

Vinyl I to III

Table of Contents

NEW I: Overview of the Quest ... Old iv: The Path	3
Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself	7
Book 8	90
I	100
NEW II: Overview of Practices Involved ... Old xvii: Way to Overself	133
Old ii: Relax and Retreat ... NEW III: Relax and Retreat	134
NEW III: Relax and Retreat ... Old ii: Relax and Retreat	205
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation.....	209

*Editor's Note: As is the case with all the Vinyl series notebooks, due to a filing error the first few pages are from the New Category order followed by a large section of Old Category paras. New Category I runs through page 16; Old Category i, from 17 through 212; New Category II, from 213 through 218; Old Category ii, from 219 through 326; New Category III from 327 through 340, and Old Category from 341 through the last page – 525. Happily, the only quirk in the first two categories is the brief section titled “Book 8” in Old Category i. We presume that this is meant to refer to some long-gone note-book number 8, though it is possible that it was meant to refer to PB’s eighth book, *The Hidden Teaching Beyond Yoga*. The content of this section would suggest the former option over the latter, but we have no means of corroborating that conclusion.*

The third Category is a bit messy. First, page 375 has a para taped to the edge of that page creating a flap – which in turn required that the page be scanned twice, once with the flap out of the way, and once with it showing its contents. As a result there are two front-side scans of that page, but only one back was scanned – so thereafter the front of each page is on the even-numbered pages, not the odd-numbered as is usual. Secondly, there is a TOC on page 341 with a sequence of lettered subheads. Many of the subsequent pages are marked III(x) where ‘x’ is any letter between a – f. Since these letters do not consistently appear from one page to the next, nor are all the ‘a’ pages grouped together, we have not created headers that will appear in the TOC at the top of this document. We also believe that these letters are only partially identical with the TOC on page 341. We have noted all instances of these original subsections of Old Category iii in the comments.

Throughout this (and other Vinyl notebooks), PB had the habit of adding paras to the top or bottom of a page that were unnumbered; we have ignored these when noting whether or not two pages are consecutive. For more information about the people and texts PB quotes or

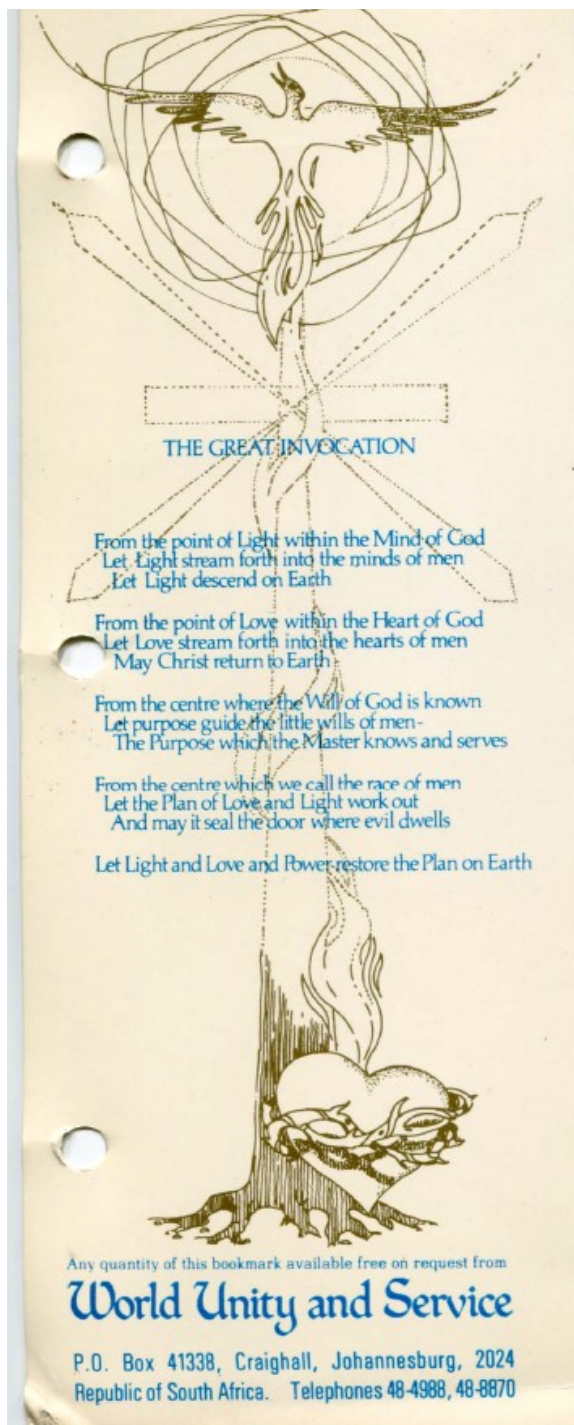
references here, please see the file titled “Wiki Standard Info for Comments.” For more information about the editorial standards, spelling changes, and formatting that we have implemented—including page and para numbering—please see the file titled “Introductory Readers’ Guide.” We have introduced minimal 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

1¹

2²

¹ Blank page: manila folder inside front cover

² Manila folder front cover. PB liked to add a splash of colour to many things—his furnishings included sofas and a meditation chair upholstered in the vivid colours of sunset, for example. habit of bringing colour into his environment also applied to his notebooks; he often used greeting cards as end papers, mainly for the images, rarely for the sake of the sender. We have therefore included these images as part of the word.doc where applicable without further comment. – TJS ‘19



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

3³

I⁴

³ "I" was typed at the top of the page.

