this view, too, and asserted in “The Paradox of the Actor” that a good actor is inwardly calm and self-possessed even in the most passionate moments of his roles.

(257-17) The psychotherapist, like the shaman, invokes small taboos on the behaviour of clients. He interprets small movements, tics, perspiration, etc. under the general category of anxiety indicators, compulsive symptoms.

(257-18) Those kindly courtesies which do so much to smooth the everyday dealings of human affairs are related, in a way, to the spiritual life.

258⁴³³

VI

259

VI

(259-1)⁴³⁴ The good manners prescribed for civilised living may have varied from century to century, or from continent to continent, but whatever their form they represent that man in society must have some consideration for society, and not be utterly and selfishly indifferent to the effect of his conduct upon others. There is also the further point that if he lacks self-respect he needs to be taught it, to keep civilisation from falling back to barbarism, so personal dignity and appearance, cleanliness and inoffensive speech are involved.

(259-2) The young are not usually taught that negative thoughts and feelings may bring suffering and trouble to themselves and those in their environments. Still less are they shown how to avoid, discipline or sublimate such thoughts and feelings.

(259-3) It is true that politeness can be a conventional form assumed by hypocrisy, that those who practise it socially may use it as a mask to hide their real feelings.

(259-4) Agreeable manners make relations with others easier and pleasanter, for them as well as for oneself.

(259-5) These are some of the negative traits of erring human character – undesirable for their own sake, as well as for the sake of their bad effects – hatred, irritability, jealousy, maliciousness, excessive criticism and suspicion, destructiveness and cruelty.

⁴³² Referring to Denis Diderot.

⁴³³ Blank page

⁴³⁴ The paras on this page are numbered 42 through 54; they are consecutive with the previous page.

(259-6) If a man lacks natural refinement in language and habits, let him cultivate them.

(259-7) The practice of calmness means that no emotions are squandered, no negative thoughts entertained.

(259-8) Hobbes,⁴³⁵ the {17th}⁴³⁶ century British author of “The Leviathan,” observed that in this matter of bringing up children so that a good character is developed, the example set by its parents and by its teachers is more powerful than giving it precepts to obey.

(259-9) An ideal helps to hold a man back from his weaknesses, a standard gives him indirectly a kind of support as well as, directly, guidance.

(259-10) The fact must be accepted – and no one who has to deal with other human beings can afford to ignore it – that most persons are chemically antagonistic to certain other persons.

(259-11) Sassoon⁴³⁷ story. The poor monkey-chieftain gave out a loud cry of distress, a last scream of despair before it fell dead to the earth. But in that moment his eyes met the hunter’s; there was an immense heart-broken reproach in the monkey’s, and in the man’s heart a feeling like that which would follow had he slaughtered a human being.

(259-12) It is not generally allowed that good social qualities have their place in the spiritual life as well as the accepted moral virtues, even though they may not be as important.

(259-13) Where harshness, coarseness, brutality and vulgarity reign, where no touch of kindness, beauty, gentleness or love enters the atmosphere, there the soul stifles.

260⁴³⁸

VI

261

VI

⁴³⁵ Referring to Thomas Hobbes of Malmesbury

⁴³⁶ 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. However, we know that Hobbes wrote in the 17th century so we have inserted that.

⁴³⁷ Referring to Siegfried Sassoon.

⁴³⁸ Blank page

(261-1)⁴³⁹ Good manners and finer feelings, courtesy and graciousness – these inhere in one who possesses a true spirituality. It is true that many aspirants consider this to be mere surface polish, unimportant, a cloak quite often for hypocrisy and falseness. That may be so in a number of cases. But... even if it were correct of all cases the fact remains that the manners which aspirants adopt, the code of behaviour which they practise, possess a definite place on this quest. Those Chinese and Javanese mystical cults which regarded and used etiquette as part of their way toward inner unfoldment, as part of their yoga path, were not wrong. For it creates forms of conduct which not only refine and uplift the practiser's character, but also can be used to defend his inner life – where he is developed enough to possess one – against society's onslaughts. There is a moral element in it too. For where etiquette trains a man sympathetically to consider the emotional reactions of other persons to his own behaviour, it transfers his point of view from an habitual selfish one to a more impersonal one. Again by smoothing the relations between both of them, it puts the others not only more at peace with themselves but also with him. Lastly it requires and fosters some measure of self-control. For we are not only victims of aggression from our enemies. We are just as much, or even more, victims of ourselves, attacked by our own weaknesses and faults.

(261-2) He is neither a sentimentalist nor a simpleton, but expects from humanity that dual nature, that thorn with the rose, which corresponds to the positive-negative nature of the universe itself.

(261-3) Refinement of character and conduct, habits and speech shows quality, development and aesthetic feeling. For the man or woman who possesses it, "disgust soon supervenes at commonness," as Zangwill⁴⁴⁰ says.

(261-4) The baser feelings go away of their own accord as the higher ones are let in and encouraged.

(261-5) It is stupid to bring into conversation with others beliefs which they are certain to scoff at but which one cherishes as holy.

(261-6) His emotions, at times stirred to spiritual aspiration and at other times brought down to lust, fluctuate. He is no master of himself.

(261-7) Although I dislike formality, I understand and accept Confucius' position on etiquette. For he makes clear, although tersely, that there is a philosophic basis underlying that position.

⁴³⁹ The paras on this page are numbered 55 through 65; they are consecutive with the previous page.

⁴⁴⁰ Referring to Israel Zangwill.

(261-8) We are not always the same person. At one period of life a desire may almost enslave us which has no power over us at a later period.

(261-9) One may note these defects in a man's character not to judge, certainly not to condemn him but solely to understand any person with whom one has to deal in some way.

(261-10) Whoever accepts praise must be prepared to endure blame, unless his acceptance is quite impersonal and disengaged.

(261-11) The two qualities may co-exist in the same man.

262⁴⁴¹

VI

263

VI

(263-1)⁴⁴² Few care to listen to a pride-lacerating list of their own shortcomings, or a black-paged history of their own delinquencies. Yet it is these that make for them some of their own troubles.

(263-2) He tries to look at life calmly, whether it be the world's life or - what is much harder - his own personal one. Such tranquillity is highly prized by philosophy but of course it is not widely possessed.

(263-3) The wish to evade emotional self-discipline is natural with most persons but the fulfilment of this wish leads to futility, chaos and even failure.

(263-4) Some men radiate animosity as others radiate goodwill. The unfortunate members of the first class are victims of their own negative thinking.

(263-5) Those who come to philosophy with their inquisitiveness and their probing questions may believe that this is enough. But it is not. What they are in themselves will also affect the answers they receive.

(263-6) The good have existed in all countries, at all times, among bad people and at bad times. We ought to welcome them as persons whatever low opinion we hold of their kindred.

⁴⁴¹ Blank page

⁴⁴² The paras on this page are numbered 66 through 79; they are consecutive with the previous page.

(263-7) It is not so easy to assume an air of detachment in the deeper levels of one's being as it is on the surface.

(263-8) Character is as easily imperilled by the briberies of wealth and luxury as by those of poverty and lack.

(263-9) There is no room in this calmness for the rages of schizophrenia or the fears of neuroticism.

(263-10) The timing of defensive action against one's own weaknesses makes much difference to the result. Firm action at the start is not only easier than later, but also more successful.

(263-11) In the face of so much violence and cruelty these gentler instincts which breeding, religion and culture should instil and nurture, find it hard to thrive.

(263-12) A prompt and decisive 'No!' to the suggestion or impulse as soon as it appears, prevents it gathering strength and becoming uncontrollable.

(263-13) So many are so quick to think ill of others, to spread calumny and give out malicious gossip, that the man who reverses this debased trend and minds his own business is coming closer to spirituality than he perhaps knows himself.

(263-14) Every generation must learn these lessons afresh, must find by its own experience that evil traits will invite the purgation of suffering. Technical advance can be kept for and maintained by the next generation but spiritual advance is a highly personal and individual matter. It drops out again when the man himself drops out of circulation. This is why real historians who happen also to be deep thinkers tell us that mankind's moral nature changes only slightly during the centuries. The group has to learn its moral lessons all over again but some units in that group need not.

264⁴⁴³

VI

265

VI

(265-1)⁴⁴⁴ It is fashionable in certain circles, to fix the blame for a man's erring proclivities on his faulty upbringing - or lack of it - by parents, or on his companions,

⁴⁴³ Blank page

temptations and surroundings. But are they so much to blame as the man himself? And is he not the victim, the resultant, of his own prenatal past? And even this is not the ultimate cause of his sinning. He is misled by ignorance – without understanding of his deepest self and without knowledge of life’s higher laws.

(265-2) It is likely that with certain types of people morals and manners walk in pairs.

(265-3) There are two minds at work in every man; two natures, and two characters.

(265-4) The satisfaction of desire is usually the cause of most actions: otherwise we might stop eating since it is a satisfaction of the desire to live.

(265-5) How long a journey from the horrible savage cruelty of _____⁴⁴⁵ to the benign compassionate teaching of a Buddha!

(265-6) In trying to point to another person’s faults, they succeed only in pointing to their own.

(265-7) Human beings, fallible in judgment and peccable in character as they are, must be granted some measure of human toleration.

(265-8) It is a duty, and ought to be a pleasure, to correct bad manners and to refine vulgar ones.

(265-9) It is easy to let perilous passion or inferior emotions trap one, if reason and resolve are forsaken. The consequent suffering may last for years.

(265-10) Hope is dimmed by persistent troubles and brightened by favourable experiences.

(265-11) Lacking this attitude of philosophic detachment, a man’s sufferings under the blows of karma will inevitably be more intense.

(265-12) In most men there are qualities to admire and qualities to fault even though their proportions may offer wide contrasts.

(265-13) The man who respects himself will not degrade others.

⁴⁴⁴ The paras on this page are numbered 80 through 99; they are consecutive with the previous page.

⁴⁴⁵ 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.

(265-14) The emotions and passions will not permit him to form a wise judgment.

(265-15) Ouida, brilliant 19th century novelist, herself asserted that “the female mind is intensely subjective, it is only reluctantly forced to be impersonal.”

(265-16) Haste is not only vulgar, as Emerson⁴⁴⁶ noted, but it is also irreverential.

(265-17) There are persons who act upon us as a stimulant, others as a depressant, still others as an irritant. The likelihood is that this may show itself in our behaviour to them.

(265-18) We have no right to expect men to think or act other than in accordance with their own nature. But the possible influence of environment or the power of suggestion exercised by another man brings in an x-factor.

(265-19) Somerset Maugham sarcastically remarked: “Vanity even leers cynically in the humility of the saint.”

(265-20) It requires experience or wisdom or both to know when to be silent if one is among men.

266⁴⁴⁷

VI

267

VI

(267-1)⁴⁴⁸ Coarse bodies and insensitive minds reflect themselves in ugly manners and inconsiderate conduct.

(267-2) No man is so low born that he cannot try to improve his accent, or cannot accustom himself to wear a clean shirt.

(267-3) Shanti⁴⁴⁹ means not only peace but also tranquillity – calmness, equanimity.

268⁴⁵⁰

⁴⁴⁶ Referring to Ralph Waldo Emerson.

⁴⁴⁷ Blank page

⁴⁴⁸ The paras on this page are numbered 100 through 102; they are consecutive with the previous page.

⁴⁴⁹ “Shante” in the original.

⁴⁵⁰ Blank page

(269-1)⁴⁵¹ There is no situation, no person and no circumstance which can be called perfect. In every one there is some imperfection, something disagreeable, some flaw. The prudent man knows this and thus prepares himself for later discoveries. But this is not to say that some situations, persons, circumstances do not have more flaws than other ones.

(269-2) The ego always looks for, and finds, excuses for its indiscipline, justifications for its misdemeanour, defences against accusations written by its own personal history.

(269-3) He finds that this serenity can be kept only if he drops many previously held superstitions, such as that it is necessary to be liked by everyone he meets everywhere.

(269-4) "Frustrations are brought on by the search for non-existent total harmony. Christian morality has preached wish-fulfilment of; Thy kingdom come, on earth as it is in heaven... anthropomorphic utopian allusion any truly adult soul knows is nothing more than wishful thinking." – ⁴⁵²K. L. Balzer.

(269-5) Vulgarity and commonness[, uncouth manners and outright rudeness,]⁴⁵³ are prevalent in high as well as low circles. {They}⁴⁵⁴ [should be regarded as shortcomings by the aspirant, to be]⁴⁵⁵ [reduced and removed.]⁴⁵⁶

(269-6) Human sin derives from human ignorance of the Presence which is always within man. Who that is aware of It could possibly transgress, could oppose Its benignity or forget Its teaching of karmic come-back?

(269-7) The world can be overcome only to the extent that we overcome ourselves, our endless desires and soaring ambitions, our passions and habits.

⁴⁵¹ The paras on this page are numbered 1a, 1 through 14; they are not consecutive with the previous page.

⁴⁵² PB himself inserted a dash by hand.

⁴⁵³ PB himself inserted ", uncouth manners and outright rudeness" by hand.

⁴⁵⁴ We have inserted "They" into the text for clarity.

⁴⁵⁵ "should be regarded as shortcomings by the aspirant, to be" was typed in the right margin of the page next to the para.

⁴⁵⁶ "reduced and removed." was typed above the para and inserted with an arrow by PB himself.

(269-8) If anyone is to carry out Christ's bidding of reconciliation with enemies and forgiveness of those who have harmed him, he can do so only by giving up the ego.

(269-9) How useful, in the reforming of one's character, is that exercise to be practised nightly which examines the experiences of the day to glean their lessons, and which corrects mentally the actions of the day to make them conform to the chosen Idea!

(269-10) "Whatever people say about you, let it all go past your ears!" advised the Russian Elder Seraphim,⁴⁵⁷ of [Sarov]⁴⁵⁸ Monastery.

(269-11) Such situations must be viewed with equanimity and handled with restraint

(269-12) Does it ever occur to sportsmen who hunt harmless animals that they too have a right to live just as he does?

(269-13) An education which imparts intellectual culture but fails to impart the elements of personal and social courtesy is incomplete

(269-14) If the check to a weakness, a shortcoming, an undesirable impulse or a negative emotion is given instantly, if retreat from it is made before it has time to swell and strengthen, victory is very largely assured. He need not be [too]⁴⁵⁹ ashamed because he has felt these things, provided he pulls himself together. They are what he has inherited from past births, plus what he has picked up in the present one, and it is inevitable or 'natural' that he should experience them. Even the saints have endured them repeatedly but those who conquered in the end knew this trick of instantly outwitting the enemy, as Father John of Kronstadt, a Russian of our own century and⁴⁶⁰ St. Isaac, a Syrian of the sixth century, are self-confessed examples.

(269-15) The philosopher cannot remain aloof when appealed to by others, [because of his compassion,]⁴⁶¹ but[, if he is to retain his calmness,]⁴⁶² neither can he afford to become emotionally involved

⁴⁵⁷ Referring to Saint Seraphim of Sarov.

⁴⁵⁸ PB himself inserted "Sarov" by hand.

⁴⁵⁹ "too" was typed below the line and inserted with a caret by PB himself.

⁴⁶⁰ "and" was crossed out and replaced by a colon - but this is a grammatic error, so we reinstated the "and".

⁴⁶¹ ", because of his compassion," was typed in between the first and second line of the para, but without an arrow to indicate placement.

⁴⁶² ", if he is to retain his calmness," was typed below the line and inserted with an arrow by PB himself.

⁴⁶³ Void page

(271-1)⁴⁶⁴ The young masses need to be taught the significance of courtesy, the importance of good manners, the value of refinement, long before they are taught the name of Chile's capital city.

(271-2) It is not useful to discuss here the ethics of suicide, and the morality of mercy-killing. Those who have borne the crushing misery of chronic disease, or suffered the worst mutilations of war are at least entitled to their point of view. But what shall we say of the priest who urged Hindu widows to immolate themselves on fire and thus attain divinity and spiritual reward or, more recently, of Vietnamese monks who did the same for what was mostly a political cause?

(271-3) Etiquette That so many younger rebellious persons in our time have discarded these values as false, these rules as hypocritical, is obvious. They prefer rudeness to manners, crudeness to the exchange of merely formal and superficial courtesies.

(271-4) As all worries and fears are aroused in the ego, they are lulled when, by meditation, the ego-thought is lulled and the meditator feels peace. But when the ego is rooted out by the entire philosophic effort, they are then rooted out too.

(271-5) We may profess goodwill to all men, sincerely believe in it and repeatedly speak of its importance. But in practice we may find it quite difficult to profess goodwill to certain particular men.

(271-6) There is some evil connected with every good, as there is some good connected with every evil.

(271-7) (Greek) It is better to adopt the principle of adoption, that is, for the king to recommend his successor and for the Senate to give the final decision for or against his recommendation.

(271-8) I cannot recall any statement by mystics, ancient, medieval or modern, that one aspect of spiritual union is an exquisite refinement. Everyone writes of its moral fruits, its religious insights, even its creativity, artistic or intellectual, but who seems to note this aesthetic effect on manners, feelings, speech and living?

⁴⁶⁴ The paras on this page were unnumbered.

(271-9) The impulses of Nature push men helplessly onward until necessity, suffering, reason or aspiration forces them to make a stand and practise control.

(271-10) He who looks forward to the future with sick anxiety or gay prevision, according to time and circumstance, would be all the better to go through that future with acquired calm.

(271-11) Violently emotional exaggerated statements, reckless hysterical extremist screams should warn us that they come out of some sort of imbalance, that it is a time for caution, prudence, reserve.

(271-12) What is to be done where a weakness becomes abnormally strong, overpowering the will and forcing him to do what his better nature rejects? The cure in the end must be based on his willingness to regard it as something not really part of himself, something alien and parasitic. If there is to be any way out toward freedom from it, he must stop identifying himself with the weakness.

(271-13) We forget our wrong actions, excuse our follies.

(271-14) Can he alter his basic nature?

272⁴⁶⁵

VI

273

VI

(273-1)⁴⁶⁶ In the world we find no perfect situation, look where we can. In the individual person we find no perfect character, behaviour, speech. There is no environment, no human arrangement, which is without any fault.

(273-2) He cultivates detachment for this is a means to becoming a truly free man.

(273-3) Mencius thought that the poor could not be gentlemen, in the full sense, because their condition prevented them from carrying out all the duties of such a standard. Mencius admitted that poverty had something to teach us and could assist the formation of character up to a point, but he believed the middle state between being poor and being wealthy was the best.

⁴⁶⁵ Blank page

⁴⁶⁶ The paras on this page were unnumbered.

(273-4) Whether it be brutal criticism or bountiful praise, he learns to take other men's appraisals of him with equanimity.

(273-5) Emerson:⁴⁶⁷ "Not satisfied myself, how can I expect to satisfy others?"

(273-6) Most human duties may be classified as obligatory, unnecessary, harmful or fated, that is, unavoidable.

(273-7) Does detachment mean that he becomes cold and heartless? It does not.

(273-8) What really moves a man to act is his feeling; this is why the passions, which are strong feelings, need more deliberate effort of the will to bring them under restraint.

(273-9) There are two kinds of inner peace. The first is somewhat like that which the ancient Stoics cultivated: the result of controlling emotions and disciplining thoughts; the result of will and effort applied to the mastery of self. It brings with it, at best, a contentment with what one has, at least, a resignation to one's lot. The second is much deeper, for it comes out of the Overself. It is the blessed result of Divine Grace liberating one from the craving for existence.

(273-10) He will undergo periods of purification, when the animal appetites such as lust and gluttony, and the animal passions such as wrath and hate, will have to be brought under better control. The discipline involved is both a kind of penance for past sins and a preparation for future enlightenment. It may be that these baser attributes need to be pushed up out of latency nearer the surface, in order to deal with them more effectually. If so, this will come about through some sort of crisis. He need not be distressed for it will be ultimately beneficent.

(273-11) Shrill denunciations are not his way of putting forward an opposite view, excited hysterical criticism does not enter his speech.

(273-12) It is of the highest importance for older people to look after the manners of younger ones. But the bad behaviour of many parents towards one another as well as in society is reflected in that of their children.

(273-13) There is a much larger chance of regaining self-control if the impulse or emotion is crushed the moment after it springs up.

(273-14) Where reason serves vanity, and imagination moves only at the ego's behest, a man makes his own pitfalls.

⁴⁶⁷ Referring to Ralph Waldo Emerson.

(275-1)⁴⁶⁹ Etiquette The refinement, manners and culture which Confucius wished to see in a properly developed human being may be different in outer form from those which a modern sage would wish to see, but they are not different in spirit. Those who now denounce them angrily as class-marks must therefore praise grossness, crudeness, coarseness and ignorance as ideal. And others who can see no spiritual usefulness being served by fine quality simply do not look far enough. The practice of true philosophy should reduce, or remove, coarseness of character, behaviour and speech.

(275-2) He is friendly without becoming familiar, brief in speech without becoming discourteous.

(275-3) A rebuke can be uttered, a criticism can be made, in a dignified, courteous and constructive way. Yet how rare to see both sides to a dispute, both parties to a break from orthodoxy to heterodoxy, behave in a gentlemanly manner, even in a civilised manner, without recrimination, without personal abuse!

(275-4) Why should we not give great genius a little extra latitude to break society's rules? In a few years he will be gone forever but the power of his work will continue to impregnate so many minds for so long a time. And it is this that really matters to us, not his brief peccadilloes or shortcomings.

(275-5) With time and growth there comes the refinement which Confucius praised and whose worth societies and civilisations have acknowledged in their caste and class systems, however used for selfish advantage. It remains as a measure of the improvement which surroundings and instruction, ambition and standards, can effect on man as he rises from crude savagery to polished civilisation.

(275-6) Once having understood the past's lessons and repaired it where possible, let him not bemoan its blunders or fall into disheartenments. Let dead history bury its own dead. His peace of mind is worth more than useless negative moods, and worth keeping.

⁴⁶⁸ Blank page

⁴⁶⁹ The paras on this page were unnumbered.

(275-7) Where is the human being who is not an emotional as well as a physical creature? If the body's acts are to be brought under some measure of control, the ego's feelings must be dealt with likewise.

(275-8) The ego explorations of psycho-analysis are not directly concerned with securing a liberation from the ego itself, but only with improving, adjusting or altering its mental attitudes and emotional stresses.

(275-9) That which moves other things, but which itself always remains unmoved, is the Mind.

(275-10) He becomes more conscious of the meaning of what he says or writes and consequently more careful of the effect of his speech and writing.

