

Middle Ideas 20-28

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Editor's Note: This file is the final volume of the "Middle Ideas" group. It contains Old Categories xx-xxviii. There are two pages of Book Notes inserted in the 28th category section, and one page numbered xxix – but PB never used such a category. There is only one para on this page; its content is sufficiently vague that it could apply to several categories; my own guess is that it belongs in Category xxiv, both by tone and because a final 'v' might have been misread as an 'x.'

Some of the pages were typed by Lorraine Stevens, noted as LS where relevant – usually on the back of the page. Lorraine also made many comments in the margin; I also made quite a number of editorial changes which occurred when I was working directly for PB himself on these pages in Switzerland in 1980. My notes from that time are identified as TJS '79, while any notes made by me in the present are marked TJS '20. Finally, PB himself made a number of changes to the document, sometimes by hand, and often by sticking white tape over the problematic section and typing something new on top of it. Where possible we have deciphered the deleted matter and put it in a footnote. A table of all three editor's work can be found in the file "Difficult Handwriting Files." Here is a simplified version of that table:

PB.....3, 99-103, 135, 137, 237, 269

TJS '80.....1, 45, 97, 125-133, 157-179, 217, 233, 239-241, 259-261, 297

LS.....12, 66, 104, 136, 138, 213

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 xx: The Sensitives ... NEW XVI: The Sensitives

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(1-1)² One whose mind is too sharply critical to be sensitive to finer mental radiations, may fail to recognise the inner happening. This may be because he himself is not sufficiently in tune with the high frequency represented by [the]³ Overself; or it may be because he is too impatient and wants something which in his case can only be had with sufficient time.

(1-2) Among the sect of spiritists the situation where one man's body is inhabited temporarily by another man's ego is called mediumship.

(1-3) Abd al-Qadir (12th century) Sufi Master warned his followers against overvaluing exciting emotional experiences, bodily tremblings and strange visions. In the case of beginners, inexperienced and elementary aspirants, he even told them to stop such experiences at once. These happenings can easily lead to belief that they are special manifestations of grace. The master also said that these experiences could damage the persons having them.

(1-4) Bahauddin (14th century), a Dervish Sufi master, called such "psychic experience" an illusion of spirituality.

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(3-1)⁵ Those who use hashish (Indian hemp) as means of obtaining temporary mystical glimpses really get hallucinatory experiences whose bringing on is helped by the temporary loss of memory. But these may be followed by a fall into sexual phantasies since there is no real control of what is happening. It may be that clear inner

¹ TJS in 1980 inserted "12" at the top of the page by hand.

² The paras on this page are unnumbered.

³ TJS in 1980 inserted "the" by hand.

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⁵ The paras on this page are unnumbered.

experiences seem to present themselves, but this still does not do more than offer duplicates. Unless the danger is seen and the drug addiction abandoned the man simply [decreases]⁶ the ability to open himself to genuine mystical experience.

(3-2) The mind becomes more and more sensitive and receptive, rejecting nothing presented to it. This unselectivity becomes a danger if it is constant for not only would it be flooded with unhelpful useless material but also negative unhealthy, morally low and unhappy materials. The defence and protection against this invasion is to be true to the Overself and thus be open only to the Good, the True – a two way awareness.

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(5-1)⁸ At times you may know what is in someone else's mind, but your knowledge is neither certain nor complete. For in the end your ego is alone and isolated.

(5-2) The history of modern mysticism has indeed become a history of gradual declension from the fine disinterestedness of teachers like Emerson and from the firm truths of mystics like Eckhart. I speak here only of the West, of the Europe and America whose evidences are most readily available to readers, but I know from study and experience how true this is also of the Orient.

(5-3) For the first time in their inner life many have heard with real attention about mystical meditation and learned a little what it is.

(5-4) They glamorise their guru, provide him with qualities and powers he does not possess and, perhaps does not even claim.

(5-5) Its apparent clairvoyance or psychic faculty or strong detailed memory is largely due to possession of picture-vision.

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⁶ PB himself changed "increases" to "decreases" by hand.

⁷ Lorraine Stevens inserted "38" at the top of the page by hand.

⁸ The paras on this page are unnumbered.

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¹⁰ The original editor inserted "39" by hand.

(7-1)¹¹ There is a light which, produced by higher beings and seen by ordinary ones, can make them turn dizzy, or lose consciousness, or even go mad.

(9-1)¹³ The drug experience, however exalted it is, never really gets beyond being an astral plane copy, a pseudo-contact with a pseudo-god. It is illegitimate for modern man to break Nature's safety barrier in this way. He may pay a penalty with health, sanity or self-deception.

(9-2) They have found, not truth, but the illusion that they have found it.¹⁴

(9-3) Those disappointing experiences heal with time. They become scar tissue. They have some value in the lessons they leave.

(9-4) To put the truth in puzzling sentences or meaningless phrases seems a wasted time and becomes irritating to many people.¹⁵

(9-5) They read into it what exists only in their imagination what is on the outside, not inside.¹⁶

(9-6) It is like hearing an echo from a long way off.¹⁷

(9-7) In the magnifying lens of their imaginative minds, trivial incidents become important events.¹⁸

¹¹ The para on this page is unnumbered.

¹² The original editor inserted "40" by hand.

¹³ The paras on this page are unnumbered.

¹⁴ PB himself inserted a period by hand.

¹⁵ PB himself inserted a period by hand.

¹⁶ PB himself inserted a period by hand.

¹⁷ PB himself inserted a period by hand.

¹⁸ PB himself inserted a period by hand.

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(11-1)²¹ The unscientific and the unlettered fall easy victim to these cults.

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(13-1)²⁴ Whether divinity appears to man as the world outside him, or as an inward experience, it is still an appearance.

(13-2) In the most prosaic of experiences they find a high significance. In the most commonplace dreams there is wondrous revelation. So their fancy works!

(13-3) Max Freedom Long's book is not reliable. He took what is known of kahuna culture and twisted it into the shape of pre-existing occult ideas, and added much which is not in the original.

(13-4) The occult catches his curiosity or his attention and he gets lost in it.

(13-5) He must eliminate from his inner life the imaginary pictures of possible happenings favouring his ego. He must cast out misleading expectations of future attainments. Only pure truths should be considered.

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²⁰ The original editor inserted "P1 B" by hand.

²¹ The para on this page is unnumbered.

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²³ The original editor inserted "P2 B" by hand.

²⁴ The paras on this page are unnumbered.

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(15-1)²⁶ Whereas a carpenter's efforts will either at once or soon be tested by the inescapable reality of the material he works with, a mystic's efforts may lose themselves in mere fancy or personal opinion without the opportunity of being tested early as to their truth or reality.

(15-2) One may have a profound faith in the possibilities of unfoldment, a faith based on the actuality of one's own experience and the observation of many other persons' experience. Therefore one writes with hesitation anything which, because it may be easily misunderstood, can dim that faith. But some warning is certainly needed here. It is needed by those who let themselves be led astray by the glowing assertions or the marvel-sprinkled claims of teachings whose real ground is part-truth and part-untruth. Not only is the proof still wanting for some of their most important statements, but lives have been thrown into chaos by accepting their actuality too literally.

(15-3) At first intuition is like a frail thread, almost impalpable, of which he is just faintly aware; But if he heeds it, rivets attention stubbornly to it, the visitations come more and more often. If he follows the thread to its source, the message becomes clearer, stronger, precise.

(15-4) The more advanced a man is, the less he looks, or should look, for inner experiences. Despite popular belief, they are more frequent among beginners.

(15-5) There exist murky regions, lower worlds which are best left alone, uninvaded, and not made visible by misguided efforts to become 'clairvoyant.'

(15-6) A strange happening which cannot be explained at present, is not necessarily a miracle. There might be a supernatural explanation.

(15-7) It happens on a plane above men's heads; most of them don't know of it explicitly at the moment. Yet they are truly rendering service through being used as channels.

(15-8) Is it a vaporous mirage of the desert to be rejected for what it is?

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²⁶ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

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(17-1)²⁸ Let us say that at best the practice of taking drugs is a questionable one, the benefits are arguable and the perils are²⁹ [certainly there.]

(17-2) Where Cyril Connolly found Delphi holy, I found it eerie, psychic and, despite the strictly limited sunlight, melancholy.

(17-3) Although he may quite precisely and clearly understand what is happening to him, an extra worldly awareness develops in parallel to the spiritual development. It is a feeling of what other persons are, their mood at the time, their general disposition also.

(17-4) A sensitive person will prefer not to be touched. He feels the touch of others conveys their aura. There are more hygienic ways of greeting a person than shaking hands with him, a close proximity of flesh which is as psychically undesirable as it is physically disagreeable.

(17-5) The presence of eccentric behaviour, dress and appearance does not show the presence of philosophy but its absence. The signs of neurotic, hysteric or psychotic personality point everywhere else except to a philosophic origin.

(17-6) Because it has been adopted by fanatics, poseurs and fools, the contrary fact that it has also been adopted by executives, geniuses and highly esteemed persons tends to be ignored and overlooked.

(17-7) An intuition of higher truth is deeply felt, but when an expression of it is sought in thoughts or words, it becomes adulterated.

(17-8) In all encounters or confrontations with others, he must take care not to get involved, either needlessly or more than is necessary, in that telepathic swirl which sets up from the impact of two consciousnesses meeting.

(17-9) These mystical books seem quite irrelevant to modern life, out of pace with modern needs. Who reads them - the dreamers, the misfits and the unbalanced?

(17-10) Let them guard against false intuitions by checking on them in various ways, by verifying them.

²⁸ The paras on this page are numbered 9 through 18, making them consecutive with the previous page.

²⁹ A blank space was left in the original. because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(19-1)³¹ In trying not to look at the real image of themselves, they look at the more comfortable one – the ego. In refusing to come to the full consciousness of themselves they come under the sway of passions and desires, tendencies and feelings which smugly but deceitfully replace it.

(19-2) The great responsibility of administering their sacrament to the many personalities involved is that these are tragically maladjusted sick people. This is about the kindest thing one can say. To the overall question if this kind of life with its emotional or sensory freedom/license brought happiness, an LSD drug addict's reply was shocking and revealing: "They are bored to death. They don't want to do anything, go anywhere, read anything or think. They are bored to death." This seems a prelude to higher stronger doses. It also suggests the transition to the cauldron of heroin.

(19-3) Such mystical/occult subjects attract a number who would do better to leave them alone since their existing psychological state of unbalance and emotional disturbance would become aggravated. Along with them futile dreamers are also attracted.

(19-4) I have seen these signs in a number of persons – the halo of phosphorescent light forming round their heads, flickering for a few moments, and vanishing – the heightened sensitivity felt from their auras, and so on.

(19-5) The eyes are fixed and look beyond the horizon into space, as if they see something invisible to others.

(19-6) Civilised world has lost most of the psychic senses which a primitive world possessed.

(19-7) His thoughts, ideas and attitudes are loaded with suggestion received from others, from inheritance and surroundings and contacts.

(19-8) It is an idyllic picture of possible human attainment and perfection but it is a

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³¹ The paras on this page are numbered 19 through 27, making them consecutive with the previous page.

picture which does not pass from dream to reality.

(19-9) The mystical mood does not come at command: it is to be received, not taken possession of.

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(21-1)³³ Instead of arriving in the future at a consciousness altered into a higher one, they arrive in the present at a rotting one. Such is the danger of these chemical hallucinogenic drugs.

(21-2) To be constantly subject in every action and movement to the watchful gaze of others - critical on the part of the world, adulatory on the part of followers - is a life-experience to which prophets and saints submit but to which others refuse to submit. They accept no personal disciples and remain obscurely in the world. Some are sages, all are enlightened.

(21-3) The ego personalises all its experiences, even those concerning the truth. But it does so only partially so the resultant is a blend of its opinion, wish, vanity or ignorance with the pure verity.

(21-4) Beginners unable to discriminate are apt to rush blindly into new cults, follow imprudently new gurus so long as they hear big promises and exaggerated claims.

(21-5) He is often inept at assessing both the experience and himself quite correctly: partly this is because of religio-mystic legend and sentimentality and partly because of ego-colouration.

(21-6) The psychic structure of a person contains a light and shadow side. It is naive to see in him only one side for that usually leads to an exaggerated view of it. A fantasy is then built around the person by those who fall into this error and they no longer meet, think of, or speak with, a realistic person. There is also the other case where people build up fantasies about themselves even more than about others.

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

(23-1)³⁵ People throughout history have been able to think themselves into any belief or conclusion; have been able to deceive themselves into acceptance of whatever is offered them; have been susceptible to the most opposite, contradictory and varied suggestions which the human mind can formulate.

(23-2) A sane mysticism is needed if aspirants are to keep their balance in such rarefied atmosphere, as also a metaphysics which does not get lost on its way to philosophy.

(23-3) Whatever weakens or takes away good judgment is to be avoided; whatever enhances it is to be welcomed. Drugs, alcohol, useful sometimes as a medicine, and rage come into the first category.

(23-4) He may enter the state of meditation achieved after a certain amount of practice and may accept the ideas and images it gives him as corresponding to fact and truth. Yet this may be a deception which his unpurified mind has created for itself.

(23-5) When men claim to be God's mouthpiece they claim non-sense. If they rise to their best level they see more clearly and sharply than their fellows in the dazzling Light of that level. But they still see as human beings and in the moment that they try to formulate in thoughts for themselves or in speech for others what they now understand, they are subject to human colouring or error.

(23-6) First, he empties his mind of all things, then he empties it of himself. The first part of this work he may accomplish by his own training but the second part can only be completed by a higher power - grace. It begins by unknowing and ends by knowing.

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³⁵ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

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(25-1)³⁷ Sir Richard Burton who lived long in the Orient met and studied the Sufis. He came to the conclusion that the extreme mystic was a near madman. There is some truth in this view.

(25-2) The practices of witchcraft, black magic or sorcery necessarily expose the practiser to serious dangers. The chief of these is madness.

(25-3) Those who look for wisdom where there is none, or who seek truth where there is only conjecture, must necessarily be disappointed.

(25-4) The mentally-disordered, the mentally-upset and the mentally-deranged should undergo psychiatric treatment before embarking on meditation.

(25-5) Advaitic tendency to shift this physical world out of existence and out of meaning helps no one.

(25-6) A time comes when a high degree of sensitivity to other people's atmosphere (auras if we omit the condition of clairvoyant vision with the term) renders living in the world a painful affair quite often.

(25-7) Too many ill-adjusted, ego-wrapped neurotics attach themselves to psychical, occult, mystical, oriental and religious movements not to get their unhealthy condition remedied but to get acceptance and sympathy or, if "inner experiences" are retold, admiration. Of, if their personal relationships or career have failed, they hope a sudden transformation of their lives will be brought about by magical occult powers and enable them to succeed.

(25-8) Most cults teach mixtures of truth and error. Their followers fail to see that their doctrine is only partially correct.

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(27-1)³⁹ Those who would not recognise the truth even if it presented itself must be

³⁷ The paras on this page are numbered 43 through 50; they are not consecutive with the previous page. However, they were typed on the same paper with the same typewriter so are likely part of the same batch.

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forgiven. They are without the training and equipment; no one has prepared them so having missed the needful qualifications what other result can be expected?

(27-2) Silly fantastic teachings which cannot stand the test of a real confrontation with contemporary life – ever waiting outside – may be found in this domain. They have nothing to do with philosophy even if sometimes they appropriate the name.

(27-3) The use of drugs for this purpose is questionable, the effect is erratic and not invariable, the experiences which follow may be exalting but may also be frightening. Taken regularly over a long period they leave certain marks of a negative kind on the person. They cannot be recommended.

(27-4) How often have I seen this radiation of bluish white light appear round the head of some person, flicker for a few seconds, and vanish. Whenever this happened that person was marked out for this quest, for I knew also, as by an instinct, that a glimpse had been, or would be, received.

(27-5) There are times when one may share the Life-Force's ecstasy in feeling and even see it at work in light. It is an inner experience but linked to the outer world.

(27-6) For those without the philosophic training, the lapse into fantasy is a movement which is easily made.

(27-7) Often the first impression should be accepted because it is the correct one. But sensual attraction or aversion may provide a false one.⁴⁰

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(29-1)⁴² Visions and messages that confirm or mirror the beliefs of a particular sect may have little value. Suggestion, working on the imagination, may help to produce them, or the disciple may unconsciously wish to oblige his guru, his co-disciples, or his own expectations. They are always to be regarded with caution. In the atmosphere of their own circles, sectarian bias may prevent proper understanding of the need to discriminate between the real and the imaginary in them.

³⁹ The paras on this page are numbered 51 through 57, making them consecutive with the previous page.

⁴⁰ The paras on this page continue on page 31.

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⁴² The paras on this page are unnumbered.

(29-2) These centres, as well as the aura itself, are affected by health conditions, low or high vitality, mental and emotional conditions and self-control or the lack of it. By special exercises, physical postures, breath regulation, willpower stimulation the centres can be affected.

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(31-1)⁴⁵ Is it possible that something of the writer's mind infuses itself in the attentive reader's? Why not, if the reader is also receptive. But the effect may be brief and soon fade out.

(31-2) The truth can be put in short plain words and short easy sentences or it can be put in poly-syllabic words and long winding sentences. It is not the higher power which uses the one kind or the other, but the author himself.

(31-3) When it first comes, and for many occasions afterward, the intuition is subtle to the point of being barely felt, delicate to the point of being scarcely experienced.

(31-4) Who that is sensitive has not been hurt again and again in whatever human relationship or contact, association or acquaintance he enters?

(31-5) They have serious distortions within their own mind which are then reflected into their aims, principles and methods. They have become pathological cases and need psychiatric treatment.

(31-6) A single word or a short phrase may become so charged with meaning for him that, pondering upon it, enlightenment grows rapidly and the inner work progresses accordingly.

(31-7) Such happenings are registered in the hidden layers of the mind.

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⁴⁴ The original editor inserted "35." by hand.

⁴⁵ The paras on this page are numbered 58 through 64; they are not consecutive with the previous page. However, they are consecutive with the paras on page 27.

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(33-1)⁴⁷ What has philosophy to do with these half-maniacs who pester its fringes and never enter its solid sanity; who go around half-dizzy from reading about notions too big for their small minds?

(33-2) It is easy for a seeker to lose his way in symbolism especially of the religio-mystic kind where fancy can move so unrestrained and yield different interpretations for different tastes.

(33-3) Psychological derangements are common enough to keep the specialists busy. Mentally upset persons crop up everywhere, even on aeroplanes. We have seen insanity appear in high places and collect many followers. If anything can give sanity, it is the calm and balance of philosophy. But unless hidden behind magic and occultism, those who need it most are least attracted to it and least fit for it.

(33-4) The desire for inner experiences or supernormal powers may get out of balance and cause some persons to take up practices that in the end prove harmful to them.

(33-5) He may get inner experiences but however much others may praise or envy him for them, they make him unfit to carry on a career in the world: in short, he is now quite unpractical. For there is a deficiency here, a lack of preparedness, an omission in the instruction.

(33-6) He will know or feel that the right moment and the right place have come.

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(35-1)⁴⁹ When dealing with the origin of inner experiences, visions, etc. do not ascribe it to expectancy alone: link it with imagination also.

⁴⁷ The paras on this page are numbered 65 through 70, making them consecutive with the previous page.

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⁴⁹ The paras on this page are numbered 71 through 77, making them consecutive with the previous page.

(35-2) A doctrine may be false even though it is given in good faith, even though the teachers believe it to be true.

