

Middle Ideas 14-19

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Editor's note: This file contains PB's thoughts regarding Old Categories XIV – XIX; it is part of a set of "Middle Ideas" notebooks which, when taken together, encompass all twenty-eight of PB's original categories. PB's sometime student Lorraine "Romaine" Stevens typed 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 notes 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 37, 81, 105-107, 157, 197, 245, 255.

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 xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth

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(1-1)¹ Must we fulfil helplessly whatever decrees karma has issued?

(1-2) A man imprisoned in the circle of his own ego still imagines he has free will!²

¹ The paras on this page are unnumbered.

(1-3) We need a measure of [outer]³ freedom if we are to search after and find the inner freedom.

(1-4) If most people learn little from one lifetime, they learn that little at least. More will come later. There is plenty of time.

(1-5) The multitude are brought up to be pleased with the prospect of living (after death) in eternity (as egos). But a remnant who have pondered long and deeply what this really means shudder at the same prospect.

(1-6) That we have lived previously on earth, that we have had other lives before the present one, is a view which has the merit of being supported by reason, evidence and mystical experience.

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(3-1)⁶ When rendering an account of good or bad fortune people usually forget to include the ethical values which were acquired from each experience. But when a man has attained some understanding of such matters he will involuntarily bring the truth of personal responsibility into this light, not merely as an intellectual dogma but as a heartfelt conviction.

(3-2) Things act according to their nature. The World-Idea records these actions in a secret way and reflects back their appropriate results. And as with things so with persons. Each of us sings a note out into the universe, and the universe answers us in the same key.

(3-3) Karma is the come-back of a boomerang, the echo of what one has done, the ripple set in motion and reaching shore.

(3-4) All things contribute to the making of man – the history of his past and the climate

² The original editor changed the period to an exclamation mark.

³ PB himself inserted "outer" by hand.

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⁵ Lorraine Stevens inserted "27" on this page by hand.

⁶ The paras on this page are unnumbered.

of his land, the people among whom he is born, and his own particular tendencies. [The]⁷ most important is [his]⁸ karma.

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(5-1)¹¹ Turn by turn a man gains new and different experiences as he moves into new and different bodies.

(5-2) [We glibly use the term reincarnation when, under certain conditions, the term metamorphosis is more pertinent.]¹²

(5-3) The present is only one out of our many existences for behind it trails a reincarnatory past

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(7-1)¹⁵ The old arguments about fate and freewill are in the end, quite useless. It is possible to show that man has the full freedom to improve himself and his surroundings, but it is also possible to show that he is helpless. This is so because both sides of the matter are present and must be included in any account of the human situation. The World-Idea renders certain events and circumstances inevitable.

⁷ PB himself deleted "Ultimately" from before "The" by hand.

⁸ PB himself changed "the" to "his" by typing above the line.

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¹⁰ Lorraine Stevens inserted "P1.B" on this page by hand.

¹¹ The paras on this page are unnumbered.

¹² PB himself retyped this para in its entirety and pasted it over the original. It originally read: "It is not the term reincarnation which is the more desirable so much as "metamorphosis."

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¹⁴ Lorraine Stevens inserted "P2. B." by hand.

¹⁵ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

(7-2) Through ignorance of the World-Idea or through disobedience to their revelators and teachers, neurotics get worse and become psychotics. They are to be found in both camps – the religious or cultist believers and the sceptical materialists.

(7-3) All his desires and thoughts go into the making of his destiny, the shaping of his karma and not only into his deeds.

(7-4) The views which anyone holds intellectually are relative to his experience and status, his innate character and reincarnatory history.

(7-5) Your karma led you into this horror but your cleared sight can now lead you out of it. This will act as a healing. The conjunction of your character, temperament and qualities with the time surroundings and history being what they were, the result was what it was. Now the more you can displace the so-called freedom of the ego, submit to the call of Overself, the more you will share the greater possibility which it hides.

(7-6) Nature has taken a long time to prepare him for this moment – longer than he knows – and used many different forms to do so.

(7-7) The minds of men are positioned at different stages of development. Those in the earlier ones are less likely to [seek]¹⁶ the truth in its fullness, but a part of it may appeal to them, for it may be approached from different sides.

(7-8) All men come back to bodily life again if they leave a residue of karma. All karma that is not brought to an end by bringing the mind's bondage to the ego-thought to an end, makes reincarnation inescapable.

(7-9) these widely-ranging researches

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(9-1)¹⁸ “The fault, dear Brutus, is not in our stars, but in ourselves that we are

¹⁶ A blank space was left in the original because Lorraine Stevens couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself later inserted “seek” in the blank by hand.

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¹⁸ The paras on this page are numbered 10 through 18, making them consecutive with the previous page.

underlings.” Shakespeare’s bold words sound reassuring but he omitted to add that Brutus and Cassius were both struck down by violence. Does this not show that the last move was with fate after all?

(9-2) Why do we have to learn these simple basic truths through so many reincarnations and at so high a cost? This is a complaint some people make.

(9-3) The receipt of a proposition or the beginning of a new undertaking or the making of a momentous decision, the founding of an enterprise or the occurrence of a grave crisis may offer signs which show the future destiny of the affair, or advice as to the course to be taken. Such signs could be given by a particular phenomenon in Nature or the character of a particular event. These signals omens auguries and auspices need interpretation or divination; they may be favourable or unfavourable. It is as if Nature herself or Karma itself cast a kind of horary horoscope to direct those who are uncertain about the future or undecided about [the present.]¹⁹

(9-4) With most persons whom one encounters destiny has withheld something they ardently desired and persistently looked for.

(9-5) There was a period when the Roman Imperial grip on Europe and the Near East was so firmly established, and for so long few could foresee how it could ever be relaxed, let alone removed.

(9-6) He despises the snobbishness which despises others less fortunate, yet he acknowledges that caste is a fact in Nature. Is this a contradiction?

(9-7) Caste differences may be accepted but caste rigidity need not. There ought to be free passage upward for those who seek to qualify by self-improvement who have widened their horizons and started to respond to the meaning of quality.

(9-8) Whether it be the consequence of his own doing or the decree of karma [he is the maker of the event.]²⁰

(9-9) Why is it that the monks of Buddhism are forbidden to use astrology and fortune-telling?

¹⁹ A blank space was left in the original because Lorraine Stevens couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself later inserted “the present” by hand.

²⁰ A blank space was left in the original because Lorraine Stevens couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself later inserted “he is the maker of the event” by hand.

(11-1)²² If decay and disintegration were not present at some stage, if our life spans were extended to say double their present length, then the old would outnumber all other sections of society. Stasis would over-whelm culture because the bodily slowdown would reflect itself mentally. The World-Mind had a better idea.

(11-2) Past conduct may bring on present woes. The young, the adolescent and the beginning adults need instruction, guide-posts and warnings on how to live, behave, think; how to treat themselves and others.

(11-3) When the low castes rule society, do not expect a high result because inferior sources must yield inferior results. But if the low castes rule society, it is because the high castes were indifferent to their welfare or even exploited them.

(11-4) It was easy for Soames Forsyte, a chief character in some of Galsworthy's stories to sneer: "But reincarnation was all nonsense, weak-minded theorising!" In his era a half-century ago - it was still too exotic and unfamiliar a conception. But another story writer, Somerset Maugham, was imaginative enough to be fascinated by the idea, yet called it "incredible."

(11-5) Is it true, as so many say, that character is stubbornly resistant to change? It is the grown man's character that is in reference here, not the phases grades and adjustments of childhood and adolescence when the acquisition of new attributes, tendencies and traits are natural. If the idea of reincarnation is accepted then personality of every man must inevitably change with time.

(11-6) When I was in the teen-age group, I studied astrology, and looked anxiously or expectantly, at my horoscope several times each month. Now I have not seen it since years, and care little what is in it. Why?

(11-7) This refusal to accept personal responsibility, this pushing it off on to the shoulders of authority, gives much relief but cures nothing: it is only a palliative, not a remedy.

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²² The paras on this page are numbered 19 through 26, making them consecutive with the previous page.

(11-8) The working of karma traces complicated effects back to complicated causes.

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(13-1)²⁴ He has unconsciously taken a decision. It lies there, implicit, within his obedience to, and faith in, the credo or the party he follows. He is still responsible, still making personal karma.

(13-2) The sun, planets and stars must move in their regular orbits. They are not free to change their course each day. Can this little creature, man, – a mere speck on one of them – claim a larger freedom than theirs without being insane?

(13-3) The modern world is a crucible, into which is thrown all the ideas so far recovered from the past, together with those born in the present.

(13-4) Concealed behind the passing dream of life there is a world of lasting reality. All men awaken at the moment of death but only a few men are able to resist falling at once into the astral dream. These are the few who sought to die to their lower selves whilst they were still alive. These are the mystics who enter reality.

(13-5) The would-be suicide seeks personal oblivion, a memory-less and mindless non-existence.

(13-6) They would do well to remember Roman Horace's predictive warning to the young beauty: "Thy turn shall come!"

(13-7) Since in the end the entire universe is destined to turn to ashes, what future is there for the human species?

(13-8) Only in those last few days or hours or minutes do most men find out the truth that as one kind of life leaves them and the flesh together, another opens up to them.

(13-9) Should important decisions, on which serious matters depend, be made by horoscope casting and reading?

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²⁴ The paras on this page are numbered 27 through 36, making them consecutive with the previous page.

(13-10) He has to foresee the consequences not only of an action but also of an attitude or an outlook.

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(15-1)²⁶ Some find it fascinating to speculate about whom they are the reincarnation but they ought to keep clear in mind that this is imagination given free play. But in other cases there is genuine remembrance, which may appear in either waking or dream states.

(15-2) His moral response to a happening, as also his mental attitude to it and emotional bearing under it, are largely free. It is in this realm, moreover, that important possibilities of further spiritual growth or else materialistic hardening are available. He may renew inner strength or fall back into sensual weakness.

(15-3) Those who overdo their understanding of the idea of reincarnation by postponing the karmic effects to realisation in some distant return to earth should take a hint from Emerson. He speaks of "the fallacy that the bad are successful, that justice is not done now."

(15-4) Some events in the future are inevitable, either because they follow from the actions of men who fail to amend character or improve capacity or deepen knowledge, or they follow from the basic pattern of the World-Idea and the laws it sets to govern physical life.

(15-5) From our study of the law of karma we may deduce that a man must grow up, become adult, and learn to be responsible for his actions, decisions, emotions and even thoughts. It is he who is accountable for which ideas, especially which impulses he accepts and which he lets pass or pushes away.

(15-6) When he was dying Heisenberg said to von Weisacker, "It is very easy: I did not know this before." At another moment he said, "I see now that physics is of no importance, that the world is illusion." He passed away in peace.

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²⁶ The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

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(17-1)²⁸ The method of voluntary starvation to end life prevailed among the elderly, the chronically infirm of both Jain and Essene cults.

(17-2) How can it help an educated thoughtful person to teach him that all this life-experience is futile? A more sensible and realistic attitude must bluntly repudiate such ideas. I did not say that it was untrue, only that it was useless for living. It is true for metaphysical thought.

(17-3) "Rue not my death rejoyce at my repose
It was no death to mee but to my woe."

The name of the English 16th century poet who wrote these beautiful lines is {unknown to me} but they speak my thoughts very aptly.²⁹

(17-4) It is necessary to know how men think in order to understand why they think as they do. The structure of the mind in human beings explains why they arrive at particular conclusions or accept certain beliefs in each particular case. But without the idea of rebirth this explanation remains incomplete.

(17-5) It is not that some mysterious super-physical angel, deva, god intervenes personally and manipulates karma as a puppet performer pulls the wires of his suspended figures, but that karma is part of the equilibrium of the universe, bringing a come-back, recording a pressure, allowing each reaction to come about by its own momentum.

(17-6) The action which completes a thought is thrown back at him by Nature in the guise of karma. In this view he carries the responsibility for himself. He cannot turn it over to any human institution such as a church, or any other human being such as a guru or saviour.

(17-7) The prospect of death is not for most people a pleasant one.

²⁸ The paras on this page are numbered 34 to 40; they are not consecutive with the previous page.

²⁹ This is by Robert Southwell and is written in the voice of Mary Queen of Scots:

"Rue not my death, rejoyce at my repose
It was no death to me but to my woe;
The bud was opened to let out the rose,
The chain was loosed to let the captive go."

(19-1)³¹ If he is a genuine see-er and know-er, and something in me or in him testifies to the fact, some inner voice or supernatural faculty, then I gladly welcome and acknowledge his superior status. But here is where the inexperienced or naive, the fanatic or youthful follower, joiner or partisan mixes his planes of reference and gets side-tracked. He forgets that the Great Soul is encased in a human mind and an animal body, that the way he lives, speaks, eats, dresses and conducts himself belongs to this persona he has inherited or formed or received from outside, from others, from family and society, from the geographical, historical and genetic circumstances of his birth.

(19-2) All this leads to the belief that man is redeemable, that hope may be deferred but the promise of further lives gives at least this possibility.

(19-3) It would be a curious state of affairs if the sole purpose of life were to be death, a cessation of all interest in all the activities included under the heading "human existence." Has the divine intelligence nothing better to offer us?

(19-4) What he has brought upon himself may come to an end of itself if he finds out what positive quality he needs to develop in his attitude toward it to replace the negative one.

(19-5) It is true, as observers have noted, that some men apparently escape the painful consequences of their misdeeds. But this is only a delayed-action effect. Whether in the hour of passing on or in the eerie condition of a disincarnate being, the higher laws are still operative.

(19-6) Not only tradition, family, race, country and general mentality contribute their share to him but also tendencies carried over from former lives.

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³¹ The paras on this page are numbered 41 through 46, making them consecutive with the previous page.

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(21-1)³³ Is it true that soon or late after death we emigrate to another physical body? Can such a doctrine be part of a reasonable man's views? The answer is yes. Nor need reason alone guide us in this matter (the varied evidences have been collected and stated by a very few authors). Psychological sensitivity to invisible records of the past offers, for what it is worth, some confirmations.

(21-2) The poignant realisation that he is separating himself from so much that he prized or loved, regarded as essential or was hoping ardently to attain, afflicts many a dying person. I am reminded of Kahlil Gibran, celebrated author of the powerful poem "The Prophet" but also a talented painter. He was dying of consumption and said mournfully to another poet, who told me later, "There is so much beauty in the world and life, to see or to create, which I shall now never know."

(21-3) How wonderful it would be if a man could fall asleep one night and wake up in the morning finding himself fully enlightened, that is, someone else!

(21-4) Did Buddha imply that not to be born is best? Certainly his saying seems to imply it: "Shame then be upon this thing called birth, since to one born (is) the decay of life." But the simple acknowledgement of this fact does not necessarily mean his teaching is altogether a gloomy one.

(21-5) Only when the desire for perpetuation of personal existence finally leaves him, is a man really near the point where even little effort produces large results on this quest. But getting tired of the wheel of rebirth's turnings does not come easily.

(21-6) The pillage of time can be avoided by no one. It takes his years, and in the end his life.

(23-1)³⁵ Patience, little men, there is no possibility of your missing salvation. What if

³³ The paras on this page are numbered 47 through 52, making them consecutive with the previous page.

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you have to wait through a number of reincarnations! You cannot lose this wide-stretched game, played all over the planet, for you cannot lose your innermost being. The Covenant with your Creator has been made and must be fulfilled in the end, however dubious the prospect seems today.

(23-2) It is understandable, when life becomes unbearable, that a man may commit suicide. But that he should use violence when doing so, is not.

(23-3) Plotinus' belief that in all his lesser loves, man is seeking the divine, that it is the object he really permanently wants much more than these temporary ones, is the truth to which he must come one day. And he will come by a double movement: the first, away from them by successive disenchantments, the second by progressive glimpses of the divine beauty.

(23-4) The actions of the past cannot be undone. But sometimes, and to some extent, they may be amended.

(23-5) It is largely their own doing which makes men suffer their own karma. But this is no reason why we should stand aside and leave them to their destiny.

(23-6) In the end the only freedom we have is to conform to the order of the universe and be what we have the possibility of being, and that is to move upward, transcend the little ego, and discover the hidden greatness of Overself.

(23-7) With the dying away to this visible world begin new experiences in the (physically) invisible one. Some are pleasant, others not, but all fit the person's character.³⁶

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(25-1)³⁸ Where is any man's biography which is more than a fragmentary opinionated and biased? For without the background picture of earlier lives in other bodies the materials are thinner than the compiler believes them to be.

³⁵ The paras on this page are numbered 53 through 59, making them consecutive with the previous page.

³⁶ The paras on this page continue on page 29.

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³⁸ The paras on this page are unnumbered.

(25-2) The wisdom which he has the chance to gain from his sufferings should lead not only to some self-renunciation, but also to some self-resignation to destiny's will when it reveals itself as inexorable. Once he brings himself to this submission time will then more quickly heal up its own wounds and inner peace will more easily be obtained. So destiny shows itself also as a teacher.

(25-3) To become Man as evolution intends him to be, he must draw out all his latent resources, fill out a wide experience. This is why so many reincarnations on earth are needed. Until then, his realization as Man will be an incomplete one.

(25-4) These echoes of past lives are heard in the present one.

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(27-1)⁴² When some great souls passed away they took with them the spiritual and vital essence which others felt and from which they gained some inspiration.

(27-2) The Christian and Muhammadan⁴³ stress on a permanent after-life beyond death where one lives with the ego intact, complete and even with sundry replicas of earthly conditions, is hardly to be discussed any more than the⁴⁴

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⁴⁰ Lorraine Stevens inserted "25." By hand.

⁴¹ TJS in 1980 inserted "XIV" by hand.

⁴² The paras on this page are unnumbered.

⁴³ "Muhammedan" in the original.

⁴⁴ The paras on this page continue on page 33.

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⁴⁶ Lorraine Stevens inserted "10." In the top right margin by hand

(29-1)⁴⁷ Can anyone really throw off the past's influence and escape into freedom. Or is he so inextricably linked with it?

(29-2) If the man in you is held down by his body, his surroundings, his karma, the godlike in you is not: it is free. But through this freedom it chooses to be in harmony with God.

(29-3) A creative and original mind can undertake work for his own profit or benefit. If he undertakes it in addition for the benefit of others he gains karmic merit. One refers of course to worthwhile work.

(29-4) There is that in man which repeatedly works against his finer aspirations, which provides him with opposition. Upon this anvil his character is hammered out, shaped and developed.

(29-5) Confusion, fear, clinging to the body or other physical possessions, panic, severe depression – these make the passage through the death experience harder than it would otherwise have been.

(29-6) It is a terrible thought, which the young never entertain and the old cannot help but entertain, that all the time one's life is travelling toward one's death.

(29-7) Conditioned as he is mainly by past reincarnatory history and partly by existing circumstances, he is what he is today.

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(31-1)⁴⁹ The awful aloneness which confronts man this side of death does not exist for the philosopher, nor for the truly devout person.

(31-2) There are two things in life before which a man must bow in helplessness. One is the Irretrievable; the other is the Inevitable.

⁴⁷ The paras on this page are numbered 60 to 66; they are not consecutive with the previous page., however they are continuous with page 23.

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⁴⁹ The paras on this page are numbered 67 through 71, making them consecutive with the previous page.

(31-3) The web of karma tightens around a man as the lives increase with the centuries or thins away as the ego gets more and more detached.

(31-4) Whoever ignores these higher laws and especially flouts the law of karma is opening a volcano under him.

(31-5) We are all actors parading across the world-stage from time to time.

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(33-1)⁵¹ Goodness and Wisdom are born in a man.

(33-2) The Jains believe that suicide, practised with non-violence and by slowly starving to death, is not to the slightest extent sinful if the cause is justifiable.

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(35-1)⁵⁴ When he lies almost dying he may receive verification of the belief that a dying votary will see his god or guru or saviour come to take or guide his soul to the higher world.

(35-2) The tremendous event of dying and leaving the body does not interrupt his quest.

(35-3) Karma will accomplish its ineluctable end – which does not necessarily contribute modest changes.⁵⁵

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⁵¹ The paras on this page are unnumbered. This is a continuation of the set last seen on page 27

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⁵³ Lorraine Stevens inserted "P4" by hand.

⁵⁴ The paras on this page are unnumbered.

⁵⁵ Lorraine Stevens inserted "Ha! Ha!" and "MSG" in the margin by hand, referring to paras 35-3, and 35-4.

(35-4) There are higher laws, written on no statute book. The sages have detected and recognised them. But the ignorant transgress them, and then suffer.⁵⁶

(35-5) When the time for exit from this world-scene duly comes he will approach it with trust, feeling that the power which supported him in previous crises will not desert him now.

(35-6) That we human beings pre-existed in other identities is hard to prove and hard to refute.

(35-7) One day the life-force retreats, the consciousness turns in on itself.

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(37-1)⁵⁹ In these closing hours of life with [its]⁶⁰ lengthening shadows one seeks to collect oneself and be ready for the final passing. How well it [is]⁶¹ to gather those reserves and foster those perceptions which now support [one]⁶² with may I humbly say a wise [divine]⁶³ passivity. The end will come but it will be a transformation of form [and a]⁶⁴ passage to a freer higher state.

(37-2) That a man's fortunes should depend upon the vagaries of chance is a belief of those only who never heard of karma.

(37-3) But the ordinary man, who has not yet come to scorn time or seek [a]⁶⁵ higher consciousness, will not like this terrible truth.

(37-4) The brutal egotist who ruthlessly knocks others aside on his way upward will

⁵⁶ Lorraine Stevens inserted on the back: "Seems unfair: we all can't be sages" by hand.

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⁵⁸ Lorraine Stevens inserted "P2" by hand..

⁵⁹ The paras on this page are unnumbered.

⁶⁰ TJS in 1980 inserted "its" by hand.

⁶¹ TJS in 1980 changed "was" to "is" by hand.

⁶² TJS in 1980 changed "me" to "one" by hand.

⁶³ "divine" was typed above the line and inserted with a caret.

⁶⁴ TJS in 1980 inserted "and a" by hand.

⁶⁵ TJS in 1980 inserted "a" by hand.

himself receive harsh treatment when the time is decreed.

