

Middle Ideas 07-13

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Editor's note: This file contains PB's thoughts regarding Old Categories VII – XIII; it is part of a set of "Middle Ideas" notebooks which, when taken together, encompass all twenty-eight of PB's original categories. Some pages of Old Category XII are grouped inside Old Category XIII; it is my opinion that this was a clerical error on someone's part, but since we don't know, we have left them where we found them. PB's sometime student Lorraine "Romaine" Stevens typed many of the pages; she introduced excessive and often incorrect punctuation which we have done our best to filter out. Her check marks were meant to tell PB to check something about that particular para – usually its meaning. Her marks and comments should be taken with a grain of salt as she was quite uneven in her work. I worked on this file while with PB in 1980, my edits appear on pages 1, 11, 67, 129, 183, 221, 299, 305. Paul "Randy" Cash worked on this file post-mortem, adding sticky notes for ease of navigation, probably in 1984.

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

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(1-1)¹ We ought not to confuse a special case with the general case.

(1-2) He who has [this research to do – a serious matter – should be someone]² who has travelled widely in its cause, listened, seen much and read more, who has become well educated in the subject and quite sophisticated in its application, is entitled to hold views even though they do not coincide at all points with the traditional ones.

(1-3) The products of applied science the [inventions]³ of modern industry and the energies which drive engines need not have evil consequences if they are used in inner freedom, not in enslavement.

(1-4) With the years I have become more careful about what I write, more aware of how small is the fragment of known truth.

(1-5) The intellectuals, caught in a trap of ever-lengthening⁴ discursive knowledge and analytic thought, listening to endless discourses and reading the ever-appearing books⁵ live behind a Chinese wall of non-understanding.

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(3-1)⁸ Let it be put in intelligible sentences, within the understanding of intelligent persons, not defined⁹ by enigmas.

(3-2) It is as true for the man who has had only a little formal education as it is for the man who has had a lot.

(3-3) Socrates was an awakener of men. He tried to stir their minds by questions, and their conscience by revealing fresh points of view.

¹ The paras on this page are unnumbered.

² TJS in 1980 changed “has done this research a serious matter,” to “has this research to do – a serious matter – should be someone” by hand.

³ TJS in 1980 changed “inventing” to “inventions” by hand.

⁴ TJS in 1980 inserted a hyphen between the two words “everlengthening” by hand.

⁵ TJS in 1980 inserted a hyphen between the two words “everappearing” by hand.

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⁷ The original editor inserted “18” by hand.

⁸ The paras on this page are unnumbered.

⁹ “defied” in the original.

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(5-1)¹² The scientist who seeks to learn the origin history nature and laws of the physical universe and the psychologist who probes into the working of the human mind – both must at some point of their investigation consider the questions “Who Am I?” side by side with “What Is the World?” Next they cannot afford to ignore the mystery of the Deity. Finally it will be found at some point on their way that they need to impose a self-discipline and an ethical code upon themselves.

(5-2) There is a mania for classifying thinkers, writers, teachers, artists; for putting them in a definite pre-existent category. Why cannot men become more all-round, better balanced, as some of the Renaissance men were?

(5-3) This is a question which had better be left alone since we cannot produce enough evidence to confirm it and its sceptics cannot produce enough against it.

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(7-1)¹⁴ If the end is to sublimate thinking altogether, why go on collecting more and more thoughts from teachers and traditions – all outside one’s self?

(7-2) Much of this [glib]¹⁵ talk is spurious and valueless. It is not backed up by any real facts.

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¹¹ The original editor inserted “19” by hand.

¹² The paras on this page are unnumbered. The third para on this page was typed on a separate piece of paper and glued onto the page.

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¹⁴ The paras on this page are unnumbered.

¹⁵ Either the original typist, or PB himself, deleted “tall” from before “glib” with whiteout. – TJS

(7-3) The ordinary man makes a hasty judgment of the matter, or follows his personal wishes, but truth requires a deep [well considered]¹⁶ examination.

(7-4) Enigma enough to make him pass a hand over his perplexed brow.

(7-5) Proper use of intellect may help safeguard thinking against fallacies and missteps and deviations.

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(9-1)¹⁹ The mind should be explored in depth if it is to be understood.

(9-2) They mistake cunning for sagacity.

(9-3) Its assertions are debatable and its evidence is arguable.

(9-4) Such master-writings need much study for they will help to clarify his feelings and shape his thoughts.

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(11-1)²² He will turn the pages of such books with care not to miss a single worthwhile idea so inspired he feels them to be.

(11-2) The rhetoric which leads political audiences astray or bemuses religious ones, cannot help the truth-seeker.

¹⁶ PB himself changed "considered" to "well considered" by covering it in white tape and typing over it.

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¹⁸ The original editor inserted "(VII)" and "P2 B," meaning "Page 2 Back," by hand.

¹⁹ The paras on this page are unnumbered.

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²¹ The original editor inserted "(VII)" and "P3 B" by hand.

²² The paras on this page are unnumbered.

(11-3) The book can be one of his mentors at a time when he is too young to have a correct set of values, and [it]²³ helps²⁴ to supply the deficiency.

(11-4) The trick of evading a direct question by giving a vague abstract answer, was known to metaphysicians called “eel-wrigglers” by Buddha.

(11-5) The depth of insight is not to be measured by the length of intellect.

(11-6) Only a poet could portray these experiences as they deserve; to write of them with outer photographic exactness only is to half-lose them.

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(13-1)²⁷ How often is reasoned judgment pushed aside by mere physical appeal which obscures what is below the surface.

(13-2) It is good to find his own way, if he can, but if he cannot there are serviceable books which can help guide him.

(13-3) To state a metaphysical truth in such a way that it will be more helpful to the recipient’s understanding it needs to be more precise and come directly to the point. It should not lose itself in high-sounding but vague terms. It should be, and be felt or visioned as something quite clear.

(13-4) Life is an enigma to those who think, who have felt the intellectual urge to probe its meaning and the emotional urge to find a conscious relationship with it. Yet, if they pursue the attempt to satisfy these yearnings, they do not get far. The theories and beliefs offered from different sources too often contradict one another. Life continues to evade the deeper questions.

²³ TJS in 1980 changed “he” to “it” by hand.

²⁴ Lorraine Stevens put a check mark by this para and added the query “ he helps?” on the back of the page by hand. I changed it to “it helps” in 1980. – TJS ‘20

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²⁶ The original editor inserted “P5” by hand.

²⁷ The paras on this page are numbered 84 through 90; they are not consecutive with the previous page., but follow the paras on page 53.

(13-5) We cannot glean much help where the material is fragmentary and the ideas seldom followed out to their full exposition or complete development.

(13-6) The unbelievably intricate and immensely complicated nature of both microcosm and macrocosm should leave scientific students of Nature awe-struck at wonderful Mind behind it all.

(13-7) There are many readers who let themselves become victims of the words these writers use.

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(15-1)²⁹ There is no entity called intellect or ego or personal "I" or individual mind apart or separate from thoughts themselves, existing alone. People give it such a supposed existence by their habitual attitude, lifelong belief. This shows the power of auto-suggestion and memory to create a purely fictional being. The sustenance, reality, life it has is false, illusory. Mind as such is devoid of all thoughts.

(15-2) He comes at last to full consciousness of his inner being, his soul in the correct sense of a word that is not often understood and which is used by people without knowing what they really mean.

(15-3) The more the teaching clarifies the thinking, knowledge and awareness of the student, the better is he able to discover the errors in his views.

(15-4) Where a teaching is said to be based on an ancient tradition yet never quotes a traceable source, an original document, one may need to use some caution in quoting it.

(15-5) References to ideas which belong to, or border on the fringe of, those stated in these and kindred books, appear repeatedly in periodicals and volumes of psychological, religious, and increasingly, scientific interest.

(15-6) Those who have no metaphysical capacity, let alone metaphysical depth, may become confused or obstructed by such statements.

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²⁹ The paras on this page are numbered 91 through 96, making them consecutive with the previous page.

(17-1)³¹ If the enigma must be put into worded statements to satisfy demands, then they must be paradoxical ones. Those who require smooth, eloquent and uplifting utterances may get comfort. But the truthful way is in the end the better way.

(17-2) From time to time I need to consult some old text, Oriental or Occidental, for the purposes of research, study or writing. Therefore it is useful to live not too far from a great city or university library.

(17-3) Where intuitive feeling will guide him aright to his best decisions, calculating intellect will not infrequently step in with doubts or fears and rob him of them.

(17-4) Thinking about the Overself is inferior to experiencing the Overself but in its own way and on its own level it is helpful.

(17-5) Whatever the reason does to dissolve superstition serves to open a way to discover another truth.

(17-6) This inky but attractive profession to which I have committed myself has helped my intellect become more active, both retarded its subsidence and yet encouraged it too!

(17-7) To the false education given in Communist schools can be traced the mindlessness of Communist adults.

(17-8) Intelligence is a blended whole - intuition plus intellect.

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³¹ The paras on this page are numbered 97 through 104, making them consecutive with the previous page.

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(19-1)³³ A doctrine comes into being through theorising by intellect or activity by feeling, that is, it is an opinion or a belief. An item of knowledge, for example scientific knowledge, is neither.

(19-2) The intellectual, the scientist or politician, business-man or professional, who has become cold, dry, materialistic and insensitive, is unbalanced. Yet he thinks he is so level-headed.

(19-3) Swami Siddheswarananda once said to me, "It is better to express rather than to repress intellectual tendencies."

(19-4) Real philosophy is a vital thing which stirs mind and heart, not a dry sterile or pettifogging abstraction.

(19-5) In the long evolution of the human being refinement, culture and education should contribute not only to quality but also to spirituality.

(19-6) These harsh staccato phrases, filled with destructive force, seek to bludgeon readers into acceptance.

(19-7) He will learn to know some truth better through experience than through books but more truth through both together.

(19-8) Science is prudent, perhaps too prudent, and will not let itself be guided by faith.

(19-9) A theory has more worth when supported by facts and proved by practice.

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(21-1)³⁵ The depth and width of his research must equal the depth and width of his reflection.

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³³ The paras on this page are numbered 105 through 113, making them consecutive with the previous page.

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³⁵ The para on this page is numbered 114, making it consecutive with the previous page.

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(23-1)³⁷ He has found the first traces of truth. But they were in words printed in books, heard in lectures. He has next to find them in himself.

(23-2) Where are the answers to men's questions? He must elicit them for himself one by one

(23-3) Any piece of writing which incites us to higher aims or deeper search is beneficial.

(23-4) No author's character matches his books: most write as if they were better or wiser than they are.

(23-5) In a subject where there is such a mixture of truth and superstition, of fact and error, straight thinking is essential: the appeal to authority is risky.

(23-6) There is little substance, little actual meaning behind the word when it is used by them.

(23-7) These writings have roused some sleeping minds, and galvanised some sleeping souls with that their work was done: teaching must be sought elsewhere.

(23-8) Reason with a small 'r'³⁸ is the logical use of thoughts,³⁹ which is a mediate process; but with a capital 'R'⁴⁰ is the intelligent use of the understanding: which is a direct immediate thing: intuition. Kant⁴¹ used it somewhat in this sense – but went only part of the way into a semi-agnosticism, semi-knowledge of the truth. So the term got fixed into its lesser meaning alone: the Kantian use of it is somewhat obsolete and best not used by laymen.

(23-9) Where meaning is obscure there is little help in books.

(23-10) In the end all our written work is an epitaph

³⁷ The paras on this page are unnumbered.

³⁸ The original editor inserted single quotes around "r" by hand.

³⁹ There is both a colon and a comma after "thoughts" in the original.

⁴⁰ The original editor inserted single quotes around "R" by hand.

⁴¹ Referring to Immanuel Kant.

(23-11) Loud harsh assertions try to bully readers into unthinking acceptance.

(23-12) He should take these old texts and render their ideas more intelligible to his own generation.

(23-13) It is not a connected discourse developing its ideas in a logical manner.

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(25-1)⁴³ Those who use a language to express their higher thoughts or to communicate questions about metaphysical topics need to take extra care with their words. They cannot afford to be negligent in this matter.

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(27-1)⁴⁵ A spiritually-inspired book must not be read too lightly or too quickly. The reader should try to penetrate deeply into the ideas on each page... so deeply that he comes out on the other side!

(27-2) We may develop the scientific intellect until its visible achievements and results astound us even more but they will always be relative to time and place, always subject to human limitations. But there is another line we could take for development, one that works with the metaphysical intellect. This need not set up an opposition to science, it is not concerned with empirical work. It is a faculty of abstract thinking, seeking the large generalised archetypal ideas. When it succeeds in finding them, their verification is to be got by letting the intellect lapse and letting the pure knowing element reveal itself. In this way consciousness moves to a higher level.

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⁴³ The para on this page is unnumbered.

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⁴⁵ The paras on this page are unnumbered—they are typed on a different paper and with a different typewriter than the previous page.

(27-3) Before it can search for truth the mind must be set free: otherwise it merely seeks either the confirmation or rejection of previously-held ideas, systems, opinions and creeds.

(27-4) We have lived to hear disembodied voices speaking to us through radio broadcasts, and to see faithful images of the bodies themselves not only speaking but also moving and acting just like them and all this at several thousand miles distance. We must be more cautious before we deny a miracle.

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(29-1)⁴⁸ The philosopher does not denounce materialism so much as the one-sidedness which makes it the only aspect of existence which, on the theoretical side is true and which, on the practical side, is worth attention. The name is used here not only in its narrow scientific sense but also in its broad coverage of blind attachment to physical objects exclusively. Such are mechanism without humanism, technological progress without care for negative consequences, atheism and anti-religion, denial of physical, mystical metaphysical experience.

(29-2) His statements make truth clearer, his declarations are like a sparkling drink.

(29-3) The experience of illumination is worth a library of books.

(29-4) He reached a higher degree of proficiency than many “authorities” because he was constantly at pains to verify every doctrine over long periods of time before he incorporated it into his own written work. His pages were written from first-hand experience; they were not copied wholesale from other books. He was essentially an original thinker.

(29-5) It is needful to define here what is meant by the word “spiritual.” “The Hidden Teaching Beyond Yoga” points out how ambiguous it has become, how wide a range of connotations it now possesses. To

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⁴⁷ The original editor inserted “15.” by hand.

⁴⁸ The paras on this page are unnumbered.

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(continued from the previous page) simplify it can be used generically, to cover any or all of the three aspects of human culture which oppose themselves to a materialistic interpretation of life, aspects which may conveniently be named the religious, the mystical, and the philosophic.

(31-1)⁵¹ Glib slogans are too easily used by the young the uneducated or the emotional as a substitute for reason.

(31-2) It is not enough to be emotional about his faith. He ought also to be able to give a coherent statement of the reasons for it.

(31-3) In the end when human mentality has put forth its last thought and reached its last conclusion, when it feels unable to go farther, when it is exhausted, the stillness of divinity awaits it; why despair?

(33-1)⁵⁴ Responsibility, according to its measure, cannot be shrugged off. "Our thoughts are ours," as Shakespeare says.

(33-2) The unconscious motives may be only half-hidden from the conscious mind and deliberately ignored or may be completely sunk.

(33-3) As said in "The Hidden Teaching Beyond Yoga"⁵⁵ such a teaching will at first appeal to the more educated persons and only later filter down to the less educated masses who will take from it what they can or what is of more interest to them.

⁵⁰ The original editor inserted "16." by hand.

⁵¹ The paras on this page are unnumbered.

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⁵³ The original editor inserted "17." by hand.

⁵⁴ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

⁵⁵ "HTBY" in the original.

Whoever feels a need for some clue to life's meaning can satisfy it by philosophy whatever class he belongs to.

(33-4) The mystics may decry intellect and disparage the worth of literature. But how many men have turned in hard periods, to the classics among books and got power against depression, got wisdom, guidance or consolation from them!

(33-5) The highly compressed sentences of a Lao-Tzu⁵⁶ teach us more that matters than the prolix extended pages of a merely book-taught but dry mind.

(33-6) This does not require us to go so far as a contempt for intellectual work; that has its own place, albeit a limited one.

(33-7) It is true that Shakespeare held a mirror up to the events, persons and histories of his time. But it is also true that he inserted philosophical comments which carried force.

(33-8) How haughty the intellect may become! It does not understand that there is an invisible circle around it labelled "Pass Not!"

(33-9) There is no need to deny the beauty of a flower, a picture, or a landscape in order scientifically to affirm its chemical composition. There is room for both views.

(33-10) With so much education and information, so many particular pieces and fragments to keep together and carry in his mind, how is it possible for anybody to keep it really peaceful?

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(35-1)⁵⁸ The intellect can never stop asking questions. It has millions always in reserve. But in the end there is only one important question. So why not ask it in the beginning and save this long circular detour?

⁵⁶ "Lao-tse" in the original.

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⁵⁸ The paras on this page are numbered 11 through 21, making them consecutive with the previous page.

(35-2) In the masterworks of the Eastern ancients, in the profounder classics of the European heritage, and even in the fewer outstanding American pieces there is enough material for study.

(35-3) We can usually find refuge from the world of action by taking to the world of books. Then, stress and turmoil left behind, and restfully ensconced in chair or bed, pictured scenes may be enjoyed, or ideas received, which act like a holiday.

(35-4) No argument is capable of moving him. For he does not look into its truth but only into its weaker places.

(35-5) The same education which frees a man from superstition may cause him to miss the subtler knowledge of his real inner being, so that his mind wrongly believes itself to be a product of the body.

(35-6) The brain of the intellectual man multiplies thoughts but the brain of the yogi subtracts and reduces them.

(35-7) When academic learning runs to excess to the point of becoming dry pedantry bereft of common sense it becomes a nuisance to those who seek truth.

(35-8) Paradox transcends ordinary familiar experience and baffles ordinary logical thinking. Its leap can be made only by intuition, if he lets it function, or by faith if he can trust the sages' teaching.

(35-9) To study these topics from a comfortable distance through the medium of a book is much safer than personal involvement.

(35-10) Every kind of idea is poured into print today. How can the young find their way in this vast mass correctly?

(35-11) Jungian psycho-analysis lists compulsions among neurotic symptoms.

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(37-1)⁶⁰ It was often publicly asserted, and as often printed, that the increase of knowledge would bring immense benefits to the human race; would consequently

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reduce misery and counteract calamities. This was in the nineteenth and earlier twentieth century. Well, the knowledge has swollen enormously. Now, the misery and calamity which menace us are frightful.

(37-2) It is inborn in the human mind to wish to know. If this begins with the endless surface questions of a child's curiosity, if it continues into the deeper questions of a scientist's probing investigation, it cannot and does not stop there. For the higher part of the mind will eventually come into unfoldment, that union of abstract reflective thought with mystical intuition which is true intelligence, which needs and sees a view of the whole of things. And so the knowing faculty enters the realm of philosophy.

(37-3) It does not depend on a revulsion against intellect, although that has been the cause in some cases. One need not renounce intellect, it is enough to understand its limits.

(37-4) There is little harm in putting into the mind ideas above its level. At the worst, they may bore it but at the best they might stretch it.

(37-5) I admire and regret that I do not follow the careful scholar: he is only too eager to name, in numerous footnotes, the documents which support his statements.

(37-6) Books are most useful to those who, whether by necessity through lack of sincere competent instruction or by choice, to avoid narrow sectarianism, seek the goal by themselves.

(37-7) The open-minded questioner who is not too hasty to come to a conclusion but first assembles sufficient data, and that in an ambient circular course which moves around all sides, will get rewarded.

(37-8) Even an intellectual who can dazzle others with his brilliance may be feeble in his understanding of this simple truth.

(37-9) Where belief comes too easily, error may follow too quickly.

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⁶⁰ The paras on this page are numbered 22 through 30, making them consecutive with the previous page.

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(39-1)⁶² It is not very inspiring to read these spiritual commentaries, however rarefied their metaphysics may be. For they lack verve. The reader's feelings are not stirred, he never gets even a single fitful glimpse of the kingdom of heaven.

(39-2) Having emptied human life of its spiritual meaning, turning it into "a fortuitous conjunction of atoms," science is now nearing the point where it will have no other course than to restore the meaning, but in a rational intelligent way.

(39-3) The poverty of vocabulary is shown in the use of words like 'marvellous' or 'wonderful' or 'nice' when precise ones are available. Accuracy in the use of words shows also a tidy mind.

(39-4) If instruction and education leave a person in ignorance of the World-Idea and in illusion concerning the world and self, then they are incomplete, and inadequate to prepare him for life.

(39-5) Intellect, in whatever way it is used or to whatever extent, can only produce further thoughts. It cannot transcend itself, so these new thoughts become new cages, obstacles, non-results.

(39-6) We learn to discriminate in practical affairs and among material things as to what they seem to be and what they really are. But the faculty can be applied on a much higher level of existence and a more abstract one, depending on the cultural or personal quality of a man. Its highest application is to separate the Truth about God, the Universe, and oneself from its appearances and their Realities.

(39-7) Semantics has its part in the self-training of a quester. Its study makes him cautious of what he says and critical of what he reads and clear about what he understands.

(39-8) These subjects are dark and baffling enough by themselves without making them additionally so by the obscure language used in communicating, discussing or expounding them.

(39-9) It is no surprise that with such confused thoughts, they espouse muddled ideas.

