

Middle Ideas 01-06

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Editor's note: This file contains PB's thoughts regarding Old Categories I – VI; it is part of a set of "Middle Ideas" notebooks which, when taken together, encompass all twenty-eight of PB's original categories. PB's sometime student Lorraine "Romaine" Stevens typed some of the pages; her check marks were meant to tell PB to check something about that particular para – usually its meaning. Her marks and footnotes should be taken with a grain of salt as she was quite uneven in her work. Her edits occur on pages 130, 273-274, 287, and 304. I worked on this file while with PB in 1980, my edits appear on pages 43, 51, 89, 97, 129, 143, 147, 211, 213, 219, 261, 293, 301 and 303 (the typed strip). These edits of mine may be taken as definitive, as they were reviewed by PB at the time. He himself edited pages 37, 145, and page 223. Elaine Mansfield (or someone else at Wisdom's Goldenrod) edited page 317, probably in the 1980s, but after PB's passing. In general this whole series of notebooks is worthy of study, because it is complete, and from the late 1960s ranging into the last years of PB's life. He certainly reviewed this entire series with me in 1980, and changed paras to reflect his changed views. He once said to me that in the latter part of his life his 'viewpoint' did not alter, but his views continued to evolve and adapt to inner and outer changes – including cultural or historical changes in the world.

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

1
I

(1-1)¹ Some paintings of pop art seem to be scenes taken from astral plane. They are more than mere imagination – extraordinary creatures or amazing monsters. They are mostly results of astral clairvoyance.

(1-2) Can the effect of artistic appreciation or artistic creation lead to the aesthetic experience and can this in turn lead to the philosophic experience.

(1-3) Saint Bernard² must have ridden this same road along this lake's shore along which I amble today. What a pity that he refused to look at the beautiful Alpine scene – its snowy peaks, changing sky and quiet water – through ascetic fear of its attractiveness!³

(Lake of Geneva)

(1-4) Norman Mailer has enormous creative powers; he is unquestionably a genius: but this does not stop him from being somewhat mad.

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3
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(3-1)⁶ It was one of those lovely summer evenings when I sat far into the night; first, enjoying the sunset, then, the darkening landscape, lastly the lights alone. The curtains remained undrawn: I could not bring myself to attend to waiting work, and shut out this fascinating scene. For it drew me away, held me, melted me. The "I" was going.

¹ The paras on this page are unnumbered.

² Referring to "St. Bernard of Menthon," he established a hostel in the Pennine Alps and trained rescue dogs to pull travelers out of the snow. He would have visited Lake Geneva as part of his diocese. – TJS

³ The original editor changed the period to an exclamation mark by hand.

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⁵ The original editor inserted "I" by hand.

⁶ The paras in this page are numbered 38 through 44; they are not consecutive with the previous page.

I love these long lingering summer sunfalls. Then I can put duties aside, turn from the activities which life amongst men imposes and go with all this beauty into Mystery Itself.

(3-2) He is thankful for the crocuses' blue or mauve colours, for the thrush's song, for the inspired poems and the uplifting books. He appreciates them all the more because he is well aware of the evils and shadows, the horrors and uglinesses.

(3-3) In the sexual obsessions of the theatre and the novel, these arts – and those for whom they cater – pronounce judgment upon themselves.

(3-4) There are moods when the aesthetic feeling in some men rises to the surface and expresses itself as the beauty of lofty aspiration or the beatitude of nurturing reverence.

(3-5) However hard-pressed, troubled or fatigued his day has been, this is the hour which relieves – even saves – it, this pause harmonised with Nature's own pause.

(3-6) The contributions of inspired men in whatever form render the world, with its follies and evils, more endurable and life in it somewhat pleasanter.

(3-7) If his affections are engaged and he feels the effect of beauty – whether in Nature or art – so deeply that admiration verges on worship, he would do well to take the next step and search for beauty's source.

4⁷

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5

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(5-1)⁸ What he gets from these delectable inner meetings he tries to give the world in whatever way his situation allows, in an artistic creation or a simple smile or otherwise.

(5-2) The admiration felt for a work of art or a piece of music, an inspired poem or a mountain scene should be turned into something more than brief enjoyment. This can be done by entering more deeply and more quietly into the experience.

(5-3) Those days are never lost which show their fruitage in phrases, sentences and paragraphs. Someone somewhere will read them even if after he has gone.

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⁸ The paras on this page are numbered 45 through 50, making them consecutive with the previous page.

(5-4) When song and melody go out of poetry in the name of liberty for the poet, of freedom from rules, laws and systems, poetry itself becomes a half-mute, its spell half-gone.

That there has been a moral decay in England is evidenced in many ways. Here is one of the least of them: when the entire English newspaper industry was struggling merely to survive, an Australian magnate, who having conquered such fields in his own country, came to England and bought his way up after capturing the biggest circulation “News of the World” – notorious for its specialisation in scandal, divorce, sex, etc., in short, pornography and murders.

(5-5) Inspiration gives a man the strengthened faith and virile force to work; but he himself must find the words or sounds for the results – the written poem or musical piece.

(5-6) Refinement is a beautiful quality for anyone to possess but for someone with a soul above materialism it is charged with a higher meaning. It not only involves consideration for others and respect for oneself, but also an attitude of aspiration.

6⁹

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7

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(7-1)¹⁰ “It is a beauteous evening, calm and free,
The holy time is quiet as a Nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of heaven broods o’er the Sea.”¹¹

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¹⁰ The paras on this page are numbered 51 through 56, making them consecutive with the previous page.

¹¹ This is an excerpt from “It is a Beauteous Evening, Calm and Free” – the full text reads:

It is a beauteous evening, calm and free,
The holy time is quiet as a Nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of heaven broods o'er the Sea;
Listen! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder – everlastingly.

– William Wordsworth

(7-2) Will it make a sensitive man more dull if he lives in a dull surrounding? Will it increase his desires if he shapes and colours it to suit a refined taste and puts comfortable furniture inside it? Will a plain and homely hut conduce to greater so-called spirituality? Will the daily rendezvous with his higher self through meditation be adversely affected one way or the other by the amount of money and care he spends in his environment? The answers must depend on the kind of man he is, not on other people's opinions.

(7-3) If he is sensitive to refined feelings within and Nature's beauty without and if he conjoins both to mystical ideas, he may come into such experiences as Jean Jacques Rousseau once described in his "Promenades of a Solitary Dreamer."

(7-4) From the attachments to beautiful forms, sounds, phrases, he has been set free by Beauty itself. He may still enjoy them, but no longer depends on them, just as he may still use a candle but worships the sun.

(7-5) Human language is impotent to tell us exactly what this profoundest of all experiences is like but it can give hints, clues. Human art cannot depict it in picture nor give it sound or music but can come near enough to excite or hush us.

(7-6) Beethoven generally looked to the nature of the feelings to be brought out by music. Thus someone else's genius may help us get the mystical glimpse, a Beethoven perhaps.

8¹²

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9

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(9-1)¹³ Work on such themes inspires a writer, a thinker or a teacher, as work on the higher levels of art must inspire the creative artist.

Dear child! dear Girl! that walkest with me here,
If thou appear untouched by solemn thought,
Thy nature is not therefore less divine:
Thou liest in Abraham's bosom all the year;
And worshipp'st at the Temple's inner shrine,
God being with thee when we know it not.

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¹³ The paras on this page are numbered 57 through 63, making them consecutive with the previous page.

(9-2) Even the finest compositions in literature, art or music must fail him at this point, for they cause him to look outside. And he must look for the strength to continue, the support during tragedy, inside himself.

(9-3) If an artistic style renders great ideas {to}¹⁴ seem greater still let us honour it for the enrichment given us.

(9-4) This feeling will come up at times. He should respect it by patiently allowing it the largest freedom to grow.

(9-5) In the choired singing of a Russian church, in the Sanskrit chanting of a Hindu ashram, the soul of bhakti finds a magnificent outlet.

(9-6) No nation can call itself truly civilised which does not value and encourage the teaching, the practice and/or the appreciation of the arts. The needs of modern industry and commerce keep multitudes imprisoned in the cities, severed for much or most of their time from actual contact with Nature. Those talented persons who put a landscape or seascape into a picture, enable the others to enjoy this contact mentally in their own private room or in a public gallery, until such time as they can enjoy it physically. It offers a special stimulus towards the latter.

(9-7) The indescribable mystical content of a poem or picture is given to the delicate sensitivity of the man who undertakes to provide the outer form which it takes. Without feeling it is nothing, without depth its measure is slight. And of course the whole result grows under the warmth of tender love.

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(11-1)¹⁶ The need of aesthetic surroundings which once was felt by few is today felt by many more. With the democratic spread of education this is as it should be: this is an evolutionary gain. This is one area where the craving for beauty can satisfy itself. What is still needed is a refinement of this craving, of the taste it engenders to the border of

¹⁴ We have inserted "to" for clarity.

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¹⁶ The paras on this page are numbered 64 through 70, making them consecutive with the previous page.

elegance. With the desertion of vulgarity and grossness must come the appreciation of quality and refinement.

(11-2) Artistic genius if purely technical alone is praiseworthy but insufficient. Without the communion with his Overself the artist cannot find or give the best, cannot fulfil the supreme service for himself and others.

(11-3) In scholarship, in the arts, in precious classics of poetry and literature and music, wide-ranging over the entire world and back to ancient eras, nor deserting the latest knowledge of science, he will find nourishment for his mind and feelings. Culture, real education, makes man man, puts him over the animal.

(11-4) The composer of musical or poetical works whose imprimatur is high genius will not easily be forgotten. His service is rendered anew with every performance or reading as the sense of its presence is kindled afresh.

(11-5) They are not absolutely necessary to the quest; they may be left out of it if desired: but they give important assistance to it and therefore usually are incorporated with it.

(11-6) When Nature's beauty or man's art moves a man deeply he should be grateful for their help and appreciate their service. But he ought not to stop there. Let him use them as aids to transcend his present level and come closer to the god within him.

(11-7) It is the task of a creative thinker to give out new ideas.

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13

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(13-1)¹⁸ Shakespeare has been justly praised and admired for his extraordinary dramatic genius and for its unusual breadth of subject. "Unique!" we exclaim. And on the few occasions when he allowed a little philosophy to creep in and interrupt the story we begin to wonder whether Francis Bacon really did write the plays.

How did the same man come to create so brilliant a play as "The Merchant of Venice" and then stuff it with such narrow, rabid and unkindly prejudice? How could

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¹⁸ The paras on this page are numbered 71 through 76, making them consecutive with the previous page.

he fall into the common superstition which, for over a thousand years, led to widespread intolerance and persecution?

(13-2) Have the talents of authors, playwrights, producers, actors and actresses to be used for no better purpose than to corrupt the morals and ridicule the ideals of their audiences?

(13-3) The aesthetic aberrations which are offered to the public as works of art show, first a misuse of language, second a blatant commercialism, third a soulless materialism, fourth an affinity with lunacy, and lastly a cynical contempt for all the finer ideals of humanity.

(13-4) It is not only inspiration or intuition which is needed but also training or technique. The first leads to spontaneous creation, a natural act coming of itself, but the second shapes and buttresses the form.

(13-5) Must we become barbarians in order to become spiritualised? Must we deny all the pleasures of civilised living, all culture, art, literature, to find the Overself?

(13-6) We may take delight in the beauties of this natural world while at the same time remembering poignantly their doom – a fragile brevity that will wither and disintegrate in the end.

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15

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(15-1)²⁰ There are passages in the King James Bible and in the Sanskrit texts whose solemn beauty is not easy to match.

(15-2) Despite the fine work put forth by our European masters, it has yet to reach the level of vitality in colouring attained by old China.

(15-3) There are great hymns which gifted composers have put out in the world. They are benedictions to Mankind.

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²⁰ The paras on this page are numbered 77 through 87, making them consecutive with the previous page.

(15-4) Creative art demands concentration if it is to be taken seriously. This is achieved by entering at least a half-meditation.

(15-5) Wilde's highly-coloured paradox-loving alliterative style degenerated from being a means into becoming an end. Truth was sacrificed to style.

(15-6) The theatre, its modern forms and associated arts – like poetry and painting – can be used to elevate thoughts instead of sensualising them.

(15-7) This faculty of admiration, properly used and rightly directed, may become a way of inner communion. Music, sunset, landscapes are, among others, fit objects.

(15-8) When put into living phrases, clear and strong, they may stimulate the reader to higher endeavours.

(15-9) A noble piece of writing can serve those who are receptive to its message by cleansing their hearts and uplifting their minds.

(15-10) The artist or poet who is highly inspired has a chance to find God.

(15-11) When creative art is truly inspired, it comes close to being sacramental.

16²¹

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17

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(17-1)²² Creative inspiration can charge words, sounds, paint or stone with magical power.

(17-2) "It is poetry that is scarce, and it is poetry that works on men's minds like a spell." – Matthew Arnold

18²³

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²² The paras on this page are numbered 88 and 89, making them consecutive with the previous page.

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(19-1)²⁴ He gives the talented work up and opening his ego gives the spontaneous coming-by-itself inspiration.

(19-2) Philosophy is not only enriched by its ethical findings but also by its aesthetical ones.

(19-3) D.H. Lawrence Writing was disgusting in its vulgarity coarseness its lack of refinement. He came from the gutter and carries its slime with him. People once thought he had some wit, some aesthetic feeling in him but it was a false impression. He was full of negatives, bitter sarcasms. Yet he claimed spirituality.

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21

I²⁶

(21-1)²⁷ Originality is certainly and eagerly to be welcomed but when it means sacrificing everything worthwhile, when its revolution is aggressive only in order to surprise by its ugliness or shock by its coarseness, when it becomes meaningless to the audience and insulting as a so-called artistic production, it ought to be firmly rejected.

(21-2) Until fifty years ago, oil-paintings were hung in the dining-room, colour prints in the library and watercolours in the drawing-room.

(21-3) In the Persian Sufi book "Diwan-e Shams-e Tabrizi" it is written: "What can I do, O Muslims? I do not know myself. I am no Christian, no Jew, no Muslim. Not of the East, nor of the West." "We do not attend musical assemblies nor employ music. In our position there is more harm than good in it. Music improves the approach to the consciousness, if heard in the right way. But it will harm persons who are insufficiently developed. Those who do not know this have taken up music as if it were something sacred in itself. The feelings they experience from it are mistaken

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²⁴ The paras on this page are unnumbered.

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(continued from the previous page) for sublime ones; sentiments are aroused which is no basis for further progress.”

BAHAUDIN NAQSHBAND

Leader of the Naqshabendi - Dervish Order

(25-1)³³ It may be that the patients who are advised by their analysts to take up painting pictures as a form of therapy benefit by the concentration involved in the work, as well as the relaxation of transferring their thoughts for a while from their own self-affairs.

(25-2) We have gone far from the serious use of a play in the theatre. Shakespeare used it to help us get, for a couple of hours at least, a slightly more detached view of human existence than is possible normally. This might help to a slightly better understanding of our own existence. But today criminals are admired by the audience and held up for admiration by the author. Sex without self-control is another praised theme for the titillation of audiences and the brisker sale of tickets at the box office.

(25-3) Those who are able to bless society with a talent or gift which is truly inspired and uplifts people are themselves blessed in its use and uplifted in turn. With this comes a responsibility to purify themselves and thus bring the work to a higher level.

(25-4) Only as the artist or writer possesses inspiration in himself will his production or work have inspiration in it too.

²⁹ The original editor inserted “1.” by hand.

³⁰ The original editor inserted “I” by hand.

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³² The original editor inserted “2” by hand.

³³ The paras on this page are unnumbered.

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³⁵ The original editor inserted “1.” by hand.

(27-1)³⁶ If he gets enthralled by the beauty of a landscape, the inspiration of a musical piece or the charm of a poem, he should profit by the chance to go within.

(27-2) It is a style of life which is not the common one, not shackled to values that have a lower rating, not demeaned by sheer animalism decorated and disguised as fashion. While keeping some contact with Nature's beauty it appreciates the artist's creativity.

(27-3) It is a mistake to believe that this creativity comes only by a sudden flash. It may also come by graduated degrees. The difference depends on the resistance met.

(27-4) Being guided intuitively does not mean that every problem will be solved instantly as soon as it appears. Some solutions will not come into consciousness until almost the very last minute before they are actually needed. He learns to be patient, to let the higher power take its own course.

(27-5) The moral slime which oozes on to theatrical stages and printed pages is silently rebuked by the higher purpose of all finer art.

(27-6) Sufi Teaching on Music

(1) "Do not train yourself to music in case this holds you back from higher perceptions." – Ibn Hamdan (Medieval)³⁷

(2) "They play music and cast themselves into states ...

Every learning must have all its requirements fulfilled, not just music, thought, concentration." – Moinuddin Chishti in a letter to disciples, referring to ecstatic states. The master explained further to the fact that love of music was not enough, that emotional feelings produced by music were being confused with spiritual experience.

(27-7) Diderot claimed that acting talent was not to feel, as generally supposed, but to show the outward signs, intonations, grimaces, gestures, etc. of feeling so exactly that the audience was deceived. "The actor keeps all the freedom of his spirit" he claimed. My question: "Is this true of genius?"

³⁶ The paras on this page are numbered 1-7 and are not consecutive with the previous page.

³⁷ This is copied from Idries Shah's book *The Way of the Sufi*, p. 245. – TJS '20

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(29-1)³⁹ Whether they are working in the arts, or in the mental fields, they set up a fetish of Unreason. Their paintings are deliberately meaningless, their writings verge precariously on the insane.

(29-2) Beauty, style, elegance, form, are features of real art: Ugliness, chaos, shapelessness, crudeness are those of today's pseudo-art.

(29-3) A book which gives us words of encouragement is useful if they lead to self-improvement but not if they cause self-unbalance.

(29-4) To surround oneself with beauty in materials and designs, in clothes and carpets in pictures and decorations is not necessarily to be snobbish and ostentatious, nor is the cultivation of taste and refinement necessarily accompanied by revelling in luxury. And to assert that elegance and quality and beauty must be abandoned for the simple life when one enters the path of spirituality is to raise the question, 'What is Simplicity?' Is it utter barrenness, the cave-man's life? Is it mere ugliness? Is it squalor and dirt? Is it discomfort? And further: How many could agree on the basic needs of a simple life? In any case, let us not force all spirituality into a single groove. The philosophic way is to seek a quality of consciousness which transcends the ordinary, which is enriched by his spiritual development and not impoverished by it. Both thought and feeling must be able to meet in the Silence, bow down and worship It. Both of them should enter into this final act as a consequence of their own growth and creative fulfilment.

(29-5) Did not Shakespeare write so well that revisions and corrections were unnecessary?

(29-6) The mysterious question "Who Am I?" is certainly deeply important, which is why it was put forward from the very beginning of his career by Ramana Maharshi.⁴⁰ There is also another question which one may venture to state: "Where Am I?" Am I here in the fleshly body or in the invisible mind?

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31

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³⁹ The paras on this page are numbered 8 through 13, making them consecutive with the previous page.

⁴⁰ "Maharishee" in the original.

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(31-1)⁴² They have no reaction to high-level classical music, no emotional response to recited poetry or read literature.

(31-2) We have heard much of the polluting effects which applied science and technology have brought into modern life. We have heard less of the polluting effects which television's portrayal of violence, the theatre's portrayal of sexual animality and perversion, and literature's portrayal of all these, have brought into mental life.

(31-3) If men seek in random amusement of the lightest kind, quite on the surface, to forget their business burdens, and women their domestic burdens, that is to forget themselves, who can blame them?

(31-4) Culture rebelled against those ascetic doctrines and fanatic teachers misusing the virtue of simplicity for the propagation of hatred for beauty.

(31-5) Art, like spiritual cults, is infected with charlatanism. The truly beautiful in art and the really noble in cults are too often missed because the quacks are more aggressive.

(31-6) These young votaries of what is called now "psychedelic" art seek in it, in pictures or music of pop, and rock kind, the effect they also seek in drugs or sex. They want emotional excitement or, if intellectuals, 'mind expansion.'

(31-7) There was a professional landscape gardener (he is not now alive but his work is very much so) who laboured in a public park for 35 years. His toil was his spiritual path, a karma yoga. It gave him inner satisfaction, and gave us, who visited that park a chance to share it. He was a true artist, with a pure love of Nature.

(31-8) Art which is recognisable as such, which is beautiful and significant, may serve the finer better qualities of human character.

(31-9) Poetry provides images for the mind to dwell upon. If it is inspired, those images bring man to a higher plane.

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⁴² The paras on this page are numbered 14 through 22, making them consecutive with the previous page.

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(33-1)⁴⁴ The artistic experience provides something of a foretaste of the philosophic one; there is something of the mystical glimpse in it, too: but because it depends on an outer stimulant, it passes after a while and leaves the experiencer bereft. But it refines and exalts feeling.

(33-2) In the everyday actuality of practical life, whose experiences alone seem real, the usefulness of such researchers may be disputed, and their bid for readers' time dismissed. But in another

(33-3) Can the effect of artistic appreciation or artistic creation lead to the aesthetic experience and can this in turn lead to the philosophic experience?

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I

35

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(35-1)⁴⁶ The reading of literature, the cinematic and dramatic arts influence a man in the way to live, play upon him as a moral or immoral force.

(35-2) Is it not a delight to read such noble thoughts expressed in elegantly-chosen words, chastely-grammatical sentences!

(35-3) Musical compositions which carry their hearers up into higher worlds of being are benedictions.

(35-4) We may find that the arts too may enlighten his way because they may give him glimpses and not just bring everyday life to its full refinement of culture. And out of these glimpses – with the purification and uplift they give him – he may be led to the supreme way of liberation, redemption and peace.

(35-5) A delicate or exquisite taste in matters of art does not belong to the human product of industrial slums or agricultural hovels. Its kind of toil and way of life is too harsh to permit refined feeling.

⁴⁴ The paras on this page are numbered 23 and 24, making them consecutive with the previous page.

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⁴⁶ The paras on this page are numbered 1-13, and not consecutive with the previous page.

(35-6) The physical surroundings, the home, the cleanliness, the conveniences, the decorations and furnishings make up and express, in part, the quality of their lives.

(35-7) We owe a debt of gratitude to those musical composers who have brought such sublime pieces of work into the world.

(35-8) The concept-forming intellect is an important faculty but the intuition-yielding soul is a higher one.

(35-9) Who can respond to the genius of Bach's "St. Matthew Passion" unless some awakening of spirituality - however small - is in him.

(35-10) Toneless verses fall somewhat flat in the ear. Meaningless ones offer no nourishment to the mind.

(35-11) Anyone who is so insensitive, so callous to beautiful poetry, is hardly likely to feel divine intuitions.

(35-12) We come to concerts and operas to hear music. Loud applause interrupting what we hear introduces the shock of noise. It spoils the atmosphere.

(35-13) Who that is at all sensitive can look unmoved at the perfect symmetry of a Greek temple front?

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(37-1)⁴⁸ Ken Rexroth complained about the superficiality of American poetry, of its lack of subtlety and depth and ideas. [As he called the leaders, of American fiction] like Hemingway, Faulkner and Tennessee Williams, "the militantly mindless." [He] considered European culture as being far ahead of his country's [own].⁴⁹

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⁴⁸ The paras on this page are unnumbered.

⁴⁹ This para was heavily edited by hand. It originally read: "Ken Rexroth complained about the superficiality of American poetry, of its lack of subtlety and depth and ideas. As for American fiction he called its leaders, like Hemingway, Faulner and Tennessee Williams, "the militantly mindless." And he considered European culture as being far ahead of his country's own culture.

(37-2) He is sensitive to the beauty of a landscape or the colours of a sunset and this [helps]⁵⁰ his aspiration.

(37-3) Is the brief⁵¹ but welcome escape from the ego's cares got from [an]⁵² entertainment, [a]⁵³ theatre or [a]⁵⁴ hobby of any spiritual value?

(37-4) Much of modern art is either too obscure or too obscene. Why should the public pay for the work of lunatics or psychotics? [Yet many do!]⁵⁵

(37-5) The creative mind needs several conditions to promote its work. Among them secrecy during conception and solitude during inspiration are helpful.

(37-6) Sulphur and gold mingle their colours to make one phase of the sunset.

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(39-1)⁵⁸ We may admire his genius but dislike his personality.

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

41

II

⁵⁰ PB himself changed "will help" to "helps" by hand.

⁵¹ PB himself deleted a comma after "brief" by hand.

⁵² PB himself inserted "an" by hand.

⁵³ PB himself inserted "a" by hand.

⁵⁴ PB himself changed "leisure" to "a" by hand.

⁵⁵ PB himself inserted "Yet many do!" by hand.

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⁵⁷ The original editor inserted "Pg.2" by hand.

⁵⁸ The para on this page is unnumbered.

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⁶⁰ The original editor inserted "P. 3" by hand.

(41-1)⁶¹ Continually distracted as he is by so much that beats against ears, eyes and mind, it is not easy for a man to find inner rest.

(41-2) One of those lovely summer evenings which make men forget the unpleasant ones is an excellent time to practise meditation.

(41-3) A supercilious intellectualism may jeer at this ancient simplicity, but it has survived the ages because of its essential merit.

(41-4) Egos thrive in ashrams just as they do in the world beyond their borders. This is inevitable because they are hot-houses where each inhabitant is as busy thinking of his own development as the worldling outside, who is engrossed in his material fortunes. The insulation is only physical: Self is still the constant preoccupation of both groups of human beings.

(41-5) He may make the grand gesture of withdrawal from society to find a higher kind of life.

42⁶²

II⁶³

43

II

(43-1)⁶⁴ Those who pay homage to the sun whether they admire it for aesthetic reasons or revere it for spiritual ones are obeying a right instinct.

(43-2) His efforts to abstract himself from the outer world may fail for a long time, so the twin qualities of patience and persistence became needful.

(43-3) Those long leisured silences while taking in the beauty of Nature, feeling its unstirred peace and unhurried whisper. Seek to open up all the sensitivity of your heart to its Presence as a living friendly conscious thing.

(43-4) How hard to shake off the world's interference, to remain unhampered by the meddling of others!⁶⁵

⁶¹ The paras on this page are unnumbered.

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⁶³ The original editor inserted "2" by hand.

⁶⁴ The paras on this page are unnumbered.

⁶⁵ Timothy Smith changed a period to an exclamation mark by hand.

(43-5) A hermit sitting in a sequestered retreat may eventually draw to himself by the mind's mysterious power, as some oriental sages have done, certain spiritual seekers, those who were then benefited by the contact.

44⁶⁶

II⁶⁷

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II

(45-1)⁶⁸ Solitude is an essential element in my way of life. I require of neighbours that they respect my privacy.