(37-5) Our passage through the years brings mixed experiences, good and bad, but when the last page is turned there is a chance to evaluate them from a different standpoint.

(37-6) Karma brings us the results of our own doing, but these are fitted in the World-Idea, which is the supreme law and shapes the course of things.

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(39-1)⁶⁸ The process of dying is one to study. It is full of significance. So many things and interests to which the dying person has been attached are now to be left behind, so many persons to whom he has been tied with bonds of affection or repelled by feelings of dislike are about to disappear.

(39-2) The journey of life is both an adventure and a pilgrimage. We pass from body to body to collect experience. The fruit of experience is Enlightenment, the knowledge of Overself, established awareness of its presence; and knowledge of the Unseen Power behind the universe, established connection with it.

(39-3) Not only is nothing in this earthly life free, but no one is free. All must in the end conform to the World-Idea.

(39-4) If you demand freedom you must accept the responsibility which accompanies it. This is not only a human and social law but also a divine and karmic law.

(39-5) He feels that it is not he but the stronger power of fate which decides this choice.

(39-6) If one's previous ill-marked history cannot now be rewritten, and if one's future history is to be affected by it, then his best recourse and indeed his only true one, is to turn to the Eternal NOW. But to do so he must take the middle way.

(39-7) He finds himself within the frame of the tendencies he has brought over from

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⁶⁷ Lorraine Stevens inserted "P3 " by hand.

⁶⁸ The paras on this page are numbered 1 to 12; they are not consecutive with the previous page.

earlier births, modified or corrected or supplemented by the conditions of his present birth.

(39-8) We soon come up against the limits of our freedom, soon find in self and circumstance how much we are bound.

(39-9) It is a mixture of wish and desire, fear and anxiety, which brings them repeatedly to the door of the fortune-teller, the predictive astrologer, and the like.

(39-10) The sadness of a withered flower, its head wilted, its stem shrivelled, its leaves dry corpses, is a sober reminder of beauty's fragility and our own fatal destination.

(39-11) The tendencies built in during earlier earth-lives reappear in the present one.

(39-12) Mistakes made long ago may bear their ill consequences in the present time.

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(41-1)⁷⁰ The more they enjoy the world the more they suffer when they leave it – unless they have learnt to put detachment behind the enjoyment.

(41-2) Hereditarily inborn traits contribute, along with former lives and present surroundings to condition him both physically and mentally.

(41-3) What is stately ritual to the masses may be ridiculous solemn posturing to the sceptic.

(41-4) If all men knew all that would happen to them how many would be willing to go on living into the worst period? Even if deprived of hope most perhaps would not abandon the body.

(41-5) Is human existence an appearance and a disappearance – and nothing more?

(41-6) Death comes as an appropriate terminus to 'this sorry tale.'

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⁷⁰ The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity

(43-1)⁷² Time goes when stillness comes.

(43-2) "Moment to moment" simply means the eternal now.

(43-3) Those who have had these higher experiences and have not misunderstood them, feel themselves free to identify with their traditional religious form or any other or with no religious form at all. What they may find it advisable to do because of [the]⁷³ community around them, is a different matter.

(43-4) Only by taking the double view of man and the world can an integral vision be had of both.

(43-5) Man sees the world alright but seldom sees himself in the act of seeing the world.

(43-6) If he could really comprehend That which is above himself, it would still be the intellect comprehending another thought, whatever fancy name he gives that thought. He cannot grasp or touch it, cannot analyse or scrutinize it. All that he can do about it is to know that it is there.

(45-1)⁷⁶ He is not afraid to be outside the current of his time. This is because inwardly

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⁷² The paras on this page are unnumbered; it is not part of the preceding unnumbered set.

⁷³ PB himself inserted "the" by hand.

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⁷⁵ Lorraine Stevens inserted "28" by hand.

⁷⁶ The paras on this page are unnumbered.

he is inside the Timeless.

(45-2) The mistake made by Vedantins, as well as by others in somewhat similar schools is, while rightly proclaiming that there are two kinds of knowledge in wrongly disparaging or neglecting the lower kind merely because it is lower.

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(47-1)⁷⁹ Does this double standpoint mean that there is a constant oscillation between the two aspects, a mind which flutters from one to the other over and over again? Of course not! Just as the small circle can be contained within a larger circle so the mind can be at once in the practical and the metaphysical yet able to concentrate on the one needed at any moment.

(47-2) All the activities of the mind bring into being at their very end, however keenly they are directed to truth, only another thought.

(47-3) Sleep is a strange affair, dreams are even stranger. Few know that they can be converted into coherent rational experiences, that they can be consciously shaped.

(47-4) Consciousness is a property of Mind operating at various levels – sub, super and ordinary. It is not nullified when it passes out of the ordinary level.

(47-5) Can the observer who sees, the knower who knows be himself made an object to be perceived? No! says the intellectual, Yes! says the mystic philosopher.

(47-6) Time is an efficient undertaker and puts all things, neatly coffined, well away in their appropriate cemeteries in the end.

(47-7) All these solid seeming visible things and creatures evaporate from awareness as if they never were.

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⁷⁸ Lorraine Stevens inserted “29” by hand.

⁷⁹ The paras on this page are numbered 35 to 41; they are not consecutive with the previous page.; however they follow the paras on page 79

(49-1)⁸¹ The philosophy of Martin Heidegger is heavily based on Heraclitus and Parmenides. In his opinion their thinking is still the basis of Western culture.

How far is he mystical? The simplest answer to this question is that according to Heidegger Being is finite and time-bound, which is not the way in which mystics usually express themselves. He is also a nationalist and thinks that one can only philosophize in Greek and German.... Several years later I heard that Heidegger had changed or developed his views: he now took a mystical stand, especially regarding Time.

(49-2) The necessity of employing the double viewpoint leads to the acceptance of paradox as being the nature of truth. The practising philosopher finds that he must live in time as well as simultaneity, extension as well as infinity, mind as well as MIND. Were he to be simplistic he would create confusion.

(49-3) The knowledge of its essence thrusts itself up between him and the world so that the physical sensed-envelope is seen for what it is.

(49-4) To have mastered this knowledge, to have grasped the secret behind time, is to lift him out of the past, the future, and the fleeting present. With him is a benign companion, the ever-tranquil eternal Now.

(49-5) Bhagavata Purana: "How can the mind drunk with divine thought have other thoughts? Why a thousand words?"

(51-1)⁸³ When a hushed silence falls on a man or a whole group and is properly

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⁸¹ The paras on this page are numbered 42 through 46, making them consecutive with the previous page.

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received, that is, welcomed and sustained, there is then one of those uncommon opportunities to let mystical peace reveal itself. The happening may originate in the man's or the group's poignant aspiration for a higher kind of life or at the close of listening to great religious music, or on entry into a grand or ancient forest landscape. This is the moment to touch its healing pervasive depth, ordinarily so elusive.

(51-2) It is a crack in the illusion which ordinarily surrounds us, the illusion which makes the dreamer think his dream is really what it seems to be.

(51-3) The doctrine of opposites and complementaries, of Yin and Yang, applies not only to the relativity of the universe itself, but also to the human being, to his physical body and mental states.

(51-4) Men who have taken to the practice of meditation have begun a course which, if continued to its full development, could bring the best result - the feeling, the idea, and finally the presence of the Overself alone.

(51-5) This comparison of the three states offers a clue to the real nature of first, the self, second, the world, third, consciousness, and lastly Mind - the deepest mystery of all.

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(53-1)⁸⁵ If sleeping state is completely deep, this return to the source leaves an afterglow. The newly-awakened man is loath to get up, not only for obvious physiological reasons, but also because of this one. It vanishes quickly, this delightful feeling, because the ego takes over with its tendencies and memories and, above all, its outward-turned world-seeking nature. The informed person will not miss the chance to surrender to that glow and bask in its serenity, letting the ego wait. "I dozed, and my book fell from my weary hand. When I woke up, I was full of joy and smiled silently" wrote Ts'ai Ch'ò, a Chinese poet of Ts'ai the Taoist mystical-philosophic school.

(53-2) Every man is conscious being; even in deep sleep. This then is his real being; this consciousness as it is in itself, not in the limited form it takes in his ego.

⁸³ The paras on this page are numbered 47 through 51, making them consecutive with the previous page.

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⁸⁵ The paras on this page are numbered 52 to 56; they are consecutive with the previous page.

(53-3) There are different strata of the finite mind. He learns to see how the self is caught and works in them in order to go beyond them and become aware of That which is infinite Mind.

(53-4) Two of the mysterious psychological moments when a good thought can be thrown into fertile soil are: on the verge of falling asleep and on the verge of awakening from sleep.

(53-5) Both self and universe vanish together. There is nothing and no one left during such temporary enlightenments.

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(55-1)⁸⁷ Does this teaching seem to turn life into a blank, depriving one of useful purpose and aim and leading in the end to mere futility?

(55-2) It is as if he were looking from behind his eyes at an image projected on to the retina itself, and not out there in space.

(55-3) People neglect the Real because they believe they already have it (in sense experience of the world outside) and for the same reason they do not seek truth.

(55-4) He must make up his mind to outlive the past, to let it go as no longer actual in matters where he can afford to do so.

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(57-1)⁸⁹ In a Chinese Zen 9th century text by Hsi-yun we find the scathing words addressed to the many sectarian babblers "Speak not of the Absolute with a mind like

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⁸⁷ The paras on this page are numbered 57 through 60, making them consecutive with the previous page.

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⁸⁹ The paras on this page are unnumbered.

an ape.”

(57-2) To live in the immediate present, the eternal Now, unhampered by the past and unpressed by the future – This is Freedom.

(57-3) The Now which is existence in time is not the same as the NOW which is essence in timelessness.

(57-4) Put the past where it belongs – in the past!

(57-5) Too many dreams are broken fragments or random mixed-up pieces or chaotic unhelpful stories.⁹⁰

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(59-1)⁹² He feels himself to be a double man – one who is acting in the world and one who is looking on at what the other part of himself is doing.

(59-2) The relativity of things ideas and experiences should not be used to assert that one thing is as good as another, one truth as valid as another. That would be idiotic. All is illusion but all is not equally illusive.

(59-3) Alas! life goes by and refuses to stay for us: each day it is in the move.

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(61-1)⁹⁴ The ‘now’ of the ego and the ‘Now’ of the enlightened man are two different things. For the latter’s is the Eternal Now whereas the former’s is fugitive and passing.

⁹⁰ The original editor inserted a period by hand.

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⁹² The paras on this page are unnumbered.

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⁹⁴ The paras on this page are unnumbered.

(61-2) In itself the universe is not eternal, but its intermittent appearances are. If it were eternal, there would then be a pair of supreme realities – the Divine and the Material, God and Matter – each separately existing.

(61-3) For meaning and of Fred's (and also Irene's)⁹⁵ use of the term 'transparency' in describing mystic experience, note (1) Mabel Collins book on Patanjali uses title as 'The transparent Jewel' (b) Chinese painter Pata Shanjen 17th Century 'When the mind is transparent and pure as if reflected on the mirror-like surface of the water. ...when it is serene⁹⁶...' (c) Chinese modern writer on art Chang Chung-yuan 'There is a calmness...the atmosphere is of rare transparency, ...his innermost being tranquil.⁹⁷'

(61-4) Most persons have no inclination to wake up when dreams are pleasant, whereas when they are frightening, they soon awaken. So too the dream of worldly life does not impress them with the need of true religion until it becomes tragic or severely disappointing. Only when sorrow drives them to question the value of living, do they take a real interest in non-worldly urges.

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(63-1)¹⁰⁰ How can any man, who has gained entry into this sublime state ever again fall into the error of materialism?

(63-2) The returning consciousness waking from sleep or withdrawing from reverie is in a better position to sense intuitive truths than when actively and entirely wakeful.

(63-3) Is the idea of such eternal infinite being but a human fancy?

⁹⁵ Referring to Princess Irene of Greece.

⁹⁶ Taken from "Creativity and Taoism" by Chung-yuan Chang, Plate 10. The entire quote is "When the mind is transparent and pure as if reflected on the mirror-like surface of the water, there is nothing in the world that you would dislike. When it is serene as the light breeze in the sunshine, there will be no one whom you would like to forget."

⁹⁷ Also from "Creativity and Taoism" Plate 11: "There is a well-balanced combination of movement and calmness in the picture. The atmosphere throughout is of rare transparency" referring to "Cow and Willows" by Ch'i Pai-shih.

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⁹⁹ Lorraine Stevens inserted "26." By hand.

¹⁰⁰ The paras on this page are unnumbered.

(63-4) We must see it as ordinary experience transcended into a consciousness which defies comprehension.

(63-5) Since truth can be looked at from different standpoints, since it has different aspects, it is desirable that there should exist a variety of doctrines and views. Where the attempt is made to congeal it into a fixed creed, for all time, a sect is created and sectarian prejudices introduced.

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(65-1)¹⁰⁴ Hindu stress on an everlasting state of bliss beyond the rebirths. Time is as illusory as its opposite number, prolonged time or eternity. Whether the ego goes out drowning in fear of bodily death or drowning in Nirvana's bliss, it goes out in the end.

(65-2) Consciousness is expanded and deepened, a new and detached view is taken of the ego and its affairs, and a participation in a higher self, radiant and divine, actually occurs. Such experience may last only a few moments, or a whole hour, or even longer, but whatever the effect it is made possible by this Power let in during meditation period.

(65-3) If waking life events contributes to dream life, so do dreams themselves contribute to waking life.

(65-4) Paradox is the only proper way to look at things and situations, at life and the cosmos, at man and God. This must be so if as full and complete a truth as mind can reach is desired. To express that truth there are two ways because of its own double nature: there is what the thing seems to be and what it really is. The difference is often as great as that yielded by an electronic microscope

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¹⁰² Lorraine Stevens inserted "27." by hand.

¹⁰³ TJS 1979 inserted "XV" by hand.

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(continued from the previous page) with five thousand-fold magnification when it is focussed on an ant.

(67-1)¹⁰⁸ This mysterious experience seems also to have been known to Dionysius the Areopagite. It is definitely an experience terminating the process of meditation for the mystic can then go no higher and no deeper. It is variously called the Nought in the West and Nirvikalpa Samadhi in the East. Everything in the world vanishes and along with the world goes the personal ego, nothing indeed is left except Consciousness-in-itself. If anything can burrow under the foundation of the ego and unsettle its present and future stability it is this awesome event.

(69-1)¹¹¹ He begins to live as if he has enough time to do everything, more particularly he is not too busy to attend to spiritual concerns.

(69-2) All this past history, so significant, perturbing or exciting at the time, so real, now seems a play of phantoms, far-off, long gone, so unreal. What a tremendous difference the shift of perspective makes.

(69-3) The statement "to be" is to be "in time" or in "timelessness." Most limit its meaning to the first phrase only. But the more enlightened know that the higher possibility has been realised by some.

(69-4) If we question time and matter – those foundations of all our worldly experience

¹⁰⁶ The original editor inserted "11" by hand.

¹⁰⁷ TJS 1979 inserted "XV" by hand.

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¹¹⁰ The original editor wrote "12." by hand.

¹¹¹ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

- for their real nature, we come up against paradox and contradiction, against irrationality and logical absurdity. The only proposition which can properly be affirmed about them is that they exist and do not exist at the same time.

(69-5) The things of our experience do exist: there is no need to deny that, as certain cults do, in order to establish the truth about them. But they have only a relative existence, not an absolute one.

(69-6) It is better in the end to drop naive illusions than to go on being deceived by them. It is more prudent to acknowledge realities in time before they bring on disaster, than cherish a grandiose but groundless idealism.

(69-7) Few are willing to look at the face of truth; illusion is more attractive. Most see only what they want to see, thus their minds remain shut and undisturbed.

(69-8) No man who denies the Real and rejects the True can attain happiness or peace of mind or have enough reason to be quite good.

(69-9) Consciousness came first: all thoughts came into being later. It made their existence possible. It is the permanent principle in man whereas they appear and vanish.

(69-10) The sense of time's passing slows down, draws out, until it nearly stops.

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(71-1)¹¹³ Whoever develops these powers of the Overself must develop a strong sense of responsibility with them, an awareness that they have been entrusted to him as to a custodian. The grace which allows them can also disallow them.

(71-2) Is there nothing real during the experience of dreams? Is it completely illusion? The sharpest analysis enables us to detect a residue of reality. The consciousness itself, carried over from waking, was real.

(71-3) There are two kinds of consciousness, one is in ever-passing moments, the other

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¹¹³ The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

ever-present. The one is in time, the other out of it. The ordinary person knows only the one; the enlightened sage knows both.

(71-4) The universe comes, exists, goes, comes again and repeats this cycle. Man does the same until he breaks the illusion of common experience and penetrates into the reality behind it all and behind himself.

(71-5) He finds that he may well spend a whole life-time trying to disentangle reality from appearance.

(71-6) Why does the actual present seem so much more real than the shadowy past or the distant future, although the first was not less real then, nor will the second be less when it is fulfilled? It is because consciousness, by means of which we know the present, in its final nature exists in a timeless NOW.

(71-7) The subtler mental equipment must be energised and developed before he can use the subtler ideas of philosophy in the higher stages of this quest. First the idea of mentalism. Beyond that the idea of simultaneity – that he both is and is not a twofold being.

(71-8) In order to remember that we are godlike in essence we do not need to forget that we are human in existence.

(71-9) To assert repeatedly that the world is not there does not make it go away. When the assertions come to an end, it is still confronting them.

(71-10) When this awareness is so stabilised that it maintains itself at all times awake or asleep, he is at the end of the quest.

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(73-1)¹¹⁵ Not only does Advaita teach that the world does not exist: it also teaches that nothing ever existed. One need not be a materialist in order to ask of what use or worth is such a teaching?

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¹¹⁵ The paras on this page are numbered 21 through 27, making them consecutive with the previous page.

(73-2) He reacts to reminders of a distant, unpleasant, or pleasant, past as if it were emanating from some stranger.

(73-3) A little fun poked at any situation is, subtly, poked also at taking the world's widely-supposed reality too ponderously. A little humour helps, briefly, to release a man from too much absorption in his ego.

(73-4) Consciousness is the parent of consciousness, as the greater circle includes the smaller.

(73-5) We exist for a fragment of time only and therefore relatively. But is there something behind time itself which is absolute, a principle of Foreverness? The Buddhists firmly deny it; the Advaitins just as firmly proclaim it, while philosophy accepts and reconciles both schools.

(73-6) The inspiration may be pure Spirit but, because it must come into a particular man, he receives it in a particular way, interprets, expresses and communicates it in a personal way, so that the purity is at best a little adulterated, the integrity a little lost. His character may be as selfless as he can make it, but the colouring of his mind can only fade out to a particular extent because his body is still there, his entire past history is there graven in the subconscious, and body is interfused with mind. All this will vanish with death, or some while after death if he is not fully advanced.

(73-7) There was an ominous sign of some kind of mild mental unbalance when, in the middle of quite serious conversation the so-called Maharishi {Mahesh Yogi}¹¹⁶ suddenly broke out into foolish needless disconcerting laughter. This repeated itself after intervals at the most unexpected times, so it was obviously a tendency. There is however a practice used in some Tibetan Lamaist sects of breaking out into laughing fits but this is of a different origin. It is philosophic, a vocal act of judgment in weighing the world's reality against appearances.

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(75-1)¹¹⁸ The purpose of philosophy is to expel illusion from the mind and correct error.

¹¹⁶ PB himself mentioned this incident to me; he is referring to Maharshi Mahesh Yogi, NOT Sri Ramana Maharshi. — TJS '15

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Truth will then appear of itself.

(75-2) The world is seen and man must live in it. But he can do so deceived by the feeling of its reality, or awake to the reality itself, which hides behind the appearance.

(75-3) To set up relativity as an absolute truth without qualifying it, is unfair. To say that all values are alike, all codes are the same, is to say something half-false.

(75-4) He cannot avoid bringing his personal colouring into what he observes, thinks, experiences.

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(77-1)¹²⁰ Time, Space and Sex, which limit and make him captive, can also be used to serve and set him free. The mind can take time and slow it down by slowing down the procession of thoughts (Yoga) and take space by holding the body immobile during the same work, so that both phases assist toward the success of the yoga. It can take sex and drive the inherent force of it, helped by breath and concentration, up the spinal column to the heart and brain, transmuting it by eliminating its cry of loneliness.

(77-2) It would not be hard for a man who has thought much about this situation to ask: Am I only dreaming that I am awake? If I attain the transcendental consciousness will both states vanish, and I with them – an empty-handed triumph!

(77-3) Although there are nostalgic interludes when those unexpected memories become utterly vivid, the truth that “time is in the mind” once quoted to me by Wei Wu Wei as we parted, also returns often enough.

(77-4) Different terms can be used to label this unique attainment. It is insight, awakening, enlightenment. It is Being, Truth, Consciousness. It is Discrimination between the Seer and the Seen. It is awareness of That Which Is. It is the Practice of the Presence of God. It is the Discovery of Timelessness. All these words tell us something but they all fall short and do not tell us enough. In fact they are only hints for farther they cannot go: it is not on their level at all since it is the Touch of the Untouchable. But

¹¹⁸ The paras on this page are numbered 28 through 31, making them consecutive with the previous page.

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¹²⁰ The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

never mind; just play with such ideas if you care too. Ruminates and move among them. Put your heart as well as head into the game. Who knows one day what may happen? Perhaps if you become still enough you too may know – as the Bible suggests.

(77-5) You may have a dream which puts itself in a purely symbolic form. This, taken literally may seem ridiculous but interpreted becomes meaningful.

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(79-1)¹²² A man may fall into a faint and lose all consciousness or fall into deep sleep and lose it.

(79-2) Pantheism, which absorbs the finite into the infinite, leaves the lost world illusory, and the self merely apparent.

(79-3) Are the lake waters and massive Alps which present themselves to my gaze nothing but an illusion? Do those terrible wars and tragic events through which the human race has lately passed deceive us about their reality?

(79-4) Intellectual standpoints and emotional moods may change, and do, but this heavenly consciousness stops all that for it belongs to a timeless world. There, no arguments can begin, whether with others or oneself: no feelings can toss the man about with each new event or circumstance. There, a superior wisdom reigns, so lucid, so penetrating, that it certifies its own worth, debate being quite unnecessary. And there, finally the self is at last purified and stabilised in its higher identity and therefore at peace.