(35-3) The drugged mystic finds a counterfeit god, however exact the imitation may seem to be. The true mystic will know and show the differences in the after-effects of the experience.

(35-4) Words may give other persons their cue to start off in a new or higher direction, may encourage or inspire this move, but the inner work has still to be done by each person for himself. The words become more valuable as they lead the aspirant to absorb intuitions. This is their best service.

(35-5) Those who really seek thrills rather than truth may get them. All kinds of experiences await them. A lifetime could be spent having them. Truth is missed on the way.

(35-6) Those who want superhuman powers in order to benefit their human condition are not a whit more spiritual, are no nearer God.

(35-7) Too much that belongs to mental disturbance and improper actions has been interpreted as "spiritual" experience.

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(37-1)⁵¹ They forget that all this is symbolism and that what is more important, after all, is the substance behind it.

(37-2) How easy it is to attribute to a higher source "intuitions" which come from the ego's own personal wishful thinking?

(37-3) Madame. Helena Rubinstein: "I hate being touched."

Nicole, Duchess of Bedford: "I dislike being touched intensely."

Such sensitivity is a very real thing. For the mingling of invisible auras is expressed by the visible physical bodies' unwanted contact.

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⁵¹ The paras on this page are numbered 78 through 85, making them consecutive with the previous page.

(37-4) The first awareness of this feeling is so impalpable, so delicate, that it is easy to miss: attention turns away into some thought or activity without even knowing its loss.

(37-5) Too often the expected powers never show themselves. Occultism is then a lure, ending in self-deception.

(37-6) Those who respond feebly, or even not at all, to these offerings of art, religion, occultism, by young lunatics belong elsewhere.

(37-7) The aura's study will become more and more respectable as more and more confirmations of its existence are established.

(37-8) Buddha forbade the use of narcotic drugs and stupefying intoxicants.

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(39-1)⁵³ Each has his own personal reasons for using drugs; they can be widely different.

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(41-1)⁵⁵ One whose presence is felt to be odious, whose personality is regarded as distasteful is better left alone.

(41-2) Blake was both a fierce extremist and a vehement enthusiast. He must be read with caution and reserve. He was a mystic not a philosopher.

(41-3) When I assert that the drug-born God-experience is only a mirror-image, it may still seem quite life-like, such images are, as forged copies of Old Master paintings are. But it remains an imitation, not the real thing.

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⁵³ The para on this page is numbered 86, making it consecutive with the previous page.

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⁵⁵ The paras on this page are unnumbered.

(41-4) The insensitive cannot appreciate these finer things, are not conscious of these subtler presences, fail to respond to these ethereal beauties.

(41-5) Those strange visitations, when one is suddenly aware of a presence – close, powerful yet immaterial – are not easily explicable.

(41-6) Mystics the world over have regaled their readers with stories of their inner experiences.

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(43-1)⁵⁸ In the presence of [a]⁵⁹ coarse brute it is better to walk away. This is not only because prudence may indicate it but also because a refined sensitivity indicates it.

(43-2) The naiveté with which he glamorises the swamis and gurus may yield with experience to a sounder and more realistic judgment.

(43-3) Paradox is the very nature of our existence; it transcends logic and reason: but when unbalanced minds use this mystery of truth to put forward their personal insanities, it is outrageous.

(43-4) Truth clears away the remaining illusions which effort and instruction failed to clear away.

(43-5) Avoid those who make exaggerated claims or propound bizarre ideas or tell of unreal paradises.

(43-6) He has to fit this in [somehow]⁶⁰ with the era, the life of his own time, which in so many ways is unsympathetic to such feelings, unable to entertain such ideas.

(43-7) There have been those who mystify deliberately yet unnecessarily.

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⁵⁷ The original editor inserted “P2” by hand.

⁵⁸ The paras on this page are unnumbered.

⁵⁹ A blank space was left in the original. because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself later inserted “a” by hand.

⁶⁰ “somehow” was typed above this line and inserted with a caret by PB himself.

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(45-1)⁶³ He will avoid unconscious preconceptions, blockings and other interferences with the inner revelation.

(45-2) Misled by others, they fall into the hands of the very enemy they want to oppose, the evil forces.

(45-3) The mixture of fancy with reality in theosophy, and of futility with nobility in its ideals, explains why it appeared like a meteor but then fell to earth a spent force.

(45-4) Some persons are irritated by the mere presence or atmosphere of certain other persons even though no word has been spoken. This may happen especially when he feels that he understands the other person's mental attitude is hostile to him.

(45-5) Too often deliberate doctrinal obscurity leads the naive to unhealthy forms of occultism.

(45-6) [The]⁶⁴ mildest of the toxic plant drugs is marijuana, The [stronger]⁶⁵ is hashish. The one of medium strength is cannabis.

(45-7) This guidance from within shows itself mostly in the crises of life.

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(47-1)⁶⁸ A figure or photograph may give off a vibration of attained peace. If we are

⁶¹ Blank Page

⁶² The original editor inserted "P3" by hand.

⁶³ The paras on this page are unnumbered.

⁶⁴ TJS in 1980 inserted "Opium?" in the left margin by hand - meaning PB lists hashish as the strongest drug, and I was asking about opium as a stronger plant-based drug. - TJS '19

⁶⁵ PB himself changed "strongest" to "stronger" by hand.

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⁶⁷ The original editor inserted "P1." by hand.

sensitive enough to respond, we begin to share it.

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(49-1)⁷¹ From such undesirable association, neither truth nor peace can ever come.

(49-2) When someone calmly declares “I do not come to argue but to announce!” what can you do with him? Either refuse to waste your time on him or – listen!

(49-3) The so-called mind expansion gained from a drug if it be of a revelation of truth and an experience of God, is not what it seems. It is only a counterfeit enlightenment. Just as a coin may be tested so may this too. “By their fruits ye shall know them.”

(49-4) Do not look for truth among those whose mental aberrations may include a few chips broken off from it somehow, mutilated and then incorporated with illusions and delusions.

(49-5) Intuitions move in on us in one of two ways: either so soft and gentle at first as almost to be missed or with aggressive forcefulness as to allow no other way.

(49-6) The drug way of coming into this consciousness belongs originally to a distant era, when spiritism, of which ancestor worship was then also a part, was the most widespread religion, on both sides of the Pacific Ocean. For primitive people, descendants of Lemurian and later Atlantean races, it was as far as they could develop at the time. A minority of the higher evolved followed, drew beyond the herd and prepared the way for higher teachings yet to come. The astral, or psychic, centres were sufficiently alive to need only a little prompting by the tribal leaders or priests – usually a group affair at certain festivals. It was then that their drugs obtained from Nature were used or, in the case of followers of her darker side misused, even abused, resulting in sorcery, sex orgies and black magic. In the more moral use of drugs, although the higher kinds of religious and mystical experience were not attained, the idea of survival was firmly implanted, along with respect for traditional codes teachings and ways. The development of intellect dimmed the astral centres. The use of drugs is an attempt to revive what is no longer proper for modern man.

⁶⁸ The para on this page is unnumbered.

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⁷⁰ The original editor inserted “P4” by hand.

⁷¹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(49-7) To search for occult phenomena and supernatural experiences is to make a detour when the straight way⁷² is available.

(49-8) There is quite a detectable difference between serene profound withdrawnness in meditation and drugged immobility in addiction.

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(51-1)⁷⁴ If he is not able to detach himself sufficiently from them, he will be the victim of the various forces acting upon him. This is why sensitive persons are advised not to meddle with necromancy, magic, or the like.

(51-2) A bizarre form of mysticism and a mixed-up kind of idealism are not to be taken as pure authentic versions of the divine attainment. It would be a shame if the young especially were misguided enough to fall into such an error when the reality itself is so splendid and so uplifting.

(51-3) This intuitive feeling is a clue. It must be yielded to, the delicate emotion must be allowed to move him to a higher view.

(51-4) A profound assurance will slowly come to settle itself within the innermost depths of his being. It will endorse or negate read or heard statements.

(51-5) He is not only an instructor but is too often called upon to play the role of mentor, to be a wise counsellor at all times and a trusted friend in difficult times, to solve personal problems and guide personal decisions. This ideal person is yet to be found, alas! But the wish for one is strong enough to clothe lesser men in imagined perfection.

(51-6) They will find that the occult and, to a lesser extent, the mystic, literatures are tangled jungles, hard to get into but harder still to get out of with sanity unimpaired. It is questionable whether the good or the true that is in them is sufficient to render worthwhile a struggle with the massive spurious spirituality which enshrouds them.

⁷² "straightway" in the original.

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⁷⁴ The paras on this page are numbered 9 through 18, making them consecutive with the previous page.

(51-7) Such a person thereby unfits himself for philosophy and would find more bewilderment than benefit in it. This is why a preliminary preparation for such studies and practices is customarily undergone.

(51-8) Imitation gurus are available for the indiscriminating and inexperienced.

(51-9) Those who fall for the bait of a quick and easy spiritual path get only what they have paid for – no more. I refer to the advertising methods some use. That which is bought cheaply is usually worth accordingly.

(51-10) Truth is too hard to take in so they find relief in phantasies.

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(53-1)⁷⁶ The fruits of mediumship are not dependable. For some years they may appear to be sound enough, but then they may begin to fail in quality and other ways. Disappointments may come to those who trust it, even deceptions.

(53-2) These tough unimaginative men are not sensitive to subtle atmospheres.

(53-3) He avoids public assemblies, street crowds and such gatherings because their noise and auras are repugnant.

(53-4) He does not consciously put himself in someone's place. He cannot help finding himself in it – such is his developed sensitivity.

(53-5) It is a fact that a practised passive receptive mind can be sensitive over long distances.

(53-6) Drugs become a hidden substitute for the religious or mystical experience, and a perilous one.

(53-7) Without sufficient skill in the technique of presenting his message, the prophet or mystic may be unable to present it clearly. His inspiration is not miraculously able to

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⁷⁶ The paras on this page are numbered 19 through 27, making them consecutive with the previous page.

overcome this deficiency although it will certainly help.

(53-8) If Blavatsky got some things wrong, it is pardonable in a work of vast dimensions. She got many new unfamiliar things amazingly right.

(53-9) There will be a precise moment when he knows with a certitude totally and unequivocally unwavering, but until then it will more likely be unplanned, uncertain explorations. This may surprise some persons but it is still true that “the wind bloweth where it listeth. Of such is the kingdom of heaven.” Or, going still farther East, in Hindu terms, “the Spirit enlightens whom it chooseth.” Of course the human element of seeking and trying must be there but in the end it is the divine element which wins out.

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Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self

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(55-1)⁷⁹ There are times - and they are the times when, looking back, I love my profession most - when writing becomes for me not a profession at all but either a form of religious worship or a form of meta-physical enlightenment, It is then, as the pen moves along silently, that I become aware of a shining presence which calls forth all my holy reverence or pushes open the mind's doors.

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(57-1)⁸² My published words showed this veneration I always felt, and feel, for the Maharshi.⁸³ If later the technical difference between mystic and philosopher was

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⁷⁸ a post-it note with “20” on it is stuck to this page, indicating the end of that material.

⁷⁹ The para on this page is unnumbered.

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⁸¹ The original editor inserted “36.” by hand.

⁸² The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

⁸³ “Maharishee” in the original.

completely withdrawn from print where the reference was to the Maharshi⁸⁴ – thus finally getting done what had been sought for so many years against real frustrating difficulties in other quarters – I am happy it was done during my lifetime. But final humbling and full amendment will come later still at the hour dictated by fate.

(57-2) I feel falsely placed when anyone tries to put a guru's robe on my reluctant shoulders. Who should not know better than myself that the measures are different, that my status is overvalued?

(57-3) I am happier when I attract no attention at all. I enjoy being quite anonymous. That was one, but only one, of the reasons why I published nothing for the twelve years between "The Wisdom of the Overself" and "The Spiritual Crisis of Man" and nothing during the more than a quarter century since then.

(57-4) It was partly out of deference to his noble character, his exalted mind, and partly because of my unbroken if unknown link with Ramana Maharshi⁸⁵ that I kept such a silence for such a long time. Except for a very few friends, it will not be understood.

(57-5) I feel happy when writing some lines of higher interest, something touching the philosophical plane, but happier still if the pen falls to rest leaving me transfixed, as it were, by a sacred power which commands both stillness of body and silence of thoughts.

(57-6) The books have for intention the awakening to certain ideas of minds that are at a point of readiness for them. The author of the books is not able to go farther than that; he is not a guru to guide the reader personally through all the successive stages.

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(59-1)⁸⁷ In the end we have no choice. The head must bend, consentingly, to the higher power. Acceptance must be made. Some kind of communion must be established.

(59-2) The sculpted wood, cast, metal or carven stone image speaks instantly to all but the written word only to those who know the language used.

⁸⁴ "Maharishee" in the original.

⁸⁵ Maharishee in the original.

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⁸⁷ The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

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(61-1)⁸⁹ [Can we]⁹⁰ make this Quest more attractive to those who know little about it

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(63-1)⁹³ Cosmic order, which includes the World-Idea, not only keeps this globe whirling carrying us humans but the other planets too.

(63-2) If left to their own capacity many would fall back and fail to grow. But life or Nature does not leave them unassisted like that. For there is the World-Idea, the vital spark, the germ born of World-Mind, the mental picture held by the higher power, which pushes each living cell to fulfil itself. But there is also ignorance opposition and deterioration. Man must make his contribution and in the end does so. He has to. As the World-Idea unfolds he gets more self-control and gains self-knowledge until he discovers the Overself.

(63-3) The World-Mind is the creative principle of the universe.

(63-4) To what ideal ought the young advance? This is where foreknowledge of the World-Idea is helpful to them.

(63-5) The pressure of the World-Idea shapes his tendencies and his circumstances, denies him any other freedom than the mental position which he finally takes up than the alliance or rejection of moral conscience.

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⁸⁹ The para on this page is unnumbered.

⁹⁰ PB himself changed "I sought to" to "Can we" by typing over it.

⁹¹ Blank Page

⁹² The original editor inserted "P1. B" by hand.

⁹³ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(63-6) Was it not Goethe who wrote: "Everything which happens is only a symbol?" Is not the whole gigantic cosmic effort in the end only a symbolic expression indicating that paradoxically it is and is not?

(63-7) The world is a spectacle presented for our meditation in depth. It is a clue, a pointing sign, and even a mystery play.

(63-8) The universe has its own capacity for self-destruction and self-renewal for it has World-Mind behind it.

(63-9) So long as human minds are active in this search, so long will it be true that the last word has not been spoken or written. Nor ever will be until thinking comes to an end, the silence is entered, and being replaces it.

(63-10) The World-Idea not only includes everything existent but also everything which is yet to exist.

(63-11) The World-Mind is not only Lord and Governor of the world but also Lord and Governor of the illusion which makes the world so vivid to the ignorant, that is, It is itself the All-Knowing, the All-Seeing, Conscious of the Real.

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Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life

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(65-1)⁹⁵ Is prayer best uttered alone or in a congregation?

(65-2) Man cannot find true transcendental salvation without contributing their own personal share by working for it: without that it is illusory. Without that too grace is neither to be bought nor its dispensers bribed.

(65-3) When the ship on which the Muhammadan⁹⁶ mystic, Ibrahim ibn Adham, was travelling was endangered by a storm, his companions begged him to pray for help. He

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⁹⁵ The paras on this page are unnumbered.

⁹⁶ "Muhameddan" in the original.

retorted: "This is not the time to pray, it is the moment to surrender[.]"⁹⁷

(65-4) Here we walk on holy ground, reverently adoring the Supreme.

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(67-1)¹⁰⁰ These quiet moments may enter his life with greater frequency. If so he ought to welcome them gratefully and respond to them wisely and sensitively

(67-2) The word 'Bhakti'¹⁰¹ includes not only worship but also reverence.

(67-3) At some point, whether young or well grown, a human being needs this restless longing to have communion of some kind with the higher Power, hidden or remote as it seems.

(67-4) In this state of inner isolation and utter emptiness, of stagnation and hopelessness, he feels abandoned and lost.

(67-5) A man may come to God by faith or by experience for the first may one day end in the other.

(67-6) Humility – See all men and women according to the Holy Ghost that is within them. Always remember that the outer picture is still being worked on.¹⁰²

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⁹⁷ PB himself deleted "I wish now that my work had been properly documented and footnoted." after "surrender" by hand. -- comment on the back of this page in Lorraine Steven's handwriting, associated with this hidden para: "If I were taught how I would volunteer"

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⁹⁹ Lorraine Stevens inserted "P1. B." and "If I were taught how, I would volunteer?" by hand – referring to the now-hidden para between 65-3 and 65-4.

¹⁰⁰ The paras on this page are unnumbered.

¹⁰¹ The original editor inserted quotation marks by hand.

¹⁰² "Always remember that the outer picture is still being worked on." was typed on a different typewriter than the rest of this page and para.

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(69-1)¹⁰⁴ He may come at length to the disconcerting conclusion that his spiritual hopes would never be fulfilled. But in doing this he is not allowing for the unknown x-factor, to the higher and mysterious Overself.

(69-2) The coming of a change in affairs, the meeting with new events and environments gives a chance for qualities to reveal themselves.

(69-3) Instead of telling the Higher power what to get or do for you, it is wiser to limit your prayer to a simple supplication that it help to still your mind, so that you may become aware of what it has to tell you.

(69-4) The interest of pious masses usually lies in the Person, the religious leader, to whom they could call out in distress whereas the interest of the monks lies more in the meditation and prayer exercises by which they could come closer to sanctity.

(69-5) I have been astonished to meet Buddhists in the Orient and Theosophists in the Occident who deny the usefulness and scorn the need of devotion. How can there be any higher life without this very holy feeling, without the reverence, worship, communion, self-humbling, aspiration and self-surrender that it embodies?

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(71-1)¹⁰⁷ The aspirant who finds himself separated either by force of circumstances or by deliberate desertion, from someone he cares for, may follow the conventional way of praying that the other person should come back to him, or he may follow the philosophic way of praying that he shall come to truth and peace and strength.

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¹⁰⁴ The paras on this page are unnumbered.

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¹⁰⁶ The original editor inserted "37." by hand.

¹⁰⁷ The para on this page is unnumbered, and is continuous with style of the previous page.

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¹⁰⁹ The original editor inserted "38." by hand.

(73-1)¹¹⁰ When the idea that a Higher Power which always was, is, and shall be, becomes impregnated with faith so strongly as to have explosive force, he comes closer to Truth.

(73-2) Grace is not, as with popular religion, something arbitrarily given or withheld by a Personal God. It is ever-present in the Overself for anyone, but _____¹¹¹

(73-3) It is a queer notion which regards a philosopher as a man without feeling, only because he has brought it under control. Not that it is altogether to his credit that he has been able to do so, for grace must share some credit too. There is plenty of feeling in his communion with the Higher Self.

(73-4) Whether in the artist's adoration of beauty or the mystic's aspiration toward the Glimpse, there must be willingness to turn from the present state to a fresh one. This is behind that denial of the ego, to which Jesus referred.

(73-5) The sentimental gush which is talked so often and so freely in religio-mystic circles about loving one's fellow humans is usually quite shallow and will not stand deep analysis. Nor is it the most important of all the virtues as such circles seem to believe.

(73-6) If the ego is led into surrender to the Overself must it also be led to the guillotine? Can it not continue to live upon this earth, purified and humbled as it now must be, sharing a new inner life with the Overself?