(3-1)⁵ The work starts with you with some impulse arising in you, or with some feeling, thought, idea or some object seen, or with a person, teacher, or with a book or with a lecture or with Nature or with an artistic creation. But whether it be outside or inside you it has to be accepted by you. But if you ask why it happens just then, the answer can only be the Source of all things willed it.

(3-2) Voltaire's "sick fools who prate of happiness" do so today but tomorrow they may be anxious about their own welfare.

(3-3) It offers a conception of life which originates on a higher level.

(3-4) One responds to the inner call according to one's capacity and history, one's circumstances and perspective.

(3-5) Truth must be approached on its own terms. We are not to set up rules for finding it.

(3-6) The guide must not only be competent to do what he proposes to do, but the disciple also must be qualified to take advantage of it.

4⁶

I

5⁷

I

(5-1)⁸ Whoever entrusts himself to a master or his mind to a teaching, cannot escape his own personal responsibility for what he does. This is not to absolve either the guru or the author of the teaching from their own responsibility, which they also have, but it is to make clear that the followers share it too.

(5-2) Those who bring no background of practical experience to this research should prepare themselves by reading literature on the subject.

(5-3) The notion that a master awaits him under an Eastern sky may be beneficial but it is not a necessary one.

⁴ Pages 1-16 contain paras for NEW Category I; they were misfiled with the Old Category I which runs from page 17 to page 212. – TJS '19

⁵ The paras on this page are unnumbered.

⁶ Blank page

⁷ "I" was typed at the top of the page.

⁸ The paras on this page are unnumbered.

(5-4)⁹ Men come to truth by different ways.

(5-5) Truths which bring warmth, colour and sunshine, to dull uninspired lives.

(5-6) He has to pick his way through mistaken teachings, among provisional standpoints, and between ambitious gurus.

(5-7) If he feels that it is worth while trying to gain a finer kind of life, nobler and purer and more suited to higher nature, then there are several books to help him.

6¹⁰

I

7¹¹

I

(7-1)¹² Aspirants come from different starting-points and travel along different courses.

(7-2) How few feel the urge to become a spiritual explorer, to search for a truth, a master or a state of high being!

(7-3) It will not engage the interest of the spiritually indolent.

(7-4) Is such a quest an impossible one? Does it defy accomplishment? Is its goal an unreal phantasy?

(7-5) The Quest is both a search for truth and a dedication to the Overself.

(7-6) He feels the call to dedicate himself to higher ideals.

(7-7) "Wilt thou be made whole?" asked Jesus.

(7-8) Is this goal wholly impossible; is it only a mere yearning for dreamers to play with, a fool's paradise without actuality?

(7-9) Everyone is not fitted to receive such instruction nor would accept it.

⁹ This para is a duplicate of para 9-3.

¹⁰ Blank page

¹¹ "I" was typed at the top of the page.

¹² The paras on this page are unnumbered.

8¹³

I

9¹⁴

I

(9-1)¹⁵ Can a scrupulously impartial search through world-thought and experience lead to discovery of truth?

(9-2) No organised church likes individual revelations to supplant its own authority.

(9-3)¹⁶ Men come to truth by different ways.

10¹⁷

I

11¹⁸

I

(11-1)¹⁹ He is a quester, yes, but one stumbling in the dark.

(11-2) Moral strength is needed by the quester.

(11-3) Is it not the essence of practical wisdom to employ every means that will most effectively achieve the goal of the Quest? Is it not being narrow-minded to limit ourselves only to methods that can help Nature yet keep Nature herself out?

(11-4) The quest is more than a cerebral activity and more than an emotional one.

(11-5) He may work toward enlightenment and inner freedom, to the aspiration which draws him most.

(11-6)²⁰ The Unfathomable Mystery of Mind will always remain.

¹³ Blank page

¹⁴ "I" was typed at the top of the page.

¹⁵ The paras on this page are unnumbered.

¹⁶ This para is a duplicate of para 5-4.

¹⁷ Blank page

¹⁸ "I" was typed at the top of the page.

¹⁹ The paras on this page are unnumbered.

²⁰ I worked on this file in 1980 while with PB; I marked this para as "(NEW) XXVIII". All my work from then will be noted as TJS, 1980. — TJS '20

(11-7)²¹ Does truth come as a slow growth or a sudden awakening? Does it take the ant's long path or the bird's swifter one, the second or the twenty-third?

12²²

I

13²³

I

(13-1)²⁴ Where are the melodious rhythms which distinguish poetry from prose, the crafted images in recurrent and measured verses which separate it, the intense feeling which gives it life?

14²⁵

I

15²⁶

I

(15-1)²⁷ It is not an essential part of the outer conditions of his life that he should subscribe to any particular institution or organisation but if he is led to do so that will be acceptable also if it is an honourable one.

(15-2) Whatever peculiarity he may have shown in the past he need not look like that today, need not wear bizarre dress or assume theatrical postures. His dress may be ordinary and inconspicuous; his behaviour normal; his demeanour simple. But one thing he may do and that is cultivate some individuality in his attitude toward life.

16²⁸

I

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

17

²¹ Marked as "(NEW) XXIII" by TJS, 1980.

²² Blank page

²³ "I" was typed at the top of the page.

²⁴ The para on this page is unnumbered. TJS in 1980 marked it as "(NEW) XIV" by hand.

²⁵ Blank page

²⁶ "I" was typed at the top of the page.

²⁷ The paras on this page are unnumbered.