⁶² The paras on this page are numbered 31 through 39, making them consecutive with the previous page.

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(41-1)⁶⁴ When man extended the simple tools which he used into the early simpler machines, the development was an inevitable consequence of his developing mind. The change was a useful one and brought him conveniences or comforts unavailable to the monarchs and millionaires of previous centuries. But when this was pushed farther and farther, faster and faster, its inherent dangers appeared, human safety was imperilled, human health ignored and human sensitivity crushed. Technology grew into a monster.

(41-2) With contradictions eliminated or reconciled, with errors corrected and new fertile concepts introduced, and with his ideas ranged in an orderly pattern, he can attain some intellectual clarity.

(41-3) There is nothing sloppy in his thinking: on the contrary it is taut precise lucid and original.

(41-4) The intellect has reached its own limits: it cannot think beyond them.

(41-5) The writer who continues civilised cultural traditions may also be a creator of culture itself.

(41-6) Culture is not only the enrichment of personal experience: it is the enrichment of the person himself.

(43-1)⁶⁶ Something of this knowledge, and even this practice should be put in the curriculum of every school, certainly every college.

⁶⁴ The paras on this page are numbered 40 through 45, making them consecutive with the previous page.

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⁶⁶ The paras on this page are numbered 14 to 21; they are not consecutive with the previous page.

(43-2) There is nothing wrong in seeking to make Nature's energies and materials serve the needs of mankind. Technology is not all evil, as beginning escapees from a materialistic society so often believe. Even Oriental peasants have a simple technology.

(43-3) The value of a systematic course in philosophy is that it gives a solid foundation. A casual self-education lacks this, has no teacher to question or to organise its reading; it picks up knowledge in bits and pieces: too fragmentary and scattered to be complete.

(43-4) Sometimes a man's words are wiser than he knows. Sometimes he speaks a truth above his ordinary knowledge. But these times are rare.

(43-5) If some of its teaching can be validated by nuclear physics, the rest is too far out for the scientist to touch - let alone grasp - without becoming something else, something more than a scientist.

(43-6) Something which is not the calculating logical intellect as we ordinarily know it, not "brains," gets into the picture here and takes our understanding to a higher level.

(43-7) When a book has come to mean so much to a man that its reading and rereading are considered among his best hours, his more fortunate destiny, its ideas may have some value for some other men, too.

(43-8) The discomfort of being confronted by the fundamental questions which we must at some time, early or late, ask of life can be evaded, as all-too-many persons do evade it by deliberately turning to more activity, or by reinforced egoism.

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(45-1)⁶⁸ Logic is not really concerned with truth, and can easily lose its way when applied narrowly, or on an unexamined premise.

(45-2) Some intellectuals have too many questions, give up in the end and turn agnostic or join the Catholic Church or, like Hume, spend the rest of their years shallowly.

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⁶⁸ The paras on this page are numbered 49 to 55; they are not consecutive with the previous page.

(45-3) Whoever adores the Highest Beauty, whether through Nature's scenery or art's fabrication, through prayer or meditation, song or poem, feelingly and sincerely, is not wasting his time, whatever materialists may say. Even the intellectual mathematician or astronomer contemplating on infinity or space, can use this approach as worship.

(45-4) The philosophic mind tries to think clearly. This requires it to know properly in what particular sense it uses important descriptive words, to get rid of vagueness and confusion. And especially is this needed in the case of terms which are likely to be defined unconsciously in different ways by different persons.

(45-5) With the proper intermingling of intuition and intellect, a better attitude and a better result will always be attained.

(45-6) Demotic colloquial language, with its vulgarity and obscenity, will become less and less to the taste of an advancing spiritual worker. The self-refining process may be motivated in others by social ambition but in his case it will be by spiritual aspiration. Many persons do not see the connection, but it is there.

(45-7) It is not easy to read Kant. The tough, stiff and heavy pages of his prose demand close attention. The meaning is often abstract and not immediately clear, especially in translation.

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(47-1)⁷⁰ Too many people are too fatigued, whether by their work or by the stress of modern conditions, to be willing to read books demanding an effort of close intellectual attention. They feel that they need writings which give them something instead of requiring the reader to give anything, which inspire, counsel and console.

(47-2) Even if truth were presented to him he would derive little benefit from the opportunity. For he would look at it through narrowed biased mind, petty limited interests, emotions preoccupied elsewhere, passions seeking satisfaction and ego ruling them all.

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⁷⁰ The paras on this page are numbered 56 through 62, making them consecutive with the previous page.

(47-3) Not only was there some fact as well as some exaggeration in Anatole France's assertion – sceptic and cynic though he usually was – that “All is Opinion!” but it could be restated as “All is second-hand opinion!”

(47-4) It is when he has come to the limit of his mental capacity that two possibilities emerge. Either he will lose interest and turn away or he will give up in exhaustion, not the interest but the effort.

(47-5) Why make difficult topics still more difficult for students by unclear obscure writing? This is one reason why from the beginning of my career I aimed at a direct, to-the-point style.

(47-6) Every reader is a guest of every author whose pages he opens. But whether he is an understanding guest or a bewildered one depends on two things at least; on how clearly the work is phrased and on the development which the reader's mind has reached.

(47-7) The repeated phrase sticks longer to the mind and memory. But if repetition is overdone it becomes an irritant or a bore: the author is then simply nagging the reader.

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(49-1)⁷² Science seeks an explanation of the universe based on the facts. Its attitude is correct, of course, but from another standpoint, incomplete. For its approach starts from outside and tries to stay there. Metaphysics starts from inside and supplies what is lacking. But unless it penetrates to the deepest fact at the start, it gets mixed with speculation, theology or guess-work. What is this fact? Consciousness! One day the two – science and metaphysics – must meet.

(49-2) The words of the book can carry you to a certain point in consciousness. When this is reached you can go farther and higher only by closing the book! It has served you well but you must turn now to a new source. Let thoughts come into quietude; intuition will take their place: a holy presence will be felt: surrender to it.

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⁷² The paras on this page are numbered 63 through 68, making them consecutive with the previous page.

(49-3) Metaphysicians lost in the winding convolutions of their speculation, mystics whose works are pointless, and incomprehensible as hieroglyphics – these belong to the old school. Tell us quickly what you mean, or keep silent, says the modern.

(49-4) It is not easy to struggle against ancient and strong-rooted errors. For some of the seeming escapes turn out to be merely another kind of error.

(49-5) They use their minds only to deal with matters, and to answer questions, arising from their personal desires and social situations, only for the private satisfaction of their earthly interests. A higher use of it makes no appeal.

(49-6) It comes to this, that what men try to find in many books is waiting for them within themselves, to be discovered by regularly practising the art of meditation.

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(51-1)⁷⁴ If a teaching outstrips the capacities of its hearers they will be disinclined to trouble with it; a few will do so, however, and may thus stretch their minds towards a partial understanding.

(51-2) This faculty of discrimination, called “buddhi” in the Sanskrit Bhagavad Gita and “chih” in the Chinese Confucian classics, is to be developed not only by studies and reflections but also by experiences of life: it is to be applied in observations, decisions and actions. It is at first a rational faculty but later, on a higher level, is transfused with intuition.

(51-3) This is to be achieved by absorbing from the books what is worth absorbing without losing hold of what is worth keeping, by taking from them, not being taken into them.

(51-4) I cannot hold an idea now beyond a couple of paragraphs, when it leaves me, so that I look for another idea. Book-writing is out.

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⁷⁴ The paras on this page are numbered 69 through 75, making them consecutive with the previous page.

(51-5) The philosophic statement once made will be ignored by most people, accepted by some and rejected by others. The variable nature of human intelligence, which includes intuition, explains why this is so.

(51-6) To perceive the truth intellectually for the first time through someone else's eyes or book is very important. And to glimpse the truth intuitively through one's own experience is still more important.

(51-7)⁷⁵ Earlier scientists had to struggle too much to free their knowledge and discovery from the dogmas or persecutions of religion, not to be antagonistic toward it. And they had also to struggle against the imaginative speculations imposed on them by metaphysics not to be friendly with it.

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(53-1)⁷⁷ Let those who want a bare ascetic spirituality have it. But let us inheritors of the culture of the whole known past enrich our lives with their arts, their literatures and music, their educational knowledge.

(53-2) It is a striking comment on modern university campus activity that the students of ancient India were forbidden to take part in worldly affairs. Such activity properly belonged to the next (householder) stage of their career when, instructed spiritually and morally, in duties and obligations, they could take a constructive role in society.

(53-3) Today the adventurous young are uncovering the texts and truths which lie outside the boundaries of official schooling, but they are also - alas! - wading into marshlands where dubious practices and cults take their energies and minds.

(53-4) When a stronger mind imposes its ideas on a weaker one, it is called teaching. When the weaker mind receives them passively (because of its trust in the guru's authority, his presumed knowledge of what he talks about) it is called learning.

⁷⁵ There is a (mark in the left margin of this para, likely indicating that the typist wanted PB to check it more carefully.

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⁷⁷ The paras on this page are numbered 76 through 83, making them consecutive with the previous page.

(53-5) The partisan, the sectarian and the fanatic should keep away from philosophy for they might then get cured of their ailment.

(53-6) If he keeps his intellectual liberty, he is less likely to fall into narrow sectarianism. Today, as in ancient Alexandria, he can study the world's teachings, taking truth eclectically, but not making himself a disciple.

(53-7) If what he reads becomes his own thought, communication is complete. The writer triumphs.

(53-8) It is not enough to offer evidence, however plausible it may be. Proof is better, and more convincing.

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(55-1)⁷⁹ It's the words that count much more than the story {which has}⁸⁰ given such power to Shakespeare.

(55-2) The scientific attitude is not enough. The aesthetic or poetic mind must counter it at the opposite pole.

(55-3) Obscenity and lunacy seem to be the driving forces of a noticeable number of writers. They are materialists or Marxists or both; or utterly confused mystics.

(55-4) Too often such true statements are ignored, questioned, doubted or rejected outright.

(55-5) Do not seek to meet the author of a mystic noble or wise book, for you may suffer disappointment. You expect to find him superior to his book but then he is revealed as inferior to it.⁸¹

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⁷⁹ The paras on this page are unnumbered; the typeface and formatting is consistent with pages 7 through 11.

⁸⁰ "when is" in the original., but as these paras may have been typed from dictation, I'm changing this to "which has" TJS '16

⁸¹ Paul Cash inserted "Not Always!" in the margin of this para by hand - meaning meeting PB was not a disappointment.

(55-6) Live in the atmosphere which great books bring, their truer and wider ideas, their finer exalted [ideals].⁸²

(55-7) Ideas may also appear in the mind by intuition, not by intellection.

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(57-1)⁸⁵ If it is to be measured by values then the first inheritance from philosophy is intellectual: it tells us what we need to know about self and how to find it out; and it teaches us about the world on a level that is left out by science, – the metaphysical.

(57-2) A man can get intoxicated by his intellectual-logical thinking as he can with wine, or as the mystic with devotional rapture: The fine balance needed for the clear reception of truth is then absent.

(57-3) It is merely a personal opinion, a fallible statement, not a proven truth.

(57-4) It seems too cerebral, too cold, turning man into an insignificant atom.

(57-5) We who think and write about the higher side of life, can find for audience only those with a somewhat similar wavelength.

(57-6) Underneath his strong conviction expressed so logically, presented so precisely, is strong emotional bias, prejudice. That is the basis of his Truth.

(57-7) There is much human value in these studies.

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⁸² TJS in 1980 changed "ideas" to "ideals" by hand.

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⁸⁴ The original editor inserted "P4" by hand.

⁸⁵ The paras on this page are unnumbered.

⁸⁶ Blank Page

⁸⁷ The original editor inserted "P3" by hand.

(59-1)⁸⁸ Their pens scribble, their lips move but little of enduring worth comes out of all this activity.

(59-2) They wittingly or unwittingly impose their own opinions, theories, beliefs and concepts upon the object perceived or the happening experienced. The result may come near to, or be far from, the truth, depending on their advancement, but it is unlikely to be the whole truth.

(59-3) Whoever puts these vague feelings into articulate orderly and lucid form renders [needed]⁸⁹ important service.

(59-4) Through the lips and the pens of those who know no better, language has deteriorated and coarsened.

(59-5) Remain yourself, yet try to understand the opposite standpoints, the contradictory views.

(59-6) Each time we read such truth it comes with liberating freshness and becomes a stimulant to aspirations. The degree of its power to help us is conditioned only by its writer's ability to catch its heart and convey his perception.

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(61-1)⁹² In such difficult studies of highly abstract and deeply recondite matters, it is better to provide explicit statements that clarify the reader's mind than metaphoric ones which leave him guessing.

(61-2) The forms taken by language reflect character and evolutionary status. If refined elegant and grammatically correct then the speaker is a superior person. But if replete with slang, vulgarity, crudeness, his language is spoilt and he shames what he could be.

⁸⁸ The paras on this page are unnumbered.

⁸⁹ TJS in 1980 inserted "needed" by hand.

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⁹¹ The original editor inserted "P2" by hand.

⁹² The paras on this page are numbered 1 to 12; they are not consecutive with the previous page.

(61-3) It is one of the greater yet sadder ironies of the modern world that Bacon,⁹³ who is considered one of the founders of its science, is used only to point the way to materialism. He himself says in one of his ordinary "Essays" that "a little philosophy bringeth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion."

(61-4) A book which evokes the intuitive in you, however briefly or spasmodically, or which awakens you to newer recognition or deeper perceptions is itself a guru to that extent.

(61-5) In this as in all other matters it is always easier to learn from those who possess knowledge already than to struggle alone, unaided or unseeing for the same possession.

(61-6) In many cases the Brunton books have been the start of their spiritual education. They have been awakened, and given direction. Afterwards they go on to find teachers, schools.

(61-7) Neither tries to take in the other party's case but each presents only his own. Neither is willing to listen or believe the other side has any case at all. So reason never really gets a chance, only ego-centred self-interest. Each is far removed from any real wish to find the truth as it really is, objectively.

(61-8) If a new term is helpful why not use it? It need not and does not displace the existing ones. The 'Overself' was chosen just because it lacked precision but served an idea.

(61-9) The extreme fanatic ascetic whose ideal is to become as cold as ice becomes also a forbidding figure.

(61-10) We must not fall into the error that schooling is the whole of education.

(61-11) What is sufficient for primitive people may be insufficient for cultured persons.

(61-12) Sanctity needs the balance of sanity.

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⁹³ Referring to Francis Bacon.

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(63-1)⁹⁵ It is better to look twice at some assertions. Sometimes it is wiser to look beneath the words themselves and scrutinise the character of the writer himself.

(63-2) A book which gives them the feeling of being in touch with a better society than destiny has allotted them, a higher plane than their own, provides interest.

(63-3) To doubt everything and stop at that point, to assent to nothing but criticise every presentation, to meet all affirmative statements with the sceptic's questions – this is the product of sharp intellect, blunt speech and negative feeling.

(63-4) Some may get from this reading not only the intellectual help necessary to understand difficult points but also the good fortune of a glimpse.

(63-5) It is one task of those who wish to communicate what they have found, to show the way to others and especially the young. This is a part of education not often found in schools.

(63-6) No feeling of higher need, no sadness of aching absence – this is the dead fruit of their superior education!

(63-7) The followers of philosophy need never be carried away into excesses of belief since they need never be carried away from reason and discrimination.

(63-8) Science offers one way of understanding the world but it is not the only way. Metaphysics offers another way.

(63-9) So far as applied science makes our life more agreeable and comfortable, less toilsome and burdensome, it is worthy and honourable.

(63-10) Science examines the universe and reads from it the laws of existence. But the scientist cannot go beyond the unseen energy from which the atom is derived. But the metaphysician, using pure intelligence alone, can pursue the question: What is fundamentally real in all this?

(63-11) Glib slogans are too easily used by the young, the uneducated or the emotional as a substitute for reason.

(63-12) Commentaries upon truth, and expositions of it are not identical with truth.

⁹⁵ The paras on this page are numbered 13 through 26, making them consecutive with the previous page.

(63-13) These are not manuscripts for books but random notes for books.

(63-14) Common-sense assists the triumph of reason over sentimentality.

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(65-1)⁹⁷ The dim-witted persons will have a hard time if they search for truth only by way of the intellect. Fortunately for them it is not the only approach. The heart has its own power, too.

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(67-1)⁹⁹ [Far]¹⁰⁰ too often private opinions are passed off as God's oracles, man-made institutions as God's instruments, and group propaganda as factual history. The masses, lacking both discrimination and information are led like sheep by the mass-media.

(67-2) The metaphysical study phase of philosophical training provides ideas of such kind as to have deeply educative value, a kind of retraining the mind.

(67-3) Each oracular sentence carries a message for someone, somewhere. The writer does not need to know who it is.

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⁹⁷ The para on this page is numbered 27, making it consecutive with the previous page.

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⁹⁹ The paras on this page are unnumbered.

¹⁰⁰ TJS in 1980 deleted the para before this one by hand, noting "REWRITTEN" in the margin. The rewritten version can be found on page 69. The para originally read:

"It was only after the nearly two years which were needed to get rid of the blackwater fever with which India had dragged me down I was able to begin work on "A Search in Secret India." For this purpose I retired from the noisy metropolis to a little village in Buckinghamshire which I knew could give both beautiful wooded landscape and peaceful residence and from where I could attend the old Quaker meeting-house nearly Sunday after Sunday and where George Fox and William Penn had established the Society of Friends in its first abode."

(67-4) Great truths shine through these words.

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(69-1)¹⁰³ It was only after the nearly two years which were needed to get rid of the blackwater fever with which India had dragged me down I was able to begin work on "A Search in Secret India." For this purpose I retired from the noisy metropolis to a little village in Buckinghamshire which I knew could give both beautiful wooded landscape and peaceful residence and from where I could attend the old Quaker meeting-house nearby¹⁰⁴ Sunday after Sunday, and where George Fox and William Penn had established the Society of Friends in its first abode. It was in the Buckinghamshire woods too that another kind of book was born and finished: "Of Everlasting Mercy" by John Masefield. It was a spiritual glimpse-inspired, vividly written poem.¹⁰⁵

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Old viii: The Body ... NEW V: The Body

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(71-1)¹⁰⁷ It is not that whoever abstains from sensual pleasures gains spiritual understanding automatically.

(71-2) Nature is an expression of the Universal Mind. The plants are given us for medicine or food. It is an insult to Nature to despise these remedies.

(71-3) In this matter it is better to be fastidious, and to reject much that is offered.

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¹⁰² The original editor inserted "P1" by hand.

¹⁰³ The para on this page is unnumbered, because it is the re-write of the para deleted from the top of page 67; see footnote there for comparison of the two.

¹⁰⁴ "nearly" in the original - which also works, given that he was recovering from Blackwater Fever at the time. - TJS '20

¹⁰⁵ A sticky note visible in the right margin reads "end of sect. 6"

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¹⁰⁷ The paras on this page are unnumbered.

(71-4) If a man is not free from lust, fear and anger, be sure he is not united with the Overself whatever other qualities, powers or virtues he shows.

(71-5) The body must be respected. The holiest man has to function through it.

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(73-1)¹¹⁰ Trapped as they are in the limitations of this body, they seek compensation in freedom of the mind. But too many among the young have sought it wrongly - through the use of drugs, the abuse of alcohol, the forgetfulness in dissipated sex.

(73-2) Those lovers of excessive asceticism who shiver at the sight of beauty shrink from the thought of refinement and brush off all suggestions of cleanliness as time-wasting, thereby proclaim the opposites by implication. That is to say, they proclaim dirt squalor and ugliness as being spiritual.

(73-3) He may be consecrated to celibacy not only for higher reasons but also for practical ones.

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(75-1)¹¹³ "With my body, I thee worship." Is this part of the marriage ceremony? If not it¹¹⁴ should be a new one used by those who regard frequent sexual coitus to be the

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¹⁰⁹ The original editor inserted "20" by hand.

¹¹⁰ The paras on this page are unnumbered.

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¹¹² The original editor inserted "VIII" and "P2 B" by hand.

¹¹³ The paras on this page are unnumbered.

¹¹⁴ The original editor inserted questions to PB on the back of the page. They read: "3lt: "it? not there? end of quote?"

They are likely asking 1) if the "it" on the third line should be replaced with "there" and 2) if the quotation should end at the of the first sentence.

most important and the most satisfying benefit of marriage. This would show them up as the half-animals they are.

(75-2) When a man is enslaved by passion truth is shut from his view.

(75-3) Your body is part of your identity not the whole of it. Why limit your identity?

(75-4) Where passion rules, truth trembles!

(75-5) The position of the body contributes to the state of the mind

(75-6) When passions get the better of reason or of will-power a man easily retrogresses to the animal from which he came

(75-7) The blind primitive mating forces merely mingle ego with ego.¹¹⁵

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(77-1)¹¹⁸ If a man lets his animality and carnality overwhelm him, if he abandons himself to them without any inner restraint, there will be little mental equilibrium for him.

(77-2) There is an etheric light-body, electro-magnetic in some ways, which is a replica of the physical one. Under certain conditions it may become visible, wholly or in part. It relates with the organic functioning, the health and strength of the flesh bone structure.