(79-5) It is not only that everything, every activity, should be put in its proper place, graded to its proper level, but also not done prematurely or belatedly, but with proper regard to the time-scale.

(79-6) There is only one real presence, the divine Presence. This is the final truth we all have to learn, and to experience. When this happens we see the world as it is in appearance, just as other persons do, but we also intuit it at the same time as it is in essence and feel it held in that Presence.

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¹²² The paras on this page are numbered 28 to 34; they are not consecutive with the previous page. – but they precede the paras found on page 47.

(79-7) All phenomena are ultimately empty and relative. This is a large part of the meaning of the Void.

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(81-1)¹²⁴ How much that seemed say forty-five years ago, so important or so exciting, now in retrospect seems so trivial and flat and ordinary! It is said that time and circumstance have made this change of attitude but why and how? The answer must be because we really live in the unchanging NOW – whether as worldling in spiritual ignorance, and hence only on the surface of self, things and events, or whether as sage in spiritual knowledge in their inmost being.

(81-2) When the world itself is slipping out of his consciousness, the deep reverie half-trance like arises.

(81-3) In contemplating deeply Nature’s beauty around one – as some of us have done it is possible to slip into a stillness where we realise that there never was a past but always the NOW – [the ever-present timeless]¹²⁵ Consciousness – all peace – all harmony; that there is no past – just the eternal. Where are the shadows of negativity then? They are non-existent! This can happen if we forget the self, with its narrowed viewpoint and surrender to the impersonal. In that brief experience there is no conflict to trouble the mind.

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(83-1)¹²⁸ The meaning of an event which eludes him on the ordinary world level may

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¹²⁴ The paras on this page are unnumbered.

¹²⁵ TJS in 1980 changed “the Ever-Present Timeless” to “the ever-present-timeless” by hand.

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¹²⁷ Lorraine Stevens inserted “P1” by hand.

¹²⁸ The paras on this page are unnumbered.

reveal itself on the dream, meditational or psychic levels.

(83-2) No human mind is capable of ultimate knowledge of all the universe's secrets, nor of absolute comprehension of what is in the World-Mind, no matter what the Indians claim, or what the Westerners assert so glibly about God.

(83-3) Are we and the universe too - neither subjects nor objects but projects?

(83-4) There are two ways of considering the universe: the common ordinary, first-glance way and the deeper long-term philosophic one. In short:¹²⁹ the immediate and the ultimate ways.

(83-5) The more he gives himself up to this element of stillness within, and lets it work on him, the less destructive will his character and tendencies be.

(83-6) Time travels too slowly for one man, too swiftly for another man.

(83-7) The finite is not the final.

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(85-1)¹³² Time prolonged indefinitely into eternity is not the same as time dissolved altogether.

(85-2) We may take this question in two different ways. The first is on the practical level, the second on the metaphysical.¹³³

(85-3) His personal identity is taken away for awhile, to be replaced by a higher one.

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¹²⁹ We have changed the semicolon to a colon for clarity.

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¹³¹ Lorraine Stevens inserted "P2." by hand.

¹³² The paras on this page are unnumbered.

¹³³ Lorraine Stevens inserted handwritten note in the margin "MSG" - but there was no message on front or back!

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(87-1)¹³⁶ Time can be measured on a clock but the Infinite is measureless and unapproachable. Thought can push out to greater and greater magnitudes but still remain time-bound. The Eternal Now if it exists belongs to metaphysical and mystical worlds.

(87-2) The worship of God in the ordinary and personal sense is quite valid for those who wish to practise it, and for the masses who cannot rise to the highest non-dual conception of God. If it involves this phenomenal world, and keeps the worshipper in duality and relativity, he is not wasting his time. As soon as the human mind insists on indulging its imagination or its thinking capacity, and tries to understand where it ought to stop and let go its egoistic effort, it must accept such a paradoxical situation as the double standpoint. The sixth century Chinese philosopher Chi-tsang, in his "Essay on the Double Truth," which accepted both the immediate or relative and the ultimate or absolute standpoints felt the difficulty but could do no other than accept it.

(87-3) Consciousness ordinarily implies some object which confronts it, or some idea which occupies it, or some image which appears in it. Hence there is some duality, some relativity, present.

(87-4) Mind is the most mysterious of all things pertaining to human life yet it is also the most significant. Take its three states of waking, dreaming and deep sleep and you will find they not only contain wonders for ordinary observers but also great instruction for thoughtful inquirers for Mind has cast so deep a spell upon us, its projections, that we have forgotten what we were and why we are here.

(87-5) The ever-moving nature of time is not allowed to oppress him into forgetfulness of the ever-present background of timelessness.

(87-6) Scientists offer a biochemical explanation of why the passage of time is quicker with the old than with the young.

(87-7) While the past remains a history of the personal ego, living in its negative side precludes enlightenment.

¹³⁵ Lorraine Stevens inserted "P3" by hand.

¹³⁶ The paras on this page are numbered 7 to 15; they are not consecutive with the previous page. — instead, they follow the paras on the next page, and precede those on page 91.

(87-8) Is it all nothing more than a passing and changing show?

(87-9) Timelessness does not mean “perpetual duration.”

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(89-1)¹³⁸ Just as there are different heard sounds, seen objects and felt things, so there are different kinds of experience and different levels of space and time.

(89-2) All this active working and fighting world of human existence, all its joys and sufferings, seem then like a shadow-show or at most a puppets play not, contrasted with the Great Mind behind it, the real thing.

(89-3) These blocks are built round past thinking and never get surmounted or pushed away because they are much still in the past. The only way out is to start afresh, to shake off this mesmerism of time.

(89-4) During the night when Gautama entered Buddhahood and the great revelation of the Good Law was made to him, he discovered that existence was from moment to moment, discontinuous. The Hindu sages deny this and assert it is continuous in the Self. The pity of it is that both are right. For what happens in every interval between two moments? We then live solely and exclusively in the Self, the Absolute, delivered from Relativity and Finitude. Many ‘still’ photographs make up a cinema film. The break between every pair of pictures is not reported to the conscious mind because fast movement outruns attention. The symbolism is interesting but see “The Wisdom of the Overself” chapter 14, seventh meditation. Whoever attempts this exercise should practise it with the eyes only slightly open. Then why did not the Buddha finish his announcement and give the entire truth? For the same reason he carefully kept quiet on several other points which could disturb men dependent on religion, on its representatives and rites, its customs and dogmas, and especially its past to the point of enslavement. He likened the human predicament to being in a burning house and directed attention to the urgent need, which was to get out now and thus get saved. Here is a key word: the Present, manipulated rightly, can open the practitioner’s mind. Then the Timeless itself may take him out of time (he, the personal self, cannot do it) out

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¹³⁸ The paras on this page are numbered 1 to 6; they are not consecutive with the previous page. – instead they precede it.

of the now into the Eternal NOW. If it is no easily successful way there is always the long detour of other ways found by men.

(89-5) The yogis believe that a couple of hours of really deep meditation gives as much rest as a whole night's sleep.

(89-6) This man now so close to me in space and thought, but alas! so far off in time.

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(91-1)¹⁴⁰ Once the double viewpoint is understood and set up as the necessary starting point the timed measure and the timeless order fall into his scheme of things. Practical experience carries him through the ordinary existence and divine experience – the eternal Now – is not displaced by it. Success in living the philosophic life and maturing the mentality it requires makes this possible.

(91-2) Not only is the world an appearance-in-Consciousness, but so is the ego. It is in the end a thought, perhaps the strongest of all; and only the Consciousness-in-Itself is the Reality from which it draws sustenance, existence, life.

(91-3) That I exist and the world exists is a statement of what seems beyond argument. Schools of thought exist which not only deny the existence of what is around them but also even their own existence!

(91-4) "There are only appearances or degrees of appearance." – Nietzsche

(91-5) Einstein proved by purely scientific and mathematic methods, the relativity of time and space but the Jain masters of India knew it without such helps. And this teaching was imparted three thousand years ago.

(91-6) "The Bliss-Attainment of a yogi is Maya," wrote Sri Samarth Ramdas,¹⁴¹ in his Sanskrit text "Atmaram."

(91-7) He directs his attention inward, seeking the mind itself rather than its incarnation

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¹⁴⁰ The paras on this page are numbered 16 to 25; they are not consecutive with the previous page.; however they do follow the paras on page 87

¹⁴¹ "Samartha Ramadas" in the original.

in thought-bodies.”

(91-8) The Overself is always present but man’s attention seldom is.

(91-9) In deep sleep consciousness returns to itself, withdrawn: nothing else, no second thing is present to it.

(91-10) So long as the mental faculty operates in time so long must it fail to cross the limits into timelessness.

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Old xvi: The Absolute Mind ... NEW XXVIII: The Alone

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(93-1)¹⁴³ The spirit (Brahman) is NOT the stillness, but is found by humans who are in the precondition of stillness. The latter is their human reaction to Brahman’s presence coming into their field of awareness.

(93-2) His individuality must be noted if he is a separate human being. Outwardly all differ but in the deepest root of consciousness all are the same.

(93-3) He may enter, not into Nirvana, but at least next door to it,¹⁴⁴ which is the “Void”.

(93-4) Each word which can be used for the first goal tells of some particular aspect be it knowledge, awakening or enlightenment. Beyond that incomplete description words cannot go, except negatively.

(93-5) It is a paradisaal glimpse given to mankind.

(93-6) We limit God when we name Him.

(93-7) From this inner stillness the highest truths have come forth and passed into human knowledge.

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¹⁴³ The paras on this page are unnumbered.

¹⁴⁴ TJS in 1980 inserted a comma by hand.

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(95-1)¹⁴⁷ There is no experience of an other, no thing, no object for It. It is alone in the Void.

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(97-1)¹⁵⁰ It¹⁵¹ is understandable why the medieval Talmudic scholars of Southern France and their outstanding leaders prohibited anyone under the age of thirty from reading philosophy and metaphysics: they perceived the dangers to the young unfortified¹⁵² minds of falling into heresy, or worse, into atheism. As for the actual practice of mystical exercises, other European rabbis limited it to those who were over forty because of the mental perils particularly madness involved in it. The Godhead "The Most Hidden of the Hidden," in the Hebrew phrase is utterly beyond human reach.¹⁵³

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¹⁴⁶ Lorraine Stevens inserted "30" by hand.

¹⁴⁷ The paras on this page are unnumbered.

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¹⁴⁹ Lorraine Stevens inserted "31" by hand.

¹⁵⁰ The paras on this page are unnumbered.

¹⁵¹ Lorraine Stevens notes on the back of the page, "I've typed this before" - but it does not recur in this file.

¹⁵² Lorraine Stevens inserted a checkmark in the left margin of this para. It refers to her question on the back of the page, which is, "please: "un"?" She appears to have been confused by "unfortified."

¹⁵³ A check mark was added in the left margin by Lorraine Stevens, referring to a note on the back that reads, "unfinis." It appears she didn't finish the word.

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(99-1)¹⁵⁶ Only when society reaches a higher level, when civilization evolves to a finer state than exists at present, can we expect that the proper respect and appreciation will be given to those higher truths literally shining with light [to]¹⁵⁷ which only a comparative few give themselves.

(99-2) It is a wisdom-knowledge which is no mere [intellectual]¹⁵⁸ abstraction but a truly living deeply-felt and mystically-experienced evolution discovery or event – call it as you wish.

(99-3) The Void is empty of matter, yes, of all material universes but it is not lacking in Reality. It is in fact the mysterious support of all material universes.

(99-4) If the Real is unique, if it has no duplicate, nothing inferior to it can make it an object of experience. The ego, the self which sets out to do so, cannot come closer than getting its own personal reactions, however rarefied these may be and however uncommon these mystic experiences [are.]¹⁵⁹

(101-1)¹⁶² Life is halted, time is stopped, mind [is]¹⁶³ stilled, imagination is caught and held.

(101-2) Let no one confuse this grand concept of the Absolute, the Unbounded, the Timeless, with the lesser concept of a God made in a semi-human image.¹⁶⁴

¹⁵⁵ Lorraine Stevens inserted "P1.B" in the upper right corner by hand.

¹⁵⁶ The paras on this page are unnumbered.

¹⁵⁷ PB himself changed "for" to "to" by whiting out this phrase and typing over it.

¹⁵⁸ "intellectual" was typed above this line and added here with a caret by PB himself.

¹⁵⁹ PB himself deleted "in history" and inserted a period by hand.

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¹⁶¹ Lorraine Stevens inserted "P2 B" in the upper right corner by hand.

¹⁶² The paras on this page are unnumbered.

¹⁶³ PB himself inserted "is" by whiting out this phrase and retyping it.

¹⁶⁴ PB himself inserted a period here.

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(103-1)¹⁶⁷ Those who aspire after this enlightenment, with its accompaniment of great calm, do well.

(103-2) One cannot experience the outside world in exactly the same way as he is experiencing the inside self. In both ways he is experiencing God, but there is a difference. At the deepest possible point of meditation one reaches the stillness, there is no world-experience any more. Beyond it one cannot go: even the "he" is lost.

(103-3) No human creature dare claim to be free: such an attribute – if a descriptive term dare be used at all – can only be assigned to infinite and transcendent incomprehensible Mind.

(103-4) There is an abyss which no human can cross, a mystery which remains utterly impenetrable to him. This is the transcendent Godhead.

(103-5) A Buddhist text says: "A thought cannot see itself."¹⁶⁸

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(105-1)¹⁷¹ "Be still and know that I am God" is the key to the enigma of truth for it sums

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¹⁶⁶ Lorraine Stevens inserted "P4. B" in the upper right corner by hand. Page 103-104 is marked P3/B, suggesting that it came before this page originally

¹⁶⁷ The paras on this page are unnumbered.

¹⁶⁸ This is from the Sikshamuccaya of Shantideva as translated by Conze.

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¹⁷⁰ Lorraine Stevens inserted "P3. B." in the upper right corner by hand. Page 101-102 is marked P4/B, suggesting that it originally came after this page.

¹⁷¹ The paras on this page are unnumbered.

up the whole of the Short Path. Paradox is the final revelation. For this is “non-doing”. Rather is it a ‘letting-be’ a non-interference by your egoistic will, a silencing of all the mental [agitation]¹⁷² and effort.

(105-2) All such turning to religion and mysticism is really due to a sense of nostalgia, a yearning for our true hom^{173e}.

(105-3) In the Void there is no one particular thing or creature. It is Pure Consciousness with no personality.

(105-4) All these men who have attained Reality inevitably leave a record for others or for posterity, but not necessarily with their name attached.

(105-5) This is the really Real, its moral directions the rightest of the Right.

(105-6) What does it give to the dignity of man? It provides a rare link with the Absolute,¹⁷⁴ an answer to What am I? and a touch of the Untouch.

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(107-1)¹⁷⁷ Shankaracarya’s¹⁷⁸ Snake-Rope illusion is out of date. Science provides better illustration based on facts of continuous experience instead of exceptional or occasional one. Indians ignore the fact that a 1000 years have travelled on and away since Shankara’s time. Human intelligence has probed and discovered much. Modern evidence for mentalism is more solid today. The tremendous advance of knowledge since his time [has shown]¹⁷⁹ that the substance of which this universe is made turns out to be no substance at all.¹⁸⁰

¹⁷² TJS in 1980 inserted “agitation” in the blank spot left by Lorraine Stevens. PB himself (it.

¹⁷³ TJS in 1980 changed uppercase “H” to lowercase “h” by hand.

¹⁷⁴ TJS in 1980 inserted a comma by hand.

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¹⁷⁶ Lorraine Stevens inserted “P3” in the upper right corner by hand.

¹⁷⁷ The paras on this page are unnumbered.

¹⁷⁸ TJS in 1980 changed “Sankara’s” to “Shankaracarya’s” by hand.

¹⁷⁹ TJS in 1980 inserted “has shown” by hand.

¹⁸⁰ The paras on this page continue on page 145.

(109-1)¹⁸² These sounds in the air, these black marks on white paper which words are, do not, cannot, tell us the deepest truth about the Truth.

(109-2) They are all aware of relative truths concerning this realm of human affairs but very few are aware of the relativity itself which limits them. The basis of unchanging verities can only be gnosis, the deepest kind of perception, the final awareness of mind's absolute experience which swallows up the knower himself by carrying him outside time. This is rarely taught in religion.

(109-3) Whatever else man does, if this is not done, if the Real is not sought and found, the last result can only be disappointment, frustration or loss.

(109-4) The Overself can become very real to him when feeling its ever-presence in all his experience, when awake to its now-ness.

(109-5) Get away from your usual and habitual mental activities, your emotional drives and passionate urges, get beneath them and you will come to pure mind, pure feeling, able to look as from a far-off point, at God.

(109-6) The sage Asvagosha suggested a practical method of realisation which he called 'following skilfully' and which was much like the 'As If' method. It was more specialised, seeking to combat the habitual dualistic attitudes of thought and speech.

(109-7) No sage who has entered the great enlightenment is going to tell everyone he meets what has happened to him. Nor is he going to reveal everything he knows at the first few meetings even with those who want to [find truth.]¹⁸³

(109-8) This stillness is the godlike part of every human being. In failing to look for it, he fails to make the most of his possibilities. If, looking, he misses it on the way this happens because it is a vacuity: there is simply nothing there! That means no things, not even mental things, i.e. thoughts.

(109-9) Wisdom is still a rarity although memorised information is too often mistaken

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¹⁸² The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

¹⁸³ PB himself inserted "find truth." by hand

for it.

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(111-1)¹⁸⁵ Every text and every guru must in the end, and better from the beginning also, point away from themselves. But this will happen only if full authentic enlightenment is present.

(111-2) Consciousness must, and will, enter in the end into this unique activity – the contemplation of itself. But it can do so with much more understanding if it draws the world, along with its relation to the world, the two together into that contemplation and then merges it there until they are dissolved.

(111-3) It is present in every person but only dim echoes may succeed in emerging from the hinterland of consciousness.

(111-4) To attach oneself to a guru, an avatar, one religion, one creed, is to see the stars only. To put one's faith in the Infinite Being and in its presence within the heart, is to see the vast empty sky itself. The stars will come and go, will disintegrate and vanish but the sky remains.

(111-5) The benevolent sage-king of Mysore put a profusion of flowering trees in the residential quarters of his city. Their exuberant colours and peaceful presence gave much to a sensitive temperament and more to an aesthetic one. He himself possessed such a temperament but beyond that, he was a knower, established in the higher philosophy of truth.

(111-6) When attention is stilled, the mind void of thoughts and the desires at rest, it is possible for the instructed person to perceive truth much more clearly than before, and to feel Reality. But the instruction must concern what is the always-true and the ever-real.

(111-7) Mind is the essence of all conscious beings. Their consciousness is derivative, borrowed from it; they could know nothing of their own power; whereas Mind alone knows all things and itself. When it knows them in time, it is World-Mind; when it

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¹⁸⁵ The paras on this page are numbered 10 through 17, making them consecutive with the previous page.

knows itself alone, it is the unknown to man and unknowable Godhead.

(111-8) Somewhere beyond meditation with its starts and stops, its ecstasies and drynesses, beyond yoga, lies the permanent ever-enduring be-ness. It is therein he must be established.

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(113-1)¹⁸⁷ Neither the movements of the Spirit-Energy (Kundalini) nor the opening of the chakras gives the ultimate enlightenment: usually a glimpse: that is discovered only in the Stillness of the Void.

(113-2) They attend church synagogue mosque most piously but the experience of the Deity as it really happens (not the ego-inflating joyous semi-mystic experience of popular religion and conventional mysticism) would frighten them away if described in advance. For it involves the disappearance of the ego into the Void.

(113-3) Wang Yangming¹⁸⁸ and Chou Tun-i¹⁸⁹ taught a metaphysic which made "Principle" the Real, the Unique and Absolute, the ground of all being and existence: they taught that man's nature was aligned with Principle but he had to find his way to this consciousness: they taught that he had the capacity but must realise it, to think and live in goodness, sincerity; finally that the truth being innate in him could be found by intuiting it.

(113-4) Hidden behind the so-called material universe is the Power which emanated it, which is present in all atoms. Hidden behind the Power is the eternal Mind.

(113-5) The city's uproar and the brain's turbulence die down. The desires and troubles slip slowly away. There is a renewal of calm as consciousness settles deeper and ever deeper until an utter void is reached.

(113-6) Only in such a language as Sanskrit does one find a word which covers this ample meaning, that truth and being are one. The word is Sat.

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¹⁸⁷ The paras on this page are numbered 18 through 26, making them consecutive with the previous page.

¹⁸⁸ "Wang Yang-ming" in the original

¹⁸⁹ "Chou Yun-yi" in the original.

(113-7) In the deep waters of meditation, where self is absent and thoughts negated, he sinks into the Void. It is an indescribable condition and to others, an incomprehensible one.

(113-8) The atheist says: "God is nowhere!" The mystic says: "God is now here!" The philosopher says: "God is!"

(113-9) Eternal essence cannot be interpreted on its own level: intellect does what it can but in the end it gets merely another concept to add to the number it already possesses.

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(115-1)¹⁹¹ He sees the truth as with a jolt. There it is, within his own being, lying deep down but still in his own self. There never was any need to travel anywhere to find it; no need to visit anyone, who was supposed to have it already, and sit at his feet; not even to read any book, however sacred or inspired. Nor could another person, place or writing give it to him - he would have to unveil it for himself in himself. The others could direct him to look inwards, thus saving all the effort of looking elsewhere. But he himself would have to give the needful attention to himself. The discovery must be his own, made within the still centre of his being.

(115-2) The truth is that we are both free and not free. The one is illusion because the hidden factors, the karma in the situation, shape its history. The other is actuality because knowing that you demean yourself unnecessarily: the ego is surrounded by truth and goodness. Why not reach out and up to the Overself?

(115-3) There is nothing to be done by him. For every effort made in this way is an ego-one. The personal self is itself involved in any attempt to weaken or destroy it. There is nothing to develop, either, little by little. The end result will therefore be not the purported one - such is the ego's strength.