(73-7) It is unphilosophical to set up a cult, a system of worship with one man – the guru – as its object. He may be respected and admired, revered and loved, but he is still human and should not be worshipped.

(73-8) There is danger to every man who denies this inner part of his being any share in daily life, any love, reverence and worship. This danger may appear, fully realised in his body or mind.

(73-9) This change in our concept of God makes possible a real relationship, moving

¹¹⁰ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

¹¹¹ A blank space was left in the original. here because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. There is a question mark at the end of the underscored blank space; I think this is meant as a question from the typist to PB, not as part of the grammar of the sentence. –TJS '19

from one which makes him our servant to one which makes us His servant.

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(75-1)¹¹³ A Philosopher's Prayer:

"That which is the ever-living presence in man: to That I turn when in trouble; on That I meditate when at rest: may That bless with its grace my entry into the other side of death."

(75-2) Although the attainment is not possible without a devotional singleness of mind, this does not mean that other interests should be banned.

(75-3) It is not really to the point whether one travels to India and stays in an ashram, whether one puts on native dress and monkish discipline, whether one submits to a guru and copies his prescriptions. The necessity and importance of these things have been exaggerated. In the end geography, externals and contacts with persons recede from consideration. One has to start again from a fresh standpoint somewhere else - which is immeasurably more important.

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(77-1)¹¹⁵ Many have failed to disidentify themselves from their thoughts, despite all attempts. This shows its difficulty, not its impossibility. In such cases, grace alone will liberate them from their thought-chains.

(77-2) With the dark night there is a wish to withdraw from active life, from social responsibilities and from personal duties. A feeling of their futility accompanies the wish, a vaguely pessimistic outlook surrounds it.

(77-3) Learn to penetrate within yourself, your deeper almost unknown self. It will

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¹¹³ The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

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¹¹⁵ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

need patience to return day after day, not stopping until the truth is reached, the peace is felt, the blessing descends. It will need perseverance until the source of strength is found. Thereafter it will take you over: this is grace. But remember – with each return from the days efforts you will be confronted by the world again, by its harsh reality yet glorious beauty, its stark conflicts yet benign interludes. So – know this world in which you have to live, its petty minds and noble souls. Learn from both. And when you have seen enough of the world’s surface ask for its tremendous secret.

(77-4) There is a sacred quality about one side of philosophy which ought not be underrated by those who are unattracted by anything religious.

(77-5) All these methods and procedures are simply devices to draw attention inward away from the outer world, and then to focus feeling upon the way of aspiration.

(77-6) Release your problems. Work in the Silence – until the Silence rules. The Infinite Intelligence will then take over your problems – to the extent that you release them to it.

(77-7) What the Hindus call detachment, what the Mohammedans call submission to God’s will, are really one and the same.

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(79-1)¹¹⁷ If we concentrate attention only on the miseries and distresses which afflict us, then we have to depend on our own intellect to find a way out of them. If however we turn concentration in the opposite direction, that of the Overself, and deposit our troubles there, we gain a fresh source of possible help in dealing with them.

(79-2) It comes to this, that a man who is brought down by adverse events or by inward failure, who loses confidence in himself and hope for his future, who is stricken down by what John of the Cross called “the dark night of the soul” – such a man is unknowingly at a possible turning-point of his life. Let him surrender this poor crushed ego of his, this broken belief that he can successfully manage his life, and pray to the Overself to take it all over.

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¹¹⁷ The paras on this page are numbered 19 through 25; they are not consecutive with the previous page. However, this page was typed on the same paper and with the same typewriter as the previous page; I suspect that a page or pages were deleted by PB himself at some point. – TJS ‘19

(79-3) If he wants the grace he must do something to earn it, such as attend to the wastage of time on trivial or even harmful (because negative) gossip and activities; purify his character; study the revelations of sages; reflect on the course of his life; practise mind stilling and emotional discipline.

(79-4) It was not Christ's death that brought his grace into the human world but his life.

(79-5) Since a mistake will not rectify itself, he must go on, write to the person he has wronged and humbly make amendment and apology.

(79-6) The crushing of the ego could be turned into the opening of grace.

(79-7) First, he must attempt to lift himself upwards, taking the needed time and making the needed effort. Then, he feels that some other force is lifting him gratuitously – this is the reaction, Grace.

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(81-1)¹¹⁹ In the French 19th century Academy painter, Jean-Léon Gérôme's picture "The Two Majesties" a lion squats on a flat high rock in the desert fringe watching the setting sun. Its concentration of attention seems perfect, its interest in the golden orb is complete. The ordinary human, having no access to the precise state of animal consciousness, could even ask himself whether the lion is rapt in worship; it may have seen from a distance the desert Bedouins so engaged in their prescribed daily devotions. Certainly chimpanzees have been observed greeting the rising sun and thumping their chests in salute.

{Here is the painting – inserted by TJS, not in PB's original notebook.}

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¹¹⁹ The paras on this page are numbered 26 through 30, making them consecutive with the previous page.



(81-2) We hear that William Blake was one of England's great mystics and we take it for granted that his mystical perception was easily put to work. Yet there was a time when Blake lamented that the light which was with him had gone out. How long this dark night of the soul lasted has not been recorded.

(81-3) After the glimpse has passed away - and a warning that it usually does so is needed by beginners - either thankfulness for the visitation or discouragement by its loss may set in.

(81-4) Religious devotion, worship, aspiration, start a man on the way by occupying his feelings. But a time may come when he may wish also to know and understand more about the mysterious object of his devotion. It is then that he must prepare to get into deep waters, must hold his breath and take the plunge into philosophic thought.

(81-5) Devotion to any historical or mythological deity must end, if grace is won and if advancement be experienced in devotion to the Overself, to pure being. Precisely the same must happen with devotion to any human guru.

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(83-1)¹²¹ There is too often a tendency to regard him as more than human. It is true that in one sense and in one part of his inner being, he is. But this is no reason to lose all balance and lavish adulation indiscriminately upon him. For in a number of ways he is still an ordinary man.

(83-2) If the young lack the quality of reverence is it not because nothing and nobody within their experience so far has seemed worthy of it?

(83-3) This feeling of reverence, awe and inner attraction should be nurtured and developed so that it may grow into a great love, an aesthetic communion which is fully satisfying.

(83-4) Excessive guru worship provokes a reaction, a critical sometimes sceptical attitude from which there must also be a recoil. Only after that can an honourable, honest and true relationship be established. He should rather object to anyone making a cult out of him. Why not respect his wish and let him remain what he is – a researcher?

(83-5) By associating reverence with knowledge both ways of spiritual self-recovery are enriched while the man himself is equilibrated.

(83-6) His part is to open a way, remove obstructions, gain concentration, so that the Overself's grace can reach him. The union of both activities produces the result.

(83-7) O Thou Divinity within me, (and in whom I similarly am) – may I ever remember why this earthly life must be elevated and redeemed.

(83-8) It is better to worship the higher power than to beseech it for gifts.

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(85-1)¹²³ It is good to enrich intelligence but not at the cost of increasing spiritual pride. It is well to enjoy the glad uplifts of mystical presence but the afterglow ought to make him humbler still.

¹²¹ The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

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¹²³ The paras on this page are numbered 39 through 42, making them consecutive with the previous page.

(85-2) Holiness must become a reality - something vividly felt and inwardly realised if it is to become a sincere part of religion. The consequences will then be historically shown by constructive ennobling and deepening actions, changes or events.

(85-3) He will faithfully follow the mystical life in its obeisances and meditations and in its daily remembrances. It will - or ought to - become a source of real interest and deep satisfaction. And he will know that he is on the right way because of the guiding intuitions which will come into his service.

(85-4) There is no special grace for special favoured persons.

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(87-1)¹²⁵ A spirit of reverential worship should infuse meditation, if it is not to become a mere psychological exercise.

(87-2) When the spark of grace ignites his feelings and inspires his ideas when knowledge has conjoined with devotion and led into self-surrender.

(87-3) It is a necessary moment in a man's life when he turns attention away from self to humbled recognition of the divine being which activates the planet on which he dwells. From such wondering thoughts he may be led to worshipful ones and thence to a still deeper self-forgetfulness. The climax, if it comes, will be the feeling of divine Presence.

(87-4) It is good to pray that the coming year may find in you a more aspiring and more determined man, a calmer and better balanced seeker after truth.

(87-5) Every problem that worldly men solve in a strictly worldly way leads to new ones. On this plane it has always been so. There is only one way to gain a final solution - transfer the problem to the celestial plane.

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¹²⁵ The paras on this page are unnumbered.

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¹²⁷ The original editor inserted "P2" by hand.

(89-1)¹²⁸ The ego must acknowledge its own transiency, confess its own instability, and thus become truly humble.

(89-2) "May He guide our minds,"¹²⁹ prays the Hindu every day. This is a good humbling thought.

(89-3) The oriental masses believe that merely to glimpse a great man confers some kind of a blessing.

(91-1)¹³² A properly cultured person will one day come to mean not only a trained thinker, but also an informed one, not only informed about the ancient medieval and modern European classics but also about the Near, the Middle and the Far Eastern ones.

(91-2) Take only the best from the East, combine it with only the best in the West.

(93-1)¹³⁵ Reject the one-sided narrowness of V.S. Iyer¹³⁶ and John Levy successor to

¹²⁸ The paras on this page are unnumbered.

¹²⁹ This is part of the Gayatri Mantra.

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¹³¹ The original editor inserted "P3" by hand.

¹³² The paras on this page are unnumbered.

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¹³⁴ The original editor inserted "43" by hand.

¹³⁵ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

¹³⁶ This is V. Subrahmanya Iyer - no bio found online. I know that he was one of PB's teachers in the 1930s and that he wrote several books and translations of classic Advaita Vedanta books. He was a direct

Atmananda, which makes them reject mystic experience and mystic feeling. For then the intellect alone is made to serve the quest so that the result is hardly a balanced one. Fanaticism is too limited a way to trace down truth. Mysticism has its valuable service to render on its own level in feeling and devotion.

(93-2) When it seems humanly impossible to do more in a difficult situation, surrender yourself to the inner silence and thereafter wait for a sign of obvious guidance or for a renewal of inner strength.

(93-3) It is a mistake to believe that anyone could be a good practising philosopher if he is without warm feelings for the philosophic truth he professes to regard as important or to interpret with fidelity.

(93-4) Reverence and homage are apparently not limited to animate beings, particularly human beings. We read in early Greek texts of inanimate ones namely doors, which opened of themselves magically and uncannily on the approach of a divinity.

(93-5) It is true that many may find the quest more difficult without personal freedom to meditate undisturbed and without privacy to study the inspired texts. This will be more pronounced in the beginning perhaps. But a time will come when the circumstances may change outwardly or inwardly by the benignant work of grace.

(93-6) It all seems so utterly futile, so bleak, so useless during the dark night of the soul. But wait – patience and more patience has positive results.

(93-7) He reserves his worship for the infinite and ineffable Unseen Being alone. He will honour, and humble himself before, the human teachers who affirm its existence, but he cannot give them the same worship.

(93-8) “I am not a woman who glibly accepts what I am told; I want to find out for myself, and I abhor untruths of any kind.”

(93-9) They bow too quickly before the mystery of life and being, resign further search and enquiry, make no more effort to develop and use their mental and intuitive faculties. Faith and patience are deserted too soon.

(93-10) What has been won by effort and discipline is completed by effortless grace.

(93-11) The diviner part of his being is ever there, ever offering itself to his unheeding

lesser self.

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(95-1)¹³⁸ When the aridity has half gone and the serenity has begun to come, life becomes a little more congenial, Nature a little more beautiful. It is time to bury the old negativities.

(95-2) I do not wilfully neglect correspondence, it is that I am unable to attend to it when my heart is forcefully pulling me in a different direction – toward creative literary writing.

(95-3) He has to learn how to become so humble that in the presence of other persons, he feels he is a nobody.

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(97-1)¹⁴⁰ Each act becomes a holy remembrance: We speak on behalf of the divine being: we work for it: we do everything as if we were It's agent. A letter is written, or a book composed, in this reverential spirit. Hence Shankara [writes]¹⁴¹ in "Saundaryalahari" Let all that I do thus become Thy worship."

(97-2) That which I address as: "O mind of the World!" and whom the Kabbalists address as: "Master of the Worlds!" That which is without name or face or form, That alone I worship. That upon which all things depend but itself depends on nothing, that I revere. That which is unseen by all beings but which itself sees all, That I [worship.]¹⁴²

¹³⁷ Blank Page

¹³⁸ The paras on this page are numbered 12 through 14, making them consecutive with the previous page.

¹³⁹ Blank Page

¹⁴⁰ The paras on this page are unnumbered.

¹⁴¹ TJS in 1980 inserted "writes" by hand.

¹⁴² Paul Cash deleted a para with the note "Revised" in the left margin. That para originally read: What is the difference between Quietism and Mysticism? Quietism is Roman Catholic and seems to have been

(97-3) All that he seems to be must dissolve to let the new self arise.

(97-4) Grace comes upon him of its own accord.

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Old xxiii: Orient and Occident ... NEW XV: The Orient

99

XXIII

(99-1)¹⁴⁶ He was dressed in the flowing robes of the East, his face wore the expression of wisdom, his manner betrayed the habit of serenity.

(99-2) The Orient has changed enough [alas!]¹⁴⁷ and is still fast changing its inward character and outward conditions.¹⁴⁸ Tokyo, when I first saw Japan, was already well on the way to becoming a Chicago but Kyoto was still a largely unspoiled artistic intellectual cultural centre and now more than [40]¹⁴⁹ years later I am told it has kept much of its charm still but is fast adding enough industry to make [anyone]¹⁵⁰ wonder what will survive by the end of the next 40 years.

(99-3) He must be prepared to find, that others, because of their limitations, not necessarily or at all because they are evil, may seriously misunderstand him, misread his actions and misinterpret his words.

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solely devotional-mantra, repetition japa singing, ascetical in order to find personal salvation, whereas Mysticism is a generic term for all religious and seems to be positive living in God plus Illumination."

¹⁴³ Blank Page

¹⁴⁴ The original editor inserted "P1" and "17" at the top of the page by hand.

¹⁴⁵ A post-it with "22" Is stuck to this page, marking the end of that material.

¹⁴⁶ The paras on this page are unnumbered.

¹⁴⁷ PB himself moved "alas!" from after "Orient" by hand.

¹⁴⁸ Lorraine Stevens inserted two questions on the back of the page "(conditions?" and " by hand.(needs Rev." by hand.

¹⁴⁹ PB himself changed "35" to "40" by typing over it.

¹⁵⁰ PB himself changed "one" to "anyone" by typing over it.

¹⁵¹ Blank Page

¹⁵² The original editor inserted "P.2. B." at the top of the page by hand.

(101-1)¹⁵³ The brevity of life is cruel the insecurity of health is tragic. Can we wonder why Buddha sought – and found – Nirvana?

(101-2) China traded with the Roman Empire, which eagerly bought its silken figured garments. It was mostly done through the intermediary merchants who travelled in caravans or sailed the seas.

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(103-1)¹⁵⁶ The coming of Alexander brought much change to that part of India which he conquered. What would have been the result of an admixture of Greek thought with Hindu mysticism if Alexander had pushed his advance beyond the river Beas¹⁵⁷ until the end of his invasion had been realised?

His policy of inter-racial marriage would have been fully implemented [along with his plans to resettle]¹⁵⁸ Asiatics in Europe and vice versa.

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(105-1)¹⁶¹ It is my well-considered belief that Ananda Metteya was a Bodhisattva, come from a higher plane to penetrate those Western minds which could appreciate, and

¹⁵³ The paras on this page are unnumbered.

¹⁵⁴ Blank Page

¹⁵⁵ The original editor inserted "P.3 B." by hand.

¹⁵⁶ The para on this page is unnumbered.

¹⁵⁷ Although there is a good bit of blank space after "Beas" I think it was left there by the typist pending discovery of the right name of the river, which indeed is now called the Beas. Looking closely we can see that "Beas" was typed on a different machine, so there is nothing else missing from this question. – TJS '19

¹⁵⁸ PB himself changed "and his plan to resettle" to "along with his plans to resettle" by typing over it.

¹⁵⁹ Blank Page

¹⁶⁰ Lorraine Stevens inserted "P1 B" and "needs rechecking" by hand, referring to the paras on page 103.

¹⁶¹ The paras on this page are numbered 32 through 37. They are not consecutive with the paras on the previous page. However this page does follow directly from page 119.

benefit by, Buddhism as meeting their intellectual and spiritual needs. He gave the hidden impetus but others came later to do the outer work.

(105-2) It is an error to believe that the Koan is an invention of the Japanese mind, however that mind may have recast it. Kung-an was already part, although a later part, of the Ch'an doctrine in China before it was taken up by the island neighbours.

(105-3) E.H. Warmington: "Commerce Between the Roman Empire and India," Cambridge University Press, 1928, covers the period from the triumph of Augustus, B.C. 20, to the death of Marcus Aurelius, A.D. 180. In addition, de Villard, "La Scultura Ad Ahnas"¹⁶² gives a good bibliography of Indian contacts with Egypt.

(105-4) The misery, the poverty and the hunger that could be seen in Asia until lately provided a strong reason for the quest of consolation in religion.

(105-5) The young enthusiasts who have lately played with Oriental cults and Occidental systems of psychology may get some benefit from them, despite the adulterations and distortions which have been one consequence. In this sense, they are pioneers.

(105-6) The wisdom which the East is abandoning, the West is acquiring. What the one discards, the other picks up.

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(107-1)¹⁶⁴ Amenhotep¹⁶⁵ IV, also called Akhenaten¹⁶⁶ the Heretic, was the father of King Tutankhamen and also the husband of Queen Nefertiti. Akhenaten was a great mystic, a superb artist, a convinced pacifist, a noble idealist. Yet he was opposed, hated, defeated and destroyed by the existing selfish, externalised and materialised, orthodox priestly leaders when he was only 26 years old. His ambition? – to bring a new and better society.

(107-2) Because I still regard it as a tremendous contribution to world thought, I dislike

¹⁶² "The Sculptures of Ahnas, notes on the origins of Coptic Art" in Italian.

¹⁶³ Blank Page

¹⁶⁴ The paras on this page are numbered 38 through 42, making them consecutive with the previous page.

¹⁶⁵ "Amenophis" in the original.

¹⁶⁶ "Akhnaten" in the original.

having to write these things about Oriental, especially Indian, culture. Yet the criticism is needed if balance is to be kept.

Now, twenty years have nearly passed and this note reappears in my hand. It must be given more force for the Dalai Lama of Tibet was expressing the same idea to me. His harsh experiences over the years have illuminated its truth.

(107-3) How often in the Far East have I listened, concentrated, to the chirring of crickets as the sun prepared to leave, as if it were their evening worship.

(107-4) From the time when Asia first attracted seekers after trade, wealth, adventure, and finally knowledge, until today, its fascination for Westerners has never been lost.

(107-5) Perhaps those who read those ancient lines may recognise one or two truths, which are also applicable to modern times.

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(109-1)¹⁶⁸ Exotic teachers, living in or coming from distant lands especially Oriental lands, have a greater appeal than the ordinary kind, than the prophets who, it is asserted, are without honour in their own country.

(109-2) Christian minds are better pleased and more helped if they are not unnecessarily bewildered by exotic Oriental terms. Thus “The Naught” of Dionysius the Areopagite = the Void of Buddhist texts.