(77-3) I do not know if they were themselves vegetarians but both Diderot¹¹⁹ and Voltaire¹²⁰ made strong pleas for the cessation of slaughter of animals for food.

¹¹⁵ The original editor inserted a period by hand.

¹¹⁶ Blank Page

¹¹⁷ The original editor inserted "VIII" and "P1 B" by hand.

¹¹⁸ The paras on this page are numbered 46 to 52; they are not consecutive with the previous page. – however they are consecutive with the paras on page 97.

¹¹⁹ Referring to Denis Diderot.

¹²⁰ Also known as François-Marie Arouet..

(77-4) If the goals of life are not redefined on a higher plane, the status of life remains, hovers between that of the animal and the human and does not become fully human.

(77-5) Other than support of the body's life and satisfaction of the body's senses, their existence is meaningless, their relationship shallow.

(77-6) We have a body and the body's world. We live in both and must acknowledge their demands as we must acknowledge their existence. We use the body to get experience in the world.

(77-7) Asceticism has its rightful place when it keeps balance and breadth. Then it has disciplinary effect and therapeutic value.

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(79-1)¹²² Refinement, in the truly evolved sense, finds the animal side of sexuality disgusting. But the unevolved will naturally not share this disgust. They have therefore to be taught to bring their brutish instincts under some measure of discipline. In so far as religious morality helps to do this, it should be preserved, not destroyed. But religious faith becomes weaker across the globe, where half the world is under atheistic rule.

(79-2) The ill-breeding which shows up in men who promiscuously make advances toward women, or "passes" in the current American slang of today, is {a}¹²³ sign of widespread sexuality and the need of more self-discipline.

(79-3) Although decried by the yogic and Vedantic texts, what is wrong with eating tasty food? Does not its enjoyment promote secretion of digestive juices? And although decried by the same texts how is character harmed by comfortable surroundings or by artistic and intellectual culture? And finally in what way could any of these things be discreditable to truth or the quest?

(79-4) It is an irony of life that a man can plainly see the physical ego but that on which it depends for existence, the Overself, he does not see. Therefore he neglects or ignores

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¹²² The paras on this page are numbered 53 through 57, making them consecutive with the previous page.

¹²³ We have added "a" for clarity.

the attention it needs and misses much of the opportunity that a reincarnation offers to further his inner unfoldment.

(79-5) Continued feeling of freedom from obsessing desires, inordinate urges and undue cravings are generally a suitable indication that the character is sufficiently purified to enter a further stage.

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(81-1)¹²⁵ When copulation has become a merely animal act it keeps both partners from higher growth.

(81-2) A reasonable ascetic abnegation may well become necessary at some stage but it is he who must judge and test himself.

(81-3) So there he squats on couch, seat or rug, unaware of time, the slightest of smiles hovering over his face.

(81-4) But the body is an ever-present fact of experience which cannot be brushed aside by the C.S.'s¹²⁶ mere verbal denials.

(81-5) Why bring suffering to others if it can possibly be avoided? This working rule should apply to animals as well as humans. Why eat their flesh if our lives can be satisfactorily maintained and while so many other foods are available?

(81-6) The passions may insist on expression and he must certainly try to understand.

(81-7) The daily slaughter of guiltless animals for their meat is reprehensible.

(81-8) Those who would throw out self-restraint and let loose the animal within them are naive.

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¹²⁵ The paras on this page are numbered 58 through 65, making them consecutive with the previous page.

¹²⁶ Referring to "Christian Scientists".

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(83-1)¹²⁸ People dupe themselves, or let society dupe them, into believing that the satisfaction of these sensual and worldly desires is all they really seek.

(83-2) I will not, cannot, enjoy food bought at the cost of some living creature's agony. I can survive without such unnecessary slaughter.

(83-3) The passions are too often too blind and drive him too tyrannically.

(83-4) Deeper and fewer breaths will be needed by a vital healthy man than by a weakly sicker one.

(83-5) The word 'ascetic' has¹²⁹ moved its earlier derivations of "struggle" and later "training."

(85-1)¹³¹ The notion that a man who marries, has children, lives across the same road and catches the commuter's train is unfit to receive the grace of God whereas a man who wears a priest's dress or a monk's robe is alone fit is one of those sedulously fostered by priests and monks themselves. The fact is that grace is no respecter of clothes, status or social activities, that it happens to alight on those whose heart and mind seek it most, and in the right way; that¹³² today Christ is militant, is working inside man wherever he may be and whatever garments he wears and however he chooses to pay his debt to society: and that His true followers are not easily distinguishable by any outer labels but are easily measurable by their own conscience in their degree of consciousness: They are not professional exhibitionists eager to display their spirituality, to talk about it and impress others with it. They may be passive in a monastery or active in an office – that is not the point. What is going on inside them?

¹²⁸ The paras on this page are unnumbered.

¹²⁹ The original editor inserted single quotes around "ascetic" by hand.

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¹³¹ The paras on this page are unnumbered.

¹³² The original editor changed "That" to "that" by hand.

(85-2) Passion and reason are not good companions.

(85-3) It would be a delusion to believe that the practice of these physical disciplines alone can bring enlightenment. It is not obtainable by stretching the body, or holding the breath, although these may quite indirectly help to prepare the way for obtaining it. The ego must be transcended.

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(87-1)¹³⁵ Alcoholic drink releases the sociability in man but if taken further it then releases the animality in him.

(87-2) His efforts to dislodge those animal desires and fleshly passions which seem too strong for his moral life can be assisted by meditation practice if he has advanced it to a certain level. It is then that he can regard the disturbers while keeping the mind perfectly still until they seem separate from himself. This idea gained must be considered and reconsidered day after day until it is fully realised and fixed in his emotional nature as well as his mental one. Thus the will takes hold of it too. This advanced stage requires persistent inner work for to overcome and master self is a great reward.

(87-3) Through raging seas and perilous gales, after tremendous storms and racing hurricanes, the passions and emotions which are like to them are gladly bidden a final good-bye. Peace is precious.

(87-4) The body has its legitimate claims but too often it arrogates too much to itself, leaving much less for the cultural self and very little if any for the spiritual self.

(87-5) Not by harsh outrages on the body but by the simple growth of higher value through deeper penetration of the truth, is the philosophic way. "The purity which cometh from knowledge is the best," says Mahabharata.

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¹³⁴ The original editor inserted "18" by hand.

¹³⁵ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

(87-6) It is a challenge, a chance to exert ourselves and restrain animal instincts, to say "No!" whenever human reason bids us rise to the higher level.

(87-7) The puritanical attitude of those who denounce the world and preach aversion from it is an extremist one. A pure way of living is commendable but it should be based on both inner growth and outer self-discipline.

(87-8) Those who link nearly everything in a person's mind to sex or childhood, do not seek deep enough.

(87-9) There are those among both sceptics and believers who equate the mystical experience of bliss with the sexual orgasm, but it is a poor equation.

(87-10) It is unbridled surrender to the animal in him which will render mental peace less and less felt.

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(89-1)¹³⁷ The joy of owning a physical body comes out most in sexual intercourse yet the same person will feel disgusted with it under different circumstances, and at a different time. The pain of owning a body comes out mostly in ill health yet the same person may glory in it during a game or a sport.

(89-2) Whether he is a high mystic or an ordinary man he is saddled with a body which must be cared for, nourished and cleaned, kept alive. This is to say that it demands attention – thought, a portion of consciousness. Any attempt to decry it on Vedantic ground of unreality is absurd. Every illness mocks such foolishness.

(89-3) How far is the moral distance from Buddha's purity to the modern Zen plausibly concealed laxness! How immense the distance from self-mastered Founder to self-indulgent follower! The often used word "freedom" is conveniently misunderstood; its true meaning twisted to suit their sensual appetites.

(89-4) It is not the animal needs and their gratification but the realisation of our divine possibilities which is the hidden justification of our presence in this world.

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¹³⁷ The paras on this page are numbered 11 through 18, making them consecutive with the previous page.

(89-5) So many at this stage are divided persons – one tendency opposed to another. Most find it hard to command the body but give unwilling assent to its rule. Yet they want to be their better self.

(89-6) That which can help a man to become free from his passions should have a high value. But this will be granted as true only by the minority of people, that is by the philosophic.

(89-7) The way out from tyrannical desires may have to be staged. First become a witness – indifferent and dispassionate – every time there is a surrender. This way is taking a new direction, starting to disidentify from the desire.

(89-8) It is the nature of women to be weaker than men and it is the fate – or suffering – of women to be dependent on men. They come into existence desiring their unborn child: hence they are more sensual than men.

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(91-1)¹³⁹ The ascetic denial of comfort may or may not be a mistake, his rejection of modern conveniences is a matter of personal taste, his contempt for beauty as an unnecessary luxury or an undesirable temptation is even more personal.

(91-2) My 20-day fast had two interesting consequences apart from the body cleansing which prolonged fasts produce. First, a clearness of thought which was almost intuitive in its correctness. Second, an immediacy of understanding which penetrated swiftly the deepest significance of a situation or experience. Third, a heightened fluency in the use of words as instruments of expression.

(91-3) Tied to physical body as he is, the outlook would seem bleak for man if there were no way of going beyond it. For then he would be but an animal. But he has mental and emotional possibilities and capacities, imaginations and sensitivities, which can carry him where animals cannot penetrate.

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¹³⁹ The paras on this page are numbered 19 through 22, making them consecutive with the previous page.

(91-4) So far as it trains a man in self-mastery, in rule of passion, emotion and will, asceticism is a useful and necessary stage. But life has a fuller goal.

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(93-1)¹⁴¹ After all that the saints and metaphysicians have said, the fact is still there that man is incarnate, very much in the flesh, not a disembodied spirit in an invisible world.

(93-2) The animal cravings and appetites must be submitted to the censorship of reason, the light of knowledge and the claims of the higher self.

(93-3) There is an ability of the physical body to prescribe correctly for its own disorders. But it is not easy for many persons to receive the message – so much have they blocked its way by the past wrong living.

(93-4) It is not easy to live on a diet which is socially unacceptable. But then I have no social desires, let alone ambitions.

(93-5) There is a wise use of the body and an unwise one. The philosopher increases its value as a servant by improving its health and increasing its vital force. These energies will be used to strengthen concentration and sustain meditation on one side of his being, and to cultivate will and rule the passions on the other. The unwise way is to drive the body into fanatic asceticisms and foolish extremes. It should become a useful ally.

(93-6) Manu,¹⁴² India's Moses, told his followers that the body was "infested with decay, harrowed by pain, wracked with passion and altogether perishable."

(93-7) If he lets himself be gaoled by the physical sensualities or limited to the animal appetites new intuitions will be withered at birth or despised by those who are offered them.

(93-8) This animal nature, the lesser part of his being, must be governed if he is to fulfil the way laid out for him by the World-Mind.

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¹⁴¹ The paras on this page are numbered 11 to 18; they are not consecutive with the previous page. Nor are they a duplicate of page 89 which has the same numbering.

¹⁴² "Mann" in the original.

(95-1)¹⁴⁴ They may believe sex to be the most unmanageable of passions, may confess that this is their own experience. But others, while admitting this contains obvious truth, ask, "Does it contain all the truth?"

(95-2) The physical body is not a thing remote from the mind; both are interlocked even at the merest first scrutiny: and the body is in the mind at the last metaphysical one. What the body does, what it eats, where it lives, affects the mind, and what the mind does and thinks affects the body.

(95-3) What other aim in life has an animal other than to survive, to keep itself and therefore its own species in existence? There is no higher idea, no nobler ideal than this strictly functional one.

(95-4) The purpose of all balanced asceticism, whether physical or metaphysical, emotional or mental, is to pull the consciousness up from a lower outlook to a higher one. But this is only to make it possible for the aspirant to get the loftier outlook. This cannot be done if he confuses asceticism with fanaticism. It is properly a training of the body and thoughts to obey and work with his higher will.

(95-5) To take up an air of indifference to the actual and physical surroundings, to assert to oneself that the circumstances do not matter, may be mere pretension or pathetic self-deception. Environmental conditions do matter. Flesh and blood, nerve and body, have reactions and responses which laugh at our theory.

(95-6) Just as a particular body may reject someone else's surgically transplanted organ, so a particular aura may reject someone else's as it impinges in close contact. Repulsion will be strongly felt.

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¹⁴⁴ The paras on this page are numbered 33 to 38; they are not consecutive with the previous page.

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(97-1)¹⁴⁶ We have to live with the body for the rest of our lives, and therefore must accommodate it in this quest. It is not to be denounced as a tomb if, by careful and pure living, it can be turned into a temple. It must be ruled, disciplined, used as an instrument. It needs to learn to sit still without fidgets when we wish it to do so for meditation periods. It needs to learn to like pure natural foods. Its lusts must be dealt with and mastered, not accepted feebly.

(97-2) The asceticism which is not only willing to do without ordinary human comforts, let alone luxuries, but even prefers such bareness, has become misguided and unbalanced.

(97-3) What Jesus called "wholeness" requires us to stop regarding body and soul as unconnected. They are a unity. It is a human duty to keep the body in good health, so far as it depends on us. We ought not to hurt it by what we do, by the way we use it or by the food we give it.

(97-4) The body is to be brought under his command, made accustomed to do his higher will, that which serves his best self, his purer consciousness.

(97-5) If psychological, intellectual and emotional trainings and exercises form part of the preparation for philosophic enlightenment, the physical body in which we have to live and act, and which so closely affects the mind, must also be included in this preparation. There are rituals of hygiene, stretchings of the spine, and decorations of the home to be noted.

(97-6) They have lost control of their animal self and indulge in sordid amours and squalid dissipations miscalled "adventures," "being oneself," or "living one's own life."

(97-7) They talk about man's inhumanity to man. But what he does to himself is also blameworthy.

¹⁴⁶ The paras on this page are numbered 39 through 45, making them consecutive with the previous page. The next page in this group starts on page 77.

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(99-1)¹⁴⁸ Yes it is true even vegetarians, breathe in and out vast numbers of microbes thus killing them, we tread on and may destroy grass, we cut off the lives of vegetables and fruits for food. But the point not to be missed is that all that is done with no intention of doing harm, only by accident or out of necessity imposed on us by Nature. Vegetarians are humanitarian, [compassionate]¹⁴⁹ and recognise the right to live of the lower kingdoms. So it is a difference of intent, the vegeman wants to be harmless, the others do not care so much or even at all.¹⁵⁰

(99-2) The animal's active possibilities are limited to eating drinking sex and obedience to, or service of, human masters. It has no cultural possibilities, no aesthetic faculty or artistic appreciation, no intellectual development. But the highest possibility which separates man from beast is attainment of insight into truth, experience of his divine source.

(99-3) With the control and eventual abatement by sublimation of passions, one of the conditions for finding peace of mind is fulfilled.

(99-4) Something more than sex is needed to keep a man and a woman together for a whole lifetime.¹⁵¹

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(101-1)¹⁵⁴ Even in sleep the body often turns over several times during the night.

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¹⁴⁸ The paras on this page are unnumbered.

¹⁴⁹ "compassionate" was typed above the line and inserted with an arrow.

¹⁵⁰ Lorraine Stevens (the original editor) inserted "Is not an animal's love active? His pain?" on the back of the page by hand.

¹⁵¹ Lorraine Stevens inserted "I opt for humour!" on the back of the page by hand.

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¹⁵³ The original editor inserted "P1." by hand.

¹⁵⁴ The para on this page is unnumbered.

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¹⁵⁶ The original editor inserted "P3" by hand.

(103-1)¹⁵⁷ It is not only the unnecessary killing of tamed animals for food that shows man's thoughtless lack of mercy but also the unnecessary hunting of wild animals to death. They are entitled to their mountain or forest home.

(103-2) He needs to be wary of his own animal self and its interfusion with his human self and its hostility to his angelic self.¹⁵⁸

(103-3) Not many persons even want to free themselves from their passions so he is praiseworthy who does.

(103-4) "Passion is a fever" was the assertion of Shankara.¹⁵⁹

(103-5) Tolstoy's anti-vegetarian wife put meat juice in his soup "to keep up his strength" - a deception which succeeded only because he had not been long enough on a fleshless diet.

(103-6) So-called romances do not necessarily concern love in its basic meaning, for possessiveness and jealousy may accompany them, or they may really belong to animal physiological attraction.

(103-7) Hatha yoga is not another form of athleticism, although some people make it so.

(105-1)¹⁶² In the Japanese art of karate¹⁶³ which can disable a man immediately by a blow with the side of the hand upon sensitive areas of the neck or throat, it should be noted that the art is performed on the outgoing breath.

¹⁵⁷ The paras on this page are unnumbered.

¹⁵⁸ Lorraine Stevens inserted "[check] is "animality" synonymous with hostility? It sounds like a human ego!" on the back of the page by hand.

¹⁵⁹ "Sankara" in the original. Referring to Adi Shankara.

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¹⁶¹ The original editor inserted "P2." by hand.

(105-2) They have been debating and arguing about sex for several years, about its repressions and permissions, its deviations, its nature and its purpose in and outside marriage.

(105-3) It is men who condemn themselves to this abject undisciplined servitude of the passions and senses; so it is men themselves who must seek and win freedom from it. It is hard to do so but it is also hard to suffer the consequences.

(105-4) Although the Greeks brought their gods into their thought they did not desert their humanism. In this there lay some contrast with the Indians.

(105-5) Passions and impulses need a measure of self-control if the man is not to lose himself in them.

(105-6) The physical senses draw him into actions which the reasoning mind then or later repudiates.

(105-7) The utter futility of life: it ends in death, so why all the bother? – This is the melancholy mood which oppresses him at such a time.

(105-8) Asceticism need not be gaunt, fanatic, forbidding. It is primarily a training of the will and body, a self-discipline to help and benefit one's life.

(105-9) A man or woman to whom fate has denied the outer human love may find that it has also offered him the very real feeling of divine love. In that case, he cannot receive the gift in its fullness unless he accepts the denial with resignation.

(105-10) Too often these passionate attractions between male and female remain so long as they are only physical animal things. But after that only mind can redeem the two.

(105-11) The tall man has much advantage over the short one. His height bestows presence, dignity, personality and attractiveness.

(105-12) To flee into marriage in order to escape from loneliness is not the highest motive for marrying, although often a common one.

(105-13) Is that love which, by a turn of events, changes into hatred?

¹⁶² The paras on this page are numbered 1 to 13; they are not consecutive with the previous page.

¹⁶³ "karati" in the original.

(107-1)¹⁶⁵ The body is an integral part of himself: it may be belittled, abused, even ignored, but the penalty will come later.

(107-2) The man who obeys the blind passions of the body, the surge of hormones which begins with puberty, who follows without control wherever they lead him, even to the point of self-destruction, cannot be called a free agent even though he thinks he is.

(107-3) Spinoza was as self-disciplined and self-governed a man as one could find in his land at the time. Yet he did not push his asceticism into extremity. He liked music and visited theatres.

(107-4) There are troublesome opposing forces which will resist if you fight them but serve if you use and redirect them with enlightenment. To some extent sex is one of these forces.

(107-5) The same marriage which promises happiness in the beginning becomes a steel-toothed trap at worst, an endless bore at best in the end – such is the sad experience of too many youngsters today.

(107-6) He may develop the long upper lip, the hard thin lower lip, the severe expression of a cold ascetic.

(107-7) Those who constantly show their impatience by constantly tapping with their fingers or who betray their nervousness by fidgeting with their feet would benefit by a course in Hatha Yoga.

(107-8) If he is regarded as nothing more than a physical creature, human status seems quite a precarious and insignificant one.

(107-9) The face is inscrutable, the mind unfathomable, the emotions unshakable – such is the picture which imagination evokes to many persons of an enlightened philosopher. How far is this correct?

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¹⁶⁵ The paras on this page are numbered 14 through 24, making them consecutive with the previous page.

(107-10) The craving for physical sensation, especially for sexual sensation, waxes in this stimulating atmosphere.

(107-11) Plato told the truth, cold-bloodedly but correctly, that to be in love is a form of insanity. Or, we might compare it with an enchantment, until the spell is broken for it does not usually last over-long.¹⁶⁶

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(109-1)¹⁶⁸ Those of little vision cannot be expected to welcome the wider truths got from philosophic seership.

(109-2) To most people this is unknown unexplored territory and they prefer to leave it so.

(109-3) Those who look for or expect, a brotherhood of men loving each other, look in vain today.

(109-4) The static culture and stagnant ideology of several lands must be revised,¹⁶⁹ the best saved and kept,¹⁷⁰ the effete discarded.

(109-5) We live in a period when the beast in man is active, when violence and outrage are all too common and enslavement to sex not less so.

(109-6) In a sense he becomes depersonalised but he need not become dehumanised.

(109-7) Those who can be brought to listen to this message are still too few.

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¹⁶⁶ There is a sticky note with "8" on it stuck to the right hand margin of this page, marking the end of that category

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¹⁶⁸ The paras on this page are unnumbered.

¹⁶⁹ TJS in 1980 inserted a comma.

¹⁷⁰ TJS in 1980 inserted a comma.

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(111-1)¹⁷³ They let themselves become preoccupied with the worldly matters to the extent that they give no attention to the unworldly ones. Consequently their inner lives are impoverished or empty.