(275-11) He begins to feel that an inner strength and untroubled calm is coming to him from the practice, the study and the reflection.

(275-12) Courteous manners have a meaning deeper than the surface one.

276⁴⁷⁰

VI

277

VI

(277-1)⁴⁷¹ Regrets over what ought not to have been done, or what ought to have been better done, or the fact that nothing can now be done over,⁴⁷² both are useful if they give lessons for the future and humiliation for the ego. But they are harmful if overdone.

(277-2) In the end a man's own conscience is his judge. But in practice we find that it is seldom impartial, often clouded, beset on all sides by his desires, fears, prejudices and egoism.

(277-3) He learns to be emotionally detached from the personal remarks of other people concerning himself, whether the tone is abusive or effusive. But this does not prevent

⁴⁷⁰ Blank page

⁴⁷¹ The paras on this page were unnumbered.

⁴⁷² We have moved a comma from after "both" to after "over". If the comma follows "both" it means that we have one regret—for either having done something we shouldn't have, or for having done something poorly; by moving the comma we get three regrets, including the broad regret that we can't have do-overs! —TJS '20

him examining such remarks, more particularly the critical ones, to find how much truth they contain.

(277-4) Kant⁴⁷³ saw how the mind forms its ideas under definitely limited conditions, and how it cannot help but do so, and that these ideas are merely the best it can produce under those conditions, not at all the truest ones.

(277-5) There are those who dismiss the subject as unconnected with philosophy, unessential to spiritual self-cultivation. But a sage like Confucius thought otherwise and constantly exhorted his disciples to cultivated courteous manners and gentlemanly behaviour.

(277-6) Where is the earthly thing, attraction, creature, which can compete successfully with THAT in the deepest heart of men? Without knowing what he is really doing, he is seeking THAT amid all other activities, loving THAT behind all other loves.

(277-7) If each attack of adverse force, each temptation that tries a weakness, is instantly met with the Short Path attitude, he will have an infinitely better chance of overcoming it. The secret is to remember the Overself, to turn the battle over to IT. Then, what he is unable to conquer by himself, will be easily conquered for him by the higher power.

(277-8) The ability to throw negative thoughts out of the mind is so valuable that a deliberate and daily effort to cultivate it is well worth while. This is as true of one's self-originated thoughts as of those picked up from outside, whether unwittingly from other persons, or absorbed through susceptibility from environments.

(277-9) The true gentleman does not cast aside fine manners however much one may become intimate, familiar, or friendly with him.

(277-10) He does not consider that he has any right to make censorious moral judgments on other persons.

(277-11) However much we may deplore the fact, Nature opposes the man who would free himself of his past, his tendencies, his animality. He must deliberately cultivate and use his will.

(277-12) It is not necessary to be surly and irritable in order to be an individualist. One can still be affable, genial, civil and courteous, even radiant with goodwill. It is all a matter of inner equilibrium.

⁴⁷³ Referring to Immanuel Kant.

(277-13) He needs to be as fastidious when allowing thoughts to enter his mind as when allowing strangers to enter his home.

(277-14) It is the difference between resented suffering and accepted suffering.

278⁴⁷⁴

VI

279

VI⁴⁷⁵

(279-1)⁴⁷⁶ To be unattached gives one a lighter touch in dealing with the affairs and events of life, takes out some of the unnecessary solemnity and nerve-racking hurry.

(279-2) If he can give nothing else, he can always give others his kindly thoughts and not his personal troubles.

(279-3) To attain this inner equilibrium, the emotions need to be brought under control. It is not enough to repress them by will alone: They need also to be understood psychologically in a far deeper sense than the academic one. It is not enough to analyse their obvious surface causes and workings: their relationship to the real self at the centre of being must become quite clear. The 'I' who experiences them must be sought.

(279-4) He recognises no man as being his enemy.

(279-5) I would not go out of my way to destroy a mosquito but if [it]⁴⁷⁷ insists on attacking me, disturbing my daily activity or nightly sleep, then my killing of it in self-defence is ethically justified if – harmless⁴⁷⁸ precautions like screening windows and net-curtaining⁴⁷⁹ the bed have been taken but fail to keep it away.

(279-6) The nature of the means used will help to predetermine the nature of the end reached. An evil means cannot lead to a good end, but only to one of its own kind, even though mixed with some good.

⁴⁷⁴ Blank page

⁴⁷⁵ PB himself inserted "VI" by hand.

⁴⁷⁶ The paras on this page are numbered 64 through 78; they are not consecutive with the previous page. There are two unnumbered paras at the top of the page.

⁴⁷⁷ PB himself inserted "it" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

⁴⁷⁸ PB himself inserted a dash by hand.

⁴⁷⁹ PB himself inserted a hyphen by hand.

(279-7) A muddled benevolence, unguided by a lucid wisdom, may do little good, may become mere futile sentimentality.

(279-8) Has he the strength to force his sentimentality to give way to rational judgment?

(279-9) He has no use for a maudlin sentimentality.

(279-10) He has to be calm without falling into the error of being callous.

(279-11) To be detached from anything means that he can take it or leave it alone.

(279-12) One may be a calm man without becoming a cold man.

(279-13) The idealist who expects too much from people is as mistaken as the cynic who expects too little.

(279-14) Ingratitude fails to embitter him; does not even make him feel hurt.

(279-15) There are situations where a dignified silence may be more sensible than a voluble self-justification. Critics who cannot understand, and will therefore misunderstand, do not always have to be answered.

(279-16) The same trouble [from]⁴⁸⁰ which one man emerges bitter and [harsher]⁴⁸¹ lets another man emerge wiser and better.

(279-17) The refinement [and quality]⁴⁸² which come from correct breeding, personal fastidiousness, true education, if not accompanied by arrogance and snobbishness, ought not to be dismissed as worldly: they have a spiritual value too. The ill-bred, for instance, may feel ill at ease in the presence of those who are not. This is a negative feeling which obstructs the attainment of peace of mind.

280⁴⁸³

VI

281

VI

⁴⁸⁰ "from" was typed below the line and inserted with a caret by PB himself.

⁴⁸¹ "sh" was typed above the "d" in "harder" and inserted with a caret by PB himself, changing "harder" to "harsher".

⁴⁸² "and quality" was typed below the line and inserted with a caret by PB himself.

⁴⁸³ Blank page

(281-1)⁴⁸⁴ To take a beast from the hot tropics to the cold north, to confine it in a cage or cell for the remainder of its life is not compensated by guaranteeing all its meals.

(281-2) The man who has learnt in some way – whether by personal experience or by a wise old man’s instruction or through an inspired book – that excessive ambition may be folly, excessive luxury has no end to the labour of collecting it, knows that the monks who are content to live barely and simply may not be fools after all. But it is also possible for another man to have the same feelings but has cultivated an inner detachment and nevertheless seeks to enjoy life.

(281-3) Without deserting the use of sharp reasoning, yet without abandoning the piety of worshipful feeling, he follows obediently the light which has been shown him. Using the symbols of mysticism it is a harmonious cooperation of head and heart.

(281-4) To talk of his condition as simply being one of controlled emotion is not quite correct; much rather is it one of balanced emotion – which is markedly different.

(281-5) Moral advice is not usually wanted, liked or obeyed. The more it is pressed upon a person, the more it is likely to be resisted. He is content to stay as he is.

(281-6) The evils in human character, whether small and petty or monstrous and terrible, are met at every turn but he is apart from it all.

(281-7) If because of other factors, each of us is not fully responsible for his personal character, he is at least largely so.

(281-8) The depressed mood in which Samuel Johnson wrote twelve pages of verse on “The Vanity of Human Wishes,” and the disgust with the world which turned Indian men away toward renunciation of desires and ambition, are the sharply penetrative complaints against life’s illusoriness of an undiluted happiness which does not materialise.

(281-9) Except in a slave state, no man or woman is anyone else’s property. But because emotion blinds, and the emotion of what is called love strongly binds, most fail to see this truth.

(281-10) Let him take care not to speak high words to low minds.

⁴⁸⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

⁴⁸⁵ Blank page

(283-1)⁴⁸⁶ To a person of refined feeling the crudeness of animal passion is repellent.

(283-2) Without discipline the passions and emotions may run wild. With excess of discipline the heart may freeze, the man become fanatic and intolerant.

(283-3) This truth may seem unsympathetic to natural human feelings, far too impersonal. It is not for the multitude who demand from religion satisfaction of desires, consolation and comfort, answers to prayers.

(283-4) Whoever prolongs resentments belonging to past years and chapters long left behind, himself adds to the injury he suffered. Such brooding brings on negative moods.

(283-5) Not to stray from the truth is a prescription which is more important than it seems, whether in speech or writing. But in the activities of those seriously set on the higher life it is even more important. The divorce from outer expression affects the man's inner invisible psyche and harms it. As a sequel it distorts what he believes to be true. The consequences are deplorable.

(283-6) To go through the actions and experiences of daily life in a spirit of detachment does not necessarily mean to evince no interest in them or to show no solicitous regard for them.

(283-7) Ungoverned passion can put a man in grave peril while excessive emotion, if it is negative, can hurt his health or fortunes.

(283-8) The candidate who stands before the Sphinx must be prepared to part with illusions long and dearly-held, with passions which give strength to those illusions: with egoistic pettiness.

(283-9) Moral standards are adjustable – each tribe, society, class and religion sets up its own.

(283-10) It is not a question of defective social manners or wrong accents but of two traits of good character:– consideration for others and respect for oneself.

⁴⁸⁶ The paras on this page are numbered 11 through 23; they are consecutive with the previous page.

(283-11) Clear concepts and lucid statements are not less needed by the metaphysical and mystical than by the scientific.

(283-12) Every event, happening and action-consequence carries its message to those concerned. Too often that message is the need of abandoning negativity or animality, of becoming positive or disciplined.

(283-13) Their frequent resort to an obscene vocabulary is repugnant to decent-minded persons.

284⁴⁸⁷

VI

285

VI

(285-1)⁴⁸⁸ They are foolish young rebels who mistake ordinary civility for bourgeois hypocrisy.

(285-2) They swing to and fro between desires and their rejection.

(285-3) Pretending a love for their neighbour which they do not feel is one possible result of merely formal religion.

(285-4) Weak natures are easily suggestible, too quickly dominated by stronger ones into doing what they dislike or believing what they doubt.

286⁴⁸⁹

VI

287

VI

(287-1)⁴⁹⁰ Man has an animal body, shares certain instinctive reactions, desires and passions with other animals. But mentally and morally there are creative impulses,

⁴⁸⁷ Blank page

⁴⁸⁸ The paras on this page are numbered 24 through 27; they are consecutive with the previous page.

⁴⁸⁹ Blank page

⁴⁹⁰ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

functions, ideas and ideals which increasingly separate him from them as he develops and put him on a higher plane.

(287-2) The passions of men can easily lead them astray unless they have learned, or been taught, the need and value of governing them.

(287-3) By what ethic shall the man of aspiration live? By what moral standard shall the man of thought, intuition and character deal with the world – and himself?

(287-4) The problems of right and wrong are not always easy to solve and may press on his conscience so long as uncertainty and doubt remain.

(287-5) Ill-mannered conduct is ordinarily incompatible with spiritual realisation: the cases of those Tibetan and Japanese masters who historically behaved badly towards would-be disciples are special cases, and ought not to be taken as guides.

(287-6) If he starts with wildly unbalanced over-appreciation, glorifying and magnifying only its good points, he will probably end embittered in inevitable disillusion. But if this is pointed out to him, he is affronted.

(287-7) It is not only character, capacities, faculties and intelligence that are to be developed by mankind in the course of centuries as concerns his inner nature but also refinement. This is an attribute which he expresses chiefly through aesthetic feeling and artistic sensitivity yet also through speech, manner, dress and behaviour. It betokens his quality and lifts him from a lower caste (by inward measure) to a higher one.

(287-8) Says Katha Upanishad “Not he who ... is not calm can attain this,” (Overself) and the Bhagavad Gita includes among the qualifications needed “keeping the mind always equable in the presence of both desirable and undesirable things.”

(287-9) It is not his business to reform others while he himself remains as he is. The attack on them will only provoke them to answering attack.

(287-10) It is better that we pass by unnoticed rather than be praised or blamed. For then there will be no strain on our peace of mind. If praised we may swell with pride. If blamed, indignation may disturb our feelings.

(287-11) Personal feelings must be studied and analysed, not to become more neurotically self-wrapped but to correct, discipline and lift them to a higher level.

(287-12) Their critical faculty is sharp enough to penetrate other people’s motives, faults, ego-captivity but not to penetrate their own.

(287-13) Such detachment may seem admirable to one observer but reprehensible to another. It depends on the point of view.

(287-14) Events and people foil his good intentions.

288⁴⁹¹

VI

289

VI

(289-1)⁴⁹² The man of exemplary manners will always have an advantage over those who have none. The charm of dealing, or conversing, with him, gives him the preference, all else being equal.

(289-2) Hilaire Belloc:⁴⁹³

“Of Courtesy it is much less
Than courage of Heart or Holiness
Yet in my Walks it seems to me
That the Grace of God is in Courtesy.”

(289-3) When he becomes aware that particular weaknesses of character are the cause of some of his troubles in life, better than fretting over them is to put himself to the work of correcting them.

(289-4) If a man lives in mental and emotional negativity, the removal of his physical residence to another place will in the end benefit him much less than if he removes himself from the negativity.

(289-5) By identifying emotionally with another's suffering, when this is based on futile, vain or unwise demands, one does not really help him by supporting, or seeking to satisfy, those demands. One merely prolongs the fog of error around him. It is better to engage in the unpleasant duty of pointing out their unwisdom, of throwing cold water upon them. But this should be accompanied by positive suggestion, by pointing out the benefits of a self-disciplined attitude, by explaining how this is the correct way to heal the suffering emotions, and bring peace to the agitated mind, because it is in harmony with the higher laws.

⁴⁹¹ Blank page

⁴⁹² The paras on this page are numbered 15 through 26; they are consecutive with the previous page.

⁴⁹³ Referring to Joseph Hilaire Pierre René Belloc.

(289-6) A refined taste, delicate and subtle, delighted by the harmonies, melodies or beauties in Nature and art, offended by the grossness in man, can express itself socially and instinctively only through refined manners. If others, lacking this taste but for class reasons keep up the appearance of such manners, the outer social value is still present even when the inside is empty.

(289-7) Manners betray breeding, but this can be self-acquired by those who have not had the good fortune of a good home. But today crudeness and, worse, rudeness are too common alas!

(289-8) New circumstances bring out new and different qualities, including latent and even unsuspected ones. Or a crisis in events may explode and let them appear suddenly. Thus the good may become bad; the bad may become good. Arrogance in virtue is risky.

(289-9) Assert the ego aggressively against others and you provoke their egos to assert themselves. Hostility breeds hostility, violence encourages the others to be violent.

(289-10) The need to contain his impulses within the checks of reason, principle and experience must be respected. Briefly, he must become capable of achieving a measure of self-discipline.

(289-11) The good and bad in human character contradict each other yet intimately share that character.

(289-12) He has not only to deal with his tendencies but also with his compulsions.

290⁴⁹⁴

VI

291

VI

(291-1)⁴⁹⁵ He has no use for an undisciplined hedonism: he sees too clearly the benefit of letting a little austere Stoicism cling to his physical and moral life.

(291-2) Self-interested organisations may assert otherwise but it is neither proper nor helpful to meditate with a group. There are risks of being disturbed by fidgety or noisy members of the group. Meditation is in the end a solitary process, an attempt to realise

⁴⁹⁴ Blank page

⁴⁹⁵ The paras on this page are numbered 27 through 38; they are consecutive with the previous page.

the relationship between a man and his Overself, not with other men. Group work is only allowable when there is no other opportunity to practise with a guru.

(291-3) Tendencies, habits and desires inherited from past lives may be worth following. But they may also be harmful, or negative and not easily dislodged.

(291-4) Correct social behaviour is not necessarily an expression of spirituality: it may vary from one country, people, tribe or century to another. But as part of the preparation of the way to spirituality it has its value so far as it calls for considerateness toward others, discipline of speech and action, curbing of selfishness, desire and greed, control of the passions.

(291-5) He comes to a point where he is not only willing to identify his own faults without having to wait for some self-made misfortune to wring the admission from him, but where he does so calmly, without emotional distress, as if he were identifying them in someone else. Even more, he will seek criticism from others in order to profit by it.

(291-6) Those who talk glibly of love have seldom studied what they mean by the word. It is a feeling which, after a suitable interval, they are usually ready to transfer from one person to another. Whether this comes about through death or divorce is not the point.

(291-7) We are here for what is a mere fragment of time, relatively, but treat it as if it will last forever.

(291-8) Not all are willing to be truthful and sincere with themselves: some prefer to ignore truth when it is painful and to be insincere when that is less demanding. The result is soothing to nerves, lulling to mind.

(291-9) He may be ashamed of what he did in the past but then he was that sort of man in the past. If he persists in identifying himself with the time 'I' such feelings will come to him and cause this kind of suffering. But if he changes over to identifying himself with the timeless being behind the 'I' there can be no such suffering.

(291-10) He will not lose the capacity to feel, in this he will still be like other men: but it will be free from false sentimentality and debased animality.

(291-11) He may keep his likes and preferences, his attachments, if he must, but he should be prepared to drop them at the shortest notice.

(291-12) All unknowingly they defile this holy temple that is their body.

(293-1)⁴⁹⁷ Are the expected ritual politenesses of everyday life as barren as they seem to these harsh young critics? Are the normal civilities as ridiculous as these rebels so bitterly assert? Are the rudenesses, the obscenities and the vulgarities which are so common today, really better because "honest"? Has man been lifted from barbarism, and a little polish put upon his manners, all in vain?

(293-2) The more emotional a person is the more easily is she (or he) hurt. The way to lessen such hurts is to bring up reason to the same strength and to deepen calm.

(293-3) False compassion, like false sentimentality, does harm under the delusion that it is doing good. The abolition of flogging in England and the eruption of youthful merciless brutal criminal violence are not unconnected. The legal punishment of birching was not cruel: but the use of it on the wrong persons – starving men for instance – was cruel. For hooligans and bullies it is a fit deterrent.

(293-4) Young souls are easily satisfied with the flashy surfaces of life, with the pursuit of physical sensation, the thrill of excitements and the gratification of sensual appetites.

(293-5) The impulsive reaction is to become indignant, but the patient one, arrived at after enough consideration, is to perceive that this is the wisest alternative in the end.

(293-6) When a scientist like Darwin⁴⁹⁸ confesses that he was utterly impervious to poetry and another like Freud that he lacked any feeling for music, we must conclude that they are one-sided in their development, that is, unbalanced.

(293-7) It is likely that most desires will slowly fade away or fall off by themselves as study, reflection and meditation are pursued. But in matters of the passions the will must be brought in and exercised too.

(293-8) By giving his allegiance to the political system, the religious system and the commercial system, in which he lives, he has unwittingly done two things:- he has made a judgment on them and he has taken a moral decision about them. But whether

⁴⁹⁶ Blank page

⁴⁹⁷ The paras on this page are numbered 39 through 50; they are consecutive with the previous page.

⁴⁹⁸ Referring to Charles Darwin.

or not this has penetrated his consciousness, he cannot absolve himself from these responsibilities.

(293-9) Through the violent aggression whereby impassioned men seek to destroy others, they work their own destruction, at first moral, in the end, physical.

(293-10) There is potential good yet to be unfolded in each of us but, regrettably, there is also potential evil.

(293-11) To remodel his character will not interest a man if it requires great and constant effort but to the quester it is an obligation. And this is so without his having to believe in all the windy rhetoric about the perfectibility of man.

(293-12) The man who thinks and lives in his animal passions loses his dignity.

294⁴⁹⁹

VI

295

VI

(295-1)⁵⁰⁰ Emotions like fear and depression, passions like anger and sex come up in the ego and move a man in the wrong direction.

(295-2) To sustain this inner calm will not be easy. Many a time, in test situations, he will fail. But even when the negative, explosive or depressive emotion asserts itself strongly, he is not to show it in behaviour nor express it in speech. For this is a step towards that control of the self, that impersonality, which is what the quest means. If mind influences body, body also influences mind. From the physical control he may proceed to the mental.

(295-3) It may be thought that being a gentleman has nothing to do with being spiritual. But, if the term is used in its ideal sense, then the belief is wrong. He who has been indoctrinated as a child with high ideals and inculcated with good habits, taught refined manners and speech, encouraged to seek the general welfare alongside of his own, and educated to practise self-discipline, has been well prepared for the Long Path if he comes to it later.

⁴⁹⁹ Blank page

⁵⁰⁰ The paras on this page are numbered 51 through 62; they are consecutive with the previous page.

(295-4) It is true that fine manners may be put on, to make a more favourable impression on his victim, by the exploiter, the swindler, or the seducer. But this is the misuse of manners and offers no valid criticism of them.

(295-5) The word “ahimsa” in Sanskrit signifies harmlessness, non-injury to others. It was a quality at the heart of Gandhi’s⁵⁰¹ gospel and St. Francis⁵⁰²’s preaching. The saint of Assisi knew no Sanskrit but his instruction “to cause no offence whatsoever to anyone” could also be used as a definition of “ahimsa.”

(295-6) Philosophy is essentially realisable hence practical. It uses the idea of non-violence only under the governance of wisdom. If violent punishment or causing pain will be better in the end than refraining, it will not hesitate. They have their place. But because philosophy combines and balances its wisdom with compassion, with mercy and, if advisable, forgiveness, its violence operates side by side with non-violence.

(295-7) It is not that he is above having admirations and aversions, preferences and distastes, but that he tries to stand aside mentally even while they register on his feelings.

(295-8) Few persons welcome criticism of their character or their ways. It usually provokes counter criticism. Positive and constructive talk is more successful than negative.

(295-9) Walter Hilton, the medieval English religious mystic, remarked on the fact that the advanced Christian is no longer bubbling with religious devotion, or weeping with religious tears, since emotional feelings are subject to changes hence unstable for he “is now wholly at peace, and there is little outward indication of fervour.”

(295-10) The part of him which is not philosopher may not keep calm when trouble comes.

(295-11) In the end, spite, malice and hatred must recoil on their propagators.

(295-12) Beware of ill-judged, uncritical adulation.

⁵⁰¹ Referring to Mahatma Gandhi.

⁵⁰² Referring to St. Francis of Assisi.