46⁶⁹

II⁷⁰

47

II

(47-1)⁷¹ The power to be derived from the proper use of solitude is remarkable

(47-2) The soft twilight gave a delicate beauty to the scene

(47-3) If a spiritual centre, be it ashram church or temple, be established, its purpose should be to receive pilgrims doing reverence and students seeking knowledge

(47-4) Pushing oneself to the limit may help a man at a certain time, but there is also a different time when letting-go may help him more.

(47-5) The whole scene catches the last sunrays as one looks out on the view stretching away as far as the hillsides beyond.

(47-6) As dusk begins the sacred call is heard and the mind turns inward to its centre

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⁶⁷ The original editor inserted "3" by hand.

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⁷⁰ The original editor inserted "4" by hand.

⁷¹ The paras on this page are unnumbered.

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(49-1)⁷³ The enforced association of living in apartment buildings with many families huddled together, this close community of persons who may be, and behave far below one in spiritual caste, thought and manner, is unwelcome to a sensitive temperament.

(49-2) The simple life is rightly advocated as an accompaniment of the spiritual life. But the purpose of this advocacy should not be forgotten – to save time and thought from becoming too preoccupied with physical things. Yet those who draw help from beauty in Art or Nature, who are affected by colour and form, should not throw aside this cultural heritage in favour of bare, dull, dreary and sometimes squalid, surroundings in the name of SIMPLICITY.

(49-3) Ramana Maharshi⁷⁴ lived continuously exposed to public gaze. For a man who once sought solitude it was a questionable destiny.

(49-4) The enforced cessation from external activity which imprisonment may bring, could be a help to spiritual awakening. A few months before he died Oscar Wilde said “I have lived all there was to live. I found the sweet bitter and the bitter sweet. I was happy in prison because there I found my soul.”⁷⁵

(51-1)⁷⁸ Thoughtful seekers among the ancients and Orientals found fitter temples in Nature, in open desert spaces with the sky overhead and the sand underneath than in elaborate structures resounding to the chants of professional men who had exhausted their divine mandate.

⁷³ The paras on this page are unnumbered.

⁷⁴ “Maharishee” in the original

⁷⁵ Quotation mark missing in the original.

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⁷⁷ The original editor inserted “3.” by hand.

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(53-1)⁸² He really is content at heart to live alone. But it is imprudent and unwise for a man so old to do so as completely as he does and as far distant from friends as he is. It seems perhaps somewhat cold-blooded or unkind to maintain this situation. A change may soon be due but will not be easy for him to make.

(53-2) Observations in these monasteries and ashrams showed that although most of the members came there out of their spiritual need, some came hoping to find a kind of insurance and security for the rest of their lives, while a few came to find an easier way of life than struggling in and with the world.

(55-1)⁸⁵ Fascinated by the utter beauty of a fiery sunset, held and hypnotised by it, the turning away merely to continue a piece of work, to eat a meal or to go out on some business seems reprehensible sacrilege. And perhaps it is. It is in such moments that a glimpse of God's presence becomes possible. For the consciousness is carried outside the ego, desire is diverted to savouring the mysterious stillness, and thought's constant labour is subdued or, if good luck prevails, even suspended.

(55-2) He need wear no distinctive robe nor display a tonsured head. He need pursue no special tradition, enter no monastic establishment, nor cut himself off from ordinary life. That he is a philosopher is not to be advertised by such outward signs. Yet if he feels a personal vocation to follow these customs, he is also free to do so. It is simply that there is no necessity in the general sense.

(55-3) Not all are suitable to live detached in solitude as a stranger to other men: most persons need a place where they can practice the art of congregation.

⁸⁰ The original editor inserted "4." by hand.

⁸¹ The original editor inserted "II" by hand.

⁸² The paras on this page are unnumbered.

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⁸⁴ The original editor inserted "3" by hand.

⁸⁵ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

(55-4) So distant from the nervous or restless or ego-centred or materialistic persons abounding in the city in which he lives, as to make it appear almost as if he has ceased to be human.

(55-5) It is more than a short respite from personal troubles; more than a white magic which leads him away from a hard and crazy world: it is a return to the source of Life.

(55-6) Experience will instruct him that until he attains a certain inner status, the more he moves with others, the less often he finds the inner light. The more he is alone the easier it is to commune with Nature. It needs courage to practise solitariness at the proper times, for too many meetings and too much chattering deprives.

(55-7) When his affairs become insupportable a man may escape to the sea, if he can, and there, by its shore or on a ship, find a little respite, i.e. peace.

(55-8) It is as if the sun gave a last lingering kiss to this earth, a farewell greeting to act as a reminder to hold on to hope.

(55-9) "Privacy is a great luxury," declared Aldous Huxley fifty years ago, and it's harder to find today: therefore a still greater luxury.

(55-10) At such times he may find respite from the world's pressures

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II

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II

(57-1)⁸⁷ How can a sensitive person – especially if he is a working artist or scholar – tolerate intrusion, lose privacy or bear continuous high decibel noise?

(57-2) If he keeps largely to himself in order to have time for his higher concerns, or to avoid wasting it in trivial and useless gossip, he may have to suffer public disapproval but will enjoy inner compensation.

(57-3) Towards evening there comes the regular signal to let go of whatever one happens to be doing and pause, as Nature herself pauses.

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⁸⁷ The paras on this page are numbered 11 through 23, making them consecutive with the previous page.

(57-4) The massing together of millions of people in one vast city is unhealthy in a psychic as well as a physical sense.

(57-5) Their souls find no resting-place in the modern world, wilt before its harsh noise and finally wither in its tough materialism.

(57-6) Religious feast days, holidays and festivals brighten the lives of the working masses and provide restful intervals for them.

(57-7) The values of a monk's robe include the one which announces to others that here is a man who is seeking from them no profit-making trade, no paid position or honoured office, no sex: in short, no personal advantage. It is also a protective emblem for himself.

(57-8) If he took the trouble to analyse his experiences in as impersonal a way as he possibly could, the result would be a useful contribution to future actions.

(57-9) Left alone, with no intrusion of other peoples' auras to create tensions, a beautiful placidity takes over the mind of a philosophically developed man.

(57-10) From disillusionment with the world to disengagement from it is a journey which is not necessarily limited to the monk alone: the layman can also make it - inwardly.

(57-11) In most people their thoughts are normally circling around their personal affairs including their spiritual ones. To get away from them is one purpose of meditation.

(57-12) For a supersensitive person life among the low grades of human beings is abrasive to the nerves.

(57-13) Few persons can escape the effects of modern living's stress, tension, speed and noise.

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II

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II

(59-1)⁸⁹ In the great metropolitan cities one has access to all the great ideas which men have entertained since their minds became active. Yes - but also to evil ideas too.

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(61-1)⁹¹ Emerson: “We descend to meet.” You will find an author best in his writings. Why seek a personal interview?

(61-2) Song – Author⁹² unknown.

“Look not thou on beauty’s charming
 Sit thou still when kings are arming
 Vacant heart and hand and eye
 Easy live and quiet die.”

(61-3) In these groping efforts to find the Stillness within, he expresses a very modern need – release from tension, freedom from distraction, the need of letting go. And what is this but a contemporary version of the mystic’s aspiration to become absorbed in what the pious call God?

(61-4) In the rosy glow of sunset, after a wearisome descent into the world of human affairs, celestial hopes are restored and one can turn around to look within.

(61-5) If the rising sun stimulates man and many other living creatures to prepare for the day’s coming activity, the descending sun warns him to relax from it.

(61-6) Anwar el Sadat – President of Egypt: “I regard my last eight months in prison as the happiest period in my life. It was then that I was initiated into that new world ...

⁸⁹ The paras on this page are numbered 24, making them consecutive with the previous page.

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⁹¹ The paras on this page are numbered 1 to 8, making them not consecutive with the previous page.

⁹² Sir Walter Scott, “Lucy Ashton’s Song.”

The poem in its entirety:

Look not thou on beauty's charming;
 Sit thou still when kings are arming;
 Taste not when the wine-cup glistens;
 Speak not when the people listens;
 Stop thine ear against the singer;
 From the red gold keep thy finger;
 Vacant heart and hand and eye,
 Easy live and quiet die.

which enabled my soul ... to establish communion with the Lord of all Being. This would never have happened if I had not had such solitude as enabled me to recognise my real self. Although I did not study mysticism, the mystics I read in prison appealed to me tremendously."

(61-7) He comes less and less to seek social contacts as he comes more and more to seek the life within. He suffers diminishingly from loneliness because he feels increasingly the closeness of the higher power.

(61-8) This hour when the sun drops low, glowing with colours as it goes down, is well celebrated by evensong services and bell-rings of the church.

62⁹³

II

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(63-1)⁹⁴ The mountains stand up all around me but the lakes give enough wide space to avoid producing any feelings of being hemmed in by them. They help my meditations, rest my eyes, keep a measure of tranquillity around me. At the threshold of life I was fascinated by Switzerland: at the end of travels, I come home.

(63-2) The man who has enough to do looking after his own affairs ought not to meddle in those of other people. This was the advice of Sri Ramana Maharshi⁹⁵ to those who had undertaken the spiritual quest, in his view the most important affair.

(63-3) The falling shadows of eventide worked their ancient witchery on me. I ceased this endless activity and lapsed into a stilled body and a silent mind.

(63-4) A convoy of swans comes sailing gracefully toward the Lake Lemman shore when they see me arrive with bread for them. But they get only a half of the bag's contents for I must move on later to the 18th-century building where a tribe of pigeons dwell on the pediment and eaves.

(63-5) I remember the long twilights of Scandinavia and the Scottish Highlands, as reluctant to go as I to lose them. Here the brief tropical twilight bursts with colour but is soon over.

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⁹⁴ The paras on this page are numbered 9 through 17, making them consecutive with the previous page.

⁹⁵ "Maharishee" in the original text.

(63-6) What was the name of that Greek colony in Southern Italy or Sicily which barred all street noises from their city? Surely it must have been Pythagoras' foundation, Crotona? Only he and his disciples could have had so much sense and sensitivity.

(63-7) I am wary of those who make overtures for better acquaintance. There is not much time left: life's demands are heavy; I may not waste these few years which could be so fruitful if I stand firm - and alone.

(63-8) In his fastidiousness he may find himself above his company.

(63-9) He must cultivate a languid unhurried walk, as befits the higher experiences.

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II

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II

(65-1)⁹⁷ When people become too intrusive and make unreasonable demands on one's time, work and privacy because they have read one's book, they must be firmly brushed off, however politely or gracefully the firmness is covered up.

(65-2) The gossip who meddles with other people's private lives, the journalist who uses the excuse of professional practice to invade other peoples' privacy - these unpleasant repulsive creatures should be avoided or if necessary rebuked.

(65-3) How valuable are those moments when a man finds time "to stand and stare" at some bit of Nature's floral beauty or arboreal colour, or to listen in the right way to music. Much beauty that he did not notice before will now be discovered and severe tensions will vanish.

(65-4) There is corruption and degradation among all people but urban people are more corrupt and degraded than rural. But it may be the latter's turn in a later incarnation in a city environment.

(65-5) Take these beautiful moments which Nature's rhythm has provided or man's art has fabricated, as a grace and benefit by them on a deeper level. But to do this there must be a pause in the oscillations of active life, a deliberate stilling of the self, be it

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⁹⁷ The paras on this page are numbered 18 through 25, making them consecutive with the previous page.

short or long.

(65-6) We are least troubled and most content when we are in solitude and silence with the Overself. It is when we are with others that these states are harder to feel

(65-7) Those who strongly feel the call of rural areas and hilly dales, shady woods and lakeside shores may be drawn not only by beauty, tranquillity, colour and freshness but also, in a percentage of cases, by the mystical presence with which Nature invests such places.

(65-8) Do they take to the theatre, the opera, to fiction, and to the cinema, because these productions are so often unrealistic, offering escape from the world?

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(67-1)⁹⁹ We must let the others rush on their frenetic course and haste in their neurotic way since that is their acceptance. We hear quieter and gentler suggestions which must be valued more because their source is high.

68¹⁰⁰

II

69

II

(69-1)¹⁰¹ No matter how many other persons anyone surrounds himself with, he is and remains fundamentally alone. He may not recognise it, or may refuse to recognise it, but an hour comes when the hidden truth is forced upon him.

(69-2) The key to Henry Miller's real character is plain from his own confession: "...the life of the streets, of which I never tire. I am a city man; I hate nature, just as I hate the classics." There is revealed all the commonness and vulgarity of his character, the coarseness of taste, the lack of true culture.

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⁹⁹ The paras on this page are numbered 26, making them consecutive with the previous page.

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¹⁰¹ The paras on this page are numbered 21 to 27; they are not consecutive with the previous page.

(69-3) Ch'eng Hao (11th Century):

“...when clouds are thin and the breeze is light,
I stroll along the river, passing the willow trees.
People of the day do not understand my joy;
They will say that I am loafing like an idle young man.”

(69-4) We may rewrite the Delphic phrase, declare, “Man, reform thyself!” For we ought to put our own house in order before we try to straighten out other peoples’ lives.

(69-5) Most mystical creeds say that we must leave the world if we want spiritual fulfilment. Philosophy says we may live in it or leave it – that is not the point, not the issue. Understand what you are and what the world is: then only will fulfilment come.

(69-6) There is much difference between a window view which looks out on the steel, wood, stone or brick artefacts of man and one which looks out on the landscapes of Nature or the gardens growing out of man’s cooperation with Nature. We need broad, spacious or beautiful horizons.

(69-7) It is not the uneasy and unlovely silence which falls upon a few persons in a group who do not know what else to say to each other, having exhausted their trivialities.

70¹⁰²

II

71

II

(71-1)¹⁰³ The old yogi, sitting under the shade of a neem tree, unconcerned with the bustling world, is entitled to his withdrawal and justified in his view. But those who follow another way, who stay in the world without being “of it” are not less deserving of tolerance and respect.

(71-2) If some abstain from speech in order not to betray a secret, the mystic does so in order to obtain a secret! – one which lies within his own self.

(71-3) Is he to become merely a bystander, watching events go by but too lethargic to influence, or participate, in them?

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¹⁰³ The paras on this page are numbered 28 through 33, making them consecutive with the previous page.

(71-4) The failure on the part of most people in the West to give a little of their time to personal and private holy communion, bringing no priest or clergyman into the period but seeking in their own solitude to take advantage of the usually well-camouflaged fact that man is essentially alone, brings its inevitable consequences. Their lives may be good or bad, their careers may be successful or failing, but with no consciousness of Consciousness, they remain only half-men. They have so little competent guidance from those who are professional spiritual guides that most do not even know the sin through omission they are committing, do not recognise the failure in duty and are not troubled by the incompleteness of their knowledge.

(71-5) For a sensitive person privacy is a need. And if he also happens to be both a scholar and a writer – without mentioning a meditator – then it becomes a very real need. The irony is that, the modern work being as it is, his possession of it depends on material things, that the only way to assure it is to have money; the more money the more is privacy possible: and such a person is the least likely to accumulate money.

(71-6) The fall of day slowly throws a coloured veil over the scene.

72¹⁰⁴

II

73

II

(73-1)¹⁰⁵ The search after tranquillity today drags us outside our physical selves as well as inside our mental selves. The world is so noisy, so full of machines and people that escape is a real need.

(73-2) On the positive side a monastery will not only shelter him against the materialistic world but also support him in his endeavours. This is the theory. What happens in practice is another matter sometimes.

(73-3) It is time well used and not lost if, in the presence of Nature's masterpiece – the solar beauty at its dawn or declination – he turns his back on personal activity to pause for a few moments or minutes, admiring quietly, even humbly reverent. Such attention is, for the atheist, religion discovered: for the toiler, art appreciated.

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¹⁰⁵ The paras on this page are numbered 34 through 40, making them consecutive with the previous page.

(73-4) The awakening of dawn, when every little bird bursts into song or recites a threnody, should bring new hope to a man. But it can do so only if he lets it. And for this he must put his own person aside, open his mind, make passive his heart and slow his breathing.

(73-5) That time is not wasted which a man spends amid the silence of a great forest to ponder on his duty and reflect on his destiny.

(73-6) I need leisure in my daily life, space outside my windows, quiet from my neighbours and privacy, obscurity even, as defence against invading crackpots – yet how little I have these conditions.

(73-7) Vineyards slope down the hillsides from beneath my window and far along these hills bordering the lake. They were covered by bare wooden stakes when I came to live here. Now the season is advanced enough for green growths to clothe the stakes. In October the grapes will be harvested.

74¹⁰⁶

II

75

II

(75-1)¹⁰⁷ He must use a shield against intrusive society, against aggressive egos ever ready to desecrate what he holds most holy. That shield is concealment.

(75-2) Was it a time of such a sunset viewed from his Thames-side Chelsea home, that Carlyle wrote: “From a small window we can see the infinite?”

(75-3) Li Po,¹⁰⁸ eighth-century Chinese poet: “You ask me why should I stay in this blue mountain. I smile but do not answer. O, my mind is at ease.”

(75-4) Many days pass when I have not spoken to a single human being. This does not depress me in the slightest way. I have become well accustomed to seclusion and find it quite acceptable. The feelings of boredom and loneliness are alien to me.

(75-5) They speak continually because silence between two persons makes both feel awkward. The result is mere babble, chatter, not conversation.

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¹⁰⁷ The paras on this page are numbered 41 through 49, making them consecutive with the previous page.

¹⁰⁸ “Li P’o” in the original. Also known as “Li Bai.”

(75-6) That silence can be instructive, that we can learn lofty truths without a single phrase being sounded out, is beyond ordinary comprehension – certainly beyond the comprehension of those who gabble together by the hour.

(75-7) We complain of the lack of time in modern life. Yet it was an ancient Greek who said that when men are free from the stress of affairs, they have time to think and discover mind.

(75-8) In the quiet woods or green meadows, or hearing the mountain streams bubbling along their downward way, his appreciation of Nature may rise to actual communion.

(75-9) It gives balm for the wounds sometimes inflicted by the world. It relieves the mind from tensions, pressures and disturbances.

76¹⁰⁹

II

77

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(77-1)¹¹⁰ Solitude is a necessary condition at this time of my life, in this phase of my career. Nobody must claim my time or person: it belongs to me now, my inner life and written work. Nobody is thrown out – everyone is still there within my goodwill – but too much of high importance needs to be done and time is too short.

(77-2) Socrates went about advising others to “make yourselves as good men as you can.” He believed that he had a divine mission and that it would be disobedience to God if he “minded his own business” and stopped trying to teach others. In this he was the contrary of other sages like Ramana Maharshi¹¹¹ who said, “Do not meddle in the affairs of others.”

(77-3) A narrow hurrying mountain stream, creating a small waterfall and a deep rocky gorge in its downward course, is only three minutes walk away from my abode and my neighbours. I never pass it without pausing to pay homage to its rough beauty, and to refresh myself, tired of living among petty minded barbarians.

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¹¹⁰ The paras on this page are numbered 50 through 55, making them consecutive with the previous page.

¹¹¹ “Maharshee” in the original.

(77-4) How soothing to pass from the feverish activity of our cities to quiet unhurried existence in the meandering lanes of a country village! Here piety is not yet dead, although the assault will doubtless come with the large events yet to appear.

(77-5) He needs to withdraw periodically into solitude so as to strive without external distractions or domestic disturbances for mental quiet. But once having adequately developed this condition and established his power to enter it at will, such withdrawals lose some of their necessity.

(77-6) Because he has to find a balance between the worldly life and the inner life, he discovers and develops a portable solitude. This he takes with him to work or social leisure.

78¹¹²

II

79

II

(79-1)¹¹³ The sense of security which is linked to the possession of sufficient money has had hard criticism from religious ascetics and metaphysical babblers – themselves usually moneyless. The spectacle of materialistic satisfaction can be repellent. Yet is detachment real? How vain and useless these efforts to practise detachment before one has grown sufficiently ripe with years experience, judgement and suffering to do so naturally.

(79-2) Why must it be assumed that only the beggar, moneyless and homeless, can acquire this knowledge, this truth? Surely the privacy needed for meditation is easier got by the wealthier man? Getty, oil millionaire, summed up the chief benefit of his wealth as “privacy.” Again, why must it be assumed that because most seekers in the past as in the present join a religious order, or mystical organisation, all should become followers of some guru or leader? Has not history told us of those who found their own way after having passed beyond the beginning stages of joining of following?

(79-3) The artist in me joins with the Nature mystic in demanding a window with a view looking out on open country. Seated at such a window, the writer can be content, too, for this helps thought.

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¹¹³ The paras on this page are numbered 56 through 60, making them consecutive with the previous page.

(79-4) The effect of sitting by a lake shore or riverside when the weather is good, the wind absent, the temperature pleasant, for a sufficient length of time, may show itself in a sensitive person as calmness, uplift, or appreciation of Nature 's beauty.

(79-5) It is not my business to get involved in other peoples' problems. Is it not enough to attend to my own? Years of experience have imposed humility on me. How soon one's own fallible service becomes meddling! I carry enough burden: why emulate Atlas?

80¹¹⁴

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(81-1)¹¹⁵ There is one argument for celibate status which is succinctly stated in one of Bacon's "Essays" which describes the married man as having given a hostage to fortune. He has reduced his freedom to act according to his spiritual, ethic or moral ideal, or perhaps even lost it, since he has to remember the consequences to his family.

(81-2) Whether we acquire or renounce possessions is not really the main point. Renunciation is a dramatic and symbolic gesture whereby a man announces his change of course. No longer satisfied with worldly life he will seek the kingdom of heaven in his heart. The physical manifestation will depend on circumstances, situation, family, country and outer or inner guidance.

(81-3) A useful exercise to induce relaxation in tense nervous persons is to concentrate on the beating of the heart. It is used as a meditation while sitting down or lying down.

(81-4) This is the moment of Nature's pause, when she hesitates between departing day and oncoming night. This is also man's moment, if he will only seize it and make the same pause in himself.

(81-5) It is not only that towns filled with motor cars and trucks are also filled with noise and fumes but also that they themselves are harmed.

(81-6) How pleasant to escape from the noise of cities to the silence of Nature, from the agitation of crowds to the peace of meditation.

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¹¹⁵ The paras on this page are numbered 61 through 68, making them consecutive with the previous page.

(81-7) For evening brings the mild sadness which attends darkness but also the contrary feeling of mild pleasure which attends repose after toil.

(81-8) Does not my own privacy require that I leave others alone and not try to take on also their affairs or problems?

82¹¹⁶

II

83

II

(83-1)¹¹⁷ The din of modern traffic increases, brutalising even more the already semi-materialistic people in the streets.

(83-2) Of what use is it to offer men that for which they have no comprehension and which they would immediately reject?

(83-3) Those who turn their back on the world are few.

84¹¹⁸

II

85

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(85-1)¹¹⁹ It is at such a time, when the sun is near its setting, to turn from the world without to the world within.

(85-2) This is the hour when the westering sun spills the alpine world with gold and orange.

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II¹²¹

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¹¹⁷ The paras on this page are numbered 69 through 71, making them consecutive with the previous page.

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¹¹⁹ The paras on this page are unnumbered.

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¹²¹ The original editor inserted "Pg. 6" by hand.

(87-1)¹²² “There is one form of art which is superior to all other forms – the art of remaining quiet and silent... All the arts serve a limited purpose and provide only momentary joy. But the art of silence and the resultant peace ensure happiness... That all should cultivate.” – Shankara of Kanchi – 1958¹²³

(87-2) Homage to the greatness of the Contemplative orders especially the Enclosed orders within the Catholic Church, including nuns and monks. This is not to be confused with appraisal of the Catholic Faith and dogma. I find that in meditation practice and in personal holiness some of their members have touched levels not less high than those touched by Hindu and Buddhist monks nuns and hermits.

(87-3) The diurnal miracle of sunrise and the nocturnal fascination of sunset are worth much more than every minute we give them. This is not only because we owe so much to the great orb, but because we can get so much from the salutations themselves.

(87-4) It is not abject cringing humility but utter dependence which is called for by the higher power.

88¹²⁴II¹²⁵

89

II

(89-1)¹²⁶ If there is a sun showing on any day of the month let face be turned toward it when it goes down.

(89-2) Yes! let us worship Eos¹²⁷ Greek goddess of sunset, who accompanies [Helios]¹²⁸ in his sun-gold chariot. O! sunsets! moving through the most beautiful range of colours in the spectrum.

¹²² The paras on this page are unnumbered.

¹²³ The phrase “ – Shankara of Kanchi – 1958” was typed in red, which seems relevant here.

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¹²⁵ The original editor inserted “Pg. 3.” by hand.

¹²⁶ The paras on this page are unnumbered.

¹²⁷ Timothy Smith changed “EOS” to “Eos” by hand.

¹²⁸ 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. Timothy Smith later inserted “Helios” by hand.

(89-3) Any criticism I have made in the past of monastic institutions and ashrams is not to be taken as a refusal to see their positive value. Of course they fill a needed place in the religious scheme. They suit those who needed to be guided and led in all details of thought and deed. Who appreciate rules and regulations to which they can give unquestioning obedience. I am by temperament unsuited or¹²⁹ unable to adjust to such institutions, an independent needing freedom, unfitted for community life, unwilling to stop thinking for myself. But most persons are not like that and should certainly follow their way.

(89-4) His own mental willed self-activity keeps the mood out when a passive surrender could let it in.

(89-5) It is not a negative state but rather a very positive one.

90¹³⁰

II¹³¹

91

II

(91-1)¹³² It is in relaxed moments or periods that openings into the ego are possible and influx of the higher influence begin its work.

(91-2) It is not a communal experience but a highly individual one. He must isolate himself, for the time being, of course from other peoples' emotional and mental atmosphere if it is to happen at all.

(91-3) The lonelier he is the likelier is meditation to appeal to him.

(91-4) Nightfall closed around as the last day's light withdrew.

(91-5) A sense of humour may help one who is on this quest. Why? Because it may relax him.

(91-6) Let him greet the new day with a new smile: for dawn is to be welcomed by both body and soul.

¹²⁹ We have changed "for" to "or" for clarity.

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¹³¹ The original editor inserted "Pg. 4" by hand.

¹³² The paras on this page are unnumbered.

(91-7) He was like some sequestered hermit yogi looking out at the world from under severe bushy eyebrows.

(91-8) To come to rest on the summit of a hill, content, alone with Nature and space is a time to turn thought to God.

92¹³³

II¹³⁴

93¹³⁵

II

(93-1)¹³⁶ What a striking sight is that of Sirius gleaming in a tropic sky on a calm mild night!

(93-2) If he were to move his body leisurely, he would be able to move his thoughts more peacefully.

(93-3) How soothing to sit in the half-light of early evening and let the mind fall away from the world.

(93-4) "Solitude is for him the best company." – Ta'abbata Sharran, 6th cent. Arab Mystic.