²⁸ Blank page

(17-1)³⁰ For the sake of a few possible geniuses who might appear among them the hordes of pseudo, mediocre, uninspired or untalented artists have to be endured. Alas! we wait and wait for their masterpieces. Most perhaps have a shallow sincerity being young and lured to art as a seemingly easy means of making a living or acquiring fame but they have too little knowledge, no real creativity at all and only a capacity for imitation. This explains why their work lacks quality and will pass away: an imitated eccentricity is not fresh discovery nor true vision of the universe's order.

(17-2) Plato banished poets from his ideal republic but nevertheless he crowned them first. By doing so he acknowledged poetry's well-deserved prestige but also feared its danger. For poets are more tempted, because more responsive to feelings, to exaggerate or sometimes even to falsify in their attempts to weave an emotional atmosphere and create an influential effect upon the reader by using metaphors and figures of speech. Of course that would not mean a deliberate falsification but rather a carelessness about truth. Unfortunately truth was Plato's primary value. Take the famous and beautiful line: "A rose-red city, half as old as time." Note the exaggeration concerning time.

(17-3) The appreciation of art, the cultivation of aesthetic taste, does not appeal to them. This is because the feeling for it was absent in past births.

18³¹

I

19

I³²

(19-1) Aesthetically-inclined persons can use their own approach, blending it with the basic requirements of the quest.

(19-2) Out of the Stillness what is true may come forth with high certitude.

(19-3) It is the work which the world should honour if it is found worthy, the personality of the author is comparatively of little importance.

²⁹ In 1980 TJS changed "I" to "(NEW) XIV" at the top of the page by hand.

³⁰ The paras on this page are unnumbered.

³¹ Blank page

³² In 1980 TJS changed "I" to "(NEW) XIV" at the top of the page by hand. All the paras on this page were marked as "(NEW) XIV" by TJS in 1980 except for 19-2 (which was left blank) and 19-4 (which was marked as "(NEW) XXV").

(19-4) Through whatever medium he uses – artistic or not, physical form or silent thought – his inspiration will be transmitted, his perception of truth disseminated.

(19-5) A celebrated Zen Japanese actor-mystic said recently that what mattered was the way in which Western people did not understand his first presentation of Japanese art.

(19-6) Where a work of art, a piece of poetry or a musical composition is created by an inspired person, other people may receive stimulation of their religious or mystical feelings.

(19-7) Out of African jungle-orgies there came to Europe by transmission through, and modified by, Harlem and New Orleans, a dance or symphonic music which was intended to arouse erotic impulse, which was a vulgar aphrodisiac.

(19-8) The skill of the artist, craftsman, poet, painter, composer, or whatever must meet and unite with the inspiration of the glimpse: then there is true creativity in his work.

20³³

I

21

I³⁴

(21-1)³⁵ He may find beauty in the productions of man, as in the graceful architecture of Muhammadan³⁶ lands, the elegant harmonious temples of Greece, the prints of Japan, the crafts of China, and many pictures of our own Western painters; in the music of the Viennese trio – Mozart,³⁷ Haydn,³⁸ Beethoven³⁹ – in scintillating gems of the poetic art. He may find it in Nature, what she has to give through the season, through a day even, through the forms and colours she shows.

(21-2) To look at the pictures of criminals on television or cinema and to follow their doings, just as to read about them in novels, is to associate with them. To do this day after day is to keep company with low debasing persons.

(21-3) Despite all the degradation which art literature and music have suffered in our time, their work will be carried on by the sensitive. They will continue to use

³³ Blank page

³⁴ In 1980 IJS changed "I" to "(NEW) XIV" at the top of the page by hand.

³⁵ The paras on this page are unnumbered.

³⁶ "Muhammedan" in the original.

³⁷ Wolfgang Amadeus Mozart

³⁸ Franz Joseph Haydn

³⁹ Ludwig van Beethoven

imagination to create beauty or to copy Nature; and with its help to refine human beings, drawing them away from and above the beasts.

(21-4) What is music? Is it the expression of feelings in rhythmic sounds, the voice of emotions which can be evil to degrade or good to uplift?

(21-5) A gracious and refined style of living might be disapproved by those of ascetic tendencies and even decried as materialistic. But aesthetic feeling can be quite compatible with spirituality.

22⁴⁰

I

23

I⁴¹

(23-1)⁴² To deny spiritual worth to art because it is created to meet physical sense, is shortsighted. It starts with the physical response but, in its highest form, it transcends that level. Beethoven set as his loftiest mission the exaltation of man to a harmony with sacred ideals, to joy in the triumph of good over evil, to peace and goodwill on earth. Bach⁴³ comes near him in certain works which are more specifically concerned with religious themes, whereas Beethoven was more favourable to humanitarian ones.

(23-2) The beautiful symmetry of the public and esoteric buildings put up by ancient Greek architects fulfilled that part of their purpose which is to create a certain high atmosphere. This also happens with the finest art work of any era or country.

(23-3) This meditation on beauty, which is practised by true artists and practisable by all others who are sensitive to Nature, can be stretched to a point of full absorption. The meditator is then lost in lovely feelings where the holy trinity of Greek worship – goodness, beauty, and truth – fuse as one. He rises from it as an inspired man. The beautiful object which was outside his body kindled the spirit of beauty inside his heart. The visible led by adoration and concentration to the invisible. It is then possible, while this influence lasts, to carry it back again into outer life.

(23-4) Art – visual, literary and musical – should seek the Beautiful. The more it seeks the Ugly, the farther it draws away from its true mission.