(115-4) He is to look for no support elsewhere and no light. Evidently the passage to such a unique position may frighten some aspirants to such a degree that they refuse to traverse it. This is not an ordinary kind of courage which is required here. All that ties

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¹⁹¹ The paras on this page are numbered 27 through 32, making them consecutive with the previous page.

him to his nature as a human being, to his very existence, must be let go. Nothing less than annihilation seems to confront him. Indeed, afterwards, when the experience is over, he thinks to himself that it was really 'a kind of dying.' He had been swallowed by death but disgorged again later. He had slipped into it so imperceptibly, so unconsciously, and so suddenly, that all this became known only after it was over.

(115-5) Yoga as work to be done is a process: but as the unified consciousness it is a result.

(115-6) Such truths can never become obsolete by time, although they may become hidden by it.

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(117-1)¹⁹³ These are not merely affirmations hopefully but arbitrarily made; they are certainties actually discovered.

(117-2) He cannot put any sort of nationalistic label on the holiness of Spirit. Its home is not in Palestine, not in India.

(117-3) Desires die of themselves without struggle, karma comes to an end, the stillness of the Overself settles in him.

(117-4) Those who talk of perfection connected to some human being have never stopped to consider fully the meaning of this word. They merely babble on about some imaginary wished-for person and confuse their own mental projection with the actuality.

(117-5) Chuang-Tzu¹⁹⁴ uses the phrase 'heavenly identity' to express the sudden enlightenment that appearance and reality are basically one.

(117-6) To think of it as a stretched-out time inordinately lengthened would be to confuse it with duration.

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¹⁹³ The paras on this page are numbered 33 through 46, making them consecutive with the previous page.

¹⁹⁴ "Chiang-tzu" typo in the original.

(117-7) Try as much as you can but in the end you will find God is not something imaginable.

(117-8) There are flaws in all men – the dream of perfection remains only a dream –

(117-9) Divested of thoughts – be they of the world or of the Spirit – the pure mind remains.

(117-10) We should look neither in the past or the present for what is to be found only in the Timeless.

(117-11) In what way does the invisible Absolute Yahweh differ from the invisible Power Tao?

(117-12) No word can truly express the inexpressible and inconceivable Being but certain words can suggest it.

(117-13) Atomic physics shows the world as derived from a mysterious No-thing.

(117-14) It is not seldom hard to find the needed words for describing what comes up in these revelations.

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(119-1)¹⁹⁶ You must look for meaning not only in the words but also in between the letters of the words for such are the ways of the mystics and also of the writers of paradox.

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(121-1)¹⁹⁸ There are a certain number of enquiries which the man needs to make. They

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¹⁹⁶ The para on this page is numbered 47, making it consecutive with the previous page.

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are: What is the meaning of the Self, the world, God, life, truth, sanity and health. These are essential if he is to function satisfactorily as human.

(121-2) He will discover that renouncing the world is only a stage on the way; that renouncing oneself is an even longer and much more austere stage.

(121-3) Unless a man is blind, deaf, dumb and skinless, or anesthetised by a chemical drug, his body will certainly register the impressions made upon it by the world outside. That is to say he will become aware of the world's existence, be he philosopher or not. To a mentalist, the nature of this awareness is a different matter: the fact is still there.

(121-4) God-active, the Unseen Power, is (for us humans) the World-Mind. God-in-repose is Mind.

(121-5) "All of my work has been directed towards myself," said Jung; "all of the books are but by-products of an intimate process of individuation."

(121-6) Master Huang-po:¹⁹⁹ "This Mind is here, now. But as soon as any thought arises you miss it. It is like space...unthinkable."

(121-7) It is through his sense-organs that a man relates himself with the world and thus includes himself in it.

(121-8) Whoever tries to put into words that which belongs to a totally different sphere should blame himself if he is misunderstood or, worse, reviled.

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(123-1)²⁰¹ Philosophic meditation will show him that his own existence is rooted in that of a higher power, while philosophic study will explain some of the laws governing his experiences from birth to death. But at the bottom of existence and experience is

¹⁹⁸ The paras on this page are numbered 16 to 23; they are not consecutive with the previous page.

¹⁹⁹ "Huang Po" in the original

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²⁰¹ The paras on this page are numbered 35 to 41; they are not consecutive with the previous page.

ineffable incomprehensible Mystery.

(123-2) If God were not a mystery He would not be God. Men who claim to know Him need semantic correction; this said, their experience may yet be exceptional, elevating and immaterialistic. But let God remain God, incomprehensible and untouchable.

(123-3) There is a single Consciousness without beginning or end, ever the same in itself, beyond and behind which there is nothing else.

(123-4) This is one of the subtlest acts which anyone can perform, this becoming conscious of consciousness, this attending to attention.

(123-5) It is merely a statement about reality, but it is not reality itself. It is a sound in the air (if voiced) or a mark on paper (if printed) but not truth.

(123-6) Where is the man who has ever known the unknowable and indescribable Supreme Godhead? For all men came into existence after it already was there. But whoever receives knowledge by tradition, investigation or intuition, by meditation, revelation or even by science leading into metaphysics, by art or poetry or literature, may acquire the tremendous certitude that it is there. More – it must always have been there.

(123-7) The number of objects and creatures, stars and suns is by a natural necessity infinite. Infinite being can only express itself infinitely. The worlds cannot be counted, the space which contains them cannot be measured.

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(125-1)²⁰³ It is only in the Stillness of the Void that he will find what he is looking for. But the Stillness is due to the shutting off of his own clamorous voices, his thoughts and feelings. It is his personal condition. He must look deep within it, lose himself in it, and come out on the other side as something else – real Being, not a being.

(125-2) On the highest level there are utterly unalterable truths. They are not got by logic, worked out by intellect or discovered by observation. They are announced. No

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²⁰³ The paras on this page are numbered 42 through 46, making them consecutive with the previous page.

one can know their mysterious source in the sense that we know anything else. It is unique, indescribable and hence unnameable, unimaginable and beyond all the forms of worship given to all other gods, nowhere to be found in place or time, history or commentary. It is more honest to let the mystery of Mysteries remain as it is than to repeat ancient portrayals or create new ones – all the labour of the human ego’s trivial or even misleading ideation. Within that silent seeming void which is as near as most men are likely to come they may be pacified, content, perhaps even dissolved during those utterly surrendered lapses.

(125-3) That which is at the heart of all existence – the world’s and your’s – must be real, if anything can be. The world may be an illusion, your ego a fiction, but the ultimate essence cannot be either. Reality must be here or nowhere.

(125-4) Physics derives the world of continents and creatures from energies; these in turn derive from a mysterious No-thing. There is no room here for materialism. For if nothing material can be found at that deep level, mathematical evidence points to Mind.

(125-5) There is That which abides in itself, sufficient to itself, unique, the Consciousness, the Finality. There is nothing beyond it. Before that one must bow in utmost reverence, humbled to the ground.

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(127-1)²⁰⁵ As Mind the Real is static, as World-Mind it is dynamic. As Godhead It alone is in the stillness of being, but as God it is the source, substance and power of the universe. As Mind there is no second thing, no second intelligence to ask the question why it stirred and breathed forth World-Mind, hence why the whole world-process exists. Only man asks this question and it returns unanswered.

(127-2) It is not that he becomes a mere onlooker at life – although during the pre-philosophic period this temptation is present – but that the difference between absolute reality and relative existence becomes all-too-plain.

(127-3) MIND is the Real, Energy is its Appearance. Matter is the form taken by radiation or energy. It is not that the truth lies between two extremes but that it lies

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²⁰⁵ The paras on this page are numbered 47 through 54, making them consecutive with the previous page. This set is continued on page 135 below

above both.

(127-4) With every thought we break the divine stillness. Yet behind all thoughts is Mind. Behind all things that give rise to thoughts is Mind.

(127-5) It is more careful to admit that our experience of the world is both real and illusory than to dogmatise that it is only illusory.

(127-6) This is what Lao-tzu²⁰⁶ called “being-by-itself,” but others called “Non-being.” These are simply two descriptions of the same thing – one positive, the other negative.

(127-7) Chuang-Tzu²⁰⁷ wrote: “From wholeness one comprehends; from comprehension one comes near to Tao. There one stops. To stop without knowing how one stops – this is Tao.”

(127-8) Duality exists, but only within non-duality, which has the last word.

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(129-1)²⁰⁹ The automatic constant and undisciplined thought movement comes at last to an end. It is the central part of the ego which has surrendered.

(129-2) The interval between two thoughts is a very real thing yet not known for what it is because it is the merest fraction of a second. What is it? Consciousness. Deep sleep is the same but more continuous. It too is consciousness. Yet it too is not known for what it is. Why? The answer is that we have here a paradox. Consciousness not only gives us awareness of the world but also gives that world its very existence. We as individual entities share with the World Mind in the making of that world from thought-stuff through the element of God in us but do not recognize this relationship, often denying it.

(129-3) There is a kind of understanding combined with feeling which is not a common one here in the West, indeed uncommon enough to seem more discoverable and less puzzling in the Asiatic regions. It is puzzling for four reasons. One is that it cannot be

²⁰⁶ “Lao-tse” in the original

²⁰⁷ Chuang-tsu in the original

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²⁰⁹ The paras on this page are unnumbered.

attributed to the intellect alone, nor to the emotional nature alone. Another is that it provides an experience so difficult to describe that it is preferable not to discuss it at all. A third is that although the most reverent it is not allied to religion. A fourth point is that it is outside any precise labelling as for instance a metaphysics

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(continued from the previous page) or cult which could really belong to it. Yet it is neither anything new or old. It is nameless. But because there is only one way to deal with it honestly – the way of utter silence, speechless when in contact with other humans, perfectly still when in the secrecy of a closed room – we may renew the Pythagorean appellation of 'philosophy' for it is truly the love of wisdom – knowledge.

(131-1)²¹² Ernest Wood's 'YOGA DICTIONARY' defines 'Overself' as follows: 'A term designed by Dr P. Brunton to indicate that the holy fount of our being and root of our consciousness is still ourselves, is indeed our true self. The Sanskrit equivalent is 'adhyatma' as in Bhagavad Gita Chapter VII and VIII. To Dr Wood's learned definition I would like to add 'kutastha,'²¹³ what stands above or beyond illusion. And also the Gita's picture of the higher element in man controlling the lesser self. Further I would not leave out Buddha's transcendent atmosphere of good will to all beings.

(131-2) He is not separate from his own experience, not an observer watching it. For there is only the inner silence, with which he is identified if he turns to examine the I, only the pure consciousness.

(131-3) It is the difference between trying to know and actually knowing.

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²¹¹ Lorraine Stevens inserted "28." in the upper right hand corner by hand..

²¹² The paras on this page are unnumbered.

²¹³ "KUTASTMA" in the original. This transliterates properly to kût:astha, which means "standing at the top, keeping in the highest position, immovable, unchangeable" – TJS '15

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²¹⁵ Lorraine Stevens inserted "29." in the upper right hand corner by hand..

(133-1)²¹⁷ It comes into the orb of his awareness as an unstruggled and unsensational happening, so easily, so smoothly, that there is no dramatic emotion.

(135-1)²²⁰ Before the personal ego came into being, Being was. "Before Abraham was I am," announced Jesus. Before thoughts, Thought! In its timelessness, Mind is the One without a Second; "in its timed manifestation it is all things."

(135-2) At the ultimate level there is neither purpose nor plan because there is no creation.

(135-3) Can little minds accommodate such large truths?

(135-4) All human explanation of the nature of Mind as all human expositions of the working of the World-Mind are limited forms of language. This cannot be helped, for "that which can be named is not the Tao," as a Chinese sage affirmed. It is outside time in a Now beyond the successive character of human thinking and incomprehensible to it. Yet intellect, though it cannot enter this Grand Mystery, can at its most brilliant perception infer that it is.

(135-5) After he has had the courage, freedom, intelligence, aspiration and discrimination to work through all the cults - especially the personality-worship cults - and creeds, persistently, calmly, and survived the temptation of idolatry, he may be fitter to revere the noble impersonal Godhead.

(135-6) Mind is primary being. It is mysteriously as still as it is self-active.

²¹⁶ The original editor inserted "XVI" by hand

²¹⁷ The paras on this page are unnumbered.

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²¹⁹ Lorraine Stevens inserted "13." in the upper right hand corner by hand.

²²⁰ The paras on this page are numbered 55 to 61; they are not consecutive with the previous page. however they are continuous with the paras on page 127

(135-7) His own being mingles with the Great Being and vanishes for awhile.

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(137-1)²²² The term non-duality remains a sound in the air when heard, a visual image when read. Without the key of mentalism it remains just that. How many Vedanta students and, be it said, teachers interpret it a right? And that is to understand there are no two separate entities – a thing and also the thought of it. The thing is in mind, is a projection of mind as the thought. This is non-duality for mind is not apart from what comes from and goes back into it. As with things, so with bodies and worlds. All appear along with the ultimately cosmic but immediately individual thought of them.

(137-2) Whoever knows such verities or who-ever seems to have attained a completely secure intellectual position must have passed through a grace-given revelation, or else been brought through the clear understanding of that which Is.

(137-3) The mere belief that anyone can hand over permanent salvation or freedom from the series of earthly re-embodiments is offensive to the sense of justice and fairness. Such a consciousness is not a material thing to be ladled out in charity like soup. It has to be worked for.

(137-4) Mind purified of the image-making faculty's work, that is free from visions, fancies and pictures, symbols, scenes and every sort of imagination can become quite silent.

(137-5) It is truth brought to a better level, developed to a higher stature, refined and purified from accretions or adulterations.

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²²² The paras on this page are numbered 62 through 66, making them consecutive with the previous page.

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(139-1)²²⁴ Consciousness-in-itself is something apart from its objects, which are thoughts, feelings, imaginations, things, bodies – in short, experience.

(139-2) Whether thinking of the personal God or of the impersonal God, one is still thinking of God. In the end he has to drop all thoughts, to be with God and not merely have thoughts of God, whether they are personal or impersonal.

(139-3) The phrase used by some Buddhists, “the Undivided Mind,” has the same meaning as “the Oneness with all things” used by many mystics. That is, a permanent knowledge got in a single glimpse, a great non-dual truth.

(139-4) That which is called duality in Oriental metaphysics, the related two, self and non-self, self and universe, self and its experience, is transcended.

(139-5) Reality is to be found neither by thinking alone nor by not thinking at all. This high path which opens to the philosophic student is one of unwavering deeply abstract concentration of the mind in the real, whether the mind be thinking or not thinking, and whether the individual be acting or not acting.

(139-6) Truth can speak afresh; its terminology need not copy itself again and again: indeed if it is truly creative and inspired it could not do so.

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(141-1)²²⁶ Enlightenment may come slowly or suddenly but in the second case it has the effect of sunlight bursting through the sky.

(141-2) Time is absolutely still. Mind is absolutely at peace. He feels in the midst of miracle, one which embraces the whole world.

(141-3) The absence of the ego is the presence of the Overself. But this is only a surface impression in the person’s thought for the Overself is always present.

²²⁴ The paras on this page are numbered 67 through 72, making them consecutive with the previous page.

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²²⁶ The paras on this page are numbered 73 through 80, making them consecutive with the previous page.

(141-4) In the end, when truth is seen and its relativities transcended there is only this: non-duality, non-origination and non-causality.

(141-5) The Chinese Master Wu-men Hui-k'ai²²⁷ (13th Cent.) wrote: "Words cannot describe everything. The heart's message cannot be communicated in words."

(141-6) When this realisation develops itself into an uninterrupted awareness of it, he must be described as a really new man.

(141-7) Where the intellect is active it creates a double result – the thought and the thinker. Where the enlightened man goes into the Stillness this duality does not appear but Consciousness remains. It contains nothing created by him. It is the Alone.

(141-8) Consciousness produces the experienced world and gives or deprives it of reality.

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(143-1)²²⁹ There are different levels of consciousness through which a man may progress but only one level of the Real Consciousness.

(143-2) The notion of timeless being seems unendurable and horrible to many persons. This is because they carry their little ego into it in thought and because they imagine it to be a long-drawn-out timed world.

(143-3) In the highest Sanskrit texts, the universe is pointed to as "This" and the final reality as "That."

(143-4) This is Absolute Being, where duality does not exist and multiplicity cannot.

(143-5) This is the ultimate Being beyond which there is nothing.

²²⁷ PB himself calls him Ekai, which is his Japanese name. I have changed it to the Chinese. – TJS '15

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²²⁹ The paras on this page are numbered 81 through 86, making them consecutive with the previous page.

(143-6) This rare wisdom does not prevent him from being a normal human otherwise.

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(145-1)²³¹ If there is no such entity as a “me”, an ego, you are entitled to ask who then has this enlightenment? And the answer is the only possible one: it is the Void having the experience of itself: or rediscovering itself as it does in each person who attains this level.

(145-2) Of little use are explanations which befog truth and bewilder understanding. To inform a Western reader that an enlightened man sees only ‘Brahman’ is to imply that he does not see forms, that is the world. But the fact is that he does see what unenlightened men see – the physical objects and creatures around him – or he could not attend to the simplest little necessity or duty of which all humans have to take care. But he sees things without being limited to their physical appearance – he knows their inner reality too.

(145-3) This is as high as human consciousness can possibly go while yet encased in the flesh.

(145-4) All men are homesick but do not know it, do not even know where their home is.

(145-5) Consciousness stripped of thoughts and pictures becomes bare Being.

(145-6) We move up from being to Being.

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²³¹ The paras on this page are unnumbered. They are continuous with those on page 107

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²³³ Lorraine Stevens inserted “P1..” in the upper right hand corner by hand.

(147-1)²³⁴ Sri Ramana Maharshi²³⁵ is certainly more than a mystic and well worthy of being honoured as a sage. He knows the Real.

(147-2) If a man does not know what he is in the very essence of his human beingness, he does not really know what he is talking about.

(147-3) Suzuki says “Suchness” is the Godhead of Eckhart, the Emptiness.

(147-4) It is That to which you can put no name.

(147-5) If the world is a thought in the mind of God, then men are thoughts in the World-Mind, who is their God in reality and in logic. If all thoughts must go in the end, this is true also of the World-Mind, except that here millions of years are involved.

(147-6) The mere absence of thoughts is not necessarily²³⁶ presence of Reality-Consciousness.

(147-7) It is a happiness which does not depend upon, nor involve surrender to some other human being.

(147-8) It is an inviolable mystery beyond the power of human penetration.

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(149-1)²³⁹ The Real is unique the only undivided unsplit being beyond which there is nothing else.

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²³⁴ The paras on this page are unnumbered; they are consecutive with the previous page.

²³⁵ Maharishee in the original

²³⁶ “necessary” in the original, but “necessarily” is better.

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²³⁸ Lorraine Stevens inserted “P2” in the upper right hand corner by hand.

²³⁹ The paras on this page are unnumbered; they are consecutive with the previous page.

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(151-1)²⁴² We need to know the truth, the wisdom-knowledge, but it is not enough. We need to have the living mystic experience the vital feeling of what I am but it is not enough. For we need to synthesize the two in a full actual intuitive realisation, conferred by the Overself. This is Grace. This is to emerge finally – born again!

(151-2) We cannot know it as it is but only know that the creative God could not have been there if IT had not been there first. We cannot give it any name for no picture, no concept, no thinkable nature is within our apprehension concerning IT. At the enunciation of its mere possibility we are hushed into silence, struck dumb. Let us retreat, then, into territory where a contact is possible, where GOD and MAN may meet.

(151-3) When duality is blended with, and within, unity it is the true jivan-mukta realisation. The One is then experienced as the Two but known to be really the One.

(151-4) Immediate knowledge of God or Truth means that it comes directly; it is not mediated through another channel.

(151-5) To sit silently in the Void is clearly the sequence of an act of meditation, the opened flower which bloomed after it.

(151-6) We are frequently informed by religious and mystical sources that God is Love. It would be needful for those who accept this statement to balance and complete it by the affirmation that God is Pure Intelligence.

(151-7) To go beyond the glimpse into the permanent condition of being established requires time to grow up, to develop, until the illusion of time is itself seen through.

(151-8) The Void is not a mere nothing as ordinarily meant: nor is it something the mind can hold for unlimited periods.

(151-9) The Absolute Being eludes all descriptive approaches – except the negative one of saying what it cannot be.

(151-10) Psychological states are quite distinct from pure consciousness: they are

²⁴¹ Lorraine Stevens inserted “P4” in the upper right hand corner by hand.

²⁴² The paras on this page are numbered 1 to 12; they are not consecutive with the previous page.

thrown up from it and have, relatively, only a transient existence.

(151-11) Mind is outside all relations and all activities.

(151-12) Nothing that the mind can think into mental existence is IT.

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(153-1)²⁴⁴ This identification with the best Self in us is the ideal set for all men to be realised through long experience and much suffering, or through accepting instruction, following revelation, unfolding intuition, practising meditation and living wisely. And this best Self is not the most virtuous part of our character – though it may be one of the sources of that virtue – but the deepest part of our being, underneath the thoughts which buzz like bees and the emotions which express our egotism. A sublime stillness reigns in it. There in that stillness, is our truest identity.

(153-2) As Mind, it is beyond all the relativities of this world, beyond time and space, human thought and human imagination. As World-Mind it is immanent in the world itself, the Lord of the All, the God whom men worship, yet cyclic in Its existences.

(153-3) The final realisation of truth is not found in any documents however sacred and however worthy of men's highest regard they are held to be. But they may confirm the realisation, may also give a reference-point when attempting to communicate it to other men.

(153-4) Is there any difference between what Christian St. John of the Cross called "the Nada (Nothing)" and what Buddhist Nagarjuna called "the Void"?

(153-5) The body stilled as if by an outside force, its limbs unwilling to move and its breathing diminished to gentleness – this is the best condition for the higher Consciousness.

(153-6) What or who is using the body and mind of a self-realised person? Is it God or man who acts, works, speaks or writes then? Is it true that the ego is kept but subordinated by him? Or does it vanish altogether and only seems present to the outer

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²⁴⁴ The paras on this page are numbered 13 through 23, making them consecutive with the previous page.

observer?

(153-7) This is an experience which however memorable to oneself, may not be credible to others.