(111-2) In the world's history for how brief a time do hates, quarrels and wars cease? Can we blame those who, like Lao-Tzu¹⁷⁴ and Gandhi teach withdrawal from such Karma-making affairs? Who [suggest]¹⁷⁵ not meddling in them, standing calmly aside.

(111-3) They have come these awakeners, to exhort us again to remember moral values and keep them side by side with the metaphysical ones.

(113-1)¹⁷⁸ Movements or men spreading hate or promoting violence to achieve a religious, political or social aim fall into an ancient error – that the release of evil passions can increase and not hurt the general welfare.

(113-2) We have been living in periods of crisis and even apocalypse.¹⁷⁹

(113-3) Those bleak moods of desolate feeling may come at times but he knows they will pass.

(113-4) Tolerance is needed if we are to live at all with a minimum of harmony in society. To the philosopher it comes easily as a natural result of his development. But it

¹⁷² The original editor inserted "21" by hand.

¹⁷³ The paras on this page are unnumbered.

¹⁷⁴ "Lao-Tse" in the original.

¹⁷⁵ TJS in 1980 deleted "that" after "suggest" by hand.

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¹⁷⁷ The original editor inserted "22" by hand.

¹⁷⁸ The paras on this page are unnumbered, however, they are not typed on the same typewriter as the preceding pages tjs 16

¹⁷⁹ The original editor inserted a period by hand.

need not be practised at the expense of the equally necessary attributes of prudence and caution. There is a point where it must stop, a point where it leads to greater evil than good.

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(115-1)¹⁸² Men whose temperament is naturally given to violence in speech or deed, or those who always stir up agitation, extremism, irreconciliation and intransigence, must be firmly and unflinchingly ruled. Weakness would be folly.

(115-2) There is too much folly and weakness, blindness and [negativity present in mankind to permit complacency about]¹⁸³ its near future history.

(115-3) [Wars]¹⁸⁴ have put to waste whole lands and peoples until fatigue suffering and [futility]¹⁸⁵ turned increasing numbers in their despair either to atheism or to mysticism.

(115-4) Too often politics have become fraudulent dishonest and a [waste]¹⁸⁶ of ability time and brains.

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(117-1)¹⁸⁹ No leader will appear to set the whole world in order for no man has any other answer that will be more effective than the Golden Rule, which mankind has

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¹⁸¹ The original editor inserted "P3 B" by hand.

¹⁸² The paras on this page are unnumbered.

¹⁸³ PB himself changed "wickedness" to "negativity" and "smugness" to "complacency about" by typing over these words on white correction tape.

¹⁸⁴ PB himself changed "Where wars" to just "Wars" by typing over white correction tape.

¹⁸⁵ PB himself deleted "had" after "futility" by whiting it out.

¹⁸⁶ PB himself whited out "great" before waste.

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¹⁸⁸ The original editor inserted "IX" and "P2 B" by hand.

¹⁸⁹ The paras on this page are unnumbered.

known since pre-Jesus' days but failed to apply. If such a man is to be more successful he will have to demonstrate more [spiritual Power.]¹⁹⁰¹⁹¹

(117-2) There are times when malign forces seem to gather round a man's outer life

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(119-1)¹⁹⁴ Did Hitler, as some assert, sit in communion with spirit-forces before he gave those electrifying speeches in the stadium at Nuremberg? And was the building erected for this purpose a copy of the Temple of the Sphinx? What is the evidence for these assertions? That Hitler was a medium and that he did sit for periods in this kind of trance is known.

(119-2) In any universal arrangement or personal situation, there is either gross disorder, with its consequent turmoil trouble and suffering or there is real order, with its harmonious cooperation with the divine will working outward from the divine centre - be it man's heart or the sun's rays.

(119-3) Any man may suffer from a large lapse of judgment once in a lifetime at least.

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(121-1)¹⁹⁷ If he must hate something, let him hate hatred itself

¹⁹⁰ PB himself changed "power" to "spiritual Power" by typing over the original on correction tape.

¹⁹¹ Lorraine Stevens inserted "If AVATARS cannot, who can?" on the back of the page by hand.

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¹⁹³ The original editor inserted "IX" and "P4 B" by hand.

¹⁹⁴ The paras on this page are unnumbered.

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¹⁹⁶ The original editor inserted "IX" and "P1 B" by hand.

¹⁹⁷ The paras on this page are unnumbered. This batch continues on page 129.

(121-2) We lived through years when so much unrest and protest filled the atmosphere, so much violence sought to compel swift fulfilment of personal or political demands, that frayed nerves were all-too-common.

(121-3) A human being can be infested astrally with psychic vermin as he can be with physical vermin.

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(123-1)²⁰⁰ The beautiful is allied to the good. If we cultivate beautiful feelings evil ones begin to get dissolved.

(123-2) Spiritual teachings of doubtful quality are well mingled with the others of much higher value. The confusion of both has always been present but hardly ever has it been so great as it is at present.

(123-3) It is not only their actual violence which is such an ugly feature of these mobs but also their ferocity.

(123-4) What is the opposing quality to the violence of today? Not merely non-violence – a negative one – but gentleness – a positive one.

(123-5) They make these violent gestures which are so unconstructive, which do little to set things right. Society desperately needs mending but theirs is not the way.

(123-6) Both are necessary to a complete ordered universe, a cosmos. Heaven and Earth arise together, as the Chinese say. Hence it is really (although in actual usage it seems convenient to do so) not correct to use the terms “good” and “evil” in referring to conditions physical or even moral.

(123-7) We see everywhere in Nature that opposition, contest and struggle go on: the same fight continues both in man himself and in his relations with other men. For yin and yang run through and across the pattern of existence.

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¹⁹⁹ The original editor inserted “IX” and “P5 B1” by hand.

²⁰⁰ The paras on this page are numbered 59 to 65; they are not consecutive with the previous page. However, they are the continuation of the batch which ends on page 145

(125-1)²⁰² In an atmosphere of world unrest, religious dryness, political selfishness and sexual saturation, it is not surprising that so many of the young get intellectually astray and get morally lost.

(125-2) These sinister figures seek, and often get, key positions in politics, organised groups, etc. and from there manipulate the mass and use them as blind unwitting tools.

(125-3) On Transplants: If it has any positive value at all, amid all these negative ones, it is a blind and mistaken attempt to renovate human life. Blind, because ignorant of life's higher laws of rebirth and karma, mistaken because leading always to greater evils than those it seeks to remedy.

(125-4) An upbringing which supplies children with no truth, light, virtue or faith in the higher power behind the universe, which passes on to them no spiritual help or strength, is reproachable.

(125-5) What a man crafts with his own hands has a value for him which is different and superior to what he gets from pulling a switch on a machine producing similar goods.

(125-6) With too little done to achieve any satisfactory result and that little done too late, there need be no surprise when grim catastrophe comes in the end.

(125-7) The rancours of politics do not breed the calm judicial atmosphere in which problems are best solved.

(127-1)²⁰⁴ There is a grimmer prospect than overpopulation. By destroying his home, man as species is destroying himself, not to mention animals and plants who will pass

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²⁰² The paras on this page are numbered 66 to 72; they are consecutive with the previous page.

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with him. If this planet dies a new one will be born, yes, but he will carry the moral guilt.

(127-2) We see people in the streets pushing against time, against the stress which the modern way of life has brought them. They become more nervous, less able to relax quietly.

(127-3) The young, protesting against, and quarrelling with their own world have to learn life's basic truths to make it more endurable.

(127-4) The world approaches insane chaos and convulsion at most, perilous conditions at least.

(127-5) There is no expression in their grimly fixed eyes, no light of any high understanding.

(127-6) Each person is a special person. Each is unique.

(127-7) Must the good in these past systems and societies go with the bad?

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(129-1)²⁰⁶ The night's darkness shelters the evil forces, the sun's brightness tells us where the divine ones are centralised.

(129-2) Do not expect an unworkable utopian world exempt from all friction or waste energies on [virtuous]²⁰⁷ but unrealistic enthusiasms.

(129-3) To the man of insight there is something strange, ironic and yet pathetic in the spectacle of those who turn the consciousness and the understanding derived from Overself, against the acknowledgement of Its existence.

²⁰⁴ The paras on this page are numbered 73 through 79, making them consecutive with the previous page.

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²⁰⁶ The paras on this page are unnumbered. They are similar in style to the batch ending on page 121.

²⁰⁷ TJS in 1980 inserted "virtuous" by hand., per PB's instruction (I typed this while with him).
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(129-4) That prehistoric cataclysm – the sinking of Atlantis and the swallowing of its millions of inhabitants affected the human race psychically and mentally.

(129-5) The misuse of Nature the spread of materialism and the upsurge of negative emotion have led to our present plight.

(129-6) It was insane to allow freedom to those who seek to destroy freedom.

(129-7) He who is confronted with a choice of evils must call in the help of the higher power.

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(131-1)²⁰⁹ Just as the Western Christian crusaders from Europe burnt all the vast libraries of Greek–Roman learning they found when invading Constantinople in 1204 (then the cultural and royal seat of Byzantine Eastern Christianity) so the Chinese Communists in the period of 1964/1966 burnt most libraries of Tibetan Buddhist culture they found in the monasteries.

(131-2) In a world where no great event happens by chance, where even the tiniest seed sprouts under an all governing law, the destruction of a whole continent like Atlantis is full of significance for humanity. It means that Nature, which is but another name for God, could not proceed farther with its evolutionary purpose for the inhabitants of that continent without a fresh start without a clean break from old ways which had exhausted themselves.

(131-3) There has to be a subject of the happening, someone to whom it comes, an “I.”

(131-4) To accomplish a notable historic event two elements are required – the man and the destiny.

(131-5) It would be a mistake to believe that salvation in any crisis depends on a quantitative element. Humanity could be helped by only a handful of men who found and lived in the higher consciousness, provided it were willing to follow the guidance and respect the enlightenment of these men.

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²⁰⁹ The paras on this page are unnumbered.

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(133-1)²¹² He who slanders others attracts slander to himself.

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(135-1)²¹⁵ Men who have used that knowledge and exercised that power inconsiderately to the hurt of others; whether humans or animals, have misused them. By the law which returns what has been given out, the account will have to be settled at some time.

(135-2) The organised politico-economic substitutes for organised religion have hardly proved any better when put into active life rather than mere theory. They have introduced much hate, misery, oppression persecution superstition and war like the other.

(135-3) Where vulgarians throng to dance and barbarians eat their corpses, there philosophy must isolate itself, withdrawn, while the karmic hurricane collects itself.

(135-4) During the pre-nuclear centuries, these militaristic attitudes were reasonable, but in our own century they are not. The failure to think the situation out to this conclusion in theory may be disastrous in practice.

(135-5) They take readily to ruthless violence and determined lawlessness. Why? Look into their previous birth. There they were trained to kill without compunction. The name was war.

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²¹¹ The original editor inserted "19." by hand.

²¹² The para on this page is unnumbered.

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²¹⁴ The original editor inserted "20" by hand.

²¹⁵ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

(135-6) If they look at the present parlous state of human society as it seems to be from first impression – full of negatives – what sort of future can it have they may well ask themselves.

(135-7) Change is in the air and youth is its agent. It must be accepted because it cannot be defeated and because change (reform) is needed. But when youth's energy and strength run to excess, the change is produced by unnecessary violence and unscrupulous hysteria. If reform comes, new evils come with it then.

(135-8) The two-edged sword, which cuts down in two opposite directions is a symbol of the steel-hard unsentimental power with which the evil forces are fought.

(135-9) The multitude has the least capacity for truth, the lowest moral and intellectual development, the shortest sight into consequences. Mass rule leads down hill.

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(137-1)²¹⁷ How often have good ideas and high values been spoiled by fanaticism or extremism! How much saner, more valuable and more practical is the balanced attitude! This is plainly to be seen in political history and economic theory, in religious belief and metaphysical speculation.

(137-2) Those among angry youth who are befuddled ignorant naive impractical and inexperienced want not merely the relaxation of discipline order and authority but the end of it all. They want anarchy, which they call freedom, and madness which they call revolution against reason.

(137-3) In this counter-culture of noise, mechanism, commercialism and vulgarity, feeling for true beauty and sensitivity to the inner voice are likely to wither away. In what way and to what extent can an aspirant today protect himself?

(137-4) To make the destiny of all the men women and children in any land depend on the whim of a single man who has shown no sign of special fitness for such responsibility, no moral or mental superiority, no administrative skill or personal

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²¹⁷ The paras on this page are numbered 10 through 16, making them consecutive with the previous page.

courage, is to combine folly with injustice. A would-be ruler – be he king or commoner – must prove his worth or go.

(137-5) Crime was punished in Tibet by cutting off a hand, in Cambodia of the medieval period by chopping off fingers or toes. But, less barbarously, in England until more recent times the punishment included birching or flogging.

(137-6) Those who are uninterested in any higher purpose, meaning or activity which transcends their routine lives, who are spiritually unconscious, are to be neither condemned nor defended. They are simply immature.

(137-7) How could criminal types come into being in such a kindly atmosphere? How could men torture or slay one another in private or in war, when they felt such overpowering goodwill? How could enmities exist or selfishness continue in any human relation if the god-like quality hidden in every human being was seen and appreciated?

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(139-1)²¹⁹ Truths which seem so obvious to him may seem utterly incomprehensible to the masses.

(139-2) The mistake made is to be solely dependent on violent methods, when gentler ones would achieve the same end without letting in the poison of hate and without creating so much new misery.

(139-3) The foolish rebels who wish to throw away the past merely because it is the past, are thereby condemning the present too.

(139-4) When the pressures of modern living become intolerable he has to make a choice. Either fall into physical-nervous breakdown, make a physical escape or learn some art of relaxation, such as hatha yoga.

(139-5) It is not easy for the young to escape the chaos in which their future holds their lives, or to get out of the fog which surrounds the conclusions their minds would reach.

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²¹⁹ The paras on this page are numbered 17 through 24, making them consecutive with the previous page.

(139-6) The fault lies not only with the criminal but also with the society which created the conditions which tempted him to enter criminality.

(139-7) Anyone can indict society for its faults for they are plainly exhibited. But he is the first member of it whom he knows, and knows well: so he ought to serve the indictment first upon himself.

(139-8) Idealism presses them to become servants of Good; passion distorted into destructive violence deceives them into becoming servants of Evil.

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(141-1)²²¹ The truths which find embodiment in some statements by Marcus Aurelius did not come to him because he was an Emperor.

(141-2) Their elders do not move quickly enough to alter society for youth's satisfactions. Hence its violence. But it is the elders who have the experience, judgment, knowledge and power even if they lack the will. Change will come, but the two classes must get together if it is not to come through catastrophe.

(141-3) The coarse and obscene humour which delights many audiences of the lower class shows up their closeness to their animal origins. In the same way journals, books and films of a violent and vulgar character show up their materialism.

(141-4) The romance of industrial and commercial success, so applauded in the Victorian era, is less appealing today. So many, especially the young, want to know, and to deplore, the human cost involved, the price in bad labour conditions, in the desertion of field for factory.

(141-5) The culture, the education, the arts and styles, yes, it must be said, even the religion, inherited from the past belongs to the past. The young need a new world, a better one, a new way of life and thought, even a new diet in food and drink.

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²²¹ The paras on this page are numbered 18 to 24; they are not consecutive with the previous page. These may have been typed in the same batch as the group ending on page 127.

(141-6) In the past only a small number of persons had the interest, the equipment or the time for such a quest. In the future there will be many more. But in the present, though the interest grows, and the information swells, the limits remain.

(141-7) We live in a word-culture where meaning does not sink deep enough to give inner experience but remains shallow and fugitive.

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(143-1)²²³ Much has been written and spoken about the technological pollution. But what about the mental and moral pollution, the emotional and hysterical pollution of the inner world.

(143-2) for "Secret Path" filler (to replace deletions in two different chapters)

William Wordsworth

"Who ponders National events shall find
An awful balancing of loss and gain,
Joy based on sorrow, good will ill combined,
And proud deliverance issuing out of pain
And direful throes; as if the All-ruling Mind,
With whose perfection it consists to ordain
Volcanic burst, earthquake and hurricane,
Dealt in like sort with feeble human kind
By laws immutable."

(143-3) They have all been tried, these different forms of government - monarchy, oligarchy, democracy and despotism - in some century or some country, and in time they have all been found wanting. The notion that one or the other is an advance is falsified by history.

(143-4) If the evolutionary materialistic theory were wholly true, if man graduated out of primeval mud and was at the mercy of chance circumstances, if those who claimed seership and saw much more in life than that were wrong, then we ought to give up hope for any triumph of good over evil.

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²²³ The paras on this page are numbered 46 to 51; they are not consecutive with the previous page.

(143-5) We live in times when madness, violence, hatred and criminality show themselves all-too-vividly in young minds, when the frightening power of uncontrolled passions and unspiritual views shows up in action.

(143-6) Control of mind by electronic machines is being actively sought by researchers without conscience, devoid of ethics, sorcerers using twentieth century science.

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(145-1)²²⁵ With peace in the mind and harmony in the feelings, both completed by knowledge of the universal presence of divinity – who could harbour evil thoughts, hatreds or destructive plans?

(145-2) In Sartre's play "Huis Clos" he offers the definition "Hell is the others." This may be matched with a Canadian forest ranger's after twenty years in the wild solitudes: "Hell is people."

(145-3) There is much demand today for various rights in their totality. Can the right to freedom be fully given to maniacs and murderers? Can the right to free expression in speech and writing be given to those who spread hatred or immorality? Can the right to education be given to a level beyond the capacities of those who make it? If life is to be orderly, if crime is to be contained, then there must be limits as well as rights.

(145-4) Bernard Shaw asserted that this earth was the lunatic asylum for the solar system. Rudyard Kipling was sure it was one of the hells. Buddha tried to find a way to stop coming back to it.

(145-5) Their violence is born from their intensity, their "cause" however misguided from their idealism. If they have youth's faults, they also have youth's merits.

(145-6) We look across Europe and America and ask, How much hold have the values of Christ over these people? We look across Asia and ask, Where is the good will enjoined by Krishna, the pity asked for by Buddha?

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²²⁵ The paras on this page are numbered 52 through 58, making them consecutive with the previous page. This batch continues on page 123.

(145-7) Evil men or fanatical men nourish the hates and inflame the passions of ignorant masses, leading them astray.

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(147-1)²²⁷ If they are not born with the desire to pursue truth, meaning and peace, men will not awaken until catastrophe comes.

(147-2) Old teachings may have to be formulated afresh to meet new conditions. This can be done by honest, unself-seeking unbiased persons, without any disloyalty to the teachings.

(147-3) They are not sinners but mummies. Even sinners may be vital, may repent, but these are the dead-in-life, stiff with bourgeois hypocrisy and conventionality.

(147-4) Independence is for those who are worthy of it. Freedom is for those who can be trusted with it. Without such fitness both drift into anarchy.

(147-5) He will not risk rebuffs by expressing his views and describing his experiences to the uncomprehending or the unsympathetic.

(147-6) The good and the bad are all part of the world-picture, although their proportions vary as the time-wheel turns around.

(147-7) They are dragged back from the beauty of meditation – if they experienced it – to the world as it is.

(147-8) Brutality and cruelty are especially linked with the mind and actions of those persons swayed by evil forces, whether physical or psychical.

(147-9) Since ancient times the swastika, turning clock-wise, symbolises universal creation, but turning anti-clockwise, it symbolizes universal destruction.

²²⁶ Blank Page

²²⁷ The paras on this page are numbered 1 to 14; they are not consecutive with the previous page.

(147-10) We see before our eyes that the world is changing, that society is moving and that men and women are debating most things and affairs as never before. Some of this is bad, some good.

(147-11) The world-wide condition of the human mass, its hates, ignorance and violence, brings despair to many a thoughtful mind.

(147-12) It is in times of grave crisis that the low depths and high moods of people reveal themselves. The half-animal in them to which the mob surrenders is countered by the nobler humans scattered at random. Between bestiality and idealism the choices are made by instinct.

(147-13) Yes, there is odious evil in the world – much of it petty but some of it quite monstrous. It takes its genesis in the thoughts of men.

(147-14) The struggles and conflicts, within men and between them, come from the ego's presence.

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(149-1)²²⁹ Are they to forget the horrors of a few decades ago and the hatreds which still burst out in too many places even now? Ignoring them does not make them go away but does hide them for a time.

(149-2) Patterns of dress, conduct, faith, thought and outlook have changed often enough since the turn of this century, let alone the few preceding centuries.

(149-3) It is not hard to understand why Benjamin Disraeli, like the character Contarini Fleming in one of his novels, despised the human race.

(149-4) A recalcitrant humanity, loath to accept the lessons of its incarnate experience, ready to forget those of its divine messengers, continues to suffer.

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²²⁹ The paras on this page are numbered 15 through 24, making them consecutive with the previous page.

(149-5) It is proper and kind that the proletariat should have their claims and demands heeded, that what they call 'social justice' should be adequately available. But it is wrong to heed only theirs and ignore other classes especially the middle ones.

(149-6) The shattering events of war and its aftermath smashed some of religion's supports and weakened taste for metaphysical ideas. Values which were necessary to ethics were lost.

(149-7) Only if science is coupled with mysticism, and art with metaphysics, and practical everyday living with religion, can the world grow wiser, mankind morally better; can the prospect of a more realistic peace become more feasible.