⁴⁰ Blank page

⁴¹ In 1980 TJS changed “I” to “(NEW) XIV” at the top of the page by hand.

⁴² The paras on this page are unnumbered.

⁴³ Johann Sebastian Bach

(25-1)⁴⁶ What he feels is one thing; what he can express is another. The distance between these two depends on how much is his command of technique not less than how much is his receptivity to inspiration. The great artist is great in both these aspects.

(25-2)⁴⁷ Men follow the vision of beauty because it is an attraction of the Divine and not, as they believe merely because they happen to like it. Art can be used to ennoble and inspire man, and to revive divine memories in his mind.

(25-3)⁴⁸ The new modes in art have [attracted and]⁴⁹ excited some people, especially younger people, but others have found them ugly and undisciplined and repulsive. Is modern art as insincere as its critics claim? Is it pseudo-art? Whatever [else]⁵⁰ it be, it certainly shows the spirit of [ferment in this⁵¹] period

⁴⁴ Blank page

⁴⁵ In 1980 TJS changed "I" to "(NEW) XIV" at the top of the page by hand.

⁴⁶ The paras on this page are unnumbered.

⁴⁷ This para was pasted on this page from a different source. The original editor inserted "(I)" in the right margin by hand.

⁴⁸ This para was pasted on this page from a different source. PB himself inserted "I" in the space for a para number; TJS in 1980 then changed it to "XIV" by hand.

⁴⁹ "attracted" was typed above the line and PB himself inserted "and" by hand and inserted the phrase with a caret.

⁵⁰ "else" was typed below the line and inserted with a caret by PB himself.

⁵¹ PB himself changed "the" to "ferment in this" by hand.

⁵² Blank page

⁵³ "(I)" was typed at the top of the page. PB himself inserted "Vol Early'" at the bottom of the page by hand, suggesting that he either took this from Early Writings or meant to put this with those files. TJS 20

⁵⁴ Although some of the paras on the following pages seem better suited to NEW Category I: Overview of the Quest rather than the Old Category I: Art and Inspiration, the age of the paper and the greater number of paras are accurately classed as Old Category I. — TJS '19

(27-1)⁵⁵ Those who can understand the mystery of what is called by theologians (not by philosophers) the Incarnation, will understand also that the crucifixion of Jesus did not last a mere six hours. It lasted for a whole thirty-three years. His sufferings were primarily mental, not physical. They were caused, not by the nails driven into his flesh at the end of his life, but by the evil thoughts and materialistic emotions impinging on his mind from his environment during the whole course of his life.

(27-2) There are certain conditions of the mystical life which remain indispensable, quite irrespective of the century or the milieu in which aspirants live. There are certain laws of mystical progress which remain immutable under any or every kind of human situation.

(27-3) The echoes of our spiritual being come to us all the time. They come in thoughts and things, in music and picture, in emotions and words. If only we would take up the search for their source and trace them to it, we would recognise in the end the Reality, Beauty, Truth, and Goodness behind all the familiar [manifestations.]⁵⁶

(27-4) How sad, how foolish that so many people turn their heads away in indifference, in apathy, and in inertia when they hear of these truths concerning the inward life and the universal laws! [They believe that, even if there is any truth in them,]⁵⁷ these ideas are only for a handful of dreamers, for an esoteric cult with nothing better to do with its time and thought than to entertain them. There does not seem to be any point of contact between these ideas and their own lives, no applicability to their personal selves, and hence, no importance in them at all. How gross this error, how great this blindness! The mystic's knowledge is full of significance for every other man. The mystic's discoveries are full of value for him.

(27-5) Belief in unorthodox mysticism arises out of unbelief in orthodox religion. For mysticism sets up no dogmas to bind the human intellect and no ecclesiastical authority to bind the human will.

(27-6) It is a wise policy to reduce one's wants, but the modern tendency is exactly in the opposite direction.

(27-7) Even though these customs and ideas received the sanction of centuries, they are still wrong.

⁵⁵ The paras on this page are numbered 14 through 20; they are not consecutive with the previous page.

⁵⁶ PB himself changed "ones" to "manifestations" by hand.

⁵⁷ PB himself changed "Even if there were any truth in them, they believe" to "They believe that, even if there is any truth in them," by hand.

(29-1)⁶⁰ Our best moods are only glimpses benevolently granted to us of that transcendental state. They foreshadow that luminosity of mind which will one day be the realised heritage of the human race. They reassure the pessimists about the spiritual progress of that race. They indicate the best in us and rebuke the worst.

(29-2) Mysticism is simply an attempt to provide a system for those whom ordinary religion has ceased to help. It says, in effect, here is a practical means and a demonstrable method whereby you may verify for yourself the essential basic truth that there is a soul in man.

(29-3) The leisureliness of the mystic is a thing to envy, and even imitate. He does not hurry through the streets as though a devil were pursuing him; he does not swallow his tea at a single gulp and then rush off to some appointment; he does not pull out his watch with nervous, restless hands every half hour or so. Such physical relaxation is itself an approach to spiritual peace, that peace which our world has all but lost and is now desperately searching for through ways and means that will never lead to it.

(29-4)⁶¹ The Buddha loved peace and quiet. When he was present in the assembly, the disciples found he sat so perfectly still that the whole scene is described as resembling a lake of lotuses waiting for the sunrise. There are several stories of the Buddha refusing to allow noisy monks to live near him. He loved solitude also and often spent long periods away from everyone, even [from]⁶² his monks.

