

# Rough Ideas 3

## Table of Contents

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself.....	2
Old ii: Relax and Retreat ... NEW III: Relax and Retreat .....	3
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation.....	7
Old iv: The Path ... NEW I: Overview of the Quest .....	15
Old v: What is Philosophy ... NEW XX: What is Philosophy? .....	18
Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics.....	19
Old vii: The Intellect ... NEW VII: The Intellect.....	21
Old viii: The Body ... NEW V: The Body .....	22
Old ix: The Negatives ... NEW XI: The Negatives.....	28
Old x: Mentalism ... NEW XXI: Mentalism .....	31
Old xi: The Ego ... NEW VIII: The Ego.....	32
Old xii: The Overself ... NEW XXII: Inspiration and the Overself .....	34
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth .....	37
Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity.....	40
Old xvi: The Absolute Mind ... NEW XXVIII: The Alone .....	40
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	41
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	44
Old xix: Religion ... NEW XVII: The Religious Urge.....	49
Old xx: The Sensitives ... NEW XVI: The Sensitives .....	55
Old xxi: The World-Idea ... NEW XXVI: The World-Idea.....	60
Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life .....	61
Old xxiii: Orient and Occident ... NEW XV: The Orient.....	62
Old xxv: Human Experience ... NEW XIII: Human Experience.....	63
Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self.....	65
Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation .....	66

*Editor's Note: This notebook contains paras written from the later part of PB's life, probably in the early to mid-1960s. Unlike Rough Ideas 2, this document does not refer to hallucinogens, Mahesh Yogi and other features of the late 1960s that PB was interested in or concerned about. At the same time there is a cleanliness to the paper and typing that suggests it is not from the oldest papers in PB's collection. Thus I place it as having been written around*

1960. All the Old Categories are represented in this file except for three: Category XIII, XXIV and XXVII – we don't know why that is the case. All the edits and marginalia here are PB's.

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

1<sup>1</sup>

I

2<sup>2</sup>

I

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

3

I<sup>3</sup>

(3-1)<sup>4</sup> In the greatest works of composers like Bach, Beethoven, and Vivaldi,<sup>5</sup> we hear music which brings us as close to inspired moods as music can bring human beings.

(3-2) In trying to get an intuitive answer it is important to formulate the problem or the questions clearly and as sharply as you can.

(3-3) The secret of Art's highest mission is that it enables those who share in the experiences it evokes, to be brought into the absolute stillness for a moment, however unconsciously and unintentionally.

(3-4) However enjoyable an aesthetic experience may be, its possibilities are limited by the presence or absence of inspiration in the artist who made it possible. If his own creative work failed to lift him, its result will fail to lift others, too.

---

<sup>1</sup> Blank page

<sup>2</sup> Blank page

<sup>3</sup> PB himself inserted "I" at the top of the page by hand.

<sup>4</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

<sup>5</sup> Referring to Johann Sebastian Bach, Ludwig van Beethoven, and Antonio Lucio Vivaldi.

(3-5) Art is a channel to the lower or the higher, to ugliness or to beauty, to the gross or the spiritual. When inspired, it is at its best level, but it can not be self-sufficient. Even art must fit into a place in the Whole, must not remain the sole fulfilment of life.

(3-6) The ultimate result and worth of a work of art lies not in the immediate pleasure it gives, but in the far deeper feeling of fulfilment. For this in turn arises out of the divine stillness, which was momentarily and unwittingly touched, or which momentarily absorbed and held the satisfied ego.

(3-7) It is from this level of consciousness just before that of the Overself that all great art, all great ideas derive, and present themselves to the conscious mind as inspirations or intuitions.

4<sup>6</sup>

I

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

5

II<sup>7</sup>

(5-1)<sup>8</sup> Man can find spiritual life inside an ashram, if he prefers such a place, or inside a city, if he wants to remain there. God does not only dwell in ashrams but also in busy towns.

(5-2) Monasteries began to appear throughout the European and Near Eastern world as a result of the crumbling of civilisation, of the disgust with conditions in the world and of the feeling that the only way to a modicum of happiness was through the inner life.

(5-3) The consequence of the monk's misinterpretation of his own position as being the highest, is a natural but deplorable one. For having turned away on principle from active participation in the worldly life, he turns away also from the realities of particular situations within that life.

(5-4) Where is the modern Euro-American who is lucky enough to be able to withdraw from the game, unless he withdraws into a monastery? An expedient like this may be practical enough for an Indian, but not so for him.

---

<sup>6</sup> Blank page

<sup>7</sup> PB himself inserted "II" at the top of the page by hand.

<sup>8</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(5-5) The necessity of choosing between a life within domestic walls and a life within cloistered walls does not face the philosophic student. He may take the one or the other, according to his inclination. There is no compulsion either way.

(5-6) In these quiet solitary retreats he may gain a solid basis and a serene balance for all his future life. But this will be true only if he uses them wisely.

(5-7) It is good for a man to withdraw himself for a while to bathe in the pool of profounder thought not to escape life but to gain stronger faith for living, clearer vision for action and a truer impetus in all things.

6<sup>9</sup>

II

7

II<sup>10</sup>

(7-1)<sup>11</sup> The creator of inspired music, poetry, pictures and books must work alone if his production is to keep its high quality. If he works in a group he has to struggle to keep his inspiration, as well as to avoid distraction.

(7-2) When such habits have been made a part of the day's orderly routine and regarded as being not less necessary than food, they will bear good fruit and amply repay the effort required.

(7-3) All too soon the time is stolen away from each day, the time which is needed for, and ought to be given to, this sacred communion with the deeper self.

(7-4) There are some who lack the confidence to struggle against the hard competition of today's business or professional worlds.

(7-5) He is more likely to learn these truths in lonely places than in the noisy throngs which press around the city streets.

(7-6) To develop these brief intuitions and bring them to maturity in lengthier moods, is his task.

(7-7) The destiny of the modern inhabitant of Europe and America rarely allows him to

---

<sup>9</sup> Blank page

<sup>10</sup> PB himself inserted "II" at the top of the page by hand.

<sup>11</sup> The paras on this page are numbered 8 through 17; they are consecutive with the previous page.

flee from the environment presented to him.

(7-8) If you are willing to sit alone for half an hour every day and reflect upon this elusive theme, then one day you may expect to receive the answer, in the silence.

(7-9) Those simple souls who believe that a Utopia can be mechanically created by the method of wholesale mass flight to ashrams, are very far from realities.

(7-10) He may hold and keep all things that he finds proper to his needs in this world, but he [may]<sup>12</sup> not be held and kept by any of them.

8<sup>13</sup>

II

9

II<sup>14</sup>

(9-1)<sup>15</sup> Nathaniel Hawthorne, "The Marble Faun": "No life now wanders like an unfettered stream; there is a millwheel for the tiniest rivulet to turn."

(9-2) There are some who are temperamentally quite suited to the restricted and regimented life of an ashram or monastery.

(9-3) He finds himself in a world which is basically uncongenial to him.

(9-4) Is garrulity the only way we can demonstrate to others that we are human beings?

(9-5) Why should silence be such a social sin?

(9-6) Lao-Tzu:<sup>16</sup> "Which is the most to you, your person or your goods? Much hoarding must be followed by great ruin. He who knows when he has enough suffers no disgrace."

(9-7) If he finds it necessary to isolate and segregate himself from the rest of society for certain periods - whether short or long - its justification must lie in the loftiness of his purpose.

---

<sup>12</sup> PB himself inserted "may" by hand. We have deleted "to" from after "may not" for grammatical correctness.

<sup>13</sup> Blank page

<sup>14</sup> PB himself inserted "II" at the top of the page by hand.

<sup>15</sup> The paras on this page are numbered 18 through 28; they are consecutive with the previous page.

<sup>16</sup> "Lao Tzu" in the original.

(9-8) How can a man find true inner freedom if he does not first find outer independence?

(9-9) When the practice of meditation has become a settled habit, it automatically becomes an easy exercise.

(9-10) How few Westerners know, how few could believe that stillness itself can make an impact that lingers long in memory.

(9-11) From one point of view, the work done on the Quest is simply an uncovering of what is covered up: thoughts, emotions, and passions, unceasing extraversion and never-ending egoism lie over the precious diamond like thick layers of earth. This is why the penetrative action of meditation is so necessary.

10<sup>17</sup>

II

11

II<sup>18</sup>

(11-1)<sup>19</sup> The test must be whether he can withdraw at will from his external activities, and especially from those to which he is most attached, or those which yield him the most pleasure, or the most success. It is for him to decide how much that he is in the habit of doing every day should really be allowed to take up time that could be given to higher things. He should pick a time of the day when he can go into retreat, putting aside all earthly interests, no matter how busy, how filled, the remainder of that day is. If he fails to devote to meditation the time allotted to it, only because he submits to the pressure and haste which tend to kill finer qualities in modern life, he fails, to that extent, in his quest.

(11-2) So few know either the meaning or the delight of inner silence; so many know only the depressive associations of outer silence, such as ancient ruins and peopled cemeteries.

(11-3) Modern civilisation renders it harder and harder to find a quiet locale in any city. And, now, the invasion of countryside regions is bringing about the same condition there. The noise-lovers are well served: the silence-seekers ignored. Whoever wants

---

<sup>17</sup> Blank page

<sup>18</sup> PB himself inserted "II" at the top of the page by hand.

<sup>19</sup> The paras on this page are numbered 29 through 31; they are consecutive with the previous page.

contact with inner stillness must be either a millionaire, who can surround himself with plenty of space, or a monk, who can hide himself in a monastery. Is there no solution to this problem for the non-millionaire and non-monk? I know of none that is complete; but a partial one is offered by the Retreat-Plan. If this is to be independent, involved in no creed, cult, dogma or organisation, even this would need financial support for its creation, but could keep itself thereafter by charges to those who use it.

12<sup>20</sup>

II

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

13

III<sup>21</sup>

(13-1)<sup>22</sup> All the experiences gathered by ordinary living will provide him with an unending source of material for these daily exercises.

(13-2) These daily sessions must be supplemented by constant remembrances. Each helps the other, is needed by the other.

(13-3) Its object is to attain an unruffled mind, to keep out everything which would mar its stillness.

(13-4) A feeling of delicate sweetness may rise in his heart. If so, it is to be surrendered to completely.

(13-5) A good meditation hand-pose (mudra) is to place right palm in front of left hand, both resting in the lap. Do not interlace the fingers.

(13-6) The memory of a specific experience when he was touched by Grace can be used also as a subject for an exercise in meditation.

(13-7) The mind must transcend the machinery it uses - the body, the intellect and the emotions - until it becomes awake to itself.

(13-8) At times he will feel baffled completely while trying to teach himself the technique. He will be unable to acquire a mastery of it despite all his efforts.

---

<sup>20</sup> Blank page

<sup>21</sup> PB himself inserted "III" at the top of the page by hand.

<sup>22</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(13-9) The quiet of dawn and the hush of eventide are the two best times of day for all yoga practice. When Nature becomes still, it is easier for man – who is only a part of Nature after all – to become still.

(13-10) His determined one-pointed attention keeps going down deeper and deeper into his own being.

(13-11) If he can make his room sound-proof by cork-lining it, or by using some other material, so much the better.

(13-12) Better than any other practice is this deep in-searching.

14<sup>23</sup>

III

15

III<sup>24</sup>

(15-1)<sup>25</sup> The period can begin with only five minutes but it should be increased within a few weeks or months according to individual capacity. The aim should be to build it up to a half hour.

(15-2) He must not budge from the body's settled posture and the mind's fixed focus. His attention must not deviate from its predetermined course.

(15-3) The Overself draws him ever so gently inwards.

(15-4) Before meditation can be safely practised certain moral, intellectual, and devotional preparations are desirable.

(15-5) Anyone who is willing to fulfil the prerequisite disciplinary conditions and who will do these exercises for sufficient time, will sooner or later get results in growth of character and intuition.

(15-6) When that delicate feeling comes over him, he should hold on to it with all his concentrativeness and all his collectedness.

---

<sup>23</sup> Blank page

<sup>24</sup> PB himself inserted "III" at the top of the page by hand.

<sup>25</sup> The paras on this page are numbered 13 through 24; they are consecutive with the previous page.



(15-7) Where is the heart, and how does one find the way to enter it in meditation?

(15-8) The invisible rays of the sun can kill bacteria, give life to plants, heal ailing men under some circumstances or kill them under others.

(15-9) Formal exercises in meditation done at set hours is more useful to the beginner than to the proficient.

(15-10) So long as thoughts remain unmastered, this present and personal experience shuts us out from reality.

(15-11) Sit regularly for meditation if you would acquire the cumulative benefits of habit.

(15-12) The life-power inherent in the body can be seen at work healing its wounds.

16<sup>26</sup>

III

17

III<sup>27</sup>

(17-1)<sup>28</sup> He will do best by taking advantage of a place where nothing outside can scatter his thoughts and nobody inside can distract his senses. This is one of the reasons why yogis seek mountain caves.

(17-2) What is the use of teaching advanced lessons to those who have not yet learnt the primary ones?

(17-3) Consciousness must focus itself inward upon ascertaining its own source to the exclusion of everything else.

(17-4) They have failed in action because they had previously failed in thought.

(17-5) The physical body attracts solar energies from the surrounding atmosphere, and vital elements from food, air and water, and incorporates them into itself. This gives it the force whereby its limbs make their movements. But the ultimate sustaining strength is derived from the Overself.

---

<sup>26</sup> Blank page

<sup>27</sup> PB himself inserted "III" at the top of the page by hand.

<sup>28</sup> The paras on this page are numbered 25 through 34; they are consecutive with the previous page.

(17-6) By becoming mindful of the rise and fall of breath, by transferring consciousness to the respiratory function alone, thought becomes unified, concentrated rested in a natural easy manner.

(17-7) But the more you endeavour to drive it away, the more it obtrudes into the forum of your mind. Like a nail being thrust into a wall by an unseen hammer, so does this disturbing idea force itself into the body of your meditation.

(17-8) If his meditation deviates from a correct moral procedure he will have only himself to blame for his fall into black magic and its dire punishment.

(17-9) It is unfortunately a fact that many have tried such exercises but soon given them up.

(17-10) Let him not yield to defeatism too soon for the art of meditation is only to be mastered by making repeated attempts.

18<sup>29</sup>

III

19

III<sup>30</sup>

(19-1)<sup>31</sup> Altitude and seclusion are favorable conditions for meditation.

(19-2) It is no easy feat, this, to sit in complete stillness for several minutes let alone for nearly an hour, as some do, during the meditation period.

(19-3) The more he internalises his attention, and the less he responds to the sense-impressions, the nearer he draws to the spiritual presence in his heart.

(19-4) Not only acts of religious devotion or mystical contemplation, but acts of ordinary work cannot be done so well immediately after a meal. This is one reason why meditation exercises are to be performed before eating.

(19-5) In the Musee<sup>32</sup> Guimet there is a mural fragment depicting a seated and

---

<sup>29</sup> Blank page

<sup>30</sup> PB himself inserted "III" at the top of the page by hand.

<sup>31</sup> The paras on this page are numbered 35 through 44; they are consecutive with the previous page.