(149-8) Through ignorance or malevolence, many men oppose truth.

(149-9) It is questionable whether or not the cruelty of Nature exceeds that of human beings.

(149-10) Where there is fierce hatred or monstrous cruelty, be sure that evil forces are present too.

150²³⁰

IX

Old x: Mentalism ... NEW XXI: Mentalism

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X

(151-1)²³¹ What else does anyone really own except his consciousness, [of]²³² which his ordinary self is only a changing product? What else can he take with him unfailingly to any part of the world, and perhaps if the seers know what they assert - even to that other world beyond?²³³

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²³⁰ Blank Page

²³¹ The para on this page is unnumbered.

²³² PB himself corrected "at" to "of" by hand.

²³³ A post-it with "9" is attached to this page, marking the end of that category.

²³⁴ Blank Page

²³⁵ The original editor inserted "23" by hand.

(153-1)²³⁶ Neo-Platonism, with its mentalistic-mystical doctrine, is coming more and more to be seen as St. Thomas Aquinas' metaphysical outlook rather than Aristotelianism as so many have believed for so long.

(153-2) If the ego-mind is that which knows the objective world, it is itself that which is known by a transcendental Mind.

(153-3) The moulds of time and place, ego and its extensions, which shape human mentalism, the forms of thought, belong to this maya, this alchemically transforming power of mind.

(153-4) A rare few understand and know the truth of mentalism; they have validated it intellectually and verified it experientially: its mystical side is open to them daily and they pass into it nightly. But the great mass of people have never even heard of it.

(153-5) The notion that there is an inner representation within the consciousness of another world, a mental existence of this world corresponding to a physical one, is not admissible.

(153-6) It may take only the meeting, the hearing about it for the first time, to bring about the discovery of mentalism's truth, the sudden recognition of it, or it may take long years.

(153-7) He has to ask himself: "What is this object, these things, those creatures, this world, of which I am conscious?"

(155-1)²³⁸ The mentalist must refuse to remove himself from the realities of living in the physical body because others inform him that it does not exist or that if it does the

²³⁶ The paras on this page are numbered 34 to 40; they are not consecutive with the previous page, however, this page was original preceded by page 175.

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²³⁸ The paras on this page are numbered 41 through 45, making them consecutive with the previous page.

experience is a false one. There is much semantic confusion on this point among metaphysical, mystical and religious circles.

(155-2) Consciousness really does exist whereas the things which it makes known are present only when they are perceived, felt, heard or otherwise sensed by one or more of the five reporting agents. This consciousness is in itself always the same, unvarying, the one thing in us in which thoughts and bodies make their appearance and from which they also vanish.

(155-3) The truth of mentalism may become intellectually convincing but it will be subject to doubts so long as it is not carried into the heart and deeply felt like a living thing. It should attain the force of personal experience.

(155-4) Inevitably as his reflections on mentalism continue and deepen and his intuitions assert themselves, a man comes to the time when it triumphs. Then, subtly, what he regards as reality changes and shifts from matter to mind.

(155-5) Because the ordinary acceptance of everyday five-sensed experience is so logical and plausible, the mind is reluctant to let go of the materiality of things. A plea written by a well-grounded mentalist has a better chance to carry the reader's mind forward.

156²³⁹

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X

(157-1)²⁴⁰ It would be better to keep silent than to make concessions out of weakness to the multitude's bias or incredulity. For mentalism is admittedly hard to apprehend until the last stages of meditation alters its level. The ego's heavy weight falls off his shoulders then: it imperceptibly lets go.

(157-2) If the understanding of the truth of mentalism sinks deep enough, it will become lasting enough in the same way that the understanding of two plus two equals four remains an established knowledge.

(157-3) With intellectual assurance, mystical experience and the sages' confirmation he can afford a wholehearted assurance about the truth of mentalism.

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²⁴⁰ The paras on this page are numbered 46 through 50, making them consecutive with the previous page.

(157-4) If you speak of a knower you imply that he is, indeed he must be, co-present with a known.

(157-5) That this world, in which we live and enjoy and suffer is only a mental presentation, is hardly credible to most people.

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X

(159-1)²⁴² My experience of a thing is received from the body's senses. Sight: the eyes tell me its shape and colour. Touch: the skin tells me its hardness or softness, solidity or liquidity. Smell, and taste may give more information. These perceptions make up the thing for me. But they would be non-existent if they fail to reach consciousness as thoughts. The sum of these thoughts is my world. It exists because my consciousness exists. If this consciousness did not exist by itself alone before the thoughts my experience would be impossible. It is primary. It will continue to exist even between two thoughts, and, even more important, between two sensorial thoughts,²⁴³ sight and touch,²⁴⁴ connected with the physical body. But the brain is part of the body. So mind is not the same thing but exists as an independent entity, however close their working connection may be. This mind has no shape or colour, whereas the brain has. Being formless, no one can see or take hold of it, yet it is there. Now drop the term mind, the term consciousness, and let the term spirit take their place. Here psychological analysis of experience seems to cross the border into religion. For mind is a real thing, not a nothing. It exists in its own right. More, all experience is an uninterrupted spiritual experience,²⁴⁵ whatever man has done to degrade it.

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²⁴¹ Blank Page

²⁴² This para was numbered 5 in the original.; it is not consecutive with the previous page.

²⁴³ The original editor inserted a comma by hand.

²⁴⁴ The original editor inserted a comma by hand.

²⁴⁵ The original editor inserted a comma by hand.

²⁴⁶ Blank Page

(continued from the previous page) Every²⁴⁷ man knows that he is aware of himself, others, the world. But that awareness exists also in an unlimited uninterrupted way he does not know. Yet to the extent that he has this limited kind of consciousness he derives from It, shares the spirit, is part of it.

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X

(163-1)²⁴⁹ The mentality which can carry its thought deep enough, and sustain the single line long enough, will in the end have to give intellectual assent to this grand concept.

(163-2) The two analyses must come together now, simultaneously the "What Am I?" and the "What is the World?" Then only they can be unified by [mentalism,]²⁵⁰ reappearing in, and as, the One Consciousness;²⁵¹ the duality of self and non-self [vanishes.]²⁵²

164²⁵³

X²⁵⁴

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X

(165-1)²⁵⁵ The events which happen in time, and the objects which occupy space are in the mind.

(165-2) To understand exactly what is meant by mentalism needs time²⁵⁶

²⁴⁷ Lorrain Stevens inserted "(Page 9, original note enclosed" on the back of the page by hand. I think it means check the original handwritten para, which may have been on page 9 of what was sent to the typist. –TJS '14

²⁴⁸ Blank Page

²⁴⁹ The paras on this page are unnumbered.

²⁵⁰ PB himself changed "by" to a comma by hand.

²⁵¹ PB himself changed "they only" to a semi-colon by hand.

²⁵² PB himself changed "goes" to "vanishes" by hand.

²⁵³ Blank Page

²⁵⁴ The original editor inserted "X" and "P2 B" by hand.

²⁵⁵ The paras on this page are unnumbered.

²⁵⁶ Lorraine Stevens inserted "(Paradox?" on the back of the page by hand.

(165-3) Mind can only touch and connect with a like material, i.e. a mental material not with an unlike one

(165-4) The body's sensations are in the end thoughts!

(165-5) Belief in materiality is natural because men need form and images, something touchable, whereas only developed minds can receive into consciousness abstract ideas, like mentalism's truth and reality. Hence materiality, that is maya, deception, illusion is easily accepted.

(165-6) A subtle intelligence no less than a keen one is needed to grasp and to understand Mentalism

(165-7) The central truth of mentalism is both easy and hard to understand

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X²⁵⁸

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X

(167-1)²⁵⁹ That the last play written by Shakespeare was The Tempest is a historic fact which helps to explain why it holds the most mysterious truth – Mentalism.

(167-2) "Consciousness gives unbeatable testimony to its own existence, but at first, unexamined, we limit that existence to personality. As an ever changing thing it is only Me: Examined, inquired into, it becomes "I-I-I"²⁶⁰ that is itself. The "I is not the Me" – Coleridge."²⁶¹

(167-3) He overlooks that he himself is part of the situation.

(167-4) In what manner are men free who, in some way, to some extent, are enslaved by sex, society, ambition, swelling desires, possessions, neighbours, associates and family?

168²⁶²

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²⁵⁷ Blank Page

²⁵⁸ The original editor inserted "X" and "P1 B" by hand.

²⁵⁹ The paras on this page are unnumbered.

²⁶⁰ PB himself inserted quotation marks around "I-I-I" by hand.

²⁶¹ PB himself inserted quotation marks by hand.

²⁶² Blank Page

(169-1)²⁶³ The first acquaintance with some of these ideas – especially the mentalist nature of the world and the future of the personal ego – alarms some people and makes them withdraw from any further interest in such frightening notions.

(169-2) Mentalism is not to the taste of most people. It does violence to their common sense. It is too little known hence has few followers. There are two kinds of truth, one is the truth of appearances and the other is hidden deep down. The first is easy to understand, the other requires much work on one's own mind to get it sharp enough to recognise what is so elusive.

(169-3) It is a mistake to believe that the body via the brain makes its own thoughts. To correct it reverse the assumption and perceive that thoughts are projections from Thought, that Consciousness comes first.

(169-4) Hume, unlike the Advaitins, did not deny the world's existence, but he did deny that there was enough proof of its externality.

(169-5) This is a point of view belonging to many people, deceived by their physical sense experience. It is limited and materialistic, but it is a tenable one.

(169-6) Most people, even most pious people, are materialists. To them tangible things in a tangible world are the realities.

(169-7) That which is not the self, that which is other than I, which is outside and not inside me and other than my body, is separated by a well-marked frontier. The two seem completely apart. I am the subject, the observer: it is the object of my attention, the observed.

(169-8) The materialist who believes that not only are thoughts and ideas secretions of the fleshly brain but also mystical peace and divine revelation is wrong.

(169-9) To the extent that any man discovers this for himself, to that extent he is said to be enlightened. Outside of this enlightenment, what he gets or produces is his own mental creation: it may be entirely false or quite correct, but still remains no more than a mental creation.

²⁶³ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

X

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X

(171-1)²⁶⁵ The body itself is not the final knowing and experiencing agent but the mind through the body and its sensations. Flesh and blood are not consciousness.

(171-2) Does this have any relevance to the world in which we moderns have to live?

172²⁶⁶

X

173

X

(173-1)²⁶⁷ The wonder of consciousness and the phenomenon of memory still baffle the materialistic biologist who can find physical explanations for most other mysteries of life.

(173-2) Two things which are totally different from one another, quite unrelated, cannot work together or affect each other. This is Mentalism's case.

(173-3) Before he can benefit by the Presence he must put himself in a receptive state, must be prepared mentally and emotionally and even physically. Rested and relaxed, self-cleansed and God-turned, humbled and involved, he is ready for the "touch."

(173-4) They accept only the physical presence of the world and of the beings in it. Thus they become their own prisoners, held in from their higher possibilities.

(173-5) Those who have no better concept of consciousness than the usual one, regard any other as a curiosity, as unnatural, and not as something which might be worth the trouble of investigating, much less of acquiring.

(173-6) Is mentalism a mere fantasy, a product of disordered minds, or a species of mystic insubstantiality about which no one need trouble his own head?

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²⁶⁵ The paras on this page are numbered 10 and 11, making them consecutive with the previous page.

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²⁶⁷ The paras on this page are numbered 7 to 13; they are not consecutive with the previous page.

(173-7) To Albert Camus, reflecting the decision of the ordinary simple, yet articulate man, it is enough merely to say that he can touch the world to conclude that it exists.

(173-8) What the experience tells us is not complete. For without analysis it does not find that the entire experience is a mental one. It is inside consciousness.

174²⁶⁸

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175

X

(175-1)²⁶⁹ Is consciousness a property solely of the physical brain? Is it a something fundamentally self-contained?

(175-2) The body is there but he is not present in it. Activity goes on but he does not seem to be the actor. It is as if he were not present at all, except as an observer. Somehow he is in society, for they see and hear him, but he does not belong to society. Now at last he understands perfectly dying Socrates' celebrated phrase: "Yes, if you can catch me." For he understands the "I," comprehends mentalism. Now at last Reason governs him and truth is revealed plainly to him.

(175-3) It is a part which he must act for himself, a character which he must take on again and again until it seems as natural to him as it ought to be convincing to others; until what was said about the Great Garrick, "You wouldn't know he was acting," becomes just as applicable to him.

(175-4) A situation as it appears to be on the surface may contain factors not visibly present to those who are involved in it. For egoism or emotion may cover their eyes in this matter.

(175-5) What he knows of the world is gathered through the physical senses, whose limits are soon reached, leading him to an understanding which is entirely of the surface of things and monstrously fundamentally false. For it is not the body but the mind which really makes the report.

(175-6) Those who uphold the sunless idea that matter is the only thing as well as those who would insert a ghost-like thing called mind into it, deride the mentalist's position.

²⁶⁸ Blank Page

²⁶⁹ The paras on this page are numbered 28 to 33; they are not consecutive with the previous page. However, this page preceded page 153 in the original.

Yet they would shake their complacency if only they could get unstuck from the limitation and incompleteness of their views.

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X²⁷¹

(177-1)²⁷² A man's attempt to find significance in the universe's life (which must therefore include his own), need not prevent his holding it all – quest, self, the daily show – lightly. For the notion may be strongly implanted in him that life has the quality of a dream, that the world and its history is a flow of ideas through consciousness, and that all personality, including his own, is part of the entertainment.

(177-2) It would be absurd for him to deny the actuality, the living presence, of all that is happening to him in every moment of the day. They are there and they are real as experiences and he would be a fool indeed to deny them. Nor does mentalism ask him to do so. What it does say is that if you analyse the actuality of all these experiences, if he tries to trace out their beginning and end, their existence and continuity, he would discover that consciousness is their seat, that this consciousness can by profound thought be separated from its projections – the thoughts, the scenes, the objects and events, the people and the world; in short that everything including himself is in the mind.

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X²⁷⁴

179

X

(179-1)²⁷⁵ These studies seem to show that our experience of the world – when consciousness is set free from its habitual bindings – is an illusory one.

(179-2) A few of the leaders among atomic physicists have come to see what philosophy saw thousands of years ago, that there is no such stuff as “matter.”

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²⁷¹ The original editor inserted “X” by hand.

²⁷² The paras on this page are unnumbered.

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²⁷⁴ The original editor inserted “8.” by hand.

²⁷⁵ The paras on this page are unnumbered.

(179-3) Yet this thought, this idea, is as topical and living today as it was in the time of the Greek Proclus the Chinese Chuang-Tzu and the Hindu Vasistha.²⁷⁶

(179-4) ...as in your own Bosom you bear your Heaven / And Earth and all you behold;
Tho it appears Without, it is Within, / In your Imagination, of which This World of
Mortality is but a Shadow.

—William Blake.²⁷⁷

(179-5) That life is a kind of dream is the hint given by religion, the experience felt in
meditation the knowledge correctly understood by philosophy.

(179-6) Unaggressively but firmly he can show up the myth of materialism for what it
is.

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X²⁷⁹

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X

(181-1)²⁸⁰ For those of an intellectual inclination Mentalism, well-absorbed, can become
the forerunner of spiritual awakening.

(181-2) He is still a materialist, however formally and outwardly religious, who does not
believe or perceive the truth of mentalism, does not know that consciousness is apart
from brain.

(181-3) That in him which sees knows and hears is the real person, body and its sense-
organs being connected to and used by this person.

(181-4) That a world exists outside the mind, a separate object in and by itself, has yet to
be completely and satisfactorily proven.

²⁷⁶ "Vasishta" in the original.

²⁷⁷ This is an excerpt from Jerusalem, Plate 71; we have indicated the original line breaks with a
"/." —TJS '20

²⁷⁸ Blank Page

²⁷⁹ The original editor inserted "P1." by hand.

²⁸⁰ The paras on this page are numbered 1 to 10; they are not consecutive with the previous
page.

(181-5) Any teaching which fails to concede the existence of this world, fails not only to have any practical application to human life but also wastes our time in its study.

(181-6) If it can make a man radiant and his aura vibrant, as mentalism properly understood can, it surely has sufficient inspiration behind it.

(181-7) If so-called matter consists of the energy of the electron, whether as wave or particle, where is its existence as solid substance? Quantum physics has so far unveiled the truth about matter.

(181-8) Perhaps they can make something better of this world than others have done?

(181-9) We may weep over, or laugh at, the human situation but whatever we do it is prudent to look at it through the glass of mentalism.

(181-10) When man turns to observe himself in the effort to know himself, what he first notices is not at all what he will have to notice later in the end: that is Consciousness.

182²⁸¹

X

Old xi: The Ego ... NEW VIII: The Ego

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XI

(183-1)²⁸² Truth is a meaning which every man must derive from thought and experience for himself.

(183-2) What Blake wrote a hundred and fifty years ago, the Maharshi²⁸³ echoed in our own time. "Nought loves another as itself." was the Englishman's poetic line. "All beings love themselves," was the Indian sage's terser comment.

(183-3) There is dissension between heart and head, between feeling and reasoning, and there is disease in the body itself.²⁸⁴

184²⁸⁵

²⁸¹ Blank Page

²⁸² The paras on this page are unnumbered.

²⁸³ "Maharishee" in the original.

²⁸⁴ There is a pink post-it stuck to this page with "X" on it, marking the end of that category

²⁸⁵ Blank Page

(185-1)²⁸⁷ He must learn to face the startling fact that the human ego carries itself even into his loftiest aspirations for the Divine. Even there, in that rarefied atmosphere, it is seeking for itself, for what it wants, and always its own preservation. This is merely to enlarge the area of the ego's operations not, to use Aurobindo's word, divinise it.

(185-2) Are we Westerners too preoccupied with the personal life to notice that its continued changeability of form and shifts of mood within make its immortality an illusory thing, a wishful thought, a vain and futile hope? This must be so. But philosophy knows that the matter does not end so negatively.

(185-3) Ramana Maharshi's²⁸⁸ frequent reference to the "I - I" simply means the Unchanging Self (as contrasted with the ever-changing ego).

(185-4) The Overself is there but the ego intercepts its communication

(187-1)²⁹¹ They appeal to a Higher Power but get back only the feeble echo of their own voices.

(187-2) We are told to control restrain or even banish the ego. But who or what in us is to do the [work?]²⁹² And is the ego to banish itself?

(187-3) When his conduct is indefensible, the ego will prompt him to defend it.

²⁸⁶ The original editor inserted "24" by hand.

²⁸⁷ The paras on this page are unnumbered. The end of para 185-1, from "This is merely..." was cut from another page and pasted here by hand.

²⁸⁸ "Maharishiee's" in the original.

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²⁹⁰ The original editor inserted "XI" and "P1 B" by hand.

²⁹¹ The paras on this page are unnumbered.

²⁹² The original editor deleted "of controlling, etc." from after "work?" by pasting over it with correction tape.

(187-4) The ego may remain, suspended in solution as it were, but only if it is henceforth [passive to]²⁹³ the Overself in the [inner]²⁹⁴ life.

(187-5) Can he read aright signals coming from within himself?

(187-6) How is a man to break out of his ego?

(187-7) The neurotic has contracted both attention and interest into his little self.

(187-8) When ego is absent, a precondition for Overself to be present exists.

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(189-1)²⁹⁷ The image which the ordinary person often fashions for himself of a well-developed spirituality, is usually superior to the actuality.

(189-2) There is no solution to all these problems until and unless they are brought down to the personal "What am I?"

(189-3) Too many live in too small a world peopled only by their own families, their own personal materialistic interests. In short, they are shut up inside their egos.

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(191-1)³⁰⁰ The body is in reality an object for the mind, which is its subject; and not only the body, but also whatever the ego thinks or feels becomes an object too. It is less easy

²⁹³ The original editor changed "an outlet for" to "passive to" with correction tape.

²⁹⁴ The original editor changed "world's" to "inner" with correction tape.

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²⁹⁶ The original editor inserted "XI" and "P2 B" by hand.

²⁹⁷ The paras on this page are unnumbered.

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²⁹⁹ The original editor inserted "XI" by hand.

to see and even more necessary to understand that this ego, this subject, is itself an object to a higher part of the mind.

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XI³⁰²

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(193-1)³⁰³ Who is interested in getting control over himself?

(193-2) So long as we persist in taking the ego at its own valuation as the real Self, so long are we incapable of discovering the truth about the mind or of penetrating to its mysterious depths. It is a pretender, but so long as no enquiry is instituted it goes on enjoying the status of the real Self. Once an enquiry into its true nature is begun in the proper manner and continued as long as necessary, this identification with ego may subside and surrender to the higher.

(193-3) Men become encased in their own self-centredness.

(193-4) It is useful for a man to take a look at himself now and then from an impersonal distance.

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(195-1)³⁰⁶ The I shields itself from all threats to complete belief in its own reality, permanence and separateness. Consequently metaphysical-yogic work is a danger to be removed by appropriation and absorption. It is then misused to serve and strengthen the ego while seeming to unmask it.

³⁰⁰ The para on this page is unnumbered; it is from a different batch than the preceding page.

³⁰¹ Blank Page

³⁰² The original editor inserted "9." by hand.