(109-3) Objets d’Art: The fly whisk in PB’s Chinese pictures is to chase away evil spirits. Philosophically interpreted, it is to reject negative thoughts.

(109-4) Alexandria, the quarrelsome city which mobbed and slew Hypatia, also produced celebrated Neo-Platonists, talented Greek-speaking Christian Fathers, and gifted librarians who culled knowledge from several lands.

(109-5) The bitter-sweet savour of life in the body, its joy mingled with suffering, its great moments marred by their shortness is well understood by the older thinkers and mystics of the East but less by their younger descendants of today.

¹⁶⁷ Blank Page

¹⁶⁸ The paras on this page are numbered 43 through 48, making them consecutive with the previous page.

(109-6) The yogi sits in the pose of a living idol, the sole of one foot upturned on his thigh but the other resting normally on the ground. He is not wasting his time.

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(111-1)¹⁷⁰ Lands where the tufted palm trees grow, with their large arching leaves and tall graceful stems, attract many young seekers.

(111-2) When a Buddha figure has its palms turned upward with the thumbs touching, this symbolizes unwavering faith.

(111-3) Seek to interweave the best of west and east, in thought and action.

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(113-1)¹⁷² Has it occurred to any Western mind that the yogi's legs are coiled up beneath and around him as if his lower body were a snake?

(113-2) A shady little oasis left intact from time gone by will serve the desert fakir¹⁷³ well.

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¹⁶⁹ Blank Page

¹⁷⁰ The paras on this page are numbered 49 through 51, making them consecutive with the previous page.

¹⁷¹ Blank Page

¹⁷² The paras on this page are unnumbered.

¹⁷³ faqueer in the original.

¹⁷⁴ Blank Page

(115-1)¹⁷⁵ Is it so foolish a thought to say to oneself, “I sometimes identify with the Indians so closely, so sympathetically, that this belief that I was once one of them is quite acceptable.” When I first heard of it the idea of reincarnation seemed in harmony with Nature and needed no further argument in its favour.

(115-2) Those who never look into the scriptures of other faiths and the philosophical works of the Eastern hemisphere, miss light thrown on their own faith.

(115-3) That Oriental concepts and practices are a growing influence is indisputable.

(115-4) In the Arabic religious formula “LA” = there is no God, “YLLA” = but God. The first part is negative but the second is positive.

(115-5) It is the young, and mostly the college students, who have turned to eastern mysticisms but we need not forget that the majority have no use for such interests.

(115-6) Avalokitesvara¹⁷⁶ of Cambodia and what is now Vietnam, Tibet corresponds to Kwan-Yin in China – Goddess of Mercy.

(115-7) The word “philosophy” has no precise synonym in Indian language: it is a Greek word. The implications here are quite interesting.

(115-8) The notion of dumb Asiatic masses bowing their heads unresistingly before ordained destined [happenings]¹⁷⁷ is getting a bit out of date.

(115-9) He is free from the nervous fidgetiness, the painful self-consciousness of Occidentals.

(115-10) In the end, when thought has plummeted as deep as it can go, Greek, Indian, Chinaman or [Englishman]¹⁷⁸ will have to ask himself the same questions. For they do not depend on geography or race although the answers might be influenced by them.

(115-11) Gratitude is due from the Westerners to these Indians for having preserved these texts but perhaps not so much gratitude. The infiltration of religious superstitions in the pages is marked.

¹⁷⁵ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

¹⁷⁶ “Avalokitesvara” in the original.

¹⁷⁷ A blank space was left in the original. because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself later inserted “happenings” by hand.

¹⁷⁸ A blank space was left in the original. because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself later inserted “Englishman” by hand.

(117-1)¹⁸⁰ When the 10 fingers are folded together, they form symbolically the two aspects (active and passive) of the One Reality. When outspread they symbolise ten aspects of its human expression, thus: Left hand: little finger = benevolence, next = virtue, middle finger = submission, resignation, calmness, index = strength, thumb = meditation; Right hand: little finger = comprehension, understanding, next = practical method used, middle finger = ideals, index finger = power and thumb = highest knowledge. This plan is drawn up by Chinese Mahayana.

(117-2) Alexandria, in Roman Imperial days became the great centre of commerce and crime, learning and sects, magnificent buildings and lowly slums, the noble Neo-Platonic Philosophy and the vile poisoner's art.

(117-3) In ancient India the broths were drunk with much satisfaction: there was even a cook book on the subject called "Supashastra" (soup-scripture), although it has now been lost; while the very title of cook was "supa-krit" (soup-maker)! Today the Southern part of India still preserves a few remnants of the ancient tradition, among which is Mulligatawny (pepper-soup), a curried soup.

(117-4) There are areas of the Himalayan Valleys which is strange country for, apart from the few villagers, the only other inhabitants one is likely to meet with are either holy recluses or unholy bandits.

(117-5) Philosophy would not be what it is were it to restrict the beginnings of culture to ancient Greece. Egypt, China and India were doing grander things and contemplating deeper ideas before Europe did.

(117-6) Here in Europe the summer days die slowly into longer but less colourful evenings than those of the tropics.

¹⁷⁹ Blank Page

¹⁸⁰ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

¹⁸¹ Blank Page

(119-1)¹⁸² The Buddha Amitabha became World Saviour. His help particularly goes out to the sinful and weak who call upon him by name and with faith. But it is Kwanyin who intercedes with Amitabha and who mediates his grace to the pious.

(119-2) There are Indian schools of thought in the Vedantic group which turn Maya into an entity, a thing by itself. There are other Vedantic schools who have a higher understanding of Maya as being nothing other than the play of Consciousness.

(119-3) Most either fall in love with the Oriental presentations and attitudes on spiritual matters or underestimate them. There ought to be room for a few who want to take an independent stand, who try to be impartial, and who know the subject.

(119-4) Wang Yangming is pictured on my scroll in the formal prescribed robe of a Mandarin. His face is stern but not sombre, his mouth, reticent and not often opened, is thinly fringed all round with grey hair.

(119-5) How well would it have been if a marriage had been arranged between Hellenic thought and Hindu wisdom in those days when Hellas flourished!

(119-6) The outer and inner remoteness of the Orient has gone, the mystery of its cultures and religions has vanished.

(119-7) Where will you find a book as short as Lao-Tzu's "Tao Te Ching,"¹⁸³ and yet as wise?

(119-8) Is not the sadhu a sort of modern caveman? Are not hippies and Westerners who adopt the so-called "simple life," haunt Ashrams in India and copy Indian dress or ways, as would be Sadhus, also reversions to cave dwelling culture?¹⁸⁴

¹⁸² The paras on this page are numbered 24 through 31, and are not consecutive with the numbers on the previous page.

¹⁸³ Tao Teh King in the original.

¹⁸⁴ The paras on this page continue on page 105.

¹⁸⁵ Blank Page

(121-1)¹⁸⁶ Thought and art, both together, side by side, thrive in the best periods of Oriental culture. And this was so as far west as the Arab civilisation of Spain, as far east as that of China.

(121-2) On the left there are tall graceful and tapering Palmyra trees rising from a stretch of brown desert sand, From their heads there spread fans of drooping fronds, thin sharp-edged leaves, waving to and fro in the night wind.

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(123-1)¹⁸⁹ The Oriental style of squatting on the floor mat or divan with feet folded inwards may seem strange to western eyes but it is really a natural posture.

(123-2) India where men ploughed fields with bullock-power and women carried head-loads unheld by hands.

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(125-1)¹⁹² In Tibet they desecrated the monasteries, persecuted the lamas, humiliated the abbots and tried to eradicate the religion itself.

(125-2) Khrushchev story: to please hosts on visit to India he sent a committee to investigate yoga. They reported adversely, [saying they found]¹⁹³ [it]¹⁹⁴ gloomy [and

¹⁸⁶ The paras on this page are unnumbered.

¹⁸⁷ Blank Page

¹⁸⁸ The original editor inserted "39." by hand.

¹⁸⁹ The paras on this page are unnumbered. They were typed on a different typewriter, on different paper.

¹⁹⁰ Blank Page

¹⁹¹ The original editor inserted "P3" by hand.

¹⁹² The paras on this page are unnumbered but are continuous with the previous page – Same typewriter, same paper

¹⁹³ TJS in 1980 changed "Said" to "Saying they found" by hand.

¹⁹⁴ TJS in 1980 deleted "was" by hand.after "it" by hand.

apparently doing nothing.]¹⁹⁵ One can only imagine what happened, Russians seeking material development for their country, were offered [the practice of inner]¹⁹⁶ withdrawal, 'dropping out' and seemed unhelped by all this sitting down and doing nothing.

(125-3)¹⁹⁷ (It is {of} no help practically and leads to {a} dead-end intellectually). Is all this why Wang Yangming¹⁹⁸ dropped Buddhism and Taoism for reformed enlightened Confucianism?

(125-4) Before the war such a volume of interest in Oriental and mystical studies would have been quite unlikely and surprising.

(125-5) "Barakah" in Morocco and adjacent Mohammedan lands signifies "grace or blessing or healing power."

(125-6) It is like a refrain that keeps on singing in the heart.

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(127-1)²⁰¹ PB's painting of Wang Yangming²⁰² showed him in a different hat from the print which was copied from a book on him. This is because both were official hats of office (status) and differ at different stages of his career, as he rose from lower to higher appointments.

(127-2) Too often there is the slavish repetition of Advaitic dogmas, the dread of thinking for oneself or of daring to subject a sentence from Shankaracharya²⁰³, to critical semantic examination and [the unimaginative]²⁰⁴ uncreative mentality which shuts the

¹⁹⁵ TJS in 1980 inserted "and apparently doing nothing." by hand, as per PB's instruction.

¹⁹⁶ TJS in 1980 inserted "the practice of inner" by hand.

¹⁹⁷ It is just possible that this para is referring to the 'sitting down and doing nothing' of the previous para' - otherwise it appears to be referring to an outmoded 'spiritual' practice. I have inserted "of" and "a" to add a little more clarity to this cryptic note. - TJS '19

¹⁹⁸ "Wang Yang Ming" in the original.

¹⁹⁹ Blank Page

²⁰⁰ The original editor inserted "2." by hand.

²⁰¹ The paras on this page are unnumbered.

²⁰² "Wang Yang-Ming" in the original.

²⁰³ "Shankaracarya" in the original.

²⁰⁴ TJS in 1980 moved "the unimaginative" from after "Shankaracarya" by hand.

door on all non-Advaitic thought and interests or which since Shankara's century, can only write commentaries on his work, producing mere echoes, never an inspired new statement.

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XXIII

(129-1)²⁰⁷ The survivals of ancient religions pass across the frontiers of continents, move from Asia to Europe, and cross the seas.

(129-2) Master Dogen (13th century founder of Soto Zen sect) was an extremist in metaphysical and ethical ideas and especially in social ones.

(129-3) To think of Gautama the Buddha the picture of his face appears as emanating pure intelligence tinted by compassion. To read his printed saying is to feel that attention must move slowly, that the mind needs all its seriousness to absorb their meanings.

(129-4) The philosophies of India were conceived and constructed thousands of years ago by people born and raised in a torrid oppressive climate. Although some of them escaped to the colder Himalayas to write their most important texts, the general tendency was to excel in metaphysical abstract thought: to theorise rather than act, to dream and debate with such subtlety as to lose practicality and ignore actuality. The Westerner can modify these extremes. Advaita is admirable but will become more useful if it is equilibrated by the Westerners' tendencies to make things visible and serviceable here and now.

(129-5) The deepest human thoughts have been recorded in texts whose authors lived in Asia. The purest religious feelings have been recorded in hymns composed in Asia. But that continent is now living too much on such past glories. The Occident is finding little by little its own inspiration in these areas.

(129-6) There is a lingering charm in these finely-shaped Islamic arches, in the elegantly colonnaded courts and the harmoniously geometrical patterns of cedar-wood carving and tiled wall.

²⁰⁵ Blank Page

²⁰⁶ The original editor inserted "P1" by hand.

²⁰⁷ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(129-7) We who have tried to interpret the soul of the Orient – what it once was and what is still left of it – honour it but lament its misunderstandings.

(129-8) It was a stupendous sight – the world’s highest peak jutting its snows above the lower wooded slopes – of Himalaya.

(129-9) Some sadhus have the strong solemn faces of minor prophets but others seem half worldly, or even more so.

(129-10) If these truths can help men in Asia they can do so here too.

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Old xxiv: General ... NEW XII: Reflections

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(131-1)²¹⁰ It may be unconscious or unadmitted but it is there.

(131-2) Life has its sullen grey rainy days.

(131-3) They used this initial error upon which to build further errors.

(131-4) It is possible to admire such a remarkable person as _____,²¹¹ but not to love him – such is the conclusion of many thinkers.

(131-5) We have heard to the point of tiresomeness the one-sided statements which either assert that “We must blame ourselves for our troubles” or “We must blame circumstances for our troubles.” To get truth, bring the two statements together.

(131-6) If capital punishment is the law, at least change the method to withholding of food to death by starvation.

(131-7) It requires not only impartiality and integrity but also courage to praise your opponent or your enemy.

²⁰⁸ Blank Page

²⁰⁹ The original editor inserted “23” by hand.

²¹⁰ The paras on this page are unnumbered.

²¹¹ TJS in 1980 changed “C” to “_____” by hand.

(131-8) To act otherwise is to desecrate human life, to deny its higher meaning.

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(133-1)²¹⁴ These little-minded idle persons peer at the world outside from behind their little windows as at something remote alien, and to be criticised.

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(135-1)²¹⁷ We must remember that the situations, circumstances and experiences which await man are infinitely variable.

(135-2) Was man originally created to be a desk-bound creature?

(135-3) Their graceless personal and family lives revolve within continuous littleness.²¹⁸

(135-4) He may be modest and unassuming or he may [have]²¹⁹ a strong authoritarian personality.

(135-5) [A seemingly simple utterance yet it is charged]²²⁰ with profundity.

²¹² Blank Page

²¹³ The original editor inserted "44" by hand.

²¹⁴ The para on this page is unnumbered.

²¹⁵ Blank Page

²¹⁶ The original editor inserted "41" by hand.

²¹⁷ The paras on this page are unnumbered. They are typed on a different paper and probably on a different typewriter

²¹⁸ PB himself inserted the period by hand.

²¹⁹ PB himself typed 'may have' on a strip of correction tape from a different typewriter, suggesting it was an edit, not a correction. Looking at the back of this page, we can see that 'may be' was typed originally.

²²⁰ PB himself typed 'A seemingly simple utterance yet it is charged' on a strip of correction tape from a different typewriter, suggesting it was an edit, not a correction. Looking at the back of this page the original typing is visible (in reverse) it reads: "The simple utterance is charged"

(135-6)²²¹ He merely adds his own confusion to the other man's.²²²

(135-7) Whatever his critics and detractors may say, they misunderstand him.

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(137-1²²⁵) And so began a line of research which in the months and years to come finished up as a two-volume affair; "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself." [They were the eventual and]²²⁶ first results of that day's reflection. Now, [half a life-time later, something properly may be deleted from the pages, and new material added to them. Furthermore a brief summing up should not be unwelcome.]²²⁷

(137-2) They run after the latest [cult²²⁸] or enthuse about the newest [fashion.]²²⁹

(137-3) Snobbery supports, flatters and surrounds a monarchy

(137-4) The word 'vagabond' which merely meant a wanderer at heart, has become permeated with sinister meaning.²³⁰

(137-5) A spacious mind, culturally wide and morally strong, will help to make life worthwhile.

(137-6) This point has not usually been brought out sufficiently in writings on the

²²¹ Lorraine Stevens inserted a (in the left margin, linking it to the note on the back which reads "check: unfinished." by hand.

²²² PB himself inserted a period by hand.

²²³ Blank Page

²²⁴ Lorraine Stevens inserted "P.2. B" and "check unfinished" by hand, referring to para 135-6.

²²⁵ The paras on this page are unnumbered and continuous with the previous page. A similar page is found at 151.

²²⁶ PB himself changed "were the eventual and" to "They were the eventual and" by typing on a correction slip glued over the original.

²²⁷ "half a life-time later, something properly may be deleted from the pages, and new material added to them. Furthermore a brief summing up should not be unwelcome." was cut from another page and pasted here by hand.

²²⁸ PB himself changed "swami" to "cult" by typing on a correction slip glued over the original.

²²⁹ "fashion" was cut from another page and pasted here by hand.

²³⁰ PB himself inserted a period by hand.

subject.

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(139-1)²³³ The luxuries of today become the necessities of tomorrow.

(139-2) They seek to cultivate those showy qualities which impress the unevolved immature herd, but which are repugnant to the better informed and higher developed persons.

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(141-1)²³⁵ Somewhat altered to suit our times, a Sufi master's retort to a question motivated by suspicion is quoted "Enlightenment is not to think that because a man is a professional writer he is not enlightened."

(141-2) Here one ought to make a mild criticism so that this one point can be gotten out of the way and rest left to keep to an approved praised and positive course.

(141-3) It is salutary to remember that most utopian communities based on the notion of loving brotherhood fail soon or late, that they are based on a non-existent but desirable ground, that is, on wishful thinking. If they are ever to succeed they must change the basis.

(141-4) The Russian novelist Gogol, more than a century ago, described the civilised life of the salons as "superficial, cold and hypocritical." He was describing the capital city.

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²³² Lorraine Stevens inserted "P.1. B" and "What! One Day!! Please recheck" by hand, referring to 137-1 - this was remarking on the phrase "the first result of that day's reflection" meaning she thinks PB is saying that all of these two books got thought out in that day. I think he means that he began the process of formulating the material for those books on that day. -TJS '15

²³³ The paras on this page are unnumbered.

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²³⁵ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(141-5) All are preordained to pass through the same course – they are born, grow, decline and die.

(141-6) Either they have not the mental and moral fitness for such a work or they do not want to engage in it.

(141-7) The masses should also be given what they inwardly need, not always and only what they demand.

(141-8) A shallow person enjoys the acclaim of others: a profounder one couples it with the critiques of his enemies. This is not necessarily because he is humbler but because he is honester.

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(143-1)²³⁷ If you wish to study history properly, you should first study human nature, of which it is partly a reflection.

(143-2) They fear, or feel, that these teachings lie quite outside their own lives.

(143-3) The wild abandon, the careless spilling of slogans which show up the user's ignorance, fanaticism and deficiencies, may be left to the intellectually adolescent. There is nothing to interest the truth-seeker here.

(143-4) When behaviour or ideas are pushed to an incredible extreme they are held up to ridicule either by mild humorous irony or by strong sarcasm. This brings a needed corrective to their exaggeration.

(143-5) Under all the apparent self-confidence, the seeming expertise in dealing with events and men, there are self-doubts, uneasy qualms, questionings and wonders if...

(143-6) Those who cannot accommodate themselves to the world may take to communism, drink, drugs or sex; or they may withdraw from it altogether into some

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²³⁷ The paras on this page are numbered 25 through 32, and are not consecutive with those of the previous page.

mystical cult, institution or retreat.

(143-7) They are too concerned with earning their livelihood, with the members of their family, and with attending to personal wants to bestow thought upon such abstract topics as life's higher meaning. They are not to be blamed but they are also not to be imitated.

(143-8) We may admire the new with enthusiasm but this is no reason for ceasing to value the old where it is only just to do so. What many smart youngsters now regard as old-fashioned virtues will never be displaced by right-thinking persons.²³⁸

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(145-1)²⁴⁰ Disillusionment often breeds sourness and cynicism. But if it passes away it may leave true balance and philosophy.