<sup>32</sup> "Musée" in the original. Referring to the Guimet Museum in Paris, France.

meditating Buddha. Its eyes are half-closed.

(19-6) The quietness uncovers the essential being.

(19-7) He is to keep absolutely still during this period, letting no movement of the body distract the mind, because of the interaction of these two entities, the one influencing the other, the mind will become increasingly still too.

(19-8) There are exercises which lead to this higher consciousness. By the power of will they concentrate attention; by pursuing an elevated topic they bring the latter to meditation; by patience and perseverance dropping the will which served so well, they attain the stillness of contemplation.

(19-9) The consequences of putting the contents of his own mind under observation, of becoming fully aware of their nature, origin and effect, are immeasurably important.

(19-10) In the past, when life's rhythm was slower, there was more time to think, and also to receive intuitions.

20<sup>33</sup>

III

21

III<sup>34</sup>

(21-1)<sup>35</sup> Let him wait tranquilly for the intuitive feeling to warm and enlighten him, as flowers wait tranquilly for the morning sun to warm them.

(21-2) It is advisable to lock the door against any possible interruption.

(21-3) Those little figures and large statues of the Buddha which are to be found in some Western homes, museums and art galleries of quality, show us perfect examples not only of the power of concentration, but also of the meaning of contemplation. For in them we behold the sage utterly absorbed in the Void's stillness, ego merged in the universal being, consciousness empty of all moving thoughts.

(21-4) When this point has been reached, it is not the ego's efforts that bring the aspirant into the sacred stillness, but the ego's inertia.

---

<sup>33</sup> Blank page

<sup>34</sup> PB himself inserted "III" at the top of the page by hand.

<sup>35</sup> The paras on this page are numbered 45 through 51; they are consecutive with the previous page.

(21-5) He must surrender himself completely to this stillness of mind.

(21-6) The variety of meditation postures is more numerous than one would think possible. I have seen holy men who covered their faces including eyes with their hands while meditating, others who bent over forward, still others who leaned backwards. There is also some variety in facial expression, although examples are less often found. Some smile, others look grave. Some sit on gilded lotus thrones, but others on cemetery stones.

(21-7) In the practice of Indian Yoga, Nirvikalpa Samadhi is considered to be the furthest point the practitioner can travel. Nirvikalpa Samadhi is the condition of the emptied mind, without any trace of thought, whether of the world or of the person himself; yet fully aware.

22<sup>36</sup>

III

23

III<sup>37</sup>

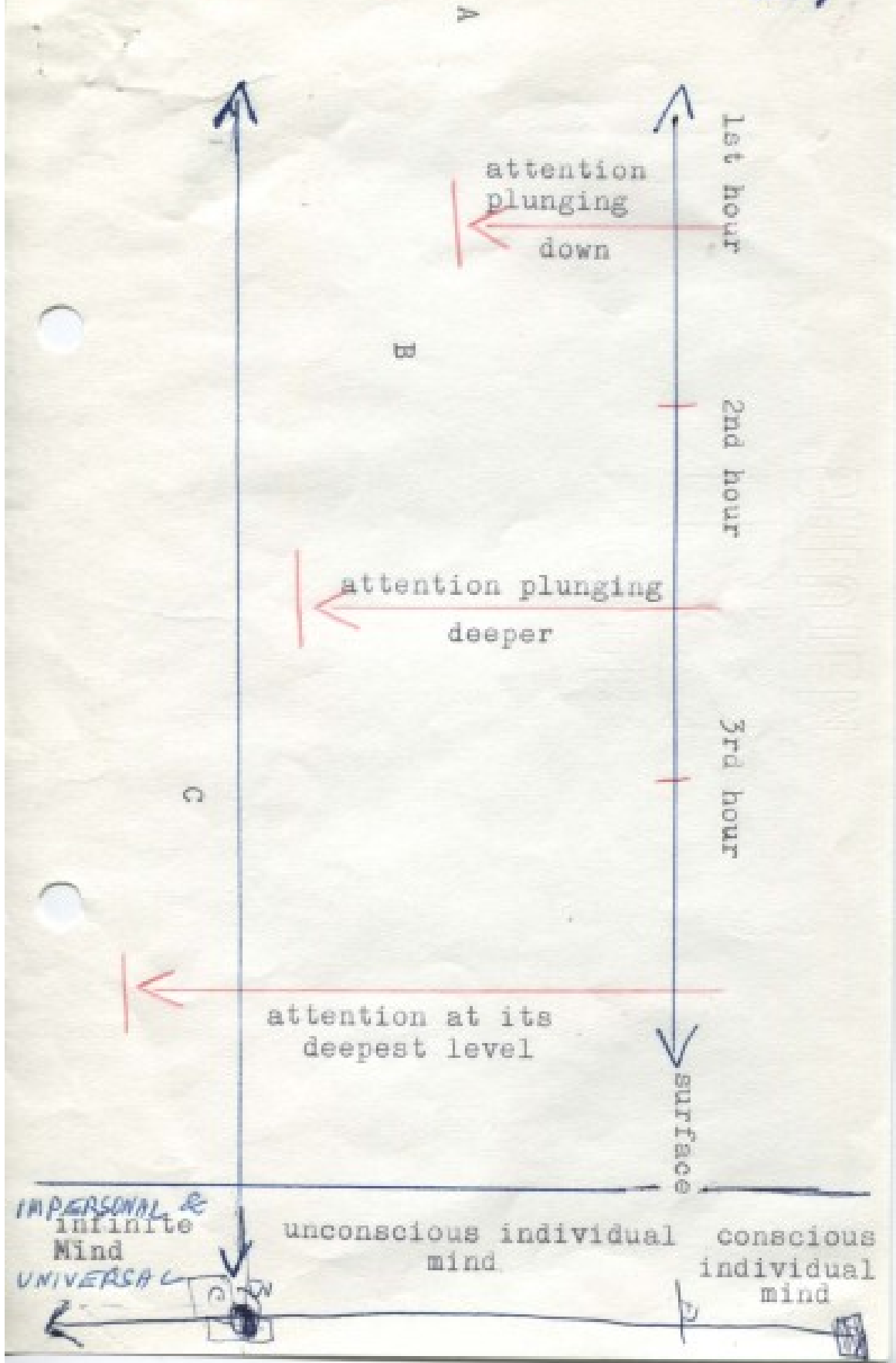
---

<sup>36</sup> Blank page

<sup>37</sup> PB himself inserted "III" at the top of the page by hand.

(See next page for explanation of this diagram)

(III)



(25-1)<sup>41</sup> The deeper he looks into his own nature – a procedure which cannot be done without practising meditation – the nearer he will come to the truth about it.

(25-2) In the first stage of penetration, his external surroundings and the whole world with them, vanish. In the second and deeper stage, the feeling “I am rooted in God,” alone remains. In the third stage the ‘I’ thought also goes. In the final stage even the idea ‘God’ disappears. There remains then no idea of any kind – only peace beyond telling, consciousness in its pure ever-still state.

(25-3) If he stops at levels A or B, he is still unable to fulfill his purpose. It is just as if a composer of a piece of music were to stop half-way during its composition. Only by penetrating still further into the depths of his being until he reaches level C will he be able to undergo that tremendous, profound and radical change which may be called the first degree of illumination. So sudden and so startling a change could not have come unless he had had the perseverance to make so prolonged a plunge. Few mystics pass the first degree. The rapture of it detains them.

(25-4) We think of the yogi as being totally absorbed in his inner remoteness, no sound heard, no environment seen, nothing smelt or felt. This emptiness of mind is certainly, on the negative side, the final stage of meditation. The rich and rewarding positive side is another matter not being considered just now. What most of us do not know is that this is a condition which only those who have withdrawn from the world and devote most of their time to these practices are likely to attain. Westerners who fail to do so but who succeed in entering the great Stillness of Divine Presence, need not lament their failure. It does not matter if they can go no further, provided their contact with the world is still maintained and they have not fully withdrawn from it. The hearing of a sound, the sight of an object, can be disregarded as trivial and unimportant, so long as they are able to enjoy this [immaculate centre of their being.]<sup>42</sup>

---

<sup>38</sup> Blank page

<sup>39</sup> PB himself inserted “III” at the top of the page by hand.

<sup>40</sup> PB himself inserted “Explanation of Diagram” by hand.

<sup>41</sup> The paras on this page are unnumbered.

<sup>42</sup> PB himself inserted “immaculate centre of their being.” by hand.

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

(27-1)<sup>45</sup> If he is to save himself he will need a relentless honesty about, and toward, himself. He must be uncompromising in getting at true appraisals of his motives, his actions and his feelings.

(27-2) To begin with doubts or hesitations is to be defeated before he starts.

(27-3) What it amounts to is that the Interior Word becomes in effect the Inner Teacher and meditation itself the gateway to an inner school where instruction is regularly obtained.

(27-4) As Tze Ya Tze<sup>46</sup> wrote: "To hesitate when the occasion presents itself is to hinder Tao."

(27-5) The attitude which prompts an aspirant to be always hunting down a spiritual authority outside himself who is faultless and infallible, only to drop him later when a new one appears and becomes the next quarry, belongs only to beginners.

(27-6) To contemplate a deed is the first step, to actualise it is the second. It is a natural procedure to start by learning to know what to do, and then by going on to will it. Those who stop short with the theoretical aim, will never make the passage to the realised achievement.

(27-7) The enthusiastic beginner does not always remember, or finds it hard to perceive, that most other people do not share his enthusiasm and have yet to acquire it.

(27-8) At this stage a voice begins to speak inside him.

(27-9) It is over-optimistic to expect to be pushing forward all the time; Nature requires

---

<sup>43</sup> Blank page

<sup>44</sup> PB himself inserted "IV" at the top of the page by hand.

<sup>45</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

<sup>46</sup> We can find only a reference in a Theosophical article to this person as the purported preceptor of King Wen-Wang (Zhou Wenwang) credited with organising the 64 hexagrams of the I Ching – but no further mention of this teacher has been found. – TJS, 2020

her rest periods in the inner life as in the outer.

(27-10) It is a progressive training which continues throughout one's lifetime.

28<sup>47</sup>

IV

29

IV<sup>48</sup>

(29-1)<sup>49</sup> He will not be able to avoid being sensitive to the emanations and auras of others, but he will be able to avoid being overcome by them – as so many are.

(29-2) Let no one think that the time and attention they have devoted to such studies are quite misplaced or the energies wasted.

(29-3) It is what he expects from himself that will be more effective than what someone else expects from him. Rule and regulations thrust upon him from outside which he is unwilling or unable to enforce will be of much less use.

(29-4) Progress can be made and then destroyed. Be on your guard.

(29-5) Once he joins an organisation of this kind his capacity to think and judge for himself will be slowly and insidiously destroyed, for he will be expected to imitate the thinking and judgement of the mass of other members.

(29-6) Whether they join a small or a large sect, the attitude of exclusiveness enters in.

(29-7) It is illusory to believe that, by blindly handing or humbly submitting his character and credo, his standards and values, his spiritual purposes and practices, to any organised group or established church, to a teacher, guide or guru, to form and formulate, a man can evade the responsibility of judging them for himself, accepting or rejecting by himself. It is required of every fully human being that he be individual not a parasite and that he be himself, not someone else.

(29-8) It is, from another standpoint, a quest for his own centre.

---

<sup>47</sup> Blank page.

<sup>48</sup> PB himself inserted "IV" at the top of the page by hand.

<sup>49</sup> The paras on this page are numbered 11 through 18; they are consecutive with the previous page.



(31-1)<sup>52</sup> Neither a dry pedantic intellectualism nor a sloppy excitable emotionalism is [desirable in the seeker after truth.]<sup>53</sup>

(31-2) Although it is quite true that each quester must travel the path for himself, must move on his own two feet, this does not mean that he is travelling completely alone, or on his own. If he has no personal guide to accompany him, the Higher Self is still there, within him, pulling, drawing, leading or pointing, if only he can learn how to recognise it.

(31-3) Because something deep down in the subconscious knows that the ego is destructible, sooner or later, in one incarnation or another, a longing arises for that which is indestructible. From this moment he begins, however feebly, to cease indulging the desires, the wishes, of his ego, and to replace them by something new and higher. This is the beginning of the Quest, and it may take a religious, a mystical or a philosophic form, according to the man's maturity.

(31-4) What he has done is to transfer the ego, with all its self-seeking greed, its arrogant complacency, its colossal ignorance of its own source from his worldly activities to his spiritual activities. The ego will do everything possible to preserve its existence and devise every possible means to secure its future. This is why the man himself rarely wakes up to what is happening, and why the fates may crush him to the ground to destroy his sleep. If this event takes place while he is still comparatively young when his powers are strong, and not at the close of life, when they are feebler and less effectual,<sup>54</sup> he is indeed fortunate, although he will certainly not think so at the time.

---

<sup>50</sup> Blank page

<sup>51</sup> PB himself inserted "IV" at the top of the page by hand.

<sup>52</sup> The paras on this page are numbered 19 through 22; they are consecutive with the previous page.

<sup>53</sup> PB himself changed the partially obscured typed word "\_\_\_ptable." to "desirable in the seeker after truth." by hand.

<sup>54</sup> PB himself inserted a comma by hand.

<sup>55</sup> Blank page

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

33  
V<sup>56</sup>

(33-1)<sup>57</sup> Petal, root and leaf belong to one and the same plant, but each fulfils a different function and has a different colour. Although a single-sided approach can be decisive enough to win success, a total one can achieve what the other cannot – a balanced and full result.

(33-2) The philosophic goal is to be spiritually aware in all parts of the psyche, with the complete life as the final result. To give one's life a philosophical basis is to give it the quality of impregnable stability. To give one's knowledge a philosophical foundation is to give it the quality of intellectual soundness. To confine attention exclusively to some particular aspect of truth, ignoring the other aspects which balance or complete it can only lead to a misleading result. That the approach is different but the goal is the same may be quite true of all ordinary systems of religion and mysticism. It is not quite true of philosophy. Here the approach is many-sided while the goal is integral.

(33-3) "Who hath no knowledge cannot meditation attain; who knows not meditation no insight gains: Whoso both meditation and knowledge hath unto Nirvana's Peace is nigh," says The Dhammapada.

(33-4) If the inner life is cultivated in part of one's being only, the illumination when it comes will light that part only. But if the intellect worships as well as thinks and if the emotions move with it, both develop together in wholeness.

(33-5) It is a quest of the whole man, not of his intellect or his emotions or his will alone.

(33-6) The one-sidedness of their views leads to an inadequacy in their results. We must look at truth from all its several sides.

34<sup>58</sup>  
V

---

<sup>56</sup> PB himself inserted "V" at the top of the page by hand.