(29-5) How can he escape? There are but two ways. The first is to gather sufficient wealth into his bins to enable him to snap his fingers at conventional society, or at least to stand aside and laugh at the world whenever he likes. But by the time he has succeeded in this purpose, he is unlikely to want to free himself. The grip of routine will be greater than ever before. This method of liberation is a problematical one, after all. The second and certain way is to cut down his wants and needs so that his call on this world's goods is small.

⁵⁸ Blank page

⁵⁹ "(I)" was typed at the top of the page.

⁶⁰ The paras on this page are numbered 21 through 26, making them consecutive with the previous page.

⁶¹ TJS, 1980 noted "(NEW) III" in the left margin next to this para by hand.

⁶² PB himself inserted "from" by hand.

(29-6) So long as men are wrapped up in the petty turmoils and prosaic trivialities alone, so long as they have no time or thought or feeling for the higher verities of life, so long will they stumble blindly and suffer unnecessarily.

30⁶³

I

31⁶⁴

I

(31-1)⁶⁵ One must learn to assign a proper value to the applause of the masses.

(31-2) How can we hear this divine whisper in the midst of our multifarious activities?

(31-3) GRAY:⁶⁶ "Elegy in a Country Church-Yard":⁶⁷

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can Honour's voice provoke the silent dust,
Or Flattery soothe the dull cold ear of Death?

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have swayed,
Or waked to ecstasy the living lyre....⁶⁸

Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray;
Along the cool sequestered vale of life
They kept the noiseless tenor of their way."

(31-4) SHAKESPEARE:⁶⁹ "As You Like It":⁷⁰

"Who doth ambition shun
And loves to live i' the sun,

⁶³ Blank page

⁶⁴ "(I)" was typed at the top of the page.

⁶⁵ The paras on this page are numbered 27 through 34 and 34a, making them consecutive with the previous page.

⁶⁶ Thomas Gray

⁶⁷ These are stanzas 11, 12, and 20 of the poem; we have made minor changes in punctuation per the original source. The poem was first published in 1751.

⁶⁸ PB himself inserted an ellipsis by hand, indicating that six stanzas of the poem were skipped.

⁶⁹ William Shakespeare

⁷⁰ This excerpt is from Act 2, Scene 5.

Seeking the food he eats
And pleased with what he gets,
Come hither, come hither, come hither!"

(31-5) These moments of divine glorification exalt us like moments of hearing fine music. They come with the force of revelations for which we have been waiting. They hold us with the spell of enchantment made by a wizard's hand. Their magical influence and mystical beauty pass all too soon, but the memory of them never does.

(31-6) Here in this country men are more eager to better their manufactures than themselves. They will accept their own imperfections quite smugly and contentedly, but the imperfections of their automobiles – never! Yet what is the use of their running from point to point on this earth if they do not even know why they are standing upon it at all?

(31-7) He who lacks the capacity to worship something higher than himself, to revere something better than himself, is already inwardly dead before his body is outwardly dead.

(31-8) Behind those cool statements of metaphysical truth, within those placid pages of metaphysical abstraction, there burns strongly the hidden flame of intense personal experience.

(31-9)⁷¹ Meditation must be made an integral part of the day's routine, no matter how busy and how practical that routine may be.

32⁷²
I

33⁷³
I

(33-1)⁷⁴ One day, during a conversation with a highly-intelligent, well-read, and culturally-alert Portuguese Bishop, I received the solution of this problem; he⁷⁵ showed me a volume of the collected works of St. John of the Cross, and complained that this great Spaniard's mystical writings were hard to follow. From this he soon went on to

⁷¹ This para was typed on the page at a later time with a different typewriter.

⁷² Blank page

⁷³ "(I)" was typed at the top of the page.

⁷⁴ The paras on this page are numbered 35 through 40, making them consecutive with the previous page.

⁷⁵ TJS 1980 questioned "He" in the original; I agree with my young self and have changed it to lower case. TJS 20

say that mysticism was too complicated for him. Finally, he observed that his experiences and studies within the Roman Catholic Church had convinced him that mystics were men born with the special, rare, and abnormal capacity of being able to retract attention from "the sensible world," that mankind generally lacked this capacity because it was not innate, and that it was vain fatigue to seek mystical ecstasy unless one were a born mystic.

(33-2) If the mystical life were nothing more than a way of forgetting the dark sorrows of earthly life, a means of escaping the hard problems of earthly life, it would still be worth while. If its emotional raptures were nothing more than make-believe, it would still be worth while. We do not disdain theatres and books, films and music merely because the world into which they lead us is only one of glorious unreality. But the fact is that mysticism does seek reality, albeit an inner one.

(33-3) If it had been possible to attain salvation in the non-physical worlds, we would not have been born in this one. We are here because nowhere else could we, in our present state of progress, find the right environment to ripen those qualities which will lead us further toward this ultimate goal.

(33-4) Take up and read a hundred different current newspapers, periodicals, magazines, and reviews. You may not find a single reference indicating that such a subject as mysticism even exists. Contemporary indifference to, and ignorance of it is appalling. And the sparse references, when eventually they are found, are more likely to be critical than appreciative.

(33-5) "Man Know Thyself!" There is a whole philosophy distilled into this single and simple phrase.

(33-6) We cannot get to ourselves because the world is in the way.

34⁷⁶

I

35⁷⁷

I

(35-1)⁷⁸ Men unaware of each other's existence, unfamiliar with each other's tradition, unable to communicate through lack of contact, have borne witness to the divine spirit they found within themselves.