(93-5) Louis Golding on Delphi:

"Delphi is a place of mystery and revelation, where the whole meaning of Greece becomes manifest to you. For it happens suddenly so... For Delphi was the shrine of the supreme Greek Oracle and having been silent for 2000 years, that day the Oracle spoke again, the lips of Apollo moved. The mountains that encircle Delphi are of such a lovely and enchanting magnificence that all the common world seems alien from it... So the evening faded and the moon gathered strength streaming down upon the gorges of Delphi."

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¹³⁴ The original editor inserted "Pg. 5" by hand.

¹³⁵ The paras on this page are unnumbered.

¹³⁶ The paras on this page are unnumbered.

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¹³⁸ The original editor inserted "Pg. 2" by hand.

(95-1)¹³⁹ Isolation from all culture may either breed insanity or foster wisdom.

(95-2) He should find a place and an atmosphere which offers the least obstruction to his inner work. This is not easy in our modern times.

(95-3) Each evening he is richly rewarded by the splendours of the western skies.

(95-4) One of those golden summer evenings when the light lingers on and on interminably as if reluctant to go away.

(95-5) It is a quietening experience to sit in the sinking sunlight and let the play of personal matters recede from the forefront to the background of attention.

(95-6) The world of large cities and to a lesser extent even small ones constantly assaults this peace.

(95-7) He may go to the silent forest to take wordless comfort when in distress.

(95-8) A man needs to get away from himself at times.

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

(97-1)¹⁴² The need of meditation is to establish equilibrium in the whole being, for ordinary active life is a "going out" while meditation is a polar opposite, a "coming back" to the source. Whereas ignorant [men]¹⁴³ are compelled by Nature to "come back" in sleep, [they]¹⁴⁴ do so without awareness,¹⁴⁵ whereas meditation being a conscious deliberate undertaking restores "awareness."

¹³⁹ The paras on this page are unnumbered.

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¹⁴¹ The original editor inserted "Pg. 1" by hand.

¹⁴² The paras on this page are unnumbered.

¹⁴³ TJS 1980 changed "we" to "men." By hand.

¹⁴⁴ TJS 1980 changed "and" to ", they." By hand.

(97-2) In this matter take no excuses from yourself. The practice must be regularly done.¹⁴⁶

(97-3) He sits there without any thoughts in his mind.

(97-4) Several reported after meditations that they did not feel their body (except head) and did not feel any life in their trunk hands or legs. But one man reported a feeling of sinking downwards, not inwards, from the head.

(97-5) Although it is often better to wait for the right mood before sitting down to meditation, experience shows that this is sometimes not so.

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III¹⁴⁸

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(99-1)¹⁴⁹ What the beginning learner has to do is to let his practices take him on until he is willing to pursue his meditations in depth.

100¹⁵⁰

III¹⁵¹

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(101-1)¹⁵² Among the values of meditation is that it carries consciousness down to a deeper level, thus letting a man live from his centre, not his surface alone. The result is that the physical sense-reactions do not dominate his outlook wholly, as they do an animal's. Mind begins to rule them. This leads more and more to self-control, self-knowledge and self-pacification.

¹⁴⁵ TJS 1980 changed a period to a comma by hand.

¹⁴⁶ The original editor inserted "2" on a sticky-note attached to this page by hand.

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¹⁴⁸ The original editor inserted "5" by hand.

¹⁴⁹ The para on this page is unnumbered.

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¹⁵¹ The original editor inserted "6" by hand.

¹⁵² The paras on this page are numbered 37 to 44; they are not continuous with the previous page.

(101-2) At one meditation session the deepest level reached yields a rare feeling of stillness. Yet at another session a universal pulsation is experienced.

(101-3) By this simple – but not at all easy – act of withdrawing into himself, his hushed deeper self, he puts himself on the way to discover man’s supreme treasure, hidden in another world of being.

(101-4) It is not enough to seek stillness for the body and mind alone: the attention and intention must be directed at the same time to that Overself which transcends body and mind.

(101-5) It is a joy to gaze reverently during a calm evening at a sunset tinting the sky with soft pink, lilac and green, and then use this mood for entry into meditation.

(101-6) In that deep state of contemplation the ego becomes a mere potential, the consciousness is unwrinkled by thoughts, the body is completely immobile.

(101-7) In that sublime condition his reasoning capacity is powerless, for the thinking function ceases to act, the image-making imagination becomes dormant.

(101-8) In those days yoga was little known as a descriptive term and less seen as a practice. Today the term is familiar in most countries, the practice famous.

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(103-1)¹⁵⁴ What Confucius called “the Superior Man” will constantly keep his mind on superior topics and not waste its energy on trivialities. And the best of all these topics is the Overself – the glimpses of its nature, the remembrance of its being his essential selfhood.

(103-2) By penetrating to the profound stillness within and letting go of the world with its turmoil, the higher power itself is found and met: its message is then able to penetrate his consciousness. Such stillness provides the correct condition for letting the man become absorbed into it. For the period in which this happens, his ego thought-simplex vanishes, be it only a few seconds, the pause is most valuable.

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¹⁵⁴ The paras on this page are numbered 44 through 52, making them consecutive with the previous page.

(103-3) In those moments when he has gone as deep as seems possible, when he is himself not there and the ego is obliterated, there is real freedom, and most especially, freedom from desires, attachments, bonds, dependencies.

(103-4) Whether with taut erect spine the meditation brings out his inner strength and determination, or with forward bent torso and chin to chest it shows the element of humility in him, it renders equal service in his development at different times.

(103-5) This is the higher kind of meditation, this inward-turned ever-remembrance of the Real and surrender of the will to it at all times and places. This is what Brother Lawrence called "the practice of the presence of God."

(103-6) To remain immobile in body, concentrated in mind upon the highest, is to invite untapped power.

(103-7) Suggestion from others and expectancy from himself – if strong enough – help to shape inner experiences but his own work is essential.

(103-8) A merely mentally blank condition is not the goal.

104¹⁵⁵

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(105-1)¹⁵⁶ The faculty of attention is apt to run wild: it must be tamed before the great power of concentration becomes available for beneficial use in this quest.

(105-2) If a man is really serious and really determined he needs to work every day or evening on his aspirations. First he should seek to be able to keep thoughts under a measure of control; second to be able to get absorbed in deep meditation, not stopping the work until he can let attention fall away from its physical surroundings.

(105-3) Bring a real hunger of the heart to this work, come to it with a great love, feel that it can be productive of many benefits, then any difficulties in keeping to the program of regular meditation, or in sustaining the period itself once started on the day's exercise will sooner or later go.

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¹⁵⁶ The paras on this page are numbered 53 through 58, making them consecutive with the previous page.

(105-4) "Look within: thou art Buddha," the great Gautama revealed to his maturer disciples. "The kingdom of heaven is within you," the sublime Jesus told his hearers. And several others, less known and less influential, have turned men's minds in the same direction. But even this inner work on meditation is not enough unless it leads to a deepening that plumbs the living silence.

(105-5) There is no yin without its accompaniment yang. If the coming sunset brings the meditator to his practice, it also brings mosquitoes, in warm lands, to annoy the body and interrupt meditation.

(105-6) When the last thought is absorbed and the mind left alone in its native stillness, if purification and preparation have been in some measure attended to, "then" as Chuang-Tzu says, "the heavenly Light is given forth."

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(107-1)¹⁵⁸ The familiar routine of ordinary prosaic life should be broken into short periods of pause. In this way it may be possible sometimes to encounter the unfamiliar hidden background of all our thoughts.

(107-2) Is he thinking of the truth or is he thinking of himself? Is he interested enough in the higher self to forget this lower one? In short, is he worshipping God or the "me"?

(107-3) This exercise requires him to review the day just past from the hour of waking out of sleep to the hour of going back to bed at night.

(107-4) He begins with self-watching, with immobilising and stilling a part of attention to observe the mental and physical self. This requires frequent remembrance – not an easy task – and refusal to identify with what is thus brought into awareness – which is even less easy.

(107-5) To put an end to this constant working of the mind, this manufacture of thoughts without apparent stop, is the purpose of yoga. But by the practice of philosophy, by the utter calm, thoughts end themselves.

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¹⁵⁸ The paras on this page are numbered 59 through 66, making them consecutive with the previous page.

(107-6) It is also an affair of waiting, waiting for the repose to settle on his being. The doing is simply to brush off intruding thoughts, the holding of attention in a concentrated manner.

(107-7) He has to let himself become totally absorbed by this beautiful feeling, and to remain in it as long as possible. Work, family, friends or society may call him away but, by refusing to heed them, he is denying his own will and abandoning it to God.

(107-8) The Stillness is both an Understanding, an Insight of the mind, and an Experience of the being. The whole movement or vibration comes to a stop.

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(109-1)¹⁶⁰ "Westward Ho!" was the cry in old days when a ship left England for America. "Inward Ho!" can be the cry when a quester starts on his spiritual voyage.

(109-2) A clear distinction has to be made between thinking about God and the experience of God. Each has its place. Thinking and evaluating take place on the intellectual level, one should not limit oneself to that but try to arrive at the inner stillness, the experience of the Overself during meditation. There should be clear sense of the difference between these two. The piling up of thoughts, however reasonable they are, acts only as a signal, they point out which way to go, but at the end drop them.

(109-3) It is true that the mind can work at meditation better in the day's freshness and alertness. But it is not less true that when most men are asleep it can work in depth and hence in a different way. Quietude is the reigning in the outside world, obstructions fall off easier in the inner world.

(109-4) It is not enough to make the mind a thought-free blank: his thoughts should expire in a state of deep fervent aspiration. After this achievement it must be held motionless, for then only can the touch of grace be felt, the authentic inner experience begin.

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¹⁶⁰ The paras on this page are numbered 67 through 72, making them consecutive with the previous page.

(109-5) Reading and travel can contribute much to a cultured way of life, but meditation and reflection can deepen the man himself.

(109-6) When consciousness is deliberately turned away from the world and directed inward to itself, and when this condition is steadily maintained by a purified person, the result is a real one.

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(111-1)¹⁶² To get up and move too soon after the glimpse has come to an end is to lose some of its heavenly after-glow. To refrain from any movement, keeping still and being patient, is to enjoy that glow till its last flickering moments as one may enjoy the last moments of sunset.

(111-2) A mood of deep abstraction when, although the eyes are open, he appears to be looking beyond the immediate surroundings with no precise focus but with apparent wonder.

(111-3) At this stage thoughts are removed by a higher power, even thoughts of higher things. This is a temporary experience but a very memorable one.

(111-4) With what fascination I watch the sun dip behind the mountains in the west, the sky losing its last rosy flush!

(111-5) Sit patiently, waiting in the silence, gazing with half-lowered eyes at no particular object yet have a high purpose at the back of your mind.

(111-6) In the end the symbol must be dropped, the reality it points at must alone be held by the mind when it seeks a deeper level of meditation.

(111-7) When the mind is as clear as purified lake and as still as a tree in the depths of a forest, it can pick up new transcendental perceptions and feelings.

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¹⁶² The paras on this page are numbered 73 through 79, making them consecutive with the previous page.

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(113-1)¹⁶⁴ It is always helpful and sometimes necessary to let the eyes close for a while if concentration is to become more intense. But the mind too needs to turn just as decisively away from all other matters to gain its freedom for metaphysical thought, aspirational uplift or even for the utter delicacy of mystical thoughtlessness.

(113-2) Not the slightest movement came from that seated figure. Attention was absent so the muscles went into abeyance.

(113-3) Competence in meditation mostly comes with time, work, patience and preparing the favourable conditions.

(113-4) Seeing the Light in front of him is one state, being merged into it is another, and superior.

(113-5) At certain times consciousness slips away into a higher dimension and revelation seems about to start.

(113-6) A suggested theme for this pictorial concentration is that of a spiral pattern like a staircase. The meditator must choose whether it seems to go up or down, guided by intuition.

(113-7) The faculty of attention must be trained until it can be turned inwards on itself.

(113-8) "To stop thinking is as if one wanted to stop the wind" is an old Chinese statement.

¹⁶⁴ The paras on this page are numbered 80 through 87, making them consecutive with the previous page.

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(115-1)¹⁶⁶ Analytic meditation (Who am I?) – is only one form: others exist and are entitled to attention. The simple devotional form (to a Figure, an Inspirer, a Symbol or God) has helped many.

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(117-1)¹⁶⁸ He need to go to no place outside his own room. All his devotions will be not less better done if privately done. The presence of others, even as fellow worshippers, is most often a distraction, except when the other is an advanced meditator. It is difficult for a mind to enter the proper attitude of concentrated reverence when it feels disturbed by the fidgety movements, the mental agitations and the emotional atmospheres of the other people present in a temple hall or church building.

(117-2) "EUTONIE"¹⁶⁹ is a Western way of meditation to arrive at transcending the physical body.

(117-3) In those moments when a mysterious stillness holds the heart of man, he has the chance to know that he is not limited to his little egoistic self.

(117-4) In early periods of development it is necessary to include in the meditation period exercises for the constructive building of character. They will then be preparatory to the exercises for mind stilling.

(117-5) If some have arrived at definite results through meditation, enjoying its benefits and fruits, others complain they have arrived at nothing. Their minds are still as unruly as ever and mystical experiences are still as elusive.

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¹⁶⁶ This para is unnumbered.

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¹⁶⁸ The paras on this page are unnumbered.

¹⁶⁹ This is the French spelling of "eutony," a type of physical therapy/mindfulness practice.

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¹⁷¹ The original editor inserted "5." by hand.

(119-1)¹⁷² He sits with his eyes fixed, staring at nothing in particular, this yogi now in some kind of half-trance.

(119-2) Properly done, meditation exalts the mind.

(119-3) Some yogis try to tranquillise the mind by practicing the gazing exercise. They mark a black point on a white wall, or draw a black circle on the wall, and then sit down opposite it so that their eyes are exactly opposite. The body is kept quite still and they continually stare at the mark for as long as their experience or their teacher prescribes.

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(121-1)¹⁷⁶ Meditation sessions find a better environment if violet or heliotrope coloured lamps are used, or if oil is perfumed with cloves or cinnamon and warmed, or if a pure grade of incense is burnt. But this is more a suggestion for beginners.

(121-2) It is a useful practice even as a mental exercise to make the daily attempt to control these wandering thoughts for however short a period and to repeat this exercise whenever the occasion or the leisure permits. This is said from the ordinary worldly point of view; how much more useful is it then when it becomes a purposeful attempt to detach those thoughts away from their earthly concerns and get them absorbed in the higher ethereal purposes which this Quest sets before us.

(121-3) There is no doubt that many of those who attempt meditation at first find nothing for their labours even though at times they seem to be on the verge of finding something. It does not get realised. When after a sufficiently long period the seeming lack of success turns the effort into a bore, two things are indicated. A point has been reached where a greater patience is needed and the man must

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¹⁷² The paras on this page are unnumbered.

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¹⁷⁴ The original editor inserted "6" by hand.

¹⁷⁵ The original editor inserted "III" by hand.

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(continued from the previous page)¹⁸⁰ learn to go on waiting. Short periods without practice are then permissible if the strain is too much. The other indication is that the Short Path must be brought in or may even replace the work of meditation for the time being. But all this is subject to the qualification that the meditation is correctly conducted so that the method must be checked, the process must be understood and its purpose clarified.

(123-1)¹⁸¹ If a meditator shifts into passivity the Overself must take over, provided the pre-requisite qualifications have been fulfilled.

(125-1)¹⁸⁵ To sit in semi-darkness with the only light coming from a well-shaped lamp surrounded by silence and perhaps perfumed with incense helps to create in the room a condition to meditation.

(127-1)¹⁸⁸ Meditation must be faithfully done daily. {Begin}¹⁸⁹ with closed eyes at the beginning of each period but they may open of their own will later. If so, let them.

¹⁷⁸ The original editor inserted "4." by hand.

¹⁷⁹ The original editor inserted "III" by hand.

¹⁸⁰ The original editor inserted "cont." by hand.

¹⁸¹ The paras on this page are unnumbered; they are consecutive with the previous page.

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¹⁸³ The original editor inserted "5." by hand.

¹⁸⁴ The original editor inserted "III" by hand.

¹⁸⁵ The paras on this page are unnumbered.

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¹⁸⁷ The original editor inserted "6." by hand.

(127-2) Because he needs to generate enough power to concentrate his mind on this high topic, a certain economy of energies is required and an avoidance of distractions.

(127-3) “Avadhuta Gita:” “Yoga is mental arrest.”

(127-4) The practise of meditation is not to be a mere daily routine. It should be, and if properly sincerely persistently done does become a joyous eagerly-looked-forward to holy ritual.

(127-5) A simple but effective meditation – form with which to start is going along with the breathing process: go in with it; then go out with it. But when doing this breath-watching and identifying exercise, the eyes should be fixed on the end of the nose.

(127-6) When the West was first confronted by these pictures and statuaries of the Buddha, it could make nothing of his inward smile. Today it knows better.

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(129-1)¹⁹² The ordinary man cannot endure the two-hour long meditation period. He is not accustomed to hold the body in one fixed position. It gets tired, the muscles strained, limbs get¹⁹³

(129-2) Those who have difficulty in squatting for meditation may find Japanese style easier. They then put a bolster (long and round such as is used to support pillows) beneath the crotch and under the buttocks ... legs are bent inward at knees.

(129-3) He must [let]¹⁹⁴ higher matters accompany his ordinary occupation his family obligation, his necessary worldly activities, For this he needs organise his time so that a

¹⁸⁸ The paras on this page are unnumbered.

¹⁸⁹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. I have inserted "begin" because that is the natural meaning of the sentence. – TJS

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¹⁹¹ The original editor inserted “P3” by hand.

¹⁹² The paras on this page are unnumbered.

¹⁹³ Lorraine Stevens inserted “unfinished” on the back of the page by hand. – TJS

¹⁹⁴ 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. The original editor later inserted

few minutes at least, a half hour (or more) if possible, are surrendered to them, to studies, reflections, meditations, and silences.

(129-4) "Cat watching mouse is my guru."

- Nuri the Dervish -

How to concentrate! - Watch the cat!

(129-5) Meditation regimes were mostly devised for those who lived in monasteries, not for those who live in the world today and carry on the modern world's work, but some exercises were for laymen, for anyone.

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(131-1)¹⁹⁷ He is able to rise above his own limited experience by imaginatively absorbing other people's experience.

(131-2) Going within oneself in this deep sense is like coming home.

(131-3) The practice of yoga is not easy, for it needs full attention.

(131-4) Too often the western world sneered at yoga and gave the name a derogatory, even condemnatory, colouring. But this ignorant attitude is rapidly vanishing and more respect is given to the subject as in earlier times.

(131-5) Too many possess an unstable personality or disordered mentality which must be remedied before the depths of meditation can safely be penetrated.

(131-6) The practical man need not ban the contemplative habit.

(131-7) We have looked outward long enough; it is now time to look inward as well.

(131-8) In this analysis, man has to take himself apart.

"let" by hand. PB himself inserted "check: lost sense of word" on the opposite side of this piece of paper. I think he couldn't recall the word that he eventually replaced with "let" here – TJS

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¹⁹⁶ The original editor inserted "P2" by hand.

¹⁹⁷ The paras on this page are unnumbered.

(133-1)²⁰⁰ A book which is truly inspired will contain many a sentence that can be used suggestively in meditation. Linger over some of them as long as you can. It is not movement which matters here but depth.

(133-2) With the sole object of calming and clearing the mind and concentrating its power, it is a good practice to sit in meditation for a while each day before beginning to study philosophy. This helps the studies.

(133-3) The posture taught and used by Shah Direz,²⁰¹ Sufi master for meditation: "while squatting the arms are to be clasped around the knees."

(133-4) It is interesting that 'The Philokalia' - a treasury of teachings on Contemplation collected in the Greek and Russian Orthodox Churches, definitely suggests using a low stool: to sit on for meditation.

(133-5) Thoughts may be a hindrance to meditation merely by their presence or, if of the proper kind, a help to it. And the only proper kind is that which leads them to look toward the consciousness which transcends them.

(133-6) If the mind could but listen to itself, and not to its thoughts, it might get closer to truth.

(133-7) Auguis on meeting with Diderot the 18th-century French Encyclopaedist: "He got up, his eyes fixed upon me, and it was quite clear that he did not see me at all." This shows his extreme power of concentration and self-absorption.

(133-8) The same power of directing attention and concentrating thought which binds him to the worldly existence can be used to free himself from it.

(133-9) Those who have to go to a group meeting for meditation or for inner support are in the very early stage of the quest. This is well so long as it helps them. But if they stay

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¹⁹⁹ The original editor inserted "P1." by hand.

²⁰⁰ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

²⁰¹ This is likely to be Idries Shah, a 20th century Sufi author/teacher.

too long it will hinder them. A man may then find it better to stay at home and meditate there.

(133-10) Some, with cramped limbs and struggling minds, try vainly to imitate the Buddha figures.

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(135-1)²⁰³ It demands from him the most patient attentive waiting until the switch-over happens.

(135-2) The mental detachment needed for this study, permits him to shake off personal worries and pettier distractions. When he can fully concentrate in his thinking, sustained and unwandering absorption is possible.

(135-3) The practice involves a search, a probe, made by directing both emotional feeling and mental concentration within the heart region.

(135-4) This is an experience - one of the unforgettable meditations - where the ego dwindles down to a mere point in consciousness.

(135-5) Let the thoughts drift away into a state of harmony with the body, both getting more and more inactive. This is a practice which can be done whenever the time is convenient, and for as short or as long a period as desired.

(135-6) It is absurd to believe that men - except very exceptional ones - can spend all day meditating on God: this is one of the criticisms of monkish existence. For while they are supposed to do this others have to work to support them.

(135-7) As he gazes, the more attention gets concentrated the more he sinks into finer and finer thought, honouring not only the visible sun outside but also the invisible soul inside.

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²⁰³ The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

(135-8) To sit with so many varied people is simply to disturb mentally or even disrupt the meditation of more sensitive or more advanced members. Why expose them to this risk?

(135-9) It is a condition where every intervention of thinking – however rational, however plausible – is a sacrilege.

(135-10) He dooms the session to failure even before he starts, if he is impatient, tense, expecting a fast dramatically favourable result.

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(137-1)²⁰⁵ He has reached the subtlest area of the mind's journey. For what is to be done now must be done without bringing the ego into it, without the consciousness as a background that he is trying to do it. This may appear impossible and is certainly paradoxical. It is however accomplished by a process of letting go, negative rather than positive. It is a passive letting-do.

(137-2) The divine part of our being is always there; why then is it not available to us? We have to practise making ourselves available to It. We have to pause, listen inwardly, feel for Its blessed presence. For this purpose meditation is a valuable help, a real need.

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(139-1)²⁰⁷ To ignore the deeper part of man while proceeding to formulate views about him, is to doom oneself in advance to finding only imperfect and inadequate views. Meditation unfolds this part.

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²⁰⁵ The paras on this page are numbered 21 and 22, making them consecutive with the previous page.

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²⁰⁷ The paras on this page are numbered 1 to 13; they are not continuous with the previous page.

(139-2) If he does not practise keeping himself – his body and mind – still, this presence which emanates grace is not given the chance to activate his consciousness. Here is the first secret of meditation – Be still! The second secret is – Know the I am, God! The stillness will have a relaxing and somewhat healing effect, but no more, unless he has faith, unless he deliberately seeks communion with God.

(139-3) He must take and hold the attitude that no difficulty must be allowed to stand in the way of this daily exercise: circumstance may change the hour but if possible not cancel it.

(139-4) Just as a novel creates a diversion for the reader and changes his world for a time, so a successful period of meditation transfers consciousness to another zone.

(139-5) There are various possible side-effects of meditation, one some or more of which may develop in a particular practiser.

(139-6) He pushes the thoughts of the world farther and farther away towards the periphery of consciousness and sinks deeper and deeper into the centre of it.

(139-7) Meditation if successful accomplishes two main purposes: it draws the mind inward, releasing it from the physical imprisonment, and it elevates the mind to a heavenly state of union with the Overself.

(139-8) Patanjali recommends a repeated effort to keep the mind steadily in a thought-free condition. This is a valuable method and not much known.

(139-9) In meditation a man after entering in his own consciousness has to dig down deeper and deeper until he seems to have touched a final result.

(139-10) The meditations on All-is-Matterless, Empty-of-Form, and nothing but pure Mind are so subtle that they will cause confusion to those persons who are quite unsubtle.

(139-11) To promote this enlightenment various kinds of yoga have come into existence.

(139-12) The condition of the stilled mind, of the silenced thoughts puts inner conflicts at an end.

(139-13) He draws back into himself, a deeper self, a diviner one.

(141-1)²⁰⁹ By assiduously learning to live inwardly, he may develop slow deliberate and unhurried movements, while his eyes develop a far-away look.

(141-2) History has honoured those men who have gone into the far places of this globe and explored them. It is now time to honour those who have gone deep, not far, within themselves and explored consciousness.

(141-3) He should develop the valuable capacity of fixing his thoughts so that they do not run hither and thither.

(141-4) Whether the sun sets with or without a display of colours, behind trees or in the sea, obscured by high buildings or urban settlements, it should fix the direction of worship in this exercise.

(141-5) These long periods of the body's immobility and the mind's patience, may one day open the door at which he sits.

(141-6) It is neither right nor wrong to try to suppress thoughts in meditation exercises: what matters is to fit what is attempted to the particular object of the particular exercise. So there are times to let thoughts move and times to rein them in.

(141-7) He may practise at the beginning of the day, when the mind has not yet picked up negative conditions from his active life, or a few hours near the end, with dusk's arrival.

(141-8) Even if the exercise is missed, under pressures the remembrance is enough. And some uplifting contacts are equivalent to meditation.

(141-9) In the end, as in the beginning, it is best to defer a grave decision to the Stillness.

(141-10) The flow of thoughts goes on without end throughout the day.

(141-11) It is to be remembered and practised in his most receptive moods, this exercise.

(141-12) His task at this point is to follow the intuitive feeling back to its source.²¹⁰

²⁰⁹ The paras on this page are numbered 14 through 25, making them consecutive with the previous page.

Old iv: The Path ... NEW I: Overview of the Quest

(143-1)²¹² [Most]²¹³ institutions and organizations have [developed in time]²¹⁴ the fault of an egocentrism which causes them to lose²¹⁵ sight of their original higher purpose and [so they join the list of]²¹⁶ additions [to societies which have a mixed selfish and idealistic character.]²¹⁷²¹⁸

(143-2) [Given enough time he finds his own answers to his own questions within himself.]²¹⁹

(143-3) The free mind is unenclosed by dogmas and untwisted by prejudices.

²¹⁰ The original editor inserted "end of section III 3" on a sticky note by hand.

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²¹² The paras on this page are unnumbered.