⁵⁰³ Blank page

(297-1)⁵⁰⁴ One may have a fastidious distaste for rudely behaved dirtily clothed, obscenely spoken youngsters or for corpse-eating foul smoking oldsters and yet, in the human relationships with them, if philosophy predominates in one's ethics, betray by no outer sign of aversion or avoidance or disgust, the sense of being in the presence of lower species.

(297-2) A man will do the best he can in his personal situation, not the best that someone else could do in the same situation. His action is relevant to his strength and understanding. All this is true. But it is equally true that he has untapped inner resources. Why not try to better his best?

(297-3) His private sufferings may contradict his public smile. His inner happiness may be non-existent. People may envy his possessions or position, but they do not know how discontented or divided, tormented or uneasy, he really is. It is less easy to know a man than it seems.

(297-4) In so far as young men and women in their twenties behave like immature adolescents in their teens, with lamentably low standards of conduct, their upbringing is faulty and their education incomplete.

(297-5) Right judgment is more easily made in a calm atmosphere. It is confused, upset or even blocked by passion or tension or strong negative moods like depression.

(297-6) Acts which are permissible for the ordinary man, being unseen mental ones, are impermissible in his ethical code.

(297-7) It is the business of experience to lead a man up toward ever higher ethics and consciousness. If in any particular case the opposite seems true, that is only because the man needs still more experience – of a corrective kind.

(297-8) To offer constructive criticism in a pleasant manner, as if offering a helpful suggestion is more likely to find it accepted than to scold harshly.

(297-9) The unfortunates who have been unable to manage their affairs or to recover from the blows of destiny may turn to religion for comfort: they seldom turn to philosophy. For this fails to comfort their emotions: its appeal is only to those who are learning that emotions need to be checked or balanced or controlled by reason.

⁵⁰⁴ The paras on this page are numbered 63 through 74; they are consecutive with the previous page.

(297-10) It is an error to regard him as inhuman, as lacking in feeling. What he rejects is negative feeling: what he seeks to overcome is animal wrath, lust, hatred; what he affirms is positive feeling of the best kind – delicate, sensitive, aesthetic, compassionate and refined. Thus his stoic imperturbability is not rigor mortis.

(297-11) From past lives he has brought back destructive tendencies which wound others and, in the end, himself.

(297-12) He cannot help being what he is but he can help remaining what he is.

298⁵⁰⁵

VI

299

VI

(299-1)⁵⁰⁶ When lust and hatred die within a man, asserts an ancient Oriental manual the Bhagavad Gita, he walks more safely.

(299-2) Good manners are not only an end in themselves, emblems of a finer personality, tokens of willingness to be of service, but also part of a means to higher spiritual attainment – the ultimate courtesy and supreme generosity of human behaviour.

(299-3) All the weights which keep man from rising to this realisation, and thus surpassing himself, are reducible little by little.

(299-4) By expecting nothing he avoids disappointment. By refraining from effort, he avoids defeat, by clinging to inner calm, he avoids anxiety.

(299-5) Thinking is not likely to be straightforward and clear if passion, excited desire, jealousy or strong emotion is mixed up with it. The consequence of acting under its influence would be as much harmful as good, to oneself or to others.

(299-6) The wish to reform himself is not a strong one in the average man: he is not eager to spend the effort and use the will required for it.

(299-7) Both conservative followers of tradition and progressive rebels against it may have something to offer which is worth welcoming. Why not admit the truth and

⁵⁰⁵ Blank page

⁵⁰⁶ The paras on this page are numbered 75 through 91; they are consecutive with the previous page.

scrutinise each offering justly? Why immediately react against or in favour of it, only by looking at the name of its source? It is better for everyone if there is willingness to accommodate the other, to get the entire picture and then only make decisions.

(299-8) Those who have been through much and varied experience may tend to become a little wary of human beings, a little cautious in dealings with them. For they will probably have found that in each one's character there is present the possibility of some negative trait, some ugly side.

(299-9) The thin courtesy which is hollow and insincere, the good manners which are acted and artificial, the pleasant words which are false and untrustworthy, do not of course hold spiritual value.

(299-10) Those who want philosophy without accepting its discipline get only a fragment of it.

(299-11) The emergency which shows up one man's successful use of hidden resources, shows up another man's hidden weaknesses.

(299-12) That is no bringing up of children which fails to bring them up to seek betterment of self in the finer sense, to admire virtue, strengthen character, and improve manners.

(299-13) If occasions exist when he is unable to curb the animal in him, that is no reason for abandoning the quest altogether.

(299-14) To resist temptation in the right way, by controlling thought and using will, strengthens man.

(299-15) Coarse behaviour which disgusts the refined person or rude manners which offend him,

(299-16) Time and experience, age and infirmity, suffering and reflection may wear away little by little the tyranny of human desires.

(299-17) Is he to deny these human attachments?

300⁵⁰⁷

VI

301

(301-1)⁵⁰⁸ Weak imperfect creatures as so many are, they are none the less from a divine source.

(301-2) The pathological resentment in their hearts contributes toward the ideological resistance in their heads to truth.

(301-3) By repeatedly driving negative thoughts from his mind, their rejection will become easier and swifter with time.

(301-4) When this inner work is sufficiently advanced, certain traits of character will either advance in strength or appear for the first time. Among them: patience, goodwill, stability, self-control, peacefulness and equableness.

(301-5) Without preferences and without aversions – can such a person really exist? – such is the question likely to come to a Westerner.

(301-6) Courtesy is an aspect of the spiritual life. This may surprise some and be incomprehensible or incredible to others.

(301-7) The Stoic teaching that passion should be controlled by reason does not appeal to today's younger generation. But its merit remains.

(301-8) Criticism, if offered, ought to be creative and helpful, constructive and practical.

(301-9) The tradition of politeness and the practice of civility have a spiritual flavour about them. But this is so only if they are not hypocritical.

(301-10) By blaming other persons, one's own ego is served by its implied superiority.

(301-11) He who values inner peace will resist being swept away by strong negative emotions, will try to keep in command when the pressure of fear, anxiety, wrath or hate threatens this peace.

(301-12) The appeal of fleshly joys has been brought well under control.

(301-13) Few men are moved by a single motive. For most men the contrary is the fact. This is because first, the ego itself is a complex and second, the higher and lower natures are in conflict.

⁵⁰⁸ The paras on this page are numbered 92 through 111; they are consecutive with the previous page.

(301-14) Under the pressure of his personal ego but haunted by the commandments of respected prophets, he finds himself occasionally in moral dilemmas.

(301-15) Emotion is expert at inventing reasons for its aversions and dislikes.

(301-16) The inability to measure up to these ideals does not carry a stigma. All men at this level come to earth with their imperfections.

(301-17) To assert that men never change is to go too far, for everywhere there are some examples in refutation. The possibility is there: only, most men do not rise toward its realisation: for them it is a hidden option.

(301-18) Rancour, hate, malice, harm the body as well as the soul. All negatives do it too, some more some less.

(301-19) Each person has two sides to his character – a positive and a negative, virtues and failings.

(301-20) He will do well to keep a balance both in his mind and his life.

302⁵⁰⁹

VI

303

VI

(303-1)⁵¹⁰ He need not have a low opinion of the human race to conclude that there is sufficient evil in it – whether petty or serious – to make a sloppy sentimental idealisation of its character just silly and perilous.

(303-2) The good in most men is mixed with the bad, less in some but more in others.

(303-3) The really mature person is a positive person. He prefers goodwill to hate, peace to aggression and self-control to unloosed passions.

(303-4) Morally, emotionally and intellectually, no man is all weaknesses and strengths. All are a mixture of the two, only their proportion and quality varies.

⁵⁰⁹ Blank page

⁵¹⁰ The paras on this page are numbered 112 through 129; they are consecutive with the previous page.

(303-5) It is not always fair to scorn someone as a hypocrite for past frailties and lapses of the bygone past who behaves properly in the living present. There may have been a genuine awakening accompanied by moral reform inward and outward. So that instead of condemnation the attitude should be congratulation.

(303-6) A man must take himself as he finds himself to be – without spiritual vigour but with strong passions and weak will, with thoughts that stray constantly and tendencies which put him at risk. What can he do with such material if he seeks the fulfilment of his higher possibilities.

(303-7) Refinement is not so much a matter of birth as of quality, which may be born in a man or fashioned for himself.

(303-8) These negative emotions are just like physical ills: they too require treatment, and are not to be left in neglect.

(303-9) Desires need to be well-considered, judged, watched. They may have to be controlled, curbed or even denied.

(303-10) He will respect himself and others will respect him more, if he tries to become a better man.

(303-11) Those who make a virtue of bad manners, who know nothing or want to know nothing of the laws of decent social intercourse, should be avoided.

(303-12) A criticism may be made out of venom and malice; it is then entirely destructive: or it may be made out of helpfulness, that is, constructively.

(303-13) On an ancient gate in Oxford there is an inscription: "Manners maketh man."

(303-14) By refinement I mean a quality of good breeding, either natural or acquired.

(303-15) The bored or gloomy silence of some old person is not at all to be mistaken for the sacred silence of a true mystic.

(303-16) As we win control of our feelings they become less a source of negative thoughts and more of upholding ones.

(303-17) How can calmness be attained unless there is the practice of self-restraint in the emotional and, especially, passionate nature?

(303-18) The more he tries to justify his shortcomings, the less is he likely ever to get free of them.

(305-1)⁵¹² There is spiritual worth in the charm of the gentle manners belonging to a bygone era.

(305-2) He wants to do better for himself than let passion drag him along.

(305-3) The more he practises keeping calm in the confrontations of worldly stress, the less difficult will it be to practise meditation. The practice not only makes it easier for intelligence to operate but also for thoughts to come under control.

(305-4) Does this practice of detachment chill a man's nature to an inhuman degree? It sets him free from enslavements – a freedom which he comes to enjoy, which enjoyment makes him happier, with the result that he shows a happier front to others. He does not become frozen.

(305-5) Discrimination is needed to penetrate the thin surface of so many pleasures, while strength is needed to say "No" when this is wiser than accepting them.

(305-6) Greeds, lusts, resentments, angers and hates must go although they will probably do so as they usually do – by stages.

(305-7) "Love thy neighbour" preached Jesus. Perhaps! but that does not mean I must also love his ill-mannered vulgarity, his insensitive crude commonness, his unfair class-race-and-national hates, his malice towards all and charity toward none.

(305-8) The angry moderns look on all forms of politeness, etiquette and good manners as being forms of studied hypocrisy. The idea that, sincerely practised, there could even be spiritual value in them, shocks these young sceptics.

(305-9) Most people are contented with their chains or even strongly attached to them, such is the awesome power of desires, passions, infatuations and especially egoisms.

⁵¹¹ Blank page

⁵¹² The paras on this page are numbered 130 through 146; they are consecutive with the previous page.

(305-10) Lord Chesterfield's written thoughts may betray his indulgence toward bad morals but admirably show his appreciation of good manners.

(305-11) Let him leave the thought of others alone and not ask of them that they be better than they are. But let him not fail to ask this of himself, taking advantage of the criticism which others make, of the counsel which books offer, of the revelation which his personal history proclaims.

(305-12) A formal elaborate politeness, such as the better class Chinese and neighbouring peoples practised for over a thousand years, perhaps under the impetus of Confucius, is not meant here, but rather one coming from the heart.

(305-13) His conduct shows a calmness which seems invulnerable and a detachment which seems implacable.

(305-14) People are what they are. To expect more from them than they can give is imprudent.

(305-15) Capital punishment is unethical because it commits a second murder to punish the first one.

(305-16) By selfishness is meant seeking advantage to self in all transactions with complete indifference to others' welfare.

(305-17) He is unable to control his animal nature yet unwilling to surrender to it.

306⁵¹³
VI

307
VI

(307-1)⁵¹⁴ Temperament and circumstance, happening and karma will combine to decide whether he lets go the bad tendency or habit suddenly or whether he will need a period to adjust and settle down anew.

(307-2) The translation of the movements of conscience into the actions of conduct is sometimes painful, sometimes quite rapid and sometimes quite slow.

⁵¹³ Blank page

⁵¹⁴ The paras on this page are numbered 147 through 162; they are consecutive with the previous page.

(307-3) Only by recognising that man's character is dual, that the tension of Yin and Yang are here too, can he be correctly understood.

(307-4) A person who has brought his feelings under control with a view to detachment, is likely to be an undemonstrative person. That is true but it is also likely to lead others to misjudge him

(307-5) Promptings to righteous living need not depend on the commandments of supernatural revelation alone. Religion ought not to be the only guardian of moral values. Education should also fill this position.

(307-6) The prophets and teachers of the human race have given man statements concerning some of these higher laws, have affirmed ethical truths, have affirmed the positive existence of higher laws.

(307-7) First, there must be recognition of what he already is in nature and character and attitude and action before there can be improvement in them.

(307-8) He practises the goodwill preached by Jesus, being amicable even towards those who criticise him and calmly patient with those who angrily differ from him.

(307-9) By upbringing and temperament, by education and environment, a man may grow into refinement from childhood, easily and naturally. But he who comes into it from harsh, low surroundings by his own determination and effort, advances spiritually.

(307-10) They must beware equally of the appeal to emotion as of the appeal to reason (so-called).

(307-11) Such fidelity to his best self is hard to achieve when living in the world's life, when pressed by its demands and distractions, when held in an animal body not yet mastered.

(307-12) He keeps this composure. If he has moods, ups-and-downs of feeling, others will not know it. By presenting them with an imperturbable front, they are helped without his particularly seeking to do so.

(307-13) Birth into a prosperous elegant and gracious circle is valued highly in this world: it gives a man dignity and assurance. Education, which nurtures intellect and bestows culture, is likewise well appraised. But both measure as small things in the other world of spiritual attainment.

(307-14) There are flaws in every man's character and much idle gossip takes them up.

(307-15) An emotional upset throws the mind out of equilibrium and deprives it of clarity.

(307-16) But passion is an insurgent, a rebel against reason whose counterbalance it fears and avoids.

308⁵¹⁵

VI

309

VI

(309-1)⁵¹⁶ History makes visible our need of particular qualities and attributes if we are to steer our way with the minimum of troubles.

(309-2) The history of every man is composed of feelings and tendencies which contradict one another. His work as a human is to keep some measure of balance between them.

(309-3) When calmness has been well practised and for a sufficient period, it will occasionally of itself lead the practiser into sudden brief and ecstatic experiences of a mystical character.

(309-4) The accepted canons of good manners may vary from one part of the world to another, {but}⁵¹⁷ deeper than these conventions is a courtesy which relates to the spiritual side of one's nature.

(309-5) The conventional and not seldom hypocritical smile, the pretence of goodwill where there is none, constitute false manners, not good manners.

(309-6) Reason may agree with the wisdom distilled by society through long experience but passion, instinct and emotion may rebel against it.

(309-7) Politeness if sincere is a spiritual quality. Those who lift their eyebrows at such an assertion do not look deeply enough into it. In those cases where it is empty formalism they are right, of course, but in those where it expresses genuine consideration for others, they are wrong.

⁵¹⁵ Blank page

⁵¹⁶ The paras on this page are numbered 163 through 176; they are consecutive with the previous page.

⁵¹⁷ We have removed "the" for clarity.

(309-8) To practise courtesy and show politeness not only makes communal life more supportable but also makes the practiser a better and serener man.

(309-9) When a man lets go of his ego, all the virtues come submissively to his feet. If he can let it go only for a little while, they too will stay only a little while but if he can make the parting permanent, then the virtues are his forever. But this is a high and uncommon state, for it is a kind of death few will accept.

(309-10) The quality of calmness is to be highly valued, constantly pursued and practised, until it becomes well stabilised. Philosophical knowledge and meditational exercise, plus application to everyday living, bring this prize.

(309-11) Despite himself, and the weaknesses which he alone knows, he never abandoned the struggle permanently (whatever he did at periods). If he won through in the end, by his own effort, by grace, or by both, what mattered in this victory was a patient perseverance.

(309-12) The ideal may require sacrifice, in its name, of possession, love, ambition, desire. But unless he be a monk, this purifying experience may be an internal one. He may stay in the world yet not be of it.

(309-13) If he flouts the conventions, society demands that he pay the price. He is not to get off easily.

(309-14) He suffers the shame of having failed his own principles, the perturbation of conscience which follows honest self-appraisal.

310⁵¹⁸
VI

311
VI

(311-1)⁵¹⁹ Courtesy makes the unavoidable social contacts more agreeable and lifts life from barbaric to civilised levels. It is not only a part of social education but also of spiritual expression.

⁵¹⁸ Blank page

⁵¹⁹ The paras on this page are numbered 177 through 192; they are consecutive with the previous page.

(311-2) Is it not better that men should learn to discipline their unpleasant traits, instead of inflicting them on other people. It is not only better for society but also for the men themselves, for it is a part of their spiritual evolution

(311-3) At some point and place, whether in the home or at school or in society itself, the young have to learn, and to be trained in acceptable manners. And this, not chiefly to improve their quality, which it does, nor decorate their behaviour, which it will, or even refine their speech, which it must, but because it lifts them up from being animal to being human and thus contributes toward their spiritualisation.

(311-4) There comes a time in later life when a man finds that he is owned by his possessions.

(311-5) He learns to restrain the emotional ego, at least on its negative side, and to mute its passional upsurges.

(311-6) The prejudiced man wants his prejudices confirmed not contradicted. He is not really looking for truth. Before the quest can even begin prejudices must be removed. This is a psychological operation which the man cannot perform upon himself except in part, without a great effort.

(311-7) The easiest way to express this feeling, described by Jesus as “goodwill unto all,” is to be courteous to all.

(311-8) The man who criticises us does us a favour: we ought to feel obliged to him. For if the criticism is unjust, we have to laugh at its absurdity. If true we ought to be spurred to self-correction. The first provokes a smile, the second confers a benefit.

(311-9) How soothing to the nerves, how healing to the wearied mind is this quality of utter calm.

(311-10) It is this deep calm which especially marks out the philosopher and makes him what he is. In most cases it has not come to him easily.

(311-11) When the most part of his actions derive from emotion and the minor part only out of intelligence, this inner ill-balance will show itself in an ill-balanced outer existence.

(311-12) If it becomes an empty arid formality, devoid of the corresponding feeling, it is not courtesy, but hypocrisy.

(311-13) Where passion (wrath or hate) unbalances the mind recognition of truth is impossible. Statements are then made in grossly exaggerated terms and actions done with extreme violence.

(311-14) If he offers criticism it is not to shame others, much less disgrace them, but to serve and help.

(311-15) The degree of attachment is measurable by the degree of emotional involvement. Therefore to become detached is to become emotionally detached.

(311-16) Too many people are too easily fooled by their emotions.

312⁵²⁰

VI

313

VI

(313-1)⁵²¹ The alternating moods of happiness and unhappiness which are common experience are considered to be inferior to an ever-peaceful heart. This is why philosophy puts a high value on the constant practice of purifying emotion, disciplining passion, and maintaining calm at all times.

(313-2) The quickness with which an impulse moves him to action may hide its beginning in him. But the moment is there: by self-training it may be perceived in time, and inhibition or control applied with more and more success.

(313-3) If his family failed to bring him up to practise self-discipline, to control behaviour and refine his speech, to avoid violence and roughness, then he must himself supply these things and acquire these habits.

(313-4) To feel free at last of nagging desires and frustrating attachments, brings a large measure of contentment.

(313-5) If we are asked to resist our innate natural selfishness and include other peoples' welfare along with our own, it is only because in this way they too are being asked to include ours. This at least helps us and them. This is the practical benefit of politeness.

⁵²⁰ Blank page

⁵²¹ The paras on this page are numbered 193 through 208; they are consecutive with the previous page.

(313-6) It is because all private history is never written that people unconsciously falsify it by looking only at a saint's moral successes and not at his moral failures. Did he never lapse back into a lower condition of mind, suffer uncertainties about what to do, or fall into despondency?

(313-7) Culture, refinement, dignity, courtesy, manners, breeding, control of voice, education are signs of human quality.

(313-8) Those who refuse to put a curb upon their passions, become the suffering victims of those passions.

(313-9) If there is physical pollution in the atmosphere, the water and the earth, there is another kind in humans, a moral depravity and mental baseness not less repellent.

(313-10) The temptations which beset most persons are not temptations to him. Has he then become superman? No, but he has learnt to evaluate experiences and has trained himself to apply these evaluations immediately.

(313-11) Philosophy must not merely enter his intellectual life but must also enter and penetrate his emotional life.

(313-12) It is easier for some whose faculties of timidity or sympathy are large, to be engulfed by their environment, but harder for others whose repulsion increases.

(313-13) He seeks to learn from these nightly scrutinies whether in any way he has been at fault.

(313-14) Those who are emotionally immature and adolescent, have not seen the need nor developed the capacity, for controlling their feelings.

(313-15) The awakening of higher quality of consciousness should bring with it a higher quality of manners.

(313-16) A course of action which was wrong in the beginning, and was wrong in the interim, cannot be right today.

314⁵²²

VI

315

VI

(315-1)⁵²³ If it is his duty to criticise, as occasionally it may be and in this present grey state of the world must be, let him do so constructively, calmly and broadly.

(315-2) Upbringing counts, makes its contribution, and is not easily got rid of. The ill-bred man soon discovers this when he decides to change his manners.

(315-3) The man seeking to better his character soon finds himself harassed by thoughts which he cannot control.

(315-4) He will need at times to hold himself back, to collect thoughts and confine emotions if he is to move towards peace independent of happenings.

(315-5) He not only learns that it is impossible to please everyone but that it is impossible even to avoid giving offence at some time to some human beings.

(315-6) So much in a man he is not able to control, so much he would like to get rid of but cannot.

(315-7) People who live ordinary lives may wonder how any man could attain such detachment: they may doubt its possibility.

(315-8) A panicky feeling disorganises the whole being of a man, throws him into confusion. This is avoided if one cultivates inner calm constantly.

(315-9) Always good-natured and good-willed because always uplifted by the Overself, he is a true gentleman, strictly courteous from within, not put on for appearance sake.

(315-10) Amid the noise and bustle, the heat and dust of worldly activity, the maintenance of inner calm is both a help and a duty.

(315-11) He does not try to assess everyone's spiritual worth: he is content to leave them unjudged.

316⁵²⁴

VI

317⁵²⁵

⁵²³ The paras on this page are numbered 209 through 219; they are consecutive with the previous page.

⁵²⁴ Blank page

⁵²⁵ Divider page - has a tab marked "6".