(153-8) Tibetan wisdom-knowledge equates the Void with the Inner Stillness.

(153-9) Mind is the unique reality. All that we know, including all the physical things we know, depends on it and cannot exist alone.

(153-10) When the thought-yielding intellect enters the Void it is struck dumb.

(153-11) What does it mean, this cryptic ambiguous semi-smile of a Buddha?

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(155-1)²⁴⁶ Place, race, time, history and mentality must condition the presentation of truth and the reception of it.

(155-2) The mind is withdrawn upon itself, consciousness is alone, not overlaid by thoughts.

(155-3) Is he cheating himself with the imaginary reality of an impossible attainment?

(155-4) There is much in his unuttered wisdom and unsaid instruction. That is, in his stillnesses.

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²⁴⁶ The paras on this page are numbered 24 through 27, making them consecutive with the previous page.

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(157-1)²⁴⁸ Constant remembrance of the Overself's presence becomes a way to counter the much more evident presence of the body and the world, that is, the illusion of matter.

(157-2) "The²⁴⁹ best form of meditation is to avoid thinking of anything. In the mind so kept clear God will manifest Himself."

Shankaracarya²⁵⁰ of Kanchipuram²⁵¹ [1955]²⁵²

(157-3) Although not cheaply optimistic it reassures us, is positive and affirmative.

(157-4) To watch, observe study and reflect how the mind works, to go deep enough to divorce it from the limitations imposed by the body:- This finally leads to understanding how the mechanism has become a trap and there is then a vast liberation of the mind.

(157-5) If he is to be true to his espousal of philosophy he will keep himself outside partisan officially titled and other limiting forms. And one of the best ways to approach this ideal is through the practice of self-emptying.

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(159-1)²⁵⁵ The Long Path affords a basic preparation which is missed only to a man's loss. It serves his first needs.

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²⁴⁸ The paras on this page are unnumbered.

²⁴⁹ Devon added starting quotation mark by hand.

²⁵⁰ "Shankara" in the original.

²⁵¹ "Kanchi" in the original.

²⁵² Devon added "1955" by hand.

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²⁵⁴ Lorraine Stevens inserted "32" in the upper right hand corner by hand.

²⁵⁵ The para on this page is unnumbered, but it is consecutive with the previous page.

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(161-1)²⁵⁸ In its earlier stages the Short Path is a continued practice of becoming aware of those moments when he slips away into forgetfulness of the [Stillness.]²⁵⁹

(161-2) On the Long Path he seeks to discover, and withdraw from attitudes and tendencies which have warped, twisted, diminished and cramped him.

(161-3) Deep down in the mind and feeling of man is the mysterious godlike Essence seemingly too deep alas! for the ordinary man, who therefore lets himself be content with hearing from others about it and thus only at second hand.

(161-4) It is said in the ancient texts that constant sama (calmness) and samadhana (equanimity) provide the conditions out of which knowledge of truth can arise.

(161-5) Why should he put himself in an endless purgatory?

(161-6) That heavy kind of earnestness which weighs down the Long Path follower.

(163-1)²⁶² Blunt speech and plain writing have their place too along with flowery prose and poetic colour; but in this matter of secret paths and unfamiliar quests and higher states of consciousness, they are even more indispensable than symbolic terms, metaphoric phrases or enigmatic sentences.

²⁵⁷ The original editor inserted "33" in the upper right hand corner by hand.

²⁵⁸ The paras on this page are unnumbered. This batch continues on page 169

²⁵⁹ PB himself deleted " Long Path's way is stillness temporarily whereas Short Path gives it permanently." After the word "Stillness"

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²⁶¹ Lorraine Stevens inserted "P3" in the upper right hand corner by hand.

²⁶² The paras on this page are numbered 45 to 50; they are not consecutive with the previous page., but follow the paras on page 181.

(163-2) The power of mind needed to find truth is not commonly possessed. Those who lack it can benefit by the discoveries made by the sages. But they ought to test them in their own life-experience to confirm whether they be true.

(163-3) It is a natural self-control which comes into play without any willed effort, spontaneously and easily. It is one consequence of achieving the third stage of philosophic questing, completing and applying to active everyday living the fruits of the second stage, contemplation. Ego and animal fall far back in the human to where they belong.

(163-4) The end of the quest is the end of the quester. No longer does he identify Being with the little routine self, awareness with the ordinary ego.

(163-5) Those who expect to get such full enlightenment on such low terms, are usually disappointed or deceived.

(163-6) Whether he identifies his faults or fails to do so, he will still have to come to the point where he tries to build the virtues opposite them (if he knows them) or where he concentrates on the Overself-thought and forgets them.

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(165-1)²⁶⁴ Having passed through the stage of lunacy which is communal and individual life today, he is at last enjoying the true normalcy of sanity, which yields its effects in comprehension and serenity.

(165-2) Time, growth and development with their circles and spirals belong to the Long Path. They must not be permitted to usurp the place of the Short Path, with its supremacy at the top of everything.

(165-3) Those who would like to get the prize all at once, without work, sacrifice or time should not wrongly imagine that the short path is for them.

(165-4) In looking so often at the sad, tragically brief side of life, as the old early Hinayana Buddhism bade us do there might be a likelihood of becoming quite morose,

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²⁶⁴ The paras on this page are numbered 51 through 56, making them consecutive with the previous page.

but for the escape route which Buddha offered: the fruits of enlightenment.

(165-5) The self-aggrandised can fall into the error of regarding themselves as being no longer affected by what are ordinarily called sinful actions, no longer sullied by what the world deems immoral ones. In short, they may do as they please. Illustrations of the danger of this delusion may be seen in wrecked lives and ruined characters.

(165-6) We can understand the attempt of metaphysics to know the supreme reality and know the attempt of mysticism to feel in God's presence. But the first depends on filling the mind with the subtlest thoughts whereas the last depends partly on emptying the mind of thoughts.

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(167-1)²⁶⁶ He does not have to think meanly of himself all the time, does not have to worry anxiously about his unworthy character. Rather should he learn to get more relaxed, more remindful of the existence of his diviner being.

(167-2) He may not mention such a thing as spiritual being but it is the thought at the back, in the middle, and even in the front of his head. It is irremovable and irreplaceable.

(167-3) What is the key to the Short Path? It is threefold. First, stop searching for the Overself since it follows you wherever you go. Second, believe in its Presence, with and within you. Third, keep on trying to understand its truth until you can abandon further thoughts about it. You cannot acquire what is already here. So drop the ego's false idea and affirm the real one.

(167-4) The "me" is in us and attempts to destroy it and to remove its existence from consciousness yield here and there only to reappear later. Only grace can effectively overcome its tyranny. Surrender to the Overself by constantly turning toward it ends the struggle and brings peace. The ego then lies, obeisant, the victim and no longer the victor.

(167-5) The transformations effected by this inner work seem when stabilised to be a

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²⁶⁶ The paras on this page are numbered 57 through 62, making them consecutive with the previous page.

natural maturity.

(167-6) Is he to seek a perfectionism which induces anxiety and creates guilt?²⁶⁷

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(169-1)²⁶⁹ An utterly honest appraisal of what enlightenment and liberation really are both in experience and idea is still needed.²⁷⁰

(169-2) With entry on the Long Path the smug self-satisfaction of the hitherto unseeking man becomes disturbed. For the seeker has to engage in a constant battle with his own nature, his own self.

(169-3) The feeling of urgency in his spiritual yearnings has gone, the feeling of patient trustful acceptance has replaced it.

(169-4) He will be more spiritual in an authentic sense than some others who, deliberately and consciously, try oft and long to be other [worldly].²⁷¹

(169-5) He feels that a newer and other self is coming to birth.

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²⁶⁷ The paras on this page continue on page 183.

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²⁶⁹ The paras on this page are unnumbered. They follow the paras on page 161.

²⁷⁰ Lorraine Stevens inserted "(Thank you. Could you do the same for the sexes? What spiritual difference - etc. If any & why." On the back of the page by hand.

²⁷¹ The para following this para was deleted. It originally read:

"He is in Homer's phrase "within irradiated with prophetic light.""

In addition, Lorraine Stevens inserted a note on the back of the page by hand, referring to this para, which reads: "(Removed to class XVIII. It got caught after typing."

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²⁷³ Lorraine Stevens inserted "P2.B" in the upper right hand corner by hand.

(171-1)²⁷⁴ The consequence of this self-training on the Short Path is that in all questions, problems, situations and practices his first thought will be to take the matter to the Overself, identifying with Overself and later, when he returns to the second thought, the matter will be looked at under this diviner light.²⁷⁵

(171-2) [The Long Path of earthly-animal man pursues and tries to deal with negative characteristics. The Short Path of higher developed man turns]²⁷⁶ him towards a repeated confrontation with Overself; it deals with positive²⁷⁷ attributes and tries to identify with Overself.

(171-3) The Long Path man obstinately expects too much from himself until, late in the day, reality compels him to cease to do so.

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(173-1)²⁸⁰ When he reaches the stage of the Long Path where there is only stress upon his shortcomings, where negative traits are the only ones seen, there is needed a less ego-centred attitude. Too much obscures the higher goal he seeks.

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²⁷⁴ The paras on this page are unnumbered.

²⁷⁵ PB himself inserted a period at the end of this para by hand.

²⁷⁶ "The Long Path of earthly-animal man pursues and tries to deal with negative characteristics. The Short Path of higher developed man turns" was typed on a separate piece of paper and glued on top of the now-illegible original opening lines.

²⁷⁷ PB himself underlined "positive" by hand.

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²⁷⁹ Lorraine Stevens inserted "P1.B" in the upper right hand corner by hand.

²⁸⁰ The para on this page is unnumbered.

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²⁸² Lorraine Stevens inserted "P2.B" in the upper right hand corner by hand.

(175-1)²⁸³ Turn the matter wholeheartedly over to the higher power and leave the problem with the higher power. Both can then be better taken care of.

(175-2) To put oneself regularly into the practice of this remembrance is to come within the cheering warmth of these higher truths.

(175-3) Sai Baba: "Liberation is available in only one shop – the contemplation of the Atma, the highest self, which is the basis of all this appearance."

(175-4) It is not enough to become detached from the world, not even enough to meditate intermittently on the Overself. A man must remain²⁸⁴ every hour every day, established in the fundamental attitude produced by the other two.

(175-5) He is not so one-sided, so silly, as to believe that this dependence on Grace is enough to exempt him totally from his own self-responsibility. The two must go together.

(175-6) "None learned the art of archery from me
Who did not make me, in the end, the target."
- Saadi of Shiraz, a 13th cent. Sufi master on the Short Path.

(175-7) They are trying to find their way to a higher kind of truth but their efforts and understanding are still in the beginning stages. For instance; the idea of meditation still includes thinking to them although only in its loftier, more abstract themes.

(175-8) The spiral path takes you out and round and upward – slowly. The paradox takes you straight to the top into pure truth and thus breaks with the crippling past. It is revolutionary, moving from one extreme (ignorance and illusion) to the other extreme (knowledge and reality the very heart of the Overself).

(175-9) When this stage is attained, the work he has to do in re-orienting attention toward the Overself-thought is not any more for the particular sessions of meditation practice alone, but also to be kept up during the day's activities. Attention will have to be returned again and again to this simple but primary requirement.

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²⁸³ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

²⁸⁴ PB himself underlined "remain" by hand

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(177-1)²⁸⁶ The Long Path man recoils from himself when he sees into his condition.

(179-1)²⁸⁸ The seeker after stillness should be told that the stillness is always there. Indeed it is in every man. But he has to learn first, to let it in and second, how to do so. The first beginning of this is to remember. The second is to recognize the inward pull. For the rest, the stillness itself will guide and lead him to itself.

(179-2) To say that he becomes a detached spectator of the world is not wholly true, for a part remains there but he keeps a certain distance from it. This is not possible to the materialistic man for his personal involvement with the world is complete. I use the term "materialistic" here as referring to one who has not awakened to the truth or once experienced a glimpse. The situation is plainly to be seen in most theatrical actors. They become the part they play during the time but they do not wholly forget who they really are.

(179-3) Garma C. C. Chang: "What the Zen Masters have done is to point out our delusions in thinking of the non-existent as existent and the existent as non-existent." (PB comment: He means non-existent as matter but existent as Mind.)

(179-4) Without knowing the true nature of consciousness, he mixes up effect with cause.

(179-5) The practice of this remembrance exercise may be pushed so far that it comes to haunt the man to a surprising degree.

(179-6) When he shifts the centre of his interest from the ego to the Stillness his life begins to manage itself. Happenings pertaining to it come about without his doing anything at all.

²⁸⁶ The para on this page is numbered 10, making it consecutive with the previous page.

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²⁸⁸ The paras on this page are numbered 14 to 19; they are not consecutive with the previous page.

(181-1)²⁹⁰ The mind undivided, that is, without a subject-object parting of it into two portions, passes into a deep contemplation.

(181-2) Whatever name be given to this exercise, whether “as if” or another, its essence is to consider the goal as already reached, to convert the end of the quest into the beginning. Is this too audacious an assumption? This elicits counter-questions. Why remain within the circle of the probable as if the circle of the possible did not also exist? Where did the saying “Adventures are for the adventurous” come from if not from human experience?

(181-3) The belief which prevails in Japan, China and other lands, in a sudden abrupt enlightenment when a man thinks quietly or says aloud, “Ah! so this is IT,” is a factual basis. This satori, as the Japanese call it, may be either a temporary or permanent glimpse.

(181-4) The psycho-analysts work busily on the ego all the time, thus keeping the poor patient still imprisoned in it. But a reference to the Overself might help him really to get rid of some complexes.

(181-5) [On]²⁹¹ The Long Path man tries to make himself better and better as the years go by. But obstacles, stagnations, frustrations and even failures are inevitable for many people. The hoped-for progress is fitful, occasional, and too often, short-lived.

(181-6) If the problem is really handed over to the Higher Power he is released from it. This lifts the feeling of being burdened with it. But if the feeling still remains, then he has deceived himself, has not truly committed it except outwardly in mumbled words.

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²⁹⁰ The paras on this page are numbered 39 to 44; they are not consecutive with the previous page. However, they precede the paras on page 163

²⁹¹ PB himself inserted “On” by hand.

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(183-1)²⁹³ This does not mean that the endeavour to nullify the bad should be totally abandoned, or abated. But they should be put in their place.

(183-2) It is necessary to be aware of personal shortcomings but to dwell interminably on them is a morbid business.

(183-3) To the real person, the consciousness, body, nerve and sense-organs are only objects being used as mediums and channels.

(183-4) The Long Path practicant who strains forward in aspiration toward impossible heights may end in despair.

(183-5) The teaching that is most worthwhile comes directly from your own inner being, not from another's.

(183-6) He has come to the point where he doubts whether whatever he does in the way of quest-effort, it has any efficacy.

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(185-1)²⁹⁵ Even if he has no spiritual experience at all but only complete faith in it, even if he cannot live the role of illumined fulfilled man then let him act it. This is an exercise to be practised. Let him try to think and behave as if his quest is successful, let him copy the fulfilled philosopher.

(185-2) The Short path is the real way! All else is mere preparation of the equipment for it. For with it he is no longer to direct his meditation upon the short-comings and struggles of the personal self but up to the Overself, its presence and strength. For the consciousness of the Real, the True, the Beneficent and Peaceful come by its Grace alone and by this practice he attracts the visitation.

(185-3) Lao-tzu teaches Tao will do it all – so let be, let Tao act in its own way its own

²⁹³ The paras on this page are numbered 63 to 69; they are not consecutive with the previous page. However they follow from the paras on page 167

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²⁹⁵ The paras on this page are unnumbered.

time and without your fretting anxiously trying everything – it's not necessary.

(185-4) The Long path trains a man to receive what the Short path can give him.

(185-5) When he becomes aware that most of his spiritual hopes still remain unrealized despite the passage of half a lifetime, he is dismayed.

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(187-1)²⁹⁸ The Long Pather can never be satisfied with the work he has done on himself or failed to do.

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(189-1)³⁰² Hold on to this thread of intuition, thin though it be for it can guide you to truth.

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[14.]³⁰⁴

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²⁹⁷ Lorraine Stevens inserted "30" in the upper right hand corner by hand.

²⁹⁸ The para on this page is unnumbered.

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³⁰⁰ Lorraine Stevens inserted "31" in the upper right hand corner by hand.

³⁰¹ Lorraine Stevens inserted "XVII" in the upper right corner by hand.

³⁰² The para on this page is unnumbered.

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³⁰⁴ Lorraine Stevens inserted "14" in the upper right hand corner by hand.

(191-1)³⁰⁵ That an aspirant must join a particular group or attach himself to one teacher is questionable. This helps many beginners, the vast majority of whom usually do it anyway. But they are of the ordinary sort. When anyone begins to make real advance, he emerges into real need of an individual path unhampered by others, undeflected by their suggestions. The inner work must then proceed by the guidance of his own intuitive feeling together with the pointers given by outer circumstances as they appear.

(191-2) Continuous remembrance of the Stillness, accompanied by automatic entry into it, is the sum and substance of the Short Path, the key practice to success. At all times, under all circumstances, this is to be done. That is to say, it really belongs to, and is part of, the daily and ordinary routine existence. Consequently whenever it is forgotten, the practicant must note his failure and make instant correction. The inner work is kept up until it goes on by itself.

(191-3) The Short Path is, in essence, the ceaseless practice of remembering to stay in the Stillness, for this is what he really is in his innermost being and where he meets the World-Mind.

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(193-1)³⁰⁸ 1. Draw the diaphragm inwards so as to hollow the body immediately under the ribs.

2. Then draw diaphragm upwards, spreading out the chest.

3. This exercise must be accompanied by appropriate aspiration toward an ideal.

(193-2) The concentrated intentness of the open eyes,³⁰⁹ their staring pupils fixed,³¹⁰ suggested in a strange way as if he saw beyond you.

(193-3) His illusionless life may not seem attractive to the mass of people who cannot afford the high cost of truth.

³⁰⁵ The paras on this page are unnumbered.

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³⁰⁷ Lorraine Stevens inserted "P4" in the upper right hand corner by hand.

³⁰⁸ The paras on this page are unnumbered.

³⁰⁹ PB himself inserted a comma by hand.

³¹⁰ PB himself inserted a comma by hand.

(193-4) The Long Path developed in him through yoga-meditation the capacity to find the inner Stillness. The Short Path added to it

- 1) the knowledge that the Stillness is himself
- 2) the practice of continuing remembrance to be the Stillness.

(193-5) Most of the work of the Long Path is, in the end, ego-grounded. Many aspirants either adore or else hate themselves.

(193-6) He may come into a satisfying degree of awareness.

(193-7) The shift from activity to repose should be sharply done, immediate, almost automatic.

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[P2]³¹²

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(195-1)³¹³ Profundity and serenity become his great strength.

(195-2) Each awareness brings with it ordinarily some thing, some object towards which it is directed.

(195-3) He may try too hard to become detached, be too self-conscious about it and thus undo his own efforts.

(195-4) He moves from self-disgust of the Long Path closer to self-realisation of the Short Path.

(195-5) Better than opposing a negative thought with its opposite is the Short Path way of voiding it.³¹⁴

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³¹¹ Blank Page

³¹² Lorraine Stevens inserted "P2" in the upper right hand corner by hand.

³¹³ The paras on this page are unnumbered.

³¹⁴ Lorraine Stevens inserted "MSG" in the margin by hand. On the back she wrote "(closer?"

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(197-1)³¹⁷ The Long Path idea of reincarnation is illusory. The Short Path idea of it is that it is an undulatory wave, a ripple, a movement upward onward and downward. Since there is no ego in reality, there can be no rebirth of it. But we do have the appearance of a rebirth. Note that this applies to both mind and body part of ego: they are like a bubble floating on a stream and then vanishing or like a knot which is then untied and vanishes too. We have to accept the presence of this pseudo-entity the ego – this mental thing born of many many earth-lives – so long as we have to dwell in [that]³¹⁸ other mental thing the body. But we do not have to accept its dominance; we do not have to perpetuate its rule for all is in the Mind. Where then are the reincarnatory experiences? Appearances which were like cinema shows. They happened in a time and space which were in the mind.³¹⁹ The individual who emerged lost the individuality and merged in the timelessness of eternity. This is the unchanging indestructible Consciousness, the Overself.

(199-1)³²² Do not be too harsh when judging yourself: it is a rare event when aspiration matches achievement.

(199-2) Most people believe such ideals are not realizable; but given enough time to develop they will be. That is, a fraction of seekers become ready for the Short Path when time, better understood, is less oppressive.

³¹⁶ Lorraine Stevens inserted "P5" in the upper right hand corner by hand.

³¹⁷ The paras on this page are unnumbered.

³¹⁸ TJS in 1980 inserted "that" by hand.

³¹⁹ Lorraine Stevens inserted "when?" on the back of the page by hand, referring to this sentence.

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³²¹ Lorraine Stevens inserted "P1" in the upper right hand corner by hand.

³²² The paras on this page are numbered 1 to 13; they are not consecutive with the previous page.

(199-3) Even though this personal realization in his own conscious everyday state is still withheld from him, he will certainly be on the right track for it.

(199-4) It must be accepted that we do not all move on the same level of knowledge. Those who have not had the chance or wish, to inform themselves about the teachings of ancient medieval and modern masters in both occident, and orient, will be satisfied with a simpler, more primitive religion than those who have.

(199-5) Even if only a single man in the whole world believes it, and all the others believed a falsity, truth still remains what it is.

(199-6) Do not be so rigidly closed in by your practical affairs and personal relations. Open your soul to the admiration of Nature, the high flights of art and above all, to stillness.

(199-7) Past, present, future become mere dreams when considered against the background of THAT. If man could switch his thought of self over to the Source, and keep on identifying it with that, his consciousness would be transformed.

(199-8) Think of the Overself as an ever-deepening calm. It may seem to come spontaneously after you have practised it much and found the helpfulness.

(199-9) For the right person, that is to say for one who is prepared and ready for its offering, discovery of truth becomes a mind-gripping idea.

(199-10) Is it possible that the sage has an assured knowledge? Does God really exist for him? Yes - it is the surest thing he knows.