⁷⁶ Blank page

⁷⁷ "(I)" was typed at the top of the page.

(35-2) It provides a strong and definite basis for further advance.

(35-3)⁷⁹ Only when he has acquired a high degree of balance will it be safe for him to do this.

(35-4) The thoughtful man today is beginning to perceive the futility of such a shallow penetration of his own being and such a childish idea of the divine being.

(35-5) If he were not already rooted in spiritual being – yes, here and now! – he would not be able to feel the longing to find that being.

(35-6) Not even a solitary Crusoe passes through life alone. Everyone passes through it in fellowship with his higher self. That such fellowship is, in most cases, an unconscious one, is not enough to nullify it. That men may deny in faith or⁸⁰ conduct even the very existence of their soul is likewise not enough to nullify it.

(35-7) It is a hard fact that few people possess the mystical faculty and an even harder one that most people cannot acquire it by conscious effort.

(35-8) Action always corresponds with authentic insight, whereas it not infrequently contradicts both intellect and aspiration.

(35-9) If a life of inward beauty and emotional serenity appeals to a man, he is ready for philosophy.

(35-10) The list of things which are classified as mystical⁸¹ has come to include such contradictory matters as the diabolic and the divine. Could there be greater confusion in any field of thought?

(35-11) How few are those today who acknowledge a higher spiritual power and seek communion with it!

(35-12) The so-called normal mind is in a state of constant agitation. From the standpoint of Yoga, there is little difference whether this agitation be pleasurable or painful.

⁷⁸ The paras on this page are numbered 85 through 98; they are not consecutive with the previous page – but they follow the second batch of paras on page 149.

⁷⁹ PB himself deleted the para before this one by hand. It originally read: “When he looks around at life from this fresh vantage-point of the higher self, [sensing the]” by hand. PB himself had previously inserted “sensing the” after “self,” by hand in the deleted para.

⁸⁰ PB himself changed “of” to “or” by hand.

⁸¹ PB himself removed the quotation marks around “mystical” and underlined it by hand.

(35-13) Such exalted moments give a man the feeling of his ever-latent greatness.⁸²

36⁸³

I

37⁸⁴

I

(37-1)⁸⁵ All rare and inspired art, is to be received as the Overself's voice uttering a message and calling us back to our true homeland.

(37-2) A genius who possesses poor technique and deficient mechanism will never be a complete master of his art. His productions will always be imperfect ones.

(37-3) The completeness of the mystic experience is proportionate to, and measurable by, intensity. So long as it remains [a]⁸⁶ passing and temporary state, so long ought it be regarded by the man who has had it as affording an incomplete enlightenment.

(37-4) The mystic experience is not necessarily complete in itself when it happens to a man for the first time – or for the fourth time. Nor are its effects necessarily permanent. They may disappear even after a whole year's existence.

(37-5) The genius is both receptive and expressive. What he gets intuitively from within he gives out again in the forms of his art or skill.

(37-6) It comes unexpectedly in relaxed moments, when enhanced physical or mental ease suspends the ego's activity.

(37-7) The gaining of such flashes has been accidental. It should stimulate us to know that if we want to make it deliberate, there is a detailed technique, ready to hand for the purpose. Sages who know how and why these flashes come, have formulated the technique for the benefit of those who want to elevate themselves.

(37-8) The experience may come on gently in moods of relaxation {or}⁸⁷ flash abruptly after a period of emotional or intellectual tension.

⁸² The paras on this page continue on page 41.

⁸³ Blank page

⁸⁴ "(I)" was typed at the top of the page.

⁸⁵ The paras on this page are numbered 46 through 56; they are not consecutive with the previous page.

⁸⁶ "a" was typed below this line and inserted with a caret by PB himself.

⁸⁷ We changed "of" to "or" for clarity.

(37-9) A beginner may certainly aid his search for knowledge through wide reading and possibly, through attendance at suitable lectures. Some very fine works have been written by the philosophers and mystics of all ages. These writings may bring into his life a little emotional inspiration, intellectual guidance and power of will to help his struggle through the years of long and inavoidable endeavour, and they can to that extent act the part of a teacher and guide.

(37-10) Those only are likely to be responsive to these teachings who are sufficiently intuitive.

(37-11) These glimpses serve several purposes. First, they uplift the aspirant's heart.

38⁸⁸

I

39⁸⁹

I

(39-1)⁹⁰ The intuition must lead all the rest of man's faculties. He must follow it even when they do not agree with its guidance. For it sees farther than they ever can, being an efflux from the godlike part of himself which is in its way a portion of the universal deity. If he can be sure that it is not pseudo-intuition, trust in it will lead him to life's best, whether spiritual or worldly.

(39-2) The intuition grows by use of it and obedience to it.

(39-3) If we would heed our intuitions as much as we heed our desires the trick would be done. Illumination would come in not too long a time.

(39-4) In these hallowed moments he learns his essential oneness with the Universal Mind.

(39-5) In such moments of intimacy with the Overself, as we let go of our pettiness, we feel enlarged.

⁸⁸ Blank page

⁸⁹ PB himself changed "(XXVI)" to "(I)" at the top of the page by hand.

⁹⁰ The paras on this page are numbered 8 through 20; they are not consecutive with the previous page – but they follow the original paras on page 171. In addition, there is one unnumbered para at the bottom of the page.

(39-6) Alexander Graham Bell, Inventor of the telephone: "Of course, it will be a little thing, but do not ignore it. Follow it up, explore all around it; one discovery will lead to another, and before you know it you will have something worth thinking about to occupy your mind. All really big discoveries are the results of thought."