<sup>57</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>58</sup> Blank page

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

35  
VI<sup>59</sup>

- (35-1)<sup>60</sup> As we go through life we establish varying relationships with different persons.
- (35-2) These undesirable thoughts and feelings are bad for others as well as himself, beside wasting so much of his own energies.
- (35-3) He refuses to draw any grievance from his troubles.
- (35-4) God will not enter into your heart until it is empty and still.
- (35-5) What he is shows directly through what he tries to appear to be.
- (35-6) He must show his difference from the beast in the field by showing self-discipline, self-denial and self-training. When a man begins to look at himself with horror, he begins to bring his sleep-walking to an end.
- (35-7) If he is not concerned about his ego he will not be concerned about critics and what they say about him. Such attacks will arouse no ill-feeling in him.
- (35-8) To bear injustice and take insult without bearing resentment, is to show unusual quality – yet this is what Christ taught his followers to do.
- (35-9) When loyalty to a prejudice, be it class, racial or political, overcomes loyalty to a principle, Truth must perforce sadly take her departure.
- (35-10) He will never take personal umbrage about the criticisms other people make of him. On the contrary, he will take an impartial and objective view of them. Whoever thinks more of himself than he ought to, or lets the praise of others cause him to forget the weaknesses which he alone knows, needs to drink from the cup of humility.
- (35-10) The assiduity with which he has to learn how to improve himself need not be grim.

36<sup>61</sup>

---

<sup>59</sup> PB himself inserted “VI” at the top of the page by hand.

<sup>60</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(37-1)<sup>63</sup> Part of this quest consists in the understanding and control of passion and emotion. The student must conquer the waverings of feeling. He must discipline his passions whether of anger, hatred or lust, and control emotional effusions whether of fantasy, credulity or exaggeration.

(37-2) “All the means which can be used as helps toward doing the Right avail not a sixteenth part of the setting free of the heart through love,” says the ‘Itivuttaka’, a Pali Buddhist Scripture.

(37-3) Metaphysical discipline is the prophylactic for these weaknesses, and enables the student to achieve poise as he oscillates between affection for earthly things and aversion from them and as he tries to steel himself against his own weaknesses and school himself in the philosophic virtues.

(37-4) The practice of proper self-examination is one thing, and a good thing, but the practice of morbid neurotic anxious self-examination is quite different, and a bad one.

(37-5) “If you are to love men you must expect little of them” – Helvetius.<sup>64</sup>

(37-6) It is the difference between a real and an assumed [virtue].<sup>65</sup>

(37-7) We in the West do not know enough of the effective powers, the practical contributions and the psychological functions of tranquillity. Hence we do not give it a proper value, and do not usually try to cultivate it systematically, as it is well worth cultivating.

<sup>61</sup> Blank page

<sup>62</sup> PB himself inserted “VI” at the top of the page by hand.

<sup>63</sup> The paras on this page are numbered 13 through 20; they are consecutive with the previous page.

<sup>64</sup> Referring to Claude Adrien Helvétius.

<sup>65</sup> The para following this one was deleted by hand. It originally read: “(Etiquette) There is a moral element too in the need for good manners.”

<sup>66</sup> Blank page

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

39  
VII<sup>67</sup>

(39-1)<sup>68</sup> Man is still struggling toward an explanation of himself and the world.

(39-2) The great central questions of life for the thinking man are: What am I? What is my true relation to, and how shall I deal with, my surroundings? What is God, and Can I form any connection with God?

(39-3) The student of philosophy must enforce in his own mind the clear difference between views based on wishful thinking, and views based on adequate knowledge and comprehensive understanding.

(39-4) To read what others have written is to read what others have thought or fancied.

(39-5) Anyone may become a college professor of philosophy without becoming a mystic but to become a philosopher he must also become a mystic.

(39-6) All hours are fitting for meditation for always the circumference surrounds the centre. But some hours make the approach easier, the entry quicker. One is when the evening bids farewell to the day.

(39-7) For every opinion held by one authority there is nearly always a counter-opinion held by another.

(39-8) "We have in science reached only the description of things; that is all. We describe them as they seem to us. (2) We are dealing with appearances. Our limitations prevent us getting to the reality of things. The observer necessarily enters into, affects, mingles with, his observation. (3) The observed phenomena indicate no teleological process, no evidence of purpose, no superior being in charge of it. All seems to be the result of chance." This statement was made to me by an American scientist whose character was as cautious as his utterance.

(39-9) He must learn to think for himself and to practise discrimination for himself, if he wants to find his way to truth.

40<sup>69</sup>

---

<sup>67</sup> PB himself inserted "VII" at the top of the page by hand.

<sup>68</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>69</sup> Blank page

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

41  
VIII<sup>70</sup>

(41-1)<sup>71</sup> The civilised mode of living is not conducive to the birth and growth of spiritually intuitive feelings; it generally obstructs and stifles them.

(41-2) Each of these exercises is designed to oppose the tensions created by modern living and to counteract the postures in which so much time is spent every day.

(41-3) Every symptom of distress is a message to you, uttered in the body's own language, telling of a wrong you have done or are doing. Learn to interpret this language accurately and remedy the wrong.

(41-4) How to relax is one department of bodily training, how to energise is its opposite and necessary complement.

(41-5) It is needful to put his thoughts and feelings, his body and bodily habits, into a state where the Overself's light can penetrate them unhindered, or rather less hindered than ordinarily.

(41-6) Any exercise which tends to give him more control over his body, more discipline of its reactions, is useful to his quest.

(41-7) The pattern,<sup>72</sup> of succumbing to this overwhelming lust after a period of mounting tension and then feeling shame, regret or revulsion, is a familiar one.

(41-8) One sees in these half-wasted ascetic lives a warning against excess, despite the good that is in them.

(41-9) Those who are unwilling to accept such austerities are many.

42<sup>73</sup>  
VIII

---

<sup>70</sup> PB himself inserted "VIII" at the top of the page by hand.

<sup>71</sup> The paras on this page are numbered 2 through 10; they are not consecutive with the previous page.

<sup>72</sup> PB himself inserted a comma by hand.

<sup>73</sup> Blank page

(43-1)<sup>75</sup> Marie Corelli wrote in the Preface to her novel *The Life Everlasting*: “The Fountain of Youth and the Elixir of Life were dreams of the ancient mystics but they are not dreams today. To the soul that has found them, they are divine realities. If Man were to learn that he can prolong his life on this earth in youth and health for an indefinite period in which days and years are not counted, he could pass from one joy to another.” Yet the author of these lines, and of similar passages in the same book, died at a normal age, despite her bold assertions of a secret knowledge and an exceptional power possessed by her and her teachers. And so died other claimants as honourable and respected as Miss Corelli was, such as Sri Aurobindo and many a Tantrik guru in India and Tibet, as well as dishonourable ones. Nobody has historically succeeded in robbing Nature of her power to inflict death. But there is another aspect of this topic which throws some light on it.

(b.)<sup>76</sup> When the body of Father Charles de Foucauld<sup>77</sup> was exhumed, one year after burial, for transfer to another site, his friend General Laperrine<sup>78</sup> was astonished to find that the body was without any break and the face quite recognisable, whereas of the two Arab guards murdered at the same time and buried near him only a little dust remained. One of the native soldiers then said, “Why are you astonished that he is thus preserved, General? It is not astonishing, since he was a great marabout (holy man).”

Foucauld was a nineteenth-century Christian hermit of the Saharan desert, who

44<sup>79</sup>  
VIII45  
VIII<sup>80</sup>

(continued from the previous page) sacrificed social position and fortune for an ascetic existence devoted to prayer, meditation and service of the poor. His ascetic self-mortification was extremely severe.

To this case there may be added the somewhat similar cases of Swami Yogananda of Los Angeles,<sup>81</sup> and Sri Aurobindo, of Pondicherry. The Hatha Yoga ancient texts promise the successful yogi “the conquest of death.” This does not mean

---

<sup>74</sup> PB himself inserted “VIII” at the top of the page by hand.

<sup>75</sup> The paras on this page are unnumbered.

<sup>76</sup> PB himself added parentheses around “b.” by hand.

<sup>77</sup> “Foucauld” in the original. Referring to Charles Eugène de Foucauld, Viscount of Foucauld.

<sup>78</sup> Referring to François-Henry Laperrine.

<sup>79</sup> Blank page

<sup>80</sup> PB himself inserted “VIII” at the top of the page by hand.

<sup>81</sup> Referring to Paramahansa Yogananda.

he will not die, but that his flesh will not decay after death.

(45-1)<sup>82</sup> (TEA) Strange impossible ideas enter my mind at times. Reason soon bids them take their exit, but now and then a few reappear to haunt me. One of them is this: The Japanese associate with their traditional tea-cult an entry into the atmosphere of spiritual tranquillity. May it not be that the modern British – from whom, and for this particular purpose, I must leave out the Celts of Wales and Cornwall, Scotland and Ireland, – being deficient in metaphysical faculty and mystical temperament, drink their tea in an unconscious and futile attempt to touch the divine stillness by a grossly physical act? For the figures show that they drink more tea per head than any other people in the world, outside Southeast Asia.

(45-2) Just as judo or jiu-jitsu seek to neutralise any attempt at assault on the body,<sup>83</sup> so yoga seeks to neutralise all activities of the mind except the most important one of all – awareness.

(45-3) An aspirant came to Swami Ramdas and complained that, practising the instruction given him by a guru, he had done breathing exercises. These had ruined his health to the degree of forcing him to resign from a high Government post. Ramdas often warned his disciples and visitors that these hatha yoga breath exercises were not meant for those living in the world, but for yogis who had withdrawn from it and especially for those who were totally celibate.

46<sup>84</sup>

VIII

47

VIII<sup>85</sup>

(47-1)<sup>86</sup> Putting the body to its most efficient use in this way, leads to a feeling of extraordinary lightness of weight which is an exhilarating experience,<sup>87</sup> and to a sensation of self-mastery which is almost a spiritual one.

(47-2) The shoulders ought to be kept in a straight line with one another, so that they will neither be pushed forward or pulled backward.

---

<sup>82</sup> The paras on this page are unnumbered.

<sup>83</sup> PB himself inserted a comma by hand.

<sup>84</sup> Blank page

<sup>85</sup> PB himself inserted “VIII” at the top of the page by hand.

<sup>86</sup> The paras on this page are numbered 11 through 17; they are not consecutive with the previous page.

<sup>87</sup> PB himself inserted a comma by hand.



(47-3) Relaxation, breathing, the conservation of energies – sex, emotional and physical – the redirection of energy, affirmation of great truth,<sup>88</sup> constructive mental imagery.

(47-4) Since they are so irrelevant to our times, why should we not soften the harsh rules of asceticism, so long as such softening does not minify the ultimate purpose itself, does not prevent a man from attaining the highest self-fulfilment?

(47-5) There is [no]<sup>89</sup> universal maximum of the amount of food and frequency of meals. That depends on the man's type and on his activity. Each must find out what keeps him most efficient.

(47-6) Those who try to ignore the body, who would doubtless like to get rid of it altogether if they could, find in the end that Nature refuses to let them do so.

(47-7) Superficial critics will call this "torturing the body" when it is in fact a bringing of the body to a clean, healthy, buoyant and energetic state, which results in a feeling of delight, not torture. It is an attempt along lines proven correct by results to provide man with a biologically efficient instrument for his various physical and spiritual purposes.

48<sup>90</sup>

VIII

49

VIII<sup>91</sup>

(49-1)<sup>92</sup> Correct attention must be given to the way whereby we use the self, and the way whereby it uses its mechanisms.

(49-2) The harmful effects of tea drinking upon the heart's action, the tissues of the stomach, the digestion of starch and protein cannot be denied. The accumulated effects of its poisoning of the body are serious.

(49-3) Sometimes the diet and the regime take almost instantaneous effect, but more often some time must elapse for the results to show themselves.

---

<sup>88</sup> We have inserted a comma for clarity.

<sup>89</sup> PB himself inserted "NO" by hand.

<sup>90</sup> Blank page

<sup>91</sup> PB himself inserted "VIII" at the top of the page by hand.

<sup>92</sup> The paras on this page are numbered 18 through 26; they are consecutive with the previous page.

(49-4) The Manicheans of medieval times assisted the act of dying by a complete fast from food and drink.

(49-5) Schopenhauer:<sup>93</sup> - "With health, everything is a source of pleasure; without it, nothing else, whatever it may be, is enjoyable. It follows that the greatest of follies is to sacrifice health for any other kind of happiness, whatever it may be - for gain, advancement, learning or fame, let alone, then, for fleeting sensual pleasures."

(49-6) When the head is moved too jerkily, there is a bad effect upon the rest of the body and the nerves.

(49-7) An isolated physical exercise is futile. Three minutes every day is better than one hour once a week.

(49-8) Posture exercises. (1) Stand with feet together. Pinch buttocks together. Hold for five counts; relax. (2) Stretching neck straight up, automatically pulls stomach in. Stretch, using radiator as a ballet dancer's bar, legs and torso.

(49-9) If it prevents unnecessary animal suffering, as it does, that in itself would be sufficient cause to adopt a meatless diet.

---

<sup>93</sup> Referring to Arthur Schopenhauer.

(51-1)<sup>96</sup> Woman should set out deliberately to cultivate those qualities usually associated with man and which he has acquired partly through a different physical organisation and partly through conflict with the world and conduct of its affairs. That these qualities are latent in her is shown by the numerous cases of career women who have successfully established themselves in fields of action uninvaded before the nineteenth century. For instance positive self-reliant character and rational practical judgment specifically belong to man while a gentle character and emotion-swayed faith belong to her. She has acquired the former for reasons of her own physical constitution and by caring for the family and tending its home. Man must set out to cultivate these two characteristics also yet take care not to lose his more reasonable and logical way of thought while doing so, since this is needed to correct them. Both sexes must learn to let the impersonal intuition and impartial conscience control all the other functions and keep them in equilibrium. Neither sex is to lose those outward qualities which mark and distinguish the sexes from one another and render them attractive to each other. He is to remain manly, she to retain her femininity. The change will show itself mostly in reaction to others and in response to the world.

(51-2) The insistence on severe chastity in these circles has its meaning and value, but when offered as a universal rule, to be practised fanatically all the time by all the people, or by disciples in all phases of their spiritual career, it becomes unreasonable.

(53-1)<sup>99</sup> Philosophy takes into account the whole personality of man. The sage knows more about human nature than the psychoanalyst for, besides noting the structure of human behaviour, he takes into account both karmic factors of cause and effect and the higher reaches of the mind.

---

<sup>94</sup> Blank page

<sup>95</sup> PB himself inserted "VIII" at the top of the page by hand.

<sup>96</sup> The paras on this page are numbered 27 through 28; they are consecutive with the previous page.

<sup>97</sup> Blank page

<sup>98</sup> PB himself inserted "VIII" at the top and bottom of the page by hand.

<sup>99</sup> The paras on this page are numbered 30 through 34; they are not consecutive with the previous page.

(53-2) The creative sublimation of sexual energy can be well worth while.

(53-3) How often does a man's mental condition depend on his physical needs, on whether he has had too little or too much sleep or food, on whether he is exposed to tropical heat or arctic cold!

(53-4) There was at least one monastery in the Holy Land, during the Middle Ages, when the frequent use of warm water in the bathroom was denounced as scandalous!