Old vii: The Intellect ... NEW VII: The Intellect

(319-1)⁵²⁷ Is it not strange that the most intense, the most active pursuit of thought leads to human knowledge, whereas the complete cessation of thought leads to divine knowledge!

(319-2) The scientists may detest metaphysics and deny its worth, but circumstances must force them in the end to turn toward its portals. What else can they do when matter, molecules and atoms have vanished; when energies defy detection although known to be present?

(319-3) The academic writers and authorities must be honoured for their painstaking study, their diligent documentation of statements made and evidence offered, their search after, and later assembly of, records needed to understand a particular topic or subject.

(319-4) G. Lowes Dickinson,⁵²⁸ the Cambridge don, read Plato and Plotinus in the original Greek. They led him to believe that there might be a way toward ultimate truth and ultimate experience. But time made him more cautious and in the end he lost this belief. The human mind was quite inadequate to find answers to ultimate questions, he decided, and kept this scepticism until the end of his long life. As for yoga he was willing to grant its mind-over-body power but unwilling to test it, fearing its dangers and suspecting its delusions.

(319-5) To call a man a 'philosopher' when he is only a mere logician is to demean the word. Logic is a useful tool, for certain limited purposes, but it can as easily lead a man into great error as into great wisdom.

(319-6) In the end, the usefulness of intellect comes to one thing - to explain that one must go beyond it, and to point out the direction to take for this further enquiry.

⁵²⁶ Void page.

⁵²⁷ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

⁵²⁸ Referring to Goldsworthy Lowes Dickinson.

(319-7) He lifts himself above the herd, and becomes a student of philosophy, who sees how most people come to rest or even go to sleep in mere opinion. They have not enquired further whether it be truth, perhaps because they lack either the intellectual competence to do so, or the preliminary knowledge of comparative opinion which shows up its contradictoriness, perhaps because they begin to find truth displeasing to their biased temperament and disagreeable to their prejudiced mind, perhaps because they are overawed by the massive impressiveness of tradition, authority, established institutional teaching, or finally perhaps because the truth might prove disturbing to their personal position.

(319-8) The pictures limned for us by scientists of a continuous technical progress were charming, until accompaniments of this progress became frightening.

(319-9) Any fool can be happy with any falsehood, but the prudent man will want his truth to bear up to any examination however severe, and any test in experience, however varied.

(319-10) We are thinking beings. It is this that largely makes us human, rather than animal, beings.

(319-11) No idea can give us full and lasting support, for after all it is only a thought, but a true idea can give us much help over many years. But only being established in Being can support us in every way and all the time.

320⁵²⁹

VII

321

VII

(321-1)⁵³⁰ It is as legitimate to ask, with the early Ionian Greeks, "What is this world in which we live?" as it is to ask, with the early Indian mystics, "Who am I?"

(321-2) The medieval period was impelled by theological sources, and the modern period by scientific ones.

(321-3) It is proper for man to use the world, to exploit science, only so long as he does not permit them to enslave him.

⁵²⁹ Blank page

⁵³⁰ The paras on this page are numbered 12 through 21; they are consecutive with the previous page.

(321-4) Martinus:⁵³¹ “The unfoldment of noble pity, of self-identification with the sufferings of others, is more necessary than the unfoldment of intellect in the inner life of today’s mankind.”

(321-5) The grand term ‘philosophy’ has come to mean a system of speculative thought, that is a series of logically-stated guesses.

(321-6) If thoughts and ideas are removed what is left of the intellect? What is it if not the aggregate of all these mental activities?

(321-7) If knowledge fails to reconcile science with religion and philosophy, then civilisation will become the victim of a politically-directed materialistic scientific knowledge, and end by destroying itself.

(321-8) Thinking is a kind of guesswork. Logical thinking is intelligent guesswork. At its best it is limited by the thinker’s nature, development, experience, and so on.

(321-9) We may use the instruments and appliances, the tools and techniques which modern science offers. But we may not let them limit our outlook on life without imbalance.

(321-10) When he is able to look at himself with some detachment, he may begin to find some sense in philosophical ethics.

322⁵³²

VII

323

VII

(323-1)⁵³³ Swedenborg:⁵³⁴ “Without the utmost devotion to the Supreme Being, the Origin of all things, no one can be a complete and truly erudite philosopher. Veneration for the Infinite Being can never be separated from philosophy.”

(323-2) Thinking achieves its highest object when it leads to its own rest and the mind transcends all thoughts.

⁵³¹ Referring to Martinus Thomsen.

⁵³² Blank page

⁵³³ The paras on this page were unnumbered.

⁵³⁴ Referring to Emanuel Swedenborg.

(323-3) Scepticism must in the end, after it has criticised and destroyed everything else, turn its criticism on itself and doubt itself.

(323-4) Our universities turn out educated men in ever-increasing numbers, but they do not necessarily turn out wise men.

(323-5) Why, with a few noted exceptions, do not the best minds, the sharpest intelligences, take to the truths of mysticism? Why do they gravitate instead to business, science, industry and worldly professions?

(323-6) Too many simple persons, whether Orientals or Occidentals, do not seem able to distinguish between mere mythology and authentic history. The development of a discriminating faculty is as necessary in religion as in the market place.

(323-7) Colin Wilson: "All thought chases its own tail" seems to be Lao-Tzu's⁵³⁵ meaning in his line "going far means returning."

(323-8) P. Wienpahl.⁵³⁶ Reading is all right so long as it does not interfere with zazen though it usually does."

(323-9) He who denies the reality of the Overself, deceives himself.

(323-10) Any fool can say "I know," that is, [can]⁵³⁷ have an opinion.

324⁵³⁸

VII

325

VII

(325-1)⁵³⁹ Ideas are imposed upon the mind from various sources, accepted consciously or subconsciously, swallowed, and later regurgitated as if they were one's own! Such is the power of suggestion!

(325-2) This is the direction in which science is moving, however unwittingly and unwillingly.

⁵³⁵ "Lao-tse" in the original.

⁵³⁶ Referring to Paul Wienpahl.

⁵³⁷ PB himself inserted "can" by hand.

⁵³⁸ Blank page

⁵³⁹ The paras on this page are numbered 18 through 30; they are not consecutive with the previous page.

(325-3) If no man can get all the facts about any situation where he has to choose a course, how can any man arrive at a completely correct decision about it?

(325-4) He cultivates the capacity to look on both sides of a problem, and to give both their just weight.

(325-5) When science leads man to deny his sacred source and to decry all personal testimonies to experience of its existence, science is no longer serving man but seriously crippling him.

(325-6) Man imagines that he has all but triumphed over Nature, believes that he has nearly overcome its forces. But all this is illusory.

(325-7) Words can only limit the truth, hence give distorted or partial or misleading expression to it.

(325-8) What clergymen preached to them, scientists taught them to doubt.

(325-9) The worst books are mere repetitions and the best are mere exercises in intellection.

(325-10) Science is here to serve mankind, but it has been allowed to govern mankind. This is why it has produced materialists, men whose minds are so narrow, so limited to technology and logic, that they are quite unaware of the finer side of human nature – the spiritual and intuitive.

(325-11) They may try to escape from their doubts, perhaps by stifling them, perhaps by ignoring their very existence, perhaps by going to the guru and getting his reassurance again. This course may succeed for a time, even for a lifetime. But it is not conducive to their true welfare.

(325-12) To believe that true philosophy is wholly confined to metaphysical speculation is an error.

(325-13) What is lost by bringing a higher intelligence to the study of spiritual topics? Nothing! – if the person is sufficiently balanced to use it properly.

(327-1)⁵⁴¹ Although he may not know it at the time, each man who offers a statement about anything which exists in this world, any situation or condition even, offers an interpretation of it, suggests a meaning. This is done by the very words he uses, the very form he gives to the sentences. It is not a willed action, for he has no choice in the matter.

(327-2) It is a help first, to clear his thoughts and second, to communicate them to other men.

(327-3) Judge every source, and the teaching which emanates from it, independently. Make use of confirmatory or negatory comment to help you in the matter but do not follow any of them in utter blindness. For you cannot evade your personal responsibility. Whether you accept or reject a teaching, just because you accept or reject a particular institution or authority, your judgment will be there anyway hidden in your belief, only it will be there unwittingly.

(327-4) Erasmus⁵⁴² went so far as to call the books written by Saints “wherein is so much of them, in which they live and breathe for us...” “the holiest and most efficacious of sacred relics.”

(327-5) The intellect, by its criticism and research, can serve and supplement the intuition’s work, can round and balance it; the service need not nullify it. Such a collaboration ought to be encouraged, not excluded as the more religious devotee in the past often historically excluded it.

(327-6) The intellect can present opinions – some very plausible and logical, others very weighty and fact-supported. But only the intuition can penetrate those layers after layer of spiritual experience which reveal the truth about man’s link with God.

(327-7) Scientific knowledge can be extended indefinitely but it will not be able to do more than help body and, to a lesser extent, mind: salvation it cannot give us.

(327-8) The materialist who sees only the animal side of man is usually brutal or sensual, whereas the materialist who sees also the intellectual side is immeasurably more evolved. But both miss the intuitive side.

⁵⁴¹ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

⁵⁴² Referring to Desiderius Erasmus Roterodamus.

(327-9) By giving us the needed knowledge, study of the teachings help us to improve ourselves, to elevate our spiritual status.

(327-10) To educate is to elevate; if a school or college fails to do this, its balance has been overthrown, its work has become one-sided. And if a church, temple, synagogue fails in its worship to generate reverence towards the unknown God, rather than to things, it also is unbalanced.

(327-11) It is a knowledge achieved first, in the state of contemplation and then confirmed by the process of reasoning, or vice versa. Thus the result is the same.

(327-12) It is good that Atmananda warned his disciples that intellectual understanding of truth was not enough: they had also to establish themselves in it, he said.

(327-13) Let them not mistake exercises in logic for penetration into truth.

(327-14) Science has carried itself to the broadest possible dimensions. Now it must carry itself to the deepest.

328⁵⁴³

VII

329

VII

(329-1)⁵⁴⁴ Science is based upon the examination of Nature; so-called systems of philosophy are too often systems of discussion only or of abstract thought without any reference to, or test by, the facts of Nature.

(329-2) The eighteenth-century 'Clapham Sect' in England banned the reading of novels because the time so occupied could otherwise be devoted to the Bible.

(329-3) the thrust of his mind

(329-4) The intellect's desire for total explanations of the universe is impossible to satisfy, save with self-deception.

(329-5) Since all teachings are related to the stage of development, the time in history and the area where they are given out, they must be regarded as relative. This means,

⁵⁴³ Blank page

⁵⁴⁴ The paras on this page are numbered 15 through 28; they are consecutive with the previous page.

in the end, that they are arguable and even more, that they are personal opinions, speculations in someone's mind.

(329-6) The cold analysis by a scientist may find no thing present in man that will fit the term "Overself," nothing sacred, mystic and egoless. But in making this analysis his principal instrument was the intellect, and this at once limited his result.

(329-7) The intellect may be convinced and confess to the truth but the faculty which actually recognises it is the intuition. It is the latter's light falling upon, and passing through, the intellect which really certifies an idea to be true.

(329-8) Just as the very presence of suffering starts a search for its relief, so does the very existence of doubt cause a search for truth to begin.

(329-9) Science is not the same thing as scientism. The latter involves a cult, the former a valid attitude. The victims of modern higher education too often and too unwittingly are initiated and pressed into this cult, while all the time believing that they are being trained in the former.

(329-10) If they begin to question, really and deeply question, then even the simplest statement brings them into difficulties of whose existence, previously, they had never suspected.

(329-11) Erudition, education even scholarship, if put under the proper restricting limits, offer useful contribution.

(329-12) NEW MSS.⁵⁴⁵ It is important to devote the opening and final pages to science, Atomic Physics, and the spiritual meaning and importance and implications of its knowledge.

(329-13) The scientist need not fear that he will be asked to become a metaphysician, and therefore confine his work within preset limits. Let him work side by side with the metaphysician; let both co-operate. And this is the future awaiting both, the inescapable meeting of the two lines of research.

(329-14) A true metaphysics worthy of its name would not be a group of guesses, a collection of speculations, theories, fancies or opinions, because it would not be based on intellectual activity alone.

⁵⁴⁵ We aren't sure which book this refers to; since he writes about this in both *The Hidden Teaching Beyond Yoga* and *The Wisdom of the Overself*, it is likely to refer to one of those – or an even later, never written book. – TJS '20

(331-1)⁵⁴⁷ The education which comes from events is not less valuable than that which comes from school.

(331-2) Some of the Japanese nuclear physicists have picked up the clue afforded by their laboratory work and found in Buddhism's highest metaphysics a satisfactory world-view.

(331-3) They feel that philosophy is not for them: that they can only flounder in it.

(331-4) Those who accept ideas without analysis and without intuition run a certain risk.

(331-5) He may one day regret his lack of a higher education.

(331-6) Are books nothing more than pieces of paper? as a famous Hindu saint once said to me. Have they brought no positive help to suffering men, no guidance to bewildered ones, no light to groping minds, no peace to agitated hearts, no truth to deluded seekers, no warning to misguided masses? If they have, this alone would be their justification. They have their place even in the most unspiritual and in many spiritual lives. The confusions arise only when the limitations of this place are ignored, or not perceived. Mystics who condemn intellect, and therefore books which speak for, or from, the intellect, should keep their condemnation within its own proper limits, too. With this plainly said, as a safeguard, we may move over to the restricted standpoint of the Hindu saint. The need of silencing intellect is paramount. If it is ignored in favour of the reading of endless books, or the writing of numerous notes extracted from them, the man keeps his intellect constantly active and thus prevents his mind becoming still! What is the use of accumulating notes and books, which are outside him, when the mind which must be conquered is inside him? Each book that is read represents a stirring up of thoughts whereas what is required of him is a silencing of them. There is no limit to the number of books that can be read, or notes made. Even working twenty-four hours a day, he could go on activating intellect until he died, thereby avoiding his duty in meditation. Reading is useful in the preliminary stages to convince him, to clear

⁵⁴⁶ Blank page

⁵⁴⁷ The paras on this page are numbered 29 through 34; they are consecutive with the previous page.

his doubts, and finally to tell him what to do, i.e. to practise mind-stilling. But if he does not do it, his knowledge is wasted.

332⁵⁴⁸

VII

333

VII

(333-1)⁵⁴⁹ Both for good and ill, science has imposed a dictatorship over the other ways of knowing, and the other ways and results of experience. It has admittedly earned its position by the immense value and utility of its practical application, so visible all around us, as well as respect by the quality of its thinking – usually exact, factual and accurate.

(333-2) If any chapter in any book has some nutriment for you, accept it, but if not then skip that chapter. No one is bound to accept every thought of any writer, nor is likely to, human mentalities being as widely variant as they are. No author is fit and qualified to meet and remove all the doubts of the same human being, let alone of all human beings.

(333-3) Books can be used to stimulate thought or to escape from it: it depends on the reader whether they are used to help fulfil the duty of thinking for oneself or to evade it.

(333-4) Correct thinking may annihilate superstitions and uncover deceptions, but unbalanced thinking may create new ones.

(333-5) The intellect cannot go beyond its own limitations, as Kant showed, but it can make the effort to see clearly what those limitations are. In this way, it can avoid traps and pitfalls, and then voluntarily make that surrender of itself, and especially of its thought-forming activity, which can open the way to enlightenment.

(333-6) Even those who take philosophy as a merely academic pursuit are not wasting their time. Learning what the world's thinkers have put forward as their best wisdom or sharpest observation has its place and value in the intellectual life, just as comparative study of religions has its value in the religious life.

⁵⁴⁸ Blank page

⁵⁴⁹ The paras on this page were unnumbered.

(333-7) When I meet with certain persons or certain books, I am often reminded of a certain sentence in Roman Seneca's⁵⁵⁰ writings: "There are many who might have attained to wisdom, had they not fancied they had attained it already."

(333-8) After the intellect has finished analysing this experience, judging it by science's light and with science's critical rigour, the subtle essence is lost.

(333-9) The need for advancing men is to go beyond the intellect; to draw from the intuition or to find inspiration.

(333-10) The world's need to-day is not really for more new ideas, which means more thoughts, but for more wisdom, which means how to manage the thoughts which humanity has already accumulated through the centuries.

(333-11) The scientific attitude should have been used to keep superstition and imposture, fanaticism and fancy, confusion and untruth out of religion. Instead it was used to destroy religion in many minds.

(333-12) Only when the intellect, after admiring its own massive historical achievement, will turn upon itself and perceive how puny is that by contrast with the still-awaited answer to the question, What Am I? – only then will the possibility of higher forces coming to its aid be realisable.

(333-13) We are moving toward the day when science, instead of negating religious faith, will actually nourish it.

334⁵⁵¹
VII

335
VII

(335-1)⁵⁵² Reason asks questions, seeks answers, reaches conclusions.⁵⁵³

(335-2) Intellect can calculate the calculable, but it cannot measure the year, nor describe the form, of the unpredictable.

⁵⁵⁰ Referring to Lucius Anneaus Seneca.

⁵⁵¹ Blank page

⁵⁵² The paras on this page are numbered 1a, 1 through 11; they are not consecutive with the previous page.

⁵⁵³ There is a random "(1B)" at the top of the page. The paper itself is similar to the very first page and no other pages. I believe this was originally linked to that page and this number is an artifact of that. – TJS '20

(335-3) Krishnamurti “Into crowded minds no revelation is possible. In the stillness of the mind, that admits, ‘I do not know,’ illumination is more apt to be achieved.”

(335-4) Krishnamurti “One cannot go beyond the superficial if the mind is occupied with the more additive processes, books, teachers, lectures, knowledge, even virtues, because it is occupied with itself.”

(335-5) Why should the universities teach only the humanities and the sciences, but fail to teach [a single]⁵⁵⁴ student how to become a full human [being. Why do they not impart the only]⁵⁵⁵ science which deals with THAT WHICH IS? [How many have told me that during the few minutes of a short Glimpse they feel that more worth while knowledge came to them than they gained in all their years of formal education in school and college!]⁵⁵⁶

(335-6) Even when they present a correct picture, they do not present a sufficient picture. They show what is favourable to their theory but leave out what is not. This they do either unwittingly by ignorance or deliberately by egoistic design.

(335-7) It is not that he is called upon to reject all his own knowledge and refuse the offerings of his intelligence. But since he is striving to enter a state where the stillness precludes all questions and all answers, all mental concepts and mental images, he must make a beginning where the way to it is possible.

(335-8) Correctly used, its limitations understood, its emotional and egotistic biases discounted intellect may enable a man to think for himself and think properly. It can then have a liberating effect, otherwise it is likely to have a corrupting one.

(335-9)⁵⁵⁷ How are we to behave toward our fellow men? Each will answer the question [differently]⁵⁵⁸ according to his evolutionary status. The young [inexperienced]⁵⁵⁹ naive idealist will contradict the aged worldly-wise cynic [for whom life, authority, celebrity,

⁵⁵⁴ PB himself deleted something before “student” and inserted “a single” by hand.

⁵⁵⁵ PB himself changed “being or that science” to “being. Why do they not impart the only” by hand and via typed changes. PB himself changed “being or that” to “being. Why do they not impart” by hand. “the only” was typed above the line and inserted with a caret by PB himself.

⁵⁵⁶ The following was typed below the next para and inserted with an arrow by PB himself: “How many have told me that during the few minutes of a short Glimpse they feel that more worth while knowledge came to them than they gained in all their years of formal education in school and college!”

⁵⁵⁷ PB himself re-categorised this para from “VII” to “VI” by hand.

⁵⁵⁸ “differently” was typed below the line and inserted with an arrow by PB himself.

⁵⁵⁹ “inexperienced” was typed below the line and inserted with an arrow by PB himself.

tradition, innovation, have been totally denuded of their glamour.]⁵⁶⁰ The distance from one answer to the other will also be marked by varying views.

(335-10) Western man is not drawn to metaphysical subtleties

(335-11) The limitations of intellect must be recognised, for then only will a man be ready to try the philosophic techniques whereby words are used to rise above words, thoughts directed so that he may extract himself from all thoughts.

(335-12) Men learn best because they concentrate best in a quiet unruffled atmosphere. This requires a secluded site, tall buildings and high enclosing walls, peaceful lawns and tree-bordered walks.

(335-13) The man who has thought well about thinking itself may put forward more clever ideas in a single hour than others do in a whole week.

336⁵⁶¹

VII

337

[VII]⁵⁶²

(337-1)⁵⁶³ Are we to reject every machine, ship, carriage and alphabet merely because Lao-Tzu⁵⁶⁴ recommends us to do so, and he is an illuminated soul? This shows up the childishness of setting up a single absolute authority to cover and govern every facet of living and thinking.

(337-2) The habit of thinking as accurately as possible is created and fostered by the study of mathematics. This is one of the reasons why it was recommended to seekers after truth by Pythagoras and Plato.

(337-3) Because he needs to learn what conclusions have been reached by other human minds, he should be able to study opposite views without committing himself to either.

⁵⁶⁰ "for whom life, authority, celebrity, tradition, innovation, have been totally denuded of their glamour." was typed below the line and inserted with an arrow by PB himself.

⁵⁶¹ Void page

⁵⁶² PB himself deleted "Second Series" after "VII" by hand.

⁵⁶³ The paras on this page are numbered 21 through 31; they are not consecutive with the previous page.

⁵⁶⁴ "Lao Tzu" in the original.

(337-4) We must pity the millions who have become the shut-eyed, mesmerised creatures of their period, who are carried away too far from the shores of safety by the triumphs of science to understand what the terrible end of it all [may]⁵⁶⁵ be.

(337-5) How often has mankind been offered concepts and conclusions, ideas and imaginations along with the vehement assertion that they are directly observed facts!⁵⁶⁶

(337-6) Anyone who wastes his time thinking up fallacious theories can always find weaker minds ready to accept them.

(337-7) The intellect can quite expertly give its support to any position the ego desires it to take up. It can become instrumental in the search for truth only as it becomes freed from egoism.

(337-8) Socrates counselled men to pause from time to time and investigate whether the words they are about to utter are not leading them into self-deception.

(337-9) Provided you properly comprehend its limitations, you can make use of the intellect in this search for truth, until you reach the point – as you must do subsequently – where you must let it go completely.

(337-10) The English scrivener and journalist Samuel Pecke (17th century), to strengthen an argumentative reply to another writer, quoted Hebrew in the belief that he was quoting Greek! This is a supreme example of semantic nonsense and verbal babble being substituted for meaning and thought.