²¹³ TJS in 1980 changed "All" to "Most" by hand.

²¹⁴ TJS in 1980 inserted "developed in time" by hand.

²¹⁵ TJS in 1980 changed "loose" by "lose" by hand.

²¹⁶ TJS in 1980 changed "become still more" to "so they join the list of" by hand.

²¹⁷ TJS in 1980 changed "selfish societies. This tendency must be fought." to "societies which have a mixed selfish and idealistic character." by hand.

²¹⁸ This para was heavily edited, and TJS in 1980 deleted "(PB additional note: This is not quite so, rewrite.)" after this para by hand. The original para reads:

"All institutions and organizations have the fault of an egocentrism which causes them to lose sight of their original higher purpose and become still more additions to selfish societies. This tendency must be fought."

– TJS '20(it's interesting to look at my own edits some 40 years later; I do recall that I did this under PB's supervision. I made the suggested edits and presented them to him—he did not dictate them to me. Seeing the handwriting of Alan Berkowitz, Vic Mansfield, and Paul Cash in this and knowing that they all visited him around the same time, I think the same applies to their edits as well. I have noted their handwriting where it occurs. All unnoted handwritten edits are in PB's handwriting.)

²¹⁹ TJS in 1980 changed "He finds his own answers within himself with time to his own questions." To "Given enough time he finds his own answers to his own questions within himself" by hand.

(143-4) If the reader finds such a task too fatiguing he should remember that the reward is nothing less than enlightenment.

(143-5) They tell us to {lose}²²⁰ our personal identity, to let it become absorbed in the universal self. What is prescribed in a few words could take up a whole lifetime.

(143-6) Necessity will with time force this comprehension on them. Prophets and teachers will disclose this truth to them but if they do not listen then hard experience must disclose it.

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(145-1)²²³ Of what use is it to reproach himself again and again for being what he is? How could he have been otherwise, given his heredity, environment and history?²²⁴

(145-2) Travelling on this quest can be only another way of inflating their egos, increasing their pride and renewing their sectarianism.

(145-3) This is his reason for living, in this he finds the truest fulfilment of his existence.

(145-4) From Emerson's poem "Terminus:" It is time to be old, to take in sail.

(145-5) Do not allow them to push out of your mind its precious ideals.

(145-6) What does it offer an ordinary human being who has had no such inner experiences, no such ideas out of his own mind?

(145-7) To demand that questers shall practise self-denials and self-disciplines, even sacrifices, requires an equivalent offer of compensations.

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²²⁰ "loose" in the original.

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²²² The original editor inserted "7" by hand.

²²³ The paras on this page are unnumbered.

²²⁴ PB himself changed a period to a question mark by hand.

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²²⁶ The original editor inserted "8" by hand.

(147-1)²²⁷ Neither a tame conformity nor a wild rebelliousness is helpful to most youths.

(147-2) The ordinary man is also on the quest [only]²²⁸ he does not recognize it as such. We are all disciples and the Overself is our guru.

(147-3) Is he to torment himself trying to be what he can never be?

(149-1)²³¹ If the older years do not bring some wisdom and prudence, they do not bring enough, and are not entitled to the respect they might otherwise deserve.

(149-2) It is true that he is only at the beginning of his quest, that its fulfilment may be far far away, but everything must have a beginning.

(149-3) The young moderns are too often victims of half-false slogans.

(149-4) It is inevitable that beginners should develop into partisans but they need not develop into fanatics.

(149-5) While passions are unruléd and instincts are unpurified he ought not to expect too much from his occasional endeavours.

(149-6) The passing of friends narrows an old man's circle and diminishes his interests

(149-7) Some are ready for the light, so it comes, others are not even looking for it so they accept their ignorance

²²⁷ The paras on this page are unnumbered.

²²⁸ TJS in 1980 changed "and" to "only" by hand.

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²³⁰ The original editor inserted "9" by hand.

²³¹ The paras on this page are unnumbered.

(149-8) It is out of their despairs and disillusionings that some of the young have turned to violence

(149-9) He seeks to fulfil a steady purpose which remains and is not an emotional froth which abates and later vanishes

(149-10) The traits and tendencies do not all appear at the same time: some show themselves at an earlier age than others. Circumstance or surroundings bring them out.

(149-11) Each new happening in the course of his life shows him by his outer reaction and inner attitude how far he is away from the quest or how near he is to it.

(149-12) It is an uncontentious teaching, knowing that it is, in practice, only palatable to those who come readily equipped for it.

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(151-1)²³³ Only a brave and strong man can be a true individualist, can resist the pressures to conform with the majority views.

(151-2) Their wish fulfils itself by accepting someone at his own measure. He becomes a fancied master. They make an idol of this imagination. But when time shows that reality does not match it, they swing away.

(151-3) Why deny the God who is within you by seeking a guru who is outside you. Why abdicate from your own divine possibilities, to which you must return in the end, because you want to escape the struggle for their realisation? Can someone else realise them for you? Impossible!

(151-4) It is an unnecessary self-limitation to believe that there is only a single path to enlightenment, only a single teaching worth following. Persons who believe or feel themselves to be unable to understand subtle metaphysics can turn to a simple devotional path.

(151-5) He will be able to construct an existence which will be rich in the higher values.

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²³³ The paras on this page are unnumbered.

(151-6)The smugly complacent, the thoughtless surface type or those always immersed in pettiness and trivialities will have no awareness of a higher need. But the others, relatively a few, will find it gnawing at their hearts and tensing their minds. The very condition

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(continued from the previous page) which is so satisfactory to the larger group brings misery to the smaller one.

(153-1)²³⁶ The weakling cannot walk this path. A man needs strength to follow out what his deep intuition tells him to do, especially where it departs from the allegedly rational or the socially conventional. If his guided attitude or action meets with criticism or opposition, what is that to him? He is not answerable for what other people think about him. That is their responsibility. He is answerable only for what he himself thinks and does.

(153-2) The teacher himself has to go to this inner source for his own enlightenment, why not go to it directly yourself?

(153-3) A philosophic teacher often prefers to let the student make his own discoveries on the basis of clues provided rather than lead him into rigid imprisoning dogmas.

(153-4) If the disciple is held too long in dependence by his guru, it may prevent him finding out his own powers.

(153-5) Age slows down the energies, and withers the ambitions, too often it halts the aspirations.

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²³⁵ The original editor inserted "7." by hand.

²³⁶ The paras on this page are unnumbered.

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²³⁸ The original editor inserted "8." by hand.

(155-1)²⁴⁰ If his actions lag behind his aspiration he need not be unduly depressed. He can be modest and even humble in accepting the fact that he has far to go, but this acceptance should be made quietly and calmly because behind it should always be supported by hope and faith.

(155-2) That which limits the outer man and conditions his inner mental-emotional being also obstructs his²⁴¹ yearning for inner freedom and contact with the infinite.

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(157-1)²⁴⁴ The period of time since Rome dominated Europe is short when measured against the period of human history.

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(159-1)²⁴⁷ Too many people have absorbed the suggestions given them by society to be easily receptive to such ideas. But with the young the case is different. They are less shut in, more open to receive doctrines running counter to contemporary culture.

(159-2) Too many persons will have nothing to do with the Quest when they learn about it for the first time. This is not because they find it impossible to believe some of the ideas on which it is based, such as the idea of Reincarnation: ('I find it incredible' was Somerset Maugham's comment about it). Nor is it because the metaphysical side is too abstruse to go through needed labour of troubling their minds with. No - it is because

²³⁹ The original editor inserted "IV" by hand.

²⁴⁰ The paras on this page are unnumbered.

²⁴¹ The original editor corrected "abstracts" to "obstructs" by hand.

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²⁴³ The original editor inserted "7." by hand.

²⁴⁴ The para on this page is unnumbered.

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²⁴⁶ The original editor inserted "9." by hand.

²⁴⁷ The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

the ideal set up for the questers is, they claim, completely outside their horizon and quite unreachable by most, if not nearly all of them.

(159-3) It is a common error, among the pious and even among the mystics to believe that one path alone – theirs – is the best. This may be quite correct in the case of each person, but it may not necessarily be correct for others, and even then it is only correct for a period or at most a number of lifetimes. How often have men outgrown their former selves and taken to new paths? And how different are the intellectual moral and temperamental equipments of different persons? It is in practice, as in theory, not possible to tie everyone down to a single specific path and certainly not advisable.

(159-4) The young are either uncertain, if they are modest, or too certain, if they are arrogant. In both cases they have yet to learn how to separate fact from opinion – a faculty which may come only after long development, or even not come at all.

(159-5) Why hide views which a wide experience and wider study have forced into supremacy? I respect what the past has bequeathed us but this must not be allowed to enchain us to them alone.

(159-6) The aspiration is a praiseworthy one but the attempt to realise it is a premature one. The timing is wrong.

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(161-1)²⁴⁹ Attachment to the group surrounding a master sheds a kind of prestige on them, and gives each one a borrowed light or strength, which may be real or false.

(161-2) Those who are self-sufficient and prefer to learn and develop by themselves, and those who especially need to practise this inward listening and waiting.

(161-3) If he continues the inner work he will pass through various stages of development. It would be a mistake to believe that he has reached a final attitude or a fixed set of values.

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²⁴⁹ The paras on this page are numbered 7 through 16, making them consecutive with the previous page.

(161-4) It is clearly the parents' duty to transmit to their children enough moral values to protect them in later life. But if the children through the inheritance of unruly tendencies brought over from former lives reject those values, the parents are blocked in their well-meant effort.

(161-5) Most people are too shallow – for which they are not to be blamed, since living itself is a fatiguing job – to be able to mine successfully for Reality, or for Truth, which is the knowledge of Reality.

(161-6) The young worshippers of new art forms in the pop and rock world are the same ones who contributed to the ranks of drug takers and later hatha yoga. They need violent thrills to sustain their interest. That is, they are primarily pleasure-seekers, not spiritual seekers. They are governed by moods and impulses.

(161-7) The moral errors of the young, naive and inexperienced are understandable, although perhaps not excusable, but those of the middle and older years are unpardonable.

(161-8) Whatever technique is adopted in the end it cages them in, keeps them its prisoner and prevents the free search which is necessary to find truth.

(161-9) Incompetent instruction is undesirable but it may be helpful in some cases if it is stopped at the proper point.

(161-10) The subject is uninteresting to them, the books about it bore them.

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(163-1)²⁵¹ The ordinary uninformed person was sceptical of the value of these studies. He saw their weirdness not their wisdom.

(163-2) Those who want no part of the socio-economic system, the “drop-outs” as they are called, are like the sannyasins²⁵² and sadhus of India who have withdrawn from normal life in the world for spiritual reasons. But these young Western counterparts,

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²⁵¹ The paras on this page are numbered 17 through 27, making them consecutive with the previous page.

²⁵² “sanyassins” in the original. It really should be Sam'nyâsins

often in their teens, usually have other less lofty reasons, and usually are emotionally disturbed.

(163-3) The advantages of being in a position of intellectual and social, religious and personal independence are several. The chance of finding truth and, if luckily found, of expressing it, is surely larger.

(163-4) If a man holds a right attitude toward it, old age amplifies what little store of wisdom he may have garnered. But if the attitude is wrong, old age merely depletes it.

(163-5) His refusal to give everything out to everyone must be judged by this light, this recognition of the fact that there exist various levels of understanding, and hence of readiness to learn these things.

(163-6) No person makes him take on this task or enterprise, this labour or quest – whatever he wishes to call it. A summons comes to him from within, from a part of himself hidden in mystery, and he obeys. Why?

(163-7) Why should anyone be willing to put himself aside, his inclinations and desires, unless he is bidden to do so by a power stronger than his own will?

(163-8) However deep his commitment to the quest may be, he will have to reckon with his own frailties and his environmental pressures.

(163-9) How is a man to succeed in this if he makes no effort, uses no intelligence, has no karmic luck and offers no sacrificial discipline?

(163-10) If the young men tend to dissent from their elders, they are not altogether without reasons.

(163-11) What is really important is: In what direction is he polarised?

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(165-1)²⁵⁴ They go on bleating the old medieval babble about the futility of accumulating possessions: they stand up as champions of poverty. It is unnecessary to argue on behalf of luxury in this matter.

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(165-2) It comes hard on a conventional man, servile through the powerful influence of outer and inner forces, to well-entrenched ruling modes, to awaken to the need for change.

(165-3) Whoever rebels against the majority's view, whoever dares to think and speak independently, must be prepared to endure mental, or even physical, loneliness.

(165-4) To achieve proper balance it may be necessary to over-emphasize some particular attribute, quality or capacity.

(165-5) If they impose an impossible ideal, an unattainable standard, on themselves they must expect the sense of frustration that will overtake them later.

(165-6) Too many are married for life to their personal views: they are not seekers after Truth and really willing to learn the New and True.

(165-7) He has no access to the highest levels. If he studies and practises, he has much farther to go to become a full adept.

(165-8) It is unwise for a seeker after truth to concentrate all his attention upon a single form of teaching belief, religion or metaphysics and to ignore all other forms outside it.

(165-9) Hope is good for man: it confers endurance, spurs positive attitudes and urges endeavour upon him. But if its base is ungrounded fancy and extravagant wishes, he is hurt rather than benefitted by it.

(165-10) How can anyone get this enlightenment without a search for it? Zen etc. says it is possible. But even if he wants to travel no farther than a greater good, he must still embark on this quest.

(165-11) The determination to change himself arises from the urgent need to do so.

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²⁵⁴ The paras on this page are numbered 28 through 38, making them consecutive with the previous page.

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(167-1)²⁵⁶ He sees now at long last that he has acted against his own best interests long enough: the time has come to redress the balance.

(167-2) The adolescent glammers and illusions of so called love, too often carried into adulthood by the unteachable, cover a simple natural force for the propagation of man.

(167-3) The young today are strongly critical, quick to protest, and somewhat intolerant.

(167-4) Not everyone is prepared by temperament, or past history, to seek the higher truth, much less has the time and will for it. Not everyone among the seekers is ready to make the sacrifices that a conscientious readjustment of character and behaviour want from him.

(167-5) If you wish to help a man, you can do so only by exposing him to the truth which refers to his level. To venture onto a higher one is perilous. He may even be hostile to it.

(167-6) Seeking the truth or obtaining the glimpse is a step forward; discerning it for what it is, is a further step. This is why a period of discipline and preparation are needed.

(167-7) Like the Chinese of that time, the ancient Greeks respectfully heeded the wisdom of their older men.

(167-8) The vital impulses draw him outwards and if unchecked may draw the peace out of him too.

(167-9) The swiftness with which the incarnation seems to pass these days for an old person is frightening.

(167-10) He has set out on a long pilgrimage to no outside place but to the holy place within himself.

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²⁵⁶ The paras on this page are numbered 39 through 48, making them consecutive with the previous page.

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(169-1)²⁵⁸ If the young vigorously reject the compulsions of authority is it not, among other reasons – or non-reasoning emotions – because they question the wisdom of authority? But perhaps they go too far.

(169-2) Whoever wants to seek for Truth will learn more if he sets up as a standard: Nothing but the best – why settle for less?

(169-3) They eagerly look to their gurus to fortify them with a support which is not infrequently quite imaginary and sometimes quite real.

(169-4) When passions tug at his will leaving it cracked but not broken, patience becomes all the more worth cultivating.

(169-5) Discouraged by failure to see promised results, and embittered by unexpected adversities, it is easy to fall away from such a quest for a time: but in the end there is the pressure to return.

(169-6) If they are serious about their inner growth, they look for a practical method, exercises to be done, a discipline to keep them in line.

(169-7) This quest is not in the private jurisdiction of any particular group, sect, school or religious following. That is a narrow concept which must be firmly repudiated. It is the quest of life itself, the need of self to comprehend its own being.

(169-8) They dream romantically of this wonderful experience without having arrived at possession of either the character or the capacity to receive it.

(169-9) If the quest becomes too arduous he can always take a holiday. It would be foolish, in the end futile, to give it up altogether.

(169-10) The young are disenchanted with society, disillusioned in their elders, split off either in non-involvement or in vociferous or even violent protest.

(169-11) It is true that there are sacrifices to be made on the way, culminating one day perhaps in the biggest one – the ego's compulsive will to insert itself in every situation or activity – but there are also consolations and compensations to counter-balance them. If certain habits have to be given up and certain satisfactions dropped, new intuitions, signs of progress, inner supports, encouragements and learnings appear.

(169-12) The young do not care about, and will not tolerate, the art of the possible. They are too impatient.

²⁵⁸ The paras on this page are numbered 1 to 12; they are not continuous with the previous page.

(171-1)²⁶⁰ It is a discriminating seeker who responds only to what is wise and true and fine in a teacher, but rejects what is frail or fallible in him.

(171-2) Whoever comes to this quest is unlikely to stay long with its pursuit unless he comes with considerable devotion and correct evaluation of its spiritual importance.

(171-3) Of what use is it to study such high metaphysical matters and to practise such deep meditations if the chance of gaining a more worthwhile life, knowledge and peace were not accessible? If the results are only wishful thinking, what lost time!

(171-4) If the higher goals are shunned, as they are by the ordinary masses, then more accessible and attainable ones are offered by the way of religion.

(171-5) He has to detach himself – or let himself become detached by book or teacher – from false ideas, conventional fallacies or blind leadership.

(171-6) It is a safeguard for the growing aspirant to keep his silence about these matters, to resist the urge to proselytise and to avoid useless arguments with those others who could destroy his faith.

(171-7) Why is it that in the beginning at least, the Quest holds such allurement for its followers?

(171-8) The rebellious young, with their restlessness, like this counsel of stillness least yet are the very ones who need it most.

(171-9) Amid all the host of different or opposing viewpoints, the young uninformed mind does not know where to turn, what to believe, whom to follow and which ideal to realise.

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²⁶⁰ The paras on this page are numbered 13 through 26, making them consecutive with the previous page.

(171-10) To the householder taking on a family life is a joy; to the monk it is an encumbrance. Neither man is wrong. It is all in the point of view. Each has inherited his own attitude from his former selves.

(171-11) In many situations you may put Truth to the test, but in others Truth may put you to the test.

(171-12) They are bored by the sameness of their days hence drink to excess. But for sincere questers there is, or should be, an interest in life which grows with time.

(171-13) His life in its karmic unfoldment, brings him into birth in this Western family, shifts the scene from one city to a different one where he finds a wife and rears his children. And then he awakens, works on his consciousness seeking an answer, Who Am I?

(171-14) In the end he has to do the inner work by and for himself.

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(173-1)²⁶² What sort of a person will they become, what kind of character will they reveal, when they grow into adulthood?

(173-2) Where is the man who is wise enough to give everyone else spiritual guidance, personal advice, marital counsel and prediction of future? Who with a single look knows all about you as he already knows all about God and the universe? Let us not look for fantasies of wishful thinking but see humans as humans.

(173-3) The direction along which a man moves, the intention which actuates his deeds, the goal to which he dedicates himself – these are the important things.

(173-4) The young believe they see evidences of mental and emotional sclerosis in the elderly.

(173-5) Neither youth with its ardour, nor age with its lethargy possesses the answer.

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²⁶² The paras on this page are numbered 27 through 42, making them consecutive with the previous page.

(173-6) The excuses from making some exertion to feed aspiration are abundant.

(173-7) He must be willing to stand alone, although that may not prove to be necessary.

(173-8) Each can contribute to his development in his own individual way.

(173-9) In looking for a guru they are looking for an outside substitute for what must be an inside work.

(173-10) A time comes to turn from youth and become a man, to put aside sloppy sentimentality and look at the hard realities which must be lived with.

(173-11) Their quest is only a half-hearted one but to the extent that it is a quest they are entitled to some of its fruits, even if only half-ripened.

(173-12) His goals and motives may need inspection from time to time.

(173-13) A considerable experience of these teachers' teachings, disciples and followers is behind this statement.

(173-14) It is not for irresponsible persons, those of feeble will or hysterical nerves.

(173-15) He is under no obligation to stay fixed in an ashram or group merely because he once entered it.

(173-16) To be someone's disciple is to go farther in relationship than to be his student.

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(175-1)²⁶⁴ The aspirant who prefers to see himself as much more advanced than he really is, is suffering from the inflation of a strong ego. The aspirant who prefers the opposite view and prefers to under-rate his position is suffering from the inferiority of a feeble ego. Both attitudes are undesirable.

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²⁶⁴ The paras on this page are numbered 91 to 98; they are not consecutive with the previous page.

(175-2) It can be shown that the disciplines of philosophy offer much in return, that to the person who seriously feels his life needs not mere amendment but raising to a finer level there are encouraging experiences and beautiful intuitions awaiting him.

(175-3) The young want and ought to have gurus and doctrines. The adult should learn to discriminate for themselves, collect their own doctrines from a wide field, and become their own teachers. But in this matter of understanding life, one does not become adult and acquire a sense of responsibility precisely at twenty-one.

(175-4) If the negative thought persists then he has to wrench himself away from it with the assent and use of all his being – feeling, reason, intuition.

(175-5) “Whoever gives advice to a heedless man is himself in need of advice,” admonished Saadi of Shiraz (13th-Century Sufi master).

(175-6) In man’s higher yearnings, in his wishes for a better holier calmer self, he shows evidences of intuition.

(175-7) These tests do not come by chance. They are needed, if he is to know himself, partly by following up consequences of thought and act, partly by discovering his strength and weaknesses.

(175-8) It is important to let everything happen naturally, not to try to force an inner mystical experience, not to be anxious about its non-arisal.

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(177-1)²⁶⁶ Men who are scarcely sane, who are either pathological cases or in need of psychological treatment, become heroes and leaders among the young.

(177-2) They come to this quest seeking something beyond the misery, wretchedness and cruelty of this chaotic world, something of light, warmth, kindness and peace.

(177-3) If the young are to judge aright, they must call in and consider the experience and intellect of the old to help them. This does not at all mean that the old are to judge

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²⁶⁶ The paras on this page are numbered 99 through 105, making them consecutive with the previous page.

for them. On the contrary, the young are entitled to criticise severely and scrutinise cautiously whatever advice they receive. Too often, the old have lost vision and dropped idealism. Too often the young possess these important attributes.

(177-4) The ego may in the beginning miss a truth if it is unwelcome and unpleasant by subconscious aversion to it. In that case it will look anywhere else than the right place, if it claims to be a seeker.

(177-5) There was a time when those who took any interest in these subjects were regarded as curious persons. Their ways were not like the ways of most people; their views were not commonly held.

(177-6) Can the truth be brought down to the multitudes? Must it not be confessed that they are ineligible for it, that it requires a mental and moral equipment which they have not had the opportunity to acquire, which is too far developed for them?

(177-7) The mass of people do not want, and may even fear, the spiritual and intellectual freedom to search for truth. They are more comfortable inside the gregarious protection of a ready-made group tradition.

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(179-1)²⁶⁸ These modern young imitators of Thoreau and Whitman have carried the game too far. These hippies and beatniks do not know when to stop the process of denuding themselves of conformity to the Establishment, of divesting themselves of its values and ambitions. Are they so stupid as to believe all their elders are stupid? Is there nothing at all good or necessary or even useful in what society has built up with such effort?

(179-2) He is a proper guide who gives each disciple a chance to develop according to his own individuality and not try to make him a copy of the guide. But such a tutor is rare, and would not even call anyone "my disciple."

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²⁶⁸ The paras on this page are numbered 106 through 111, making them consecutive with the previous page.

(179-3) A guru who is quite competent does help the learner: he shows the way, illuminates problems, untangles knots, dispels confusions, explains meanings and encourages effort. Tutelage has its place.

(179-4) It is questionable whether the young are able to judge values correctly. But then it is equally questionable whether the old, in their smug complacency, are willing to judge them correctly.

(179-5) The labour on himself does not mean a moral labour only: although that will be included it is only preparatory. It means also, and much more, giving attention to his attention, noting where his thoughts are going, training them to come back into himself and thus, at the end, to come to rest at their source – undisturbed consciousness.

(179-6) A few acquire a universal wisdom but most are content with some measure of ignorance. The few have been born again, but the others are still waiting without seeking.

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(181-1)²⁷⁰ Not everyone can reach such heights of complete detachment. Most usually feel it to be far beyond their capacities... Yet it often comes by itself when they are old dotards. But then the credit is hardly theirs, neither karmically or personally.

(181-2) If the body did not wither or fail us in our needs, this could be such a beautiful time, with all the fullness of art, culture, intellect, even spirituality within our understanding. But the snows of old age are falling; and soon....

(181-3) That period when he is half-youth, half-man is a dangerous one for a growing person. For the passions of anger and lust appear but the reason and willpower wherewith to control them do not yet develop.

(181-4) The truth cannot be had by muttering a mantra²⁷¹ ad infinitum although that may yield a curious kind of transient relief from thoughts which chase one another. Nor may it be had by paying one week's income to a guru.

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²⁷⁰ The paras on this page are numbered 112 through 118, making them consecutive with the previous page.

²⁷¹ "mantram" in the original.

(181-5) If he wants to keep his earthly outlook and his animal desires, all society will come to his side, support and even strengthen them. It has plenty to offer that will help him do so. But if he wants to make them subordinate to his higher quest then it moves into opposition. Every kind of stimulus will be provided to get hold of his heart and mind; attention will be drawn outwards.

(181-6) While young their minds are conditioned by the limitations of their elders, by the moral level of their times, by forceful appeals to passion and emotion uncountered by reason or experience.

(181-7) In the old days barbarians came down to civilized cities on foot or horse. Today they still come, but in machines.

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(183-1)²⁷³ It is a scintillating and energetic statement which has opened a mental window for the young, and shifted a mental perspective for their elders.

(183-2) Fate may bring him injury or bereavement, loss or ill-fortune but he must still continue the practice of philosophy and not yield to the temptation to desert it.

(183-3) Those who have matured in the Quest, who have gone beyond the early fluctuations and confusions, who have found some equipoise beyond the adolescent reactions with their ardours and despairs, are alone entitled to, will be readier for its higher metaphysical revelations.

(183-4) The young wish to free themselves not only from outworn ideas and modes, which may be a good move, but also from what they consider outworn virtues, which may be a bad one. The qualities of character and the patterns of behaviour which society esteems are not all to be rejected.

(183-5) It is not easy, this quest. Some stumble along it and somehow manage to advance a little way, but others give up.

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²⁷³ The paras on this page are numbered 119 through 126, making them consecutive with the previous page.

(183-6) There are those who lightly appraise such a man's spiritual worth by the superficial signs which accident throws their way or by the stories gossip brings to their ears. They are wasting their time.

(183-7) They simply would not know what you were talking about. The attempt to communicate would be time wasted.

(183-8) Whatever confidence he receives during the interview, the other man may feel sure that it will not be betrayed.