(53-5) It is prudent to keep away from temptation – at least until enough positive strength has been developed to risk the test. But if development is not sought and obtained, then untempted and unproven [virtue]<sup>100</sup> may be merely negative

(53-6) Why should we abstain from meat-eating? (a) Cultivated land if planted with vegetables, fruits and nuts, will yield much more food [for an overpopulated world]<sup>101</sup> than it could yield if left under pasture for cattle and sheep. (b) The ghastly work of slaughtering these harmless innocent creatures can be done only by hardened men, whose qualities of compassion and sympathy must inevitably get feebler and feebler. How many housewives could do their own butchering? (c) In terms of equal food value, the meatless diet costs less. (d) Animals which suffer from contagious diseases pass on the germs of these diseases to those who eat their flesh, or parasites. (e) Meat contains excretory substances, purins, which may cause other non-communicable [diseases.]<sup>102</sup>

54<sup>103</sup>  
VIII

## Old ix: The Negatives ... NEW XI: The Negatives

55  
IX<sup>104</sup>

(55-1)<sup>105</sup> Even disarmament, although a part of the solution is by itself no solution at all.

(55-2) It is said: "For we must not forget that nations have armed because they were not secure. Therefore, if they disarm without creating a definite basis for security, it may be only a short time before an armaments race will start up all over again."

(55-3) While our mental attitude remains what it is no solution is possible. We meet hatred

---

<sup>100</sup> PB himself deleted "is" after "virtue" by hand.

<sup>101</sup> "for an overpopulated world" was typed above the line and inserted with a handwritten arrow.

<sup>102</sup> PB himself completed the spelling of "communicable" by adding an "le" to the end and also inserted "diseases" by hand.

<sup>103</sup> Blank page

<sup>104</sup> PB himself inserted "IX" at the top of the page by hand.

<sup>105</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

with hatred, suspicion with suspicion, fear with fear. Even nuclear disarmament would only ease the world's crisis, and not end it, would only put off the urgency and acuteness and still leave the problem of enmity, where it is. Among the ancients Indian Buddha, Chinese Lao-Tzu<sup>106</sup> and Syrian Jesus gave their solution. Buddha explained the operation of a higher law when he pointed out "Hatred ceases not by hatred but by love." And the Western world has heard often enough, (but does not practise) what Jesus taught on this matter.

(55-4) Lao-Tzu<sup>107</sup> wrote this parting advice to the civilisation he forsook:

"Love is victorious in attack  
And invulnerable in defence,  
Heaven arms with love  
Those it would not see destroyed."

(55-5) Most eloquent of all is Emerson:<sup>108</sup> "Love is the one remedy for all ills. We must be lovers and at once the impossible becomes possible. Our history for these 1000 years has not been the history of kindness but of selfishness."<sup>109</sup> Love would put a new face on this weary old world, in which we dwell as enemies too long. Love will accomplish that which force could never achieve. Once or twice in

56<sup>110</sup>

IX

57

IX<sup>111</sup>

(continued from the previous page) history, kindness has been tried in illustrious instances, with signal success.

(57-1)<sup>112</sup> Most of the modern civilisations which are based on materialism which take no account of the spiritual nature of man are building towers of Babel which when they have reached a certain height will topple down. The greater the height, the larger the number of broken pieces. The creativity of these civilisations is illusory; they seem to be productive, but they are really destructive for since they do not conform to the world idea the karma they are making must inevitably bring all this about.

(57-2) If war comes, the blame must fall not only outwardly on the men and policies which provoke it, but also inwardly on the passions and greeds and egoisms which influence

---

<sup>106</sup> "Lao-tse" in the original.

<sup>107</sup> "Laotse" in the original.

<sup>108</sup> Referring to Ralph Waldo Emerson.

<sup>109</sup> We have moved an ending quotation mark from the end of the para to here to identify the end of the Emerson paraphrase. – TJS, 2020

<sup>110</sup> Blank page

<sup>111</sup> PB himself inserted "IX" at the top of the page by hand.

<sup>112</sup> The paras on this page are numbered 6 through 11; they are consecutive with the previous page.

leaders and led alike.

(57-3) Why not accept different forms of ownership within the same national organisation? Why not let public socialism and private capitalism compete with each other? Why force all people within a single ill-fitting form?

(57-4) If men let their present and momentary needs lure them away from their permanent and higher quest, they will inevitably collide with karmic law. This in turn means they will have to endure the consequences of wrong action.

(57-5) It is hard to believe that nuclear war can materialise, since it would be a war which no leader wants and no nation can win.

(57-6) Each political party represents some sectional and therefore selfish interest. No party seeks to reconcile these conflicting interests by seeking the welfare of its nation as a whole.

58<sup>113</sup>

IX

59

IX<sup>114</sup>

(59-1)<sup>115</sup> The signs of a coming war are plain enough for anyone to see.

(59-2) The ferocious feelings which are man's legacy from his primitive savage state will be softened in time.

(59-3) To use violent means for the defence of non-violent ideals can only lead to the loss of those ideals.

(59-4) History of the past two world wars has been a crescendo of destructiveness.

(59-5) What is conquered by violence must be maintained by violence.

(59-6) We may take comfort from the evidence of history itself as well as from the definite statement of that deeply illumined seer Lao-Tzu: that it is never the warlike nations which win in the end.

(59-7) They live in an environment which, apart from the mere material purposes is without any meaning, without any psychological comfort, without any emotional security.

---

<sup>113</sup> Blank page

<sup>114</sup> PB himself inserted "IX" at the top and bottom of the page by hand.

<sup>115</sup> The paras on this page are numbered 12 through 22; they are consecutive with the previous page.

(59-8) Since all men are obviously not equal, it would be unwise to give all men equal rights. But every help and facility ought to be given to enable those who want to improve themselves, do so.

(59-9) Judgment Day has fallen on the world. War, famine, pestilence, mutilation and death are the terrible price of low thoughts and ignoble deeds.

(59-10) Men who lead or rule others most certainly need guiding principles, and the people themselves would be better off with them. This is particularly clear during a crisis in affairs.

(59-11) Where groups, sections, classes are unable to co-operate for the common welfare, which includes their own, then only ought a government step in to control them – not before.

60<sup>116</sup>

IX

## Old x: Mentalism ... NEW XXI: Mentalism

61

X<sup>117</sup>

(61-1)<sup>118</sup> The nature of world experience such as moving, talking or reading, must eventually be understood as mental or mind-made but your experience of its activity or forms does not change, only your understanding of it, that is, that it is basically mental activity and these are mental forms. For whatever they do and however they behave or seem to behave, whatever you can know of them can be grasped only with the mind. They obviously have their own mental existence and activity even when you are not present to observe it. We must keep our common sense even when learning to reason philosophically.

(61-2) Supplementing the answer to your first group of questions, it should be said that your thoughts of things and people and surroundings makes their existence dependent on you for yourself alone. For other people, experience of the same objects depends on their thought and not on yours. The reason for this common experience is that there is one cosmic mind behind your mind and the other people's minds.

(61-3) Until lately, the education of medical students, their observation of mental consequences of physical conditions and the general attitude of recent science, led them into materialism and thence to agnosticism. But several factors have begun, or else will shortly begin a reversal of this process.

(61-4) Are we to assume, as the unexamined and unanalysed experience tells us, that there is an external object outside us and an internal cognition of it inside us? No! – mentalism

---

<sup>116</sup> Blank page

<sup>117</sup> PB himself inserted "X" at the top of the page by hand.

<sup>118</sup> The paras on this page are unnumbered.

asserts that a cognition has only another cognition for its object, that the private and personal idea of the world 'picks up' the cosmic and universal idea of it.

(61-5) That which enables us to know the world outside and to be aware of the self inside, is Mind.

(61-6) The world is both an experience in the mind and a picture in the mind. The brain is a machine for making thoughts; it is an expression of the mind and yet is itself in the mind.

62<sup>119</sup>

X

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

63

XI<sup>120</sup>

(63-1)<sup>121</sup> The ego does not have to struggle for supremacy; it is supreme.

(63-2) What really blocks his path is his own ego.

(63-3) Philosophy is for the strong. Weak souls shiver in its presence and cling more strongly to their petty egoisms.

(63-4) Job carried the answer to [his]<sup>122</sup> own question, "Oh that I knew where I might find Him" within himself all the time, but he did not know it.

(63-5) When he is conscious of himself he is conscious only of his idea of himself, the fantasy which the ego has made for him.

(63-6) When I talk to a man, I do not talk to his body alone. There is something beyond it which I recognise and to which I primarily address myself.

(63-7) One's adventures in self discovery will only fulfill themselves when he discovers that which is beyond the ego.

(63-8) For short periods every day he is to practise something which the ordinary experiences do not allow him to practise - going inside, being impersonal and knowing the "I."

(63-9) The ego plays up his emotions through all their wide range, using the most opposite

---

<sup>119</sup> Blank page

<sup>120</sup> PB himself inserted "XI" at the top of the page by hand.

<sup>121</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

<sup>122</sup> PB himself deleted "himself" after "his" by hand.



and conflicting ones at different times to suit its purpose.

(63-10) This sense, force or feeling within him, which calls itself I, has its innermost part in that which observes it, the Overself.

(63-11) Only the deepest kind of reflection, or the most exciting kind of mystical experience, or the truest words of a prophet's revelation can bring a man to the great discovery that his personal ego is not the true centre of his being.

64<sup>123</sup>

XI

65

XI<sup>124</sup>

(65-1)<sup>125</sup> What is man's permanent identity? Is it not logical that when a man's mind is full of his 'I' to overflowing, there can be no room for that which transcends it, the Overself?

(65-2) Keep on thinking about the differences between the personal ego and the impersonal Overself until you become thoroughly familiar with them.

(65-3) His involvement in the thoughts and passions, the doings and feelings of the ego keeps him from entering into the awareness of the Overself.

(65-4) The ego fades away into a kind of non-entity, subsides like a wave into the ocean of universal life.

(65-5) Most people exist self-sufficiently in their ego and demand nothing further from life. But if intuition can finally break through, or reason slowly work down to its deepest level, they find out how childish is such an attitude, how lacking in true maturity.

(65-6) Monoimus, 2nd century Arabian Gnostic: "Thou wilt find Him in thyself, thus finding from thyself a way out of thyself."

(65-7) Through its ignorance of karmic operations and effects, the ego provokes many of its own oppositions and much of its own troubles.

(65-8) The more he tries to protect his ego, the stronger it becomes.

(65-9) So long as a man remains centred in his ego, he remains like a duckling still imprisoned in its eggshell, knowing none of the glorious possibilities of life on the watery element which

---

<sup>123</sup> Blank page

<sup>124</sup> PB himself inserted "XI" at the top of the page by hand.

<sup>125</sup> The paras on this page are numbered 12 through 21; they are consecutive with the previous page.

lie in the world outside.

(65-10) He who lives totally within his ego, lives in a closed world even though it is within himself. He can get no direct knowledge of the divine Overself, no confirmatory experience of those truths which the revelations of great prophets

66  
XI

(continued from the previous page) have passed on to him. This is one reason why he can doubt or even oppose them.

## **Old xii: The Overself ... NEW XXII: Inspiration and the Overself**

67  
XII<sup>126</sup>

(67-1)<sup>127</sup> The Overself is always there, never absent from its place in the deepest heart. [It is something quite deep down and often quite unperceived.]<sup>128</sup>

(67-2) This is the one experience which is unique, the most important of all, simply because it throws new uncommon light upon all experiences.

(67-3) This discovery that he is an entity immensely more in consciousness and immensely grander in quality than his own small personality.

(67-4) It gives him for a short while, an equanimity which he does not have at other times.

(67-5) The stillness has magical powers. It soothes, restores, heals, instructs, guides, and replaces chaos and tumult by orderliness and harmony.

(67-6) Merely to enjoy such a glimpse is not enough. It must be turned to use, made into a standard for thought and living, applied to every situation in which he finds himself. He must let its beneficent memory shed peace, goodwill and kindness on all around.

(67-7) Some people have even felt this calmness, which precedes and follows a glimpse in a warm-water bath, while enjoying or luxuriating in its comfort, they have half-given themselves up to a half-drowsy, half-emptiness of mind. Some Japanese are able to pass from this calmness to the deeper stage, or state, of the glimpse itself.

---

<sup>126</sup> PB himself inserted "XII" at the top of the page by hand.

<sup>127</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>128</sup> PB himself deleted "b." from before "It is something quite deep down and often quite unperceived." and moved the sentence to after "heart." by hand.

(67-8) It is one thing to raise consciousness to a higher level by the Quest's regimes and exercises, or to have it raised for one by grace, and quite another thing to keep it there.

68<sup>129</sup>

XII

69

XII<sup>130</sup>

(69-1)<sup>131</sup> It is as if he has turned into another man, someone who still is but no longer seems himself.

(69-2) We cannot keep the glimpse. It goes in a moment or two, an hour or two, and we are blind again. His power is a withheld one.

(69-3) In the benediction of this beautiful experience, \_\_\_\_\_<sup>132</sup>

(69-4) We fulfil life when we find ourselves in the divine presence unendingly, aware of it and expressing it.

(69-5) Such are the sweeter moments which come as the "heralds of a higher Beauty which is advancing upon man!"

(69-6) Is this intimacy with the higher self factual or fictional?

(69-7) There is an image of God within each man; once seen, he will forever after court union with it.

(69-8) In its own perfect silence and with its own perfect patience, the Overself awaits us.

(69-9) It is not felt as just another experience only but also as a truth, so illuminative is it.

(69-10) There is a pure happiness in these moments of release which no earthly happiness can surpass.

(69-11) This, the real I, is always accessible to him in meditation and always is the half-known background of his conscious self at other times.

(69-12) In this ecstatic mental silence, the personal will is given up, the impersonal Overself is

---

<sup>129</sup> Blank page

<sup>130</sup> PB himself inserted "XII" at the top of the page by hand.

<sup>131</sup> The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

<sup>132</sup> 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.

given mastery.

(69-13) Is it given to any human being to express his higher self constantly and without interruption by his ego?

(69-14) It is a knowledge which he did not possess before.

(69-15) Wherever he travels, he need not leave the divine presence.

70<sup>133</sup>

XII

71

XII<sup>134</sup>

(71-1)<sup>135</sup> The essence of man is his Overself, which is an emanation from Mind.

(71-2) The experience is neither an abstract supposition nor an intellectual series of thoughts. It is felt in a quite intimate and very personal way. It is immeasurably more convincing than any thought-series could be, however plausible and logical they were.

(71-3) It is a kind of prevision in which he sees, as Moses saw the Land of Canaan, the Promised Land toward which he journeys.

(71-4) The awareness of Nature's beauty and colour is often renewed or made more vivid, and details often ignored are more closely observed.

(71-5) He knows of what divine stuff he is inwardly made, in what starry direction he is daily going and on what self-transforming task he is constantly working.

(71-6) The mystic who claims that his knowledge is verbally incommunicable and that it is useless trying to explain it intellectually, is stretching a difficulty into an impossibility.

(71-7) Every thought which comes down to us from that serene height, comes with a divine authority and penetrating force which are absent from all other thoughts. We receive the visitant with eagerness and obey it with confidence.

(71-8) Only such a man has the right to echo back the statement of Lao-Tzu: "To do nothing is to do everything." For others to do so is to claim what is not theirs, and to breed laziness and parasitism.

---

<sup>133</sup> Blank page

<sup>134</sup> PB himself inserted "XII" at the top of the page by hand.