(337-11) An opinion ventured as an opinion is one thing, but issued as an invulnerable dogma is quite another thing

338⁵⁶⁷

VII

339

[VII]⁵⁶⁸

(339-1)⁵⁶⁹ Because the spirit of man is neither scientifically measurable nor immediately experienceable, the educated modern mind too often rejected its reality and denied its utility.

⁵⁶⁵ PB himself changed “will” to “may” by hand.

⁵⁶⁶ PB himself changed a period to an exclamation point by hand.

⁵⁶⁷ Blank page

⁵⁶⁸ PB himself deleted “Second Series” after “VII” by hand.

(339-2) Modern man knows so much about his surroundings but so little about his own true nature.

(339-3) We may understand the atheist's mind without excusing it, grasp his views without adopting them.

(339-4) Even accepted ideas stand in the way and keep the mind from clear sight.

(339-5) The twists which the personal mind automatically and unconsciously gives to fact and truth, pulling it toward its own biases.

(339-6) If I argue with you into accepting a belief, someone else may argue with you into rejecting it.

(339-7) He gives others an intellectual sympathy which enables him to penetrate their views without adopting them.

(339-8) Even though he definitely disagrees with a point of view, a concept or a conclusion, he will try to give it his respectful and sympathetic understanding.

(339-9) The modern mind is a critical one and has questioned the validity of many teachings or traditions which have been bequeathed to it.

(339-10) This longing to know more may, at the start, be motivated by the desire to earn more but, the end it will be motivated by the search for Truth.

(339-11) Bergson's⁵⁷⁰ study of memory convinced his mathematical mind that the fleshly brain was far less, and quite other than, the invisible mind. They were in two different categories. This [is]⁵⁷¹ how he came to reject the materialism with which he started.

(339-12) The intellect cannot explain it and may even obscure it.

(339-13) We may know something from the intellect, in the ordinary way or know it from the intuition in the rarer way.

⁵⁶⁹ The paras on this page are numbered 30 through 42; they are not consecutive with the previous page.

⁵⁷⁰ Referring to Henry-Louis Bergson.

⁵⁷¹ PB himself inserted "is" by hand.

⁵⁷² Blank page

(341-1)⁵⁷³ The books in certain libraries I once worked in, notably those of the British Museum in London and the House of Congress in Washington, were originally numbered by the million and the shelves on which they stand are measured by the mile!

(341-2) The pontifical self-important formality of such statements is intended to create an impression. It does. But we must penetrate their surface. Then we find there is some hollowness beneath them.

(341-3) The intensity with which a view is held tells us something about its holder, nothing about the truth of that view.

(341-4) Man's body is formed of chemical compounds yet man himself – with his flights of sacred aspiration and intellectual speculation, his adventures in artistic creation and appreciation has little resemblance to a chemical compound.

(341-5) Socrates taught that character was somehow dependent on intelligence: the better quality of the one was a consequence of the better quality of the other. Therefore cultivate clear intelligence, he said. Long after Spinoza repeated this advice.

(341-6) The notion that intellectual activity must be abolished if salvation is to be procured, is a mixing up of the false with the true.

(341-7) It may properly be called a scientific method only if its results can be checked by observers anywhere in the world.

(341-8) They can neither understand nor appreciate mystical truth.

(341-9) Is there any single idea which can be established among all men so that they will accept it without cavil?

(341-10) Those who reject critical enquiry may easily become victims of superstition or imposture.

⁵⁷³ The paras on this page are numbered 1 through 17; they are not consecutive with the previous page.

(341-11) The unripe intelligence does not comprehend, and therefore does not appreciate, the higher flights of philosophy.

(341-12) Science has its bigotries no less than religion.

(341-13) To develop intellect and then to know when to drop it, is to become its master. It then fulfils its proper purpose and serves man instead of dominating – and therefore unbalancing – him.

(341-14) “The academic people think they know everything already” Jung once said sarcastically. To which I would add that is because they have never recovered from the effects of education. The higher the education the harder it is to recover.

(341-15) They proclaim the relativity of all intellectual standpoints, all spiritual doctrines, but fail to see that their own standpoint and doctrine are also stamped with such relativity.

(341-16) The silent mind receives spiritual guidance and allows grace to approach; the thinking mind deals with the world and attends to its activities.

(341-17) The intense intellectual joy of discovering a new truth – new, that is, to oneself, but as old perhaps as thoughtful humanity itself – equates with the intense aesthetic joy of creating or appreciating an art work.

342⁵⁷⁴

VII

343

VII

(343-1)⁵⁷⁵ The intellect is incompetent to solve the mystery of man by itself. But in the absence of a properly developed intuition it can render certain useful services to protect and guide the seeker. If it is not to be relied on altogether it is nevertheless not to be abandoned altogether.

(343-2) There is no need to depart from reason but only to illumine or inspire its working by intuitive revelation. But where one is unable to provide this himself, then he ought to go to the great masters for it, or consult their writings if they are unavailable through distance or inaccessible through death.

⁵⁷⁴ Blank page

⁵⁷⁵ The paras on this page are numbered 13 through 22; they are not consecutive with the previous page.

(343-3) The intellect has to become baffled and exhausted by its own activity in search of the Overself, must despairingly know that it has no possible chance of ever knowing the truth by its own self-defeating procedures, must realise that it is running round and round in a circle, and must finally abandon the effort altogether. At this very point a great opportunity awaits the seeker but it is also here that so many go off at a tangent and miss their chance. Either they label the quest futile and illusory, losing further interest, or they take shelter in a hierarchical religious organisation which imposes dogmas and demands complete submission to its authoritarian rule.

(343-4) He is not only willing, and desirous, to see all round the sides of a question but directly into the centre of it, too.

(343-5) It is not without reason that so many practical persons have so large a contempt for metaphysics or bewilderment at mysticism.

(343-6) When the mystical bent of mind is not steadied by rational reflection there is grave danger of mistaking satisfaction for truth, utility for knowledge.

(343-7) Not only is he to question the dogmas which orthodoxy hands him but even the doubts which scepticism offers instead of them.

(343-8) The danger of this mechanistic kind of living is that it makes man less than he really is.

(343-9) The never-flagging sustained work of re-educating thought is his work.

(343-10) By keeping an open mind, free from the ideology of narrowing systems, he is more likely to find truth and less likely to miss it.

344⁵⁷⁶

VII

345

VII

(345-1)⁵⁷⁷ The faculty of discrimination which we are to use in the pursuit of truth is not the intellect but the true Reason, which itself judges the intellect and rejects or confirms

⁵⁷⁶ Blank page

⁵⁷⁷ The paras on this page are numbered 49 through 53; they are not consecutive with the previous page.

what it says. The Indian sages call it Buddhi and have even assigned to Buddhiyoga a status not a bit lower than that given to the other yoga paths.

(345-2) The educated mind is repelled by superstition, the reasonable mind by fanaticism. Yet both need the fortifying support of a spiritual teaching.

(345-3) We have had plenty of scientific thinking, business thinking and political thinking long enough but we have had very little inspired thinking. That is the world's need.

(345-4) The same science which formerly separated him in belief and understanding from the divine Mind, later, by its confirmation of the universal laws and powers, draws him nearer to it.

(345-5) There is a dead intellectuality which although quite unable to penetrate to the mystical heart of things, yet carries itself with an arrogant air of supercilious self-assurance!

346⁵⁷⁸

VII

347

VII

(347-1)⁵⁷⁹ The intellect ought to work only as a servant, obeying intuition's orders in practical life or filling in details for intuition's discoveries in the truth-seeking quest.

(347-2) A metaphysical faculty is required to understand the truth. However sharp a business man's intelligence may be, or a scientist's intellect, it will be beyond their grasp if this faculty is lacking. But the lack may be repaired. Steadfast determined and resolute study will develop the needed equipment.

(347-3) In all intellectual and scholastic studies, there is a secondary result which, whether recognised or not, is their most valuable one, when judged from an evolutionary standpoint. It is the power of concentrated attention. Even if the student fails to master his subject or to solve his problem, nevertheless to the extent that he sincerely and diligently tries, this power is necessarily drawn upon, used and developed. Both the mental effort needed to attend to the subject or problem and the desire to wrest the meaning of it, benefit the student even when his studies fail in their

⁵⁷⁸ Blank page

⁵⁷⁹ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

specific object. From the one he progresses a step forward toward greater ability to concentrate. From the other he gets a stimulus to his aspiration for truth. One day both will be applied to the spiritual quest.

(347-4) What the intellect is unable to grasp is truer than what it can. That part of man – the intuition – which operates in this sphere brings the truth-seeker to a satisfaction that is more intense. Why? Because it withdraws him from the illusions and errors to which intellect, however sharply formed, is necessarily subject. However the intellect can help by submitting, and serve by formulating into suitable words what the intuition reveals to it.

(347-5) Too many mystics of the emotional-devotional type have, while rightly scorning intellect's limitation, wrongly decried reason's services.

(347-6) An education which teaches men to think, but only to think materialistically; to live but only to live for the old ideas which have brought civilisation to the verge of destruction; and which entirely fails to teach them to intuit, is {an}⁵⁸⁰ imperfect and incomplete thing, or rather a subtle illusion.

(347-7) If the capacity to comprehend philosophy is not inborn, then it can be slowly acquired by anyone who thinks it worth the effort.

(347-8) If the mind has been trained to reject falsehood, be it born from within self or received from others, it will be better able to let the Truth shine unhindered in itself.

(347-9) Man is entitled to ask Life for its meaning.

(347-10) It is possible, and must become his object, to develop a completely impartial intellect.

(347-11) Reason is active in the developed man. He cannot stop it demanding a cause for an effect.

348⁵⁸¹

VII

349

VII

⁵⁸⁰ We have inserted "an" for clarity.

⁵⁸¹ Blank page

(349-1)⁵⁸² The peril which ensnares these people is that they become infatuated with their intellect.

(349-2) Philosophy is not satisfied with a merely intellectual reflection of the truth, as in a mirror, but seeks direct vision of the truth.

(349-3) It was a noteworthy feature of many, if not most, of Maharshi's⁵⁸³ answers that they were seldom direct and often evasive. This was because he tried to divert the questioner to the one fundamental need – to know the Overself, whereupon all questions would collapse or find their own answers.

(349-4) Human thinking can only lead to, and produce, another thought, or series of thoughts. It cannot get beyond itself, cannot rise to any object that is not of the nature of a thought.

(349-5) Science, which was to have served man faithfully, has become a trap. The more he uses it, the more dangerously is he trapped. But alas! he does not want to see how precarious is his situation so the prophet must remain mute and obscure waiting, and watching the higher forces which are themselves watching for the inevitable result that will arrest this evil.

(349-6) What of those who cannot bring themselves to picture life in a spiritual way but who are open-minded enough not to affirm or deny anything about such a way?

(349-7) Philosophical intelligence combines the intellectual faculty with the intuitive.

(349-8) Beneath the disarming exterior of a mystic, he should see to wear the sagacity and astuteness of a highly developed intelligence.

(349-9) The sense of discrimination is a valuable asset. We should endeavour to use it in as many directions as possible.

(349-10) Can he rise above personal considerations and seek Truth without regard to its palatability?

(349-11) The interest in mystical ideas is partly a reaction against the extreme intellectualism of this industrial scientific age.

(349-12) Not only does philosophical study inform the mind: it also elevates the mind.

⁵⁸² The paras on this page are numbered 12 through 27; they are consecutive with the previous page.

⁵⁸³ "Maharishi's" in the original.

(349-13) Kuo Hsiang: “When a man is empty and without bias, everyone will contribute his wisdom to him.”

(349-14) “What is the use of seeking to attain higher worlds of being?” they ask.

(349-15) We may oppose one thing to another if both are on the same plane, but not if they are on unequal planes. Intuition is not anti-intellectual but super-intellectual.

350⁵⁸⁴

VII

351

VII

(351-1)⁵⁸⁵ If the intellect’s workings are not warmed by the heart’s movements, it can only approach the reflected images of truth, not truth itself.

(351-2) Metaphysical study may exercise the reason, but if it is the metaphysics of truth it will also unfold the intuition. Therefore, it is also a holy path.

(351-3) He who expresses such abstract doctrines to those mentally incapable of receiving them has only himself to thank when he finds himself talking in a vacuum.

(351-4) To use terms of such high importance without fully saying what we mean by them is to invite confusion.

(351-5) If life is a process of gaining education through experience and reflection, it is also a process of correcting errors and approaching truth, of clearing illusions and perceiving realities.

(351-6) Few people breathe the clear, keen air of truth; most prefer the impure air of prejudice and illusion.

(351-7) To take isolated cases and to draw general laws from them is a process which can be done as much in favour of error as in favour of truth. The metaphysician and the scientist must be on their guard against a too limited investigation of facts equally as they must be on their guard against a too partial selection of facts.

⁵⁸⁴ Blank page

⁵⁸⁵ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(351-8) He does not claim to be a walking encyclopaedia nor ask for a halo of infallibility. There are many questions to which he does not know the true answers. He is neither pontifically infallible nor deifically omniscient. {What}⁵⁸⁶ the philosophical teacher seeks to establish are the basic principles in which all true seeking must end.

(351-9) He will become more and more careful about [the]⁵⁸⁷ phrasing of his sentences as he becomes more⁵⁸⁸

(351-10) Thinking must not only approach these studies as worshippers approach a temple shrine with the reverence they deserve, but must also become alive and dynamic.

(351-11) We must also clearly state a situation before we can profitably reason about it. We must define a problem before we can understand it.

(351-12) This claim is supported by absurd and fantastic arguments, phrased in loosely-used words and expressing shoddy thinking.

(351-13) The philosopher fully appreciates the high worth of the point of view of science and applauds its method, but he refuses to limit himself to them. For he knows that one cannot

352⁵⁸⁹

VII

353

VII

(continued from the previous page) take all truth as one's territory unless one applies all sides of his being to the enterprise.

(353-1)⁵⁹⁰ Absurdly flattering psychic experiences and mystic intuitions are evolved through the conceit of his own ego.

(353-2) Socrates did not write a book, Jesus did not write a book. Buddha did not write a book. Why?

⁵⁸⁶ "That" in the original. The original editor inserted an "x" next to this line and a question mark above "That". We have changed it to "What". – TJS '20

⁵⁸⁷ PB himself inserted "the" by hand.

⁵⁸⁸ The original editor inserted an "x" next to this line and a question mark after "more".

⁵⁸⁹ Blank page

⁵⁹⁰ The paras on this page are numbered 14 through 25; they are consecutive with the previous page.

(353-3) All of those who use the data of science to support their belief in intellectual materialism and to justify their scorn for religion and mysticism, deny the very source from which they ultimately draw their intellectual capacity to make their criticism. And to the extent that it lets them use it so, science itself becomes superstition.

(353-4) The humility which can say "I do not know" is a first step to the confidence which can say "This is a fact."

(353-5) We must use intellect and not be immured in it.

(353-6) Whether we are in bondage to the body or to the intellect, we are still prisoners.

(353-7) How much truth is there in this contention?

(353-8) We must judge each doctrine by internal tests and external results.

(353-9) The philosophic attitude, being a truth-seeking attitude, never criticises merely for the sake of criticising, and never seeks to uncover what is bad in a thing without seeking at the same time to uncover what is good. Its critical judgments are fair, never destructive but always constructive. Whatever it attacks because of the error and evil it contains, it also {defends}⁵⁹¹ because of the truth and good it contains.

(353-10) The need of semantic discipline was recognised thousands of years ago by Patanjali, the Yoga authority whose approach to the subject was so thoroughly scientific. He wrote: "There is confusion of word, object and mental image because one is superimposed on the other."

(353-11) These competing tendencies of intuition and reason may, however, be harmonised in a balanced personality. All mystics have not advocated the paralysis of intellect – even Jacob Boehme wrote: "Human reason, by being kept within its true bounds and regulated by a superior light, is only made useful. Both the divine and natural life may in the soul subsist together and be of mutual service each to the other."

(353-12) We have to get the meaning of certain words by going within, to find by internal experience the correct definition of Spirit, Thought and Love.

⁵⁹¹ "defended" in the original; changed for grammar's sake. – TJS '20

⁵⁹² Blank page

(355-1)⁵⁹³ How can science and mysticism meet when each uses a different faculty, the one intellect and the other intuition? They can meet by following two steps: first, by each one understanding its own and the other's place, function and limitation, and second, by amalgamating their viewpoints, thus rising into the domain of philosophy.

(355-2) It ought to be remembered that a number of those who have espoused materialism have been led into it by their loyalty to truth, by their intellectual honesty, rather than by an evil nature.

(355-3) The philosophy of cosmic existence, of which human existence is merely a part, cannot change with, or depend on, changing human opinions. It is and must be eternal, the same with ancient peoples as with those yet to be born, independent of individuals who come and go. The intellect cannot deliver itself of such a philosophy.

(355-4) The last act of human intellect, when it reaches its highest level, is to recognise its own limitations and surrender its own authority. But the surrender is not to be made to another human intellect! It is to be made to the intuition.

(355-5) It refuses to travel in the narrow lane of merely intellectual life, but requires the wide road.

(355-6) The very fact which may be put forth in support of one point of view may be triumphantly hailed by someone else as a proof of a different point of view!

(355-7) He may recognise the truth with his intellect and yet be unable to realise it with his consciousness.

(355-8) It is not concerned with theories that might be, but with things that incontestably are.

(355-9) The need of coping with life forces us to develop intelligence or else to go on suffering the consequences of being stupid.

(355-10) Most such books are limited by the fact that the author's sources of knowledge are mainly intellectual and only somewhat intuitional. He has received his knowledge chiefly from large scale reading.

⁵⁹³ The paras on this page are numbered 26 through 37; they are consecutive with the previous page.

(355-11) He will discover that it is not enough to regard as good only that which is favourable to his physical life. He must complete the definition and sometimes even contradict it by adding that which is favourable to his spiritual life.

(355-12) A shy little man shocked the Western world of metaphysicians with his critical analysis of the very foundations of their knowledge. Such was Immanuel Kant⁵⁹⁴ and such was the startling effect of his magnum opus, "Critique of Pure Reason," which

356⁵⁹⁵

VII

357

VII

(continued from the previous page) appeared in 1781 to amaze the learned. It was the logical, if late, result of the purpose fixed 35 years earlier, when Kant wrote to someone: "I will enter on my course and nothing will prevent me from pursuing it. I have already fixed upon the line which I am resolved to keep." He gave European thinkers a nut over which many have broken their teeth, though none have yet succeeded in breaking the nut. He indicated the limits of the human mind and proved, as conclusively as it can be proved, that human reason was utterly unable to penetrate into the reality of things, which necessarily transcends it.

He courageously accepted the conclusions of his own rigorous reasoning. He admitted that metaphysics as a science transcending all sciences, as an intellectual quest of God, was doomed to failure. The rational could never discover the Supra-rational.

Kant, after all, was a rationalist. He worked primarily with purely intellectual concepts not with mystical ones. Consequently he shared the limitations of such a narrow standpoint. He recognised that his ideas pointed beyond themselves, but he did not venture to make the journey himself. Besides, professors have to consider their posts first and truth afterwards and truth often comes off second best. But Kant, being a thoroughly honest man who had already found that the full and free expression of his views brought threats of dismissal from the State authorities, probably refrained from entering religious mysticism and fell into silence about it because the intellectual revolution he advocated was itself a tremendous enough advance. He used logical reasoning to show that what lay beneath all our reasoning was beyond our knowing, that the essence of existence was beyond finite perception, but he did not say that there was no essence. It is there, whether we know it or not.

(357-1)⁵⁹⁶ Without pure philosophy, there is no possibility of ascending the higher peaks of truth. In the highest esoteric school of Asia none are admitted before they are first

⁵⁹⁴ "Immanuel Kant" in the original.

⁵⁹⁵ Blank page

taken through a course of the essentials of this subject. In this school there is no progress without the full use of intelligence and sharpened reason. The lack of this quality has helped to contribute to the downfall of organised mystical movements known to us all.

(357-2) In view of the spirit of the times, the attitude and findings of modern science must be respected and harmonised with the mystic's. Both Blavatsky⁵⁹⁷ and Steiner⁵⁹⁸ saw this and tried to accommodate science in their presentations. However, since their

358⁵⁹⁹

VII

359

VII

(continued from the previous page) day there has been a revolution in scientific theory which has made this work easier, much easier.

(359-1)⁶⁰⁰ He will be scrupulously careful to separate personal opinion from established truth.

(359-2) The facts of philosophic mysticism cannot be proved beyond doubt so easily as those of physics. They cannot be classified and organised and utilised in the same way. Yet this is not to say that the scientific method is inapplicable here.

(359-3) He should always try to distinguish between knowledge which is acquired by the intellect and spiritual intuition which is bestowed by spirit.

(359-4) Rudolf Steiner's metaphysical ideas lack subtlety and depth, partly because his addiction to science, which deals after all with the form side of things, was so excessive as to disturb his natural balance, and partly because the kind of science in which he had steeped himself was that which may roughly be called 'Victorian', 'mechanistic', and now wholly outdated by the new science of today which is so much less materialist. The 'impasse' between science and religion, the blank wall terminating scientific materialism of which Steiner made so much and to which he addressed so many pages, is hardly a serious issue today. After all, three-quarters of a century have passed since

⁵⁹⁶ The paras on this page are numbered 38 through 39; they are consecutive with the previous page.

⁵⁹⁷ Referring to Helena Petronva Blavatsky.

⁵⁹⁸ Referring to Rudolf Steiner.

⁵⁹⁹ Blank page

⁶⁰⁰ The paras on this page are numbered 40 through 44; they are consecutive with the previous page.

it really was one. Rudolf Steiner was too much a creature of his own period to be considered our contemporary today; his work is too dated. His agricultural ideas are excellent and are now being taken up with great benefit by farmers.

(359-5) When we place science as an essential preliminary and integral part of this course, we must make clear that what is primarily meant by the term here is scientific education of the understanding and not the communication of scientific knowledge. Both are necessary in every curriculum, but whereas the former implies a development of intelligence, the latter an accumulation of facts. We value the cultural aspects of science, its power to train the mind in correct thinking and proper enquiry, as being more important for the purposes of this quest than its practical aspects, which deal with physical techniques and material behaviours. We esteem the cautious, sceptical and keenly enquiring method of approach which the scientist uses; the utilitarian results of such a method are not our special concern. The meaning of this difference becomes clearer

360⁶⁰¹

VII

361

VII

(continued from the previous page) when it is stated that the colleges have produced many science graduates who possess much scientific knowledge, but little scientific training. They have assimilated a fair amount of scientific knowledge through the use of memory and other faculties, but they have not organised their reason and sharpened their intelligence by the assimilation of scientific principles. The study of philosophy demands a certain mental equipment, a preliminary expansion of the intellectual faculties, before it can become really fruitful and actually effective. The knowledge of a number of acts contained in a number of books, is not sufficient to make a scientist; such knowledge is sterile from the viewpoint of this quest, however valuable it be from the viewpoint of commercial and industrial development.