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(185-1)²⁷⁵ The mere act of overthrowing conventional forms has no merit in itself, and may be evil. The value of it depends on the circumstance.

(185-2) Even if he offered them the whole truth would they, could they respond? History is not encouraging on this point.

(185-3) Three happenings must show themselves: to be given direction, to feel an impulsion towards it, and to practise purification as a necessary requisite for the journey. Two warnings are needed here: fall not into the extreme of unbalance, and depend not on what is outside. One reminder: seek and submit to grace. It may be imageless or found anywhere anytime and in any form - a work of art, a piece of music, a living tree or a human being - for in the end it must come from your own higher individuality and in your own loneliness.

(185-4) It becomes the background, unknown to other persons, of all his activities. This is a considerable achievement, a consequence of applying to them what he perceived in meditation, learnt in study and understood in reflection.

(185-5) In passing through the last season of the body's life, the chill winter of old age, he passes through a series of deprivations and losses. If in the past he thought too optimistically of life and enjoyed the body's pleasures, now he is forced to revise his views and redress the balance.

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²⁷⁵ The paras on this page are numbered 127 through 131, making them consecutive with the previous page.

(187-1)²⁷⁷ The vivacity of youth may turn in time to the serenity of age but only for those who have let life teach them and intuition guide them, who have observed their fellows and studied truth's texts and humbled themselves before the Overself. The others gain little more than the years, the infirmities and the sadnesses.

(187-2) The philosopher today has a twofold path: to cultivate the gentle feeling of Overself in the heart within and to study the mentalness of the world without. A whole new generation is beginning to seek a better and higher life physically and emotionally, as well as more understanding of what it is all about. Here is where absorbing the knowledge of mentalism leads to dissolving the futility of materialism.

(187-3) Let him not be intimidated by history and believe that truth has appeared only in the past, or by geography and look for it only in an Oriental location.

(187-4) It cannot be bought cheaply. Relinquishments of distracting activity must be made, disciplines must be brought in, the work on oneself must be done, the hands which want to hold others unclasped and solitude embraced.

(187-5) There is real satisfaction got from independence, with its freedom from group pressures and its willingness to turn in all directions of the compass where some aspect of truth has shown itself.

(189-1)²⁷⁹ They see only themselves and only the particular spiritual path they have chosen. Are they sectarians?

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²⁷⁷ The paras on this page are numbered 132 through 136, making them consecutive with the previous page.

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²⁷⁹ The paras on this page are numbered 137 through 145, making them consecutive with the previous page.

(189-2) This knowledge that life in this world can never be fully satisfying makes him commit himself one day to the quest.

(189-3) A death of someone loved or respected may come as a shock but time dwindles its force, resignation lessens its sadness.

(189-4) The belief that a guru will do for him once and for all what in the end he has to do for himself belongs to the untutored masses and the sectarian mystic circles.

(189-5) There is an ever-growing following for these movements. Reincarnation, yoga theory, altered consciousness have become believable.

(189-6) Their behaviour betrays a juvenile adolescent emotionalism but some of their protests are in worthy causes even though others are stupid and ignorant.

(189-7) He may not share the enthusiasms of the young but he will understand them. He may not become querulous and censorious when old but he will understand those who do.

(189-8) It is so intimate a relationship that he ought not rush into it without some pause.

(189-9) Their petty uninteresting minds are matched by their petty unimportant lives.

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(191-1)²⁸¹ Authority, against which the young rebel, has its place however much those who filled that place in the past abused it and misused it.

(191-2) The more a man becomes acquainted with the true sources of his inner life – both in its good and bad sides – the better it will be for his outer life.

(191-3) Most people merely exist, the more developed minority live, with higher meaning and purpose behind their activities.

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²⁸¹ The paras on this page are numbered 146 through 153, making them consecutive with the previous page.

(191-4) The fact is that, in the ordinary consciousness many people are not interested in the question of truth, nor to discover what seems without personal benefits of a worldly kind; they are certainly not willing to practise various controls of thought, emotion, speech and passion.

(191-5) Gross mentalities and small outlooks not only would not care for such subtleties but could not understand them.

(191-6) Idolising followers are not concerned to know what is factual and what is imaginary: they need to have their bias satisfied.

(191-7) The young experimented with turning their inherited way of life not only upside-down but also inside-out. The results have taught them to be cautious.

(191-8) The newly awakened aspirant should search for clues without losing his balance or overreaching new enthusiasm.

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(193-1)²⁸³ Taking no theoretical position, not committed to any beliefs, not wearing any labels, not putting himself in any categories, the philosophical student starts his search for truth in intellectual freedom and ends it in personal inner freedom. He is then what he is.

(193-2) The feeling of belonging to a group is helpful to most persons but hinders the others with its restrictions and intolerances and heresy-pursuits.

(193-3) This is not to assert that men do better to instruct themselves than to go to other men for instruction.

(193-4) In those early days of his quest, when he was groping like a half-blind man, some things were grossly exaggerated by his ignorance while other things were ludicrously minimised.

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²⁸³ The paras on this page are numbered 154 through 161, making them consecutive with the previous page.

(193-5) They let the mind's images dance around the mystical experience but alas! he ruefully knows that he has so far never had it.

(193-6) It is not the kind of life to attract most people, especially western people.

(193-7) He walks on his serene course, kept to it by remembering where his true allegiance lies.

(193-8) To become a servile copy is one thing; to emulate a worthy example is another.

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(195-1)²⁸⁵ Past traditions may contain knowledge based on experience: they should be scrutinised, sifted and tested, not ridiculed and rejected merely because of age.

(195-2) If this hostility of the young is allowed to proceed to its extreme point, not freedom but chaos and anarchy must be the consequence.

(195-3) It is a valuable {part}²⁸⁶ of a young person's earlier life to seek out the adept and the sage, to take advantage of the opportunity of sitting in contemplation with them, and to question them about the Way and its Goal.

(195-4) The appeal to authority means less to the questioning (and sometimes questing) young today.

(195-5) Some will probably prefer to remain unattached to groups yet willing to learn from them but others may feel the need of their help or support.

(195-6) We do not see the strong, the balanced and the successful persons coming in throngs to the quest. On the contrary, it is their very opposite kind who do so. Why?

(195-7) He seeks writings which give him refreshment of mind, renewal of purpose and new knowledge.

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²⁸⁵ The paras on this page are numbered 162 through 169, making them consecutive with the previous page.

²⁸⁶ "It is valuable in a young..." would be clearer. We have inserted "part" as a guess – TJS '20.

(195-8) The “Call of the Quest” once heard may be lost for a while, even a long while, but it will return.

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(197-1)²⁸⁸ The closing years of life should bring a man to recognise its moral affirmation, if he failed to do so earlier.

(197-2) He is under no compulsion to follow this quest yet he feels an inner command which he cannot disobey.

(197-3) The beginning aspirant may have a wide choice of teachings, sects, groups available. His temperament and mentality may guide him to one or other point in this labyrinth, wrongly or rightly.

(197-4) If he is unable to gather enough strength to seek the Truth, then let him seek it for the sake of the services it can render to him.

(197-5) The living generations have always been apart but today they are far apart. In character and characteristics, in views and opinions, in manners and speech, there is little sympathy and less understanding.

(197-6) The masses are often unable to recognise what is truly beneficial to them and what is harmful. Their reasoning is shallow and based on short views, and anyway their emotions are stronger.

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(199-1)²⁹⁰ Belonging to an elite group, whether or not it be real as self-claimed, allows its

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²⁸⁸ The paras on this page are numbered 170 through 175, making them consecutive with the previous page.

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²⁹⁰ The paras on this page are unnumbered. This para is identical to 207-1.

members to feel superior, to be condescending, and to denigrate the others.

(199-2)²⁹¹ Those who have come for the first time to an awakening of thought upon these matters, may grow more enthusiastic as they explore them more.

(199-3)²⁹² He is an individual, a man who is and feels free to think for himself, not held down by the group to their level, their dogma, out of incapacity timidity or fear.

(199-4)²⁹³ The quest is to be walked alone. Yet although this means that one must have a solitary and creedless path if the Word is to be said, the Touch is to come, the Glimpse is to be seen, or the Feeling of the presence is to enter awareness, the gracious revelation is the sacred compensation.

(199-5)²⁹⁴ To look for absolute perfection in a thing or person or institution is to delude oneself.

(199-6)²⁹⁵ Such are the unequal experiences of a seeker whose inspired moods are few and far between and whose barren boring periods are plentiful.

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(201-1)²⁹⁸ That wonderful time when he can look straight into himself, through ego to Overself, awaits his endeavours.

(201-2)²⁹⁹ Be a disciple if you must but do not be a sectarian disciple. Keep away from such narrow alleys.

(201-3)³⁰⁰ In such a revelatory moment for which it seemed all his previous years had been preparing him.

²⁹¹ This para is identical to 207-2.

²⁹² This para is identical to 207-4.

²⁹³ This para is identical to 207-5.

²⁹⁴ This para is identical to 213-1.

²⁹⁵ This para is identical to 213-3.

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²⁹⁷ The original editor inserted "P1" by hand.

²⁹⁸ The paras on this page are unnumbered. This para is identical to 215-7.

²⁹⁹ This para is identical to 215-8.

³⁰⁰ This para is identical to 217-1.

(201-4)³⁰¹ Everyone is not eligible for this instruction. What are the needed qualifications?

(201-5)³⁰² It is proper for the young to be ambitious, to develop their potential capacities and improve their personalities. But they should not be left with the idea that this is all that life requires from them.

(201-6)³⁰³ The images of the Ideal formed in the early years of adulthood may get broken or smudged or even lost.

(201-7)³⁰⁴ Are they striving for the unrealisable? Will all these strenuous disciplines be in [vain?]³⁰⁵

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(203-1)³⁰⁸ It is idol worship only they substitute a living idol for a stone figure.

(203-2)³⁰⁹ The search is at an end. The Overself has come toward us even as we went blindly toward It.

(203-3)³¹⁰ The endeavour must be made if the aspiration is to be even partly realised.

(203-4)³¹¹ The high teachers of the human race have given us goals and taught us ways to approach them.

³⁰¹ This para is identical to 217-2.

³⁰² This para is identical to 217-3.

³⁰³ This para is identical to 217-4.

³⁰⁴ This para is identical to 217-5.

³⁰⁵ The original editor deleted an incomplete para after "vain?" by hand. It originally read: "Alas! for the poignant." The complete thought appears in para 217-6.

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³⁰⁷ The original editor inserted "P3" by hand.

³⁰⁸ The paras on this page are unnumbered. This para is identical to 217-7.

³⁰⁹ This para is identical to 217-8.

³¹⁰ This para is identical to 209-1.

³¹¹ This para is identical to 209-2.

(203-5)³¹² To be herded together may be the only way out for those who lack capacity to find a measure of spirituality. But it is not the way for an independent mind.

(203-6)³¹³ It is not a satisfactory situation if he is manipulated like a puppet by another person whatever rank status or power he gives himself.

(203-7)³¹⁴ He is uncumbered³¹⁵ by worn-out ideas.

(203-8)³¹⁶ There is sometimes conflict between submission to authority and obedience to conscience.

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(205-1)³¹⁹ So few people in each country consciously seek truth.

(205-2)³²⁰ The time may be ripe but the man may not be ready.

(205-3)³²¹ Deeply dissatisfied with existence, he may begin to search for a new remedy.

(205-4)³²² If the young waver in their allegiance to authority, or even reject it, they may have a reason.

(205-5)³²³ Such ideas must be studied.

(205-6) Too intelligent to accept the narrow short-sighted view of life, too idealistic to accept a merely animal satisfaction of desires, he needs guidance. This is what the quest is for.

³¹² This para is identical to 209-3.

³¹³ This para is identical to 209-4.

³¹⁴ This para is identical to 209-5.

³¹⁵ Uncumbered is an archaic word meaning to hinder, overload, or inconvenience.

³¹⁶ This para is almost identical to 209-6. 209-6 reads: "There is sometimes a conflict..."

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³¹⁸ The original editor inserted "P4" by hand.

³¹⁹ The paras on this page are unnumbered. This para is identical to 209-7.

³²⁰ This para is identical to 209-9.

³²¹ This para is identical to 211-1.

³²² This para is identical to 211-2.

³²³ This para is identical to 211-3.

(207-1)³²⁶ Belonging to an elite group, whether or not it be real as self-claimed, allows its members to feel superior, to be condescending, and to denigrate the others.

(207-2)³²⁷ Those who have come for the first time to an awakening of thought upon these matters, may grow more enthusiastic as they explore them more.

(207-3) Life, which too often seemed like a comedy in the past may seem more like a tragic futility in the dismal last period of old age.

(207-4)³²⁸ He is an individual, a man who is and feels free to think for himself, not held down by the group to their level, their dogma, out of incapacity timidity or fear.

(207-5) The quest is to be walked alone. Yet although this means that one must have a solitary and creedless path if the Word is to be said, the Touch is to come, the Glimpse is to be seen, or the Feeling of the presence is to enter awareness, the gracious revelation is the sacred compensation.³²⁹

(207-6) All these paths should converge towards one another, as all must merge in the central point in the end.

(209-1)³³² The endeavour must be made if the aspiration is to be even partly realised.

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³²⁵ The original editor inserted "P.5" by hand.

³²⁶ The paras on this page are unnumbered. This para is identical to 199-1.

³²⁷ This para is identical to 199-2

³²⁸ This para is identical to 199-3.

³²⁹ Someone inserted "MSG" in the margin by hand. No idea what this means. – TJS

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³³¹ The original editor inserted "P.1" by hand.

³³² The paras on this page are unnumbered. This para is identical to 203-2.

(209-2)³³³ The high teachers of the human race have given us goals and taught us ways to approach them.

(209-3)³³⁴ To be herded together may be the only way out for those who lack capacity to find a measure of spirituality. But it is not the way for an independent mind.

(209-4)³³⁵ It is not a satisfactory situation if he is manipulated like a puppet by another person whatever rank status or power he gives himself.

(209-5)³³⁶ He is uncumbered by worn-out ideas.

(209-6)³³⁷ There is sometimes a conflict between submission to authority and obedience to conscience.

(209-7)³³⁸ So few people in each country consciously seek truth.

(209-8) Red passion cools with greyed age.

(209-9)³³⁹ The time may be ripe but the man may not be ready.

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(211-1)³⁴² Deeply dissatisfied with existence, he may begin to search for a new remedy.

(211-2)³⁴³ If the young waver in their allegiance to authority, or even reject it, they may have a reason.

³³³ This para is identical to 203-4.

³³⁴ This para is a duplicate of para 203-5.

³³⁵ This para is identical to 203-6

³³⁶ This para is identical to 203-7.

³³⁷ This para is almost identical to 203-8. 203-8 reads: "There is sometimes a conflict..." instead of "There is sometimes conflict..." as seen here.

³³⁸ This para is identical to 205-1.

³³⁹ This para is identical to 205-2.

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³⁴¹ The original editor inserted "P 5" by hand.

³⁴² The paras on this page are unnumbered. This para is identical to 205-3.

³⁴³ This para is identical to 205-4.

(211-3)³⁴⁴ Such ideas must be studied.³⁴⁵

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(213-1)³⁴⁸ To look for absolute perfection in a thing or person or institution is to delude oneself.

(213-2) "In time when the relationship is sufficiently established between master and pupil the pupil has to continue on his own." wrote the Sufi Master Insan-al-Kamil.³⁴⁹ This is important but insufficiently known.

(213-3)³⁵⁰ Such are the unequal experiences of a seeker whose inspired moods are few and far between and whose barren boring periods are plentiful.

(213-4)³⁵¹ He feels distant bloodless aloof unemotional. The world [seen]³⁵² in a dream seems unreal on awakening. He is unable to take it seriously, to be moved by its sights

³⁴⁴ This para is identical to 205-5.

³⁴⁵ Someone [Paul Cash?] inserted "MSG" in the margin by hand. The meaning is unknown. – TJS

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³⁴⁷ The original editor inserted "P 6" by hand.

³⁴⁸ The paras on this page are unnumbered.

³⁴⁹ "INSAR-I-Kamil" in the original. In Islamic theology, al-Insān al-Kāmil (الكَامِلُ الْإِنْسَانُ), also rendered as Īsan-ı Kāmil (اِمْرَأَتُ الْاِنْسَانِ) - in Persian, Turkish, and Urdu), is a term used as an honorific title to describe Muhammad. It is an Arabic phrase meaning "the person who has reached perfection." It is an important concept in Islamic culture of the prototype human being, pure consciousness, one's true identity, to be contrasted with the material human who is bound by one's senses and materialism. The term is particularly used by Alawis, Alevis and Sufis, such as Ibn Arabi, who based this on the Hadith. – TJS

The Sunni Islamic scholar Muhammad Alawi al-Maliki, has published a Sirah on Muhammad as al-Insān al-Kāmil. Al-Jili was the author of an Arabic text entitled al-Insān al-Kāmil. Ismailis believe that each Imam is a perfect man.

³⁵⁰ This para is identical to 199-6.

³⁵¹ This para is almost identical to 219-1, where it is edited differently by me. I think that version is more accurate than this one. -TJS

³⁵² 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. The original editor later inserted "seen" in the blank space by hand.

with any feeling let alone with passion's force. He is indifferent to its drama. Life in it is a weary round. – Dark Night³⁵³ of Soul –

(213-5) Among the benefits of old age is the fact that one can look back and try to comprehend what one had to do to uplift oneself in this lifetime. While involved in the experiences, their real lessons were too often obscured by unbalanced emotion or blocked by fast-held ego.

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(215-1)³⁵⁶ Certain teachers develop an unhealthy lust for power, imposing their personal will on hapless disciples.

(215-2)³⁵⁷ The longing for a better way of living, a higher kind of existence, may be obscure and need to reveal itself.

(215-3)³⁵⁸ This balance is achieved by demanding that each quality acknowledges the need of the other.

(215-4)³⁵⁹ Those of the young who today depart from the parental way of life may be moved by very bad reasons – or very good ones.

(215-5)³⁶⁰ It is not enough to find an ideal to help one's course in life: it should also be based on truth, not fancy or falsity.

(215-6)³⁶¹ If the discovery of Overself is still absent, then the search has not been deep enough or long enough or valued enough.

(215-7)³⁶² That wonderful time when he can look straight into himself, through ego to Overself, awaits his endeavours.

³⁵³ "Nite" in the original.

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³⁵⁵ The original editor inserted "P. 2" by hand.

³⁵⁶ The paras on this page are unnumbered. This para is identical to 219-2.

³⁵⁷ This para is identical to 219-3.

³⁵⁸ This para is identical to 219-4.

³⁵⁹ This para is identical to 219-5.

³⁶⁰ This para is identical to 219-6.

³⁶¹ This para is identical to 219-7.

(215-8)³⁶³ Be a disciple if you must but do not be a sectarian disciple. Keep away from such narrow alleys.

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IV³⁶⁵

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(217-1)³⁶⁶ In such a revelatory moment for which it seemed all his previous years had been preparing him.

(217-2)³⁶⁷ Everyone is not eligible for this instruction. What are the needed qualifications?

(217-3)³⁶⁸ It is proper for the young to be ambitious, to develop their potential capacities and improve their personalities. But they should not be left with the idea that this is all that life requires from them.

(217-4)³⁶⁹ The images of the Ideal formed in the early years of adulthood may get broken or smudged or even lost.

(217-5)³⁷⁰ Are they striving for the unrealisable? Will all these strenuous disciplines be in vain?

(217-6)³⁷¹ Alas! for the poignant reflections and remembrances of old age.

(217-7) It is idol worship only they substitute a living idol for a stone figure.

(217-8)³⁷² The search is at an end. The Overself has come toward us even as we went

³⁶² This para is identical to 201-1.

³⁶³ This para is identical to 201-2.

³⁶⁴ Blank Page

³⁶⁵ The original editor inserted "P 3" by hand.

³⁶⁶ The paras on this page are unnumbered. This para is identical to 201-3.

³⁶⁷ This para is identical to 201-4.

³⁶⁸ This para is identical to 201-5.

³⁶⁹ This para is identical to 201-6.

³⁷⁰ This para is identical to 201-7.

³⁷¹ The beginning of this para, "Alas! for the poignant..." is identical to the deleted fragment at the bottom of p. 201.

³⁷² This para is identical to 203-2.

blindly toward It.

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(219-1)³⁷⁵ He feels distant bloodless aloof unemotional. The world [appears as if]³⁷⁶ in a dream,³⁷⁷ seems unreal on awakening. He is unable to take it seriously, to be moved by its sights with any feeling let alone with passion's force. He is indifferent to its drama. Life in it is a weary round. [The description of these feelings corresponds to the Dark Night of the Soul.]³⁷⁸

(219-2)³⁷⁹ Certain teachers develop an unhealthy lust for power, imposing their personal will on hapless disciples.

(219-3)³⁸⁰ The longing for a better way of living, a higher kind of existence, may be obscure and need to reveal itself.

(219-4)³⁸¹ This balance is achieved by demanding that each quality acknowledges the need of the other.

(219-5)³⁸² Those of the young who today depart from the parental way of life may be moved by very bad reasons – or very good ones.

(219-6)³⁸³ It is not enough to find an ideal to help one's course in life: it should also be based on truth, not fancy or falsity.

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³⁷⁴ The original editor inserted "P 4" by hand.

³⁷⁵ The paras on this page are unnumbered. This para is a duplicate of 213-4, where I also edited it but in a different way. I think this is the better edit and it has a checkmark next to it suggesting PB thought so as well. -TJS

³⁷⁶ 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. TJS in 1980 inserted "appears as if" in the blank space by hand.

³⁷⁷ TJS in 1980 inserted a comma by hand.

³⁷⁸ TJS in 1980 changed "- Dark Nite of Soul -" to "The description of these feelings corresponds to the Dark Night of the Soul."

³⁷⁹ This para is identical to 215-1.

³⁸⁰ This para is identical to 215-2.

³⁸¹ This para is identical to 215-3.

³⁸² This para is identical to 215-4.

(219-7)³⁸⁴ If the discovery of Overself is still absent, then the search has not been deep enough or long enough or valued enough.

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IV³⁸⁶

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

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(221-1)³⁸⁷ The history of religious and mystical ideas should be investigated and studied from an impartial independent standpoint, without bias for, or prejudice against, but with enough critical ability to sift facts from opinion yet with enough sympathetic interest in the subject to collect materials widely from time and place. This is not work for a dried-up pedantic scholar without inner experience of his own, nor for a gullible excitable enthusiast, nor for a self-limited committed scientist, nor for a tradition-bound, excessively past-worshipping, anti-modern, religio-scholar-mystic. With this work should be conjoined a comparative study of those ideas, which requires not only this historical talent and learning but deeper inner knowledge, advanced and personal experience, and skill in communicating the higher yields of intellect, feeling, mystical intuition - in short, some philosophical equipment. There would be no place in such teaching for rigid dogma, no division into "official" monopolised truth and unenlightened unblest invention; certainly no denunciation of heresy.

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(223-1)³⁹⁰ Do not look for truth among the unbalanced, the ego-obsessed, the brainless, the hysterical and the unsensitive. Look for it among the modest, the serene, the intuitive, the deep-divers and those who honour the Overself to its uttermost.

³⁸³ This para is identical to 215-5.

³⁸⁴ This para is identical to 215-6.

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³⁸⁶ The original editor inserted "P2" by hand.

³⁸⁷ The para on this page is unnumbered.

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³⁸⁹ The original editor inserted "10" by hand.

(223-2) What Pablo Casals said in another context: "The greatest composers ... took from everyone and everywhere.

(223-3) To believe that any particular form of spiritual activity is the only one able to bring people into true enlightenment, or suited to all persons at whatever different stages of development they are, is to fall into mistaken dogmatism and unsupported sectarianism.

(223-4) It helps to free men from their narrowness.

(223-5) This West of ours once looked coldly at such ideas. But time is moving it to recast its values.

(223-6) Philosophy has failed to breed a single fanatic.

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(225-1)³⁹³ With the human herd, whose ideas are seldom original, thought-out or creative, and therefore ready-made, absorbed from others, the question - "What is Truth?" does not normally arise.

(225-2) The teaching is a testable one as many persons have found.

(225-3) For the ignorant masses there were fantasies, superstitions and marvels: for educated elect, truths.

(225-4) It is a worth while cause, this, and does not require us to interfere with others,³⁹⁴ to propagandize them or to reform them. Rather does it ask us to do these things to ourselves.

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³⁹⁰ The paras on this page are unnumbered.

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³⁹² The original editor inserted "11" by hand.

³⁹³ The paras on this page are unnumbered.

³⁹⁴ The original editor inserted a comma by hand.

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(227-1)³⁹⁷ Truth can frighten many by its high impersonality, but it can also warm their hearts by its putting order, and meaning, into life.

(227-2) In its tenets he can find confirmation of his loftiest feelings

(227-3) Risk and caution should pair each other, if he is not to be one-sided.

(227-4) A living thing, this philosophy, not only of the brain but also of the blood

(227-5) At the touch of truth falsehood goes, illusions fade and deceptions – whether from within oneself or prompted by others – fall away.

(227-6) Truth is not only to be learnt and known but also to be felt and worshipped.

(229-1)³⁹⁹ The philosopher knows by personal experience that reason and feeling, knowledge and faith, contemplation and action, can be brought together and kept in union together without contradiction.

(229-2) The complaint has been made not seldom that the Indian version of this quest is too largely a process of dehumanisation. I must leave it to the public propagandists of Indian teachings to give their own defence in this matter. But the philosophic attitude seeks a balanced wisdom, a removal of negative, ignoble, sensualist, narrow-minded, unpractical and fanatical traits from character and action. Beyond that it welcomes the fine flowering of human culture, the refinement of human living and the enchantment of human quality.

³⁹⁶ The original editor inserted “12” by hand.

³⁹⁷ The paras on this page are unnumbered.

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³⁹⁹ The paras on this page are unnumbered.

(229-3) Those who have not taken the precaution to study other teachings, other ideas, other experiences and other revelations, but only the views of their own favoured teacher may have learnt the worst and not the best. And those who know only their own religion,⁴⁰⁰ their own nation's history and form of government may pay in some way or other for their ignorance. Comparative study will be part of the education of a better world. It will not only bring less prejudice and more tolerance, but also – more important – help to establish truth.

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V⁴⁰²

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(231-1)⁴⁰³ Those who have no ideals at all, who are satisfied to live in their pettiness and littleness, are due for awakenings.

(231-2) Amid the majestic ruins which lie here and there in present-day Greece, there stands a vast roofless structure of tumbled walls and broken columns. They are all that there is left of the four thousand-year-old historic site where once the festivals of the Eleusinian mysteries were celebrated in pomp and reverence under the aegis of Athens.