(145-2) It is true that men have sunk into apathy, their initiative paralyzed and their ambition neutralised, so that no effort to improve conditions is made, no attempt to counteract bad ones is started, no hope that change for the better can be achieved by themselves is left. This of course is more an Oriental Phenomenon than a Western one except that such an attitude is passing even in the East.

(145-3) He recalled the questioning Greek sage though his fate was better than that of Socrates for his own wife was kindly and his end was natural. He was unknown to fame but I knowing him well, knew his value.

(145-4) The Silence which befriends him gives others a queer undesirable feeling.

(145-5) History brings many changes in the course of time, many new developments, many displacements of settled persons and a coming to the front of fresh ones. The same happens in structures, organisations, geographical situations and even climatic ones. We must beware of making custom habit and convention too rigid a thing. For if this epoch particularly

²³⁸ The paras on this page continue on page 151.

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²⁴⁰ The paras on this page are unnumbered.

(continued from the previous page) shows anything at all it shows that the world moves on, that change never ends.

(147-1)²⁴³ We still live in a world of slaves...slaves to money, to position that yields money, to things that cost money, to people who possess it. Money buys nearly all these things and persons. The sage is free in one way because of his inward indifference to money, and the millionaire is free in another way because he has all the money he needs.

(147-2) There is room for this also, but it is not the entire space which is to be taken over.

(147-3) In life there are miseries to complain about, there are also felicities to enjoy.

(147-4) Materialism leads to a faulty interpretation of historic events and a one-sided interpretation of personal ones.

(147-5) It is truth, yes, but not all of truth.

(147-6) Where the faith in, or feeling of, God's reality does not exist, then morality, art, metaphysics may be taken up instead.

(149-1)²⁴⁶ The knowledge of these higher laws will tend to make him glad but the knowledge of suffering's place among them will tend to restrain gladness.

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²⁴² The original editor inserted "40." by hand.

²⁴³ The paras on this page are unnumbered, and are continuous with the previous page.

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²⁴⁵ The original editor inserted "41"

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(151-1)²⁴⁹ A civilised life ought to possess better quality things – art, music and literature, some touch of refinement somewhere, and a little basic knowledge of food values and perils, of personal hygiene and health preservation.

(151-2) Stupid sincerity can go from one mistake to another, yet be none the less sincere.

(151-3) It is possible to explain a doctrine without endorsing it. That is all I try to do here.

(151-4) The power of tradition has been much more generally acknowledged than the power of suggestion. Yet the latter is no less strong for it is supplanting the former.

(151-5) Despite the imperfections and limitations of this earthly human existence, enough is caught and kept by it to provide a link with that invisible but little-known divine plane of being which is its source. It is this secret connection which pushes men to seek through their desires for happiness or pleasure, their ambitions or hopes until nothing is found except frustration. It is then that they can turn nowhere else except inward. For subconscious memory of the hidden link revives and points out its direction. So the true and final quest begins. Still only dimly aware of its goal, its power and beauty and serenity, he gets new hope, sometimes a gleam or two of true light.

(151-6) It is an enchanted world saturated with subtlety and beauty.

(153-1)²⁵¹ The sage's talks on education made a deep impression. He felt turned inside

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²⁴⁸ The original editor inserted "42."

²⁴⁹ The paras on this page are numbered 33 through 38; they are not consecutive with the previous page. However they follow directly from page 143.

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out. He came back with an attitude to life that was entirely strange to him and he felt rather foolish about it. He has no plans nor aims and no inclination to make them. He does not know what life will bring him and in a way he does not care. But when his friend told him that with this attitude the Overself has a much better chance to come through and lead him on his way and that it was really a positive one, he understood at once and was very glad with this new insight.

(153-2) Pythagoras, gentle compassionate apostle of the bloodless diet, killed by the Crotona mob, had to die for venturing to show a higher ideal. Just as Socrates died for shaming his jurors with their inferior ethical standard. Above all it was Jesus, put to death for endeavouring to show men a kingdom not of this world, the kingdom of heaven. Plato driven into exile for more than twenty years because he dared to teach truth. Thus the role of light-bringers could be extended; those deprived of life and those persecuted but left to live, and those who escaped despite opposition. How low the level from which the half-animal men have yet to rise!

(153-3) Nietzsche was a lunatic who rejected Jesus but accepted Socrates, an ascetic who denounced hedonism and a firebrand admired by the Nazis.

(153-4) Here it is in explicit language – not trying to impress you with enigmas or stun you with paradoxes.

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(155-1)²⁵³ We have only to probe the truth out of history – a feat which requires almost philosophic impersonality and impartiality and research – to find that stupidity too often masquerades as patriotism or religion or other unquestioned tradition or modern belief.

(155-2) Like Lao-Tzu²⁵⁴ Socrates held a low view of politics. He did not believe it had any room for complete honesty, justice and truth. It was a clash of egos and a struggle for power. His opinion of the multitude, their ethical standards and quality of correct judgment was equally low. But given enough time he believed it possible to lift them up and persuade them to follow better ways. This was however a matter for working

²⁵¹ The paras on this page are numbered 39 through 42, making them consecutive with the previous page.

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²⁵³ The paras on this page are numbered 43 through 47, making them consecutive with the previous page.

²⁵⁴ "Lao-tse" in the original.

upon a few individuals at a time, not publicly and politically but privately.

(155-3) Let him find what agrees with his temperament, inclinations and nature, a teaching with which he feels at home. But this said, it must not be one which he accepts because it panders to his weaknesses or prejudices.

(155-4) Steiner rightly taught that the true spiritual things could flourish only in freedom and that they need to be self-administered independently of the state of political interference.

(155-5) "It is impossible to please all persons," wrote Shankara perhaps 1500 years ago.

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(157-1)²⁵⁶ In the matter of accepting someone else's influence, whether it comes through speech or print or silence, at a certain time in one's life it may be the exact need just then whether in guidance or correction, but at another time it may fall flat, stir nothing, offer little.

(157-2) The achievements of modern technology make it a little easier to get at a truer world-picture than the one hitherto offered by that which confused divine governance with a tribal-god glorified human governance. The notion of a super-computer comes nearer this picture, but it is still not the full truth.

(157-3) The ignorant have begun to stir in their sleep, though the questions they ask, the doubts they express, are quite materialistic and pertain to their petty half-lives and desires.

(157-4) He may, if he chooses, refrain from asserting what truth is and instead show where truth lies or even what is to be done to attain it.

(157-5) If something is to be gained something else must be lost.

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²⁵⁶ The paras on this page are numbered 48 through 52, making them consecutive with the previous page.

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(159-1)²⁵⁸ Proletarian-novels written by, and for, proletarian persons [are]²⁵⁹ quite boring because quite without style. The dialogues are ungrammatical and have too much slang the characters uninteresting uncultured and of unrefined manners, the writing is devoid of any literary taste. This is a personal and fastidious reaction of course, for on the philosophical level a man can make himself one with the cast and get absorbed in their lives.

(159-2) It is possible to know some things; only to believe other things: while the residue may be hoped for – nothing more.

(159-3) The wanderer without a fixed home who, after many many years puts an end to his wandering, has gained the benefits but suffered the disadvantages of his condition. In the evening of life, the disadvantages tilt the balance. Practical wisdom bids him find an anchorage.

(159-4) It is often the minorities who hold the better views for wisdom is not usually in the majority.

(159-5) In such a situation an action or a course which will change nothing at all, is futile.

(161-1)²⁶² The proverb-makers say that money cannot buy happiness. The Oriental ascetics denounce its [pursuit and]²⁶³ ownership as greed, (while either begging for donations or having them at the back of their mind). From a philosophic standpoint, all this may be correct but is only one side of a coin. What about the reverse?

²⁵⁸ The paras on this page are unnumbered. However they are similar to page 137

²⁵⁹ TJS in 1980 inserted "are" by hand.

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²⁶¹ The original editor inserted "P1" by hand.

²⁶² The paras on this page are unnumbered and are continuous with the previous page.

²⁶³ TJS in 1980 inserted "pursuit and" by hand.

(161-2) Well-born, well-bred and wealthy, he had many advantages lacking to the average person.

(161-3) Something has been attained when at last really important conclusions have been reached.

(161-4) What is one to do in the face of such nonsense? Is it better to shrug one's shoulders and pass on?

(161-5) The satisfactions in life are countered by its sorrows.

(161-6) Their outlook on life is so restricted, their spiritual sensitivity so limited, their aesthetic taste so vulgar that they are not even aware of the need for change and improvement.

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(163-1)²⁶⁶ We must learn to look at it as an accessory, not as an alternative.

(163-2) Where are the satisfactions which are not somehow diluted?

(163-3) The distance from theory to application from project to realisation is wide.

(163-4) His answers were not directly relevant to the question.

(163-5) It is not a logical analysis but a revelatory apocalypse.

(163-6) We see this result in their ill-balanced judgments.

(163-7) Who will listen attentively to such advice?

(163-8) An expressionless face, set as if wax-sealed, giving nothing away which could reveal what is hidden behind the impassive exterior.

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²⁶⁵ The original editor inserted "2." by hand.

²⁶⁶ The paras on this page are unnumbered and are continuous with the previous page.

(163-9) The one is the Pretence, the other is the Reality.

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(165-1)²⁶⁹ This little pastel-covered notebook accompanied me everywhere in those times of search, study, travel and expectation.

(165-2) Few people take any notice of these pronouncements.

(165-3) Until they inwardly recognise and publicly realise the overriding importance of thought and feeling in these matters their remedies will be illusory, their hopes denied and their forebodings fulfilled by the course of events.

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(167-1)²⁷² The pen trembles in his hand when he thinks of that humbling moment and tries to find a fitting sentence for his private journal.

(167-2) To Anatole France's critique "All is opinion!" I would add: "and imagination."

(167-3) If the first step is a misconceived one, an honest blunder, the continuation into further missteps²⁷³ down the same road is an absurdity.

(167-4) Life brings shocks and changes, anxieties and delays. But it also brings better things.

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²⁶⁸ The original editor inserted "P3" by hand.

²⁶⁹ The paras on this page are unnumbered and are continuous with the previous page.

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²⁷¹ The original editor inserted "P4" by hand.

²⁷² The paras on this page are numbered 1 through 19; they are not consecutive with the previous page.

²⁷³ "mis-steps" in the original.

(167-5) There is here a confusion of planes, a mixing up of levels of reference, an unlawful crossing of frontiers.

(167-6) It is the principle that is more important, not the event. For the latter passes, the former remains.

(167-7) Wealth brings its own related worries but this does not deter most people from seeking it.

(167-8) We are not justifying such acts but only explaining how they come to be done.

(167-9) This is not to devalue worldly experiences but to look at them in a new way.

(167-10) Men with advancing stomachs, men with retreating foreheads – thus symbolising their own minds!

(167-11) The problem is not a real one: it is created and maintained by the imagination.

(167-12) The eagerness to reform others but let himself alone is not helpful to either them or oneself.

(167-13) In too many cases they are making life worse with their “betterments,” “advances” and “developments.”

(167-14) He may come to a fragment of wisdom late in the sequence of years and only after a long experience of the most varied kind.

(167-15) Just as personal life-histories change so do persons themselves. But because this change is often slight, or even invisible, the saying glibly goes, “Nobody ever changes!”

(167-16) He makes the mistake of seeking or asking for too much too soon.

(167-17) The huge grey rock massifs in France across the lake tipped with snow and touched by sombre clouds seem bare of any human habitation except on the lake shores.

(167-18) The craftsman who worked as if his personal salvation depended on it, is a vanished figure.

(167-19) His appearance was striking: penetrating eyes high forehead, hard mouth, decisive manner.

(169-1)²⁷⁵ Working at his own original ideas in an individual and distinctive way such a person will go farther than the herd man. He can bring fresh helps, devise better techniques and serve human uplift. The brave determination to go his independent way and not be a mere sheep ambling behind the group may cause him to lose in some matters but to gain in other ones.

(169-2) This is not a prediction of what will happen in the future but a statement of what could happen then if not only the leadership but also the following appeared.

(169-3) If the truth is not pleasant to confront they avert their eyes from it and prefer not to hear about it.

(169-4) As in most situations there is both gain and loss: the question is of which one is there more?

(169-5) The possibilities are there in his spheres of thought and action, but what are the probabilities?

(169-6) There are utopias to suit different tastes but none are ever realised: all remain promised lands.

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(171-1)²⁷⁸ Simone de Beauvoir: "Material independence is one of the necessary

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²⁷⁵ The paras on this page are numbered 20 through 25, making them consecutive with the previous page.

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²⁷⁷ The original editor inserted "24" by hand.

²⁷⁸ The paras on this page are unnumbered.

conditions for inner liberty." Is this true? Sometimes yes, other times not.

(171-2) "The fallen flower returns not to the branch."
(Buddhist proverb)

(171-3) Each person has his own group of experiences. This is as true of twins as of the billions of dwellers on this planet.

(171-4) Some experiences bruise a man's ego but others soothe it.

(171-5) Sweet relationships between two people, as friends, as business associates, even as husband and wife turn sour, may become acrid and end in contempt or worse.

(171-6) The need of money is second only to the need of good health, and both are second to the need of spiritual strength. All [three]²⁷⁹ are important²⁸⁰ for most other desired things depend heavily on them.

(171-7) If this remembrance of the Overself is fitted into the day's activity much can be gained.

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(173-1)²⁸³ If his fidelity to worthy ideals remains through situations which test character and he reacts honourably to events which expose it, he finds that in the end his real welfare in the world also remains. Whether he is encircled by business affairs or pressed by everyday work or whether he worthily consumes time in other ways, his lasting good will not suffer. Only the less important surface may do so. Even there he may be saved from entering wrong courses.

(173-2) We may take defeat in a spirit of bitter resentment or in a spirit of melancholy pessimism. Both these attitudes are wholly unprofitable. There is a third and better way. It is to make defeat serve as the starting point of a different advance forward. This can be done by first, a frank ungrudging and searching self-examination to

²⁷⁹ TJS in 1980 changed "strength, all three" to "strength. All three" by hand.

²⁸⁰ PB himself deleted a comma by hand.

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²⁸² The original editor inserted "42" by hand.

²⁸³ The paras on this page are unnumbered. This was typed on a different typewriter on different paper.

discover faults and confess wrongs; second, by deeds which pioneer a new outlook.

(173-3) They grope, drift or flounder through life.

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(175-1)²⁸⁵ Time presses us into never-ending activities

(175-2) Life exacts concessions and compromises from all of us.

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(177-1)²⁸⁸ Life brings its complications, its problems, its [ties.]²⁸⁹

(177-2) All such idealistic optimism must be submitted to the test of experience and probed by reason.

(177-3) The values by which society lives, which are widely accepted and considered normal proper and desirable, are being questioned by people of different backgrounds, from long-haired jobless hippies to trained professional men with families.

(177-4) If time has confirmed his early faith, it has rectified his early errors and shown his deficiencies. If it has proved the correctness of some important intuitions dating back to inexperienced years, it has forced him to undergo certain profound changes of view which were received from outside and accepted then.

(177-5) Only a part of a man can be kept busy with worldly life; the other part requires

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²⁸⁵ The paras on this page are unnumbered. However, it is on the same paper and typewriter as page 171.

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²⁸⁷ The original editor inserted "P.2 B." by hand.

²⁸⁸ The paras on this page are unnumbered and are continuous with the previous page.

²⁸⁹ "ties" was originally typed in red and in all caps – and then a ton of white-out was painted on the page and it was typed normally.

spiritual fulfilment.

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(179-1)²⁹² "Play of the Soul and the Body" - Cavalieri, born mid-16th century, in Rome, died 1602 in Rome, was General Director of the Tuscan Court in Florence, in 1588. He belonged to the circle of "Camerata Fiorentina" which brought a great innovation in Western music - the "Nuove Musiche" (The New Music"), a special new manner which had a hypnotic effect on the whole audience. His "Rappresentazione" was performed twice in Rome in 1600. 15 Cardinals were present at the first performance. It was the first work written in a recitatio style. It is a religious play, related to the medieval "mystery plays," especially to the morality play "Everyman." It is Buddhistic in basic theme - the human soul blinded by worldly life and deceived by pleasures, finally has a revelation of the transitoriness and shallowness. Then it rises to the higher experience, the sphere of true happiness, of angelic hosts and eternal peace.

(179-2) An older man's judgment is not to be trusted solely because he has had more experience. In reality, he has had only the opportunity to have more experience.

(179-3) Action is the best way to complete a thought.

(179-4) Experience of the varied elements of human existence provides material for the reflective mind.

(179-5) Have these expectations been confirmed by events or cancelled out by time and disappointment?

(179-6) A man needs outward conditions to grapple with if he is to bring forth what is latent in him. And this refers to bads as well as goods.

(179-7) He is no theorist, he has seen too often how outward circumstances, surroundings, and events force men to act in ways they otherwise might not have acted.

(179-8) Whatever be the pull of their interests in their lives, a time comes in the

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²⁹¹ The original editor inserted "P4" by hand.

²⁹² The paras on this page are unnumbered.

reincarnations when the divine self asserts itself in their consciousness.

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(181-1)²⁹⁴ I do not believe there is much chance for a lasting human happiness. Sooner or later life besets a man with its problems, griefs, oppositions and maladies.

(181-2) There are periods when the circumstances in which we have to live have also to be patiently accepted. But there are other periods when they are to be resolutely rejected.

(181-3) Millions of other humans came into the world and after a relatively short existence disappeared. He will be no exception: his turn to vanish will also come. Thought, confronted with this terrible fact must either despair, take refuge in the hopes of religion, or resolve to find out the truth behind the tremendous cosmic drama.

(181-4) If no truth at all is given the masses they are left defenceless as soon as any great calamity falls upon them and they dare not think about it.

(181-5) Life gives us enough problems from time to time without our own addition to them of still more which are self-created entirely.

(181-6) Time is not only the great healer and not only the great teacher but also the true friend for it brings the Presager of Death, who brings peace.

(181-7) Whether he keeps his secret to himself or announces it to the world, the decision ought not be hastily made.

(181-8) What, for instance, is the mental outlook and, more, the emotional attitude of a man mutilated by war or accident, crippled in both legs, needing crutch or chair?

(181-9) He needs a capacity for keeping calm amid frustrating or irritating circumstances.

(181-10) The dying autumn leaves induce sad thoughts such as: We are only passengers

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²⁹⁴ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

travelling through this world.

(181-11) The naive may go on holding perfectionist illusions but the well-experienced, the well-matured mentally, will soon drop them.

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(183-1)²⁹⁶ Life on earth for us is not to be a goal in itself, but a means to the goal. All its experiences are to be used to shape our character and increase our knowledge and, above all, to bring us nearer the discovery of, and identification with, our Overself.

(183-2) We ought not ask limited man to look at his painful predicaments with the same infinite tolerance that the higher power does. Only time, as it brings him to discover and desert the ego's outlook can do that.

(183-3) There are high moments in the lives of most persons, high in their artistic appreciation, creation or response, in courage, unselfishness or understanding; in the quality of their consciousness.

(183-4) If money occupies a large part of their thoughts, are they to blame for that? Life being what it is, necessity demands such attention, realism compels it. Only when higher purposes are displaced, neglected, ignored, by this stress on the money-thought, are imbalance and materialism produced.

(183-5) It is better to leave past personal history where it belongs; the attempt to revive old relationships is a misguided one; it becomes either a nuisance or a failure.