<sup>135</sup> The paras on this page are numbered 16 through 24; they are consecutive with the previous page.

(71-9) Such a man's actions, however much they outwardly appear to be like those of other men, are done under the impulsion of a higher will than the personal.

72<sup>136</sup>

XII

## **Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth**

73

XIV<sup>137</sup>

(73-1)<sup>138</sup> We learn wisdom through the experiences of a large number of lives in the flesh.

(73-2) The traits and tendencies which a man receives from the preceding births constitute in their totality the personal self which he knows as "I."

(73-3) Is the punitive operation of karma quite implacable, and its course quite immutable?

(73-4) The miserable consequences of our mistakes and sins can only be neutralised if we set up counteracting forces on the other side.

(73-5) When the great battle is over, the Overself will give him back his ego without giving him back its dominance.

(73-6) It seems that they do not learn from experience. But if their subconscious is studied a slight gain will be discovered with each new phase.

(73-7) The idea of Mind in utter repose, absolutely still, unmanifested in any way whatsoever, is the furthest limit of human finite thought about the Deity.

(73-8) To evoke thoughts, make mental images, or gather words about the Overself is to remain just as much outside it and inside the ego as ever.

(73-9) I have witnessed some advanced souls going through the process of passing to another sphere of consciousness, the process we call death, who spread mental sunshine around so that the bereaved ones gathered at the bedside felt it as a consoling counterbalance to their natural human grief. The truth made some kind of impression upon them that this universal event in Nature can actually be a change to brighter, happier and freer existence.

74<sup>139</sup>

---

<sup>136</sup> Blank page

<sup>137</sup> PB himself inserted "XIV" at the top of the page by hand.

<sup>138</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>139</sup> Blank page

(75-1)<sup>141</sup> (a)<sup>142</sup> Not until the fourth century when one Christian party became successful enough to be armed with worldly power, did the persecution of Gnostics begin.

(b) In the attempt to eliminate unpalatable tenets no less than seven Councils were held in those early centuries. Here such tenets were branded as heresies and arrangements made to exterminate them thoroughly. Here, [especially at the Council of Nicaea<sup>143</sup> (325 A.D.) and the great Council of Constantinople (381 A.D.)],<sup>144</sup> rebirth was pronounced a heresy, all the books teaching it were ferreted out and destroyed, and its advocates threatened with severe punishment.

(c) Yet not only had several Christian sects believed in reincarnation but some of the early Christian Fathers too. The Fathers who held metempsychosis to be true included Origen,<sup>145</sup> who flourished about 230 A.D., Justin Martyr, 140 A.D., Clement of Alexandria,<sup>146</sup> 194 A.D., Tertullian of Carthage, 202 A.D. The Sects who held it included Basilidians, the second-century Marcionites of Pontus, the Valentinians<sup>147</sup> of Egypt, also second century, and the Simonians. Moreover all Gnostic sects held it and they were once more numerous than any other group of Christians. This is important, that most of the early Christians believed in this doctrine.

(d) The Manichaeans also taught rebirth and, together with the Gnostics and Samaneans, formed a considerable part of the early Christian world.

(e) Where the literature was not destroyed it was so adulterated or interpolated as to make it appear either quite ridiculous or utterly erroneous. The historians among the later Fathers even accused the Gnostics of eating children!

---

<sup>140</sup> PB himself inserted "XIV" at the top of the page by hand.

<sup>141</sup> The para on this page is numbered 10; it is consecutive with the previous page.

<sup>142</sup> PB himself added parentheses around a, b, c, etc. in this para by hand.

<sup>143</sup> "Nicaea" in the original.

<sup>144</sup> PB himself inserted "especially at the Council of Nicaea (325 A.D.) and the great Council of Constantinople (381 A.D.)" between "Here" and "rebirth" by hand.

<sup>145</sup> Referring to Origen of Alexandria, also known as Origen Adamantius.

<sup>146</sup> "Clemens" in the original. Referring to Titus Flavius Clemens, also known as Clement of Alexandria.

<sup>147</sup> "Valentiniens" in the original.

<sup>148</sup> Blank page

<sup>149</sup> PB himself inserted "XIV" at the top of the page by hand.

(continued from the previous page)

(f) The early Gnostics came closer to the truth but the later cults which sprang up among [them]<sup>150</sup> departed from it by intermixing it with nonsense and corrupting it with falsehoods.

(g) Philo,<sup>151</sup> himself a Jew, explicitly states that the Essenes got their knowledge from Indian Brahmins. Everyone knows that rebirth was an essential feature of the Brahmins' faith, so it is fair to assume that it was taken up by the Essenes too.

(h) First they branded it as a heresy and later as a superstition.

(77-1)<sup>152</sup> The key factor in Joseph P. Kennedy's<sup>153</sup> success was his superb sense of timing. He harnessed his fortunes to the momentum of events. He jumped clear of the crashing Stock Market. Experience, shrewdness, ruthless detachment,<sup>154</sup> enabled him to detect warning tremors and shift his ground before it was too late.

(77-2) It is true that sometimes the past, or at least some portion of it, will not bear looking at. It hurts to know that its unworthiness was created by his own actions, its foolishness by his own choices. Yet it may help somewhat to reconcile him to mistakes which are now unmendable, to recognise that they arose out of his inheritance from former lives, out of the nature this caused him to be born with and out of the circumstances this allotted as his destiny: that, in short, he could hardly have acted or chosen differently. It would be futile to be angry with himself or resentful against fate.

(77-3) When calamity seems unbearable, when broken health or utter defeat give rise to hopelessness, the temptation to make a total withdrawal from the scene by means of suicide may present itself. The Chinese and Japanese until recently did not consider this dishonourable

(77-4) If time is as mysterious, as flexible and as variable as analysis shows, a hint of justification appears for the belief that predictions may sometimes be made in advance of the actual events, that under certain conditions the inevitable may be foreseen and the trend of things calculated - in short, that the future may on occasions be anticipated.

(77-5) When a man arrives at the biblical three score and ten years allotted to him, as I have, he is likely to hear, with some frequency, of deaths among those he has known as friends or as questers. Where I have witnessed the passing-out, I have been much impressed by the radiant smile, the strainless peace, upon the face of the dying person.

---

<sup>150</sup> PB himself inserted "them" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>151</sup> Referring to Philo of Alexandria, also known as Philo Judaeus.

<sup>152</sup> The paras on this page are numbered 11 through 15; they are consecutive with the previous page.

<sup>153</sup> Referring to Joseph P. Kennedy Sr.

<sup>154</sup> PB himself inserted a comma by hand.

<sup>155</sup> Blank page

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

79  
XV<sup>156</sup>

(79-1)<sup>157</sup> [The]<sup>158</sup> doctrine of relativity has a grave danger of its own. When we see that numerous standpoints may rightly exist, we may claim despairingly “Beauty, truth and righteousness have no real existence but only an imagined one.”

(79-2) The great error of those who discover the relativity of truth and are so overwhelmed by their discovery that they forget that it must be held together with other discoveries, is to overlook the progressive and evolutionary character of all conceptions of truth. It was so overlooked by the sceptic’s<sup>159</sup> school of metaphysics in ancient Greece and by the Eel Wrighglers’ school in ancient India. Life, experience and reflection are at work in drawing us to higher and ever higher conceptions. Consequently these conceptions are emphatically not equal in value and we are emphatically not to evaluate all as alike. Philosophy does not fall into this error. Whilst readily and fully acknowledging that all outlooks are relatively true at best, at the same time it sets up a distinctive outlook of its own. It shows that there is a definite ascent of progression through all these varying outlooks. They culminate in its own because its own is alone free and flexible, undogmatic and all-comprehensive.

(79-3) In this holy stillness, the pendulum of time stops moving.

(79-4) There is no loftier metaphysical standpoint than that of non-duality, but man cannot live by metaphysics alone. He is in the body, which in its turn is in the world. He needs a second standpoint to deal with both body and world. He needs the relative, the finite, the immediate, one of personal experience. Metaphysics may tell him that the world, when examined and analysed, is but an [appearance, and not even that when it is taken into the deepest meditation, but the five senses tell him that he must come to terms with it]<sup>160</sup>

80<sup>161</sup>  
XV

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

81

---

<sup>156</sup> PB himself inserted “XV” at the top of the page by hand.

<sup>157</sup> The paras on this page are unnumbered.

<sup>158</sup> PB himself deleted “Yet” before “the” and made “the” uppercase by hand.

<sup>159</sup> Refers to the ancient Greek school of Skepticism.

<sup>160</sup> PB himself inserted “appearance, and not even that when it is taken into the deepest meditation, but the five senses tell him that he must come to terms with it” by hand.

<sup>161</sup> Blank page



(81-1)<sup>163</sup> It is perpetual abidance in the divine that is to be sought.

(81-2) Eckhart's<sup>164</sup> assertion that "Without man God would not know he existed" requires explanation.

(81-3) This is what Lao-Tzu meant when he advised: "Attain to the utmost Vacuity. Cling single-heartedly to Quietude."

(81-4) The REAL is always there: we live in it.

(81-5) No man has ever known, no man could possibly know, the total truth of God. When men do claim the knowledge of God, it can only be said in comment that they do not really know what they are claiming.

(81-6) This is the "UNDIVIDED MIND" where experience as subject and object, as ego and the world, or as higher self and lower self, do not break consciousness.

(81-7) The last thought that intelligence can make is about this divine mystery which lies beyond everything thinkable: but it will necessarily have to be a negative thought, i.e. it can only say what the Godhead is not, deny any and every affirmation about it, unknow all that it has previously known about God.

(81-8) Mind in itself stays always in absolute repose: there is then no operation whatever, no movement or manifestation, no creation or communication or revelation, forever inaccessible and unknown. This is the "Divine Darkness" of early Christian Fathers, the Godhead of medieval Christian theologians.

(81-9) There is a knowing element in man, the real knower which makes intellectual knowing possible and which is [Consciousness-by-itself.]<sup>165</sup>

82<sup>166</sup>

XVI

## **Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation**

83

XVII<sup>167</sup>


---

<sup>162</sup> PB himself inserted "XVI" at the top of the page by hand.

<sup>163</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>164</sup> Referring to Meister Eckhart.

<sup>165</sup> PB himself deleted "/10/ An absolute and irrefutable" after "Consciousness-by-itself." by hand.

<sup>166</sup> Blank page

(83-1)<sup>168</sup> The Long Path is full of discipline whereas the Short Path is devoid of it.

(83-2) Neither the practice of Yoga nor the reflection of metaphysics is alone adequate to comprehend the Real. Neither inner peace can affirm it nor intellect negate it.

(83-3) In itself, Thought is beyond thoughts. In himself, the Thinker is on a level different from all the activity of thinking.

(83-4) By keeping his mind always intent upon the divine objective, he is no longer aware either of progress or the lack of it.

(83-5) Why not accept the fact of your own imperfection instead of tormenting yourself about it?

(83-6) Once he realises that he cannot face two ways simultaneously, he will force himself to make a choice between them. The ego or the Overself?

(83-7) If the Long Path seeks salvation chiefly through the building of character and the concentration of thought, the Short Path seeks it chiefly through worshipful meditation directly on the Overself.

(83-8) He may develop an unhealthy habit of repeatedly making accusations against himself.

(83-9) To journey through the slow processes of time to the promised land is not so attractive a prospect as to journey there through short swift routes.

(83-10) Where the Short Path has been followed exclusively and without the guidance of a tested inner voice or a master competent in both paths, the man is bereft of the background of self-discipline and self-training which the Long Path provides. He will then have to pick his way over the stonefalls of hallucination and along the verge of precipices of paranoia.

84<sup>169</sup>

XVII

85

XVII<sup>170</sup>

(85-1)<sup>171</sup> It is a prudent student who uses one path to counter-balance an earlier over-

---

<sup>167</sup> PB himself inserted "XVII" at the top of the page by hand.

<sup>168</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

<sup>169</sup> Blank page

<sup>170</sup> PB himself inserted "XVII" at the top of the page by hand.

<sup>171</sup> The paras on this page are numbered 11 through 14; they are consecutive with the previous page.

emphasis upon the other one.

(85-2) "This divine illusion of Mine is hard to pierce," says the Bhagavad Gita. Those who imagine it is easy, and quickly done, merely move from one point to a different one within their own little ego. They mistake the false for the true, the illusion of light for Light itself.

(85-3) The long path follower, with his strenuous concern for self-improvement, his compelling anxiety for self-advancement to fulfill the inner purposes of life, may make life more difficult than it need be and himself become more humourless. The short path follower can afford to forget his past struggles, and begin to enjoy life.

(85-4) There is no compulsive necessity, as most advocates of one or the other side seem to believe there is, to choose fully and finally between them, no real need to reject the one because the other is accepted. We may go along with the Vedantins and say that the One alone is real. But we may also go along with the dualists and say that the world around us and the human beings are, in another sense, also real! It is quite fruitless to bring the two views into fanatical controversy with one another, far more useful to bring them into amicable relation. Why divide them when they serve us so well when reconciled?

Every time there is an attempt to communicate these truths by speech or in writing – let alone teach them to disciples – there is a falsification of the Vedantic tenet that there are no others! Then why do the Vedantists preach, teach, lecture and write? Does this not show the utter impracticality of their position, true though it is as an ultimate metaphysical one?

The bliss that meditation practice at its deepest brings to a developed yogi does not annihilate the pain that the same yogi may feel when he resumes his ordinary active condition. The Maharshi himself mentioned this quite a few times.

Isha<sup>172</sup> Upanishad: "They enter the region of the dark who are occupied solely with the finite. But they fall into a region of still greater darkness who are

86  
XVII

(continued from the previous page) occupied solely with the Infinite."

Non-duality in its extreme form is not to the taste of the masses. Instinctively they shy away from it. Let the two views accommodate each other. While these levels of reference ought not to be mixed together when theory and principles are concerned, there is one way in which there is considerable profit to be gained if the timeless eternal and universal atmosphere of Vedanta is kept at the back of the mind when the worldly problems have to be met. They can be met with this remembrance that one's true being is, and will be, safe and unaffected, and that whatever decision or action we are called to make, the first thing is to keep calm.

Each side – dualist and non-dualist – is quite correct when they apply their teaching in its proper place, but quite wrong when they misapply. Thus, dualists who offer dualism as ultimate are wrong, but then non-dualist Vedantists are also misconceiving the proper

---

<sup>172</sup> "Iso" in the original.

application of their tenets, when they insist on applying their no world exists, no ego exists, doctrine to human life generally.

87  
XVII<sup>173</sup>

(87-1)<sup>174</sup> If they expect too little of themselves, they become lazy and indifferent; if too much, they undergo needless torment. Too much feverish tension or desire to make progress or get mystical experience has driven aspirants a little mad in the past, although these have never been and could never be philosophic aspirants but the religious or the occult-minded sort. Their zeal is admirable but their fanaticism needs to be firmly discouraged. They tie themselves in knots through wanting to create new virtues when it is more important to remove the old hindrances, so as to open themselves to the Overself and its grace. The belief that they alone, unaided, can attain complete enlightenment by their own personal efforts, places too heavy an obligation upon them, too large a burden, and it is not even a necessary one.