(199-11) Do not lament the difficulty of bringing about this basic change in thinking. The Overself is there. Believe in it.

(199-12) Our own resources seem so meagre that outside help seems welcome if available.

(199-13) What matters is to move in the correct direction.

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Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind

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(201-1)³²⁴ The great masters who taught men truth, or gave them supreme works of art or lifted up their feelings deserves a large gratitude for such benedictions.

(201-2) Socrates: "I spend all my time going about trying to persuade you, young and old, to make your first and chief concern...for the highest welfare of your inner selves".

(201-3) He may or may not know in advance that his efforts will avail little, but if the Power bids him say what must be said, he will accept the result calmly.

(201-4) He must learn these truths by himself, for himself, through his own mind and not through others. In the end this is and must be the goal.

(201-5) Confucius showed men the way to behave outwardly, Lao-tzu³²⁵ the way to be merged in the stillness inwardly. Despite the seeming difference both were remarkable sages.

(201-6) His outlook becomes more spacious, his understanding more lucid, his intuition more immediate.

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(203-1)³²⁸ These saviours and prophets seem to the multitude to stand at an immeasurable distance from humanity, to talk to them from an inaccessible height.

(203-2) The heavy-lidded eyes, the benign faintly-smiling mouth of a meditating Buddha, seated in perfect immobility is a beautiful figure and to sensitive persons also

³²⁴ The paras on this page are unnumbered.

³²⁵ Lao-tse in the original

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³²⁷ Lorraine Stevens inserted "34" in the upper right hand corner by hand.

³²⁸ The paras on this page are unnumbered.

an inspiring one.

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(205-1)³³¹ It must be said that in these days and under the modern sky, the medieval obsession with secrecy no longer applies, except as regards certain knowledge which could be misused by those who lack scruples.

(205-2) He is too indifferent to the opinions of others to practice exhibitionism, too sincere to deceive by exaggeration, pretension or dissimulation.

(205-3) Wu Men said: "Even though Chao-chou became enlightened, he should continue to work for thirty years more to graduate."

(205-4) But this is not only true for the prophet; it is true for all mankind.

(205-5) He has come to the end of this quest. His discovery of truth has released the power of truth and conferred the peace of truth.

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(207-1)³³³ He is in Homer's phrase, "within irradiate with prophetic light."³³⁴

(207-2) Socrates got his wisdom from within himself. He had no master.

(207-3) [To] objection that [P. B. books contain teachings, he is therefore] a guru

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³³⁰ Lorraine Stevens inserted "35" in the upper right hand corner by hand.

³³¹ The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

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³³³ The paras on this page are unnumbered.

³³⁴ originally typed on page 169. Here it is typed on a separate piece of paper and glued on top of a para which read: "Homer's phrase, Within this irradiate with prophetic light."

[whatever denials are made. His answer is -] Books are general, written for an anonymous mass-group whereas a guru [is occupied with] individual students, with named separate persons. An author's relationship with his reader is quite impersonal; the latter is quite unknown to the author, the former is never seen by the reader. But a guru meets, converses with, trains [and guides] each disciple personally.³³⁵

(207-4) It is wiser to keep attention upon the teaching and not upon the teacher's personality.

(207-5) There are gurus who literally enjoy the atmosphere of devotion, exaggeration and exploitation which surrounds them [as well as the]³³⁶ disciples who enjoy helping to make and sustain this atmosphere.

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(209-1)³³⁹ It is those who create ways and means for others to follow in the search for spiritual fulfilment, the teachers and awakeners, who deserve our best honours.

(209-2) Each teacher - if he is divinely commissioned - leaves a deposit of truth after he dies.

(209-3) Gently he will disown any status which would elevate him too high in the world's eyes.

(209-4) At such times he feels the world mystery for now that he knows so much esoteric truth he knows so little of THAT which is behind it all.

³³⁵ This para was heavily edited by PB himself. It originally read: "Replying to objection that my books, being teachings, I am thereby a guru whatever denials I make: Answer: Books are general, written for an anonymous mass-group whereas a guru operates with individual students, with named separate persons. An author's relationship with his reader is quite impersonal; the latter is quite unknown to the author, the former is never seen by the reader. But a guru meets, converses with, trains guides blesses each disciple personally."

³³⁶ PB himself inserted "as well as the" by typing it on a separate piece of paper and inserting it by hand.

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³³⁸ Lorraine Stevens inserted "P1 B" in the upper right hand corner by hand.

³³⁹ The paras on this page are unnumbered

(209-5) If men cannot find a human channel in whom they can believe as mediating the higher power to them, then they usually feel the need of finding one in whom they can believe as a symbol of it.

(209-6) The ecstatic raptures of a St. Teresa do not appear in the calm insights of a Zen sage.

(209-7) At this level he is beyond bothering to listen to the discordant sounds of competing sects and cults: he is uninterested in the claims made for different teachings. He has only one concern: direct communion with the God within him as a felt grace-giving Presence.

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(211-1)³⁴¹ When he went into these meditative abstractions, the expression in his eyes and even face changed markedly. The eyes shone strangely, mystically, and testified, so far as any bodily organ could, to awareness of the Reality behind this world-dream.

(211-2) His help is provided by what he is – the power of example – and by what he teaches – the power of suggestion.

(211-3) He has no wish to put his ego forward, makes no pretensions to spiritual superiority yet he wishes to awaken others to the idea that enlightenment is possible, is worth seeking, and is accompanied by unparalleled felicity.

(211-4) That such sages and mystics are still flesh and blood humans is what emerges from a philosophical understanding of them.

(211-5) It is not through a haughty confidence in his own ideas nor an egoistic disdain for those of others that he has this certitude about the Divine Being's reality. It comes not from audacity but experience, from constant thought and profound meditation, and from ever-felt presence.

(211-6) His normal every day mind is slow to heed the Higher Power and confused in

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³⁴¹ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

interpretation of the prompting received.

(211-7) How benign is this concern for those whose thirst for truth is unlimited but whose capacity to absorb it is limited!

(211-8) There is a firmness and authority in these preachments which comes from the certitude of first-hand knowledge, not mere opinion or second-hand hearsay.

(211-9) Every man may awaken to the presence of Christ consciousness within himself and thus step out of the merely animal and nominally human existence. It will then be a divinely human one.

(211-10) Great men set examples by their conduct, draw patterns for others to copy.

(211-11) He is now under the influence, and later may be under the control, of a superior power.

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(213-1)³⁴³ Sri Atmananda told a person who could enter mystic trance at will and stay in it for hours, his mind wrapt by bliss, that this was not the highest complete state. "You still have to understand the world through the mind's intelligence" he said.

(213-2) Who can save the sick world from itself? Possibly an Avatar but there isn't one in sight at present so what can we do? Each can save himself, can look to himself. He can tell or show others what he is doing for himself but he cannot save them.

(213-3) He has to be more than careful of the way in which he speaks to his disciples. A single sentence could fill one of them with utter exhilaration for a whole day: another sentence could fill a second disciple with frowning melancholy for just as long.

(213-4) The current of life-giving truth, harmony and goodness can flow into men unhindered or be blocked on the way. It is given by God but men must let it in.

(213-5) The way his body moves, works, walks, behaves reveals something of the inner

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³⁴³ The paras on this page are numbered 12 through 20, making them consecutive with the previous page.

man, the ego. But non-movement, sitting quite still, can reveal even more – the being behind the ego. However this remains a mere unrealised possibility if the man is without knowledge or instruction.

(213-6) Lao-tzu's classic and only work, "Book of the Way and of its Merit," tries to make its readers see values which only the sage ordinarily sees.

(213-7) Is isolation from every physical expression of non-physical experience, thought and feeling a proper goal? Is being entirely shut up within one's inner self without actualising its revelation to be the last state of one's aspiration?

(213-8) When we come to know more fully and more really what we are, humbled we have to bow in heartfelt adoration of The Mind of the World.

(213-9) Why did Gautama smile? Nothing outward had happened to him; all remained as it had been! Yet his lips and mouth formed the tenderest, gentlest, happiest shape.

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(215-1)³⁴⁵ The discovery of its presence makes possible a form of communication between person and Overself which is passive not active. That is, he is directed guided or corrected in and through his human faculties, intuitively. The person acts, does, thinks speaks and decides as if he were doing so completely alone. But he is not, he is responding to the Overself, to the effects of its presence, now unhindered by his ego.

(215-2) If he is given the work of writing down this teaching or the mission of proclaiming it quietly in speech the way in which it is received by others will not personally and emotionally affect him much. Whether it be long neglected or immediately accepted is more their affair than his. He will be happy if people can take the offer and benefit by it, but if they do not, he is not rendered unhappy.

(215-3) Through the power of the God within the seeker can be led to a higher truth, or what the Greek thinkers called the Logos can help him to find for himself.

(215-4) Full enlightenment is not attainable, except in the exuberant emotional fancy of

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³⁴⁵ The paras on this page are numbered 21 through 28, making them consecutive with the previous page.

over-enthused followers, for the gulf between man and God is too deep and too wide to be crossed. But partial enlightenment is attainable, for something godlike has been reflected into the human being's heart.

(215-5) Père Lacordaire: "To withdraw into oneself and God is the greatest power which exists ... I perceive with joy the solitude around me; it is my element, my life. A man works from within himself, not from outside."

(215-6) At this point all written doctrines, however ancient revered and established they may be, can be thrown away. His further needs can be satisfied only from within himself.

(215-7) The glimpse will be lengthened when he himself develops: it will then no longer be abnormal, or supernatural, but a constant experience.

(215-8) The divine being is present in all men from the crudest to the most cultured.

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(217-1)³⁴⁷ The inhabitant of this fleshly body, including its accompanying invisible "ghost," is a sacred one.

(217-2) Does he demonstrate his enlightenment in his own person?

(217-3) Has any one of the sages ever vanished without leaving behind a trace of Power, knowledge, goodness and inspiration. Even if not in words or deeds something is left in the unseen atmosphere.

(217-4) Despite the unusual knowledge which he possesses and the exceptional character which he exhibits, the sage will be no intellectual prig or snobbish "superman."

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³⁴⁷ The paras on this page are numbered 29 through 32, making them consecutive with the previous page.

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(219-1)³⁴⁹ In the end a man must come to himself, his diviner self, his essential being. And where shall he look for it if not there where Jesus pointed, within? Not outside, not to some other man, however high his repute as guru, not to some book, however sacrosanct its scriptural authority. Both man and book must, if they are loyal to their highest, also direct him inward.

(219-2) "I have learned what I have learned only after my teachers had freed me of the habit of attaching myself to what I regarded as teachers and teachings!" –Sufi Master Zikiria Ibn el Yusufi³⁵⁰

(219-3) With all his reclusive habits, the sage is compassionate in temperament, benevolent in personality. Even when he avoids men, he does not hate them.

(219-4) It is sometimes needful to remind those who emotionally exaggerate the office and service, the power and knowledge of their master and display this trait in their relationship with him, of Jesus' words: "It is good for you that I go away," and also of Ramana Maharshi's words to Swami Dandapani³⁵¹ when he was expelled by the ashram: "This is the best thing to have happened for you now."

(219-5) It is not an isolation due to arrogance, to too high a notion of his own status. It is

³⁴⁹ The paras on this page are numbered 12 to 17; they are not consecutive with the previous page.

³⁵⁰ Probably referring to Muhammad Zakariya; their full name is Muḥammad Zakariyā ibn Muḥammad Yahyá Şiddiqī Kāndhlawī Sahāranpūrī Muhājir Madanī.

³⁵¹ Swami Dandapani was father in law of Muruganar. (Smt. Meenkashi's father.). He was with Sri Bhagavan even from much earlier years. He once came to Muruganar's house and presented him with a copy of Nan Yar?, and Sri Aksharamana Malai, thinking that being a Tamizh poet, Muruganar would love to see such books. Muruganar on seeing these books got attracted to Sri Bhagavan and came to Him with his Desika Padigam sometimes after Mother Azhagamma's mukti. He was coming and going every week end, simulatenously taking care of his school work. He came to Sri Bhagavan permanently after his (Murugnar's) mother's death. His wife Meenakshi was staying in Madras and Tiruvannamalai alternately. Though Muruganar himself became an exalted devotee Dandapani Swami was not upto the mark. He frequently ordered Bhagavan and spent a lot in vadai and payasam without saving for the next day. But obviously he was not as venomous as Perumal Swami. Seems in this arrogant style of functioning of D.Swami people deserted him to support in continuing as Ashram Manager. So he left to Pazhani for good. From there he once wrote a depressed letter to Bhagavan indirectly repenting for his past arrogant action. Bhagavan chose to reply to him in a very consoling manner . – TJS

the others who are really apart, by their animalism or egotism.

(219-6) Although there is no need to follow the herd into fanatical guru adulation there is a need to regard him properly for what he is – a channel for higher forces, an instrument for the higher power – and so deserves homage and reverence.

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(221-1)³⁵³ His relationship to the Overself is one of direct awareness of its presence – not as a separate being but as his own essence.

(221-2) Whereas the glimpse may be a dramatic experience when it first occurs, being “established” is natural, simple, pleasant but not rapturous, and continuously aware.

(221-3) The presence of insight does not exempt the sage from his human needs. He continues his daily functions as before.

(221-4) Cicero wrote nearly two thousand years ago that the ideally perfect men were “nowhere to be found at all.” Who, except wishful thinkers and pious sentimentalists, can gainsay him?

(221-5) The honest guide will have to point out faults, weaknesses and errors in the seeker which ought to be corrected. This is painful to the seeker, who may be discouraged.

(221-6) He does not wish to be regarded as other than he is; not for him the canonisation of a saint or the adoration of a god. Insight, and its application to human living, is the final fulfilment for all of us, shall be our natural condition.

(221-7) In it, in this gentle divine atmosphere, he lives and moves and has his being, and this is one reason why he has to follow Shakespeare’s counsel and be true to himself.

(221-8) Where others find emptiness or futility in their own lives, and even more in those surrounding them, he finds meaning and purpose. There was a need to escape from nihilism, and he succeeded. Now his being and identity increase. He knows, with

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³⁵³ The paras on this page are numbered 56 to 63; they are not consecutive with the previous page.

joy, that he shares in an inner reality which sponsors the universe.

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(223-1)³⁵⁵ He who experiences the world, who touches, sees and hears it through the five physical senses, actually gives it existence for himself. But this would not be possible if he were really, solipsistically, alone. He is not. For his little circle of mind is embedded in the larger circle of the World-Idea, itself the expression of the World-Mind. And it is from this fundament of all Being and, especially, Consciousness, that his personality gets its own consciousness. Man is literally in God but insists on holding to his littleness!

(223-2) Whenever I have written that the higher individuality is a part of the divine World-Mind, this is so only from the ordinary human standpoint looking upwards. But from the ultimate one, it is not so for the World-Mind is not the sum total of a number of parts. It cannot be divided into them. This is why I prefer to use the phrase "rooted in the World-Mind."

(223-3) The infinite divine life dwells within all embodied creatures, therefore in all mankind. It is the final source of his feelings and his consciousness, however limited they are here in the body itself.

(223-4) Does he feel revulsions and attractions like other persons? He may, but the feeling is always within the larger circle of feeling the presence of Overself, with himself and with others. This compensating principle acts as a control and a balance. He is not ruled by the reaction, as others are, nor blinded by it to an egoistic judgment.

(223-5) It is a strange feeling, a sensation of being away from himself, something deeper than and different from being away from his body.

(223-6) Is it too daring to say that man is an extension, in a limited and shadowed way, of God's being?³⁵⁶

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³⁵⁵ The paras on this page are numbered 64 through 69, making them consecutive with the previous page.

³⁵⁶ The paras on this page continue on page 229.

(225-1)³⁵⁸ Who is this being in the mirror? The reflected image of your body, comes the reply. So there I am! No, it continues, the body is only a part of you, that part which is the object receiving your attention. What about your awareness of it? You are having the experience of it. So who is this entity which is you? To get the further answer I found it necessary to engage in a twofold enterprise. First to think my way very carefully and deeply through a little piece of psychological philosophy which was hidden in the core of an Arabic tale which may have been the fore-runner of our own English Robinson Crusoe, but which rose to a higher level of understanding and intuition. It was Ibn Tufail's 'Awakening of the Soul;' second to practice something quite opposed to thinking, something I came to call the Stillness.

(225-2) When time stops, he feels that he has found his higher Self, that the ordinary everyday self is a shallow one. The other never changes, whereas the lower one changes during the years and moods during the day.

(227-1)³⁶² He will be neither over-emotionally sentimental nor utterly selfish in his relations with others. He will mind his own business which is a celestial one. He will tend to seem absorbed and will not be understood, but rather misunderstood.

(227-2) Sometimes in the still night hours, while the others slept we,³⁶³ the teacher and myself, could talk alone more privately.

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³⁵⁸ The paras on this page are unnumbered.

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³⁶⁰ Lorraine Stevens inserted "32" in the upper right hand corner by hand.

³⁶¹ The original editor inserted "XVIII" in the upper right hand corner by hand.

³⁶² The paras on this page are unnumbered.

³⁶³ TJS in 1980 inserted a comma by hand.

(229-1)³⁶⁶ After this passing-over into the Overself's rule, does he carry a loss of identity? Is he no more aware that he is the named person of the past? Were this so he could not exist in human society or attend to his duties. No! – outwardly he is more or less the same, although his pattern of behaviour betrays recognisable signs of superiority over the past man which he was. Inwardly, there is total revolution.

(229-2) One part of him can enter frequently into cerebral thinking but another part can drop out of this into celestial experience.

(229-3) The real being of a man is always there, always in and with God, yet it remains unknown and unrecognised. Why is this?

(229-4) The Higher Power through whom the universe exists and therefore we, as part of it, also exist. The essence of our being is divinely connected.

(229-5) In his inmost being every man is rooted in the World-Mind. The three states pass away – sleep, dream and waking go – but the fourth still remains: it is this root – being.

(229-6) The Sufi-Muhammadan sage-poet, Ibn al-Arabi:

“O Pearl Divine! While pearl that in a shell
Of dark mortality is made to dwell,
Alas, while common gems we prize and hoard
Thy inestimable worth is still ignored!”

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³⁶⁵ Lorraine Stevens inserted “15” in the upper right hand corner by hand.

³⁶⁶ The paras on this page are numbered 70 to 75; they are not consecutive with the previous page., however they are continuous with those on page 223

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(231-1)³⁶⁸ Do not look for political success in a man who is cultivating the sagacity which discriminates between appearance and reality, who is practicing goodwill unto all, who would serve all sections of the community rather than the narrow selfish interests of a single one, who is swayed neither by the plaudits of the crowd nor the censure of parties, who rejects from his speech the double talk and hypocrisy which are such virtues in his profession.

(231-2) If it is true, the human equipment has to be sufficiently developed and sensitive to be capable of recognising it as such. Not only that but the human willingness to accept self-discipline in thought and deed must also be present if it is to be a lived truth, i.e. Egohood. Without these conditions, it is still possible to find a fraction if the whole is rejected. There is a risk here in that case of distortion and adulteration to suit the ego's desires, but a full and frank sincerity may avoid it.

(231-3) If truth is unfathomable those who claim its possession ought to remain silent. If its communication is however desirable for whatever reasons, including compassion, those who learn it ought to be warned in advance that they are receiving something else instead – symbolism or whatnot.

(231-4) He can put thought on a high level but the way in which he does this depends upon him and his circumstances. He can do it personally as a private teacher, impersonally as a public lecturer or writer or anonymously as a proficient contemplative.

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(233-1)³⁷⁰ He can then say truthfully, knowing whereof he speaks: "A divine element lives in me!" Far though this has taken him from the ordinary good man or ordinary pious man, it is not enough. He needs to go further so that he can attain the place where, obedient, purified, conscious of the World-Idea, he can add: "This element now works in me." With that the ego's tyranny falls away.

³⁶⁸ The paras on this page are numbered 76 through 79, making them consecutive with the previous page.

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³⁷⁰ The paras on this page are numbered 80 through 85, making them consecutive with the previous page.

(233-2) Between the beginner and the adept is this difference: that the state of being which the one looks up to with awestruck wonder seems entirely natural to the other.

(233-3) Whether he communicates with others through some medium of expression or simply remains himself using his physical, vocal, emotional, mental and auric presence, the world will be the better for his existence.

(233-4) The ordinary kind of guru points to himself, his necessity and importance, but the rare kind points away from himself, to the seeker's own higher self, its reality and availability.

(233-5) Not all those who attain sagehood necessarily become teachers in the personal sense. Such an one is entitled to choose anonymity. Unknown to the world at large he still by virtue of that very attainment is a benignant presence mentally.

(233-6) He has entered the mystery of his own deeper consciousness.

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(235-1)³⁷² He is himself the truth he seeks, the power he needs and, most fateful of all, the God he worships. To explain such statements is the work of the few for the many for, in scriptural words, "few there be that know." But when knowledge is claimed by the many and certificated only by public debate, illusion both enters the mind and covers the scene.

(235-2) The sages who performed their duties to society, the teachers who gave their instruction to it, survive this way.

(235-3) The enlightened man may dispense the truth freely but how many would have the capacity to take it in, let alone accept it understandingly?

(235-4) He becomes a vessel, filled from time to time with a spiritual presence.

(235-5) An apostle preaching to an uncaring and indifferent world.

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³⁷² The paras on this page are numbered 86 through 90, making them consecutive with the previous page.

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(237-1)³⁷⁴ There are qualities and virtues, knowledge and power in the true sage which transcend the ordinary ones.

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(239-1)³⁷⁷ In the normally covered centre of a man's being, covered by his thoughts and feelings and passions as a person, a self, IT IS. It is here that he is connected with the larger Being behind the universe, the World-Mind. In this sense he is not really an isolated unit, not alone. God is with him. It was a simple shepherd on Mount Horeb³⁷⁸ who, during a glimpse asked "Who art Thou? Came the answer: "I Am He Who IS!"

(239-2) His life becomes a lengthened awareness of this Presence. He is never lonely because he is never encased in the belittling thought that this narrow personal self-consciousness is the totality of his "I".

(239-3) In some way which most do not know and could not understand, mere silent, inactive existence is sufficient to bless and elevate his contemporaries.