(361-1)⁶⁰² Mathematics is fortunate in having been able to invent a language of symbols and signs which is adequate to the most exacting demands of precision. The connotation of each sign is definite. It derives a fixed meaning from the common universe of discourse which is implicit as the background of both speaker and hearer. The mathematician must give every symbol he uses a clear meaning in his own mind as well as to those who are to read his symbols. Therefore, he is compelled to provide a

⁶⁰¹ Blank page

⁶⁰² The paras on this page are numbered 45 through 46; they are consecutive with the previous page.

common medium of understanding about which there can be no two opinions. Mathematics is thus placed in a position of superiority in reference to language and rigorous reasoning when compared to other subjects. It provides perfect instruments for the expression of an idea. The meaning of {the}⁶⁰³ arithmetical minus sign is forever invariable and forever precise.

(361-2) Logicians pride themselves that they can offer with their “Law of Contradiction” a perfect test of truth. They call it the fundamental law on which reasoning rests. Put into a few words it declares “A proposition cannot be both true and false.” The extraordinary thing about this law is that its own truth cannot be proved by logicians themselves. They can offer an indirect or roundabout proof by assuming the contrary, and affirming that a proposition may be both true and false. The significance of such a statement however, is as even the tentative denial of the law implies, that at the same time it may also be true. But this is a contradiction. Therefore the law must be true. Unfortunately for the logicians such a proof is hardly valid because it is applying the very law which is called into question. So they are forced to content themselves by regarding the law as a self-evident one.

362⁶⁰⁴

VII

363

VII

(363-1)⁶⁰⁵ The fear of yielding to personal feeling in his thought about the world became so exaggerated in the scientist, that it shut out the pleading and rejected the services, of impersonal feeling, which manifests itself through intuition. This is why he came to denial of mystical doctrine and to scorn of mystical experience. But such undue one-sidedness could not last indefinitely. Its end is within sight.

(363-2) Buddha found the metaphysics of his time had run riot in worthless speculations and puerile logic-quibblings. He realised that only by making a clean sweep of the subject altogether could such speculations and quibblings be got rid of. Consequently, he enjoined upon his disciples to enter into [no]⁶⁰⁶ metaphysical controversies, but to apply themselves to the practical task which they have to achieve – liberation.

⁶⁰³ We have inserted “the” into the text for clarity.

⁶⁰⁴ Blank page

⁶⁰⁵ The paras on this page are numbered 47 through 55; they are consecutive with the previous page.

⁶⁰⁶ “no” was typed above the line and inserted with a caret.

(363-3) We are not likely to give up voluntarily the civilised comforts which science has given us, nor the machines with which it serves us. A return to tribalism, medievalism and primitivity is unlikely.

(363-4) The complacency with which men view themselves, the satisfaction with which they fit into their ego, acts as a barrier to the influx of spiritual influence and understanding.

(363-5) The philosopher and the philosopher alone can sincerely believe and accept two opposite points of view at the same time.

(363-6) Minds untrained in the methods of sifting truth from falsehood, fall easy victims to the logic of mere appearance.

(363-7) Philosophy wants facts: "Leave your theory as Joseph left his coat in the hands of the harlot and flee." said Emerson.

(363-8) Socrates put his questions to professional teachers and public men in such a manner that he forced them to reveal their ignorance.

(363-9) The nominalists of medieval times were realists whereas the conceptualists were idealists. The former abhorred abstract words as unnecessary mystifications and declared there was no such entity as India, but only individual Indians, for instance, that society is only the men who compose it. A list of abstract universals which would be non-existent and which may be unveiled by semantic analysis, their definition would include: God, Time, Space, Matter, Eternal and Absolute Existence, Happiness, Motion, Justice, Evil, Spirit, Truth, Reality, "First Cause" and even "I."

364⁶⁰⁷
VII

365
VII

(365-1)⁶⁰⁸ Here is a sentence which contains no sense and those who read it reverently awe-struck merely prostrate themselves before the mystery and obscurity of meaningless words. It is a revelation which reveals nothing. And those who accept it imperil their own sincerity.

⁶⁰⁷ Blank page

⁶⁰⁸ The paras on this page are numbered 56 through 62; they are consecutive with the previous page.

(365-2) It is as ridiculous (says the agnostic) to keep on informing us that the God who looks down on helpless mortals from his starry seat, is all-merciful as it is redundant: the mouthing of such parrot phrases affronts the intelligence. Let us pity such scepticism.

(365-3) The importance which Buddha gave to semantic purification may be gauged from his own words: "O Bhikkhus! The notion of 'myself' and 'mine' is a childish notion of simple uneducated people, who are misled by expressions in current usage." And again: "I, the Arahant, who am a fully-enlightened one, am expert in the crooked ways, the faults and flaws of speech and thought in whatsoever monk or nun this is not abandoned – such fall away from this Truth discipline. In whatsoever monk or nun the crookedness of speech and thought is abandoned – such are firmly set in the truth discipline. Wherefore monks thus must ye train yourselves; We will abandon the crookedness, the faults and flaws of speech and thought."

(365-4) We must keep things in their proper places to characterise them correctly and to use names with more precision. Theology should not be dressed in philosophic pretensions as magic should not be dressed in mystical pretensions.

(365-5) The evaluation of linguistic factors forms an important determinant of the validity of philosophic ideas.

(365-6) In the Upanishad Narada approaches Sanat Kumara⁶⁰⁹ asking for instruction, whereupon Sanat Kumara⁶¹⁰ says: "Relate unto me what you know. I shall then teach you what is beyond." Narada gives a formidable list of the subjects that he has studied. Sanat Kumara, after listening to Narada, says: "Whatever you have read is only a name." Thus do sages make their students go deep into the essence of words.

(365-7) Science has been helped in its advance because it has always sought to create a new term for every new conception, whereas philosophy has been hindered because its store of distinguishing terms lags far in arrear of its store of conceptions. With such an inadequate number of tools in its possession we

366⁶¹¹

VII

367

VII

⁶⁰⁹ "Sanatkumara" in the original.

⁶¹⁰ "Sanatkumara" in the original.

⁶¹¹ Blank page

(continued from the previous page) need not be surprised what philosophy has been hard put to till its fields satisfactorily. It has had to pack two or more meanings in a single word; it has had to bear the burden of ancient words which caricature the newly discovered facts of today. It has found itself at times unable to say what ought to be said and at other times actually saying what should not be said and at still other times trying to say what cannot be said. The poverty of the philosophical vocabulary can only be got rid of by inventing new words or borrowing from alien tongues but philosophers are a conservative race.

(367-1)⁶¹² For philosophical affairs we shall find that the most important words represent their ideas only imperfectly and incompletely.

(367-2) Words may thus deceive the mind as well as guide it, may darken understanding as well as enlighten it, may confuse thought as well as clarify it.

(367-3) Philosophy gives us prescriptions about the proper use of these much-abused terms.

(367-4) The emotions may be outweighed by reason, they need not be annihilated by it.

(367-5) If we wish to free ourselves from the false ideas attached to this ancient term, we must desist altogether from its use.

(367-6) Orators and propagandists perform tricks with words, pour out a babble of childish nonsense.

(367-7) When a meaning is not made explicit it will not be possible to determine its volume and weight.

(367-8) We have to go far behind such a word to get its full and correct meaning.

(367-9) Nothing could seem more obvious than the meaning of this disarmingly short and simple word, yet the truth is, nothing could be more delusive.

(367-10) The word overplays the thought.

(367-11) Such a word is charged with heavy potentiality either to help the pursuit of reality or to hinder it.

(367-12) Thus the fluctuation of verbal meaning proves a curse on correct thinking.

⁶¹² The paras on this page are numbered 63 through 77; they are consecutive with the previous page.

(367-13) A further difficulty is that not all are competent to grasp the meaning of every word and especially of every philosophical word.

(367-14) Every time we use an unclear term, we stultify thought.

(367-15) The philosopher must cut like a diamond through the hardness of this word.

368⁶¹³

VII

369

VII

(369-1)⁶¹⁴ Once a word has transmitted the meaning in its speaker's mind without failing at any point, it may be said to be effective.

(369-2) The philosopher must demand as perfect an integrity in speech as possible. For him a word must be used rightly or not at all.

(369-3) We can define only by contrast and discrimination. Light defines itself by contrast to darkness. All definition is therefore relative and forms a duality. Meaning arises only by separation of one thing from another. Hence the meaning of one word is entirely relative to that of another. We can think of what the word "hot" means, for instance, only by thinking of its opposite "cold". Similarly "tall" and "short".

(369-4) A term which is not only quite out of accord with modern knowledge but actually does violence to it.

(369-5) We are bound to the stake of the terminology which the past presents us with.

(369-6) Paralysis has seized the mind which uses words so wrongly.

(369-7) They use words but show no evidence of any comprehension of their meaning.

(369-8) When the verbal-mental amalgam deceives its users.

(369-9) Communication can only come into actual being where the collective verbal symbolism is understood in a similar manner by all who use it. If such common

⁶¹³ Blank page

⁶¹⁴ The paras on this page are numbered 78 through 93; they are consecutive with the previous page.

understanding is absent or only partial, then the representational value of the symbolism breaks down.

(369-10) The quality of the word may shadow forth the quality of the mind.

(369-11) The logic of thinking may be affected and influenced by wrong use of words, even by the wrong use of grammar.

(369-12) The real content of this word turns out, therefore, to be wholly illusory.

(369-13) The thing which is supposed to be signified by this word is revealed under the clarifying light of critical analysis, to be no-thing. It disappears altogether.

(369-14) What remains when we purify the significance of this term of all hallucinatory and imaginative elements? We must frankly confess that nothing at all is left.

(369-15) Such words veil knowledge with a black curtain instead of revealing it.

(369-16) If we attribute meaning where there is none, we are telling lies to ourselves.

370⁶¹⁵

VII

371

VII

(371-1)⁶¹⁶ By such meaningless use of words men create a cloud of dust before their eyes. It is not surprising if they can then see but dimly.

(371-2) What may well serve us then in the market place tends us a disservice in the study-room.

(371-3) A word like -X- is used in several senses in fact the particular sense in which it is employed depends on the personal caprice of the user. This loose usage renders communication unsatisfactory to the critically minded.

(371-4) The difficulty in getting at the truth about controversial questions, whether they be economic, political, religious or metaphysical is that the advocate of a particular side pushes forward the good points of his own views and the bad points of his opponents

⁶¹⁵ Blank page

⁶¹⁶ The paras on this page are numbered 94 through 102; they are consecutive with the previous page.

views, whilst at the same time he suppresses both the bad points of his own and the good ones of his opponent's views. Consequently the only way to form a fair and just estimate of the question is to construct our own picture, frankly and impartially incorporating in it all the essential points from both sides and those which they may have missed too.

(371-5) We should not rightly expect such a deliberately-evoked intuition to act always as a substitute for reason. Its help is to be sought only when reason is baffled. We must not on the plea of the superiority of intuition desert our parallel duty of evolving reasoning power. We are endowed with intelligence, with the faculty to reason things out, with the ability to box the compass of our own life, and it is our task to use this most common of all potential qualities a little more frequently than we appear to do at the present time.

(371-6) If we allow authority in doctrine to step beyond its rightful place, then, instead of fulfilling a useful function it paralyses our powers of thinking.

(371-7) Aldous Huxley... "After Many a Summer..." "It's extraordinary the way the whole quality of our existence can be changed by altering the words in which we think and talk about it. We float in language like icebergs - four-fifths under the surface and only one-fifth of us projecting the open air of immediate, non-linguistic experience."

(371-8) We habitually speak of "sunrise" and "sunset" yet we know that those phenomena have nothing to do with the sun's movements, but only with the earth's daily rotation. Our very language is obsolete, unscientific and misleading in this instance, and in many others.

(371-9) There is a profound difference between using words

372⁶¹⁷

VII

373

VII

(continued from the previous page) because they have been understood and merely repeating them because somebody else has used them.

(373-1)⁶¹⁸ Yoga Vasistha:⁶¹⁹ "First consider well the meanings of words, both in your mind and in utterance of them; and all the habitual and growing misconceptions will slowly cease and subside of themselves."

⁶¹⁷ Blank page

(373-2) Any way of living which attempts to negate the grand achievements of science is an atavistic reversion to the primitive state of mankind. Those who seek to propagate such an attempt are doomed to failure.

(373-3) When you are going through the intellectual analysis, you must think as sharply as possible, you must hack your way through the woods by the sharpness of your thinking. You must not be vague and hazy about your ideas, and their formation and expression in clear phraseology is most necessary. It is only later, when you have mastered the intellectual phase, that you can drop this activity. Then you begin the task of stilling the mind.

(373-4) If we remain true to the logical course of our thinking, we shall be forced in the end to accept the truth of philosophy.

(373-5) Our beliefs must assume a clearer form in this rational age. Whatever is true in them need not fear such re-modelling. Modern science hints at confirmation of the age-old intuitions of religion and mysticism. During the past hundred years man has accumulated enough scientific detail to make a worthy system of knowledge, but he still lacks the guiding principle of putting the details together. Only the higher philosophy offers this principle.

(373-6) The yogi who would impose a purely mystical interpretation upon the universe is as one-eyed as the scientist who would impose a merely intellectual interpretation.

(373-7) We get out of the marsh of dubious data on to the firm ground of fact only when we observe a strict semantic discipline.

(373-8) No single book should be made into an infallible bible, even if it be worshipped by a million men.

(373-9) Right reasoning is not to be disdained so much as a self-centred attitude of mind.

(373-10) We cannot underestimate the importance of the leading ideas which direct and control a man's thinking. Man possesses creative power. He may pour his molten imagination into new moulds, then solidify it, and through sheer intensity of will give birth to his own brain-child.

⁶¹⁸ The paras on this page are numbered 103-112; they are consecutive with the previous page.

⁶¹⁹ "Vasishta" in the original.

(375-1)⁶²¹ The aspirant with a scientific mooring is safer than a mere dreamer.

(375-2) He must have the courage not to be frightened away from these doctrines merely because at first sight they seem absurd. If he will take the time and trouble to make a comparative research, he will find that great minds in ancient Greece and Rome and Egypt, in medieval Europe and Asia, as well as a growing minority in the modern world found these ideas reasonable.

(375-3) The study of philosophy educates the mind in deep thinking. It must needs be approached in the spirit of scientific detachment.

(375-4) The impact of science on man's mind has taught him to beware of medieval attitudes.

(375-5) When a difficult and important decision has to be made, the mind can impartially take in both the pros and cons, can circle all around the facts, yet in the end return baffled to where it started. Reason exerts itself in vain and only exhausts itself in such a process. The next step is to try outside advice, authority or if one can, intuition.

(375-6) This approach should interest some of the more intellectual members of the younger generation, and bring them into the path of spiritual seeking. However, where the heart element is missing the danger of a cold intellectuality becoming dominant, is very real.

(375-7) When people find it hard to put up a reasonable case, they make abusive words or disparaging epithets do duty for it.

(375-8) That the intellect is impotent to lead us beyond a certain point, every honest intellectual must know.

(375-9) He is not satisfied with accepting half truths. He wants, and must have, the complete truth.

⁶²⁰ Blank page

⁶²¹ The paras on this page are numbered 113 through 126; they are consecutive with the previous page.

(375-10) He who has given science the last word about life is forced to keep within the limitations of science.

(375-11) We seek truth for various reasons. One is because it possesses a certitude that gives us anchorage and rest.

(375-12) Metaphysical acreage in the form of bulky volumes is no substitute for the personally realised truth.

(375-13) The man who believes that his five senses have explored all that is possible in human experience is gravely mistaken.

(375-14) The man who is to pass from superstition to truth must usually pass through an interlude of doubt and scepticism.

376⁶²²

VII

377

VII

(377-1)⁶²³ It has taught nothing which has not been supported by fact and verification. Wild theories and unbalanced imaginings have no place in its work.

(377-2) Science is really or entirely an affair of the intellect because it deals with manifest forces and visible and discoverable facts.

(377-3) There is a difference between transcending reason and contradicting reason. Both the foolish sceptic and the foolish mystic may not see this and thus fall into error.

(377-4) Those sceptics who reject the possibility of attaining truth, are already stating something as truth and thereby refuting their own theory.

(377-5) If a man had arrived at some vital and powerful thought, the addition of a group of words can only stifle the new born life; it can never render a faithful copy of the throbbing image which palpitated within the man's self.

⁶²² Blank page

⁶²³ The paras on this page are numbered 127 through 135; they are consecutive with the previous page.

(377-6) Let religion learn to adjust itself to science and let science learn to adjust itself to philosophy, and let art learn to adjust itself to all three. Then we may look hopefully for a true education in our schools and colleges, a true life in our homes and workplaces.

(377-7) The scientist, using observation and practising analysis, will only profit and not suffer if in addition he uses intuition and practises synthesis. Why limit himself and consequently his results.

(377-8) Physical science has increased our material comforts to an extent which would have astounded our benighted forefathers.

(377-9) Most Western people dislike abstract generalities: they prefer concrete facts. They believe in first appearances rather than in second views. Against such a tendency truth must struggle bravely for survival. If Westerners were more balanced they would realise they could keep their facts and their first views – nobody asks them to disregard the practical and the apparent – but they could also have the abstract and the long view, thus achieving balance, and with it, truth.

(377-10) A time comes when the searching intellect humbly recognises at last that it can never recognise pure spirit, but only its ideas, opinions, fancies and imaginations about Spirit. If it follows this up to the fullest consequence and ceases all its theological or metaphysical or occult studies,⁶²⁴ it lays itself open to be penetrated by the intuition.

378⁶²⁵

VII

379

VII

(379-1)⁶²⁶ It is the first operation of philosophic training to instil doubt, to free the mind of all those numerous suggestions and distortions imposed on it by others since childhood and maintained by its own slavish acceptance, total unawareness or natural incapacity.

(379-2) Those who like to be just and tolerant will appreciate the perfect fairness with which philosophy regards every view, doctrine and belief.

⁶²⁴ PB himself inserted a comma by hand.

⁶²⁵ Blank page

⁶²⁶ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(379-3) The independent mind, which seeks all the facts and not merely some of them, which does its own thinking about those facts, is naturally better suited to philosophy than the dependent mind, which accepts without demur inherited creeds and established sects.

(379-4) "Clearness within makes it possible to investigate the facts exactly," states the ancient Chinese Book of Changes. But such clearness cannot be attained by the mind which is excessively partisan, charging the opposite group or their doctrine with too much evil while claiming too much good for its own.

(379-5) Where people are too preoccupied with problems of physical living, they are hardly likely to be troubled by the problems of metaphysical reflection.

(379-6) They talk themselves into the clouds, deserting the solid ground beneath their feet and deriding interest in the body's hygiene, but all the while they are living in a fleshly body in a physical world.

(379-7) Great inventions have not given more aspirations but they have enlarged his power to communicate with others about them and have made it easier to serve some of them. But unfortunately for him, they have also enlarged his power to communicate evil ideas and made it easier to serve evil desires.

(379-8) If the researches of science and the inventions of man have led to such a result that they may annihilate both in our time, it is not unreasonable to question their value.

(379-9) Men who become so attached to words, phrases and other symbols as to attribute a reality - either of meaning or fact - to them which they do not possess, become idolatrous worshippers of "the letter which killeth"

380⁶²⁷

VII

381

VII

(381-1)⁶²⁸ So many words, so few ideas!⁶²⁹ Where is the meaning behind these glowing generalities?

⁶²⁷ Blank page

⁶²⁸ The paras on this page are numbered 10 through 20; they are consecutive with the previous page.

⁶²⁹ PB himself changed a period to an exclamation point by hand.

(381-2) Words may cloud understanding or help it. If they are semantically clear they may help to explain themselves but still leave the fact behind them untouched. This happens when first-hand knowledge is lacking, when only hearsay or speculation or tradition prompts them.

(381-3) Since he cannot take a one-sided view of any idea he will necessarily be conscious of its opposite at the same time. Nor can he judge any undertaking in a wholly favourable light alone, he will necessarily see its drawbacks also.

(381-4) If he could get nearer the meaning of his words, he would get nearer the truth or falsity of his beliefs.

(381-5) The younger followers may profess to be seeking truth but their idea of truth may undergo considerable changes as they get older.

(381-6) The intellect is only the totality of transient thoughts; it is not a separate and self-existent thinker.

(381-7) Only when he divests himself of all these false ideas, is the way clear for receiving true ones.

(381-8) The continual study of metaphysical and psychological truth-teachings will profit him in various ways. But since this profit can only directly be on the intellectual level the other contributing elements of the quest must complement it.

(381-9) The secrets which the stillness has to tell him are not to be discovered through any activity of the fussy and pretentious personal ego. It cannot bring him even to one of them, so it had better stop all its activities for truth-getting on the Long Path and take to the Short Path.

(381-10) Such a person need not be destitute of feeling because he is detached from the world.

(381-11) When, they [tire]⁶³⁰ of their futile efforts and repeated frustrations on the Long Path, they may be ready to learn about the Short Path.

382⁶³¹

VII

⁶³⁰ PB himself inserted "tire" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

⁶³¹ Blank page

(383-1)⁶³² If a man can accept the teachings of philosophy but cannot bring himself to obey the precepts of philosophy, let him stop at this point. Let him shut himself up inside both the necessary and imagined limitations of his character and his circumstances. Even such a theoretical knowledge will not be devoid of value. It constitutes a first step.

(383-2) Must his mystical insight leave him bereft of reason? The enthusiast, the beginner and the unbalanced may answer that it must but the proficient know that it need not.

(383-3) In the moment when the thinking intellect admits the fact of a higher faculty than itself, and of a higher reality than it can deal with, in that moment it has done its proper work.

(383-4) The best wisdom of a man does not come out of acuteness of thinking; it comes out of depth of intuition.

(383-5) He lets the five senses delude him into taking their world as the acme of reality. He lets the ego intoxicate him with its own passions, desires, ambitions and attachments. Is it any wonder that the word soul becomes devoid of all meaning for him in the end?