(231-3) Goodness must be tempered by intelligence for instance. How many misguided persons assiduously cultivate an inferiority complex under the misapprehension that they are cultivating a selfless character.

(231-4) If the fulfilment of this quest is an enlightenment that is continuous, it can be so only if it is perfectly equilibrated.

(231-5) Let us be a little more lenient in judging our critics opponents or enemies, and a little more generous in appraising views that differ from our own.

(231-6) Philosophy refuses to narrow its outlook, as so many leaders have done. It refuses to make, with Marx, the class conflict as the real basis of all other conflicts or, with Manning, theology as their ultimate basis. It takes the larger view.

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⁴⁰⁰ The original editor inserted a comma by hand.

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⁴⁰² The original editor inserted "10." by hand.

⁴⁰³ The paras on this page are unnumbered.

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(233-1)⁴⁰⁶ No man can exile any of these functions – the intellectual the emotional or the intuitional ... without becoming less than a man.

(233-2) It is a dismal grey and gloomy view, which presents life as all shadow, no sun. It is undesirable and somewhat unbalanced.

(233-3) The want of a little knowledge may bring avoidable suffering or unnecessary calamity.

(233-4) The Quest must traverse the three levels of body, mind and spirit.

(235-1)⁴⁰⁹ Take whatever is of value to you personally in your present mental condition, from all these teachings and discard the rest. This is the eclectic way, and better than the commoner one of entering a single doctrinal cage and staying there. Hesitate well before committing yourself to join this or that organisation. Remember that there are more aspects to truth than one, and it may well be worth keeping yourself free to learn something of these others.

(235-2) The ascetic who wants to keep his life “simple” does not want the “burden” of possessions. The hedonist sees no burden in them, but rather beauty and comfort. He welcomes them. The philosopher, able to absorb both views, reconciles and accepts them for he recognizes the play of Yin and Yang through all life including his own.

(235-3) Among the benefits which compensate for the disadvantages of democracy is this freedom to put forward widely different opinions. The more anyone is willing to

⁴⁰⁵ The original editor inserted “11.” by hand.

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⁴⁰⁸ The original editor inserted “12.” by hand.

⁴⁰⁹ The paras on this page are numbered 1 to 7, and are not consecutive with the previous page.

hear and mentally listen to contradictory opinions, the less likely is he to become a fanatic and the more likely to find truth.

(235-4) The philosophic mind is a civilised one. It is free from narrow prejudices, tolerant even when it disagrees, informed by wide studies, calm and controlled even in the encounter with provocative untruth, exaggeration or fanaticism.

(235-5) If he refuses to become imbedded in any one religion that is a philosopher's privilege. Never before was there so wide a store of translations, texts, commentaries, on every aspect of religion, from every point of view. If he prefers to welcome and profit by this wealth, why not?

(235-6) It does not set up an ideal which seems too far out from ordinary life to have anything more than theoretical value, nor honour a type whose chief contribution to mankind is to make mystifying statements. This may be the mental picture some people hold of him but they are confusing the occultist with the philosopher.

(235-7) Why need he be one-sided? Are not both sides worthy, necessary, valuable?

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(237-1)⁴¹¹ The basis of a prophet's message is usually personal emotion, psychical experience or spiritual intuition. It is seldom pure reasoned thinking. Yet the two combined would be better than one alone.

(237-2) High above the sects and parties (as he must be, if he is to respect philosophy) this serene independence brings him closer to truth.

(237-3) There is really nothing new in such tenets; Heraclitus the Greek, Buddha and Shankara⁴¹² the Indians, held them long ago.

(237-4) Too many beginners form too many misconceptions about this subject, too often got from miscellaneous cursory reading of mixed quality.

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⁴¹¹ The paras on this page are numbered 8 through 17, making them consecutive with the previous page.

⁴¹² "Sankara" in the original.

(237-5) Philosophy accords a place and value to culture, and refinement, to quality of character and enrichment of mind. It rejects the narrowness of view and negativity of attitude which allows salvation only to those who exhibit their detachment in bare squalid homes, devoid of beauty, or their indifference in minds unresponsive to intellectual power and poetic feeling.

(237-6) With the spread of elementary education universal, and the issue of cheap paper-covered texts and translations, it is now possible for most earnest seekers living in the free countries, to come into possession of the teaching.

(237-7) The religio-mystical-emotional occult-imaginative approach is for tense frustrated neurotics, whereas philosophy is for sensible sane people who have some hold of themselves and who don't forget the realities.

(237-8) If it is to be popularised, this must be done under some reserves, to protect its own purity and integrity. But these reserves need not, and ought not be as large and forbidding as they often have been in the past. The extraordinary times in which we live, the worldwide area of the crisis, and the nature of the crisis itself require this liberalisation.

(237-9) It is not possible to bring the whole of philosophy within the understanding of everyone.

(237-10) But where secrecy is needless, its use can only be bewildering or even harmful.

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(239-1)⁴¹⁴ In this philosophy there are some great aphoristic statements of the final truth about the nature of man, his relationship to God, their

(239-2) How long will it take for these ideas to enter the heads of the mass of people? And how long to be accepted and to permeate them?

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⁴¹⁴ The paras on this page are numbered 18 through 29, making them consecutive with the previous page.

(239-3) He will study several different teachings approving here, disapproving there, suspending judgment often, but committing himself to none. He can afford to wait for the most satisfactory one or to remain permanently free.

(239-4) These are the views of an old man who has experienced much that is normal and supernormal but has thought, read and heard even more about it.

(239-5) We need all the wisdom we can find from sources outside ourselves, and all the capacities we can marshal from within ourselves.

(239-6) No single movement or organisation can annex his mind heart and action to the exclusion of all other ones: for he values his independence.

(239-7) There is a danger to his pilgrimage towards truth if he lets a fixed and finalized statement of it become dominant. It is the danger of arrested growth, of spiritual constriction.

(239-8) Too many come to the subject with mixed-up conceptions or see it through a haze of many fantasies. Philosophy is their corrective.

(239-9) Are all persons at all the widely different stages of development, to be taught this subtle and difficult doctrine.

(239-10) The occultist's attempts to introduce mystification is completely remote from the philosopher's caution in phrasing his teaching to fit the receptivity of his hearers.

(239-11) Why confine yourself to only two alternatives? Why not open and stretch the mind to other ways?

(239-12) Development on this quest does not proceed necessarily in a straight line, whether horizontal or upward.

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(241-1)⁴¹⁶ He will take the trouble to search through history and literature, theology and religion, mysticism and philosophy, with the whole world, with all eras, as his field.

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(241-2) He keeps within his personality opposite trends and tendencies. Only a good equilibrium could do this with profit and success.

(241-3) The truths of philosophy have been misapplied by cranks; its ethics misused by the licentious, but it survives!

(241-4) It is a far journey from the gross naivete⁴¹⁷ of much popular religion to the clear insight of philosophy.

(241-5) So far as philosophy looks into Appearance and Reality, the masses could not understand it. The mere sight of this subject would bore them, attention would bewilder them.

(241-6) It is not necessary to divide mankind into two categories – the believers and the infidels – for all alike are on this quest, only many do not know it.

(241-7) One side of his character will respond less quickly than another. His development will be uneven and unequal.

(241-8) By trying to assign a single cause to a complex situation, people fail to understand it correctly or become fanatical over that point.

(241-9) Half-right, half-wrong, many theories and judgments need to be paired in order to compensate and balance one another.

(241-10) We may at least to inform the masses that philosophy exists, if not to enlighten them, give a few particulars about it.

(241-11) Both unquestionably are there, so both must be recognised and allowed for, in a full complete philosophy.

(241-12) In these matters most of the human race has not escaped from its adolescence.

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⁴¹⁶ The paras on this page are numbered 30 through 41, making them consecutive with the previous page.

⁴¹⁷ “naivete” in the original.

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(243-1)⁴¹⁹ It is a search for meaning in the meaningless flow of events. It is response to the impulsion to look beyond the ever-passing show of earthly life for some sign, value or state of mind that shall confer hope, supply justification, gain insight.

(243-2) "All sorts of opinions may be heard," wrote Josephus in the first century and so it has been to this day. He continued, "not only casually from any one you meet, but from philosophers." We see from this how far from its original meaning the name philosopher had retreated since it was invented by Pythagoras.

(243-3) The populace have not the leisure, their superiors have not the desire, both have not the interest in this quest.

(243-4) This freedom which must be given to the intellectual approach to and communication of truth forbids a narrow rigid conformity to any one of the known systems, whose comparative study is itself a beneficial consequence. It must apply to all of them, even to the terms and images used by the mind.

(243-5) If embittered heretics in orthodox religion and frustrated sufferers in personal life come to philosophy for negative reasons, hopeful seekers after truth and intelligent appraisers of value come to it for positive ones.

(243-6) Whoever has confirmed through a lifetime the truth of philosophy, felt its power and obeyed its counsel, will know its worth.

(243-7) If anyone is free from bigotry and prejudice it is - or ought to be - the philosopher.

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(245-1)⁴²¹ Secrecy or mystery once kept these teachings limited to an elite, or so intermingled with superstition as to render them a mess. That has largely gone now and the obscuring which remained is still being cleared away.

⁴¹⁹ The paras on this page are numbered 47-53, and are not consecutive with the previous page.

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⁴²¹ The paras on this page are numbered 54 through 59, making them consecutive with the previous page.

(245-2) Because he is not to be pinned down to any pattern, not labelled or catalogued, nor tied to a system, the philosopher is always liable to be misunderstood – and often is – by those whose minds are not free. He needs no church, for instance, and may never enter one yet he may also be a regular church-goer.

(245-3) Misjudged and ignored as it was in the last century, it is coming into its own in the present one. Philosophy of this kind containing mystic Asiatic and mentalistic elements, is a special diet.

(245-4) Philosophy can help us to attach correct values in our various activities as a human being, both physical and cultural. It can provide the base for a code of conduct which will discipline yet benefit us and certainly not harm others.

(245-5) It would be a miscomprehension to believe that because we say that a modern version of philosophy must rest on science, we mean that science alone is to be its foundation. That would be quite wrong. For it must not, need not, and cannot desert its other traditional bases such as mysticism, religion, art and the teachings of bygone sages.

(245-6) I insisted on giving the word “philosophy” its original Greek meaning even though it has been manhandled by this time to mean all sorts of different things from science to religion to opinion.

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(247-1)⁴²³ Only those who have the necessary foundation will be attracted to, and find satisfaction in, philosophy. This excludes most people, especially the toiling masses.

(247-2) Only the matured and prepared can gain the most from philosophy: the pathological and criminal, the unbalanced and disturbed can get more of what they need by looking elsewhere.

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⁴²³ The paras on this page are numbered 60 through 67, making them consecutive with the previous page.

(247-3) His is not the closed mind, shutting out all other views, beliefs or notions, which he does not share. This is why he does not bind himself tightly to any particular group, school, creed or dogma.

(247-4) Today the seeker finds offered to him the culture of the whole world. The wisdom of many civilisations has been bequeathed to him from the past, from long-gone eras as also those more recent in time or distant in space. How fortunate is his position in these ways!

(247-5) All human beings need philosophy but only a few are ready for it. For the others it is too deep a water intellectually or too demanding in self-control or both.

(247-6) Too often a study is made from a single angle only and neglects all the others. The result is a narrowed limited understanding which leaves out factors that may be much more important. Each one omitted is, by implication, denied. A philosophical view takes as many aspects as possible into account to get nearer the full truth.

(247-7) The young ought not to take an attitude of finality in their views. They lack too much to dare this.

(247-8) For thousands of years some in each century have deeply pondered on human existence. Their concentration paid its reward in superior knowledge.

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(249-1)⁴²⁵ Inspiration has manifested itself in many lands and in different forms, through widely spaced centuries and various kinds of channels. Why limit culture to one contribution, one land, one form, one century and one channel alone? This applies not only to intellectual and artistic culture, but also to its religious aspect. We may go even farther in this matter and apply the same idea to personal gurus. Must we always be moored to a single guru? Cannot we respect, appreciate, honour, venerate and receive light from other ones in addition?

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⁴²⁵ The paras on this page are numbered 68 through 74, making them consecutive with the previous page.

(249-2) The experience of a long lifetime, the observations of many seekers and not a few gurus, acclaimed or unknown, the research into texts and records on a world-wide scale, support these conclusions.

(249-3) Men who live unaware why they are here consequently live unconcerned with what seem like mere abstractions lacking any utility at all.

(249-4) The laity, the masses, are entitled to be told that a higher truth exists, that they can come to it when they can cope with it, that it is up to them to equip themselves with the needed qualifications.

(249-5) The lavish extravagant praise or exaggerated claim do not belong to philosophy. Here subdued understatement, sometimes even total reticence, is preferred.

(249-6) This evenness of mind, which is one of the best fruits of philosophy, keeps the philosopher from swinging about between emotional moods.

(249-7) "Philosophy is of no use to me!" exclaimed a business man. If knowing more about himself as a human being and living better than would be likely otherwise are of no use to him then he is right.

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(251-1)⁴²⁷ He will collect his ideas not from books alone, but also from various other sources, orthodox and unorthodox, conventional and off-beat.

(251-2) Song from "South Pacific," the musical opera.

Who⁴²⁸ can explain it?
Who can tell you why?
Fools may give you reasons,
Wise men never try.

(251-3) He must not depend on lesser faculties alone – good though they are in their place – when a higher faculty exists, when the intuition shines out of its certitude. Not

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⁴²⁷ The paras on this page are numbered 75 through 79, making them consecutive with the previous page.

⁴²⁸ This is an excerpt from the song "Some Enchanted Evening"

the impure ego – warped, narrowed, emotion-swayed and intellect-dried thing which serves so many; not man dictating to God but man humbled before God. A seeker must become free from fanaticism before the eyes can see. Let no one impose suggestion's power nor authoritarian rule, rather should the mind empty itself until Pure Consciousness is there.

(251-4) Whatever misjudgement the world makes upon him, as it often does, no man who takes philosophy as his guide, mysticism as his inspiration and balance as his safeguard can go really wrong.

(251-5) If on the one hand he ought not try to turn philosophy into sectarian dominated theology but keep it rigorously upon the wide bases of experience-supported Reason, critical judgment and balanced synthesis, on the other hand he ought not desert the precinct of holiness: daily he should seek a reverent atmosphere and become suffused with divine feeling.

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(253-1)⁴³⁰ It is unfortunate that the truth has so much power to offend so many persons whenever it is unpalatable: it may even wound or outrage them.

(253-2) It is not a way recommendable to all the world: certainly not to those who have not the time or patience, the interest or mentality to explore alien exotic credos and unfamiliar practices.

(253-3) The multitude who are satisfied to live on the surface of things and events may wonder what the philosopher gets by viewing life in depth.

(253-4) The ability to make this research successfully without ascending to the clouds and getting lost in them, is as necessary as the sensitivity which keeps itself alive, alert, and unsubmerged within the world-experience.

(253-5) The usual labels do not belong to him. He stands outside them, too wide in outlook, too wide in tolerance, to be restricted to them. Philosophy in its full

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⁴³⁰ The paras on this page are numbered 80 through 86, making them consecutive with the previous page.

enlightenment has liberated him from the narrow sectarian limitations which are so often found in the world of humans.

(253-6) Welcome the truth on whatever horizon it appears, look for it in all four directions and do not leave any of them unvisited. In short, do not become narrow-minded or fanatical.

(253-7) The Greeks have bequeathed us the most fitting word for this way of thought and life: philosophy.

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(255-1)⁴³² Philosophy has its discipline as well as its holiness, its metaphysical abstractions as well as its practical sages. By its very definition it cannot be one-sided and lack balance. Its reactions are emotional as well as intellectual but both exist in equilibrium and harmony. It is not only a way of thinking but also of living.

(255-2) The philosopher is a religious devotee inasmuch as he finds the Real to be sacred, holy and worthy of worship. He respects and studies science, tests theory against fact, belief against observation. He does not stop there for he is also metaphysically minded and looks for truth also in subtle abstract thoughts. He is an aesthete moved by beauty and ever seeks its higher forms in Nature, poetry, music, pictures and other artistic expressions.

(255-3) He only is worthy of the name philosopher who not only possesses a knowledge of mentalism, and understands it well, but who reverently lets the higher power be ever-present in, and work through, him. Otherwise he is only a student of philosophy.

(255-4) It makes man responsible for his own life while duly honouring the helps and influences outside him. He must rely on the force of his aspiration and devotion, work and discipline instead of leaning on guru or avatar or turning primarily to dry academic scholarship and depending on book learning for final judgements. The master is not rejected but then he is not given the place of God.

(255-5) It need not surprise any educationist that philosophy is forced to do its work.

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⁴³² The paras on this page are numbered 87through 91, making them consecutive with the previous page.

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(257-1)⁴³⁴ A metaphysical truth ought not be treated in a dry arid manner as if it stood quite alone, apart from its connections with the rest of philosophy. If the devotional, the active and the aesthetic sides are left out from the wholeness, the union with these other aspects, metaphysic can easily become lifeless and monotonous. Philosophy lives in the heart no less than in the head, in its glorious beauty no less than in its sturdy support for the life of action.

(257-2) Its superb amplitude of foundation - in widely-gathered facts, in deeply-found intuitions, in sharply-cut reasons, and even in transcendental experiences - make philosophy publicly worthy of its age-old prestige.

(257-3) Let the various insights and revelations of which the well-established faiths and teachings have grown flourish as they find themselves, reformed and purified today if their needs so dictate, but why attempt to mix them all together? What would the result be but a kind of stew? If a synthesis is sought, say of the Buddhist and the Christian, let those who like one have it. But for others does not diversity, as in a garden, give more picturesque, interesting and richer results?

(257-4) The use of the double method makes it possible for the study of philosophy and the practice of its application to be complete. It cannot be disregarded and still be enough.

(257-5) Why is it that a wisdom like Plato's endures in oft reprinted form to this day?

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⁴³⁴ The paras on this page are numbered 92 through 96, making them consecutive with the previous page.

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(259-1)⁴³⁶ Philosophy can be true to itself, to its highest purpose and clearest perception only by discarding all bias and prejudice, narrowness and polemics, and accepting the visitations of grace through whatever mode it chooses to manifest. It must and does welcome the old and traditional but refuses to confine itself to that alone. It must and does greet the new and original if the holy spirit is therein too. It cannot be tied by time or place, group or race, celebrity or anonymity.

(259-2) Philosophy may, and does, soar to heights of immateriality undreamed of by the multitude but it also commingles with the actual life-experience of the multitude.

(259-3) The philosophic ethics must be applied there not only in his well-studied understanding but also in the depths of his personal relations.

(259-4) The appalling modern misuse of this ancient term, calling anybody's whim, opinion, speculation, guess or fancy his "philosophy," is reprehensible.

(259-5) Why make worse a situation which is already hard enough to understand? Why add to mystery and obscurity quite needlessly the further burdens of enigma and puzzle?

(259-6) He may show himself to be dynamic in action yet also to be not less relaxed in repose.

(259-7) Philosophy is not any man's personal possession. It is itself impersonal.

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(261-1)⁴³⁸ He has no desire to impart higher knowledge to those on a lower level. It is not the populace but the ripe individual who interests him most.

(261-2)⁴³⁹ Even if all written Truth vanished from the world, and all remembered Truth passed from men's minds or memories, a time would come again when someone, somewhere [somehow and]⁴⁴⁰ sometime would rediscover the knowledge.

⁴³⁶ The paras on this page are numbered 97 through 103, making them consecutive with the previous page.

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⁴³⁸ The paras on this page are unnumbered.

⁴³⁹ This para is identical to para 273-1.

(261-3) Truth is still living and findable even though “few there be that find it.” But then those who seek have usually, been a minority.

(261-4) His life is guided by his values, his conduct is disciplined by them.

(261-5) Those who find these ideas too elevated to be of interest will naturally waste no time in their further study.

(261-6) It is mostly a minority of persons, a minuscule group, who interest themselves in such teachings.

(261-7) The glory of his achievement is balanced by the memory of his past failure.

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(263-1)⁴⁴³ Balance cannot be separated from proportion.⁴⁴⁴

(263-2) Those books were meant to open minds to a higher kind of truth and experience.⁴⁴⁵

(263-3) They need philosophic mentors and experienced guides, tutors who have the truth.

(263-4) They are unaware of truths and techniques mortally important to them.⁴⁴⁶

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⁴⁴⁰ Timothy Smith changed “and somehow” to “somehow and” by hand.

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⁴⁴² The original editor inserted “P4” by hand.

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(265-1)⁴⁴⁹ Plato's teaching that the three great ideals of truth virtue and beauty are reflected down to and through all levels of existence – however obscured and diminished and feebler they become with each descent – is one of the grandest offerings of the western world.

(265-2) A balance of all tendencies and faculties is needed.

(265-3) It is for those who want the best in understanding, not the second or the third best.

(265-4) To pass from religion to philosophy is not to reject religion but rather to absorb its best elements and then integrate them into higher ones

(265-5) Why do a number of persons who are rising above the animal level start wondering why they are here?

(265-6) It is a function of philosophy to show true values and give good counsel.

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(267-1)⁴⁵² Why should not a man be as fastidious in the choice of a philosophical teaching as he may be in the choice of a particular tea? Is refinement a quality which can be expressed only in certain departments of living,⁴⁵³ thinking, feeling or working?

(267-2) Aspiration and wisdom-knowledge are “the two wings which help the soul in the course of its spiritual flight” or as Prof. Hiriyanna used to say to me “knowledge without devotion is as futile as devotion without knowledge.”

(267-3) There is another side to this demand that an aspirant be at the stage where he has been prepared for, and is ready to imbibe, the higher truth. The demand must not be pushed to the extent that those who have not had any opportunity for such prior

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⁴⁵² The paras on this page are unnumbered.

⁴⁵³ The original editor inserted a comma by hand.

preparation will be shut out altogether. Something can and ought to be given them to the utmost possible degree.

(267-4) The thoughts in the brain and the feelings in the heart need to be together; each side of his nature contributes to make a man what he is. Both are necessary to a full development. Why ignore or, worse, reject one or the other?

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(269-1)⁴⁵⁶ Anyone can stay alive, if he wishes, but not everyone can say that the quality of his life is admirable.

(269-2) His own inner nature will in the end draw him to It.

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(271-1)⁴⁵⁹ Do not ask from a child the intellectual comprehension which only a grown-up person can give.

(271-2) It is claimed that esotericism is essential to protect truth from adulteration and mankind from bewilderment and miscomprehension. This is true. But it is not true for all time – not for our own time.

(271-3) But the number of those who come closer to such truth is small.

(271-4) Even those who show excellent taste in art may show execrable taste in diet. Balance is needed in the whole man.

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(271-5) They reserved the deeper truths for those who were evolved enough to be able to receive them as well as appreciate them.

(271-6) More truth is being demanded by new generations than their fathers were offered or demanded.

(271-7) These truths excite hope and promise spiritual adventure.

(271-8) He has to acquire the art of balanced living.

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(273-1)⁴⁶² Even if all written Truth vanished from the world, and all remembered Truth passed from men's minds or memories, a time would come again when someone, somewhere sometime and somehow would rediscover the knowledge.

(273-2) If religion is man's first gesture toward the Infinite Being philosophy is his full commitment toward it.

(273-3) When the excess of guru-worship and priestliness became too prevalent in India Buddha tried to re-proclaim the truth and to counter-balance the superstition. He taught in many places said on many occasions, "No one saves us but ourselves; no one can and no one may. Each alone must tread the path." In our own time we hear echoes of these beliefs that Buddha tried to reform.

(273-4) He may be poised in the tranquillity of these grand concepts or poisoned by the negative fogs of false ones.

(273-5) Friends or family may be hostile to this quest of the Sacred, may reject its validity and point to its futility. If his aspiration lacks sufficient strength, he may let them deter him and thus fall victim to their ignorance or prejudice.

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⁴⁶¹ The original editor inserted "P5" by hand.

⁴⁶² This para is the duplicate of 261-2. The original editor inserted "duplicate" in the left margin by hand.

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(275-1)⁴⁶⁵ Keep always within the lines of sanity, balance and proportion.

(275-2) Wisdom is needed to make the most of life. The discipline of character is needed to prevent avoidable suffering. The control of thought is needed to attain peace. Reverence for the highest is needed for spiritual fulfilment.

(275-3) Such a balance requires warmth in the heart as well as coolness in the head.

(275-4) Immature minds are hardly likely to accept the higher teachings.

(275-5) We have to find our way between the optimist to whom life is a joyous dance and the pessimist to whom it is a sad dirge.

(275-6) The clues are available, God has never been dead, but men must search, find and connect them.

(275-7) The old rule that a teaching must be limited to the spiritual and intellectual measure of those to whom it is addressed cannot be discarded but it may be expanded and liberalised.

(275-8) He must protect it by secrecy from the profanation of the ignorant.

(277-1)⁴⁶⁸ Only to be a scientist or an artist is not enough, just as only to be a very ordinary person is not enough: a fuller human being is life's silent, ever-pressing demand.

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(277-2) Metaphysical curiosity is not enough for philosophy. It needs to know not merely to speculate. It also needs the holy uplifts of real religion.

(277-3) Without any training but quite naturally a man I knew had a psychic power of knowing at once if a person told him an untruth. Yet in a certain racial matter only he was prejudiced and fanatical, that is, accepted an untruth.

(277-4) A self-protective need of the quester is to find and keep both an apparent and a real sanity. The first is needed in defence against the world: the second against himself.

(277-5) Life does not tell us why we are here: we have to enquire of it, seek to understand it, and wait while seeking for the answers.

(277-6) Truth is in our time something for all kinds of people, not merely for a small coterie of persons as in former times.

(277-7) It is not just for academic students – although they, as human beings equipped with minds need it too – but for all life-meaning students, all truth-seekers, all would-be reality experiencers.

(277-8) The need of truth is an irrepressible one but it may take a long time to come through in all its force and clarity.

(277-9) These are old truths but there is a need of making them vivid to the feeling and reasonable to the mind of twentieth-century man.

(277-10) It is only if the level of public feeling and intelligence is raised that the basic truths of philosophy could come into wider acceptance.

(277-11) Let him follow so far as he can the best precepts of the best philosophers. Let him gather this fruit from both antiquity and modernity, from Orient and Occident.

(277-12) If these truths are too solemn to be made the subject of cheap publicity, too profound to be comprehensible to everyone alike, they can at least be introduced unobtrusively.

(277-13) A new foundation for everyday living is provided by philosophy.

(279-1)⁴⁷⁰ To keep to philosophy's integrity with strict seriousness, to maintain the authentic truth in its purity, and yet to put the teaching before anyone who wants to learn it, not to hide it behind a barrier of formidable jargon, and to make it easier even for the masses to understand – this is our aim.