(87-2) Stilling the mind, stills also the thoughts and feelings which when active appear as obstacles. They are to take the Ideal for suggestion or the Exemplar for imitation not to torment themselves with the continual thought of their impossibility, not to try in hopelessness and despair to create a perfect human being, but because it has the practical value of lifting them, however little, from their present condition.

(87-3) The Ideal is there to help them both to travel the Long Path and to make the transition {to}<sup>175</sup> the Short one, where Grace will take over what they have started.

(87-4) He is a transmitter, or a carrier, of divine forces, radiations and states of being.

(87-5) The Short Path-Long Path once understood becomes a key to the solution of many problems and to the answer of many questions of Questers.

88<sup>176</sup>  
XVII

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

89  
XVIII<sup>177</sup>

---

<sup>173</sup> PB himself inserted "XVII" at the top of the page by hand.

<sup>174</sup> The paras on this page are unnumbered.

<sup>175</sup> We have changed "in" to "to" for clarity.

<sup>176</sup> Blank page

<sup>177</sup> PB himself inserted "XVIII" at the top of the page by hand.

(89-1)<sup>178</sup> Men will come to him in quest of his secret of inner peace.

(89-2) He feels that he must find a way to transmit to the generations which shall follow him, the wisdom which he has made his own after so much search.

(89-3) That is real service of the master which expects seeks and demands no return in any way whatsoever.

(89-4) The personal contact with such a sage – even for a single meeting – has a value which cannot be overrated.

(89-5) There will always be an unpredictableness about such a man.

(89-6) The intensity of his awareness will measure the degree of his influence.

(89-7) He brings revelations to meet our gropings, inspirations to meet our doubts.

(89-8) The masses, involved in toils and trivialities as they are, may be excused from showing any interest in such topics.

(89-9) Medieval or oriental mystical statements which are quite true but which fail to move us today, will lose nothing if their essence is put into topical terms.

(89-10) He becomes, for those docile enough to receive them, a bearer of grace and a vessel of truth; a bestower of comfort and a dispenser of confidence.

(89-11) Has he personally employed the methods he teaches others? Has he tested their value in this way?

(89-12) A spiritual guide's duty to an erring man will not be fully carried out if he {only}<sup>179</sup> arouses the man to recognition of the necessity of taking a new road.

(89-13) If only a small minority takes to the Quest and a smaller one still sustains to the end, that is to be expected.

(89-14) The Chinese name for these muttered or chanted incantations is very apt: "True Words."

---

<sup>178</sup> The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

<sup>179</sup> We have inserted "only" into the text for clarity.

<sup>180</sup> Blank page

(91-1)<sup>182</sup> No man can really be responsible for another man: each makes, and must accept, his own karma.

(91-2) Let us not waste time looking for a master mind to straighten out the tangled threads of human misery with magical overnight suddenness. The conversion of mankind to better ways, like everything else which is worth having, must be worked for and won.

(91-3) The attraction and affinity between a man and a teaching must first exist if it is to bear fruit for him.

(91-4) A master would not necessarily be recognised as such if he were walking in the street, not even by those who are looking for one and have read all the books about him.

(91-5) That alone is pure authentic service which asks for no return.

(91-6) Chuang-Tzu,<sup>183</sup> the ancient Chinese mentalist sage, wrote: "All that was worth handing on died with them (the sages). The rest they put into their books."

(91-7) Why look to any man who is outside you – when IT is inside you? And why forget that all men are imperfect whereas IT alone is perfect.

(91-8) Whereas religion seeks eagerly to spread itself by missionary efforts philosophy is content with the allegiance of a few adherents, if they are the only ones who seek the highest truth.

(91-9) Lao-Tzu was not the first promulgator of the wisdom of Tao in China, even though the names of his predecessors have been lost. Truth is timeless.

(91-10) The best people are not necessarily the best-known people.

(91-11) The initiate does not waste his time in arguing with others, either to attack their beliefs or defend his own.<sup>184</sup>

---

<sup>181</sup> PB himself inserted "XVIII" at the top of the page by hand.

<sup>182</sup> The paras on this page are numbered 15 through 25; they are consecutive with the previous page.

<sup>183</sup> "Chuan Tzu" in the original.

<sup>184</sup> These paras are continued on page 97.

<sup>185</sup> Blank page

(93-1)<sup>187</sup> His message loses part of its value if it is couched in terms not understandable to his time.

(93-2) Joel Goldsmith's<sup>188</sup> assertion that "God is supply" is true enough, but to leave it stated as simply as that is likely to mislead its believers. For "God is also lack." He takes away as well as gives according to each person's particular karma and higher needs.

(93-3) Some German mystic, whose name and period I do not remember, spoke of the seven mysterious sages hidden under the earth and directing the world's evolution.

(93-4) When a man plays the role of guru without having reached the enlightenment of the true guru, the years of adulation [and slavish obedience]<sup>189</sup> by disciples will affect his mind and alter his character. The more his power becomes absolute, the more will he suffer from paranoia and develop a belief in his own infallibility.

(93-5) Prophets and sages, teachers and saints receive the urge to share their knowledge and experience with others. Whence does this urge derive. Both lower and higher, personal and unpersonal sources are possible. But if from the highest, then we may say that God sends his messages to mankind through these channels.

(93-6) Quite often he does not need to do anything; it is enough if he beneficently remembers the person before emerging from his own periods of contemplation. Sometimes, even merely being present may act as a catalyst for remedial forces. If however he goes further than this, and performs a specific act, the result must come.

(95-1)<sup>192</sup> What he has to say needs to be correct for his time, if it is to receive any response, in matter and manner.

---

<sup>186</sup> PB himself inserted "XVIII" at the top of the page by hand.

<sup>187</sup> The paras on this page are numbered 29 through 34; they are not consecutive with previous page but they are a continuation of the paras on page 97.

<sup>188</sup> Referring to Joel Solomon Goldsmith.

<sup>189</sup> "and slavish obedience" was typed in the left margin and inserted with a handwritten arrow.

<sup>190</sup> Blank page

<sup>191</sup> PB himself inserted "XVIII" at the top of the page by hand.

<sup>192</sup> The paras on this page are numbered 35 through 42; they are consecutive with the previous page.

(95-2) These mythical masters, dreamed up by some highly imaginative neurotics living in isolation totally out of touch with the real world in accordance with ideas picked up from books written by similar neurotics, appeal to the naive and the gullible.

(95-3) There is another kind of exploration than that which traverses deserts, penetrates jungles, climbs mountains and crosses continents. It seeks out the mysterious hinterlands of the human mind, scales the highest reaches of human consciousness, and then returns to report routes and discoveries, describes the goals to others so that they also may find their way thereto if they wish.

(95-4) There are two ways in which an enlightened person may help humanity. The first is individual, therefore he becomes a teacher and accepts disciples. The second is general and may be entirely inward as in meditation, or quite outward, affecting the welfare of groups whether small in number or as large as an entire nation. In rare cases this generalised help may even extend internationally.

(95-5) [It is not enough to give people only what they are ready for, only to cater down to unevolved mentalities.]<sup>193</sup> Some effort should be also made to develop them.

(95-6) Even where help may not directly [and outwardly]<sup>194</sup> be given when difficult circumstances press hardly<sup>195</sup> on a man, it may yet be indirectly and inwardly given to his mind, which has to deal with, or endure, them.

(95-7) When he himself forgets it, man is reminded of his divine linkage by prophets, teachers and sages.

(95-8) When eloquence is united with enlightenment, we may expect sentences which pierce us with their rightness, which are rich in truth and stimulating to goodness.<sup>196</sup>

96<sup>197</sup>

XVIII

97

XVIII<sup>198</sup>

(97-1)<sup>199</sup> The Maharshi<sup>200</sup> had no Long Path experience at all; he practised no techniques; yet

---

<sup>193</sup> PB himself heavily edited the sentence by hand. It originally read: "Only to cater down to unevolved mentalities is not enough, to give people only what they are ready for."

<sup>194</sup> "and outwardly" was typed below the line and inserted with a handwritten arrow.

<sup>195</sup> In the UK this phrasing was synonymous with "harshly" when PB himself was writing. – TJS, 2020

<sup>196</sup> PB himself inserted a period by hand.

<sup>197</sup> Blank page

<sup>198</sup> PB himself inserted "XVIII" at the top of the page by hand.

<sup>199</sup> The paras on this page are numbered 26 through 28; they are not consecutive with the previous



he was permanently enlightened at an early age. There are two lessons in this event. First, without either a Long or Short Path previous history a man may still find himself in the higher consciousness. This shows that Grace alone is a sufficient cause. Second, aside from the feeling of disgust with the world through failure to pass his school examinations, the only preparation which the Maharshi<sup>201</sup> underwent was falling involuntarily and profoundly into the trance state for three days. Here he was “pulled in” away from the senses and outer awareness by a strong force. This shows that depth of inner penetration of the mind’s layers and length of period that contact is held with the Overself are the two important governors of the result attained. Go as deep as you can; stay there as long as you can; this seems to be the silent message of [the Maharshi’s own experience.]<sup>202</sup>

(97-2) The Rumanian mystic {Emil Cioran,}<sup>203</sup> who has a Krishnamurtian outlook arrived at by his own original thought and experience,<sup>204</sup> summed up his views to me in the following words: “(a) In ideas and beliefs form no conclusions and allow no fixations (b) We have to be conscious of consciousness (c) In contacts with other persons have no intentions as this will introduce the ego.”

(97-3) Who knows where in this wide world some obscure persons, scattered through the five continents, quite insignificant by outward seeming, are keeping faithfully to Lao-Tzu’s<sup>205</sup> description: “The sage does not display himself, does not exhort himself but clad in homely garb conceals on his person a priceless jade.”<sup>206</sup>

98<sup>207</sup>  
XVIII

## Old xix: Religion ... NEW XVII: The Religious Urge

99  
XIX<sup>208</sup>

(99-1)<sup>209</sup> More than three hundred years ago a wonderful little woman took the Galilean at his word. She put all her emotional strength into aspiration and meditation and succeeded in achieving an exalted state by practicing a simple method. When her own heavenly peace was

---

page but are a continuation of the paras on page 91.

<sup>200</sup> “Maharishee” in the original. PB himself underlined “The Maharishee” by hand.

<sup>201</sup> “Maharishee” in the original.

<sup>202</sup> PB himself changed “the Maharshi’s silent message.” to “the silent message of the Maharshi’s own experience” by hand. “Maharishee’s” in the original.

<sup>203</sup> “Emilio Carrer in the original, but no such person exists, and the very famous Cioran is often linked to Krishnamurti. PB himself inserted a comma after the name by hand.

<sup>204</sup> PB himself inserted a comma by hand.

<sup>205</sup> “Lao Tse’s” in the original.

<sup>206</sup> The paras on this page are continued on page 93.

<sup>207</sup> Blank page

<sup>208</sup> PB himself inserted “XIX” at the top of the page by hand.

<sup>209</sup> The para on this page is unnumbered.

sufficiently stabilised, she began to think of others, of how she could help them attain it too. She was not so selfish as to be satisfied with her own satisfaction alone. So she journeyed from city to city and from village to village in religious yet religionless France, lighting the candles of human faith with a divine taper. Such was the spiritual darkness of the time that her success was immediate, and such was her own Christlike power that it was amazing. Crowds flocked gladly to her side, listened eagerly to her words, and endeavoured faithfully to follow her instructions. Her doctrine came to be called "Quietism" because she showed people how to quieten their personal thoughts and emotions and thus become aware of the impersonal heaven behind them, the kingdom within. She was no heretic. She drew frequently from Jesus' own recorded words to explain or illustrate her teaching. Yet she did not speak from dead pulpits in churches but from living ones in the fields. The clergy became seriously alarmed. Such activities could not be countenanced, they said. They petitioned the authorities against her, as the Jewish priests had once petitioned the Roman authorities against Jesus. She was thrown into prison and the gaoler turned his key on her dismal abode, where she was shut in for a long period of years. Such was the story of poor Madame Guyon.<sup>210</sup>

---

<sup>210</sup> Note: PB himself said he had been Molinos, and was close to Madame Guyon in that life. He repeated this to myself, Ed McKeown and the Wageners; references can be found in Ed's journal, the Wagener's letters and my journal. —TJS, 2020

(continued from the previous page) She was also denounced by the Church, as were her followers, for having fallen into the sin of spiritual pride. This was because of the assertion that outward practices and ritualistic acts were no longer needed by those who could find inspiration within. This teaching is quite correct but politically wrong. Out of respect for, or fear of, the Church's great power in those times, as well as out of consideration for the mass of people who were still unable to rise above their dependence on such outward ceremonies, Madame Guyon could have worked longer if she had worked quietly and privately, not openly and publicly. She could have instructed her followers first, not to talk about the teaching to any person who was not ready for it, and second not to communicate it even to those who were ready without the safeguard of complete secrecy.

Do you wish to penetrate to the essence of this episode? Here it is. A bishop of that time naively let the cat out of his theological bag! He said: "This woman may teach primitive Christianity - but if people find God everywhere what is to become of us?"

"What is to become of us?" Six short words but what a tremendous commentary they contain! When religion was about to become a living actuality in the lives of common people whose hearts were moved by the enlightening words of Madame Guyon through personal realisation of its loftiest truth, when it was ready to inspire them from hour to hour with inward peace and outward nobility, the official exponents of Christianity interfered and prevented it because of their selfish fears! They did not see and perceive the ultimate danger to themselves and the immediate shame on their

(continued from the previous page) teaching, of such a situation. Well may the thinker have repeated the poet's lines about the mills of the Gods grinding slow but exceedingly small, for when the French Revolution broke out and spread its ugly malignant fury over the land, when the so-called Goddess of Reason was set up on her throne in the very midst of Notre

---

<sup>211</sup> Blank page

<sup>212</sup> PB himself inserted "XIX" at the top of the page by hand. The page was also marked as page 2 by hand indicating this is the second page of para 99-1.

<sup>213</sup> Blank page

<sup>214</sup> PB himself inserted "XIX" at the top of the page by hand. The page was also marked as page 3 by hand, indicating this is the third page of para 99-1.

Dame Cathedral, and when all France was rocking in the great upheaval which retributive destiny and rebellious demagogues had conspired to bring upon her, fifty thousand French priests fled from persecution, imprisonment and even death. To appear on the streets of Paris in those days wearing the cleric's garb, was to court the punishment of death itself.

(103-1) What did Jesus mean when he told the Jews "I and my father are one."?

(103-2) In the 3<sup>rd</sup>-century pagan world hate and envy prevailed. The propertied classes were hated by the poor; the working classes hated the middle [class],<sup>215</sup> while the army was hated by all classes. Christianity preached love to neighbours, philanthropy towards strangers, as the Emperor Julian, though hostile, reluctantly admitted. It would bring these mutually antagonistic classes together, as the Emperor Constantine<sup>216</sup> saw. Pagan religions and philosophies revealed this too, but failed to practise it: had become cold. This is one of the reasons, apart from the alleged visionary experience of a cross in the sky, which persuaded him to adopt Christianity as the official religion of the Roman Empire.

(103-3) Religion must be separated from superstition and purified from it.