(39-7) Another significance of the glimpse is that of initiation.

(39-8) Scientific concepts of the nature of man which leave out the intuitive and spiritual element in it as existing independently and in its own level, will always remain inadequate to explain man, however brilliant they themselves admittedly often are.

(39-9) A spiritually inspired book should be read slowly and followed reverently.

(39-10) In each of these glimpses, his quest attains a minor climax, for each is a step towards full illumination.

(39-11) That out of which it arises and to which it returns is a sublime stillness, a holy calm.

(39-12) It is for the reader successfully to re-create in himself the mood which inspired the writer.

(39-13) Its golden note of harmony falls dead upon our muted ears.

(39-14)⁹¹ [A]⁹² beautiful home helps to introduce beauty and refinement into thought, feeling and even character.

40⁹³

I

41⁹⁴

I

(41-1)⁹⁵ They march best in life who walk in step and keep in pace with this spiritual ideal.

⁹¹ This para was pasted on this page from a different source. PB himself inserted "(I)" at the end of the para by hand. — TJS '14

⁹² PB himself inserted "A" by hand.

⁹³ Blank page

⁹⁴ "(I)" was typed at the top of the page.

⁹⁵ The paras on this page are numbered 99 through 116; they are not consecutive with the previous page – but they follow the paras on page 35.

(41-2) It is true that we are but poor and faulty,⁹⁶ sadly limited,⁹⁷ and miserably shrunken expressions of the divine spirit. Nevertheless, we are expressions of it.

(41-3) The adventure of setting forth to pass beyond materialistic perceptions in quest of spiritual ones appeals to few people.

(41-4) Not knowing what it is that they are really seeking, they waste much time and some emotion while looking for it.

(41-5) Art is a means of pleasantly enforcing meditation, of unconsciously leading the mind inwards, of transferring attention from the material [thing⁹⁸] to the immaterial [idea.]⁹⁹

(41-6) Such is the separative ego's hold on most men that although they carry the divine treasure with them they regard it not.

(41-7) These are not unreal day-dreams but actual facts which can be confirmed today and have been attested in former days.

(41-8) There comes a day when a man must pause in the midst of his frantic striving, his futile scrambling.

(41-9) Somewhere at the hidden core of man's being, there is light, goodness, power, and tranquillity.

(41-10) Our richest moments are those spent in deep reverie upon the diviner things.

(41-11) He who penetrates to this inner citadel discovers what St. Augustine called "the eternal truth of soul."

(41-12) He has to learn by practice the art of retreating at any moment into the mystic citadel within the heart.

(41-13) Twentieth-century man has to find a way of solving his problems, not of evading them.

(41-14) No man can get out of his own sorrows unless he can get out of his own thoughts.

⁹⁶ PB himself inserted a comma by hand.

⁹⁷ PB himself inserted a comma by hand.

⁹⁸ PB himself changed "thing" to "Thing" and then back to "thing" by hand.

⁹⁹ PB himself changed "Idea" to "idea" by hand.

(41-15) The step from public worship to private communion is a step forward.

(41-16) The artist's finest productions may be vitiated by the ego's worst interferences.

(41-17) Only the unstudied and ignorant can look upon this doctrine as a remnant of paleolithic superstition.

(41-18) It is the soul within that really calls forth our worship.¹⁰⁰

42¹⁰¹

I

43¹⁰²

I

(43-1)¹⁰³ Modern Architecture is based on straight lines, squares, rhomboids; it has no round lines or circles.

(43-2) Whatever talent of creative quality he brings to meditation [could]¹⁰⁴ come out inspired, renewed and exalted.

(43-3) To stimulate his creativity in whatever field he engages in he should bring a more loving interest into it. For instance, the artist who loves his work is likely to be more creative than the man who engages in it without such feeling.

(43-4) It is at such wonderful times that we pass from admiring Nature's [attractive]¹⁰⁵ beauty to adoring Nature's divine source.

(43-5) One reason why an intuition is so often missed is that it flashes into the mind as disjointedly, as abruptly and as inconsequentially as a person or a thing sometimes comes momentarily into the field of vision through the corner of [an]¹⁰⁶ eye.

(43-6) So much abstract art is a desecration of art. Here and there it shows pleasing contrasts of colour and justifies existence, but how few are these specimens!

¹⁰⁰ The paras on this page continue on page 45.

¹⁰¹ Blank page

¹⁰² "CLASS I" was typed at the top of the page.

¹⁰³ The paras on this page are unnumbered, and all but the first have been cut and pasted onto this page from several separate sources.

¹⁰⁴ PB himself changed "will" to "could" by hand.

¹⁰⁵ "attractive" was typed below this line and inserted with a caret by PB himself.

¹⁰⁶ PB himself changed "the" to "an" by hand.

(43-7) [What]¹⁰⁷ vocalist or instrumentalist has ever run the gauntlet of public criticism and reached the pinnacle of fame without a technique usually demanding many hours of daily labour?

(43-8) Write what can be useful to others, what will simplify the teaching for them and what will lead them to seek the source within their own beings

(43-9) For us it is not enough to search for reality. We search also for the Beautiful Reality. We need its presence as enjoyably visible here and comfortably felt now.

(43-10) More, in the teaching or communication about it, either semantics must be brought in or silence must be _____¹⁰⁸ observed.

44¹⁰⁹

I

45¹¹⁰

I

(45-1)¹¹¹ A spiritual poise will mark him out from his fellows.