(279-2) Of course it is quite true to say that the truth is inside man, that he must search there. But it is also true that the truth is outside man and in the cosmos itself because he is a part of it. Why be one-sided and reject the second direction in favour of the first or reject the first in favour of the second? Both are necessary to the full perception of truth.

(279-3) There should be place for each of these things in the whole view, alongside of the others, and not one in place of another. All are needed.

(279-4) Here faith and knowledge counter-balance one another, here a solid practicality in dealing with the world is redeemed by a noble morality, here the secrets of meditation are made lucid while the questions of intellect are satisfied.

(279-5) Untrained minds behind the careless loose exaggerated statements about this or that public activity or historical event, are uninterested in, and untouched by, philosophy.

(279-6) The statement of a truth about God, man, the universe, the higher laws, which fascinates, even excites the seeker may utterly bore the common man.

(279-7) In an unsympathetic society, what is deep in a man's heart may be deliberately denied expression and not allowed to come out.

(279-8) It is only the first step, but it is the most familiar, the most widespread in the whole world.

(279-9) To pass on this philosophical knowledge is as necessary as to pass on essential forms of agricultural or industrial knowledge.

(279-10) Even those who, through the restraints of innate temperament or external circumstances, can accept these ideas only partially, may yet welcome the limited help so offered.

⁴⁷⁰ The paras on this page are numbered 14 through 25, making them consecutive with the previous page.

(279-11) The response provoked in you by the entry of these ideas will determine your future.

(279-12) Not all men are disposed to look for truth, rather only a minority.

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(281-1)⁴⁷² If there is one-sidedness in his theory and practice he will try to bring about a better balance in them. The mind must be matured in the best sense so that he waits for the finer intuitions to present themselves.

(281-2) It is common enough to see aspirants become one-sided, and to this extent, unbalanced. Because they are attracted or helped by some particular way, a special method, attribute, teaching or doctrine, this is no reason to ignore all the others or to make it the central pivot on which the whole of life rests. Light ought to broaden his outlook, not narrow it.

(281-3) The simple name philosophy is an old one and it is enough for this teaching. Mentalism is its metaphysical branch, mental quiet is its mystical practice and the Overself is the ultimate Consciousness of man.

(281-4) If the truth is that there is no truth, then those, like Jesus and Buddha, who claimed a transcendent insight were self-deceived fools.

(281-5) The day will certainly come when schools, colleges and universities will include some aspect, part, practice or tenet of philosophy in their curricula.

(281-6) It is true to say that most men do not possess all the mental and moral equipment required first, to attract them to philosophy and second, to enable them to master it.

(281-7) His statements may or may not be justified by argument and certified by documentary quotations for he leaves it to others to take them up or not as clues, hints, suggestions, to be tried experimentally on the way.

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⁴⁷² The paras on this page are numbered 26 through 37, making them consecutive with the previous page.

(281-8) If philosophy is no longer to be an entailed domain for sophisticates but is to be brought down to the masses, the latter must rise some of the way to meet it.

(281-9) The Orientals – and their Western admirers – who get too engaged in high flights of metaphysical thought or mystical experience without the balancing counter of real philosophy, usually end as dreamers unpractical in personal life, unable to cope with the modern world.

(281-10) But this is not the traditional type of philosophy, for it embodies original thought, puts modern science under and points contribution to mystical practices.

(281-11) Why in order to include a particular truth should anyone exclude its complementary or alternate truths?

(281-12) To what end is all this multifarious activity of the human race?

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(283-1)⁴⁷⁴ In dealing with conflicting claims of his higher aspirations and his worldly position balance is valuable.

(283-2) To attempt to construct a synthesis of truths drawn from different quarters is laudable although in the end it depends on the judgment of the person making it. To attempt to mix the unmixable, to force oil and water into unity is a different matter.

(283-3) Most men and women go through life and pass out of it without ever having any correct idea of life's purpose itself.

(283-4) There exists a knowledge which teaches men little-known truths, which helps them become better than they are and which tells them what they really are.

(283-5) Concealment of his mystical experience is a defence mechanism which he must use. Its need calls for careful deliberate picking out of words for communication of subjects intentionally avoided or chosen for discussion.

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⁴⁷⁴ The paras on this page are numbered 38 through 49, making them consecutive with the previous page.

(283-6) The search for the spiritual truth and the spiritual self cannot be economically done, in terms of energy and time, if the work and discoveries of others are ignored. So the records left by past men and the experiences of present ones are worth our study. They give it a spiral pattern, it moves around through them, turns, and climbs higher.

(283-7) He should feel free to study other aspects of truth, other ways of looking at it, and thus get a fuller, wider, rounded understanding of it.

(283-8) The teachings which seem allied in some way have often been difficult because of their obscurity or lack of precision, of direct statement. Often too they are mixed up with obsolete superstitions.

(283-9) The philosopher knows quite well what to do with himself – which is more than can be said for many persons today.

(283-10) It is fear that forbids the truth a hearing. This fear may arise out of the selfishness of a vested interest or out of a genuine concern for the consequences of precipitating knowledge upon the unready and unprepared, who may in their half-comprehension use it destructively.

(283-11) The masses live unaware of basic truths behind human existence and unsuspecting higher laws controlling it.

(283-12) Is there nothing nobler in life than this tread-mill-trudging of a petty existence?

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(285-1)⁴⁷⁶ These great ideas, put down on paper and brought into the minds of other men in diverse parts of the world belong to us all. They are not for a few alone as they were in former times.

(285-2) It is emotion which is the real and effective cause of conversion from one religion or non-religion to another, but it is inner growth which brings anyone to philosophy.

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⁴⁷⁶ The paras on this page are numbered 50 through 55, making them consecutive with the previous page.

(285-3) Suffused with pious feeling as a man might be, uplifted in heart and bettered in character as this may leave him, it is still not enough to fulfil the higher purpose of his existence. He needs also to understand what is the Idea behind his particular life, and all other lives.

(285-4) What is the use of teachings which serve theoretical discussion only, because they do not correspond to the reality of our human nature and daily life?

(285-5) An equilibrium of mind and heart must be established, the deliverances of both must be respected and reconciled.

(285-6) If the mystery of the Spirit is only to be written about in unintelligible language which makes readers only more puzzled than before, why try to communicate it?

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(287-1)⁴⁷⁸ Feelings are kept but must be purified of grossness and freed from ego-absorption.

(287-2) We may affirm the factuality of caste in nature without turning ourselves into snobs who adopt condescending airs and utter patronizing remarks to those they consider socially below them.

(287-3) Human beings act wrongly or commit blunders sometimes. Mature human beings admit these failures but immature ones place the blame elsewhere.

(287-4) It is an intuitive feeling as delicate as gossamer.

(287-5) It is true that we all share an animal body with the lower creatures. But that does not force us to stay on their level emotionally.

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⁴⁷⁸ The paras on this page are unnumbered.

(287-6) Whether⁴⁷⁹ shooting animals is cruel is arguable when they are not instantly slain but it is unquestionably cruel when they are impaled on spikes or hooked in a trap.

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(289-1)⁴⁸² I want nothing to do with those who jar my nerves, create physical worldly, or personal problems, or seek to involve me in their own, or in gossip or any other form of wasting time which I desperately need for my work or personal activities. I don't want to get immersed in other peoples' auras. Theirs are different from mine; they are comfortable in them; I ask only that I be allowed to have the comfort of my own which has taken so many lives on earth to fashion. The others have other attributes which jar on me, which are abrasive to my temperament and habits. All this is not only because of my past and personal history being different from theirs but primarily because the practice of meditation and the inner-outer work of refining consciousness, tastes, of acquiring culture and improving character has made me feel almost as if belonging to a species apart, so few are those who care for the same things, whose manner, speech, courtesy and inner calm betray their real caste, so I am compelled to seek solitude, to be left alone to enjoy a little space around me when travelling, dining out or resting in a park. The spiritual doctrine of unity with all mankind does not appeal to me; let those seek its⁴⁸³ realisation who find it to their taste. The ethical doctrine of good will to

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(continued from the previous page) all mankind does appeal to me and I try to practise it. But this can be done without having other auras foisted on me. I must not only follow Shakespeare's⁴⁸⁵ dictum "Be true to thyself" but go farther and be myself. Those religions and teachings which tell us to destroy the ego do not appeal to me. But if I am

⁴⁷⁹ Lorraine Stevens inserted a question mark in the left margin by hand.

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⁴⁸¹ The original editor inserted "13" by hand.

⁴⁸² The paras on this page are unnumbered.

⁴⁸³ The original editor corrected "it's" to "its" by hand.

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⁴⁸⁵ Typo: "Sheakespeares" in the original.

asked to destroy the tyranny of the ego, to make it subservient to the Overself it is certainly my duty to try and do so. Yet I consider that this is not the same as destroying my individuality.

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(293-1)⁴⁸⁸ There is a constant preaching of renunciation: Abandon possessions, embrace poverty, chill off desires and turn aside from luxuries. The high evaluation of poverty by holy men – in their preachments – is not seldom contradicted in their practice.

(293-2) It is true that men who are lonely or young and romantic are likely to marry a young woman with whom propinquity has brought them into touch. In both cases he puts an illusion around the woman to the pressure of desire. When the illusion goes and the facts show themselves he is left alone with the hard lesson of discrimination. The situation can repeat itself with the victim being the woman.

(293-3) Few characters are completely good, totally selfless, and it leads only to dangerous illusions when this is not remembered. New evils grow in those who deceive themselves, or others, by tall talk and exaggerated ideals.

(293-4) The practice of detachment helps in the practice of meditation, while the reverse is also true.

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(295-1)⁴⁹¹ Socrates slightly adapted: “You must not develop in you nor allow to grow in yourself the habit of perjury. That would be sinful.... To escape from doing such wrong is a real difficulty.”

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⁴⁸⁷ The original editor inserted “14, 15” by hand.

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(295-2) Tension and conflict within him do not soon come to an end for it is produced between man and his passions or his weaknesses by the course of things. He is trapped in them, at least for a time.

(295-3) Before answering any phone statement, always pause to consider your words – this is the danger point, remember.

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(297-1)⁴⁹⁴ The time comes when they see the insufficiency of the life they are leading.⁴⁹⁵

(297-2) His compulsive actions are symptomatic of a neurotic patient's inner disorders.⁴⁹⁶

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(299-1)⁴⁹⁹ The quester who wants to keep his integrity in a corrupt world may not be able to live up to his ideal but at least he need not abandon it. The direction in which he is moving does still count.

(299-2) Unruled temper destructiveness or irritability if these are present then he must practise governing his behaviour, i.e. learn self-control.

(299-3) Where the Hindu guru denounced anger as a blemish on character, the Greek patriot praised it as an incitement to courage.

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⁴⁹⁸ The original editor inserted "VI" and "P4 B" by hand.

⁴⁹⁹ The paras on this page are unnumbered.

(299-4) Sentimentality may enfeeble a person and mislead his impulses.

(299-5) The Buddhist scriptures name obstacles the aspirant may have to deal with. They are: Frivolity, Changeableness, Unruly Desires, Dissatisfaction, Gratification of the Senses, and Craving for the Ego's Existence.

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(301-1)⁵⁰² Philosophy teaches that both aversion from, and attraction to, the world are to be avoided if the fine balance of mind needed to perceive truth is to be attained.⁵⁰³

(301-2) He is above moods, neither exuberant nor restrained but always equable.⁵⁰⁴

(301-3) Etiquette: Insolent manners are a pointer to lowness of caste

(301-4) Life itself admonishes us to practise self-control.⁵⁰⁵

(301-5) To put a curb upon an emotion does not mean to put it out.

(301-6) In a [truly civilised society]⁵⁰⁶ courteous manners and refined tastes would be the rule.

(301-7) He rejects the vulgar in speech, shrinks from the coarse in manner, deplores the unkind in action.

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⁵⁰¹ The original editor inserted "VI" and "P2 B" by hand.

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⁵⁰³ Timothy Smith inserted a period by hand.

⁵⁰⁴ Timothy Smith inserted a period by hand.

⁵⁰⁵ Timothy Smith inserted a period by hand.

⁵⁰⁶ The original editor changed "civilised society" to "truly civilised society" by whiting it out and typing over it.

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⁵⁰⁸ The original editor inserted "VI" and "P3 B" by hand.

(303-1)⁵⁰⁹ The memory of past wrong-doing whether to others or to self may make a person shrink with shame. Such feeling is valuable only if it creates a counter feeling. It should originate a positive attitude; the remembrance or belief or recall of Plato's archetypal ideal of The Good. This should be followed by new determinations. Not out of someone else's bidding but out of his own inner being he may lay this duty upon himself.

(303-2) The difference between those who behave rudely and those who behave politely is not only a social one: it is also a spiritual one. For it is good will which inspires good manners, where they are genuinely felt, that same "good will unto all men" which Jesus enjoined us to practise. The lack of courtesy has a deeper [negative]⁵¹⁰ meaning than most people comprehend.

(303-3) Pleasures which corrupt character are undesirable; but those which uplift character (like the finest [works of Beethoven]⁵¹¹ and Handel) are desirable

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(305-1)⁵¹⁴ Is it really pretentious to give importance to politeness in behaviour in an age when the decay of manners is plainly visible? To those old enough to have seen better the difference points up moral value of consideration for others in human society.

(305-2) "Manners - you can't go into society without them," wrote Ann Bridge in a novel in 1932. Now, forty years after, how much they - or society - have deteriorated.

(305-3) We should remember that a piece of prose which uplifts the reader and gratifies the writer is the work of his best moments. What does he do with his lesser ones - for

⁵⁰⁹ The paras on this page are unnumbered.

⁵¹⁰ The original editor changed "a deeper meaning" to "a deeper negative meaning" by pasting a strip of paper to the page and typing over it.

⁵¹¹ The original editor changed "like the finest Beethoven" to "like the finest works of Beethoven" by pasting a strip of paper to the page and typing over it.

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⁵¹³ The original editor inserted " 1." And "uplight or uplift?" by hand. This note was parallel to the word "uplift" found in para 303-3.

⁵¹⁴ The paras on this page are numbered 77 to 82, and are not consecutive with the previous page.

he must be humble enough to accept that they are there. If he is wise he will accept the Pythagorean advice to work upon himself. He will do more than well to transfer activity from unresistant white paper to obdurate negative tendencies. The reshaping of the self is not pleasant and not easy but it is rewarding.

(305-4) Those who waste themselves in emotional excesses weaken themselves spiritually for the power of feeling is an essential part of the higher nature.

(305-5) It is neither easy nor pleasant to deny oneself, to put desire under self-restraint and illusion under banishment. But, for the man who acknowledges the ethical mistakes of one-sided, incomplete materialism, there is no alternative.

(305-6) Great men can liberate great feelings in others or lift them toward acceptance of true ideas.

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(307-1)⁵¹⁶ If he speaks at all – for in the divine presence he hangs his head – let it be with the high voice of true authority. Let it come out of the great stillness to shame lesser voices of the mean, the petty and the ignoble.

(307-2) On the appearance of an unworthy feeling the simple exclamation “No! “will suffice to deal with it but it must be swift, unhesitating, if it is to be successful.

(307-3) All kinds of ideas and moods and feelings course through the psyche of a person until his self-control has been established.

(307-4) Change from friendliness to unfriendliness, hurt, injury, sickness or death happening to a beloved person brings about an emotional reaction in the one who loves, who thereafter grieves.

(307-5) Whether it be the believing masses who follow established religion or its offshoots, or the knowing philosopher, conduct must reflect the faith or the knowledge.

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⁵¹⁶ The paras on this page are numbered 83 through 89, making them consecutive with the previous page.

(307-6) Long ago Virgil believed that the agriculturist's troubles were sent to him by the powers that be to sharpen his wits. This view could be considerably broadened, if applied to life's troubles generally. They could not only sharpen wits, in the effort to overcome or evade them, but also nurture moral attributes too.

(307-7) His emotional troubles upset not only himself but also others.

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(309-1)⁵¹⁸ The willingness to say, at least to himself, "I was wrong. What I did was done under the influence of my lesser self, not my better one: I am sorry. I repent, "may be humiliating but will be purifying, when completed by attention to self-improvement.

(309-2) It would be an act of foolish self-blinding to ignore the power of outer conditions to affect emotional and mental reactions. This recognition can be made without obscuring sight and without forgetting the higher power.

(309-3) It is not everyone who can practise a steely stoicism and fortunately for the would-be philosopher it is not asked of him. But the reasonable exercise of a necessary self-control, is.

(309-4) On the subject of stage-fright Pablo Casals said: "For eighty years I have lived with this... I suffered when I was a child and I suffer even today when I must give a concert.

(309-5) It is easy to make a show of one's emotions in order to influence someone else to favour one's personal interests in some matter.

(309-6) First comes the capacity to recognise these higher feelings; then to understand them for what they are; next to appreciate their intrinsic worth; and finally, to give oneself up to them entirely.

(309-7) They want a palpable experience, even a stirring one if possible.

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⁵¹⁸ The paras on this page are numbered 90 through 96, making them consecutive with the previous page.

(311-1)⁵²⁰ To treat others too softly may not be the wise way when life itself may treat them more harshly because of their mistakes, sins or weaknesses.

(311-2) To tie a code of moral values to a religious belief is safer in a simple community and riskier in a sophisticated one.

(311-3) Behaviour worthy of such a high teaching and in harmony with the responsibility carried by those who accept its sacred mission is not often found. Yet hard to realise though it be it does give right direction.

(311-4) We need not be blind to the faults and lapses of inspired men, but we ought to forgive them. A balancing of accounts justifies this attitude. Those who bring this rare gift with them deserve a wider indulgence than others.

(311-5) The idea of a philosopher being an utterly aloof person, coldly indifferent and quite unapproachable, a man who restricts his human feelings to the degree that hardly any are left, is applicable only to those who follow narrow, rigid, and incomplete systems.

(311-6) Getting beyond theory into application is a phase which too often peters out after the first few attempts or after he finds himself inconvenienced by it.

(311-7) A kind of moral fastidiousness is needed, a refinement of thought and feeling, at such lofty levels.

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⁵²⁰ The paras on this page are numbered 97 through 103, making them consecutive with the previous page.

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(313-1)⁵²² The gentleman controls his feelings and conduct, educates his mind and polishes his manners, refines his taste and speech. Is this not a part of self-improvement, an uplift of the man himself?

(313-2) Time and experience may change a man who expresses his thoughts too quickly and too confidingly to others until he has learnt his lesson and becomes a somewhat reserved man.

(313-3) There is a silence between two persons which is full of nervous tension, but there is another which is full of healing peace. This is rare, uncommon, but it is found through real harmony, full trust, surrendered ego.

(313-4) Whatever helps to refine character, feeling, mind and taste is to be welcomed and cultivated as part of the philosophic work.

(313-5) I think it was Emerson's view, if memory is correct, that a person's manners show outwardly the degree to which the Spirit is working within him. It was certainly the view of some Far Eastern sages, but explanation may be necessary for those to whom it is new.

(313-6) Beware of politicians. The more they protest their devotion to ideals, the less should they be believed, even though by constant repetition of glibly-spoken words the belief is now theirs too.

(313-7) Emotion, uncautioned by reason or unwatched by intuition, may lead to illusion.

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(315-1)⁵²⁴ Caught in its beginning an act which shows up a weakness or fault is overcome with less trouble and effort than if attacked later.

(315-2) If he feels that rising to a higher level of consciousness would be too much for him then he could simply try to become a better man.

⁵²² The paras on this page are numbered 104 through 110, making them consecutive with the previous page.

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⁵²⁴ The paras on this page are numbered 111 through 118, making them consecutive with the previous page.

(315-3) How is he to attain this kind of detachment, this standing away from himself and at some distance from the happenings which involve him?

(315-4) It is not to be a forced calm, imposed from without and liable to break down, not a suppression of feelings on the surface but letting them rage within.

(315-5) At a time when good-will and courtesy seem to be fading out, we need all the more to support them staunchly.

(315-6) Feelings which are otherwise quite unaccountable may have their origin in this deeper part of the human being.

(315-7) If possible he refrains from criticising others and will carry this attitude even into his thought life.

(315-8) What is permissible about such topics in a private talk may not be in a printed or public statement.

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(317-1)⁵²⁶ The reputed Oriental teachers advise – nay insist – that seekers must eliminate all desires. But is not the search itself not only an aspiration but also a desire? Can there be peace of mind while this one remains? So it is needful to put all the others in a worldly category. This is what the more semantic minded teachers do. But since the last act in this spiritual drama is played by the Higher Power, why not let it decide what to do concerning the matter.

(317-2) Men who seek a higher kind of life must practice self-restraint what faith⁵²⁷ they hold or whatever religious society they belong.

(317-3) It is not enough to agitate for public socio-politico-economic reform without, at the same time, seeking for private and personal reforms.

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⁵²⁶ The paras on this page are numbered 119 through 124, making them consecutive with the previous page. This para is a duplicate of para (325-3).

⁵²⁷ Paul Cash inserted the question "whatever faith?" In the left margin by hand. – TJS

(317-4) There are deeper reasons than merely social ones why Confucius preached politeness: their roots go down into moral training.

(317-5) His actions will affect those with him, his dislike or hatred may provoke theirs, his kindness may create kindly reactions from them. A man needs to be careful in such matters.

(317-6) "A fool uttereth all his mind but a wise man keepeth it in till afterwards."
(Proverbs 29.11)

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(319-1)⁵²⁹ They tolerate their own defects but not those of other people. They find excuses for their own quite easily, but never look for any for other people's.

(319-2) Without referring to polish and elegance - which are a different thing - decent manners in the sense of being considerate to others come closer to a spiritual man's conduct than rude manners.

(319-3) Old age is a time to gather up one's good points, one's few strengths as squirrels gather their food for the coming winter.

(319-4) If the philosopher in him prevails he will keep his calm, but if his emotional side gets uppermost, his condition will be erratic.

(319-5) Few are ready to impose such a discipline upon themselves as if it were enforced by outside authority; but many more could do a little more if they applied what they know.

(319-6) Those who demand the freedom to live as they wish, who seek to be undisciplined and unregulated by any authority, ask too much.

(319-7) Being what he was, in character and temperament, the mistakes made were inevitably what they were.

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⁵²⁹ The paras on this page are numbered 125 through 131, making them consecutive with the previous page.

(321-1)⁵³¹ A new occasion offers a fresh start; an attitude which need not be conditioned by his previous ideas.

(321-2) They are uneasy when they hear the word discipline.

(321-3) Such a motive is laudable and its presence commendable.

(321-4) There is a guiding conscience in a man which develops or weakens as he responds to the forces and influences playing on and in him from both bygone lives and the current incarnation. It is this preoccupation with choosing good and avoiding evil, with religious feelings and moral virtues, that lift man above the animal.

(321-5) If he lets compromise with the world, or lapses from the right moral standard, slip beyond a certain mark, he will pay commensurately for it.

(321-6) To avoid the truth they accept its imitations.

(321-7) The darker side of human experience, its horrors and maladies, its dangers and miseries and infirmities, incline the mind toward Buddhistic pessimism.

(321-8) Paradox is an indispensable element of the Highest Formulations

(321-9) Whether the cage be made of gold or the net fabricated from silk, the reality of their inner captivity still remains.

(321-10) He may feel the temptation but he need not submit to it.

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⁵³¹ The paras on this page are unnumbered.

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(323-1)⁵³³ It is not easy for any man who has the ideal of living by truth. He will find himself forced to talk little, to cultivate a reticent manner {and}⁵³⁴ follow his own way of life.

(323-2) Time spent in mourning other peoples defects could be better devoted to mourning his own.

(323-3) An idealism which could not be other than futile would be too life-wasting an activity in which to get involved.

(323-4) A celebrated Tibetan commentator Asanga, wrote: "If another does harm to the spiritually developed man, he endures with patience the worst injuries with the idea that it is a benefit he has received. To think that the offender does one a service is to conduct oneself in accordance with the example of the Perfect Ones."

(323-5) The recommendation given by Plutarch not to take offence if someone slights you but to be superior to him because it is he who should be despised, is practical.

(323-6) The ego takes his conscience over and fits it to suit himself.

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(325-1)⁵³⁷ The man who keeps his emotional equilibrium,⁵³⁸ who casts out negative thoughts as soon as they arise and who rescues his will from enslavement to the lower nature, travels through life in the world with less avoidable suffering and more unruffled serenity than the one who does not do these things.

(325-2) Abrasive, provocative violent or hostile speech is objectionable and unsuited to a philosopher.

⁵³³ The paras on this page are unnumbered.

⁵³⁴ "and" makes the most sense here though how that comes from "och" (which is in the original) I have no idea. – TJS

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⁵³⁶ The original editor inserted "13." by hand.

⁵³⁷ The paras on this page are unnumbered.

⁵³⁸ The original editor inserted comma by hand.

(325-3)⁵³⁹ The reputed oriental teachers advise – nay insist – that seekers must eliminate all desires. But is not the search itself not only an aspiration but also a desire? Can there be peace of mind while this one remains? So it is needful to put all the others in a worldly category. This is what the more semantic minded teachers do. But since the last act in this spiritual drama is played by the Higher Power, why not let it decide what to do concerning the matter.

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(327-1)⁵⁴² The notion that a philosopher is melancholy is arguable: there is no reason why he should not show joy and appreciate humour. But since he is a balanced person, he will put the governor of deep seriousness to control these qualities.

(327-2) The belief that goodness is a liability in society as it is constituted in the modern era has not diminished.

(327-3) One result of taking the quest seriously is the tighter discipline he imposes on himself. He no longer submits to blind acceptance of his glaring egoisms, no longer goes on supporting them. He faces them, confesses, and sets about correcting them.

(327-4) Pushed by strong feelings or angry passions the ego may make wrong interpretations of a situation and cause himself suffering in the eventual result.

(327-5) It is not enough to proceed far in the understanding of metaphysical themes like non-duality if moral purification lags far behind.

(327-6) One result of the work is to loosen the strong attachments which come from the desires.

(327-7) It is not only a matter of self-betterment but also of self-respect for an honourable man.

(327-8) It is not enough to be eager for the truth; he must also be open to the truth. No bias, prejudice, fear or dislike should stand in the way.

⁵³⁹ This para is a duplicate of 317-1.

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⁵⁴¹ The original editor inserted "14." by hand.

⁵⁴² The paras on this page are numbered 1 to 11, and are not consecutive with the previous page.

(327-9) Let us not deceive ourselves. If the wealthy cannot enter into the spiritual consciousness because the burden of their possessions weighs them down, do not believe that the poor alone are free to do so. They too are weighed down and seek to add to their possessions in order to lessen their misery or discomfort.

(327-10) Conscience must awaken and develop to the point where self is willing to look and see the cause of many troubles in itself.

(327-11) The presence of affable persons compensates for the unavoidable meetings with irritable ones.