(183-6) They are too aware of what is happening around them, too conscious of their needs and interests, to be submissive to such doctrines of nullity and futility.

(183-7) Beware when men use the word only in their attempts to persuade, influence, suggest, sell or enthuse. This contradicts the duality of existence, its yin and yang. Look for the opposite side.

(183-8) If he takes the trouble to work out the line of connection between his faults and

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²⁹⁶ The paras on this page are numbered 12 through 20, making them consecutive with the previous page.

some of his misfortunes, he profits by it.

(183-9) As life moves from the old to the new, it sheds old problems only to find new ones to replace them. There is no feature of it which is entirely satisfactory, nor has there ever been a golden age when it was, except relatively so.

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(185-1)²⁹⁸ It is true that a wider and longer experience than the average may toughen a man's will and harden his standards but it also softens his sensitivity and opens up higher values - provided he lets Nature do its work on him.

(185-2) Again paradox is truth.²⁹⁹ Both Brevity of Life possessions, beauty etc. is true and good reason to abandon all, world, love etc. But the opposite is also true. We can enjoy beauty, life etc. if detached. So both sides together = the whole truth. So I join no sect or teaching - alone.

(185-3) You may accept the inevitable with bitterness and resentment or with patience and grace. Thus, mere acceptance alone is not sufficient.

(185-4) There are ways of life worth preserving but there are others embedded in clay that stultifies them; making them useless.

(185-5) Desire to understand the meaning of existence may increase as the mind's power increases, but the compelling pressure of events may convert the desire into an important psychological need.

(185-6) To re-examine the events of ten, twenty, thirty years ago, much more to relive them, can only be justified if it helps to loosen one from the ego rather than fix him more tightly in it. This requires a detached learner's attitude.

(185-7) The young, with their passing enthusiasms, their indiscriminating evaluations and their unconsidered decisions should avoid irrevocable commitments.

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²⁹⁸ The paras on this page are numbered 21 through 29, making them consecutive with the previous page.

²⁹⁹ TJS in 2015 inserted a period by hand.

(185-8) Both opposites find their place in existence for the unenlightened, the masses, the narrow-horized. The tension between them contributes toward development, the conciliation of extremes broadens views. With enlightenment comes equilibrium, harmony, balance, the larger outlook, piercing insight.

(185-9) If a person insists on wallowing with pigs in the mud then he must do so until he sickens of the consequences. It is in such moments of self-disgust that a helpful, instructive or hopeful message may reach him.

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(187-1)³⁰¹ The philosopher seeks to make a balance between the inner and outer life. But it would be a mistake to believe this means 50-50 measure. Each individual must find his own measure.

(187-2) Much of the pollution problem on earth and in air, in river and sea is blamed on technology. But the latter's expansion is itself in part caused by something else, namely, over-population. And not only pollution but other evils derive from it, such as unemployment, violence, riots, food shortage and insufficient income. The matter does not stop there. To what is over-population itself due – the first answer is not the only one – over-indulgence in sexual relationships whether within or outside marriage. There are also some other causes. In the end it all sums up to spiritual ignorance.

(187-3) The reform they are not willing, believe or feel able to make they may be forced to make by a painful crisis or a sudden emergency.

(187-4) So long as the mass of men are contented with illusion and seek neither truth nor reality, so long will they be beset with adversities, dragged from pleasures, surprised by shocks and tossed about from one birth to the next.

(187-5) To practice living in the world and yet not being of it involves becoming a spectator not only of the world but also of oneself. To the extent that he gets lost in the world-experience, to that extent he loses this deeper self-awareness.

(187-6) We have to use two distinct modes of approach to the world and its affairs – the

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³⁰¹ The paras on this page are numbered 30 through 37, making them consecutive with the previous page.

immediate and the ultimate.

(187-7) Men want acceptable forms presented to the eyes more than true meaning presented to the mind. For the first shows appearances but the second must be well thought out.

(187-8) When life in the world becomes so formidable or so frightening that in desperation or bewilderment, panic or mental unbalance, the idea of suicide seems the only way out, then the time has come for a man to cast his burden on the Higher Power.

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(189-1)³⁰³ Those who complain that their opportunities for meditation, study, travel to India, and so on are nil, and that therefore they have no possibility of spiritual growth need not despair. The common life regarded in an uncommon light, the ordinary activities engaged in from a different standpoint, becomes part of a spiritual path through which development is possible.

(189-2) No man can try to hold this detached attitude toward his own activities without getting a continuous and excellent training in self-control. Mental equanimity, emotional stability and a better knowledge of his self are also among the fruits of success.

(189-3) We may hold talent – be it the craftsman’s, the intellectual’s, the artist’s – in high esteem, yet not lose our hold on the stillness. It is a delicate balanced position, reached after risky attempts.

(189-4) Those who have committed themselves to a particular belief, opinion or theory may get back its mere reflection when they try to understand their experiences.

(189-5) It is natural and inevitable that, when ripened by experience, men should yearn to be united with their divine Source.

(189-6) We can answer only that we are here to return to our true consciousness; this is the ‘why’ of our existence.

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³⁰³ The paras on this page are numbered 38 through 47, making them consecutive with the previous page.

(189-7) Those who have known the pleasures and sorrows of life, who have undergone its vicissitudes and alternations, who have thought soberly over its seriousness and laughed over its humour are better prepared to revise their values and examine their purposes.

(189-8) This is detachment when although involved, he looks at a happening as if from a distance.

(189-9) Where experience is extremely narrow, its deficiency may be supplied by reading, reflection or intuition.

(189-10) The value which so many put on life is paltry compared with its real value.

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(191-1)³⁰⁵ The detachment to be practised is not a denial of necessary things nor a refusal of beautiful things, but a rejection of superfluous life-burdening things. I suggest that this statement be compared with what was taught and done in India.

(191-2) It is the testimony of all experience that the fortune and misfortune are intertwined. Those who do not see this when young will discover it later for they appear at separate times often, but together when old. Life is thus a paradox, but also a series of compensations.

(191-3) If these things have humbled your self-love by showing you that the thing so much loved has its ugly blemishes, they have served a useful purpose. But you need not stay at this point. You don't have to moan over it for the rest of your life.

(191-4) Discontented with themselves, disappointed with the world, they have no future to which they can look forward with anticipation or expectancy – unless they change inwardly.

(191-5) When they are exposed to quite new environments, where the opportunities and temptations are also new it is quite possible that traits of character hitherto undisplayed

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³⁰⁵ The paras on this page are numbered 48 through 56, making them consecutive with the previous page.

and even possibly hitherto unknown to the persons themselves, will respond and appear.

(191-6) He knows the proper value to stamp on fame, position and wealth, and the proper place to assign them. He neither rejects them with harsh ascetic scorn nor seeks them with hard self-centred ambition.

(191-7) That life will reach some higher end and thus justify all the fret and toil is more than a comforting belief: it is also an offering of the highest Reason, the revelation of highest experience.

(191-8) A change of circumstances, a new environment, contacts with a different range of people more especially, may bring out unsuspected reactions and unpractised traits.

(191-9) Life holds several possible happenings such as sickness and misfortune which threaten human existence.

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(193-1)³⁰⁷ Is it really necessary to have a total experience of life in order to gain a total knowledge of truth?

(193-2) Catastrophe is an awakener: it puts a stop to fanciful purposes.

(193-3) Day-to-day and year-by-year experience provides plenty of material for the philosophic work.

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(195-1)³⁰⁹ So many want the security – physical and mental – which comes with wealth,

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³⁰⁷ The paras on this page are numbered 57 through 59, making them consecutive with the previous page.

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³⁰⁹ The paras on this page are numbered 14 through 23; they are not consecutive with the previous page.

so many believe it would bring the end of anxiety inwardly and the comfort of having enough or more materially.

(195-2) The years of varied experience give a man advice – if he will but take it correctly and not distort it – no less than other, more knowledgeable, men.

(195-3) “When Gustave Meyrink was in great danger he would concentrate on his heart and maintain an unalterable calm,” said Herman Hesse.

(195-4) Most people react mechanically not creatively to surroundings and situation, events and persons. In this they are like children and animals, not like truly and fully human beings acting from knowledge and power.

(195-5) Those Christians who were closest to Jesus’ time did not set up two categories – those in the world and those living withdrawn from it outwardly, with the second as superior. It is monks who later made this division.

(195-6) If in order to live among other humans he finds it advisable to accept hard compromises, conscience questions him how far to go in this direction?

(195-7) There are certain ideas which a man thinks he can never bring himself to believe. And yet time may compel the change.

(195-8) We do not make mistakes through ill-chance but through the bent of our personality and through the extent of our ignorance.

(195-9) The world confronts him and its events or situations demand action from him to meet them.

(195-10) Life itself puts a man to the test, so that he may find out for himself what sort of stuff he is really made of.

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(197-1)³¹¹ Despite all the high idealistic talk of oneness, brotherhood and egolessness,

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each of us is still an individual, still has to dwell in a body of his own, to use a mind of his own and experience feelings of his own. To forget this is to practise self-deception. Each will come to God in the end but he will come as a purified transformed and utterly changed person, lived in and used by God as he himself will live in and be conscious of the presence of God.

(197-2) He may ask himself whether he has any competence for such a great task. But this is to forget that he has been led to this point, to the quest, that the same higher self or power which out of its grace did this can lead him still farther.

(197-3) The self-sufficiency of his ideal, its remoteness from popular ways, may be boldly and openly expressed in action or kept as an interior and hidden thing. For most the first may prove to be an imprudent course but for others it may be a necessity.

(197-4) It is not only the harsh lessons to be elicited from suffering which ought to be heeded but just as much the pleasanter teaching of joy and the memorable beauty in art and nature. Every experience and every environment bears its own message to us, the happier ones no less than their opposite kind.

(197-5) Sometimes the guidance will evolve naturally out of the situation, the circumstances, the events. He will then only have to be a spectator but he must still supply the intuitive interpretation and recognition of this recognition.

(197-6) The phrase, "the wisdom of travelling light," applies not only to marriage but also to suitcases.

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(199-1)³¹³ Why should we be ashamed to learn new truths from life's experiences and, dramatically or slowly, reverse our views in consequence? The answer is that the ego does not wish to humiliate itself, nor to inculcate itself.

(199-2) They listen to all voices except the Lord's; follow calls from the senses but not

³¹¹ The paras on this page are listed 51 through 56. They are not consecutive with the previous page. However, they are probably from the same batch - same paper, same typewriter.

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³¹³ The paras on this page are numbered 57 through 64, making them consecutive with the previous page. This page was originally followed by page 207 below.

from the intuition. Is it any wonder that in the end they are discontented?

(199-3) There are persons, circumstances, environments and situations which bring out what is worse in a man's character as there are others which bring out what is better.

(199-4) The tests through which life itself outwardly puts him may seem appropriate or not but they contribute to the discoveries within himself, to the knowledge of his character, its strengths and limits, its belated ambitions and ludicrous self-deceptions.

(199-5) To find the correct equilibrium, through knowledge and practice, which enables one to deal with the affairs at hand but never deviating from staying in the Presence – that is the art of life. That also is to become “natural” in the best sense, to possess an unself-conscious unadvertised spirituality.

(199-6) How little do we know that some small act, some minor move, may lead to consequences that open up an entirely new phase of experience.

(199-7) Those who are slaves to custom and usage, who do not think why it is there and what are its merits and demerits, do not welcome such ideas.

(199-8) All men with a few exceptions try to live, but only few try to live well. The quality of their life depends upon their character, ability and knowledge.

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(201-1)³¹⁵ The human predicament is a precarious one. Joys sway under their limitations. Life itself fades all-too-soon.

(201-2) In life we learn that truth, principle, knowledge or information best which we teach ourselves.

(201-3) Prudence consults the teaching of experience where reckless haste ignores what it has to say.

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³¹⁵ Paras on this page numbered 89 to 92; they are discontinuous with previous page. However, they too are from the same batch.

(201-4) He is tossed about by events, by his own fortunes and health.

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(203-1)³¹⁷ They write pretty phrases about high ideals but what do these phrases really amount to? Only words – until they are translated into practice.

(203-2) He has had the best and worst of life and both have shaped his inner education.

(203-3) If he is filled with selfish interests alone, seeking the fulfilment of personal ambitions irrespective of any higher considerations; if animal passions drive him and greed dominates him, he blocks his own way. Purification from such attachments must be the first endeavour.

(203-4) Day by day and hour by hour it must be practiced,³¹⁸ must be brought into personal living. For it is not to be treated as something abnormal and unnatural or set esoterically apart.

(203-5) When detachment is overdone it becomes a cold bloodlessness. The man then moves and acts like a marionette.

(203-6) He must try to remain noble even in an ignoble environment, philosophical in an ignorant one.

(203-7) A man's personal history may teach him what it ought to teach him only as he is able to bring some part of his mind away from his habitual ego-standpoint into an unfamiliar aloofness.

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³¹⁷ The paras on this page are unnumbered.

³¹⁸ PB himself inserted a comma by hand.

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³²⁰ The original editor inserted "43" by hand.

(205-1)³²¹ When matured middle age has been passed, it is well to consider what experience has taught him, what observation has shown him and bring all this Knowledge into use and application.

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(207-1)³²⁴ Few go through life without making mistakes, taking wrong decisions or delivering unsound judgments. In a number of these cases, the exercise of prudence would have been protective.

(207-2) The way to mental quiet and emotional detachment winds through vicissitudes, contraries and paradoxes of experience which test, form and reveal character.

(207-3) Do not let your troubles be wasted. See into them and through them. Let them help you discover more of your grander self, the Overself.

(207-4) "The world, money and power belong to the small shallow people. To the real men belongs nothing but death and eternity." – Hermann Hesse.

(207-5) A man of mature experience has only to look behind him at those persons he met or heard of in the past, and around him at those he knows, or knows of, in the present, to discover that sooner or later and in a large number of cases materialistic living must be corrected or the karmic consequences suffered.

(207-6) When I have ceased to beat my wings
 Against the faultiness of things;
And learned that compromises wait
 Against each hardly opened gate;
When I can look life in the eyes
 Grown calm and very coldly wise;
Life will have given me the truth
 And taken in exchange – my youth.

³²¹ The para on this page is unnumbered.

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³²³ The original editor inserted "44" by hand.

³²⁴ The paras on this page are numbered 65 to 70; they are not continuous with previous page, but follow the numbering of page 199, which was done on the same typewriter with the same paper.

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(209-1)³²⁶ Practical life will benefit in every way if the inner life is inspired by philosophy. There is no danger of the man becoming a vain futile dreamer or of his brain becoming deranged. Look for such dangers in the cults, psychic and occult, not here. The philosopher may sit on his mountain top, if he elects to, but he will not consider that this is the best way to live, the ideal. It may serve a special and temporary purpose, or satisfy his temperament, but he will be just as ready to descend into the valleys and cities if the Overself bids him.

(209-2) Whatever mental-emotional clouds the day may bring, he does not detain them but lets them pass over him. This would seem a superhuman feat but it becomes possible when he turns them over to the higher power.

(209-3) It may be while studying, learning, absorbing and listening widely to others, but this should be done independently, while thinking for oneself, seeking new even unorthodox discoveries, struggling to come to right balanced conclusions.

(209-4) Reason alone may give him the truth about a situation but personal feeling may give him a half-lie about it. Yet, he will prefer that to the truth simply because the ego is being supported.

(209-5) To make it a compulsory duty for everyone to hold a particular belief, follow a particular direction, submit to a particular system or discipline, is undesirable.

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(211-1)³²⁸ Application to his ordinary outer life of what he learns in reflection and,

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³²⁶ The paras on this page are numbered 71 through 75, making them consecutive with the previous page. See note on previous page.

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deeper, in meditation transfers him from adolescence to adulthood, for he grows in the process.

(211-2) The fortunes and vicissitudes of life have an educational value but if the conscious mind refuses to receive it, then the subconscious mind will have to do so.

(211-3) Temptations and beguilements, illusions and deceptions beset the path of ordinary life just as they do the inner life of the quest. But in the latter case they may also assume a subtler form. Here there are telepathic, psychic, spiritualistic and neurotic possibilities.

(211-4) When we older men add up the years gone beyond our reach, and estimate the number of those that may still be left for us, the shock may induce us to put our lives on a newer basis. What better than to cast out all acidulous dismal negatives, to ally ourselves only with sunny cheering positives.

(211-5) He can use his ordinary life in the material world as a means of immaterial growth. The capacity to do so is within him but he has to draw it out.

(211-6) To remember that the bliss of today might turn to the misery of tomorrow is not a welcome reflection but it is a salutary one.

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(213-1)³³⁰ What he has to learn is to extend this indifference to the world – which he professes – to his own personal affairs in the world.

(213-2) If he acts too quickly on decisions made impulsively he may suffer loss or hurt. But if he is overly slow to take action on decisions made long before, the consequence may be the loss of a good opportunity.

(213-3) The varied character of daily experience and the confirmation of summed-up total experience ought to enrich his understanding of philosophy as well as provide opportunities to apply it constantly.

³²⁸ The paras on this page are numbered 76 through 81, making them consecutive with the previous page.

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³³⁰ The paras on this page are numbered 82 through 88, making them consecutive with the previous page; this page was followed by page 201 at one time.

(213-4) In all spiritual situations where some help, light or protection is sought allow for the x-factor - grace. Try to invoke it by entering the silence, keeping the entire self, bodily and inwardly still.

(213-5) Philosophy does not approve of deterioration in the quality of human welfare and its justification in the name of so-called spirituality.

(213-6) Practised discrimination and good judgment are qualities which usually need adult years and ripe experience.

(213-7) He who is a practising philosopher, and not just a theoretical metaphysician, will find the benefits appear in the practical world.

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(215-1)³³² I am not the only vegetarian inhabitant of this room. There is a second party across the room, a long-whiskered creature against whose presence I make no objection, even though he is a mosquito. This may seem strange, as also my indication of his dietetic preference, but it is a fact that the male of the species is quite harmless. The sharp painful incision made daily in the skins of so many million human dwellers in tropical regions is made, I regret to state, by the female mosquitoes. This is because the mouth of the male mosquito is unadapted for this purpose. He dines only on fruits, pollen and nectar.

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(217-1)³³⁴ Alas! for the poignant reflections and remembrances of old age.

(217-2) Life in the world brings its sufferings and miseries and hazards problems and

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³³⁴ The paras on this page are unnumbered.

misfortunes, but knowledge of the truth acts as a protective coating for the man. The troubles are there, but they are less likely to succeed in overwhelming him. There is a difference of attitude between him and the uninformed man.

(217-3) Who, in a lifetime's history, fell into no indefensible activities, avoided all bad judgments and made no serious mistakes?

(217-4) An impracticable teaching is a defective teaching. What is unworkable in practice is untrue in theory.

(217-5) The way in which he ought to act in a particular situation which baffles reason or experience may become evident with time, which may be swift or slow, by intuitive feeling.

(217-6) A difficulty can sometimes be turned into an opportunity.

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(219-1)³³⁷ Should anyone lazily, passively, quietly and cowardly accept things as they are? Or should he challenge them, rebel against them and criticise them irreverently even scornfully? Are they correct those saints who declare – or even Stoic thinkers like Seneca who accept – all suffering and pain not only as God's will for us but also as our own will. Seneca says "Take all things as if desired and asked for." (He referred to tribulations). But philosophy teaches that if you accept life do not accept blindly. Seek the lesson, the instruction, the education and karmic reason and cause behind it. Add knowledge to your faith.