(383-6) Most professors cannot light the mystical fire but a prophet may. For where they are served only by intellect, he is served by intuition.

(383-7) Science is no longer the saviour that earlier bewitched enthusiasts thought it would become: if anything, it is now a dreaded Frankenstein.

(383-8) The Confucian ideal of the Superior Man is useful to follow but incomplete to contemplate. This is the man whose emotions are governed by reason, and whose reason is guided by the Good.

(383-9) Acceptance of a teaching ought to come from a deeper level than surface attraction only. There ought to be understanding also.

⁶³² The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(383-10) Where science is balanced by the intuitive heart-forces it brings well-being to man but where it is controlled by the cold selfish head-forces alone it brings him to black magic and destroys him.

(383-11) The great virtue of expressing propositions in the clearest possible terms is that it helps to expose in all their nakedness both the errors and truths thus stated. When a philosopher enters a public forum and elucidates the controversial issues in politics, economics or ethics he helps both sides to see what is sound and what is weak in their positions. Thus he helps them more truly than by taking sides himself.

(383-12) The danger that intellect will rule over mankind is as catastrophic in the end as has been the danger of emotion and passion ruling over mankind.

384⁶³³

VII

385

VII

(385-1)⁶³⁴ So long as a man gets all his ideas from experiences gained through the body alone, so long may he pardonably accept the belief in materialism. But as soon as he begins to get them from thinking alone – and the difference can not be properly grasped until he has practised meditation sufficiently and successfully – so soon will he see the falsity of this belief.

(385-2) If this new scrupulousness requires him to reform his speech, he should do so. If a spiritualised semantics is needed for his thinking about truth, he should take it up.

(385-3) The intellect has so dominated the modern man that his approach to these questions is first made through it. Yet the intellect cannot provide the answers to them. They come, and can only come, through the intuition.

(385-4) So widespread is the intellectualisation of the present generation that any mystical or religious teaching which presented falsehoods in smooth plausible logical and literate language, could more easily find acceptance than one which presented truths in simple statement.

(385-5) We Westerners say that there are two sides of every matter and hence two ways of looking at it. But the Indian Jains say there are seven different ways of looking at it.

⁶³³ Blank page

⁶³⁴ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(385-6) The intellect can only speak for the Overself after the Glimpse has vanished and turned to a mere memory. That is to say, it is really speaking for itself, for what it thinks about the Overself. It has no really valid authority to speak.

(385-7) The school which omits any mention of the Quest, the college which gives no hint of the higher consciousness in man, the university which lets philosophy remain an unknown, disregarded or merely speculative subject – these do not adequately fulfil their function of preparing students for life in the world outside their walls.

(385-8) The first value of correct teaching is that it purges the seeker of many errors in understanding. This purgation in its turn saves him from committing many errors in conduct. Here is its practical value. The second value is that its light instantly exposes imposture, charlatanry, exploitation or evil in other teachings and in their exponents.

(385-9) What is needed by the man of today, exposed to the results of some centuries of intellectual awakening and sharpening as he has been, is a teaching that satisfies his intellect.

(385-10) To study the imaginations and theories of limited minds upon this subject is to waste time and squander energy.

(385-11) Is the finite intellect an adequate apparatus to find truth?

386⁶³⁵

VII

387

VII

(387-1)⁶³⁶ In striving to master their earthly surroundings, they do nothing wrong. Nor is this statement changed if they call on the scientific intellect to help them do so. Materialism begins and grows when the moral, the metaphysical-intuitive and the religious points of view are submerged and lost in the process.

(387-2) Men have little difficulty in finding their own self-invented reasons to justify actions which are wrong or attitudes which are egoistic. Such is the power and worthlessness – at one and the same time – of merely logical thought.

⁶³⁵ Blank page

⁶³⁶ The paras on this page are numbered 12 through 26; they are consecutive with the previous page.

(387-3) Those who respond to the dictations and commands of authority form the largest group – the masses. Those who respond to the directives of their intellect form the next one. Those who respond to their own intuitive determinations form the smallest group.

(387-4) “SUTRA YOGA” is the practice of semantics. It is done by being careful in speech. It involves never using the personal pronouns “I”, “me”, “mine.”

(387-5) We may believe a doctrine on the authority of the person who teaches it or of the books which communicate it.

(387-6) The intellect cannot be stopped from questioning.

(387-7) There is no reason why reason itself should not be appeased.

(387-8) First there must be intellectual understanding of the truth of his real being, then he can advance to the practices which lead to its realisation.

(387-9) The exaggerated trust which so many have reposed in the guidance of reason would be quite harmless and indeed greatly beneficial if they had first freed their reason from egoism and passion. But that is a rare and rarely sought achievement.

(387-10) When intuition guides and illuminates intellect, balances and restrains the ego, that which the wise men called ‘true intelligence’ rises.

(387-11) To exploit the physical resources of Nature is not materialism but to make such exploitation the chief purpose of human existence, is materialism.

(387-12) It is not enough to express your willingness to learn. You must also be willing to unlearn.

(387-13) If he seeks guidance concerning the correct course to pursue, he can better get it from the still centre of his being than from the restless chopping of his intellect.

(387-14) It is too independent to fit into any of the existing classifications.

(387-15) When malice and egotism get into a mental picture, reliability goes out of it.

(389-1)⁶³⁸ Metaphysics enables the mystic to make clear and conclusive to himself the principles on which his inward experience is based. This helps him, not only by satisfying the need for intellectual understanding, not only by supplying weapons to fight both his own doubts and the criticisms of sceptics but also, by giving directional guidance, enables him to avoid errors in mystical practice.

(389-2) Such abstract mystical or metaphysical thinking is a luxury which only those who have income-producing property or funds can afford. This is a statement often heard but seldom questioned. It is one of those statements which, because they are partly true and partly false, require closer examination than others.

(389-3) The hope of educated men who understand and appreciate the services of science but who deplore its dangers and recognise its limitations, lies in the investigation and development of consciousness.

(389-4) We have penetrated to the innermost heart of the atom but we have not penetrated to the innermost heart of man. The newly-discovered secret of atomic energy may kill us through our unreadiness for it, whereas the undiscovered secret of human consciousness could certainly save us. Science, by itself, cannot help us here but philosophy, appreciated and understood, unquestionably can.

(389-5) When men awaken to a more emotional realisation of what science has done to them – as opposed to what it has done for them – there will be an urgent demand for a reinterpretation of science itself.... The old interpretation will be discarded as dangerous.

(389-6) Nuclear research has shown that the atom consists of energy alone. It is but an aggregation of energies. It has shown that there is nothing, no “thing” at the world’s root. But only free minds and discerning eyes among scientists see clearly that this establishes the existence of Spirit, which is no formed thing, and overthrows the doctrine of materialism.

(389-7) The fool cannot follow this Quest. He may try to but he will be sent back to learn some wisdom through earthly lessons and through earthly difficulties brought on by his foolishness.

⁶³⁸ The paras on this page are numbered 27 through 35; they are consecutive with the previous page.

(389-8) Most men are the easy beneficiaries of what they have learned from others, especially from family and education. But they are also the unfortunate victims of the influence and suggestion coming from these sources.

(389-9) The disputations which follow the activity of intellect melt away in the harmonies which follow the upwelling of intuition.

390⁶³⁹

VII

391

VII

(391-1)⁶⁴⁰ If his understanding does not get beyond the merely intellectual, it will not get him anywhere near the Real.

(391-2) The student must be open-minded, ready to discard a doctrine however long it has been held, when there is overwhelming evidence against it.

(391-3) The mystic, who knows more about the internal world than the scientist, is entitled to a hearing not less respectful than that to which the scientist is entitled because he knows more about the external world.

(391-4) Too many arguments have mere egoistic self-expression as their purpose, and not the pursuit of truth. Neither arguer is really interested in seeing the fallacies and weaknesses of his own case, but only those of his opponent's. Neither will be willing to abandon his own standpoint or theory no matter how much evidence or facts disprove it.

(391-5) The term philosophy is so misunderstood in many quarters today that it is necessary to explain how it is used here, if the correct concepts are to be attached to it.

(391-6) Books, which are the product of man's thinking power, have poured from the presses in daily streams. But the world is no better, its ignorance of the higher laws is no less than before the invention of printing. Something more is needed than mere intellection: something which can itself point out the terrific danger involved in intellection when it is unbalanced.

⁶³⁹ Blank page

⁶⁴⁰ The paras on this page are numbered 36 through 48; they are consecutive with the previous page.

(391-7) If reason is working alone, it cannot give the answer. But if it is guided and directed by intuition, it may.

(391-8) Those who like the atmosphere of laziness which hangs over so much mystical thought and writing, are welcome to it.

(391-9) The fact that a higher state of consciousness exists is something which numerous, if not most, Westerners have never suspected.

(391-10) Men who have daily experience of a divine presence will not waste their time arguing whether or not a divine power exists.

(391-11) It makes all the difference possible if a man ploughs through twenty books in order to put out the twenty first on the subject, or if he writes it out of direct first-hand knowledge.

(391-12) Philosophy does not subscribe to the belief that the mystic must disavow reason in order to achieve a mystical life.

(391-13) The purely intellectual approach to the Overself can never replace the psychological experience of it. This latter is and must be supreme.

392⁶⁴¹

VII

393

VII

(393-1)⁶⁴² Our approach to every doctrine must be to take its truth and leave its error. But we must do this in appreciation rather than in disparagement.

(393-2) There is as much mystery within us as there is without. We know not what we are nor what the world really is.

(393-3) The fully developed human intelligence is a combination of the reasoning and intuitive faculties. Judgement will be less faulty, understanding will be broader and deeper when both together are joined in holy matrimony.

⁶⁴¹ Blank page

⁶⁴² The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(393-4) Here is one thing which does not have to move with the times, although the communication of it and instruction in it, do.

(393-5) There are two ways open to a sceptic. One is to seek the actual experience of transcending intellect and becoming aware of the Overself: the other is to obtain intellectual proof of it. The first is a hard and long way; the second short and easy.

(393-6) Every error rejected and every truth accepted strengthens a man in character and mind.

(393-7) It is good to question and to search, even though the answers may not come easily.

(393-8) In the philosopher intellect is ruled by intuition whereas in the ordinary man intuition is dulled by intellect.

(393-9) The value of truth as an intellectual ideal has greatly increased. We have used our brains during the last two or three centuries as never before, science has made giant's strides, and the pronouncements of the scientist are highly valued merely because we believe that he speaks impartially and impersonally as a truth-seeker.

(393-10) If he is too easily vexed by other peoples' criticism, this is because the ego is still upholding his pride and vanity.

(393-11) It is natural for a generation which thinks that being sophisticated means being intelligent, to think also that spiritual means being idiotic.

(393-12) Many questions constitute a merely intellectual probing which would not defeat his purpose of spiritual progress. It is better to wait patiently for his own development to bring him the answers he really needs at these higher stages.

(393-13) We moderns have tried to make Nature serve our purposes. We have built a civilisation on science and technology. But in the process of making material things our slaves, we have ourselves become slaves to them.

(393-14) The scientist who devotes his life to the pursuit of knowledge concerning atoms or planets, while knowing little about himself as a human being, and nothing about the higher laws of human life, is unbalanced.

(395-1)⁶⁴⁴ The application of ethical teachings to the analytic study of experience is correct only for the Long Path. Since the Short Path teaches that there is no finite ego, there is no one to apply those teachings! Consequently there is no one to learn lessons from suffering and no one to commit the sins which create suffering.

(395-2) He will study the writings or listen to the criticisms of those who reject his intellectual position, attack his philosophical world-view, and refute his mystical beliefs.

(395-3) It is the custom among this type of devotee to censure the intellect. If they do this in a wholesale and unreserved manner, then they show one-sidedness and imbalance. But if they limit their censure to an intellect which is without the check of spiritual intuition or right faith, then they are well justified.

(395-4) Although the benefits and conveniences provided by this scientific age are many, and plain for all to see, the price enacted from us in suppressed spiritual inclinations and thwarted intuitive guidings is a proportionately heavy one.

(395-5) That outlook is a petty one which cannot see that the civilisation which Western man has built up with so much toil and trouble does have something worth while to contribute toward human life as well as its obvious deficiencies and terrible dangers.

(395-6) Some are not so arrogant as to dismiss it with scorn. But it bewilders them all the same because it is too far from their experience and comprehension.

(395-7) Closest to the human stage of intelligence comes the ape; then, in descending order come the monkey, the dog, the cat, and the elephant.

(395-8) The materialist's mistake is to exaggerate the physical facet of existence and then make a worshipped fetish of it.

(395-9) In being bewitched by the dazzling new light of scientific achievement, we have turned our back on the benignant light of spiritual achievement.

(395-10) There are metaphysical sects as well as religious ones.

⁶⁴⁴ The paras on this page are numbered 15 through 29; they are consecutive with the previous page.

(395-11) The intellect has been pushed far forward but the intuition left backward, if not denied nurture altogether.

(395-12) The materialist hops about on one leg.

(395-13) Such is the incontrovertible character of the philosophy of truth that it will always survive, however many civilisations rise and vanish, for both prolonged experience and sustained reflection always lead to, and confirm it, in the end.

(395-14) The scientific mind seeks for intellectual definition, the mystical mind for intuitive ecstasy.

(395-15) When intellect is completed by intuition, true intelligence is born.

396⁶⁴⁵

VII

397

VII

(397-1)⁶⁴⁶ Those who are too intellectually dishonest and too morally unscrupulous to be willing to accept the deeper implications of the new scientific knowledge because it would so endanger their whole position, are like criminals who do not believe in accepting the law of the land because it is against their interests to do so.

(397-2) If one remembers that speech is a form of communication with other men because it uses words, then he must conclude that thinking is a form of communication with himself since it also uses words. But that means he remains apart separate and distant from himself. This is why the art of meditation, which is the art of finding oneself, involves the practice of mental silence – cutting off words, and that which they express, thoughts.

(397-3) If he will give the matter sufficient intellectual study, he may be able to convince himself of these truths.

(397-4) He will understand the origin of different points of view, and temporarily appreciate them.

(397-5) The abstract profundities of metaphysics causes them furrowed brows.

⁶⁴⁵ Blank page

⁶⁴⁶ The paras on this page are numbered 30 through 41; they are consecutive with the previous page.

(397-6) Clement,⁶⁴⁷ one of the Fathers of the early Christian Church: “The first saving change is that from heathenism to faith...and the second from faith to knowledge.”

(397-7) It is better to be intelligent when he is searching among ideas and doctrines than to be credulous otherwise he may mistake human absurdity for divine mystery, but he can be so only if intuitive feeling is at work along with the reasoned thinking.

(397-8) Arguments or doubts about the soul can be settled for us once and for all only by personal experience of it. This is immeasurably better than logical proof, which is always open to equal disproof. This mystical experience is the challenge of our times.

(397-9) Reason properly used will critically examine an emotion which is leading one astray, whereas improperly used it will uncritically defend such an emotion. It will not hesitate to puncture the ego’s inflated complacency in the first case whereas it will support this complacency in the second one.

(397-10) He has not only to purify his character of base desires but also his mind of false views.

(397-11) There is another way of knowing beside the ordinary way, through the channels of eyes or thoughts, a way which can be found only by quietening the mind and stilling the emotions.

(397-12) It is good to be sincere but it is not enough. Knowledge also is needed.

398⁶⁴⁸

VII

399

VII

(399-1)⁶⁴⁹ For a long time – a hundred years at least – the world did not want us mystics, had no use for our mysticism. And now it is beginning to want us again. The wheel has turned full circle.

⁶⁴⁷ Referring to Clement of Alexandria.

⁶⁴⁸ Blank page

⁶⁴⁹ The paras on this page are numbered 42 through 54; they are consecutive with the previous page.

(399-2) We overwork the past if we drag it constantly into the present. And this is true not only if it appears in the shape of negative broodings and lamentations but also of intellectual beliefs and views.

(399-3) Philosophy rests upon the basis of intuitive perception and mystical insight.

(399-4) Without requiring the ambition for sainthood, it does require the capacity to recognise the need of a discipline and the willingness to undergo it.

(399-5) His intellectual integrity must be such that even if his search for truth ends in ideas which upset much of what he has hitherto accepted, he will not flinch from making the change.

(399-6) [Is it something]⁶⁵⁰ good only for the misfits and maniacs, the stupid and gullible, but quite unsuited to the reasonable and practical?⁶⁵¹

(399-7) Men who believe this world of five-sense experience to be the only real one can form only a mental concept – and that a wrong one – of the Overself.

(399-8) If we rely upon intellectual ratiocination alone, the result will forever be inconclusive.

(399-9) To see only the bad qualities in anyone without appreciating fairly his good ones, is only to half-see him.

(399-10) The nineteenth-century science which depressed thinkers with the view that matter was the only reality and man the product of blind chemical and mechanical forces, began to go out forcibly with the nineteenth-century ideas of warfare when an atomic bomb exploded over Hiroshima.

(399-11) The simple education of the intellect, whether as a hoarding of information or a training in reasoning, becomes mere vanity if not accompanied by [the balancing exultation of the intuition.]⁶⁵²

(399-12) In cautiously trying to shut out from its examinations and understanding of facts the human factors which falsify them, the modern scientist shuts out also those which are all-important in the examination and understanding of himself.

⁶⁵⁰ PB himself changed “It is not something” to “Is it something” by hand.

⁶⁵¹ PB himself changed a period to an exclamation point by hand.

⁶⁵² PB himself inserted “the balancing cultivation of the intuition.” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

(399-13) The course of evolution has made the intellectual stride of man a necessity but it has not made such utter imbalance as prevails today a necessity.

400⁶⁵³

VII

401

VII

(401-1)⁶⁵⁴ Unless intellectual thinking understands its own limitations and therefore knows when to stop its own activity, it will not lead man to truth but mislead him: But if and when it is willing to deny itself at the correct time, it will allow intuitive thinking to be born and that will lead him still nearer to the goal.

(401-2) The knowledge got through the eyes and ears may, when united to reason, lead only to selfish cunning and cause destructive suffering to others. But when united to both reason and intuition, it can lead only to wisdom and bring good to others. The world today is undergoing this danger and ignoring this remedy. Consequently the more science discovers about the atom, the worse will be humanity's suffering.

(401-3) Of what value is it for men to control the atom and fail to control themselves? For the more power they gain, the more harm they are in a position to do and this not only to others but also to themselves. Then, the science of nuclear energy becomes the science of self-destruction.

(401-4) Identically the same facts will be used by different groups parties and persons to support widely or quite divergent varying conclusions! The ego, with its prejudices, passions, selfish motives or desires, is the real cause of these differences.

(401-5) Unless every question is seen in relation to the Overself it is not seen rightly. Therefore whatever answer is gained, cannot be the final one.

(401-6) The disintegration of the atom which science has so amazingly achieved is an immense symbol of the disintegration of man which the scientist has brought about. The results of both are not only equally disastrous but also intimately related.

(401-7) The masochistic kind of asceticism, which constantly flagellates itself either physically or mentally or both, is a deformity on the body of the true [asceticism].⁶⁵⁵ It

⁶⁵³ Blank page

⁶⁵⁴ The paras on this page are numbered 55 through 68; they are consecutive with the previous page.

⁶⁵⁵ PB himself changed "kind" to "asceticism" by hand.

does not approach any spiritual aim but bears its self-inflicted suffering for low, mistaken or merely silly aims.

(401-8) There is this to be said for such study that it brings to us ready for assimilation what others have had to purchase by long experience and arduous research.

(401-9) The wisdom of God cannot be found by the intellect of man.

(401-10) He must wield the ace of reason in this tangled jungle of superstition, whether it be religious or materialistic.

(401-11) How often has intuition felt the truth when intellect rejected it!

(401-12) The intellect is not to be denied but to be deepened.

(401-13) Prejudice disables the mind, so that it cannot receive the pure truth.

(401-14) The same printed page causes different reactions in different readers.

402⁶⁵⁶

VII

403

VII

(403-1)⁶⁵⁷ Those⁶⁵⁸ who hold certain prejudices will instinctively feel affronted at these broad attitudes. Only by removing these prejudices can truth take its entry.

(403-2) Those people who have allowed society to make them mental prisoners will find it hard to understand philosophy.

(403-3) The Buddha: "Do not believe merely because the written statement of some old sage is produced."

(403-4) The scientist is trapped by his own particular field or preoccupation and lamentably narrowed by his own choice of intellect as the sole means of approaching truth.

⁶⁵⁶ Blank page

⁶⁵⁷ The paras on this page are numbered 69 through 84; they are consecutive with the previous page.

⁶⁵⁸ This page is a duplicate of page 279 in Carbons 17. Different edits have been marked on the two pages.

(403-5) These tough-minded people cannot see that a state of consciousness can be real if they cannot bring [it]⁶⁵⁹ within their limited imagination

(403-6) Dynamite serves the mining engineer and the road builder very well. Fire serves the kitchen cook very well. But if she brings dynamite into contact with fire in her kitchen, both may destroy her. Knowledge is not only her power but also her protection.

(403-7) I learnt from Locke⁶⁶⁰ to get my meanings clear in thought, then the expression could well take care of itself.

(403-8) The right use of science is the physical release of man. The worship of science leads to its wrong use and from there to the downfall of man.

(403-9) There are two kinds of knowledge: the ordinary⁶⁶¹ kind which supplies information about a particular thing object or person: the higher kind which leads to wisdom. A man may correctly understand the handling of an electrical appliance and yet be a fool in the handling of his own life.

(403-10) This uprooting of old familiar but fallacious beliefs discourages some persons but encourages others.

(403-11) Philosophy is at once and the same time a doctrine, a practice and a realisation.

(403-12) When metaphysics departs from the search for truth and roams about in mere speculation, it engages in such verbal trifling as whether movement is possible!

(403-13) A healthy corrective to such distortions or exaggerations is needed and in the philosophic disciplinary training he will find it.

(403-14) We have had proof enough that without a prior or accompanying spiritual growth, technical improvements lead to mixed evil and good results - with the evil ones always in excess.

(403-15) These lop-sided characters who make intellect their sole judge guide and support, have imprisoned themselves in it and refuse to leave their jail. Are they not foolish?

⁶⁵⁹ PB himself inserted "it" between "cannot" and "bring" by hand. We have moved it to between "bring" and "within" per context.

⁶⁶⁰ Referring to John Locke.

⁶⁶¹ "Ordinary" in the original, we have made it lower case. – TJS '20

(403-16) They are trying to know by touch of the hand or sight of the eye what only stilled concentration of mind can reveal.