³⁰³ The paras on this page are unnumbered; this page is not from the same typewriter as the previous page.

³⁰⁴ Blank Page

³⁰⁵ The original editor inserted "21" by hand.

³⁰⁶ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

(195-2) Anything and everything may be made to serve the ego and help it to become fatter. Yet they too regarded from within oneself in the right way may help it to become slimmer. It is the proper business of the truth – applied to show this way.

(195-3) The ‘I’ of a person has several different faces, each belonging to his different activities, roles, relationships and segments of his human nature.

(195-4) For a man to deny himself may seem to be the denial of all that is human. But this is not necessarily so, except where imbalance [or]³⁰⁷ fanaticism reign. No one in fact escapes his humanity: he only ennobles, debases, twists or shrivels it.

(195-5) Ever drawing us toward Itself, its power to attract blocked by the layers of thoughts, emotions, desires and passions which compose the personal self, much time and many lives are needed to unblock a passage to It.

(195-6) So many different ways converge on that high peak in the end that even the hardened criminal will be led there first, by the karma he has made and second, by the crushing of his ego at the decreed hour.

(195-7) He tries to avoid recognising that he is held prisoner in ignorance and in suffering by his own ego, that its condition is unhealthy and unbalanced and that he must find some way to liberate himself from its thralldom.

(195-8) When he no longer looks only to the established tradition offered him by others but also and more deeply into his own inner consciousness, he is then following the way pointed to by Jesus and Buddha and Lao-Tzu.³⁰⁸ For this is how and where the soul reveals itself.

(195-9) He can understand why they hold these views even though he does not share them.

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³⁰⁷ The original editor changed a comma to “or” by typing it in the right margin and inserting it with an arrow.

³⁰⁸ “Lao-tse” in the original.

³⁰⁹ Blank Page

(197-1)³¹⁰ So long as he persists in making his ego the tyrannical centre of all his relations with others he will be unable to take correct view of them. His own will be confused and not clear. It certainly cannot obtain an impersonal outlook. The resulting experiences may be deplorable.

(197-2) It is time to talk of impoverishing the ego – let alone annihilating it – when the ego has become developed and enriched enough to have something to offer or to lose. It is also time to talk of renouncing the world when there are enough worldly possessions or personal attachments, or enough position, to make renunciation a real sacrifice.

(197-3) The ego may be suppressed but not eradicated, as when a person is used by the higher power to give a message, a guidance or a revelation.

(197-4) Who has not felt a stranger as he looks back at the person he was long ago, the man who felt so strongly about matters that seem mere trivia now, who acted in ways he would disdain today? Where is the 'I' in all this? What is the permanent self?

(197-5) He can get at the truth about himself only as far as he is willing to look at himself as if he were someone else.

(197-6) There is this about philosophy which could be frightening to those unready for it – which means most persons. It is the complete impersonality which it commends in its practice and demands in its learning.

(197-7) Ideas to which people are accustomed by upbringing are accepted as unquestionable truths.

(197-8) They are too preoccupied with passing judgment upon other persons to do so ever upon themselves.

(197-9) Even irreproachable conduct and impeccable manners belong to the ego and not to the enlightenment.

(197-10) There is a part of his own being of whose existence he does not know, may not even suspect.

(197-11) The attempt to subdue the ego has a better chance to succeed than the attempt to strangle it.

³¹⁰ The paras on this page are numbered 10 through 20, making them consecutive with the previous page.

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(199-1)³¹² What a ridiculous psychological spectacle it is to see the ego preening itself at its spirituality!

(199-2) Each person is ready to criticise the ego of other persons but not his own, which he is forever ready to justify.

(199-3) The 'I' as person is not the 'I' as consciousness but only a projection from it.

(199-4) If they truly appreciate the messages of these inspired men, they will know where to turn – within!

(199-5) Normal experience leads a man to identify with his body but he fails to go farther and deeper to ask himself: "Who is present in the body?"

(199-6) That part of us that responds to truth and ideals is the best part.

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(201-1)³¹⁴ Ordinarily the ego is the agent of action. This is apparent. But if an enquiry is set going and its source and nature penetrated successfully, a surprising discovery about the "I" will be made. Its true energy is derived from non-I, pure being.

(201-2) The whole structure of ego-and-its-body tyranny must be overturned – a feat beyond his direct capacity but achievable if philosophic insight is the goal.

(201-3) Henry Fonda: "I have no self-consciousness when acting since it's like putting a mask on; I feel that it's not me, but someone else."

³¹¹ Blank Page

³¹² The paras on this page are numbered 21 through 26, making them consecutive with the previous page.

³¹³ Blank Page

³¹⁴ The paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

(201-4) "Man ought to know himself and ...see what he is And it is this very thing which we cannot seek out and investigate without inquiry into the universe since things are so coherent, so linked and associated together." – The 2nd century Latin writer {Marcus} Minucius Felix in "Octavius"

(201-5) When all thoughts vanish into the Stillness, the ego-personality vanishes too. This is Buddha's meaning that there is no self, also Maharshi's meaning that ego is only a collection of thoughts.

(201-6) "None is poor, O Bhika³¹⁵
Everyone has rubies in his bundle;
But how to open the knot
He does not know,
And thus remains a pauper."
– Bhika Sahib³¹⁶
16th century North India holy man

(201-7) Millions live in the unbeing of maya and are satisfied to stay thus. They have no glimpse of their own being; its reality, its glory, and its stillness are inconceivable to them.

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(203-1)³¹⁸ The ego is soon appeased by flattery, soon bruised by criticism, but the man who transcends its tyranny is able justly to evaluate both.

(203-2) When the wish for non-existence becomes as continuous as the thirst for repeated earthly existence formerly was, when with George Darley, the early 19th century English poet he can say: "There to lay me down at peace / In my own first nothingness,"³¹⁹ he has become an old soul.

³¹⁵ This is a variation on Bhikkha or Bhikshu.

³¹⁶ This poem is quoted from "Divine Light" by Maharaj Charan Singh.

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³¹⁸ The paras on this page are numbered 31 to 38; they are not consecutive with the previous page.

³¹⁹ These are the last two lines of the poem titled "Canto II."

(203-3) This narrow fragment of consciousness which is the person that I am hides the great secret of life at its core.

(203-4) All efforts to escape, all flights from the self, are vain in the end but may be useful in the beginning.

(203-5) The Divine is ever near us, but through other interests overwhelming ego we fail to give it harbourage.

(203-6) It is a matter of changing his self-image, of moving over from the picture of a personal ego to the non-attempt to form any image at all, remaining quite literally free from any identification at all. It is not an active work of negating ego but a passive one of simply being, empty Being! For the ego will always strive to preserve itself, using when it must the most secret ways, full of cunning and pretence, camouflage and deceit. It takes into itself genuinely spiritual procedures and perverts or misuses them for its own advantage.

(203-7) Retiring into one's self, led by the sages of antiquity – their thoughts and feelings – one becomes enriched and benefited.

(203-8) Each man is himself the biggest obstacle confronting him on this quest.

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(205-1)³²¹ He pushes one problem out of his way only to find that another replaces it sooner or later. This is the personal history of every man.

(205-2) We begin by understanding the ego – a work which requires patience because much of the ego is hidden, masked or disguised. We end by getting free from it.

(205-3) Everybody is devoted to his own "I" quite naturally and inevitably. But the meaning of the term "egoist" must be narrowed down to one who habitually tries to use others for his own advantage or tries always to get his own way irrespective of the needs of others.

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³²¹ The paras on this page are numbered 39 through 46, making them consecutive with the previous page.

(205-4) In all situations and at all times, he helps this victory over himself by the transference of an impersonal point of view.

(205-5) What is this being, this ego, in whose service he spends the years, for whom he runs hither and thither, toils to satisfy its desires and suffers to curb them?

(205-6) The ego's consciousness is a vastly reduced, immeasurably weakened echo of the Overself-Consciousness. It is always changing and dissipates in the end whereas the Other is ever the same and undying. But the ego is drawn out of the Other and must return to it, so the link is there. What is more, the possibility of returning voluntarily and deliberately is also there.

(205-7) Human beings in general do not care to be reminded of their end, their mortality. How much more would they dislike this concept of their non-selfhood!

(205-8) The ego-shadow produces its part of the inner experience or intuitive statement cunningly and unobtrusively intermingled with the real higher part.

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(207-1)³²³ This does not mean destroy the ego - as if anyone could! - but destroy its tyranny, harmonise its personal will with that of the World-Idea.

(207-2) So long as the ego's rule is preserved, so long will the karmic tendencies which come with it be preserved. But when its rule is weakened they too will automatically be starved and weakened. To start this process start trying to take an impersonal detached view.

(207-3) Despite all religious preachments and moralising arguments, all intellectual analytical dissertations, does not the ego seem an irreducible and irresistible element in human nature? Despite all the tall talk which has issued from the institutions or glibly flowed from the mouths of those concerned with religion, mysticism and metaphysics, the ego still remains as the very foundation of their own existence, their own activity. The very person who denies its reality must use an ego to make his denial!

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³²³ The paras on this page are numbered 47 through 51, making them consecutive with the previous page.

(207-4) It is an excellent question to put before any man – Who am I? – but it will need the accompaniment of another one – What am I? – if the beginner is to get an easier and fuller working of his mind’s attempt to procure a less puzzling answer.

(207-5) Much depends on what meaning we put to this word “self.” We can put a lesser or a larger one, a shallow or a deep one, a false or a true one.

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(209-1)³²⁵ In the end, after many a life on earth, he will find that much of what he looks for in others will have to be found in himself. But it will not be found in the surface self. It lies deeply submerged, in a region where the purest forms exist.

(209-2) What anyone sees of other persons is neither their essential being, their most important part, nor their best part, but only something which is being used for self-expression under greatly limited, deceptive and obscuring conditions.

(209-3) They may or may not be able to get away from other persons but they cannot get away from themselves, cannot forget themselves.

(209-4) This unusual interrogation of himself, this demand to know what he is, may take a full lifetime of the deepest examination to satisfy.

(209-5) All this is simply to recall man to his best self, deep within, where he is made in the image of God.

(209-6) The ardent desire to establish his true identity needs to be present also.

(209-7) The ego clutches him and will not let go.

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³²⁵ The paras on this page are numbered 52 through 58, making them consecutive with the previous page.

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(211-1)³²⁷ He has to learn to carry something of this consciousness from the world within to the world without. He left the stage to find the secret of meditation: now he must return and rejoin the ego's play.

(211-2) We may not totally deny the absence of any responsibility for our actions, or totally affirm that there is one. Yet what control over their lives do most people have? How little in reality, how much in their own belief!

(211-3) How justify a life of egoistic complacency, a life which is of no value to anyone except the man himself, a life devoid of service to others?

(211-4) His aim, being the contrary of most people's aims, he tries to depersonalise his attitudes and reactions. What relief he feels with even partial freedom from the burden of self-consciousness! How heavy a load is borne by those who see, _____³²⁸ or react³²⁹ with ego-centred nervousness.

(211-5) The resources of the ego to keep itself undetected are not soon exhausted.

(211-6) The ego is defiant, cunning and resistant to the end.

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(213-1)³³² Engrossed as they are in personal and family life, they fail to open themselves to the delicate radiation from their innermost being and live as if it were not there.

³²⁷ The paras on this page are unnumbered. They are typed on the same paper and typewriter as page 186.

³²⁸ 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. "(MSG" was inserted in the left margin by hand, i.e. 'check missing' word or phrase.

³²⁹ "(sense" was written on the back of the page here; I can't tell if it means insert the word 'sense' or if it means 'check the sense of this statement.' TJS '14

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³³¹ The original editor inserted "P1." by hand.

³³² The paras on this page are unnumbered.

(213-2) We must take care not to become strait-jacketed by our identifications, by the different aspects of our ego.

(213-3) The ego's point of view is too often a distorted one, a prejudiced one, and so a wrong one. In a more advanced person it may be a mixed one and therefore confused.

(213-4) A perpetual survival of the little personal ego throughout endless time is impossible, undesirable and ridiculous. But heaven as a temporary state is both a need and a fact.

(213-5) Begin by admitting that you know really little or nothing about your deeper mind. That is better than learned tall talk.

(213-6) No man knows how deep is the reservoir of forces - mental volitional or psychical within him untapped and unused.

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(215-1)³³⁵ If he begins to think what impression he is making on others, how spiritual his speech or appearance, his silence or personality must appear to them, then he is worshipping his own ego. To the extent that he does this, his value or service to them is diminished.

(215-2) Whatever helps to lead him out of the ego's tyranny, be it an idea or a situation, an induced mood or a particular service, is worth trying. But it will be easier, and the result more successful, to the extent that he releases himself from his past history.

(215-3) When you know what is going on inside your consciousness and understand it, deeply and impersonally, you are closer to great discovery.

(215-4) Beware of projecting your own negative reactions ideas colourings or feelings on displeasing situations and abrasive persons.

(215-5) The personal ego is surrounded by defence-mechanisms which make difficult the operation of penetrating to its lair.

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³³⁴ The original editor inserted "P3" by hand.

³³⁵ The paras on this page are unnumbered.

(215-6) The idea which a man has of himself is important to his inner life and growth.

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(217-1)³³⁸ That which separates a man from others, which makes him a person, an individual being, is his ego.

(217-2) If he identifies with the ego as a real entity by itself, and not as the complex of thoughts and tendencies which it is, he is caught in the net of illusion and cannot get out of it.

(217-3) It is to be expected that the ego will protect itself, even if that has to go so far as engagement in a quest which apparently ends in its own utter abasement.

(217-4) In taking transport to other lands to spend their leisure or their holiday, they try, in vain and without awareness, to take transport out of themselves, out of the compulsions of littleness to the freedoms of the larger being.

(217-5) Whether I look within or without, the 'I' is found to be my centre. This statement keeps true whether I descend into the narrowest limits of selfish personality or ascend to the widest freedom of will, from the lesser nature to the highest and noblest, the ego changes its nature but not its centrality.

(217-6) Can he detach himself from himself? Can he stand aside from his own passions, and outside his own emotions?

(217-7) However careful he may try to be, the avoidance of personal bias in the ego's favour may only succeed in transferring it from the gross to a subtle plane. And the more the mind possesses critical capacity where others are concerned, the more it is blind to its own egoism.

(217-8) As the old Greek Orphics saw and taught we are mixtures of the earthly and heavenly natures.

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³³⁷ The original editor inserted "P2" by hand.

³³⁸ The paras on this page are numbered 1 to 12; they are not consecutive with the previous page.

(217-9) In this strange experience when his life passes before his mind's eye like a pageant but he does not feel that the figure he is watching is really himself, he learns the truth - or rather has the possibility of learning it - that even the personal ego is also a changing transitory appearance.

(217-10) The importance which he gives his own ego is not baseless. It derives, if traced, to the deepest ground, from the Overself. He has misplaced his true identity but the false one is not entirely so.

(217-11) Losing the ego is to surrender it to a higher Power, but to lose the individuality is not the same.

(217-12) No one is keeping him out of this enlightenment except himself.

218³³⁹

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(219-1)³⁴⁰ How glibly the personal ego takes over ideas and practices for the development of impersonality!

(219-2) The ego usually tries to justify itself, however badly it behaves.

(219-3) He must recognise the real source of so many of his troubles and not to prolong them by clinging to it.

(219-4) The ego which gets a man into his troubles is unlikely to get him out of them - unless it reforms, learns, or lets some wisdom in.

(219-5) "Look beyond your personal self to its counterpart, the Overself" is the oft-repeated message of most enlightened prophets.

(219-6) Wherever he goes he brings this ego with him, looks at the world with the same eyes, the same desires and limitations.

(219-7) Each person is a particular one, unique, in some way unlike the others.

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³⁴⁰ The paras on this page are numbered 13 through 25, making them consecutive with the previous page.

(219-8) Let them not waste so many words about or against this little ego of ours, decrying its character or denying its existence, but try to understand what is really happening in its short life. Let them find out what is actually being wrought out within and around it. Let them recognise that the Governor of the World is related to it and that we are steeped in the Divinity whether we are aware of it or not.

(219-9) The place where he was born or lives, the time of day or epoch when he was born and the parental heritage – all make their contribution to his personality.

(219-10) When the Overself sounds the mystic note, its echo is heard within the man and he awakens from spiritual stupor.

(219-11) In the end he must untie the knot of his ego and then smooth out his consciousness.

(219-12) The ego seeks its own interest as its first consideration and also its last one.

(219-13) A shallow society for whom he does not, can not, really care.

220³⁴¹

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Old xii: The Overself ... NEW XXII: Inspiration and the Overself

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(221-1)³⁴² What better thing can he find than the divine Overself!³⁴³ That would be the decisive moment of his entire bodily existence as establishing himself permanently in its fullness and finality would be the [grandest]³⁴⁴ sequel.

(221-2) The glimpse may also offer the chance to see himself from outside.

(221-3) The glimpse is also a therapeutic experience.

(221-4) The joy comes upon him out of the unknown, gently, mysteriously and sunnily.

³⁴¹ Blank Page

³⁴² The paras on this page are unnumbered.

³⁴³ PB himself changed the period to an exclamation point by hand.

³⁴⁴ TJS in 1980 changed “greatest” to “grandest” by hand.

(221-5) This is the higher role we are destined to play on earth.³⁴⁵

222³⁴⁶

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223

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(223-1)³⁴⁸ Knowledge of law, language or history can be collected and becomes a possession but knowledge of the Overself is not at all the same. It is something one must be: it owns us, we do not have it.

(223-2) It is this, the deepest part of his being, his final essential self, which is a man's Overself, and which links him with the World-Mind. It is this Presence within which evokes all his spiritual quality.

(223-3) The silent secret part of the self is forever there, forever asking a little surrender of attention. But few give it.

(223-4) When, through the medium of meditation exercise or the awakening by human skill or Nature's charm of aesthetic appreciation beginners feel a new joy or an unusual peace, they are too often carried away into extravagant exaggeration of the happening. What seems like a tremendous event may be so in its effect on their inexperienced minds but mostly it is only a skimming of the surface. To realise its further possibilities, it ought to be used as a starting point for exploration in depth.

(223-5) Some are ready to enter the light and when, through the mediumship of Nature or Art, a man or a book, that happens the experience is as enjoyable as entering an orchard of ripened apricots.

(223-6) In those glorious experiences, he seems to live a charmed existence, above all that distressed him before, beyond all the hideous negatives which the world obtrudes on his notice, secure in a spiritual ivory tower shimmering with inner light all around.

224³⁴⁹

³⁴⁵ There is a blank pink post-it stuck to this page.

³⁴⁶ Blank Page

³⁴⁷ The original editor inserted "25" and "11" by hand.

³⁴⁸ The paras on this page are numbered 48 to 53; they are not consecutive with the previous page. However they are a continuation of the paras on pages 247 and 249.

³⁴⁹ Blank Page

(225-1)³⁵⁰ What is strange is that the experience which comes with the Overself visitation assumes any one of a wide range of feelings from the most delicate to the most overwhelming. With time and growth it may become well settled or though less rarely its light may shine from the beginning. There are even other possibilities... It is safer to keep out the preconceptions and the expectations, safer too if the ties of book and bible are left outside for a while. That is, accept the freedom of utter surrender to the Overself, of dissolving in it and letting the wind blow where it listeth.

(225-2) Suggestions planted in the mind by tradition, environment or reading lead him to expect the inner experience, the thoughts of them acting creatively on its form.

(225-3) He will not easily forget his first encounter with Being in all its purity and authenticity.

(225-4) The moment he feels this inner hush the possibility of developing it is presented to him. But will he use it? Or will he ignore it and thus remain unmindful of his divine source?

(225-5) It is an experience which wipes out the burden of the past, to which so many are so heavily tied, and puts away anxiety for the future, which too often doubles that burden.

(225-6) In its blissful peace, the past is washed away, forgotten as if it never existed at all.

(227-1)³⁵² But all-too-soon the world and its ways closes in upon him and the glimpse comes to an end.

³⁵⁰ The paras on this page are numbered 54 through 59, making them consecutive with the previous page.

³⁵¹ Blank Page

(227-2) If the glimpse goes as far as an experience of the Void it may leave him frightened or elated. The first, if he is utterly unfamiliar with everything esoteric and completely indoctrinated by conventional religious dogmas. The second, if he surrenders fear, trusts the Higher Power.

(227-3) The glimpse is so fleeting its onset must be recognized and caught at once, or it may escape.

(227-4) It is a state which has been attained in its fullness by only a few persons during each century but which has been glimpsed at least once in a lifetime by many more.

(227-5) He knows, he feels, that the Presence is with him continuously.

(227-6) Those who can let themselves be uplifted by some inspired or enlightened person should understand that he is capable of lifting them to the point of touching their best self, the divinity within them. Some may even gain a glimpse of it, a memorable unforgettable experience. But will they let the happening?³⁵³

(227-7) The elation and uplift which accompany the glimpse are joyous feelings.

(227-8) The glimpse does not remain with him, alas! except as a memory.

228³⁵⁴

XII

229

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(229-1)³⁵⁵ The experience may seem to happen by chance, its duration may be little more than momentary, but the impression left on him may last his lifetime.

(229-2) Those deeply-lived moments have a quality quite other than ordinary ones.