(219-2) Life, which too often seemed like a comedy in the past may seem more like a tragic futility in the dismal last period of old age.

(219-3) Among the benefits of old age is the fact that one can look back and try to comprehend what one had to do to uplift oneself in this lifetime. While involved in the experiences their real lessons were too often obscured by unbalanced emotion or blocked by fast held ego.

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³³⁶ The original editor inserted "P2" by hand.

³³⁷ The paras on this page are unnumbered.

(219-4) Red passion cools with greyed age.

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(221-1)³⁴⁰ Independent judgment is an asset if it is sufficiently well-informed: if not, then it may be a liability.

(221-2) There is much in the theme of Aldous Huxley's novel "Grey Eminence" about a 17th century French Cardinal, a religious mystic, whose attempt to guide the king in state affairs produced worse conditions than if he had not interfered. To take away a person's responsibility for his own choices and decisions is too often to substitute a fresh problem for the old one. This is because the man has not developed having had no chance to use his own faculties. A mystic should not deceive himself by his own good intentions, his desire to help, and meddle with other people's affairs.

(221-3) So many men have lived before us, have sought for the truth or peace in other countries than our own, have reflected deeply and experimented widely, that it would be folly to ignore the results they obtained or the conclusions they reached. What they wrote about life and mind ought to be studied too.

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(223-1)³⁴³ He will not let others push him into activities that are not his duty or inclination; he is responsible for and must make his own decisions.

(223-2) Those who claim service of humanity as their only motive lay themselves open to suspicion. Outside the few who have transcended ego – the very few – it is

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³³⁹ The original editor inserted "P1" by hand.

³⁴⁰ The paras on this page are unnumbered.

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³⁴² The original editor inserted "P3" by hand.

³⁴³ The paras on this page are unnumbered.

ordinarily the case that every service has to be paid for, and that none is really free.

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(225-1)³⁴⁶ Just because they move about and engage themselves actively they believe they are getting on, but that could be an illusion. Many get nowhere but find this out only when it is too late.

(225-2) The opportunity is unrepeatable and unreceivable in exactly the same way for the passage of time – be it a moment or a century – has forced change on both the situation and the person.

(225-3) He can gain wisdom and lose folly by perceiving the misguided actions and related sufferings of other persons.

(225-4) We create a large portion of our problems but hardly has one been disposed of when we immediately introduce a new one.

(225-5) He learns to endure what he cannot repair.

(225-6) His must be a life guided more by principles than by circumstances.

(225-7) If some have no interest in earthly matters, the true sage is not among them.

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(227-1)³⁴⁹ There are certain periods in a man's life when he can find no help outside himself, just as there are occasions when help from others comes easily enough.

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³⁴⁵ The original editor inserted "P6" by hand.

³⁴⁶ The paras on this page are unnumbered.

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³⁴⁸ The original editor inserted "P5" by hand.

³⁴⁹ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(227-2) The man who has read much more than others about mystical subjects is not necessarily much more advanced than they are. It is the man who honestly applied what he knows, who assiduously practised what he learned who is likely to show more advancement than those who merely theorised.

(227-3) He lives among other men, carries out his work, behaves more or less inconspicuously, and generally seems to accept that the world is what it appears to be.

(227-4) Why let a situation form itself which, however pleasant it might seem in the beginning, would become painful in the end?

(227-5) If he knows in experience as in theory, and if he possesses the ability to communicate this theory, then the impressions left will not be vague but quite distinct.

(227-6) Living in the world, tempted by its pleasures but tried by its sufferings, man lives on expectation and desire, craving for gains or reliefs. Tension is too often present.

(227-7) People act according to their nature, temperament, intellect and circumstances. They can hardly do otherwise unless they are quite exceptional.

(227-8) The practice of detachment need not destroy, perhaps not even weaken, our enjoyment of the arts, the entertainments, the comforts and the gadgets which human genius creates.

(227-9) There are times when the Overself accepts no resistance, when it acts with such compelling force that the man is unable to disobey. But such happenings are special ones.

(227-10) Everybody one hears of, or from, encounters or observes, seems to have problems. The exceptions are quite uncommon because their insight is so uncommon.

(227-11) With the onset of crisis or stress, trouble or calamity, he turns his mind instantly toward the Higher Power. This can be done easily, effortlessly; but only after long self-training and much practice in thought control.

(227-12) How conscious the old become of time and its passing!

(227-13) Fanaticism may harden with age or soften with it.

(229-1)³⁵¹ If it be true of some persons that wisdom comes with age, it is also true of others that wisdom departs with age. The years may settle a man's mind with great rigidity in early errors so that he becomes unteachable.

(229-2) Look at the last cycle, the last years, of a fully ripened man. Clemenceau took to Vedanta as did Jung, Thomas Merton to Buddhism.

(229-3) The old find themselves beyond the reach of passions and the touch of mad impulses. For many there is peace and for some almost a candidature for saintliness.

(229-4) Some older folk find the young to be impudent in speech, crude in person and uncivilised in behaviour.

(229-5) The ability to keep established in the Consciousness while engaged in the world's affairs is acquired by practice. It is a form of skilfulness acquired as bicycle-riding is acquired.

(229-6) It is only when a man is of full age – which does not mean twenty one years – that he can begin to understand what is really happening within him.

(229-7) Events, circumstances, the world give him what he needs to test himself against and to find out a little more of what varied stuff he is made.

(229-8) When the mind becomes more and more overcrowded with thoughts of things he may do well to take a brief respite abruptly now and then.

(229-9) The need is not for further mumbled, vague or utopian and unrealistic proposals that are more words than practicable suggestions, but for specific and serious ideas.

(229-10) Is detachment a condition of mummified or half-tranced living? If wisely practised, with balance and common sense, it need not be anything of the sort.

(229-11) A mystical indifference to the body and detachment from the world; an

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³⁵¹ The paras on this page are numbered 14 through 28, making them consecutive with the previous page.

idealistic attempt to live on the plane of the universal rather than the personal: is this unrealisable stuff woven by theorists and dreamers only?

(229-12) An intuitive wisdom may come with the years, which will serve him better than calculated information.

(229-13) A man may look at his own history as if it were a stage-play, and find it a comedy, but another may find it a tragedy.

(229-14) Human life moves on its wheeled course – birth and growth, maturity and decline, death and birth again.

(229-15) If he follows truth it must be not only on paper but also in life.

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(231-1)³⁵³ It is said that wisdom comes with experience. But the sages who offer to impart it, whether in person or in writing, may save us some of the effort and suffering which accompany experience.

(231-2) No rule can be put down for everybody alike: much depends on the particular situation in which a man finds himself.

(231-3) The practicality of the ordinary common man is praiseworthy: it is not to be regarded as materialistic.

(231-4) The tremor of excessive old age may get into his voice, his hands.

(231-5) Those who pass through life untouched during all those years by any sense of the mystery at its heart are to be pitied.

(231-6) He reaches with old age less cynicism than the refusal to accept illusions.

(231-7) Events arrange themselves or contacts happen which shake a man out of his accustomed daily preoccupations.

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³⁵³ The paras on this page are numbered 29 through 39, making them consecutive with the previous page.

(231-8) So this is what getting old feels like, what it implies, entails and does to a man!

(231-9) Yes, the seventies and eighties are a sad period for an old man but there are certain compensations.

(231-10) If application must vary from one man to another some elements of it are proper for all men.

(231-11) To transfer what we know to what we do the best way is to be.

(231-12)³⁵⁴ Although yin may dominate at one time, or yang at another time, both provide instructive experience.

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(233-1)³⁵⁷ A former drug-addict who has really got rid of the addiction is usually strongly hostile to its spread.

(233-2) There were two cases of Czechs in [a]³⁵⁸ hospital: one had [a]³⁵⁹ bad accident, the other injuries infected by animal or [insect]³⁶⁰ bites. When they were almost about to die they felt separate from the body, knew it was suffering pain, but did not identify with body, so felt above the pain. Both were questers. In the end they recovered.

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³⁵⁴ This para was cut from another page and pasted onto this one by hand.

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³⁵⁶ The original editor inserted "25" by hand.

³⁵⁷ The paras on this page are unnumbered.

³⁵⁸ TJS in 1980 inserted "a" by hand.

³⁵⁹ TJS in 1980 inserted "a" by hand.

³⁶⁰ TJS in 1980 inserted "insect" by hand.

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³⁶² The original editor inserted "45" by hand.

(235-1)³⁶³ "Let not the sun go down upon your wrath," is surely one of the choicely-phrased immensely-practical pieces of Biblical counsel. But perhaps it is not less commendable to take out and change the last word and make the sentence read: "Let not the sun go down upon your agitation." For when the nervous toil and turmoil of the day, whether coming or bygone, the fret and load of thoughts and emotions, have passed and settled down it becomes possible to search within for hidden peace. The more one relaxes the quicker it is found.

(235-2) He becomes established in a calm when dealing with the world, when alone with himself, a calm which leads to freedom from moods, the same if provoked by someone's nasty sneers or flattered by his pleasant compliments.

(235-3) After middle age, the older a man is, the more likely his body is sick and deteriorating, its organs malfunctioning.

(237-1)³⁶⁵ The negative person too frequently expresses criticism, disapproval or anger. This contributes to his own bad health.

(237-2) From time to time, everyone gets a dismal hint of the troubles of old age – if at an earlier age he does not give good health the high status it demands.

³⁶³ The paras on this page are numbered 8 through 10; they are not consecutive with the previous page. However they do follow the paras on page 247.

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³⁶⁵ The paras on this page are unnumbered.

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³⁶⁷ The original editor inserted "P.1 B." by hand.

(239-1)³⁶⁸ [A young sub officer working on a ship wrote that he would awaken during the night and discover himself under an undesirable physical and mental condition. He seemed to be in a]³⁶⁹ clearly a mesmerised condition, caused by someone or something giving the powerful post-hypnotic suggestion to wake up and obey, the remedy is to use the same technique in reverse. That is, practice auto-hypnosis, give the self-suggestion that on waking up there will be full consciousness and full rejection of negative idea.

(239-2) The mutations of health, the reverses of fortune, the evil conduct of men and the sufferings of other persons may lead to serious, perhaps even melancholy thought about human life.

(239-3) The medical schools until lately produced medical men whose view of human existence was that it was wholly material, and that the body was a machine. Experience is beginning to correct these two mistakes, and attention is being given to the psyche.

(239-4) Tranquillisers and anti-depressants sell by the million in highly advanced countries like England and the U.S. but peace of mind is no nearer; indeed, this enormous sale is a sign of how far away it still is.

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(241-1)³⁷² Karen Horney, [the psychoanalyst warned me of the] danger of [yoga] being an escape but when she got [ill with] cancer [and was told she had only a year to live] she arranged her work, sought no help in analysis but fled [from her home in the USA] to [Japan, joined] a Zen monastery for internationals [recently opened and she] died there within 11 months. The shock of [learning that she had] cancer woke her to the truth about escape! Yoga is [one] form of coping with life like [various] other [forms,

³⁶⁸ The paras on this page are unnumbered.

³⁶⁹ TJS in 1980 with PB inserted "A young sub officer working on a ship wrote that he would awaken during the night and discover himself under an undesirable physical and mental condition. He seemed to be in a" by hand.

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³⁷¹ The original editor inserted "P1" by hand.

³⁷² The paras on this page are unnumbered and are continuous with the previous page.

and for many people has become extremely valuable.]³⁷³

(241-2) Those who have deformed their minds by vehement fanaticism or befuddled them by dangerous drugs will find the sanctity of philosophy unattractive.

(241-3) The negative mental causes [evoke]³⁷⁴ the bodily effects – sicknesses.

(241-4) If life is a dream,
pain is a nightmare.

(241-5) Even the Roman emperor Justinian, employed a curry-cook in his palace! It may have given him more enjoyment at meal times but his closing of the Schools of Philosophy showed symptoms of corrosion in the brain.

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(243-1)³⁷⁷ That physical remedies are indicated in many cases is undeniable. But that they alone are enough, is not.

(243-2) Many of these compulsive actions are the result of nervous tensions, either due to specific situations or to general personal characteristic.

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(245-1)³⁷⁹ In any madhouse one may see patients sitting for hours and staring into space,

³⁷³ This para was heavily edited by TJS in 1980 with PB. It originally read: "The case told me by Karen Horney yoga danger of being an escape but when she got cancer she arranged her work, sought no help in analysis but fled to found a Zen monastery for internationals died there within 11 months. The shock of cancer woke her to to truth about escape! Yoga is a form of coping with life like other."

³⁷⁴ TJS in 1980 changed "woke" to "evoke" by hand.

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³⁷⁶ The original editor inserted "P2"

³⁷⁷ The paras on this page are unnumbered.

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³⁷⁹ The paras on this page are numbered 1 to 3; they are not continuous with the previous page.

a vacuous expression on their faces. Outwardly they not only have these resemblances to the yogis but they too live in a kind of sequestered retreat, they too have in their peculiar way renounced the world and its affairs.

(245-2) There are diseases of the mind quite apart from those of the body, yet too often neither the sufferer nor those in his surroundings recognise the morbid symptoms. He, and they, consider him normal.

(245-3) The Life-Force displays one remarkable effect during sleep: It not only recuperates the body but – as in the cases of Napoleon and General Douglas MacArthur – keeps the body strong and tough even though never exercised. For these two men possessed the uncommon power of being able to fall asleep within a minute or two at will.

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(247-1)³⁸¹ They hold the view which conforms with their prepossessions, their inborn tendencies and governing prejudices, in short, with their little ego not their impersonal higher self. This is why there are so many contesting theories, why the body's ill-health may cause the mind to be governed by negative thoughts, why this conflict of authorities shows their worthlessness.

(247-2) The importance of physical health to men and women is generally acknowledged by them. But too many spiritual aspirants fail to see that it has any connection with their inner life.

(247-3) Apollonius tells us that Pythagoras regarded healing as "the most divine art." Why should anyone reject the views of the Greek sage, not to speak of Jesus' own confirmation by his works. Why should the Indian sages regard healing as a merely occult art; hence as a practice to be avoided?

(247-4) When a man is put into a hospital bed, to lie there for days, weeks or months, he is put into a situation where he is both passive and powerless. This humiliates his ego.

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³⁸¹ The paras on this page are numbered 1 to 7; they are not continuous with the previous page. However they precede the paras on page 235.

(247-5) The healing does not come from the healer himself; it comes through him. What he does is to prepare conditions rendering it possible for this to happen. But this is no guarantee that the Overself will necessarily make use of them every time.

(247-6) There are perils waiting for those who are mentally ill and who try meditation on their own without supervision. It would be better for them to practise simple relaxation, calming their emotions, quietening their thoughts.

(247-7) It is possible to be quite enlightened without being quite free from physical maladies. For the body's karma does not end until the body's life ends.

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(249-1)³⁸³ The young and the strong may glory in the satisfaction of being alive, but the old and decrepit, the sick and the infirm, feel no such response to their existence.

(249-2) Mind and body are so closely tied that a complete picture of the one must include the other.

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(253-1)³⁸⁸ Amid the tumult of ego-directed thoughts and feelings, the distress brought

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³⁸³ The paras on this page are unnumbered.

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³⁸⁵ The original editor inserted "45." by hand.

³⁸⁶ "Not enough new notes to finish a new page" appears on this page in the original.

³⁸⁷ Blank Page

on by an adverse circumstance which the ego has not been able to endure or set right can be lessened and relieved by relaxing, letting go, pausing, lying physically and mentally, whether in a prayer for inner peace or a simple meditation, but in any case turning the affair over to the higher power as a sign of having let go. Such temporary withdrawal gives the Overself its chance to break through the ego's crust and to bring its ministering peace help guidance, or healing.

(253-2) The pain and unpleasantness which beset human experience at times – mentally or physically – are not without their complementary pleasure and joy at other times.

(253-3) We would all like a happy beginning, a happy middle, and a happy ending to our story but life betrays us: only in fiction is the craving really fulfilled.

(253-4) The increase in mental disorders, the deterioration of mental health has become so large in countries like England and the United States as to create anxiety in official circles. It would be interesting to learn if the younger generations make a high contribution to this increase – which would help to explain a part of their wild conduct and ideas.

(253-5) We sought to use instruments which revealed and measured a magnetic field present in and around the body. This was of interest to medical men in comparing conditions of health with sickness.

(253-6) Many people show and complain about symptoms of faulty functioning of the body or the mind yet they do not actually suffer from any disease.

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Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You

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(255-1)³⁹⁰ Tension inside himself and conflict outside: what wonder if he seeks some inner peace and outer relief?

³⁸⁸ The paras on this page are numbered 1 to 6; they are not continuous with the previous page.

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³⁹⁰ The paras on this page are numbered 30 to 36; they are not continuous with the previous page. They do precede the paras on page 265.

(255-2) Outside, Nature is beautifully still; inside, consciousness is just as beautifully still. The two tranquilities blend into one another.

(255-3) "Our optimism is a lie," said Santayana, referring to the American people, but Buddha would have pushed the reference to a far wider area.

(255-4) The men of deep thought and sensitive feeling cannot be happy in a world like ours. But he can be serene.

(255-5) It is in these deeper moods that life seems to pulse more quietly.

(255-6) There is the peace which comes from having a well-filled stomach. There is the peace of the graveyard. But a glimpse gives us the highest peace, the Shanti of Indian sages, that which passeth understanding of the New Testament.

(255-7) The world is told of the inner detachment which philosophy bestows, the deeper calm which it puts into a man's existence. Too often this is misread to mean a chilling remoteness from life's inescapable concerns, a feeble response to the personal demands which duty lays upon him.

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(257-1)³⁹² A satisfaction cannot be found in human life which is substantial and lasting. Existence largely amounts in the end to some kind of disappointment. This was Gautama's³⁹³ discovery 2500 years ago and it is the same today.

(257-2) All teachers and guides prophets and saints have exhorted their generations and their peoples to practise self-uplifts and purification.

(257-3) "There is ...no knowledge of God in the land," lamented the Old Testament prophet Hosea. His land was Northern Israel. His time was about 2800 years ago.

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³⁹² The paras on this page are unnumbered.

³⁹³ "Guatama" in the original.

(259-1)³⁹⁴ A frozen calm, which chills with its iciness, is not what is meant.

(259-2) It is pleasant to be so optimistic by temperament as to see a rainbow in every sky. But is it always TRUE?

(259-3) Time itself is erased by the mysterious Power of the Stillness.

(259-4) Whatever you really need inheres in, and may be drawn from, that stillness.

(259-5) It is a sweet peace gracious beyond all telling.

(259-6) The more completely he turns it, and himself over to higher power, the more will peace descend to him.

(259-7) Between the sentimentality of theosophical 'universal brotherhood' and the [sometimes]³⁹⁵ callous rigidity of an aged caste-system, whether Eastern or Western, there is a sensible middle way.

(261-1)³⁹⁷ If suffering brings moods of dejection to a man, it is only fulfilling its intention. This is part of its place in the scheme of things, leading to the awareness that underneath the sweet pleasures of life there is always pain. But thought would present only a half-truth if it stopped there. The other half is much harder to find: it is that underneath the surface sufferings which no one escapes, far deeper down [than]³⁹⁸ its counterpart, is a vast harmony, an immense love, an incredible peace and a universal support.

³⁹⁴ The paras on this page are unnumbered.

³⁹⁵ TJS in 1980 inserted "sometimes" by hand.

³⁹⁶ The original editor inserted "46" by hand.