404⁶⁶²

VII

405

VII

(405-1)⁶⁶³ Whoever produces an idea which penetrates another man deeply and brings him a new sense of harmony and peacefulness is one of that man's benefactors. But this can only be so if the idea is a true one, not a misleading fantasy ending nowhere or worse a mischievously false one.

(405-2) Abstract phrases which have been used so often and in so many mouths that they have become worn-out, lose much meaning.

(405-3) When the scientist recovers his lost quality of reverence – not necessarily expressed through some established religion – for some mysterious Greatness present in the cosmos he investigates, something which escapes analysis or description but arouses feeling and wonder, his work will not suffer but become fuller and his understanding become more satisfying.

(405-4) Of what use is it to write a book which men ignore and put aside to gather ever-thickening dust in some obscure corner?

(405-5) While others pile up their documentation and run from book to book, he hears the divine voice, feels the divine presence and surrenders to its stillness. The academic man does a useful service but if it remains on the intellectual level only, it is not enough to provide what the heart needs.

(405-6) It is far from the babel of mere logic unsupported by facts and unverified by experience.

(405-7) There are great neglected truths which will be found again when materialism vanishes, as it must in the end. They are immutable, ineffable and fundamental.

⁶⁶² Blank page

⁶⁶³ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(405-8) Why should we not join the high flow of mystical feeling with the noble perceptions of philosophic intellect? Why should not worship and reason appear at their best and serve one another?

(405-9) The meaning of a word or phrase may be multiple which is why translations vary, why interpretations are disputed and why statements in bureaucratic jargon leave some persons uncertain and others unclear. Hence lawyers are hired, teachers of semantics arise and sects flourish. But turn to numbers and one knows precisely what one is dealing with. They fulfil their function without debate. No mist arises. So Pythagoras can boldly assert: "The universe is founded upon numbers."

(405-10) There is a legitimate place for experiment in the applied sciences: it contributed so much to their development. But in the matter of psychology, consciousness, psychical investigation and the religious inner life the need for guarding sanity and safeguarding morality is surely there.

(405-11) "An Indian does not think - at least not in the same way as we do. He perceives a thought. It comes to him," said Jung. It would be interesting to inquire in what way does the thought come to him.

406⁶⁶⁴

VII

407

VII

(407-1)⁶⁶⁵ He should feel not less reverent and not less worshipful even though he is expunging superstition and working with science. Does this surprise anyone? Can he still become a philosopher without any intellectual embarrassments, self-betrayals? Yes he can and assuredly a more effective one.

(407-2) Education should not be just for training the workings of the mind, giving it sufficient information: it should also be for making a finer person and a higher character.

(407-3) Even the word-picture of a higher condition available to those who will work and sacrifice for it is not without value. It shows a model to use and emulate, a standard to seek and form oneself by.

⁶⁶⁴ Blank page

⁶⁶⁵ The paras on this page are numbered 12 through 17; they are consecutive with the previous page.

(407-4) There are certain deep questions which a developed intellect will have to ask but which cannot be answered in the intellect's own language.

(407-5) A dialogue where both seeks to learn, is what ought to take place, not a polemic where each listens only to himself!

(407-6) Hegel's⁶⁶⁶ use of terms in his dialectic system may perhaps be looked upon as follows: 1) The use of a set of intellectual concepts constitute his Thesis. 2) The use of an opposed set of such concepts is his Antithesis. 3) The use of noetic ideas or intuitions becomes his Synthesis.

408⁶⁶⁷

VII

409

VII

(409-1)⁶⁶⁸ The⁶⁶⁹ deer which lies mortally wounded by a hunter's shot is not capable of asking Life why it should suffer so but the man who lies mortally wounded by a murderer's shot is⁶⁷⁰ capable of doing so.

(409-2) Philosophy is both a tradition of knowledge and an achievement in experience.

(409-3) Those sceptics who doubt man's ability to intuit the Spirit or asperse the idealism which grows out of such intuitions are victims of their own intellect.

(409-4) People do not give enough weight to the fact that even if claim or criticism is printed from inked linotype on white paper, its correctness is not a whit more guaranteed than if it were not.

(409-5) Words babble from their tongues but meanings never enter their heads.

(409-6) The intellect is not competent to establish the existence of God, which only a higher faculty can know and consequently make any valid assertions about. But neither is it competent to disprove the existence of God since it can disprove only those finite matters which it can deal with: God, being infinite, is outside its reach in every way.

⁶⁶⁶ Referring to Georg Wilhelm Friedrich Hegel.

⁶⁶⁷ Blank page

⁶⁶⁸ The paras on this page are numbered 85 through 97; they are consecutive with the previous page.

⁶⁶⁹ This page is a duplicate of page 280 in Carbons 17. Different edits have been marked on the two pages.

⁶⁷⁰ PB himself inserted an underline by hand.

(409-7) The intellect is a faculty that man is endowed with, not by Satan to trap him, but in accordance with the divine World-Idea. {Man}⁶⁷¹ is learning how to use it. If he is using it wrongly today, the consequences will tutor him in time and he will use it rightly tomorrow.

(409-8) Scientific truth acquired from without is utterly different from Spiritual truth revealed from within.

(409-9) The scientific mind, cautions to accept nothing more than the evidence justifies, scrupulous to achieve accuracy in observation, possesses the defects of its virtues. For it shuts out the complete view of a thing, since that requires the use of other faculties as well as the intellect it uses, faculties such as imagination and emotion.

(409-10) If man's intellect is subject to error and illusion, how can it distinguish correctly the final Truth which is not subject to error, and the absolute Reality which is not subject to illusion?

(409-11) If intellect were an undesirable faculty to use and thinking were part of the evil in us, then this assertion should not itself be supported by any argument for that would be illogical and inconsistent – since it involves the use of thinking!

(409-12) They utter this word by habit, for if analysed it will be found entirely devoid of any precise meaning.

(409-13) Where ordinary thinking cannot penetrate, holy thinking can.

410⁶⁷²
VII

411
VII

(411-1)⁶⁷³ If men who have put a passionate intelligence into some scientific work of discovery which has put them into the lists of world fame – if these men would then

⁶⁷¹ The period after "World-Idea" was struck out by the typist (who might have been PB himself); however the grammar becomes very awkward as a result, so I have reinstated it. – TJS '20

⁶⁷² Blank page

⁶⁷³ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

turn to the research of higher non-sectional truth, they would gain a still greater satisfaction, fulfilment of life's deepest urge.

(411-2) Where others present one with a statement of an issue or a description of a situation that is limited to a pair of opposites, the philosopher will either reconcile them or look for the third factor.

(411-3) When they must form an opinion, come to a decision, make a judgment or choose between alternatives, men consult past experience, listen to authority, obey tradition or yield to the strongest elements in their own personal character.

(411-4) The intellectual wondering, seeking, and questioning which make a man study or aspire, follow or join, often attain a degree of some ardour. But this does not prevent the same man changing his mood and mind in later years.

(411-5) With proper reliable books to give him direction and even to suggest a variety of destinations, and persevering patient inner work, he may experience a rise in awareness to worthier heights.

(411-6) It may be little that can be done to satisfy intellect also, and not only faith and feeling in this matter of religious need, but even that little should be done and would be welcome.

(411-7) A tenet which fails to be interesting or helpful because it mystifies one's mind should be put forward a second time in plainer language.

(411-8) The Stoics pointed to Reason (Logos) as the divine spirit which orders the cosmos. Plato pointed to Mind (Nous) in the same reference.

(411-9) "All is opinion," is a favourite quotation of mine from Anatole France. "All is personal view" I might transpose it.

(411-10) In their humble measure I wanted those books to be a grace to others, or at least to serve them in some way.

(411-11) Those who are not endowed with the capacity for deep and sustained metaphysical thought need not despair.

(411-12) "Lacking a real education she had matured slowly." – Paul Scott

(413-1)⁶⁷⁵ Thinking correctly has dislodged several scientifically-minded psychologists from crude materialism. But due to an insufficiency of their own personal experience and/or width and depth of research, it has not yet implanted them in the further truth.

(413-2) He projects his own thought into what he reads, imposes his own conception on the author's and then believes he has understood him correctly!

(413-3) It is unfortunate perhaps that the truth appeals to, and can only be comprehended by, a cultured minority. But this does not mean the uncouth majority must starve spiritually. For them there is - religion!

(413-4) From thought to action and back again to thought, this is how a rational man should move. But he who has added intuition (teaching-from-within) must go behind thought or, rather, let himself be carried behind it.

(413-5) Some of those Indian and European metaphysical works treat the reader as if he were a sort of dehumanised robot. They make demands on him as if he lived outside time, unaffected by the history of his era or the condition of his country. They speak to him as if he were a disembodied entity, or a dried-out creature.

(413-6) It is the business of my books to act as awakeners rather than as teachers, to make people aware of their higher possibilities and of the obstacles or limitations within themselves which hinder their realisation.

(413-7) Can the infinite impersonal Mind really play at being the little personal ego? as one school of metaphysicians assert?

(413-8) I took this use of the term 'Reason' from Aristotle, who made it higher than ordinary intellect, as well as creative spiritual eternal and undying.

(413-9) When anyone reads a book he comes into mental contact with an author, that is to say with a creature who is a part of a human being. But when one meets him in person he meets the other part. He will see the difference.

⁶⁷⁵ The paras on this page are numbered 13 through 23; they are consecutive with the previous page.

(413-10) Too much nonsense has been spread in the name of religion, mysticism or psychology. Thus the real admirable values in these things get obscured.

(413-11) The grades and levels of spirituality as well as the schools and systems of metaphysics may be studied from the outside.

414⁶⁷⁶
VII

415
VII

(415-1)⁶⁷⁷ Beyond its practical applications, its mathematical equations and its mechanical laws, its neutrons and ions, what can science find behind the cosmic veil? Nothing - unless it takes a new approach.

(415-2) Many of the opinions which have found lodgement in his head are not there through impartial investigation or intelligent enquiry but through the accidents of prejudice, bias or heredity.

(415-3) Those who write rhetorical, romantic, allegoric or symbolic mystifications, that is to say those who write so as cryptically not to be understood waste their reader's time and their own energies.

(415-4) Metaphysical knowledge should be sharply differentiated from metaphysical speculation.

(415-5) The duller minds are usually unsympathetic to mysticism and certainly almost repelled by philosophy.

(415-6) So long as they are obsessed by the belief - not unreasonable from a shallow view - that consciousness is an effect of material origin, so long will they miss its astonishing secret.

(415-7) It is not only intellect which has to get involved in this affair, but also intuition.

416⁶⁷⁸
VII

⁶⁷⁶ Blank page

⁶⁷⁷ The paras on this page are numbered 24 through 30; they are consecutive with the previous page.

⁶⁷⁸ Blank page

(417-1)⁶⁷⁹ It is a meaningful historic fact that Francis Bacon wrote the first notable book in the English language of a philosophical – by which I do not mean theological – kind and the first notable book of a scientific kind in the same language. He was a Creator, a Pioneer, a Pathfinder.

(417-2) The range of meaning of this word is too wide for it to be safely used without either definition or qualification.

(417-3) We humans dominate the earth planet, not by our physical strength but by our mental power.

(417-4) Let the intellectuals argue and debate: that is as high and as far as they can go: the thinking machine must continue to revolve its wheels. But let also the intuitive feeling poets, the beauty-searching artists and the inward-turning mystics have their say.

(417-5) That reforms are overdue in the educational systems, both school and university, is something the young feel emotionally and they are right in protesting but wrong in introducing violence, wrong too in some of their proposals.

(417-6) Books, too, serve as guides if they are properly used, that is, if their limitations are recognised and if their authors' limitations are acknowledged. In the first case it is the intellect's own inability to transcend thought that stops it from realising truth. In the second case it is the evolutionary status of the man's ego, and the accuracy or inaccuracy of his attitudes – themselves victims or controllers of his emotions, passions – which matters. For if his mind cannot register the impact of truth, because of the blockage set up partially or even all around him, the author's work will reflect his ignorance. He cannot teach what he does not know; his own mental obscurity can lead only to the reader's obscurity. Yet such is the deceptiveness of thought, that a wrong or false idea may be received and held in the mind under the belief that it is a right or true one.

(417-7) It is by humanising science, industry, technology – not by rejecting them – that real improvement can come. It is how they are handled that most matters: the larger idea of life's purpose into which they are fitted.

⁶⁷⁹ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(417-8) The fragment of knowledge which the finite mind can absorb and hold is so little that we must remain humble always.

(417-9) When intelligence is brought to maturity and sufficiently practised therein, it arrives at the chance to transcend itself by surrendering itself, letting the intuition take over entirely.

(417-10) The intellect must recognise and accept its own limitations before the intuition which transcends it can come in and take over its owner.

(417-11) Many people know the meaning of a word without really understanding the meaning. This ignorance was shown up by Socrates in the simple but celebrated case of an onion

(417-12) Study helps, learning prepares, thinking helps understanding to unfold.

418⁶⁸⁰

VII

419

VII

(419-1)⁶⁸¹ In telling us where knowledge most end and mystery must begin, in being forced to describe the Absolute by telling us what it is not and then confessing that it can go no further, the intellect surrenders to its limitations and acquires that quality of humility which is an essential condition for receiving grace.

(419-2) There is no need to belittle logical intellect in order to praise mystical intuition but there is need to know intellect's limitations and keep it in its place.

(419-3) What did Lao-Tzu⁶⁸² mean when he wrote "Pure philosophy is a pickle on the knee"? Surely he was referring to the purely intellectual play of ideas which prevails in academic circles?

(419-4) Materialism of the intellectual and theoretical kind has been pushed out of sight by the researches of science. But many, if not most, scientists won't admit it. Only the leading men, the pioneers and discoverers, the geniuses, do. The others are too one-sided or too chained to the laboratory to see the enchanted forest for the trees.

⁶⁸⁰ Blank page

⁶⁸¹ The paras on this page are numbered 13 through 24; they are consecutive with the previous page.

⁶⁸² Lao Tse in the original.

(419-5) What ordinary thought cannot reach, pacified thought can. This happens when mental quiet is fully and successfully entered, even if briefly.

(419-6) When the intellect has produced its sharp pointed criticisms and the voice or pen has formulated its logical emphatic sentences, in the end, in old age, or after many a lifetime, the man will have to drop his arrogance and submit humbly to the higher power within.

(419-7) Is he dealing with observed facts or with a personal interpretation of them?

(419-8) To bring himself consciously and deliberately within the World-Idea is a holy act. He is within it anyway, but without the consciousness.

(419-9) The intellect cannot be used to ascertain the ultimate truth without becoming involved at the end in inexplicable contradictions. Some of them are: There is an ego – there is no ego. The world is real, the world is unreal. Any idea or statement about fundamental being, whether of man or cosmos, can be countered by its opposite.

(419-10) But observation must be unprejudiced, sharp and intelligent to produce the facts, and facts are apt to be obstinate and intractable.

(419-11) Aristotle was one of the early semanticians. He showed up the dangerous differences of meaning in different users of the same words. For us today who seek to ascertain or communicate truth, the warning is that a more scrupulous care in language will benefit the endeavour.

(419-12) The sin of the intellectual is when he allows intellect to block intuitive feeling, to serve only the animal body or to disregard the testimony of all those who, since early antiquity, have solved the problem of being and experienced the mind at its best level. Such men may have the finest brains, the greatest erudition, but themselves remain uncorrupted by these possessions.

420⁶⁸³

VII

421

VII

(421-1)⁶⁸⁴ the clocked life which we are forced to live

⁶⁸³ Blank page

(421-2) The same quality of sound reasoning may not show throughout the different spheres of his activity, thought or belief. It may be dominant in business but weak in religion.

(421-3) If his thinking upon this matter is logical and coherent, and if the expression of his thoughts is grammatical and accurate, then those who seek to learn from him will have less difficulty in understanding him.

(421-4) The new heaven that was to appear through the development of science is turning into a new hell. Technology is beginning to produce a polluted environment, a poisoned world.

(421-5) It is more difficult to form correct judgments where the collected statements conflict with each other, or where personal opinions obscure the facts.

(421-6) Even full debate and discussion cannot lead to full truth about any issue, spiritual or secular, when all the necessary information is not there. But even if it is there, it will twist and pervert truth if the minds approaching it are seriously flawed.

(421-7) The writer follows a profession which is glamorous but hollow: he is merely a manipulator of words. But it is hollow only if his words come out of no facts, if they are nothing but babble. It is only when his experience of living is rich, wide and vertically cross-sectioned, or when his mind touches deep sources by its power of concentration, that his words are loaded with content and his readers are enriched with inspiration.

(421-8) A mere handful of words may contain the wisdom of a lifetime. A single page may teach a man much about himself. No one – even the mystic – need despise books but they need to be kept in their proper place. Reading cannot supplant meditation.

(421-9) Where we are not able to go further than they can, opinions, suppositions and beliefs have their place. But they can never be the same, nor as valuable, as verified knowledge and universal experience.

(421-10) It is better to wait, if intuition is not at once apparent, till all favourable facts are found and till full knowledge is gained of the unfavourable ones before deciding an issue.

(421-11) Too many books are too often the writer's opinion of some other writer's opinions. In the end we arrive at a situation where, as Anatole France with his usual

⁶⁸⁴ The paras on this page are numbered 25 through 39; they are consecutive with the previous page.

irony, although with special reference to religion and so-called philosophy, said: "All is opinion."

(421-12) Where intellectual knowledge puffs up a man insight humbles him, has indeed the very opposite effect.

(421-13) "Rendering a report or a judgment without revealing sources is unscientific and unscholarly." – Professor Lincoln Pettit, of Michigan University.

(421-14) Can we look forward to the time when philosophy will again become part of the cultural scene? especially of education.

(421-15) They hold their opinions too ferociously to hold them on a basis of reason.

422⁶⁸⁵

VII

423

VII

(423-1)⁶⁸⁶ Even if a belief were held throughout the world, it is not thereby proven true. It may still be a world-wide self-deception or, more likely, traditionally-received suggestion.

(423-2) Human intelligence has penetrated to the fact that behind the world-show there is a Reality but cannot penetrate the latter itself. Both science and metaphysics concur in this discovery but no human writing has ever described it or can ever do so.

(423-3) The analytic logicians do a needed work, just as garbage collectors do, but it does not give us anything. The semantic probers do the same with the same results. Both have their place, but it is a limited one. Error starts when they cross their limits.

(423-4) To acquire knowledge and respect its facts is to lose superstitions: one cannot keep both.

(423-5) It is true that reading sheets of printed paper cannot take the place of personal inner experience. But this does not stamp them as useless. They provide bridges to support the aspirant and thus help him find his way from his present familiar state to the further one he seeks to reach.

⁶⁸⁵ Blank page

⁶⁸⁶ The paras on this page are numbered 40 through 54; they are consecutive with the previous page.

(423-6) It is by using this quality of intelligence that man is also to weigh things in judgment and hence to evaluate them.

(423-7) In the final accounting it is less what a man receives from education than what he receives from former lives that matters most. His education may help to bring it out and round it out but his innate stock will largely be the measure of his assets.

(423-8) He may recognise, for the first time, while reading a book, what it is that he has unconsciously, or vaguely, been searching for. Or he may be aroused, again for the first time, to the need of such a search. Or he may learn, still again for the first time, of a new source of healing. Is it not absurd then, to dismiss the printed word as worthless?

(423-9) It gives a man no pleasure to perceive at last how much he has contributed toward his own troubles. It is indeed a grim awakening. But it need not be so grim if, alongside, he puts a positive attitude toward the future, if he adopts the Short Path.

(423-10) Ought he not enter the confessional booth not only to denounce his sins but also his stupidities? Is it not a duty of human beings to display intelligence?

(423-11) For the intellectual type the essence of his need is to see that he is not his thoughts, that they are but projections thrown up out of consciousness. He is that consciousness, the very knowing principle itself.

(423-12) The sceptics who deem this world-appearance impenetrable, who would say that the only truth is that there is no truth, only opinion, are honest but not fully informed.

(423-13) We hear too many conflicting opinions not to draw, if we are prudent enough, the elementary conclusion that the final result must be thought out and tested by ourselves.

(423-14) Something of the impersonality and detachment of the mathematician are necessary to the beginning philosopher.

(423-15) You do not need to abdicate the reasoning faculty on this quest.

424⁶⁸⁷

VII

425

(425-1)⁶⁸⁸ The use of slang is vulgar. The use of careless slipshod phrases is unworthy of an educated man. But the use of the word "God" in common swearing as "God damn it!" is quite unpardonable.

(425-2) In so far as science sought facts and examined them by reason, it was not wrong. But it was incomplete in area and insufficient in equipment. For intuition was ignored, mind was strictly limited, feeling belittled.

(425-3) That education is incomplete which does not instruct men in the art of spiritual communion; which does not teach them the need of, and the way to, control thoughts; which carries them through a course in physics but fails to continue into metaphysics, which informs mind but does not reform character.

(425-4) The constant use of a single word to express several different emotions, such as the word "wonderful" is a sign of mental poverty.

(425-5) Why should culture be at the opposite and negative pole to enlightenment?

(425-6) If you try to make Mind a topic for analysis, worship or discussion, it is no longer the unseen uncomprehended Mystery but a projection, whereupon it is at once objectified and becomes an idea-structure. Such an act falsifies it. You honour it more truly if you stay silent in voice, still in thought.

(425-7) The value of documentation in a book, whether through footnotes or text, is that it answers critics or opponents, holding opposite views, in advance with facts, and also that it helps to prevent the malicious falsification or distortion of history.

(425-8) There is no dogma, credo, tenet or doctrine whose truth an intellectual believer cannot prove, or an intellectual sceptic cannot disprove.

(425-9) He has reached the limits of intellect: the thoughts must now lie still.

(425-10) The intellectuals, including the scientists, have substituted faith in intellectual processes for faith in religious ones. In the last case it is open belief, in the first one, it is masked, hidden, covered up, but still faith.

(425-11) The use to which it is ordinarily put makes up a word's meaning: on this basis no word is entirely meaningless.

⁶⁸⁸ The paras on this page are numbered 55 through 66; they are consecutive with the previous page.

(425-12) Science which, with its early promise of utopian progress, was to bring cheer to the heart, has actually brought fear to the mind.

426⁶⁸⁹

VII

427⁶⁹⁰

VII

428⁶⁹¹

VII

⁶⁸⁹ Blank page

⁶⁹⁰ Divider page – has a tab marked “7”.

⁶⁹¹ Void page