230³⁵⁶

³⁵² The paras on this page are numbered 60 through 67, making them consecutive with the previous page.

³⁵³ There is a ? in the left margin – as well there should be for this last sentence! TJS '14

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³⁵⁵ The paras on this page are numbered 68 and 69, making them consecutive with the previous page.

³⁵⁶ Blank Page

(231-1)³⁵⁷ It is a feeling of unearthly and unlimited peace.

(231-2) Those beautiful moments when one comes to a glimpse of Truth.

(231-3) The glimpse elevates his feelings and lifts the pressures on his mind.

(231-4) A time comes when we see at last that all the mind has gathered from its schooling is information, when what it needs, and hungers for even more deeply, is revelation. The faintest clue or hint from a higher source would be enough, how much more the fullness of a glimpse!

(231-5) If the glimpse comes unexpectedly in most cases it comes unaccountedly in others.

(231-6) It is literally a going out of his little self into the liberating enlightening Overself.

(231-7) The glimpse flickers and the light it gives is soon extinguished, but its memory remains.

(233-1)³⁶⁰ The Overself's summons is immediate, so the response must be immediate too. A king ignored will not wait around.

(233-2) Immediately after the glimpse no word should be spoken or it may be lost the more quickly.³⁶¹

(233-3) His eye was unblinking as a lizard's though perhaps not as cold.

³⁵⁷ The paras on this page are unnumbered.

³⁵⁸ Blank Page

³⁵⁹ The original editor inserted "XII" and "P2 B" by hand.

³⁶⁰ The paras on this page are unnumbered.

³⁶¹ PB himself inserted a period by hand.

(233-4) For a fraction of the hour time suddenly and uniquely steps aside. Isis is unveiled and the real beauty of Being exhibits itself: All is suspended in this glimpse, all is stillness and grace.

(233-5) What has the glimpse disclosed to him?

(233-6) That glorious glimpse [wherein]³⁶² the All becomes bathed in the light of [meaning,]³⁶³ when the reality behind comes through [and]³⁶⁴ leaves him enriched. It is as if a web of illusion spun around the mind falls away.

234³⁶⁵

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(235-1)³⁶⁷ Alas! we get the glimpse for so short a time.

(235-2) It is an experience which happens deep inside the heart

236³⁶⁸

XII³⁶⁹

237

XII

(237-1)³⁷⁰ A continuous insight, present all the time³⁷¹ is the goal, not a passing glimpse.

(237-2) Such experiences can be sustained only in small homeopathic doses.

(237-3) It is to be found in the greatest interior stillness.

³⁶² The original editor changed "where" to "wherein" with correction tape.

³⁶³ The original editor deleted "at once," from after "meaning," with white-out.

³⁶⁴ The original editor inserted "and" with correction tape.

³⁶⁵ Blank Page

³⁶⁶ The original editor inserted "XII" and "P1 B" by hand.

³⁶⁷ The paras on this page are unnumbered.

³⁶⁸ Blank Page

³⁶⁹ The original editor inserted "XII" and "P4 B" by hand.

³⁷⁰ The paras on this page are unnumbered.

³⁷¹ TJS in 1980 deleted a comma after "time" by hand.

(237-4) These moods descend without invitation and depart without permission.

(237-5) These moments remain so vividly in the mind that they have a contribution to make to his growth.

(237-6) The notion that the glimpse is the goal is a wrong one, usually corrected by time.³⁷²

(237-7) The glimpse comes into the mind as unforeseen as its departure is unwanted.³⁷³

(237-8) Can these precious but brief experiences be repossessed?

238³⁷⁴

XII³⁷⁵

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(239-1)³⁷⁶ While the higher mystic experiences are mostly the same universally, the personal beliefs and teachings of the mystics differ, and usually take some or all of the form of the religious tradition into which they were born.

(239-2) Sometimes the mind slips into a dazed beatitude as Jacob Boehme's did in those famous fifteen minutes of mystical enlightenment.

(239-3) Stillness is both a sign that sense and thought, body and intellect, have been transcended and a symbol of the consciousness of the presence of the Overself.

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³⁷² The original editor inserted a period by hand.

³⁷³ Lorraine Stevens inserted "Please re (" on the back parallel to this para, which she thinks is not clear. I think it is fine as is. TJS '14.

³⁷⁴ Blank Page

³⁷⁵ The original editor inserted "XII" and "P3 B" by hand.

³⁷⁶ The paras on this page are unnumbered; they are typed on a different typewriter than the preceding unnumbered pages.

³⁷⁷ Blank Page

(241-1)³⁷⁸ It is the making the man ready, the preparation of his mind and heart which take so much time, so many years even in many cases, but the enlightenment itself is a single short happening: the effect remains permanently.

(241-2) When the old presuppositions fall away and this new point of view is discovered, so much begins to fall into place.

(241-3) Many men cannot find the higher truth because they insist on looking for it where it is not. They will not look within, hence they get someone else's idea of the truth. The other person may be correct but since this is to be known only by being it the discovery must be made inside themselves.

(241-4) What he has gained is good but not enough, is mystical but not philosophically mystical. For it is now but a flash when it has yet to become constant, it is now partial when it has yet to become full. Its felt presence should be intimate and inseparable as well as clear and complete. When insight continues whatever his occupation of the hour may be, it can be called philosophic.

(241-5) Either gently and slowly the ego is taken over or violently and quickly the 'I' is seized. This may happen during meditation or at any time when he is somewhat relaxed, out of it.

(241-6) The glimpse may give him a dynamic charge of power, or leave him bereft of all aggression – depending on the particular need or phase of the moment.

(241-7) Some (perhaps too many) believe that the glimpse has permanently changed them, made 'the new man' out of the old Adam.³⁷⁹ But what is to outlast time itself takes time. A pathetic self-deception may delight the ego but breaks down in the end.

(241-8) Most persons live in an atmosphere which mixes the negative tendencies with the positive. The resulting mish-mash obscures their way. Even if the glimpse comes, visibility is very quickly blotted out again. There is necessarily³⁸⁰ a cleaning-out work.

(241-9) There is an unfamiliar often unknown self inside the familiar one.

242³⁸¹

³⁷⁸ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

³⁷⁹ For those readers unfamiliar with Biblical metaphor, 'old Adam' means original sin, the natural state of unexamined ignorance or unrepentant sin. – TJS '20

³⁸⁰ "necessary" in the original.

³⁸¹ Blank Page

(243-1)³⁸² A man needs to know his limitations and to accept them. But he need not accept them as absolutes. There is always the mysterious x-factor, the second wind, the untapped unpredictable resources.

(243-2) In the world's literatures there are many records left by persons who have had this glimpse but each has interpreted it in his own way, each has reacted within the frame of his personal background.

(243-3) The more he is adequately prepared for the impact of the experience, the truer will be the enlightenment. The more his ego has been purified and controlled, the less will it mix itself into that enlightenment.

(243-4) Thus the existence of a higher possibility for man which our ethical sense demands and to which our metaphysical reasoning points, is confirmed at last by our best experience.

(243-5) Whether or not he is living in a mystical fool's paradise or a genuine heaven depends upon how much ego and how little truth-seeking are present.

(243-6) All the time it is silently asking: "Will you not turn toward Me, accept me, for I am your other self?"

(243-7) After such a glimpse there is enchantment in the air. The annoying or disagreeable happenings of the day fail to remove it.

(243-8) Sometimes the glimpse may pass unrecognised for what it really is, but in later years this is usually rectified.

(243-9) This is the crucial point when ordinary compulsive mental activity fades away and stillness supervenes, perhaps very briefly, perhaps for some minutes.

(243-10) For some time he is tense with the feeling of being about to receive a new revelation.

³⁸² The paras on this page are numbered 10 through 21, making them consecutive with the previous page.

(243-11) He needs to recover his conscious relationship to the Overself: the subconscious one is never lost.

(243-12) He is taken possession of, the fuller the better, by the higher power. All memory of his past vanishes.

244³⁸³

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(245-1)³⁸⁴ There is a zone of utter calm within man. It is not only there but always there. Those who suffer, fret or are confused may doubt or deny this – understandably and pardonably.

(245-2) A glimpse is only a beginning and those who are willing to follow it up may be ready to study philosophy and learn why this world is only a husk. It must be penetrated, the husk removed and the kernel revealed, for a truer understanding, both of the world and oneself, to be gained.

(245-3) It is because the World-Mind supports man, gives him consciousness and energy, that he is a sharer in divine existence.

(245-4) Whoever has felt in his own experience the awakening of mind, hope, perception and faith may be ready to learn a little more about philosophy.

(245-5) It is the beginning of what he really wants to happen, this feeling of an inward-drawing presence. This awareness is a new experience so it flickers on and off, unadjusted.

(245-6) Without going deep enough learn to expect commensurate results, not more. This is as true of what the hands make as of what the brain thinks. It is immeasurably truer of the inner life of soul and holiness.

(245-7) In our best moments we discover that we are not really alone for with them comes our best self. It is our guide and comforter.

³⁸³ Blank Page

³⁸⁴ The paras on this page are numbered 11 to 19; they are not consecutive with the previous page.

(245-8) These glimpses are rarely sustained and should be accepted without surprise or disappointment for the short events they usually are.

(245-9) If the glimpse slips away from the great calm, where does it go? Into the ever-active outward-turned thinking movement.

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(247-1)³⁸⁶ No announcements tell the world that he has come into enlightenment. No heralds blow the trumpets proclaiming man's greatest victory – over himself. This is in fact the quietest moment of his whole life.

(247-2) The Overself is not merely a mental concept for all men but also a driving force for some men, not merely a pious pleasant feeling for those who believe in it but also a continuing vital experience for those who have lifted the ego's heavy door-bar.

(247-3) This is a sphere about which the most confused ideas exist or else it has been entirely misunderstood.

(247-4) There is no computerized program for this inner work. In a sense one has to feel his way, to try this procedure and that, to catch rare unexpected moments of sacred visitation and let them in, to think more deeply than ever before.

(247-5) But glimpses, as charming to the mind as scented blossoms to the nose, are fugitive. They cannot be kept. They are ephemeral.

(247-6) With the glimpse a feeling overspreads his heart of benevolence towards all living creatures – not only human but also animal and not only animal but even plant. He would not, could not knowingly harm a single one. The Christians call this love, the Buddhists compassion, the Hindus oneness. My own term is goodwill, but all are right. These are different facets, as seen from different points.

(247-7) Shen-hui declared, in a sermon, that Enlightenment came as suddenly as a baby's birth. But what about the nine long months of development which precedes the birth?

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³⁸⁶ The paras on this page are numbered 34 to 41; they are not consecutive with the previous page.

(247-8) If the ego would be willing to abdicate its rule for a short period, the way to a glimpse would be opened.

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(249-1)³⁸⁸ "A Meditation"

The Self is Peace; that Self am I.

The Self is Strength; that Self am I.

What needs this trembling strife

With phantom threats of Form and Time and Space?

Could once my Life

Be shorn of their illusion, and efface

From its clear heaven that stormful imagery,

My Self were seen

An Essence free, unchanging, strong, serene.

The Self is one with the Supreme.³⁸⁹

(Paul Hookham)

(249-2) His voice seems to speak not merely with utter conviction but with absolute authority. His knowledge seems to come from a very deep level.

(249-3) It is not a level beyond most person's attainment but most persons can at least come nearer to it and understand better, at times, what this quiet joy of the Overself must be like.

(249-4) Whatever men may say about it will not be enough to describe it properly, justly, accurately. All such efforts will be clumsy but they will not be useless. They will be suggestive, offer clues perhaps, each in its own way.

(249-5) When he is willing to let go of the self-centred ego and the grace can manifest there may be this union with his higher nature, with the Overself. It is usually not a

³⁸⁷ Blank Page

³⁸⁸ The paras on this page are numbered 42 through 47, making them consecutive with the previous page. This batch of paras continues on page 223 above.

³⁸⁹ This para contains excerpts from the poem "A Meditation" by Paul Hookham - however it does not precisely match the original.

permanent experience but the possibility of becoming one is always there. Then the new outlook seems perfectly natural.

(249-6) It might be thought that at such an inner distance from most of mankind he is in danger of becoming a misanthrope. But the presence of a positive quality of goodwill is inalienably associated with awareness of Overself.

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(251-1)³⁹¹ The mood is exhilarative without being excitable, centred in reality without losing touch with this pseudo-real external world.

(251-2) The experience is capturable not by the self's grasping hand but by its loving surrender. This is the paradox.

(251-3) The memory of a first glimpse is imperishable. It is a love-experience along with a birth of knowledge, all under an enchanter's spell.

252³⁹²
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(253-1)³⁹⁵ Once a glimpse has come to a man then, whether he wants to or not, and despite negative passing moods of frustration or depression, if he has consciously entered on the Quest, he cannot desert it, but must sooner or later enter upon it again.

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³⁹¹ The paras on this page are unnumbered.

³⁹² Blank Page

³⁹³ The original editor inserted "22." by hand.

³⁹⁴ The original editor inserted "XII" by hand.

³⁹⁵ The paras on this page are unnumbered.

³⁹⁶ Blank Page

³⁹⁷ The original editor inserted "10." by hand.

Old xiii: The World-Mind ... NEW XXVII: The World-Mind

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(255-1)³⁹⁸ Yin and Yang accompany one another, are always present together. This may not reveal itself except by reflection.

(255-2) Is so vast a cosmos necessarily indifferent to puny human beings? What say the sages?

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Old xii: The Overself ... NEW XXII: Inspiration and the Overself

257
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(257-1)⁴⁰¹ It is the difference between visiting a palace (the glimpse) and coming to live permanently in one (Sahaja).

(257-2) When the mind moves inward from everyday consciousness to mystical being the benedictory change is both ennobling and sublime.

(257-3) It is a blessed state unequalled by another experience, unexcelled by any other satisfaction.

(257-4) The glimpse is not at all so rare an experience as most people believe, although it is admittedly not a common one.

(257-5) Vivid sharp pictures of that meeting may return to mind from time to time.

(257-6) He may not be able to repeat the glimpse at will, but he will not forget it.

(257-7) The glory shines for a few moments and passes.

³⁹⁸ The paras on this page are unnumbered.

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⁴⁰⁰ The original editor inserted "26" by hand.

⁴⁰¹ The paras on this page are unnumbered.

(257-8) The concept of the Overself is foundational. It provides meaning for life.

(257-9) It is a felt presence.

(257-10) If it starts with a faint awareness of being caught in a still moment, it ends in a full experience.

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(259-1)⁴⁰⁴ The glimpse is an experience in fascination. The man's mind is allured, his attention firmly fastened, his feelings captivated.

(259-2) Is it sudden in appearance and swift in realisation, this glimpse? Or is it a gradual step-by-step affair?

(259-3) There is nothing else like it; nothing with which the Overself could be compared.

(259-4) It is no little thing to feel the Overself is not only there but also that one may derive support from it.

(259-5) There are glimpses to be cherished because they help us to find renewed inner strength and support.

(259-6) During these short glimpses no anxiety and uncertainty can affect him.

(259-7) Such an experience gives some warmth to life for the rest of the day.

(259-8) People may ask,⁴⁰⁵ "Of⁴⁰⁶ what use is it to tell me that the Overself is ever-present with me if at the same time [it]⁴⁰⁷ seems to be ever unreachable?"⁴⁰⁸

⁴⁰² Blank Page

⁴⁰³ The original editor inserted "P2." by hand.

⁴⁰⁴ The paras on this page are unnumbered.

⁴⁰⁵ TJS in 1980 inserted a comma by hand.

⁴⁰⁶ TJS in 1980 inserted quotation marks and capitalized "of" by hand.

⁴⁰⁷ 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 "it" into the blank space - I remember this para; PB approved these changes. - TJS '14

⁴⁰⁸ TJS in 1980 inserted quotation mark by hand.

(261-1)⁴¹¹ The glimpse shows up something of his higher identity. What is interesting also is that its advent is unpredictable, its form changeable: but it is always fascinating.

(261-2) He has to penetrate to the inner workings of the mind, to discover where the spark of contact with the Overself is glowing, and with that find a finer being a nobler outlook, and a collaboration with the World-Idea can be created.

(261-3) Each experience of human existence offers at least one clue, generally more, to the hidden secret of being, the Overself.

(261-4) The glimpse puts him for a while – a moment or a day – beyond melancholy, misery, fear and the other negative emotions.

(261-5) The stillness ends his quest, or rather its struggles and strivings, but if it passes away, as it usually does, he will at least know now what to look for again.

(261-6) In those revelatory moments the ‘I,’ the essence of personality, is found to be only the thought of itself.

(261-7) What today is believed abnormal will, in a civilisation ahead of ours, be regarded as quite natural. I refer to the transcendental experience.

(261-8) The spiritual event, the mystical experience, is there but its presentation to the conscious mind manipulated by his personal tendencies to an extent which exaggerates their importance creates a mixed result.

(261-9) Is it possible if the Divine is formless, motionless, voiceless and matterless, to recognise It when the quest brings us to a glimpse of It? The answer is Yes! but either intuition well developed or intelligence well instructed is needed: otherwise it happens by faith.

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⁴¹⁰ The original editor inserted “P1” by hand.

⁴¹¹ The paras on this page are numbered 1 to 12; they are not consecutive with the previous page.

(261-10) When the man has sufficiently prepared himself, matured his character and capacities properly, then some small or large degree enlightenment may come instantaneously.

(261-11) Perhaps he finds that the glimpse is but momentary and soon evaporates.

(261-12) The rapture of finding truth comes because it is truth.

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(263-1)⁴¹³ Whether it be a mountain scene or a peaceful meadow, a distinguished poem or an impressive opera, the particular source of an unaccustomed exaltation is not the most important thing. Such a visitation can also have its origin in no outside source but within oneself.

(263-2) The good karma or God allows him this glimpse of a loftier world in which he could live and thus put his personal turmoil to flight.

(263-3) There are certain intervals when the mind drifts into a kind of half-reverie, its attention diverted to some high theme, its most delicate feelings gently engaged in it. The common world is then far away. An ethereal rarefied atmosphere has taken its place.

(263-4) That from which the intellect's power recoils and the ego's pride suffers – that is the Overself!

(263-5) There is an innate need which may be covered up for a whole life-time but creeps out near the time of death. It is spiritual.

(263-6) It is a wonderful unearthly feeling quite out of, and far above, all ordinary feeling.

(263-7) One learns during the glimpse how vast a leisure is associated with the Overself.

⁴¹² Blank Page

⁴¹³ The paras on this page are numbered 13 through 24, making them consecutive with the previous page.

(263-8) Real, full, deep and wide enlightenment is rare. Too often a glimpse is confused with it.

(263-9) Sometimes one word may flash a light into his mind which goes far and wide. At other times a short phrase may do the same work for him.

(263-10) Such moments of spiritual depth can sustain a man in all his endeavours.

(263-11) In religious language he is in God, and in mystical language God is in him.

(263-12) It is the difference between a memorable but fleeting glimpse and a peace-bestowing abiding insight.

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Old xiii: The World-Mind ... NEW XXVII: The World-Mind

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(265-1)⁴¹⁵ The World-Idea cannot be influenced or modified by any man. All he can do is to come into conformity with it.

(265-2) We must honour the Universal Ruler of things and beings as the flower honours the sun, for it is also the Source of Life.

(265-3) A tension holds all things in equilibrium between coming-together of their elements, temporary maintenance of their forms, and passing-away into dissolution. This includes the mineral, the plant, the animal and the human. But when we look at the last-named a new possibility opens up which could not have happened to Nature's earlier kingdoms. All things dissolve in the end, I wrote, but man alone dissolves consciously into a higher Consciousness.

(265-4) We humans find it normal to experience in the way we do astronomical time and geometrical space but it would be foolish to expect that other inhabitants of other worlds could do the same.

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⁴¹⁵ The paras on this page are numbered 61 to 66; they are not consecutive with the previous page.

(265-5) The sexual performances of the modern young gallant and his female counterpart are getting to be a bore when made the subject of all-too-many novels.

(265-6) We are not just higher animals and nothing more but possessed of something that the other animals do not possess – a self-consciousness which can be developed until it matures into a thinking power as well as a totally superior kind of awareness – that of the Overself.

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(267-1)⁴¹⁷ The management of human affairs, the values of human society and the operations of human faculties are basic influences which necessarily shape human ideas or beliefs about divine existence which, being on a totally different and transcendental level of experience, does not correspond to those concepts. And the biggest of these mistakes is about the world's creation. A picture or plan is supposed to arise in the Divine Mind and then the Divine Will operates on something called Matter (or, with more up-to-date human knowledge, called Energy) to fashion the world and its inhabitants. In short, first the thought, then, by stages, the thing is brought into existence. A potter works like this on clay but his mind and power are not transcendental. The Divine Mind is its own substance and its own energy; its thoughts are creative of these things. Not only so but the number of universes possible is infinite. Not only this, but they are infinitely different, as though infinite self-expression were being sought. The human understanding may reel at the idea but creation has never had a beginning nor an end: it is eternal. Nor can it ever come to an end (despite rhythmic intervals of pause) for the Infinite Being can never express itself fully in a finite number of these forms of expression.

(267-2) The universe and its becoming; man and his development; the soul and its discovery; God and his nature – these are the topics worthy of reflecting upon.