104<sup>217</sup>

XIX

105

XIX<sup>218</sup>

(105-1)<sup>219</sup> Had they preserved the higher values and moral teachings of religion,<sup>220</sup> shorn of its monastic and ecclesiastic futilities but conjoined with modernistic attitudes and scientific knowledge, they would not have [had to suffer as much attack, spoliation and persecution by atheistic enemies as they did.]<sup>221</sup>

(105-2) [When they forsook high mission for false doctrine, their moral deterioration became inevitable.]<sup>222</sup>

(105-3) Would it help the populace if given truth in a fullness beyond its range, and in a formulation beyond its familiarity?

---

<sup>215</sup> PB himself changed "classes" to "class" by hand.

<sup>216</sup> Referring to Constantine the Great.

<sup>217</sup> Blank page

<sup>218</sup> PB himself inserted "XIX" at the top of the page by hand.

<sup>219</sup> The paras on this page are unnumbered.

<sup>220</sup> PB himself inserted a comma by hand.

<sup>221</sup> PB himself inserted "had to suffer as much attack, spoliation and persecution by atheistic enemies as they did." by hand.

<sup>222</sup> PB himself heavily edited this sentence. It originally read: "When they forsook the high culture of a \_\_\_\_\_ for the false doctrine of a \_\_\_\_\_ their moral deterioration became inevitable."

(105-4) What the earnest mind is struggling to formulate to itself vaguely and uncertainly and unclearly, the teacher states decisively, assuredly and definitely.

(105-5) The public demonstration of one's religion in church or temple does not appeal to all temperaments. Some can find holiest feelings only in private. Those in the first group should not attempt to impose their will on the others. Those in the second group should not despise the followers of conventional communion. More understanding between the two may be hard to arrive at, but more tolerance would be a sign that the [personal]<sup>223</sup> religious feeling is authentic.

(105-6) True religion would not suffer if a little intelligence [were]<sup>224</sup> mixed with it

(105-7) If many like to share their religious emotions with others in full public view, they are entitled to do so. But if this activity is done with the desire to be seen, to be admired in approval, to this extent the emotion is adulterated and rendered worthless, because it is ego-worshipping instead of God-worshipping.

(105-8) Intelligent human beings are not likely to take to [totem-pole]<sup>225</sup> worship: they require an intelligent presentation of religion. But they ought not to despise those who have been taught no better, and to whom this kind of thing is at least the first glimmering of belief in the existence of a Higher Power.

(105-9) The exhibition of relics, the erection of shrines or the creation of memorials, statues, paintings and sects to record the name of a saint or prophet or holy man is [useful]<sup>226</sup> to impress [his]<sup>227</sup> attainments upon the minds of others living long after he has gone, and perhaps to inspire them to do something for themselves in the same direction.

106<sup>228</sup>  
XIX

107  
XIX<sup>229</sup>

(107-1)<sup>230</sup> Religious experience rises to its best when it becomes mystical.

(107-2) Judged from the philosophic level, the old religious forms which are disintegrating

---

<sup>223</sup> "personal" was typed above the line and inserted with a handwritten caret.

<sup>224</sup> "were" was typed above the line and inserted with a handwritten caret.

<sup>225</sup> "-pole" was typed above the line and inserted with a handwritten caret.

<sup>226</sup> PB himself deleted a duplicate "useful" by hand.

<sup>227</sup> "their" was changed to "his" by typing over the original word.

<sup>228</sup> Blank page

<sup>229</sup> PB himself inserted "XIX" at the top of the page by hand.

<sup>230</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

and the new forms which are striving to replace them are both gravely imperfect.

(107-3) Such a man lives outside the boundaries of all sects.

(107-4) The prophets and priests are not the only spiritual instructors of mankind. Today the artists and writers, who record their vision or convey their insight, also guide.

(107-5) It is a mistake to seek confirmation of your beliefs from those who have only their relationship with you, and not their competence, to justify it.

(107-6) Rather than suspend truth it is better to suspend publication. Rather than expound versions falsified or perverted to suit certain interests, it is better to keep silent.

(107-7) Puerile superstitions have intertwined themselves with every religion, or even taken their place along with golden wisdom.

(107-8) Jesus went to the length of denouncing as hypocrites those who were outwardly faithful in performing religious practices but who were secretly sinning in thought.

(107-9) That idea which most lifts him out of a materialist attitude is the truth for him, but not necessarily for others.

(107-10) Some religious sects try to shut in the truth; others to shut it out. But time inexorably brings failure to both classes.

(107-11) It is a good idea but it is not a philosophic one. It is a religious idea.

(107-12) Religious ideas that were originally correct have become debased. Mystical inspirations that were authentically derived have become compounded or perverted.

108<sup>231</sup>

XIX

109

XIX<sup>232</sup>

(109-1)<sup>233</sup> That new prophets may be as truly inspired as any of the old ones, is a possibility not to be rejected.

(109-2) However false a man's idea of God may be, the basic instinct which is behind the

---

<sup>231</sup> Blank page

<sup>232</sup> PB himself inserted "XIX" at the top of the page by hand.

<sup>233</sup> The paras on this page are numbered 14 through 20; they are not consecutive with the previous page.

idea's acceptance still remains a true one.

(109-3) The Holy Trinity stands for Brahma, Vishnu and Shiva<sup>234</sup> – the universal creative, preservative and destructive forces.

(109-4) When a movement's inner life hardens into an organisation, when its teaching petrifies into a formulated dogmatic creed, when its advocates and elders and guides become parasites on all the others, it may be time to quit.

(109-5) No little coterie or large sect may rightly claim the sole knowledge of God, or the sole communion with Him. The very claim cancels itself out quite automatically, the mere statement of it is contradicted and refuted by the large volume of evidence gathered together in the studies of Comparative Religion, Mysticism and Philosophy.

(109-6) Young people are naturally outgoing and are consequently less inclined to take up meditation practice, but this is counterbalanced by their greater openness of mind and readiness to follow ideals. Older people are reluctant to include meditation in their daily program, because they complain, the rush and pressure of modern living fatigues them and makes them less inclined to take on a self-imposed duty of such difficulty for beginners.

(109-7) If personality is denied to Universal Being, this is only because of the littleness it imposes on that Being, because it lessens and minifies. But if children, adolescents and many or most adults need the support of such a belief to maintain religious aspiration and provide personal comfort, why not let them have it? The others, who have been educated so highly as to regard it as an illusion, are entitled to their view, too. Philosophy is able to point out what is [correct and what is not in both views.]<sup>235</sup>

110<sup>236</sup>  
XIX

## **Old xx: The Sensitives ... NEW XVI: The Sensitives**

111  
XX<sup>237</sup>

(111-1)<sup>238</sup> We have witnessed the spectacle of ambitious men using these teachings to form cults and dominate others, as well as that of avaricious men using them to exploit others.

(111-2) The cults which hold out a bait of teaching followers how to achieve prosperity in

---

<sup>234</sup> "Vichnu and Siva" in the original.

<sup>235</sup> PB himself inserted "correct and what is not in both views" by hand.

<sup>236</sup> Blank page

<sup>237</sup> PB himself inserted "XX" at the top of the page by hand.

<sup>238</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

their financial affairs and [how to]<sup>239</sup> bring therapy to their bodily ailments need careful scrutiny.

(111-3) It is materialism wearing the cloak of spirituality, worldly desire pretending to be ethereal aspiration. But whether open or hidden, we need not wonder that it attracts many followers.

(111-4) There is no room in philosophy for those who dabble in things, or join one sect after another, one guide after another.

(111-5) Gerald Yorke, the literary critic told me that as a young man he had been instructed in ceremonial magic by Aleister Crowley[, added about A.C.]<sup>240</sup> "He is generally denounced as being a wicked man, but I can testify that he had two sides to his character and if one was certainly bad, the other was good."

(111-6) A continental friend who visited a celebrated clairvoyant had described to him a scene from the times of Jesus and a setting within ancient Rome. The description was extraordinarily detailed and vivid. The seer concluded it with the statement that "This was one of your previous incarnations." My friend was amused because the description could have been taken from a book which he had read a week earlier,<sup>241</sup> and from a film based on the book which he had seen some years earlier, but which the reading brought back to his memory again. The title of book and film was Ben-Hur.<sup>242</sup> The clairvoyant was a firm believer in reincarnation. It is easy to see that he correctly picked up these thought forms from his sitter's mind, but [incorrectly if unconsciously added his own opinion to the picture.]<sup>243</sup>

112<sup>244</sup>

XX

113

XX<sup>245</sup>

(113-1)<sup>246</sup> It may be distressing to those who have full faith in the revelations of seers and ardent devotion for them, to learn that these revelations may not always be what their receivers believe them to be, that they may not be sacred at all, but only human, or partly

---

<sup>239</sup> PB himself inserted "how to" by hand.

<sup>240</sup> PB himself inserted ", added about A.C." by hand.

<sup>241</sup> PB himself inserted a comma by hand.

<sup>242</sup> "Ben Hur" in the original. Referring to the book "Ben-Hur: A Tale of the Christ" by Lew Wallace and the movie "Ben-Hur".

<sup>243</sup> "ly if unconsciously added his own opinion to the picture." was typed in the left margin and inserted with a handwritten arrow.

<sup>244</sup> Blank page

<sup>245</sup> PB himself inserted "XX" at the top of the page by hand.

<sup>246</sup> The paras on this page are numbered 7 through 8; they are consecutive with the previous page.



sacred and partly human. They may be even deceptive, mistaken or imaginary. Those who know nothing of the controversies which agitate mystical circles may regret this statement but it would be easy to document it fully. But such remarks do not apply to philosophic insight, its personalities and tenets. Its entire approach and method are sufficiently protected against aberrations to avoid them. For philosophy insists on asking – and finding the answer to – the question: “What is it that seers attain during their highest meditation? Is it their own imagination, their own idea, or is it truth and reality?”

(113-2) Professor Ernest Wood<sup>247</sup> told me the story of his father’s visit {to}<sup>248</sup> an Exhibition which marked the opening of the Manchester ship canal in England. A few weeks later his father was given a message from a supposed spirit whose description exactly tallied with that of a wax works figure of a man which he had seen at the Exhibition. What happened in this case was that the medium had picked up correctly the picture of this figure, but had let his imagination incorrectly construct a message because of his own personal belief in, and bias towards, spiritualism. Thus what began in psychic vision as a truth became adulterated as a mixture of truth and error. The case cited here – together with the one in paragraph (6) – illustrate<sup>249</sup> not only the possibility and actuality of mistakes on the lower levels of occultism, but also on the higher levels of religious mysticism. [Here inspired revelations are sometimes mixed up with personal belief or even interpolated unwittingly with priestly imagination.]<sup>250</sup>

114<sup>251</sup>

XX

115

XX<sup>252</sup>

(115-1)<sup>253</sup> That this is a field where psychopaths and charlatans pose as teachers is correct. That the beginning seeker should be wary of them is also correct.

(115-2) What singular asinities are given out as mystical truth!

(115-3) Occultists writing on Tibetan masters have written too many erroneous or unverifiable statements to have their work accepted uncritically.

(115-4) The less advanced peoples have sought to enter this condition by the use of drugs; the

---

<sup>247</sup> Referring to Ernest Egerton Wood.

<sup>248</sup> We have inserted "to" into the text for clarity.

<sup>249</sup> PB himself inserted the dashes before and after “together with the one in the paragraph (6)” by hand.

<sup>250</sup> “Here inspired revelations are sometimes mixed up with personal belief or even interpolated unwittingly with priestly imagination.” was typed in the left margin and inserted here with a handwritten arrow.

<sup>251</sup> Blank page

<sup>252</sup> PB himself inserted “XX” at the top of the page by hand.

<sup>253</sup> The paras on this page are numbered 9 through 18; they are consecutive with the previous page.

more advanced by the following of exercises.

(115-5) But this wonderful inspiration has to filter through his mind, where it is liable to be tampered with by the ego's desires or supplemented by the ego's opinions.

(115-6) They approach all kinds of mysticism with a wary suspicious eye. Have they not cause to do so?

(115-7) I was told by a distinguished psychiatrist that there was some danger of causing a split personality [if Gurdjieff's<sup>254</sup> exercises were practiced sufficiently.]<sup>255</sup>

(115-8) Opinion dresses itself up as intuition, all-too-easily. It is imprudent to accept allegedly intuitive communications, messages, revelations, without submitting them to the philosophic tests.

(115-9) What is the use of denying the existence of a trouble when the evidence for it and the proof of it stare you in the face?

(115-10) The danger of these cults which stimulate desire and profess to reveal techniques for gratifying it is that they may easily lead their followers to slip by degrees into paths of grey magic and spiritual ruin.

116<sup>256</sup>

XX

117

XX<sup>257</sup>

(117-1)<sup>258</sup> (a)<sup>259</sup> Those who want to 'demonstrate'<sup>260</sup> material well-being by following the methods taught in such cults, under the belief that they are demonstrating, at the same time, a godly power need to correct their notions and re-study their religious history.

(b) They will then learn that the men and women whose attainment of true spirituality is unquestionable seldom paraded much wealth and often lived in humble circumstances. It does not need more than a cursory study of the world around to show that the temptations of prosperity have obstructed the way to inner freedom much more than have the tribulations of poverty.

---

<sup>254</sup> "Gurdjieff's" in the original. Referring to George Ivanovich Gurdjieff.

<sup>255</sup> This section was heavily edited by several different editors by hand. It originally read: "in the practice of Gurdjieff's exercises."

<sup>256</sup> Blank page

<sup>257</sup> PB himself inserted "XX" at the top of the page by hand.

<sup>258</sup> The para on this page is numbered 19; it is consecutive with the previous page.

<sup>259</sup> PB himself inserted parentheses around a, b, c, etc. by hand.

<sup>260</sup> For those unfamiliar with the terminology, this is a Christian Science term for manifesting something - like money or health. TJS 20

(c) It is not the demonstration of material gain but the demonstration of spiritual detachment from such gain that is true progress. Yet to avoid misunderstanding it must be firmly stated that the Quest asks no man to embrace either poverty or prosperity but only truth.

(d) Case of [Christian]<sup>261</sup> Science Practitioner of Conneaut, Ohio as given by D. Young: Mrs [A.B]<sup>262</sup> had practiced as a very successful Christian Science practitioner in our community for many years. She had tremendous faith in Christian Science and was a leader in the church. During the last war her son received a head wound in battle which affected his mind. He was sent away to a mental institution by the government where he was interned as a permanent case. She tried unsuccessfully to heal him, and when she saw that her healing and faith could not cure her own son, she gave up her work as a practitioner, withdrew from the church, she became very disillusioned and shortly afterwards, she died.

118  
XX

119  
XX<sup>263</sup>

(continued from the previous page)

([e])<sup>264</sup> Case of Miss Rawson's mother, Los Angeles. My mother was an ardent C.S.<sup>265</sup> follower in New York and helped finance the building of the church there. She was wealthy. But when the depression of 1929 came, she began to lose her fortune. This caused her to resort to C.S. practitioners to regain her 'prosperity' and 'supply'. She employed them constantly for this purpose but to no avail. Her fortune quickly diminished and finally vanished altogether. The failure of their efforts caused her to lose faith in C.S. although she had been a believer for very many years. Her mind was deranged and she spent seven years in a lunatic asylum. She was cured at length but became a bitter critic of C.S. and remained so until her death.