³⁹⁷ The para on this page is unnumbered but are continuous with the previous page.

³⁹⁸ PB himself changed "that" to "than" by hand.

(263-1)⁴⁰¹ In seeking the stillness and the beautiful inner equilibrium which comes with it, he will learn to find a new way of life.

(263-2) He is ever at peace within himself but does not necessarily care to advertise this fact to the world by wearing a perpetual smile.

(263-3) Even when a situation becomes quite critical, a here-and-now matter, he should not give way to panic. The first move after the first shock should be to restore and maintain calm, the second to consider what he is to do – a question for which he should look not only to thinking for an answer but also to intuition.

(263-4) It is easy to misunderstand this deep unfathomable calm of his and regard it as a chill, impassive, impersonal and remote attitude. But in reality if one could explore its heart, it would be found to be a beautiful benevolent and wise feeling.

(263-5) He will, at the least, win an enlarged conception of life and, at the most, an ennobled character. Better still he will feel for the first time what it is like to attain an inner equilibrium.

(263-6) When this peace falls upon him, equilibrium establishes itself spontaneously in emotion and thought.

(265-1)⁴⁰³ Tranquillity – the first psychological quality taught at his caste-initiation to the

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⁴⁰⁰ The original editor inserted “47” by hand.

⁴⁰¹ The paras on this page are numbered 41 to 46; they are not continuous with the previous page. However, they do follow the subsequent page.

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⁴⁰³ The paras on this page are numbered 37 to 40; this page originally preceded page 263 and followed page 255.

Brahmin youth; much admired by Benjamin Disraeli because seldom met with in society; prized by Marcus Aurelius and his Stoic sect as the best of virtues: this is to be practised by those who would become philosophers and sought by those who would become saints. Yet for others, who must perforce stay, mix and work in the world, it is not less valuable to smooth their path and reduce their difficulties. The first it does by putting men at their ease, the second by bestowing clearer sight. For them too it is the defence against rancour, the preserver of humour and peace and, lastly, if they desire, the way to be in the world but not of it; did not Lao-Tzu⁴⁰⁴ write: "There is an Infinite Being which was before Heaven and Earth. How calm it is!"

(265-2) It is not an hysterical bliss nor a wild delight; it is a serene beautifully-balanced happiness permeating a mind that effortlessly keeps itself in amazing equilibrium.

(265-3) This preliminary injunction to nourish calm is given very seriously. The student is expected to practice it as if he were never short of time. Both lack of patience and the hurrying attitude – so marked in the modern West – are condemned.

(265-4) It is understandable that they would like to keep the serene aura of such a place uncontaminated by negative thoughts and mean entirely self-enwrapped emotions.

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(267-1)⁴⁰⁶ Suffering assaults our shallowness and disturbs our ethical apathy.

(267-2) He learns to be unmoved by detractors, unchanged by adulators

(267-3) Where is the smiling face beaming goodwill to all men?

(267-4) Whoever comes close to this uncovered goodness within his heart – can he have any other feeling towards others than that of goodwill?

(267-5) Like all worthwhile things this serenity brings a price with it.

(267-6) Must he wear the fixed automatic smile of a Hollywood celebrity to show that

⁴⁰⁴ Lao-tse in the original.

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⁴⁰⁶ The paras on this page are unnumbered.

he has found happiness?

(267-7) A great mind is not distressed by a little matter.

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(269-1)⁴⁰⁹ The philosopher enjoys a continuous inner peace. He has no particular wish at any time to exchange it for the mystic's bliss although through his capacity for meditation he may be able to do so.

(269-2) A peaceful life does not merely mean the absence of troubles and strifes. It means these uncommon things – but it also means something entirely different: a peace-filled mind.

(269-3) The practice of philosophy brings more peace, more freedom from frantic passions of every kind. Calm reigns within the walls of a true philosopher's mind.

(269-4) Calmness and detachment should not be practised to the point of fanaticism, so that they become cold, unfeeling. To prevent this imbalance, the practice of cheeriness and the cultivation of goodwill are to be called in.

(269-5) The fidgety, restless movements of the moderns merely betray their neurotic lack of self-control. The Buddhist seeker [and the Taoist sage value and practise calm.]⁴¹⁰

(269-6) Few are willing to make this change so Nature often forces it upon them by plunging them into 'the dark night of the Soul.' This is an inner state of aridity and stagnation, accompanied by inability to meditate. It causes mental depression and emotional apathy.

(269-7) The easily excitable person will benefit by the in-and-out breath-watching exercise. This is not only because there is a direct connection between breathing and consciousness but also because the practice calls for patience and self-restraint.

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⁴⁰⁸ The original editor inserted "P.1. B." by hand.

⁴⁰⁹ The paras on this page are numbered 1 to 10; they are not continuous with the previous page.

⁴¹⁰ PB himself changed "after calm of an earlier century, the Taoist sage" to "and the Taoist sage value and practice calm" by hand.

(269-8) There is so much pain – mental, emotional, physical – in human life that the joy which is also in it is discounted by the Buddhist or Schopenhauerian pessimists.

(269-9) His calm is inscrutable to those who themselves know only agitation.

(269-10) A sudden mysterious tranquillity descends upon him, a feeling as if he were not there at all.

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(271-1)⁴¹² There will be a zone of peace around him which some feel but others cannot. It seems to put him quite at his ease and free him from any trace of nervousness.

(271-2) He knows that he can resist the frantic pressures of modern life by strengthening his interior self.

(271-3) Peace in the hearts of men, with peace in their relations with one another. Is this an idle dream?

(271-4) It affords a satisfaction free from anxiety, unmarred by painful changes.

(271-5) From this deep calm certain valuable qualities are born: courage when tragedy confronts him, strength when battle must be fought and wise perception when problems arise.

(271-6) He is fortunate who hears the summons from within and obeys it. For despite its demands, it brings him ever closer to peace of mind.

(271-7) Sufi remark: "If what you come to tell me is less beautiful than the Stillness, keep it to yourself."

(271-8) The shrill voices of the vulgar break into the peace as if in opposition to one's spiritual well-being, but to the established philosopher the interruption passes away with the sound.

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⁴¹² The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

(271-9) With mind absorbed inside itself, the noisy sounds of the world seem to come from a far distance.

(271-10) At this depth he becomes buttoned up in a happy stillness.

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(273-1)⁴¹⁴ When people seek excessive entertainment and amusement what are they doing but confessing their lack of happiness and their need to forget this fact?

(273-2) Most men do not learn the practical wisdom of life the easier way. They do not heed the true seers, the far-seeing sages, the inspired prophets. There is a harder way, which they choose because it appeals both to their animal instincts and selfish purposes. This is why they must be tutored by necessity, that is to say by harsh circumstances of their own making, by karma.

(273-3) That mind is truly free which has emerged from the common state of being, conditioned, distorted, unbalanced and physically sense-bound.

(273-4) Did Gautama magnify the sorrows he came across during his first free explorations of the world outside his palace? Was it fair to concentrate on them alone?

(273-5) Suzuki always kept imperturbable, always calm, whenever and wherever we met or, as Herman Hesse said of him, "He does not allow himself to be touched." This was when Arthur Koestler's criticism of him appeared in "The Lotus and the Robot."

(273-6) However adverse or difficult a situation may be it is not only in conformity with the Quest to keep one's equanimity but in the end to one's advantage.

(273-7) The frequent practice of meditation slows down emotional responses and thus makes the practiser more relaxed, calmer.

(273-8) The suffering which is attached to life may vary in extent and kind but it is missed by no one.

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⁴¹⁴ The paras on this page are numbered 1 to 8; they are not continuous with the previous page.

(275-1)⁴¹⁶ Without leaving his room he finds out Truth! He simply sits still! This is the source of his knowledge and strength. The conclusion is: learn to sit still, but not only bodily: it must also be mentally. Yet not only that, not only for half a minute or so, but to sit still patiently. He must wait the situation out. So much – if not most – of the world’s evil and misery and wrong action is due to the inability to do it.

(275-2) Sometimes they feel on the verge of suicidal despair. Lucretius’ poems have been food for such people, as well as for those who, like the 19th century English agnostic George Gissing, could find God neither in nature nor in themselves. His belief in, and following of, Epicureanism doubtless supported him for a time but in the end he returned to his melancholy and, if Jerome is to be believed, killed himself.

(275-3) It is that perfect unconsciousness of self which confers complete naturalness, ease in relationships with others, and which radiates or better emanates peacefulness.

(275-4) The presence is always there, always waiting to be recognised and felt, but inner silence is needed to make this possible. And few persons possess it or seek it.

(275-5) “Life could not be endured were it seen in reality” wrote Sir Walter Scott in his private diary, echoing Buddha whose words he may never have heard, and anticipating Schopenhauer, whose writings appeared shortly after. We may flinch at this truth, but it is not the whole truth. Perhaps the great artist or composer, who rises to incredible beauty, offers a counterbalance.

(275-6) He who preached the misery of life is, despite that, depicted on the ancient statues with a faint beatific smile – Buddha.

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⁴¹⁶ The paras on this page are numbered 24 to 29; they are not continuous with the previous page. They appear to be from the same batch though.

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(277-1)⁴¹⁸ Is it possible to attain such inner calm that negative thoughts and the baser emotions swirl against it in vain?

(277-2) If he is to keep this wonderful inner calm he must be vigilant that he does not accept from others the pressures they would put upon him, that is to be true to himself, his higher self.

(277-3) He sets up the ideal of meeting events, be they favourable or adverse, with equanimity.

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(279-1)⁴²¹ Like Liu Ling, 3rd century philosophic Taoist and poet, who “dwelt without having any domicile,” he is detached even in his activities and not detained even in close friendships.

(279-2) He himself, though utterly calm, can sympathise with, and fully understand, those who are agitated or worried.

(279-3) It may be possible only to achieve it seldom but it is worth trying for: let nothing shake your composure.

(279-4) This is to wrap the mantle of peace around himself.

(279-5) The peace which enters him calms the baser desires and renders their control more effortless.

(279-6) “Diogenes could surrender anything with equanimity because he knew the source from which he had received them.” From a Journal of Philosophy.

(279-7) It is not only enlightening for the mind; it is also therapeutic for the body.

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⁴²⁰ The original editor inserted “46” by hand.

⁴²¹ The paras on this page are unnumbered.

(281-1)⁴²⁴ In his words and attitudes, his calm and actions, there is enough evidence of his spiritual status.

(281-2) It is not a dull apathy, this equanimity.

(283-1)⁴²⁷ It is not always and absolutely essential to remove from one's existence anything, person or habit to become detached from it. What is essential is to keep it at a distance emotionally.

(283-2) "Great yogis with their minds free from desires and illusions, enjoy supreme beatitude." – Saundaryalahari.

(283-3) The joys have flapping wings but the sorrows have leaden feet. To bring himself to inner equilibrium, the mid-point of balance is the better way for a man.

(283-4) Their unresting minds need its peace, their agitated emotions require its stability.

(283-5) He feels that he is now in the very centre of his being, that he has shifted identity there. The ego no longer covers it over and occupies his whole view. Rather is it now transparent to the light radiating from this centre. This transparency is peace.

(283-6) Why do the crowds come to the little holiday resort and sit on benches facing the lake or stroll along the lakeside? There are other reasons but is not an important one

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⁴²³ The original editor inserted "P1" by hand.

⁴²⁴ The paras on this page are unnumbered.

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⁴²⁶ The original editor inserted "P2" by hand.

⁴²⁷ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

that they feel some peace here?

(283-7) He is more and more at ease in the most varied surroundings, less and less troubled by 'nerves,' tensions.

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Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

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(287-1)⁴³¹ The work of opening up to his inner being, and to its best, not worst, side is both the duty and the destiny of every man. He may evade the first and retain the second for a time but cannot do so for all time.

(287-2) A mantra is best and most commonly muttered but beginners sing it aloud, while the advanced repeat it mentally and automatically.

(287-3) The mantra is a means of awakening the power of concentration. But all mantras differ from one another and thus introduce a secondary effect or influence. The meditation is the primary work, the concentration being intended to develop power for it: the form of the mantra is shaped by its object - communion with God, cultivation of a virtue, and so on.

(287-4) Whether the seeker uses a Tibetan mandala - spiritually symbolic picture - to concentrate on, or an Indian mantra - continuous mental or muttered repetition of a verbal formula - the end result will be an indrawn state of consciousness, abstracted from the outside world, or else a deeper and more sustained remembrance of God. Like

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⁴²⁹ The original editor inserted "27" by hand.

⁴³⁰ "Not enough new notes to finish a new page" appears in the original.

⁴³¹ The paras on this page are numbered 1 through 4, making them not consecutive with the previous page.

the other yoga methods they are devices to achieve one-pointedness of mind.

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(289-1)⁴³³ Whatever one is doing, to stop suddenly at an unarranged moment and in an unforeseen position becomes a useful exercise when repeated several times every day. It is necessary to hold the whole body rigidly fixed in exactly the posture which had been reached at the very moment of command. Even the expression on the face and the thought in the mind must be included. This is one of the "Awareness" exercises; they are performed when sitting, walking, working, eating or moving.

(289-2) The use of short statements, often strangely worded, made by a master to a disciple as a means of getting the flash of enlightenment flourished in China during the Tang dynasty. It was taken up later by the Japanese, among whom the method's original name "kong-an" changed slightly to "ko-an." Despite extravagant claims made for it the successful practiser got a glimpse only, not a permanent and full result. It is not the same as, and not to be confused with, the method of meditating upon affirmations, pithy condensed truth-statements (called Mahavakyas in India) since these openly possess a meaning whereas koans are often illogical and always puzzling.

(289-3) The cross is a symbol given to man by the creative imagination of his race's early seers. Its flat cross-bar is his ordinary everyday life which he shares with all other men. Its upright bar is his higher spiritual life which he shares with God. The entire figure tells him that crucifixion of his ego is resurrection of his spirit - normally and daily dead in the material life.

(289-4) The sign made by joining the thumb to the tip of the forefinger of the right hand so as to form a circle shows that the person knows the highest truth. It appears in both Hindu (Atman is one with Brahman) and Greek Orthodox sacred pictures.

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⁴³³ The paras on this page are numbered 1 to 4; they are not continuous with the previous page.

(291-1)⁴³⁴ There are various practical methods of achieving the combined aim of remembering the divine and concentrating on the divine. Mantra-repetition is one of them. They are mostly elementary and well-suited to aspirants who are at an early stage of development. But these aspirants cannot stay there always. The time comes when they must seek and struggle for a higher stage. Full enlightenment can come only to the fully developed.

(291-2) Whether it be called a mandala, as with Tibetan Buddhism, or a yantra, as with Tantric⁴³⁵ Hinduism, it consists of a geometrical design, or a linear diagram, or some non-human, non-animal, non-pictorial representation by a drawing which is taken as a symbol of God, or of the higher self. Concentrated attention upon it is supposed to lead man closer to this self, like any other form of worship.

(291-3) Those mantras like Hrim, Klim, etc., which have no significance at all may still be meditated on until the meditator realises through them that the entire world appearance is itself without significance because of the Voidness which is its reality.

(291-4) The yogic claim is that this om-om-om-om sound is cosmic; it is the keynote of the spinning globes in space; it is the humming vibration of all the worlds.

(291-5) But yoga is not a system for developing personal efficiency in order to succeed better in the worldly life, nor a therapy to get rid of diseases. Those who present it in this way have not felt the spirit which belongs to it nor understood its most important offering.

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(293-1)⁴³⁸ Most are conventional, they do not like to appear unusual. They feel uneasy if they are with someone different from others. This makes them good citizens and communally helpful.

⁴³⁴ The paras on this page are numbered 5 through 9, making them consecutive with the previous page. This set continues on page 301.

⁴³⁵ "Tantrik" in the original.

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⁴³⁷ Note: there is no such category! This probably belongs in Category xxiv. – TJS '19

⁴³⁸ The para on this page is unnumbered.

Booknotes

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(295-1)⁴⁴¹ Classical music playing softly in the background does not disturb Solzhenitsyn. But other noise can drive him to distraction and a neighbour's radio blaring away "sends him up the wall."⁴⁴²

(295-2) The picture of Solzhenitsyn inaccessible is widespread. He occasionally explodes out of irritation with persistent interference with his work. The pressures of writing restrict his schedule of time drastically. After a few minutes of conversation he excuses himself and hurries away.

(295-3) Solzhenitsyn senses a calling to share his insights with the world but feels he may not be able to cope... _____⁴⁴³ there may be too little time.

(295-4) Goethe: "You give me space to belong to myself yet without separating me from your own life."

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(297-1)⁴⁴⁶ The long rhythm of the famous OM sound and the constant repetition of the word have, at times and in some cases, produced a heightened awareness.

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⁴⁴⁰ The original editor inserted "47." by hand.

⁴⁴¹ The paras on this page are numbered 1 to 3; they are not continuous with the previous page. The last para is not numbered.

⁴⁴² The original editor inserted quotation marks by hand.

⁴⁴³ A blank space was left in the original. because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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⁴⁴⁵ The original editor inserted "48" by hand.

⁴⁴⁶ The paras on this page are unnumbered.

(297-2) These words may arouse feelings coming from some level of consciousness far away from his ordinary everyday self.

(297-3) The seeker passes through different moods, phases and states during the years. Equanimity is still only an ideal but its attainment is more likely to be nearer than not as the years pass. But he may not think so until he measures his attitudes of an earlier date with those of today.

(297-4) These image-building powers can be expanded until mere thoughts seem external things.

(297-5) He must meet the negative idea promptly and say "No!" at once.

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(299-1)⁴⁴⁸ Distant though it seems from all matters of a historical nature, all happenings in time and all social experiences, the persistent affirmation of Mind's truth and reality will bear visible consequences. This is not less true of personal lives as of world events. But remember - only if harmony with the higher laws is obeyed.

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(301-1)⁴⁵¹ A time comes when there is no need to try to practise the exercise, for the mantra wells up of its own accord. It then repeats itself automatically and silently in his mind alone. Over and over again, like the chorus of a song, it comes to the front or remains at the back of attention.

⁴⁴⁷ The original editor inserted "P1" by hand.

⁴⁴⁸ The para on this page is unnumbered.

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⁴⁵⁰ The original editor inserted "P2" by hand.

⁴⁵¹ The paras on this page are numbered 10 to 15; they are not continuous with the previous page. However they are continuous with those on page 291

(301-2) He needs to remember the difference between a method and a goal: the one is not the same as the other. Both meditation and asceticism are trainings but they are not the final goals set up for human beings.

(301-3) How many unacknowledged suggestions do they carry about with them, as part of their own nature now although first put into their heads long ago by others?

(301-4) The quest of a deeper calm that is ordinarily experienced occasionally by some people becomes important for him.

(301-5) Once he perceives this truth he goes his own way and does not allow others to make him a victim of suggestion.

(301-6) These mantras, these repeated rhythms throw a kind of spell over the mind.

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(303-1)⁴⁵³ Faith is needed to make the basic change in his thinking, the change which takes him out of the past's grip. A new life is possible if he takes up new thoughts.

(303-2) A mantra may be spoken aloud or whispered softly or hummed through the closed mouth.

(303-3) With his mind constantly reverting to the Overself (like a silent mantra) as the Reality to which he aspires, the inner work goes on.

(303-4) He keeps turning the mantra over and over mentally or whisperingly until it is almost a habit.

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⁴⁵³ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

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⁴⁵⁵ The original editor inserted "28" by hand.