(267-3) In all these studies the principal concept should be returned to again and again: the entire universe, everything – objects and creatures – is in Mind. I hold all the objects of my experience in my consciousness but I myself am held, along with them, in an incredibly greater consciousness, the World-Mind's.

⁴¹⁶ Blank Page

⁴¹⁷ The paras on this page are numbered 67 through 69, making them consecutive with the previous page.

(269-1)⁴¹⁹ The innermost being of man and the cosmos is ever at rest, and single. The incarnate being of both is ever in movement, and dual. The inner is the Real, Changeless; the other is the Appearance, and subject to the play of two opposed but interpenetrating active forces. Because it is the quintessence of consciousness and intelligence, I call the first Mind. It is without shape, infinite and untouchable by man, but because it is, universes are able to appear, expand, disintegrate and reincarnate. This activity is directly due to the agency of the first entity to appear, which I call World-Mind. From the latter flows ceaselessly the energy which is at the heart of every atom, the life-force which is at the heart of every man. Since both World-Mind and Mind are for us, the twin sides – a crude but simple understandable metaphor – of God. The human being draws breath, exists and thinks with awareness only because of this relationship. If he declares himself an atheist, sees himself only as an animal, rejects any divine basis to his mind, he testifies thereby to a failure on his own part: he has failed to seek and find, or because of prejudice, that is, of prejudgment, has sought wrongly. Jesus gave two helps in this matter: Seek the kingdom of heaven first, and seek it within. It is open to anyone to test this truth, that he is related to God. But if he does not bring certain qualities into the work, like patience and humility, the going may be too hard, the result disappointing.

(269-2) They use the word “God” quite glibly, these humans who minister spiritually to others, and these audiences who listen to them, but the nature of World-Mind is quite unimaginable.

(271-1)⁴²¹ Just as humans and animals pass through their cycles of infancy, youth, maturity and senility, so does the planet itself which is their abode.

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⁴¹⁹ The paras on this page are numbered 70 and 71, making them consecutive with the previous page.

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(271-2) If there is any law which governs human existence it is the law of change. We forget it at our peril. Most ancient societies forgot it and suffered.

(271-3) Optimism becomes as unreasonable as pessimism when both ignore the two-faced character of fortune and Nature, the Yin-Yang interplay.

(271-4) The World-Mind does not fully declare its intentions toward us humans but does give us enough inkling of them through the teachers and prophets of the race.

(271-5) We see plenty of evidence that the universe is not mindless, and therefore that there is a Universal Mind related to it. That is to say, related to us, who are parts of the whole.

(271-6) To recognize that the order of the cosmos is superbly intelligent beyond human invention, mysterious beyond human understanding and even divinely holy is not to lapse into being sentimental. It is to accept the transcendence and self-sufficiency of THAT WHICH IS.

(271-7) In the end the World-Idea triumphs as, in reality and actuality, it is doing at every moment. Even man's own personal will unwittingly prepares itself for such eventual conformity.⁴²²

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(273-1)⁴²⁴ We live in a cosmos wherein infinite being is forever expressing its own inexpressible self. But as the limitations of it is done in time space motion and form we are in a never-ending never-successful process

(273-2) He sees that life is encircled by a great Being, that the Mind behind the universe although so still and uncommunicative and, apparently, unconcerned - is in reality sending its messages in varied ways all the time

⁴²¹ The paras on this page are numbered 72 through 78, making them consecutive with the previous page.

⁴²² The paras on this page continue on page 291.

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⁴²⁴ The paras on this page are unnumbered.

(273-3) Yang is the creative agent in the cosmos; Yin is the destructive one

(273-4) The symmetry of all things, the ordered relationship between them, hint of a divine pattern, such as Pythagoras proclaimed

(273-5) The double view is: the practical and the abstract[, or the conventional and the transcendent.]⁴²⁵

(273-6) The pattern of life is a mingling of dissimilars, Yin and Yang

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(275-1)⁴²⁸ This is the double force at play in the universe, in life, in us. This is what the Chinese sages of old called Yin and Yang. Both are present side by side

(275-2) This enormous earthen ball on which we find ourselves is a mystery when we think of our relation to it.

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(277-1)⁴³¹ Humans are part of the World-Idea; most of what comes to them is within that part too: much of what comes from them likewise. They are free only within the World-Idea.

(277-2) What is most extraordinary about the cosmos is that although it is a coherent Whole, yet it is one that is greater than, and different from, the sum of its parts.

⁴²⁵ PB himself changed "or the conventional" to ", or the conventional and transcendent" by typing over a strip of white-out.

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⁴²⁷ The original editor inserted "XIII" and "P1 B" by hand.

⁴²⁸ The paras on this page are unnumbered.

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⁴³⁰ The original editor inserted "XIII" and "P2 B" by hand.

⁴³¹ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

(277-3) As the two interact – the human purpose and the World-Idea – each man slowly unfolds his intelligence, which is the fusion of intellect with intuition, and this culminates in Enlightenment, the ultimate and revelatory Insight.

(277-4) There are ideas which become obsolete and are allowed to die. But three ideas are so fundamental that they will always reappear. They are built-in to the universe and therefore into man himself.

(277-5) There is enough evidence in Nature and man for the existence of a Higher Power. Those who say they cannot find it have looked through the coloured spectacles of preconceived notions or else in too limited an area. There is plenty of it for those who look aright, and who widen their horizon; it will then be conclusive.

(277-6) He comes to see the whole cosmos as a manifestation of the Supreme Being. It follows that involuntarily, spontaneously, he brings himself – mind and body, heart and will, into harmony with this view.

(277-7) Few men know God even when they see him, as they unrealisingly do when they look around at the world or even when they merely look at it.

(277-8) Pythagoras taught that everything in the universe has its place and that this place is numbered in the scheme of things.

(277-9) The World-Idea is projected upon everything and everyone. How can the universe escape from following the cyclic rhythm of development and decay? How can the living forms and creatures fail in evolutionary response? How can man not be susceptible to inner growth?

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(279-1)⁴³³ That being whom the ancient Japanese called “The Master of the Universe” was the same as what the ancient Hindus called Ishvara.⁴³⁴ Mind Life and Power are in

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⁴³³ The paras on this page are numbered 10 through 20, making them consecutive with the previous page.

⁴³⁴ “Isvara” in the original.

that being. It holds the universe in its Mind: therefore we creatures of the universe are held too. We would not live for a moment if this incomparable being were not here too.

(279-2) Nature keeps her equilibrium by bringing in counter forces, or complementary ones, to correct or balance any condition where too much has gone too far.

(279-3) Even believers may sometimes ask themselves the question: "Is God blind and unseeing to human suffering - so small an item in the vastness of His universe - or callous and indifferent to it?"

(279-4) The World-Idea is not like a human architect's planning. It is a mighty creative idea, pressing forward into activity or retreating inward to repose, according to cyclic need.

(279-5) The Power and Intelligence behind the universes, which preceded them and will outlive them, is incredible.

(279-6) Why did God create the world; why did he create man? These are questions without any answers.

(279-7) Mind has its own energy, which mysteriously constructs forms in space and time, forms of planets, suns, galaxies, the cosmos.

(279-8) His personal share in the World-Idea is limited to reception of it in every corner of his conscious being.

(279-9) If these thoughts are to carry any value they ought to be in rhythm with the World-Idea; their theme ought to celebrate what it is giving out to all the denizens of this globe.

(279-10) To understand better and perceive things more widely they should see that the World-Idea is within them all and the World-Mind is behind all activities.

(279-11) The absurdity of life and the insanity of man casts doubt upon the sanity of its Source. But this is a surface point of view.

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(281-1)⁴³⁶ The six “darshanas”⁴³⁷ are ways of looking at the world, of seeing it metaphysically: a “darshana” is the vision a man has of [revealed]⁴³⁸ truth of the universe, God and man.

(281-2) It is safe to assert that nearly all the activities of the cosmos are beyond human ordinary sense observations. Without the aid of special apparatus or thinking power he is unaware of them.

(281-3) Every imaginable kind of human comes sometime somewhere to birth.

(281-4) The World-Mind enters into the consciousness of all beings at one and the same time.

(281-5) How reconcile the idea of karma with the idea of Grace?

(281-6) The Light is World-Mind’s active and creative force.

(281-7) Civilisations do not progress; they grow but they crumble by their own weight, or rather, overweight.

(281-8) The more we learn about the universe, the more mysterious it becomes.

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(283-1)⁴⁴⁰ All personal fates are fulfilled within the larger pre-determination of the World-Idea. And only within that larger meaning can men find any real meaning in their own lives.

⁴³⁶ The paras on this page are numbered 21 through 28, making them consecutive with the previous page.

⁴³⁷ “darsanas” in the original.

⁴³⁸ “revealed” was typed below the line and inserted with a caret.

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⁴⁴⁰ The paras on this page are numbered 12 to 19; they are not consecutive with the previous page.

(283-2) The World-Idea must subsist through all the spectacles of history, must remain the beginning, the middle and the end of it all, must operate and dominate inside and outside men's will.

(283-3) Human beings have made too much fuss about themselves, their own importance in the cosmic scale. Why should there not be other forms of life superior to them, conscious intelligent beings higher in mentality, character and spiritual knowledge, better equipped with powers and techniques?

(283-4) As mental experience the world certainly exists but it is not the highest kind of existence. We can hope and look for another which transcends the present one. Nor is it necessary to wait for death to find it.

(283-5) There are beings not subject to the same laws as those governing mankind's physical existence. They are normally not visible to men. They are gods.

(283-6) It is in here and out there, the fundament upon which all universes are structured, the substance of which they are composed, yet it is nowhere to be seen microscopically or measured geometrically. When all else is extinct it remains, indestructible and unique.

(283-7) What is this mysterious single thing from which, according to both ancient sages of the Far East or modern physicists of our own West, all the other things composing the universe have been constructed?

(283-8) The world which humans know is an image, seen in a self-reflecting mirror, of the basic World-Idea.

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(285-1)⁴⁴² There are levels of understanding, types of civilisation, orders of hierarchy, traits of character and categories of Nature.

(285-2) There is a mathematical order in the cosmos, a divine intelligence behind life, an Idea for human, animal, plant and mineral existences.

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⁴⁴² The paras on this page are numbered 40 to 46; they are not consecutive with the previous page.

(285-3) Whatever we call it most people feel, whether vaguely or strongly, that there must be a God and that there must be something which God has in view in letting the universe come into existence. This purpose I call the World-Idea, because to me God is the World's Mind. This is a thrilling conception. It was an ancient revelation which came to the first cultures, the first civilisations, of any importance, as it has come to all others which have appeared, and it is still coming today to our own. With this knowledge, deeply absorbed and properly applied, man comes into harmonious alignment with his Source.

(285-4) Millions of animal and human bodies have entered the earth's composition through drowning or dying in vast floods, droughts, famines and epidemics, through earthquakes and eruptions. It has been an immense graveyard and crematorium. Yet equally it has brought into living existence millions of new beings.

(285-5) Plato taught that earthly things were broken imperfect arcs hinting at the perfect circles in the invisible plane above. The more developed persons were larger segments of this arc.

(285-6) If he hears the lark singing and notes its joy he hears also the captured prey of hawk and owl and notes their screams. If he admires the beauty of Himalaya he remembers the large number of living creatures buried at its upheaval.

(285-7) The unhappy miserable conditions in the world today are not my problem. They are His. Let him find their solution.

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(287-1)⁴⁴⁴ So much intuition, like dream, gets lost in the passage to verbal expression or even mental formulation. In earlier years questions peppered his mind. Now they have ceased to do so. Not only because he does not want to disturb the peace he now enjoys; nor because his intellect has decayed; but because he knows that behind it all is Mystery: that one man cannot play the role of omniscient God: that he may well leave to God the endless questions that arise.

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⁴⁴⁴ The paras on this page are numbered 47 through 52, making them consecutive with the previous page.

(287-2) Abrupt changes in history and brusque changes in ideas came in our time because partly they were karmically due, or even overdue; partly because of pressure from the World-Idea. All this means that the so-called good and the so-called bad interplay again to find a temporary equilibrium.

(287-3) "Each (thing) is proceeding back to its origin," said Lao-Tzu. This is why change is incessant in the universe, why only the Origin is without it, and why Lao-Tzu further explained that "To understand the Changeless is to be enlightened."

(287-4) An example of this symbolic but enigmatic form of expression may be taken from Japanese Zen. The phrase "original face" means "seeing the fundamental self-nature."

(287-5) Here is the human race surrounded by a wonderful world activated by incredible intelligence. Here is the human being drawing his little bit of consciousness out of that intelligence. Yet he lets himself be stupefied by passions, titillated by emotions, captivated by ego and dissipated by thoughts. In the result he loses his parent and becomes an orphan.

(287-6) The World-Mind itself dwells in the Timeless Present, the Eternal Now. But for human beings all things happen, are experienced and observed, in succession.

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(289-1)⁴⁴⁶ It is not unreasonable to suggest that if we are now beginning to find our way to other dwelling places of other inhabitants of the solar system, some of them may be finding their way to us. The suggestion may even be extended to the possibility that they have done so in past centuries and that what they saw of this planet's population was not to their liking.

(289-2) If he could gather the meaning of this enigmatic phrase, or the substance of it, he could also gather the meaning of all things. Something of the World-Idea would reveal itself.

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⁴⁴⁶ The paras on this page are numbered 53 through 60, making them consecutive with the previous page.

(289-3) We may call it evolution if we wish but the actuality is not quite the same. The universe is being guided to follow the World-Idea - this is the essence of what is happening.

(289-4) All things must in the end as in the beginning conform to the World-Idea or there would be no order in the universe.

(289-5) Not for the finite mind is there to be knowledge of Ein Soph, the Hebrew philosopher's idea of the Infinite, what he terms "the Most Hidden of the Hidden."

(289-6) Just as creatures come to life and die off, so universes come into being and then disintegrate. They all follow an eternal law, a beginningless and endless World-Idea.

(289-7) There is an aspect of the World-Mind which, manifesting as protons and electrons, are its energies, forces and powers. The atom is made from divine stuff. The world, which is made from atoms, is divine.

(289-8) Although it appears to be a statement about mystical facts, it really is a statement about something quite different. For it really says that if the author had been consulted at creation he would have planned this particular fact another way!

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(291-1)⁴⁴⁸ To put a large world-view into a little phrase may puzzle some readers but will enlighten other ones.

(291-2) The good and the evil are so mingled together that it is futile to expect to find one without the other.

(291-3) "What is this world?" asked Chaucer in "The Knight's Tale." We today may echo his words.

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⁴⁴⁸ The paras on this page are numbered 79 to 81; they are not consecutive with the previous page, but follow the paras on page 271.

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(293-1)⁴⁵⁰ The experience of life which we humans are allowed to have is relatively quite a brief one.

(293-2) We not only know that there is a world, with objects and creatures, but also that we ourselves exist. But unless we analyse psychologically and physiologically the 'me'-thought and the objects, the consciousness which tells us all this is confined with them and its prior existence never discovered. The 'me'-thought appears simultaneously with the world. We identify with the 'me' and with its physical senses, never pausing between one thought and the next to learn what consciousness in itself unmixed with one or the other really is. For here is the basic 'I,' the Holy⁴⁵¹ Spirit, the God-particle within us. Here too thinking as a process slips into contemplation as a stillness.

(293-3) The sun is God's⁴⁵² face appearing in the physical world.

(293-4) There is hardly any situation which does not have its composition of Yin and Yang, good and bad, at the same time. A favoured life is faulted at some point, an ill-favoured one compensated for in some way. The inexperience of youth is balanced by its vitality, the accumulated experience of old age is countered by its infirmities.

(295-1)⁴⁵⁵ We must accept, and submit to the World-Idea with its ascending hierarchy of creatures and pre-established order of things.

⁴⁵⁰ The paras on this page are unnumbered.

⁴⁵¹ Lower case in the original, but I am pretty sure PB himself means to link this with the Holy Ghost as the third part of the Christian Trinity.

⁴⁵² The original editor corrected a comma to an apostrophe by hand.

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⁴⁵⁴ The original editor inserted "23." by hand.

⁴⁵⁵ The paras on this page are unnumbered.

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(297-1)⁴⁵⁹ Because the World-Mind is here the cosmos is there. Because the cosmos is there you are there.

(299-1)⁴⁶² What is being said here is simply that there is no easy answer to such a question.

(299-2) It is right to venerate the sun for without it we could not keep the body alive, could not grow the food we need.

(299-3) Television brings simultaneously to millions the same picture, the same personality⁴⁶³ and the same voices. Just so is God present simultaneously to every individual in the whole world.

(299-4) Everything that has feeling or awareness, however dim, is capable of developing to higher and higher forms of existence. But only when it is individuated and attains the human form does it fulfil its possibilities.

(299-5) Nature is patient: it has taken millions of years to bring man to his present consciousness.

(299-6) All the forces of the physical world are derived from a single source – the solar energy.

⁴⁵⁷ The original editor inserted “24.” by hand.

⁴⁵⁸ The original editor inserted “XIII” by hand.

⁴⁵⁹ The para on this page is unnumbered.

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⁴⁶¹ The original editor inserted “11.” by hand.

⁴⁶² The paras on this page are unnumbered (and in a different style than the preceding pages).

⁴⁶³ The original editor changed “personality” to “personal” by hand—we have changed this back to “personality.” For clarity.

(299-7)⁴⁶⁴ Everything in the universe testifies to a super-intelligent power being behind it.

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(301-1)⁴⁶⁷ By Ishvara's⁴⁶⁸ will and agency individual beings partake of worldly existence.⁴⁶⁹

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(303-1)⁴⁷³ World-Mind Lord and Creator, Maker and Ruler of all things is not a glorified aggrandised human being.

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⁴⁶⁴ This para is a duplicate of para 305-3.

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⁴⁶⁶ The original editor inserted "P1" by hand.

⁴⁶⁷ The para on this page is unnumbered.

⁴⁶⁸ "Isvara's" in the original.

⁴⁶⁹ TJS in 1980 inserted "original msg." in the margin by hand - meaning the original handwritten para was missing - i.e., unavailable for checking it against this typing. TJS '14

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⁴⁷¹ The original editor inserted "P2" by hand.

⁴⁷² The original editor inserted "XIII" by hand.

⁴⁷³ The para on this page is unnumbered.

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⁴⁷⁵ The original editor inserted "P2" by hand.

⁴⁷⁶ The original editor inserted "XIII" by hand.

(305-1)⁴⁷⁷ The World-Idea's end is foreordained from the beginning. This leaves no ultimate personal choice. But there's a measure of freewill in a single direction - how soon or how late that divine end is accomplished. The time element has not been ordered the direction has.

(305-2) The World-Mind knows and experiences everything and everyone. It also knows the Supreme non-thing, the Real, while knowing the illusoriness of the cosmos.

(305-3)⁴⁷⁸ Everything in the universe testifies to a super-intelligent power being behind it.

(305-4) The World-Mind knows all because it is eternally in all.

(305-5) The World-Mind is in us all, reflected as 'I.' This is why ever-deeper pondering and penetration are needed to remove the veil of individuality and perceive [being].⁴⁷⁹

(305-6) World-Mind emanates and activates the cosmos into a fresh cyclic being. This continues under its sustenance but, again, cyclically, absorbs it in the end. Thus it is the closest to the common idea of God, the Personal God to be worshipped.

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(307-1)⁴⁸² It is significant that animals tend to live in herds. As man matures he reaches more and more individuality.

(307-2) Energy radiates whether in the form of continuous waves or disconnected particles - 'moment to moment' Buddha called it. It is this cosmic radiation which becomes "matter."

(307-3) Sirius radiates more light than most stars. It is perhaps something of a mystery to those who study them.

⁴⁷⁷ The paras on this page are unnumbered.

⁴⁷⁸ This para is a duplicate of para 299-7.

⁴⁷⁹ TJS in 1980 changed "BEING" to "being" by hand.

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⁴⁸¹ The original editor inserted "P.1," by hand.

⁴⁸² The paras on this page are numbered 1 to 15; they are not consecutive with the previous page.

(307-4) The cosmic order behind things is a divine one or it would be supplanted by nothing less than chaos. It is creative, intelligent, conscious – it is MIND.

(307-5) Like Nature, the world, I myself – all existence is subject to change. It is inevitable. What can we do except accommodate ourselves to this inexorable law?

(307-6) The entire universe will dissolve and vanish into the unseen Power whence it came. But there are many other universes and galaxies to replace our own.

(307-7) The Infinite Being is there and will be there whether universes exist or not.

(307-8) Spinoza looked clearly at the truths he saw and wrote concisely about them. But he lacked the farther insight of the ultramystic.

(307-9) How large is the contribution made by Nature to the history of mankind yet how little is assigned to it by the anthropocentric historians themselves!

(307-10) Man prides himself on his superiority to the crawling ant or flying mosquito.

(307-11) Nature exhausts herself to show every possible colour, every possible shape.

(307-12) Most of us feel curious about the beginnings of the human race and about its long history leading up to our own era.

(307-13) Yin and Yang are twisted together like the strands of a rope.

(307-14) Life's laws are there and must be obeyed: escape is not possible.

(307-15) The Gods are both symbols of particular forces and beings dwelling on higher planes.

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