(239-4) They approach him as if he were the Delphic oracle and expect from him some revelatory message that answers their questions and solves their problems.

(239-5) Always at this stage there is this sustaining presence.

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³⁷⁴ The para on this page is unnumbered.

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³⁷⁶ Lorraine Stevens inserted P2 in the upper right hand corner by hand.

³⁷⁷ The paras on this page are unnumbered.

³⁷⁸ Mount Horeb is where Moses the shepherd received the 10 commandments. –TJS

(241-1)³⁸¹ It is the practise of a holier mediumship than that which, among spiritists, commonly passes by this name. The spirit which takes possession of him is no human one but Divine Power in him itself, the Overself.

(241-2) If others think him aloof, cold, even unsympathetic, they may go further and misunderstand him. He is not shut stonily in his ego, as they think, but on the contrary, much freer from it than they are.

(241-3) They feel tense, uneasy and unsure in the presence of a superior class of beings. This he knows by experience and this is one reason why he keeps apart and alone; yet paradoxically it is also why he is kinder to them than a situation calls for, why he then behaves as if he were an equal and not on a different level.

(241-4) Robert Graves (in Intro. to Idries Shah's "The Sufis"). "The Sufis hold that this quasi divinity (of Jesus) should suffice any man, there being no god but God. They have similarly refused to accept Indian theories of divine incarnation and the Lamaism of Tibet. They accept the Nativity only as a parable of the powers latent in man.... They interpret the supernatural traditions of the Koran as metaphorical, and to be literally believed by the unenlightened alone."

(241-5) He who has his own knowledge and his own resources needs no outer spur or outer support. He can find the necessary further guidance within himself, in his deeper being.

(241-6) An ever-active Mind within an ever-still Mind - that is the real truth, not only about God but also about man.

(241-7) A life enriched by such profound truths and ennobled by such worthy ideals surely has something to give others.

(241-8) The sense of ever-continuing being into which he has been drawn and with

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³⁸⁰ Lorraine Stevens inserted "P1" in the upper right hand corner by hand.

³⁸¹ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

which he is now identified overwhelms him.

(241-9) It might well be said that I am connected with God on the one hand, with the world on the other hand, but both connections are highly ingenious inventions. God is literally in me. His 'I' makes my 'I' possible. My own sense of being is immersed in God's archetypal thought.

(241-10) Whatever the sage has to say on this matter is worth listening to, studying, and reflecting on.

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(243-1)³⁸³ Some denigrate their own power by accepting the truth of mentalism but deny the possibility of realising it in experience. For them the sages prescribed the study of texts, the thinking out for themselves their deep meaning, and deep meditation. This done the obstacles are removed, and the way is opened for intuition to transcend intellect and lead the aspirants into Overself. It presupposes that they have earlier purified character and strengthened concentration.

(243-2) Something of Nature's vast impersonality, her indifference to the individual human, is in him.

(243-3) Once he has touched this stillness briefly, learned the way to it and comprehended its nature, his next task is to develop it. This takes time and practice and knowledge. Or rather the work is done on him, not by him. He has to let be.

(243-4) We are diminished by the absence of such men and heightened by their presence.

(243-5) The enlightened man may speak with firm authority and out of philosophic maturity.

(243-6) It is not in any arrogance that he must be true to himself against the pressures of society.

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³⁸³ The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

(243-7) He is a light-bringer for those who are dissatisfied with the darkness of ignorance.

(243-8) His utterances should be closely studied, his behaviour minutely analysed.

(243-9) His manner may seem humble but there is a quiet assurance accompanying it.

(243-10) There are men and women among us who feel the divine presence and in consequence live by higher laws.

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(245-1)³⁸⁵ A church's architectural form, a temples sunward orientation and rhythmic music, a mosque's geometric decoration and a synagogues galleried arrangement are helps to each religion's expression of itself.

(245-2) Morning Sun Worship is for all Hindus. It is not restricted to Brahmins. Evening Worship of the setting sun is not done by Hindus, only by Muslims who don't do the morning rite.

(245-3) When religion runs to excess, it produces the fanatic.

(245-4) Are they merely superstitious relics of an ancient past?

(245-5) There are narrow sectarian circles where one can hardly [draw]³⁸⁶ breath, so stifling is the atmosphere.

(245-6) Religion, as shaped by history, is not the same as religion as propagated by the prophet.

(245-7) Their truth is not truth; it is mere opinion.

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³⁸⁵ The paras on this page are unnumbered.

³⁸⁶ TJS in 1980 deleted "a" after "draw" by hand.

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(247-1)³⁸⁹ In the case of most persons, their interests cease at the borders of their worldly desires, which may also include whatever small religious activity is carried on to satisfy family or community for appearance sake or for other social reasons.³⁹⁰

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(249-1)³⁹³ It³⁹⁴ is enough to make two statements: First, in Russia the government in all its departments officially opposes religion;³⁹⁵ Second, in the same country the highly influential Communist Party makes atheism an article of belief before membership is granted, to understand why and predict that either self-reaction or self-destruction awaits them. There may be no future also for the Russian Orthodox Church - narrow intolerant and materialistic as it was - but religion in a larger,³⁹⁶ purer and truer sense must one day return because of the innate need for it.

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³⁸⁸ Lorraine Stevens inserted "36" in the upper right hand corner by hand.

³⁸⁹ The para on this page is unnumbered.

³⁹⁰ The para on this page continues on page 251.

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³⁹² Lorraine Stevens inserted "37" in the upper right hand corner by hand..

³⁹³ The para on this page is numbered 11; it is not consecutive with the previous page.

³⁹⁴ Lorraine Stevens inserted handwritten "(Please check" on the back of the page, referring to this para.

³⁹⁵ The original editor changed the colon to a semicolon by hand.

³⁹⁶ The original editor inserted a comma by hand.

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(251-1)³⁹⁸ Is God absent from his universe and hence from man?

(251-2) What the revelators and seers of religions have told us may be of unequal value, perhaps, but it is still of some value

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(253-1)⁴⁰¹ Too often [religion]⁴⁰² amounts to coddling the egos of the believers and worshippers, both in its existence in this world and in the next one. This merely creates illusions that will later have to be struggled against for release.⁴⁰³

(253-2) [He]⁴⁰⁴ "inquired of the Lord and was given the answer that any man who forbids the use of meat is not ordained of the Lord." This happened when he, the founder of [a]⁴⁰⁵ religion, was asked by a follower to adopt vegetarianism. So is human opinion delivered as God's command and human activity taken for divine working.

(253-3) These texts are too terse: they need expansion into adequate statements.

(253-4) It would be a mistake in philosophy or mysticism to glorify men instead of truths, but it [would not be so]⁴⁰⁶ in religion.

(253-5) The pomp of religions ceremonial is used to impress minds and to confirm beliefs.

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³⁹⁸ The paras on this page are unnumbered. This appears to be a continuation of page 247.

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⁴⁰⁰ Lorraine Stevens inserted "P2B" in the upper right hand corner by hand.

⁴⁰¹ The paras on this page are unnumbered.

⁴⁰² PB himself deleted "western" from before "religion" by hand.

⁴⁰³ PB himself inserted a period by hand.

⁴⁰⁴ PB himself changed "Joseph Smith" to "He" by hand.

⁴⁰⁵ PB himself changed "Mormon" to "a" by hand.

⁴⁰⁶ PB himself changed "not in religion" to "would not be so" by hand.

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(255-1)⁴⁰⁹ The policy of suppressing the truth was the only one that could be followed in Europe until recent centuries. Any other would have met instant persecution.

(255-2) There are austere anti-mystic theologians just as there are hidebound anti-mystic ecclesiastics.

(255-3) The human symbols of religious leadership, regarded by the devout as having mysterious communion with God, and the impressive panoply of religious ceremony, are intended to weave a glamour around religion.

(255-4) The church building should arouse or confirm or strengthen religious aspiration when a man first beholds it and then enters it.

(255-5) Too often we meet men holding at the same time beliefs which are contradictory. This is mostly pertaining to their respect for science and [to]⁴¹⁰ their reliance on intellect in professional matters being kept from colliding with their religious dogmas and prejudices.

(255-6) This "official spirituality" of churches and synagogues and temples is not to everyone's taste.

(257-1)⁴¹³ The cults are considered as irrational in doctrine, extravagant in claim and uncritical in judgement

(257-2) It is an attempt to interpret these texts in an independent way.

⁴⁰⁸ Lorraine Stevens inserted "P1B" in the upper right hand corner by hand.

⁴⁰⁹ The paras on this page are unnumbered.

⁴¹⁰ TJS in 179 inserted "to" by hand.

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⁴¹² Lorraine Stevens inserted "P4" in the upper right hand corner by hand.

⁴¹³ The paras on this page are unnumbered.

(257-3) A rite may create a mood or reverence. It is active outside him yet helps the receptive mind within.

(257-4) What is left of a religion after thousands of years of man-handling by biased or prejudiced parties should be received with critical independent judgment.

(257-5) They find ideas or hold beliefs suited to their own tastes, inclinations, aptitudes and outlook.

(257-6) Man has a strong need to be rescued from his present condition of exile, frustration and ignorance.

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(259-1)⁴¹⁵ When a person is converted from one religion to another which is more ancient, more grandiose, or when a sceptic turns religious before dying, it is because he has reached a point when he feels helpless and his defences have broken down. He must depend on other men, other powers than his own for now he has none. He is like a man lost in the desert, eager to accept anyone, any living thing as a rescuer, What has happened? The profounder answer is that his ego has been completely crushed and he is ready to surrender.

(259-2) Let us not deny the need of so many millions for a personal relationship with their God merely because we have found truth and satisfaction in an impersonal one. Are they to have nothing to look up to because they are unable to stretch their minds into that rarefied atmosphere? Is it not better that they do the more essential thing and acknowledge the existence of a Higher Power rather than fail to worship it at all?

(259-3) "The illuminates of the Cordoba school (in Spain) founded by Ibn Masarra,⁴¹⁶

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⁴¹⁵ The paras on this page are unnumbered.

⁴¹⁶ Masamma" in the original, but that is a misread of PB's handwriting, as this is the guy: Abu 'Abd Allah Muhammad b. 'Abd Allah b. Masarra b. Najih al-Jabali (Arabic: ابن محمد الله عبد أبو و الجبلي نجح بن مسرة بن الله عبد) (883-931), was an Andalusī Muslim ascetic and scholar. He is considered one of the first Sufis as well as one of the first philosophers of Al-Andalus. – TJS '15

833 – 893 AD,⁴¹⁷ influenced Roger Bacon. This school was developed by Jewish Sufi sage Solomon ibn Gabirol, 1021 – 1058 AD, known to the Saracens as Suleiman Ibn Yahya Ibn Jabriûl and to Christians as Avicbron (= Ibn Gabirol) who was the vital influence behind St. Francis of Assisi’s founding of the Franciscan Order, which Bacon joined in 1247 AD”

Robert Graves

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(261-1)⁴²⁰ Will a new world-wide religion of the future come to birth in this century? The astrologers and clairvoyants – for what their personal interpretations of the signs are worth – believe so. The old religionists think their own creed will arise rejuvenated and purified. The mystics find it in their visions and meditations. The philosopher considers it will come because it must come. But only through one man’s birth and mission can its birth come. Who, What and Where is he?

(261-2) When the spiritual life became a profession, paid and commercialized like the architect’s life and the medical’s life, it lost its way.

(261-3) The symbolic meaning of so many religious ritual sacrifices involving the killing of animals on an altar was that the beholders should slay the beast within themselves.

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⁴¹⁷ We have reformatted the dates in this para from the usual style of putting them in parenthesis, as our software is designed to read such elements as the beginning of a new para.

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⁴¹⁹ Lorraine Stevens inserted “33” in the upper right hand corner by hand.

⁴²⁰ The paras on this page are unnumbered

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⁴²² Lorraine Stevens inserted “34” in the upper right hand corner by hand.

⁴²³ TJS in 1980 inserted “XIX” in the upper right hand corner by hand..

(263-1)⁴²⁴ A learned Buddhist sarcastically offered me the idea that God created the universe while in a state of intoxication. A staunch agnostic offered another theory – that God had temporarily gone mad!

(263-2) Some think of God as a playwright, whose story is being acted out so as to have a happy ending.

(263-3) The human being cannot be kept forever in the child state, neither physically nor mentally, neither in the home nor in the church. This must be recognized if society is to have less problems, less friction, more understanding and more harmony.

(263-4) If the world really is a joke on us as some sceptics say, there arises the question, “Does God laugh at his own jokes?”

(263-5) We may believe with many Hindus that Brahma (God) is having his lila (sport, game, play) with us. Or with another sect that he did not like being alone and so created company in the form of men and women.

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(265-1)⁴²⁷ When a rite imitates its first performance, repeats itself, it becomes incorporated into the outward life of the masses born into the particular faith using it. It is then acceptable, easy to remember, and familiar. But when it becomes too familiar it tends to become mechanical, or to embody letter and lose spirit. The same is true of a creed, a set prayer or any form of religious observance. There must be a vivid renewal of its life, if it is not to decay and vanish. But this calls for an inspired prophet, a living creative man.

(265-2) Even in my lifetime the study of world religions increases yearly and the practice of meditation spreads among widely different levels of people. Even those who seek still deeper penetration and interpretation and revelation are beginning to be catered for by specialists.

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⁴²⁶ Lorraine Stevens inserted “16” in the upper right hand corner by hand.

⁴²⁷ The paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

(265-3) It is one more of life's singular paradoxes that such a man as Jesus who incarnated essential goodness, who would not wish to inflict the slightest hurt on any creature, who came here among men to be appreciated, even revered, so that they might draw the return back-flow of spiritual life-current to revive a materialistic world met so much insensitivity. So many saw nothing superior in him but denigrated him, attacked him, vilified him, and sought his death.

(265-4) Pantaenus, who went as a missionary to India in the very early Christian times, was not an ordinary missionary: he was a Gnostic, a Christian mystic.

(265-5) Even though they are really performers on the spiritual stage, continually on show, dressed up for the part and uttering the platitudes expected from them, they serve as poor symbols or reminders of what religion in its purity had once been.

(265-6) Too often we see how sectarian ideas held so tightly as to become blinkers, keep their believers from accepting authentic facts which contradict, negate or minimise those ideas.

(265-7) The commonplace forms and moralities of conventional religion are not enough for this era, when tomorrow's existence is uncertain for the whole human species, and today's mind is fed with unprecedented knowledge.

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(267-1)⁴²⁹ Most beginners feel uncertain of themselves and these highly unfamiliar mental emotional and psychic surroundings. So they join a smug self-centred group, a cult, an organisation. This gives them the feel of gregarious support. They are no longer alone. They lack the courage to be alone.

(267-2) Only if the plain truth was concealed under a cloak of fairy tale was it formerly possible to reach a mass audience. There were few heads that carried sufficient understanding.

(267-3) "Push your aversion to forms and ceremonies to a legitimate conclusion, and you would prefer kneeling in a barn rather than in a cathedral. Your tenets would

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⁴²⁹ The paras on this page are numbered 8 through 15, making them consecutive with the previous page.

strike at the very existence of all art," said a thoughtful clergyman in one of D'Israeli's novels to a young enquirer.

(267-4) It is not even enough to make a comparative study of religions and mysticisms, of metaphysics and systems and practices through the centuries and around the world. Discrimination in what is found becomes necessary, evaluation and critical judgment become essential. It is then that unexamined dogmas and rigid sectarianism with the stifling attitudes they generate are more likely to be dropped. In the end a higher kind of knowledge, the intuitional, coming from a higher level of the mind, must penetrate it all. This is the beginning of the most meaningful events.

(267-5) He was a percipient Japanese who although a Buddhist monk himself, called dogma and ceremony destroyers of religion. No doubt he went too far in his criticism. But no doubt he had had some unfortunate and unpleasant experiences too.

(267-6) It is not a self-righteous self-centred, sectarian cult although history records many fall into this trap.

(267-7) Most men with high ideals or independent ideas soon learn to keep their deepest religious ethical or political opinions to themselves.

(267-8) Not once in all his recorded sayings did Jesus ever refer to, or use the word, 'Hell.'

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(269-1)⁴³¹ Most institutions change during the period of development and consolidation. In the end they become autocratic or bureaucratic. Their leaders or officers become eager for power and tyrannical. The gospel or ideal with which they started gets lost or maimed in the process. Lip-service replaces sincerity.

(269-2) All persons are usually selective in this matter of a religious faith. They select what pleases them and ignore or reject what does not.

(269-3) Both Buddha and Solomon were not stupefied by their royal luxury: each noted

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⁴³¹ The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

the sad side of life. "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth," bemoaned the Israelite.

(269-4) 15th cent. Kabir, who, as a young disciple sometimes taught his own guru, said, "the saints and prophets are all dead. Only the Everliving God lives forever" which is a hint on what to worship.

(269-5) Must I apologise for putting forth a view which is not in accord with the orthodoxy of a particular religion? Since when have I become a convert, submissive, blind, unthinking?

(269-6) I have a distaste for 'professional' spirituality. It took some years to develop. It not only includes the teachers guides and ministers but also the special kind of jargon they use in their communication.

(269-7) The belief that Jesus was specially created, as no one before or since has been, is unacceptable. The belief that Jesus was one among the other great souls invested with special power, is both acceptable and reasonable.

(269-8) They use the word 'religion' so glibly, but they do not know the meaning of the word, do not know what they are talking about.

(269-9) Buddha said "Proclaim the Truth" he did not say "Convert others to the Truth." It is for the philosopher to make it available, to open up a way for others, but not to count the gains or weigh the harvest.

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(271-1)⁴³³ To relegate all such references to the domain of legend and fable, superstition and nursery-tale is a mistake.

(271-2) Even the simple assurance that there is a higher power in the universe and a loftier meaning in human existence which religion gives – come in what shape it may – helped in the past to support life and endure death. Instruction in science at first weakened or destroyed this faith but now, through opening of the mind by relativity,

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⁴³³ The paras on this page are numbered 25 through 33, making them consecutive with the previous page.

nuclear physics and biological discoveries, is beginning to confirm it, as Bacon predicted.

(271-3) Perhaps in these days when there is so much scientific sophistication, it is somewhat easier to find the answer to Pilate's question than it was in his time.

(271-4) With the fuller establishment of enlightenment he comes to understand that if he is to transcend duality he must give up the idols he has worshipped – gods and gurus.

(271-5) It would have been just as easy for Moses to have written 'a vast period of time' as to write 'a day.'

(271-6) It would be as hard to get an orthodox Brahmin Hindu to eat meat as it would be to get an orthodox Muhammadan to give it up.

(271-7) Wisdom is wanted more by the person who confidently proclaims his communion with God than by the one who prudently signs off at agnostic mysticism.

(271-8) The perversions of truth have been numerous. But the materialisations of truth have been even more numerous. In Japan the guru of a certain Zen sect gave thirty blows with a wooden stick to an unfortunate disciple. This beating was considered to be a precious opportunity for the disciple to gain Satori (Enlightenment)! In India many a pious person or holy man who arrives on pilgrimage in Benares is told by the priests there that by bathing in the River Ganges and putting his head under the surface of the water, he will then gain spiritual enlightenment!

(271-9) Why walk into the prison of another sect? Why not walk out from all sects into freedom?

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(273-1)⁴³⁵ As one of my respected Indian gurus often said, too many of his country's aspirants – and sometimes its gurus too – mesmerize themselves with certain Sanskrit words like Brahman and Om or stupefy themselves with jargon like Self-Realization. This is especially prevalent, he thought, among the inhabitants of ashrams.

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⁴³⁵ The paras on this page are numbered 34 through 39, making them consecutive with the previous page.

(273-2) To transmit thoughts which have come out of some celestial plane, or feelings which hold a man by their delicate charm, to make one's way into ever-deepening states of tranquillity or of revelation and later return to point at life's higher possibilities – these also are forms of religious attendance and, in some instances, even of priestly services.

(273-3) The long meeting I had at Adyar brought out several striking statements from Krishnamurti:

(1) He disowned the Order of the Star because he no longer felt that religious organisations could save humanity

(2) He denied the value of spiritual authorities and declared them to be dogmatically harmful to truth-seekers

(3) He said that blind enslavement was the inevitable result of following gurus or adhering to organised creeds

(4) He further said that without full freedom from the influence of others to search for truth, it could not be found.

(273-4) "I believed in God.... but this was not enough for the pious souls. I had to believe as well that three is one and one is three; but that conflicted with the sense of truth in my soul," wrote Goethe in a letter to a friend.

(273-5) The longer the organised political or religious institution exists, the harder, the stiffer, the more congealed and hence the worse it becomes. Adulteration and interpolations and miscomprehensions are then permanently embodied in it.

(273-6) Every man is entitled to his own personal opinion. It is his private possession. But when he wants to communicate it to others as a universal dogma or, worse, to impose it upon them as a universal faith received from God, we are entitled to remind him that he ought to keep his affairs to himself.

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(275-1)⁴³⁷ The guru who intimidates, forces, compels and tyrannizes over his followers may or may not be indefensible, but he must be regarded with some hesitation and

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⁴³⁷ The paras on this page are numbered 40 through 47, making them consecutive with the previous page.

even caution, before acceptance.

(275-2) Whoever limits himself in his search, faith and acquaintance to a single book – the Bible – limits the truth he finds. Such is the position of those sects with narrow outlooks like the Lutheran Church, the Calvinists, the Jehovah Witnesses and several other churches. They silently proclaim their own lack of culture when the Bible's texts hagiographs and recorded wisdom of all lands, all historic centuries and all languages are today available or translated or excerpted.

(275-3) That Buddha, like Jesus, wanted to reach the populace, there can be no doubt, except in the minds of the prejudiced. First he went to extraordinary, most unusual lengths to repeat his teachings from different aspects, so as to make his meaning clearer. Second, he recommended his monks to use the ordinary dialects of simple people whenever they preached Doctrines which were both complex and subtle in themselves needed simplification anyway.

(275-4) What was hitherto given to the masses in the form of religion, was only provisional – something to help them at their own level. The final teaching could be given only when they had risen sufficiently to a higher level of character and capacity.