(119-1)<sup>266</sup> It is highly significant that nowhere in the history of the Eastern Orthodox church has any saint appeared bearing the blood-flowing marks of the stigmata. It may well be asked why this should be so when the Western or Latin church has produced a number of saints whose lives were notable for this phenomena. The only answer that a scientific but spiritually sympathetic psychology could accept is that the Greek mystics were not attracted towards the figure of the suffering Christ and therefore did not meditate upon it, whereas the Latin mystics, like Padre Pio for instance, have always been attracted to this figure and given themselves up to frequent meditation upon it. A further point worth noting is that few

---

<sup>261</sup> PB himself inserted "Christian" by hand. The whole title is in all caps in the original.

<sup>262</sup> PB himself inserted "A.B" by hand. A set of empty parentheses were left in the original for him to put a name or initials in; since he did that, we have deleted the parentheses. – TJS, 2020

<sup>263</sup> PB himself inserted "XX" at the top of the page by hand.

<sup>264</sup> PB himself inserted "e" by hand.

<sup>265</sup> Referring to Christian Science.

<sup>266</sup> The para on this page is numbered 20; it is consecutive with the previous page.

Hindu mystics have had any vision of Jesus - Ramakrishna, Sundar Singh<sup>267</sup> and a couple of obscure holy men are the only ones I have ever heard of in this connection. All this points to the tremendous [power of SUGGESTION.]<sup>268</sup>

120<sup>269</sup>

XX

## Old xxi: The World-Idea ... NEW XXVI: The World-Idea

121

XXI<sup>270</sup>

(121-1)<sup>271</sup> The accumulated experience of thousands of seekers which has come within my range of observation.

(121-2) It is part of the answer which one mind found in its search for the hidden meanings of human existence and for the proper goals of human endeavour.

(121-3) I read my own books as if they were those written by a stranger.

(121-4) The hour of escape from grey bondage is at hand, and a soft stirring of the heart announces the inner visitant. I pick up my pen from the desk.

(121-5) Why has there been such neglect of these ideas and practices, these techniques and procedures, if they are so important to the welfare of us all? The answer lies primarily in the acknowledged fact that all new and unfamiliar disciplines are irksome and trying.

(121-6) I have lived to see strange things. The name "Fakir" applied to a German carpet cleaner! The name "Yogi" applied to an American sweet!

(121-7) What a multiplicity of images the past brings to mind if the search after truth has been its chief preoccupation, and subsequent realisation! Images which are dark, bewildered, despairing, alongside of others which are radiant, teeming with luminous hopes, ethereal with unearthly experiences.

(121-8) I know well enough that there is a gulf between my own generation and the young one which is so vociferous, aggressive and influential today; that they regard my writings as dated, and so unpreferred.

---

<sup>267</sup> "Sunda Singh" in the original. Referring to "Sadhu Sundar Singh".

<sup>268</sup> "power SUGGESTION" was typed in the left margin. "of" was inserted by hand after "power". The whole thing was inserted with a handwritten arrow.

<sup>269</sup> Blank page

<sup>270</sup> PB himself inserted "XXI" at the top of the page by hand.

<sup>271</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(121-9) Any writer who seeks to find a home [on paper]<sup>272</sup> for such far-out ideas must expect to find also that the unbalanced, and even the lunatic fringe, will claim them too.

122<sup>273</sup>

XXI

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

123

XXII<sup>274</sup>

(123-1)<sup>275</sup> That is the real Grace which depends neither upon any other person nor upon himself.

(123-2) The quest begins with prayer and even ends with it too. No man, whether novice or proficient, can afford to throw away this valuable means of communion, adoration, worship and request.

(123-3) He cannot take any virtue to himself because he did not make the change by himself. It was a gift – the gift of Grace.

(123-4) When this is sufficiently achieved, the presence of some entity other than, and superior to, the individual himself is felt sooner or later. It attracts him powerfully, draws forth his petition and love, his obedience and trust.

(123-5) To ask God to do for us what we should be capable or willing to do for ourselves is to show laziness and express dishonesty. We have no right to do this and the result of such prayers consequently are futile.

(123-6) He should make more use of prayer. Every day he should go down on his knees and pray for grace, offer himself in self-surrender to the higher self and express his yearning and love for it.

(123-7) There is no man so advanced that he can afford to dispense with prayer. It occupies a most important place in the philosophic aspirant's life.

(123-8) When dependence upon grace becomes total, when all effort is believed to be useless, when personal striving is renounced entirely, then the very belief which should have been fortifying becomes paralysing.

---

<sup>272</sup> "on paper" was typed above the line and inserted with a handwritten arrow.

<sup>273</sup> Blank page

<sup>274</sup> PB himself inserted "XXII" at the top of the page by hand.

<sup>275</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(123-9) Some expert meditators spend part of their silence period in what Catholic mystics have called 'intercessory contemplation.' This is an altruistic service, but a silent and secret one.

124<sup>276</sup>  
XXII

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

125  
XXIII<sup>277</sup>

(125-1)<sup>278</sup> There is much useful and beneficial knowledge in oriental mystical tradition, but it has to be separated from the superstitions that have become firmly intertwined with it.

(125-2) Man's searchings for truth have taken many forms under many climes.

(125-3) Whether it will come about through an Orientalised West or whether through a westernised Orient, a universal attitude toward truth is the only ultimate one.

(125-4) Europe and America have, in recent years and perhaps through political necessity, taken a more active interest in the Oriental cultures than before, and regarded them with a more sympathetic attitude.

(125-5) I have walked with these holy men through both shady mountain forests and steaming jungles,<sup>279</sup> and learned a little of their notions.

126<sup>280</sup>  
XXIII

127  
XXIII<sup>281</sup>

(127-1)<sup>282</sup> It is an extraordinary fact, and one which nobody seems to have observed and bestowed the special attention which is its due that first, the Maitreya, the Preacher of Love and Faith, whose coming Gautama prophesied, did actually come in the person of Jesus and second, that the only figure of Buddha to be found anywhere in Asia portrayed sitting in Western fashion is that of the Maitreya, a huge hundred feet high gilded giant in the praying-

---

<sup>276</sup> Blank page

<sup>277</sup> PB himself inserted "XXIII" at the top of the page by hand.

<sup>278</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>279</sup> PB himself inserted a comma by hand.

<sup>280</sup> Blank page

<sup>281</sup> PB himself inserted "XVIII" at the top of the page by hand.

<sup>282</sup> The para on this page is numbered 8; it is not consecutive with the previous page.

hall of the picturesque monastery of Basgo, near the Western borders of Tibet. The Orientals to whom Buddha came generally squatted, or sat with folded legs, on the floor whereas the Occidentals, among whom Jesus' message was chiefly spread, have generally sat [on chairs]<sup>283</sup> since the sixteenth century while their rulers [leaders and nobles]<sup>284</sup> – like [those]<sup>285</sup> in Egypt and elsewhere – sat on thrones for ceremonial occasions.

128<sup>286</sup>

XXIII

## Old xxv: Human Experience ... NEW XIII: Human Experience

129

XXV<sup>287</sup>

(129-1)<sup>288</sup> The philosopher-mystic is emphatically not a dreamer, though the unfinished mystic or the shadow-chasing occultist probably is, because he lacks balance.

(129-2) When he establishes an equilibrium between the two poles of life, his inner experience fits into the outer, operates with it, and does not contradict it.

(129-3) Where destiny compels us to follow an undesired path, to consort with undesired company, to work at undesired tasks, a special attitude must be created and kept until that particular cycle is ended. The experience must be studied philosophically, that is impersonally, in the larger perspective of life's general meaning and our own character's personal needs.

(129-4) The ultimate value of all this activity in business, profession, politics, family, etc. is not in carrying them on successfully, but in using them to carry one's own mind nearer to enlightenment.

(129-5) Each episode and experience is also opportune to acquire a higher attitude, to let go of the ego.

(129-6) By escaping this common dependence on the ego, he enters into a dependence on the Overself. This, in one way is utterly blind, because it may or may not show him even one centimetre of the path ahead; for he is led, like a little child, by the mysterious No-thing that is the higher power. But in another way, it confers greater freedom, openness and flexibility.

---

<sup>283</sup> PB himself change "a chair" to "chairs" by hand.

<sup>284</sup> PB himself inserted "leaders and nobles" by hand.

<sup>285</sup> PB himself changed "rulers" to "those" by hand.

<sup>286</sup> Blank page

<sup>287</sup> PB himself inserted "XXV" at the top of the page by hand.

<sup>288</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(129-7) If a business man merely takes the money of a customer, and does not exchange its full value in return, he is not rendering service.

130<sup>289</sup>  
XXV

131  
XXV<sup>290</sup>

(131-1)<sup>291</sup> Hold no experience longer than its allotted time.

(131-2) Such is the unruffled mind which he must bring to the active world.

(131-3) The practical wisdom of keeping anchored to earth must balance the spiritual wisdom of seeking flights above it.

(131-4) He may transform opposition into opportunity simply by a change of viewpoint.

(131-5) The philosophic discipline balances a man's mind and stabilises his feelings. It enhances his sense of values to the point of fastidiousness in responding to the world around him. For him life is full of interest, meaning and benefit.

(131-6) He who aspires to become truly wise will learn to live in the midst of environmental excitements with calmness and personal detachment.

(131-7) The wise man lives secretly in the even sorrow-soothing knowledge of the Oneness, and remains undisturbed by the inevitable and incessant changes in life.

(131-8) The philosopher is not necessarily incapable of conducting a business or bringing up a family.

(131-9) The mind must be hardened until it can rise, to whatever extent its endurance allows, above circumstances. It can do this only by habitually cultivating equanimity, indifference, detachment.

(131-10) Philosophy offers a manner of living which is a natural part of, and outgrowth from, its cosmically-derived principles.

(131-11) He who looks to material things, like others, but only as secondary to his dependence on the higher power, unlike others, finds in experience his final confirmation. As Lao-Tzu

---

<sup>289</sup> Blank page

<sup>290</sup> PB himself inserted "XXV" at the top of the page by hand.

<sup>291</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.



said: "The Tao knows how to render help."

132<sup>292</sup>  
XXV

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

133  
XXVI<sup>293</sup>

(133-1)<sup>294</sup> BUDDHA: "Health is the highest thing to get, Nirvana is the highest bliss."

(133-2) The negative imagination which creates undue fears and evokes undue criticisms creates also a disease-causing stress in the subconscious.

(133-3) The actual cure is so swift in time and so untechnical in method that he may be seized with the most exhilarating astonishment.

(133-4) Merely to lie down reduces the heartbeats by no less than ten each minute, thus saving this ever-working organ some of its heavy labour.

(133-5) In the last year of her life the Glimpse came to Simone Weil several times a week. Yet she was first in a hospital and then in a sanatorium during most of that time!

(133-6) The power of the mind over flesh is proved convincingly even by such simple, everyday experiences as the vomiting caused by a horrible sight, the weeping caused by a tragic one, the loss of appetite or positive indigestion caused by bad news, and the headache caused by quarrelling.

(133-7) The services of medicine and surgery, despite the harm done by their errors and experiments, have been and are too great not to be appreciated at their true worth.

(133-8) Men suffer from various illnesses, for which they flock to physicians, clinics and hospitals to find a cure. But they ignore the only illness which is more deeply rooted than all the others and which never leaves them. It is the ego's octopus-like hold upon every atom of their being.

(133-9) He may permeate every cell of his body with this healing force.

134<sup>295</sup>

---

<sup>292</sup> Blank page

<sup>293</sup> PB himself inserted "XXVI" at the top of the page by hand.

<sup>294</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>295</sup> Blank page

(135-1)<sup>297</sup> The search for mental, moral and emotional causes of bodily effects is valid only in a proportion of cases, not in all cases. For there are physical laws governing the physical body, laws which when broken, automatically bring punishment.

(135-2) We agree with all those virile advocates of health who assert that it is the foundation of human happiness. But we would widen its definition and make it include mental, emotional and spiritual health.

(135-3) Where physical laws of hygiene have been broken and continue to be broken, where gluttonous or ill-informed eating and intemperate living have led to bodily disturbance, the sufferer must rectify his physical errors still whether his spiritual healing is successful or not.

(135-4) Hypnosis should not be resorted to lightly, nor used ordinarily, but should be left to treat chronic cases.

(135-5) Give the body a chance, do not interfere with its own power of readjustment or obstruct the working of its organs.

(135-6) It is only recently that medical attention was directed toward psychosomatic questions. For it was becoming aware that most bodily functions were being interfered with by negative mental conditions.

(135-7) When fears and doubts, negative thoughts and pessimistic moods strongly dominate the inner life for long periods, or for a shorter one more strongly, they may provoke repercussions in the physical body and create disease.

(135-8) Those who feel frustrated because the course of events in their lives has not paralleled their hopes are much more in number than those who do not.

## **Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation**

---

<sup>296</sup> PB himself inserted "XXVI" at the top of the page by hand.

<sup>297</sup> The paras on this page are numbered 10 through 17; they are consecutive with the previous page.

<sup>298</sup> Blank page

(137-1)<sup>300</sup> (a)<sup>301</sup> [Both]<sup>302</sup> affirmations and denials have their place and usefulness. Philosophy, being integral, rejects neither. The first would seem illusory if they affirm what is true only on a higher level of being while the person himself is unable to rise above the lower one, as in the statement, "I am divine." But still their concentrative and suggestive power may,<sup>303</sup> given enough time, eventually help him to do so. The second would seem nonsensical at worst in dismissing what stubbornly remains all the time, or narcotic at best in lulling it into brief quietude, yet the Buddha did not hesitate to recommend denials to his disciples: "This is not mine; this am I not," was one formula which he gave them. For even the theoretical separation thus brought about between the man and the weakness or fault denied has some constructive value and is the beginning of a mental-emotional-physical series whose intuition-guided total effort leads to a successful result.

(b) The Declaration habitually repeated and faithfully applied continually renews the Ideal for him.

(c) It is a practice useful for filling unoccupied moments.

(137-2) What he meets with outwardly as well as inwardly on this quest should be tested against these affirmations and scrutinised in the light of these truths.

(137-3) Reminiscence - recollection by the mind of its own identity - is itself equal to a meditation.

(137-4) The "As-If" exercise is not merely pretence or make-believe. It requires penetrative study and sufficient understanding of the high character and spiritual consciousness in the part to be played, the role to be enacted, the auto-suggestion to be realised.

138<sup>304</sup>  
XXVIII

139<sup>305</sup>  
XXVIII

140<sup>306</sup>  
XXVIII

---

<sup>299</sup> PB himself inserted "XXVIII" at the top of the page by hand.

<sup>300</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>301</sup> PB himself added parentheses around a, b, and c in this para by hand.

<sup>302</sup> PB himself changed "Affirmations and denials - both" to "Both affirmations and denials" by hand.

<sup>303</sup> We have inserted commas after "may" and "time" for clarity.

<sup>304</sup> Blank page

<sup>305</sup> Blank page

<sup>306</sup> Blank page