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(329-1)⁵⁴⁴ What do these young persons show by using, and using plentifully, these foul four-letter words? First, they show off to please their vanity. "Look!" they seem to exclaim, "how free, how emancipated we are." Second, they show their vulgarity, betray their origin (which they cannot help), betray what they have made or failed to make of themselves (which they can help): and show their degradation.

(329-2) I first noted that Gandhi spoke slowly, word by word, as though he were first translating each one in his head from his native Gujarati⁵⁴⁵ into English.

(329-3) In their inordinate desire to follow their own desires and to claim freedom from parents and other authority, too many among the young give themselves up to sexual intercourse, whether promiscuous or not, whether they use contraceptives or not, to an inordinate degree. In the end they become too irresponsible. When they marry the relationship is more likely to fall apart, the children to feel insecure and to become problem cases.

(329-4) It is pure but calm feeling unmixed with the desires, passions, perturbations and inflammations of the ordinary unawakened and unevolved man.

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⁵⁴⁴ The paras on this page are numbered 12 through 19, making them consecutive with the previous page.

⁵⁴⁵ "Gujerati" in the original.

(329-5) He needs to protect himself by the truth which, applied here, means he must strengthen himself against their negative, slushy emotion. A misconceived and muddled pity brought in where toughness and reason are needed, would only harm them and him, both.

(329-6) Some persons open their eyes wide when told of the spiritual values behind courtesy and politeness. If they cannot see the point let them at least behave in, if not an urbane, then a civilised manner.

(329-7) Beware of the negative emotions, of suppressed hate, liberated wrath, and exaggerated depression among others.

(329-8) To become aware of a fault or a weakness calls for personal discipline and for a suitable training of the self. The opposite merit, the contrary strength, can be brought often to mind and into practise.

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(331-1)⁵⁴⁷ His character improves whether or not he tries to impose disciplines upon it. The process is spontaneous and proportionate to the improvement in his point of view, in the disengagement from the ego's tyranny.

(331-2) A man can achieve his independence by grades without rebellion but he is seldom so wise as to do so. More often, he lacks patience, takes the more foolish violent way and attains his freedom at a cost, to himself and to others, that could have been much less for the same result by evolutionary ways.

(331-3) The reformation and even transformation of character is as much a sector of philosophy as the practice of concentration and the study of mind. The virtue which develops from disciplining thoughts and controlling self removes obstacles and gives power to truth's pursuit.

(331-4) Men suit their own self-interest. They may cover this up with tall talk or simple hypocrisy. They may try to trick others or even themselves with an outward show of idealism.

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⁵⁴⁷ The paras on this page are numbered 20 through 27, making them consecutive with the previous page.

(331-5) It is not new. Cicero called the materialistic systems of thought “plebeian philosophies.” Plato believed them suited only to the uneducated masses, unequal to the strain of mentalistic thought. On a somewhat higher level Cicero included the half-educated body-is-only-reality Epicureans.

(331-6) It is significant that Communist leaders like Lenin despised all schools of spiritual thought, denounced religion and scorned metaphysical reflection. This is now the nominal inheritance of half the world, most particularly the so-called workers class.

(331-7) Those who seek a larger meaning to life cannot live like the peasant for bodily needs alone, or like the professional, for bodily and cultural needs alone. Their feeling is still profounder; a peace and harmony, an understanding and strength.

(331-8) Smile at praise, keep calm at scorn – this is a part of applied philosophy.

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(333-1)⁵⁴⁹ Freedom is a tremendous word whose meaning goes much {beyond}⁵⁵⁰ the average man’s idea of it. He is not free who is in bondage to narrow prejudice, strong attachment, unrulid desire and spiritual ignorance.

(333-2) Too many people use their mental and emotional energies in a negative way. This works to their own and to other people’s detriment.

(333-3) Easily stupefied by sensuality, thoroughly bewitched by constant repetition of the same pleasure, they shrug aside the disturbing thoughts and visible reminders of life’s transitoriness and the body’s infirmity.

(333-4) The animal heritage has given him instincts, appetites, impulses and desires; the human holds out higher possibilities to be worked for and realised.

(333-5) It is not for him to offer a defence of what he has done; not for him to descend to such a level: the only good opinion he needs is that of his conscience.

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⁵⁴⁹ The paras on this page are numbered 28 through 39, making them consecutive with the previous page.

⁵⁵⁰ We have inserted “beyond” for clarity.

(333-6) To avoid what is vulgar and to choose what is refined follows a higher aspiration, an earnest self-improvement.

(333-7) It is the emotion, still more the passion, which anyone pours into an attachment which may make it an obstacle on his quest.

(333-8) It is true that the overthrow of religious belief may influence human character adversely and lower moral codes. But it is also true that other causes than atheism can bring about the same result.

(333-9) We can harm others and ourselves by practising a sloppy sentimentality in the name of love, a misguided humanitarianism in the name of service.

(333-10) Every tenant of the flesh pays a rent for the pleasure it affords him. He pays in limitations or infirmities, disobediences or pains.

(333-11) He can be polite without being fulsome and effusive. His sincerity will dictate the proper measure.

(333-12) It is a needed quality, not to supplant the other ones but to complement them.

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(335-1)⁵⁵² Those who have none of the polite civilities which breeding would have given, had they had it, and which education should have given had they been able to profit by it, which they have not, remain savages in trousers. The right kind of young man soon sheds the signs of gutter or slum in which he happened to be born but not they. He seeks self-improvement; they make strident demands.

(335-2) The reflections and impressions which follow emerge out of maturer experience than those earlier and now so distant books. One learnt through the years to glorify men less, but also learnt to criticise them less. The insight into what is behind them, that which psychiatrists and psychoanalysts call the subconscious and unconscious mind, has penetrated deeper and magnified tolerance.

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⁵⁵² The paras on this page are numbered 40 through 42, making them consecutive with the previous page.

(335-3) How long a journey from the horrible savage cruelty of [Idi Amin]⁵⁵³ to the benign compassionate teaching of a Buddha!

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(337-1)⁵⁵⁵ This goodwill becomes instinctive but that does not mean it becomes unbalanced, wildly misapplied and quite ineffectual. For the intelligence which is in wisdom, accompanies it.

(337-2) Only wisdom, not emotion alone, can show him how to help without becoming personally entangled. Otherwise he becomes caught in a web of lives, and no longer free to live his own.

(337-3) Unless some quirk of destiny puts him in a public situation where duty and responsibility compel attention to negatives and criticisms, he may prefer to draw attention to the good and the beautiful, to spread harmony.

(337-4) To reject politeness and refinement as belonging to "upper-class" codes or bourgeois imitation is adolescent immature prejudice. Whatever ennobles character and the way of life is helpful to the young would-be philosopher.

(337-5) Heart and brain need each other for an equilibrated existence, that is to say both feeling and thinking need to be brought under control.

(337-6) Ideals which are too high for most people, disciplines which are too hard for them, are necessarily reserved for the few if the others are not to be lost altogether.

(337-7) It may be objected that the disciplines of philosophy put it beyond the reach and the desire of most people.

(337-8) It is not a question of mere formal etiquette, of what behaviour is socially desirable, but of something deeper.

⁵⁵³ "Idi Amin" was typed above the line and inserted here with a caret.

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⁵⁵⁵ The paras on this page are numbered 41 through 49; they are not consecutive with the previous page.

(337-9) In many men silence in conversation may betray their nervousness which is a form of inner weakness. But in the sage such silence is on the contrary a form of inner strength.

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(339-1)⁵⁵⁷ Most persons move into action or draw to a conclusion or submit to influences on the basis of their feelings rather than their reasons; antipathies or sympathies do the real work here.

(339-2) The first practice to be learnt calls for the use of will; it is to thrust away negative thoughts the moment after they first appear. This is the first step in thought control.

(339-3) The ethical ideals of philosophy are lofty but nobody is asked or expected to jump up to their realisation, only to understand their direction; the rest of this inner work must develop at its own pace according to his individual possibilities.

(339-4) To be detached simply means not letting yourself get into the power of anything or anyone to hurt, damage or destroy you inwardly.

(339-5) An action which is spontaneous and not a calculated one – that can be safe only for the enlightened man. For others it may be mere impulse or mere passion.

(339-6) Bad mannered children become so partly because of their parent's failure to correct them, which may be through having had similar parents themselves. And where this is shown by the child by pointing out and ridiculing a stranger, neighbour, schoolchild or foreigner because of his different or unusual appearance, clothes, etc. it is also cruel.

(339-7) To claim that because he did not ask to be brought into the world, he is not responsible for himself or for his behaviour to parents is a short-sighted assertion. It is the consequence of ignoring or rejecting the idea (itself a part of the World-Idea) of reincarnation.

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⁵⁵⁷ The paras on this page are numbered 50 through 56, making them consecutive with the previous page.

(341-1)⁵⁵⁹ Among those young people who have risen into college levels from social surroundings quite unfamiliar with such things, there are groups of rebels whose conduct is unspeakably rude, who have never learnt, and do not want to learn, of codes of manners. They glory in being ill-bred and denounce politeness as hypocrisy.

(341-2) If excessive pride in his attainments, virtue, knowledge or devotion is an obstacle which hinders a man's growth, excessive humility is also another. This may surprise those who have read again and again in spiritual manuals of the need to be humble.

(341-3) It is one of the side effects of philosophy that it purifies human affection, takes the littleness out of it, and lifts it to a higher and wider plane. This may bring some pain or it may bring a shared pleasure, depending on those involved in the experience.

(341-4) It seems a bleak doctrine to many people - that non-attachment should be deliberately cultivated. They think it means becoming hard and cold but they are wrong.

(341-5) Strong emotional attachments to another person may only tighten the ego's hold, may narrow, limit, warp or prevent the seeing of truth. This happens all-too-often in family relationships and in the affections of the young. It can even happen in guru-disciple relationships.

(341-6) Only as men become convinced that their further fortune and happiness or distress and trouble are closely connected with their obedience to these higher laws - and particularly the law of karma - will they discover that not only is virtue its own reward but also adds to peace of mind.

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⁵⁵⁹ The paras on this page are numbered 57 through 62, making them consecutive with the previous page.

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(343-1)⁵⁶¹ Human character is born flawed and usually remains so. The virtues may be there but so are the faults. Yet a man's sense of his own rectitude may stubbornly persist. It would be more prudent to be humble and not allow oneself to be put on a pedestal.

(343-2) If you are dissatisfied with yourself, abandon your self! You can make a start by abandoning its negative ideas, its animal passions and its sharp critiques of others. You are responsible for them: it is you who must get rid of them.

(343-3) Because there are levels of moral growth, character and self-control, it became necessary to lay down laws, codes and rules for mankind in the mass. These may be of sacred origin, as with a Moses, or of secular authority, as with a ruler. Where the name of God is invoked to give them weight, this is usually a human device. But the comeback of karma is very real, and not a fancy.

(343-4) Since a kind of order reigned in Nature, argued Confucius, it should be made by men to reign among themselves. They ought to live in an orderly manner and thus they could live in civilised harmony. This required them to control emotions and not allow themselves to be swept hither and thither.

(343-5) It is harmful to this purpose to approach such a man with fear, nervousness or anxiety. The aspirant should be at his ease, from the start, and thus he will not put up unnecessary blocks.

(343-6) What is called correct social behaviour can vary from period to period, century to century. It is not the same as, and not to be confused with, courtesy.

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(345-1)⁵⁶³ However dingy or rough the slum into which karma has thrown someone, however coarse the parental upbringing, or lack of it, if he fails to receive instruction at school in the minimum courtesy, the system of elementary education deserves

⁵⁶¹ The paras on this page are numbered 63 through 68, making them consecutive with the previous page.

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⁵⁶³ The paras on this page are numbered 69 through 76, making them consecutive with the previous page.

indictment. Confucius long ago understood the spiritual value of such proper behaviour better than many teachers and clergymen today.

(345-2) At first he has to use his will to break away from undesirable or negative feelings, to move his consciousness out of them. But first he must recognise them for what they are, then he must react against them swiftly.

(345-3) All his inner enslavements and blind prejudice prevents getting access to the truth, or holds him back.

(345-4) Mental sympathy with others must go only as far as a certain point: if it begins to affect us negatively we must refrain from proceeding farther.

(345-5) Without pretention or affectation, neither seeking to draw attention or to impress others, he is truly humble in his greatness.

(345-6) If a friend tells you what is lacking in your character, you may take it amiss. What he regards as service rendered you regard as offence given.

(345-7) He himself may not recognise or admit it, but the passage quoted was only an emotional statement, not a factual one. It better describes his own feeling.

(345-8) Those who glorify romantic love avert their eyes from the truth that there is a negative side to it. However ignored, it will one day come into focus.

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(347-1)⁵⁶⁵ That which few men value and few men find is nevertheless the most worthwhile thing for which to search. What is it? It is what once found cannot be lost, once seen must be loved and once felt awakens all that is best in a man.

(347-2) It is depressing humbling or enraging to receive personal criticism. But for the quester, who wants sincerely to improve himself, it may be salutary. If he can bring himself to take it as a chance to learn or as a challenge to do something about it, the result can be beneficial.

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⁵⁶⁵ The paras on this page are unnumbered.

(347-3) "Expel negative thoughts" should be the habitual attitude anyway, but when they become emotional disturbances the effort to do so should redouble.

(347-4) The contribution of good manners and gentlemanly behaviour to the making of a philosopher is larger than most people believe. But actually it is too often not known or ignored.

(347-5) Suppress the first negative thought with an emphatic No!

(347-6) Amid praise or belittlement he must keep his equilibrium.

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(349-1)⁵⁶⁸ What animal ever makes, like man, a decision on some moral issue or struggles with conscience?

(349-2) To the extent that negative thoughts are preventable, their sickness and ill health consequences are preventable.

(349-3) What is man's proper aspiration in life? What is his proper activity in the world? What is for him the real Good among inner intangible things?

(349-4) Listen to enemies, opponents, critics, but do not listen to them alone.⁵⁶⁹ Perhaps you can learn something from them.

(349-5) The man who reposes his emotional strength or mental peace on any single person is taking a chance whose outcome may disappoint him.

(349-6) A mind divided against itself is so often the condition of average man, but is no longer the condition of enlightened man.

(349-7) Most men have a best self and a worst self.

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⁵⁶⁷ The original editor inserted "P2" by hand.

⁵⁶⁸ The paras on this page are unnumbered.

⁵⁶⁹ There is a checkmark in the left margin on this para; and on the back of this piece of paper there is the question "colon :?" I believe that the typist thinks that the para should be one single sentence and that a colon should follow the word "alone." –TJS

(349-8) He comes more and more into possession of himself.

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(351-1)⁵⁷² It is no man's fault that he lacks breeding but it is his own fault if he lacks the courtesy which comes from breeding or else is self-acquired.

(351-2) Where is the human being without a single blemish on his character or personality?

(351-3) The use of falsehood to propagate truth has always ended, historically in the persecution and suppression of truth.

(351-4) These are the harsh truths which lash a man's weaknesses like a whip.

(351-5) If he thought that he would become a mere looker-on, a complete escapist, he would feel uneasy. Besides, he is too compassionate a man to care nothing about others at all.

(351-6) Abuse is not evidence, although it may follow evidence.

(351-7) Somewhere karma is waiting for the man who despises virtue and shuns ethics.

(351-8) The failure to realise an ideal is not a total one. Something is left behind – a seed for future births.

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⁵⁷¹ The original editor inserted "P3" by hand.

⁵⁷² The paras on this page are unnumbered.

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⁵⁷⁴ The original editor inserted "P4" by hand.

(353-1)⁵⁷⁵ If the religionist declares that man cannot live by bread alone, the materialist retorts that he cannot even survive unless he seeks, obtains and eats bread. Moreover if little money may bring a lot of misery, a lot of money may still accompany a lot of misery. But on the other hand if, as it is often said, money does not bring happiness, neither does poverty. The reasonable man is not tricked by such generalisations. He looks deeper and longer and, more into those individual circumstances that are not so obvious.

(353-2) That breeding and culture can contribute to spirituality may not be evident to the ascetically mystic mind or the simpler religious mind. That fastidious refinement (but not arrogant snobbish refinement) can come with inner growth may be⁵⁷⁶ likewise obscure. But the long association of holiness with asceticism or with bareness of living has confused the understanding of truth. A life-style touched with beauty, in manners, surroundings character or taste, can better express what philosophy means than an ugly and unclean one. That the lack of opportunity is responsible for a part of crudeness and inferiority and immaturity is, however, obvious enough. But it is a fact which ought not be used to cover up the correct view of these things.

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(355-1)⁵⁷⁹ Vulgarly is the price paid today for democracy.

(355-2) Help in growth comes also from friends – if they are superiors or at least equals and if they have the courage to criticise shortcomings.

(355-3) As his character becomes more sensitive, his social behaviour may become more refined.

(355-4) He does not become upset if others dislike him but neither does he feel flattered if they like him.

⁵⁷⁵ The paras on this page are unnumbered.

⁵⁷⁶ The original editor changed “may be” to “maybe” by hand, but this seems counter to PB’s meaning, so we have changed it back.

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⁵⁷⁸ The original editor inserted “P1.” by hand.

⁵⁷⁹ The paras on this page are unnumbered.

(355-5) The savage instincts are strong and ugly and widespread enough to keep evil thoughts well supported.

(355-6) Can a man remake himself so largely and so deeply?

(355-7) The urges which press upon him from within or without, which are bad for character and fortune, must be resisted.

(355-8) Few men can judge themselves fairly or examine themselves as they really are.

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(357-1)⁵⁸² Aristotle discussed how much worldly possessions one needed before he could begin the practice of virtue.

(357-2) If anyone who presents a world-view really knows what he is talking about, there should be some noticeable vitality in his talk.

(357-3) Such detachment is not a callow hardness of heart; though it may be mistaken for it.

(357-4) Life brings its joys and despairs and much of it is an oscillation between them, plus the long flat intervals separating the two.

(357-5) Emotion we must have to be human; it is the lack of control over it which is at fault.

(357-6) Year after year it all recedes, the expectations and the dreams until desires diminish and ambitions fade.

(357-7) If the old moralities fall away from him it is only to be displaced by higher ones, certainly not to be bereft of any ethical code.

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⁵⁸¹ The original editor inserted "P6" by hand.

⁵⁸² The paras on this page are unnumbered.

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(359-1)⁵⁸⁵ Few men question their own motives or dare to analyse them.

(359-2) Those who observe the conventions most meticulously may be sincere or hypocritical.

(361-1)⁵⁸⁸ His family life – if there is one – provides the first scene for his application of philosophy. There his opportunity is plainly visible, the area for the self-judgments of his philosophic conscience, plainly marked out.

(361-2) Why is it that most of these ashrams – whatever be the face they present to the outside world – suffer from internecine squabbles within their walls?

(361-3) Just as inordinate fear evoked by sudden catastrophe could drive someone quite insane, so calm resignation evoked by sudden bereavement could bring a glimpse of full spiritual sanity.

(361-4) It also happens that a man who is strongly and emotionally biased or prejudiced, will unwittingly father his own personal views on his master. A preparatory discipline for such a person is customarily required.

(361-5) The Chinese believe every metaphysical system must support an ethical one. Nor do they stop there: it should lead to deeds.

(361-6) If mental and moral growth are stopped at the adolescent level, the age of the body and the length of experience need not earn respect as indicators.

⁵⁸⁴ The original editor inserted "P5" by hand.

⁵⁸⁵ The paras on this page are unnumbered.

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⁵⁸⁷ The original editor inserted "P7" by hand.

⁵⁸⁸ The paras on this page are numbered 1 to 13, and are not consecutive with the previous page.

(361-7) A ready courtesy will be the natural result of applying philosophy to human relations.

(361-8) To overreact against the misuse of power or the deficiencies of an institution is to commit a fresh error.

(361-9) In human nature it is easy to detect this double principle – the fair-seeming good and the repellently negative bad.

(361-10) Many persons, if not most, will not admire the passionless character of a sage. He seems deficient, incomplete. But they misunderstand him. He has feeling, yes, but he cannot afford the luxury of ungoverned passion. He has self control and the peace within is worth it.

(361-11) A man who is dishonest with himself, or in his thought about himself, places obstacles in his way when he attempts to look for truth.

(361-12) The emotional moods between which so many undisciplined men and women oscillate, with black despair at one end of the scale and golden joy at the other, belong to the ego.

(361-13) “You keep silent and It speaks; you speak and It is silent.” – Japanese Master.

(361-14) The cause of truth cannot be nourished by the utterance of lies.

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(363-1)⁵⁹⁰ A child, whose parents fail to discipline it at the proper occasion in the proper loving way, will be encouraged by the omission to continue its mistaken attitude.

(363-2) He must indeed be strong-souled whose outer life can survive the hammerings of modern materialism and remain essentially good.

(363-3) Wait enough years and a solely sensual love will get attenuated, phantom-like and moribund, if it does not die away altogether.

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⁵⁹⁰ The paras on this page are numbered 15 through 26, making them consecutive with the previous page.

(363-4) It is not only that new circumstances or new surroundings may draw out latent desires but even familiar ones may increase sufficiently to do so.

(363-5) Where is the man who has any portion of seriousness in his character who does not have to struggle with himself at some time?

(363-6) It is not only in their exhibitionist protests against this or that feature of modern society that they are so unhappily negative but also in their strident condemnations.

(363-7) Where is the freedom for anyone who is unable to restrain himself, whose thoughts and passions make him their slave?

(363-8) He will make it easier to make a needful criticism if he prepares the way for it with an offering of praise.

(363-9) An improved refined taste, whether in material or aesthetic things, is not only a sign of cultural growth but, although not usually thought so, a help to this quest.

(363-10) It is excellent but not enough to be well-meaning, to have a pure intent, to be guided by feeling alone, if ignorance, credulity, naivete or imbalance are the accompaniment. For there are traps and quicksands, illusions and deceits in life as on the quest.

(363-11) The cosmopolitanism of the Graeco-Roman world expanded the outlook of educated men. It not only gave them some interest in other cultures and religions thus expanding their consciousness, but in the case of its best representatives could enable Cicero to make the grand statement that those who limit practice of the moral law to fellow-countrymen only, take away the basis of human virtue.

(363-12) A steady attitude must be cultivated, a mind kept in equilibrium is needed.

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(365-1)⁵⁹² Confucius was not merely a teacher of ethics or of etiquette, as is so often believed here. He set up an ideal, called "The Superior Man." He defined the latter's

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general education, social behaviour and moral character. He prescribed forms of polite civilised conduct, but these were not at all his sole mission. He made it quite clear that even the finest manners were hollow and vain if not supported by inner integrity and personal sincerity. He tried to show kings, dukes, government officials their proper functions, responsibilities and obligations. He taught common men the need of self-control, especially over passions. He sought the reform of education and of scholarship. But although he did not venture outside his proper sphere into religious discussion this does not mean he was without religion itself.

(365-2) Instinct fights with intellect but purified, elevated and instructed, it can harmonize with the other, both working together for the benefit of man.

(365-3) Whatever his duties are one of them is owed to good manners. In the glossary of many young protesters this means hypocrisy.

(365-4) If men prefer not to recognize the truth when it does not suit, please or help their ego, they will avoid hearing it.

(365-5) The real philosopher feels what he knows: it is not a dry intellectual experience alone but a living one.

(365-6) The desire to achieve unity in various sections of human life, belief and activity, and in humanity itself, is only a dream. The differences are there, and will, in some altered form, still be there even under the surface of any cheerful pseudo-Utopia of a unified world, or section of the world. There is no profit in denying them, only self-deception. The only real unity can come out of inner expansion, out of a great heart which excludes nothing and no one; but this will still not be uniformity.

(365-7) If Confucius was an ethical thinker, he did not stop there. He wanted an urbane, civilised, literate society.

(365-8) Imperfections of character are present in all persons we are likely to meet, or be associated with. They are in us too.

(365-9) His tolerance threshold will be well beyond the average.

⁵⁹² The paras on this page are numbered 27 through 35, making them consecutive with the previous page.

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(367-1)⁵⁹⁴ Whether he is strong enough or wise enough to be able to transcend the influences, conditions and heritage making up his personality, he may not know but his history will betray it.

(367-2) One man can hate another man, but if the first has renounced his ego – the source of hatred – how can he continue to do so?

(367-3) The attitude of non-interference in other peoples' lives is a benign and justifiable one at certain times but an egotistic one at other times.

(367-4) The wave of emotion carries him along to do more than he might otherwise have done, be it good or bad.

(367-5) The differences in goals, culture, values and habits are there; and with all possible goodwill must still be acknowledged and accepted.

(367-6) Human conduct, like Nature, can be unbelievably beautiful at times but quite detestable at other times.

(367-7) He should try to keep discussions of opposing views within the codes of amicable courtesy and good manners.

(367-8) During the 'dark night of the soul' he may feel overclouded by a dreary sense of futility.

(367-9) Personal colouring of the truth is inevitable the moment it is given a shape in thoughts or words.

(367-10) If men pass from an earlier attitude of support for human idealism to a later one of sneering cynicism, it is understandable but not acceptable.

(367-11) Is it not a shame to spoil a beautiful language by introducing foul epithets and vulgar slang?

(367-12) At times he may feel the melancholy precariousness of his satisfactions, whether inner or outer, the sad brevity of their existence.

⁵⁹⁴ The paras on this page are numbered 36 through 52, making them consecutive with the previous page.

(367-13) Even if it is only an ideal, seemingly beyond his reach, it gives direction.

(367-14) His business is not to evaluate other men, certainly not to judge or condemn them.

(367-15) He knows only too well that his emotions in their bright and dark varieties will move him into joys and despairs, attractions and fears, enthusiasms and depressions.

(367-16) A sterile suffering yields no lesson and results in no moral profit.

(367-17) Is there such a thing as philosophic behaviour?

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(369-1)⁵⁹⁶ These products of the education factories are only half educated. They are not taught even elementary things about manners, character, self-control, refinement, hygiene and diet. At least their behaviour and appearance reveals this deplorable fact.

(369-2) The work of self-purification helps him to travel more quickly on this inner quest by clearing obstructions.

(369-3) Little by little all wounds are cauterized by time.

(369-4) He is in such command of himself that he is never violently angry or badly upset.

(369-5) That good and bad qualities are found in the same person is a truism of public history and personal experience.

(369-6) Unrefined taste, crude mind and sleazy environment are not conducive to interest in philosophy.

(369-7) Fierce intense hate blinds the eyes of reason, hurts the hater and creates delusion.

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⁵⁹⁶ The paras on this page are numbered 53 through 61, making them consecutive with the previous page.

(369-8) The forms of politeness are not necessarily expressions of hypocrisy.

(369-9) There is an abuse of authority when anyone takes advantage of it to bolster his own ego at the expense of those under him.

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