(275-5) Why must everyone be identified by the name of some group, party, religion? Why must a ticket be tied round his neck, a label stuck on his hat?

(275-6) Joining a sect means the sacrifice of personal thought, its freedom and its independence.

(275-7) Untutored and unreflective peasants, leisureless, as well as superficially tutored and machine-enlaved factory workers, need to accept on faith what can be offered by religious sources.

(275-8) The comparative study of several different religions, mysticisms and metaphysical systems, along with their histories, is useful for broadening the intellectual outlook.

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(277-1)⁴³⁹ The man who accepts doctrines, obeys commandments, follows blindly, shifts

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responsibility to the organisation of which he is a member. But his attempt fails. The karma is not only collective but personal. The man as an individual cannot escape.

(277-2) He is quite religious but refuses to affiliate himself with any particular religious denomination.

(277-3) No membership of any church, temple or ashram will save you if it becomes a cause of narrowing down ideas, relationships, mind, of sectarianism.

(277-4) It is not enough for the masses: they need a God who hears their prayers, listens and responds. For them a deputy is needed. He is there, the higher self, the Overself.

(277-5) "To encourage congregating is dangerous" warned the Master Abd-el-Majid Tanti long ago.⁴⁴⁰

(277-6) The old established and traditional religions will crumble with time and events, as they are doing more quickly in Asia, but as they pass they will carry with them what is intrinsically good and for, and helpful to, the masses. Their negative attributes and disservices are regrettable but it is not fair to note the one side without the other. The cultivation of religious reverence is a basic need on any level of human existence and comprehension.

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(279-1)⁴⁴² In religious history we find that the same gods who were worshipped earlier were deposed by time and scorned as false or feared as devils. Whether this happened by the appearance of new revelations or by the coming of fanatical alien invaders using force, the lessons may be learnt that its influence will one day wane and perhaps even

⁴³⁹ The paras on this page are numbered 48 through 53, making them consecutive with the previous page.

⁴⁴⁰ I can only find a reference to him in Idries Shah's "The Way of the Sufi" page 275. The whole quote there is: "The collection of assemblies, it has been rightly observed by a master, always tends towards what we call the forming of a tribe. Man likes to congregate. To encourage congregating is dangerous unless explicit is the knowledge of the prevention of mere associations and not the creation of a correct collection of people in whom can move the spirit."

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⁴⁴² The paras on this page are numbered 11 to 17; they are not consecutive with the previous page.

perish.

(279-2) Sceptics find one religion as untrustworthy as another because all religions are founded on belief in the existence of an Unknown and - to them - unknowable Entity.

(279-3) Incense may be used for religious purposes in ceremonies and worship but less devout persons use it to help smoke out mosquitoes, while more aesthetic ones find its fragrance and colour attractive.

(279-4) A quester necessarily becomes a pilgrim seeking his destination in a Holy City. He may be a metaphysician or mystic, a profound thinker or connoisseur of Orientalisms, but he may not leave out the simple humble reverences of religious feeling.

(279-5) If he is sufficiently developed as a human being, he finds himself wondering at this existence of his and of his world. And if he becomes serious enough to look around for the answers which others have given to his questions he can easily become bewildered by the contradictory results.

(279-6) The reality in religion is true, but what too often passes for religion may be quite untrue. Doubt of what is false in it may be faith in, and consequent upon worship of, the real Deity.

(279-7) Where is the religion or spiritual movement which has not degenerated from the purity and intent of its founder?

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(281-1)⁴⁴⁴ He may join the processions of chanting monks in Christian monasteries or the squatting groups of silent ones in Hindu ashrams.

(281-2) The discovery that God is may be beyond our own experience but it need not be beyond our faith.

(281-3) "Here you stand

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⁴⁴⁴ The paras on this page are numbered 69 to 75; they are not consecutive with the previous page.

Adore and worship, when you know it not;"
Wordsworth, The Excursion⁴⁴⁵

(281-4) It was often said in the past that monks were opposed to granting intellectual liberty to the common layman.

(281-5) Too much nonsense has been taught, written and spoken in religious circles about the nature of man. One faction proclaims it to be originally sinful and unalterably evil. The only way to be "saved" from it is to accept the services of religion. Another faction, with a small following, asserts it to be originally divine and fixedly pure. Salvation is not needed, only recognition.

(281-6) It is interesting to note that the philosophic ideas of the French 18th Century Enlightenment Writers got their basic thought from Spinoza's critiques of the Hebrew Bible, despite their personal dislike of the Jews themselves. Voltaire was decidedly anti-Semitic.

(281-7) It is questionable whether the advantages of being a human creature are outweighed by the disadvantages. The Buddhists think they are, the Epicureans think they are not, but the Vedantins think he is an immensely fortunate creature. Why? Simply because he may use his human faculties to transcend his present level and, as they call it, "realize himself."

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(283-1)⁴⁴⁷ Why can we not study such experiences or analyse such views, critically, without lessening our faith in them at all, without forfeiting our loyalty to the tradition, doctrine or credo behind them, and without being disqualified from having the experiences and holding the views?

(283-2) But no religion today can claim to be the sole and true inheritors of its Prophet's message. There is unity in any of them; there is plenty of dissension and sectarianism when it comes to definitions, creeds and observances. This really means that the individual follower in relying on tradition to support him here, is trying to push off,

⁴⁴⁵ Lines 1146-1147, specifically.

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⁴⁴⁷ The paras on this page are numbered 76 through 81, making them consecutive with the previous page.

unconsciously perhaps, his personal responsibility for his acceptance of it. But it remains there still!

(283-3) Christian Europeans who came into contact with the Saracens and learnt some Sufi truths and practices, started the Rosicrucian movement. The rose was a Sufi metaphor for the mystic exercise (meditation in some form). The Cross was added by these Europeans.

(283-4) Queen Christina of Sweden denied privately that she regarded Roman Catholicism as the one true religion. She preferred the religion of philosophers, she said, particularly that of Lucretius as it may be deduced from "De Natura Rerum."

(283-5) The man of former eras learned to behave like other men, to follow usual custom, to say nothing that would be unexpected, to keep his real ideas and beliefs in concealment. He had to do so if he was to avoid persecution or escape punishment. Not many like martyrdom. Most are realists and want to be left untroubled.

(283-6) Institutions become excessively bureaucratic, tied up by their own past history and self-interest. They demand conformism, as they have to for self-preservation.

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(285-1)⁴⁴⁹ Not a single word was ever written by Jesus. And yet others collected his spoken words and wrote them down for us. The same is true of Gautama the Buddha.

(285-2) James, the brother of Jesus and an Apostle, was a vegetarian. But the theologians and historians ignore this fact which was testified to by the Judeo-Christian Hegesippus, who lived in the century following and had contact with the Palestinian circles of the Apostolic time. Moreover Hegesippus asserts that James had been brought up in this way since childhood. Does this imply that the family circle was vegetarian?

(285-3) The belief among Christians and Hindus that God incarnates in human form through Christ or Krishna is not held by Muhammadans⁴⁵⁰ or Buddhists. That God

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⁴⁴⁹ The paras on this page are numbered 82 through 88, making them consecutive with the previous page.

⁴⁵⁰ "Muhammedans" in the original.

may use a human channel at times is more rational. But this God is World-Mind, not the Unapproachable.

(285-4) This is the Biblical Covenant between God and Man, a symbolical way of declaring that all shall be saved, all shall be brought "home" by the World-Mind. This is also the Biblical Celestial Arc of the Rainbow, the sign of promise and the instigator of hope for all humans.

(285-5) Religion has taken sublime forms but it has also taken grotesque ones. The first happens when men let themselves be led aright by inspired far-seeing prophets; the other happens when they let themselves be misled by blind ones.

(285-6) Because the only choice ordinarily offered is between a well-known, well-established religion and no religion at all, he need not accept either of them. There is a third alternative.

(285-7) The intellectual attitude toward these subjects is now more satisfactory, better informed, less intolerant.

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(287-1)⁴⁵² Coconut is a sacred fruit, used in many or most Hindu religious ceremonies. It represents the human head, hence bloodless sacrifice. It is believed to be the only fruit without seed.

(287-2) The multitude need to be consoled and comforted: They need celestial messages of hope, the promise of help. The bare truth is too harsh on the ego, too impersonal to be welcome.

(287-3) The masses need religion to console them in distress, to deter them from evil ways and to encourage them in virtuous ones. That these benefits are everywhere only partially realized is not enough reason by itself to abolish it.

(287-4) None of these truths is new, only the restatement in the idiom of today can claim that description. Some of them were in the possession of the ancient Druid priests.

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⁴⁵² The paras on this page are numbered 89 through 94, making them consecutive with the previous page.

(287-5) Fanaticism is often allied with superstition using the authority of religious texts, customs or traditions. So it passes unscrutinised and self-deluded, too often preoccupied with externals and trivialities.

(287-6) John Morley, British Government Member, noted essayist, was an atheist; he insisted on spelling "God" with a small initial letter. This was considered as quite a daring departure in those late Victorian days but now is imitated by quite a few.

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(289-1)⁴⁵⁴ Worse than the degeneration of doctrine has been the degeneration of ethics. A man best proves what he is by his conduct, an institution or society by its deeds. For verbal preaching may be mocked by contradictory practice. The expounders and hierarchs of religion are rightly expected to set good standards for the supposedly weaker masses, but sacerdotal cupidity and ecclesiastical intolerance, the ignoble lust for power and the ignorant hatred of other faiths, have far too often disappointed expectation.

(289-2) If popular institutional religion is to save itself and at the same time, serve the people, then it must recognise that the time is at hand when it ought no longer stand between them and the higher truths.

(289-3) All the revolts against orthodoxy, against organisation, against dogma, acquire an enthusiastic following which ultimately ends up with another orthodoxy, another organisation, another set of dogmas.

(289-4) When religion is of the socially visible publicly attended kind it serves the people in a limited way. When it is of an extremely private quite silent meditative kind it penetrates their mystical essence.

(289-5) Creed shows up in deed. But it may reflect only part of itself, not necessarily all.

(289-6) Philosophy possesses the knowledge which can dissipate illusions and superstitions surrounding religion.

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⁴⁵⁴ The paras on this page are numbered 95 through 100, making them consecutive with the previous page.

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(291-1)⁴⁵⁶ The general line of inner development for the human race is in the first stage right action, which includes duty, service, responsibility. In the second stage religious devotion appears. This engenders worship of the higher power, moral improvement, holy communion. The third stage is mystical and involves practice of meditation to get a more intimate communion. The fourth stage is the awakening of need to understand truth and know reality. Its completed product is the sage, who includes in himself the civilised man, the religionist, the mystic and the philosopher.

(291-2) Ceremonial religion which offers nothing more than the show itself may be only a childish mummery, a hollow symbolism, a mere figure of speech.

(291-3) A building specifically planned and built for religious purposes only, holding an assembly of people who meet there to direct their minds and feelings towards the divine power, kept orderly and quiet so that its atmosphere becomes saturated with worship, prayers, chants and meditations – such a building is inevitably more attractive to anyone who seeks to use it for the same purposes.

(291-4) For, after all, the really important factor is what happens inside, what is felt and thought, and less what is being done and said or sung under the imposed formula of the outside ritual.

(291-5) We need religion, yes assuredly, but we need it freed from superstition.

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(293-1)⁴⁵⁸ Was not the most important Council of all the Council of Nicaea, which finally

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settled Christian doctrines for a thousand years but which foolishly dropped the tenet of metempsychosis as heresy after it had survived the first five centuries of anno domini; was not this great gathering composed of men who mostly could neither write nor read, who were stern extreme ascetics, fanatical in character and behaviour, narrow, intolerant?

(293-2) It is right and proper that a building put to a sacred use should be reserved for it and kept apart from profane activities.

(293-3) Exaggerated statements by enthusiastic devotees or confused imaginations passed on by naive ones come from the laymen. For deliberate removals and even insertions responsibility lies with the professional class.

(293-4) The overleaping of these sectarian labels can only help the dissolving of the sectarian frictions, quarrels, persecutions and intolerances which in the end turn into tortures, inquisitions, hatreds and wars.

(293-5) Where a traditional revealed religion is not mythologically or historically a fairy-tale for mental children, it is a symbolic drama for physical adults.

(293-6) The sage is not a quester after saintly prestige: he will not outwardly try to present himself as a holy man.

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(295-1)⁴⁶⁰ For not knowing what comparative religion and comparative mysticism have brought together they cannot be blamed for these are of recent birth. For not knowing even the true history of their own religion they also cannot be blamed since most records were destroyed and most witnesses silenced. In any case the official education and culture of most nations is even now still limited in these and kindred matters because of insufficient general interest or because of prejudice and hostility in particular circles. So the mass remains ignorant, the individual blameless or blameworthy.

⁴⁵⁸ The paras on this page are numbered 106 through 111, making them consecutive with the previous page.

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⁴⁶⁰ The paras on this page are numbered 112 through 116, making them consecutive with the previous page.

(295-2) Is the Mind behind the universe cold and indifferent to human feelings, unmoved by appeals to its sympathy and too far off to care whether men suffer or not? In short does God care?

(295-3) These grave ceremonies and beautiful rituals which mean nothing at all to those practical men who feel no response to religion mean comfort, inspiration, hope, mystery and wonder to those who do.

(295-4) The sun seen by men is both their symbol of God's power, glory, beauty, life, light and also the actual indicator of God's central heart, the Presence Invisible.

(295-5) The arrogance, or the desires, of these institutions expressed by leaders makes them hostile to what they are supposed to stand for. The very loyalty of their followers turns into treason toward the ideals.

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(297-1)⁴⁶² He will become truly religious if he ceases to remain sectarian and begins to take the whole world wide study of religious manifestations for his province.

(297-2) The only value of theology is a negative but still useful one: to tell the student to ascend higher and give himself up to the practice of advanced thought-free mystical meditation.

(297-3) However much any particular religious system may attract him, he is still free so long as he remains a philosopher to live as a detached nonsectarian person interested in that particular system.

(297-4) Those who have accepted dogmas, external ceremonies and public attendances as the most important part of their religion have only the lesser half of it.

(297-5) Creeds, frozen and dogmatic, are for the ignorant masses and make religion easier and simpler for them. But for the highly developed man they are handcuffs.

(297-6) What a variety of messages people have drawn from the Bible; what a difference

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⁴⁶² The paras on this page are numbered 117 through 123, making them consecutive with the previous page.

of meaning they have found in it!

(297-7) In certain areas, such as California, or at certain times, such as Cromwell's period in England, there is a proliferation of religious sects.

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(299-1)⁴⁶⁴ From being regarded by established traditional authority as a great heresy the doctrine of Gautama Buddha became a great world religion.

(299-2) Religion stands in relation to that higher philosophy of truth as making a gesture toward it, as a first and for most people a necessary stage.

(299-3) What is found in popular and external religion ought to be a stepping-stone toward mystical and internal religion.

(299-4) Those conceited humans who believe that this entire universe finds man as its culminating creature and is arranged solely for his benefit, need correction.

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(301-1)⁴⁶⁶ So long as there is variety among human minds and feelings, so long will there be variety among human views. Groups, parties, sects, factions and schisms will continue to appear in religion as in politics. Given enough time this is unavoidable but not reprehensible. If in one sense it hinders a beginners search for truth and ideals, in another sense it helps by offering more choices.

(301-2) Ecclesiastical authority, sect administrators and the inheritors of guru leadership fear dissent and forbid it, deny even the small reforms in case these multiply and

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⁴⁶⁴ The paras on this page are numbered 124 through 127, making them consecutive with the previous page.

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enlarge themselves until the religion itself – liturgy scripture doctrine – is changed or reformed away. So they try to ignore new times, new circumstances, new discoveries. Adaptation to them is modern heresy. The young who are affected by such changes, move out, seeking contemporary approaches to suit their needs or even begin to doubt.

(301-3) Rousseau wrote “I am Christian, not as a disciple of the priests, but a disciple of Jesus Christ.”

(301-4) The established churches are not the only ones entitled to offer us religion.

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(303-1)⁴⁶⁸ Concealment is his habit and caution his first tendency. For in an area of intolerant religion and an era of severe persecution he must protect himself.

(303-2) New forms of belief come into being because and when they are needed.⁴⁶⁹

(303-3) It is a way to help the masses rise to a higher spiritual level.

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(305-1)⁴⁷² The notions of some sects that inward spirituality confers immunity from outward trouble or bodily death need correction. Freedom, whether of choice, or from limitation, is mental. The consequences of belonging to the human species include sharing human conditions. The body is born, grows and dies. The people among

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⁴⁶⁸ The paras on this page are unnumbered.

⁴⁶⁹ Typist inserted “MSG” in the left margin by hand., likely indicating that Lorraine Stevens sent PB a message about this para.

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⁴⁷¹ Lorraine Stevens inserted “P5” in the upper right hand corner by hand.

⁴⁷² The paras on this page are unnumbered.

whom a man has to live react to him according to their own character, affect him adversely or beneficially.

(305-2) In most of the creeds, cults and systems there is some truth, a little in one, more in another, but also some error or some limitation of outlook. This is why they are all in disagreement with one another.

(305-3) To enter this stillness is the best way to pray.

(305-4) Tight sectarian views shut out the truth.

(305-5) It is for those who are eager for light to search for it: the others are content with their ignorance.

(305-6) Some find sanctimonious hypocrisy to be a sickening thing.

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(307-1)⁴⁷⁵ Do they hear the invading tread of other religions, older and newer both? Is it a coming closer, an ecumenical strengthening of their own? Or is it another enactment of the Atlantean drama once more?

(307-2) Too little is known and less is mentioned of the Jain creed which speaks little of religion and says less of God.

(307-3) So long as official religions held the highest places, so long the Enlightened, the knowers and the seers, were left to walk alone or to think in secret or to stifle their words.

(307-4) As understood by the masses, the gods – whether of India or Greece – never existed: but their figures were used to create significant myths and helpful symbols.

(307-5) If we examine impartially, analyse and sift the religious ideas and ethical values

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⁴⁷⁴ Lorraine Stevens inserted “P2” in the upper right hand corner by hand.

⁴⁷⁵ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

which prevail today, we find much confusion, much misuse of words, much ignorance of true psychology and history, much intellectual primitivity in lay circles and intellectual narrowness in clerical ones.

(307-6) A theosophy, a mixture of what is excellent in all the religions is a breeder of tolerance and fellowship between them, a stage on the way, but still not the ultimate level. For that the seeker needs to penetrate in depth, beneath religion to mysticism, beneath mysticism to philosophy.

(307-7) The institutions, the credos, the scriptural documents even, of a religion are man-made. Even if and where they are made under divine inspiration, it may not have been present all the time.

(307-8) The discrepancies in one man's creed need not trouble another man unless he takes it to be a safe guide for his journey through life.

(307-9) Yet despite the perversions, the heavy adulterations, the gross falsifications, truth remains what it is, to be rediscovered by audacious pioneers.

(307-10) So long as each institutional religion asserts that it alone has the truth, or has more truth, or more closeness to God, or that it is the most important vehicle used by God, so long will it continue to divide men, foster prejudice and ill-will, even create hate, along with whatever good it is, or is capable of, doing.

(307-11) Jean Paul: "Disguise your message in the presence of fools."

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(309-1)⁴⁷⁷ My complaint against them is that they are parrots, endlessly repeating and babbling the answers which original minds gave thousands of years ago. They are quite noncreative, and too often quite sectarian under their pretence of non-sectarianism.

(309-2) The old ideas which present a God formed out of human thought and experience merely belittle God. They need to be purified and corrected.

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⁴⁷⁷ The paras on this page are numbered 12 through 23, making them consecutive with the previous page.

(309-3) To the thoughtful man life itself reminds him by its transiency and insufficiency that he needs to find some higher kind of satisfaction.

(309-4) The kingdom of heaven is not yet for all, although it may be later. For all are not willing to pay the price of entry.

(309-5) Ceremonies can easily deteriorate into mere-routines devoid of the slightest inspiration, lacking in any spontaneity.

(309-6) The Authorized Version of the New Testament is so clean cut, so forthright spoken, and yet picturesque that it comes near to being a work of poetic art. It never forgets its purpose – to tell us the story of a man of God and to teach us what to do with our life.

(309-7) There are times when men need a fresh inspiration, when the old texts have become too familiar, when the traditional needs reclothing in the contemporary if it is to serve us today.

(309-8) That theirs is the one and only soul-saving way of belief thought or action – this is the kind of claim made by many if not most sects. It is safe to write off all such claims as unwarranted.

(309-9) Yet, in the practical world, we find that uniforms are useful, perhaps even necessary, for they tell us the function of the wearer in society. And so the monastic cord girdle and brown serge robe tell us he is vowed to renounce earthly possession.

(309-10) The sacred places where Druidic priests worshipped were chosen according to knowledge – geographic astronomic religious ritualistic symbolical and magnetic.

(309-11) The attitude of any organised group which assumes that it has a monopoly of truth, is an exhibition of vanity.

(309-12) The masses want forms or rituals or practical ideas, not abstractions, mysteries or metaphysics.

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(311-1)⁴⁷⁹ What is sane in these cults must be separated from what is not. The followers do not, and cannot, do so. A fair evaluation can come only from outside.

(311-2) “There are three patterns and levels of knowledge,” exclaimed Ibn al-Arabi,⁴⁸⁰ Spanish Arab Sufi master.

(311-3) Religion is only a substitute for philosophy, useful and even necessary until the mind can grow and take in such high truths.

(311-4) They fall into a new sectarianism when they make success solely dependent on a guru and when they make their own guru the chosen and perfect one decreed for contemporary humanity.

(311-5) What do they really know of God who preach so confidently about God? Or do they know only their opinions, beliefs?

(311-6) The devotee believes that his God is the only true God, and other peoples’ Gods are inferior or false. His ego is thus still in the way, despite high experiences.

(311-7) The study of comparative religion shows that Hinduism’s “Divine Mother” is simply the Creative Energy of the universe. The name and form are merely symbolic but taught to the simple masses of a pre-scientific age as being better within their grasp.

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⁴⁷⁹ The paras on this page are numbered 24 through 30, making them consecutive with the previous page.

⁴⁸⁰ Ibn-el-Arabi in the original

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