(45-2) – this silent absorption in the Overself.

(45-3) “After long thought and observation I became aware of a second brain or gland, locked in the region of the heart which commanded with authority. I discovered that most of the difficulties of life were the result of the head-brain attempting to do the work of the heart-brain. It was like a skilled labourer trying to assume the place of a high-powered [engineer.]”¹¹²

(45-4) Those costly hours when we abandon pleasure or deny sleep that we may take counsel of our better selves, are not wasted. They too bring a good reward – however deferred it be – and one that remains with man forever.

¹⁰⁷ PB himself changed “Thinking only of one life, what” to “What” by hand.

¹⁰⁸ 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.

¹⁰⁹ Blank page

¹¹⁰ “(I)” was typed at the top of the page.

¹¹¹ The paras on this page are numbered 117 through 127; they are not consecutive with the previous page – but they follow the paras on page 41.

¹¹² “(re Heart)” was typed by PB himself at the end of this para; this para eventually ended up in a long essay on intuition. – TJS ‘20

(45-5) We use every possible moment to cultivate the uncertain fields of commerce or to grow the perishing flowers of pleasure, but we are unable to spare one moment to cultivate the certain fields of the spirit within ourselves or to grow the enduring asphodels of divine devotion.

(45-6) In the still hours of the evening, when the activities of the world drop from its tired hands, the mind can find anew its olden peace. But in solitude there can be comfort and healing. Genius fleeing the multitude, as Wordsworth¹¹³ did, knows this to be true.

(45-7) Though it may be rare in these raucous days, it is nevertheless still profitable to try to retain something spiritual, a little of the soul's light, a ration of divine intelligence, and a modicum of balance.

(45-8) Our every thought and mood suffers from body reference.

(45-9) Activity creates depletion, the mind demands rest. Hold the balance by turning inwards.

(45-10) People cannot be at home to spare a little thought for spiritual things, and at the same time be at the [theatre,]¹¹⁴ or out motoring or playing golf.

(45-11) Suffering men resort to travel in order to forget their burdens, but ruefully find that memory paces the steamer deck beside them, the ego travels in their train, and mind lays its throbbing head upon the same hotel pillow. They may escape from the whole world but, unless and until thought is conquered, they cannot escape from themselves.

46¹¹⁵

I

47¹¹⁶

I

(47-1)¹¹⁷ There is a charm which emanates from goodness, a vigour which radiates from truth, and a peace which belongs to reality.

¹¹³ William Wordsworth

¹¹⁴ PB himself changed "cinema" to "theater" by hand.

¹¹⁵ Blank page

¹¹⁶ "(I)" was typed at the top of the page.

¹¹⁷ The paras on this page are numbered 128 through 132, making them consecutive with the previous page.

(47-2) The mind has different layers between the outer surface consciousness and the inner fundamental consciousness. Those intermediate layers do not represent the true Self, and are, therefore, to be crossed and passed in the effort to know the true Self. For instance, some of the layers are conscious and others are subconscious; there are layers of memory and layers of desire; there are layers which are storehouses of the results of past experiences in earlier reincarnations – they contain the habits and trends, complexes and associations which have come down from those earlier times. There are other layers which contain the past of the present reincarnation with its suggestions from heredity, from education, from upbringing, from environment, and from childhood. There are layers which are filled with the desires and hopes, the wishes and aspirations and ambitions and passions of the ego. All these layers must be penetrated by the mystic and he must go deeper and deeper beneath them for none of them represent the true Self. He is not to permit himself to be detained in any of them. They are all within the confined sphere of the personal ego and in that sense they are part of the false self. Too often they detain the seeker on his path or distract him from his progress: to know the true Self is to know a state of being into which none of them enters.

(47-3) The great sources of wisdom and truth, of virtue and serenity, are still within ourselves as they ever have been. Mysticism is simply the art of turning inwards in order to find them. Will, thought, and feeling are withdrawn from their habitual extroverted activities and directed inwards in this subtle search.

(47-4) Smollett:¹¹⁸ “Independence”

Nature I’ll court¹¹⁹ in her sequestered haunts,
By mountain, meadow, streamlet, grove, or cell;
Where the poised lark his evening ditty chants,
And health, and peace, and contemplation dwell.

(47-5) Are we to decline these truths because they do not make much appeal to the present mind of our cities?

48¹²⁰

I

49¹²¹

I

¹¹⁸ Tobias George Smollett

¹¹⁹ We changed “count” to “court,” “mountains” to “mountain,” “meadows” to “meadow,” and reformatted the para to reflect the line breaks in the poem, per the original source. PB has quoted from the last section of the poem. – TJS ‘17

¹²⁰ Blank page

¹²¹ “(I)” was typed at the top of the page.

(49-1)¹²² He must work unwearyingly at this task of self-recollection for it is important that he shall not show spiritual-mindedness out, merely because he has let business-mindedness in.

(49-2) It would be interesting to count the men of your acquaintance who are able to stand on their own solitary opinion, who refuse to be strapped down in the straight-jackets of conventional public opinion. You will usually find that such men, by taste or by circumstance, are accustomed to pass somewhat lonely lives. They like to sequester themselves; they prefer to live in quiet places. If destiny grants them the choice, they choose the place of quiet mountains rather than the prattle of little men. Such men develop their bent for independent thought precisely because they prefer withdrawn lives. Society and company could only assist to smother their best ideas, their native originality, and so they avoid them. Thoreau,¹²³ that powerful advocate for solitude, could never be intimidated by anyone.

(49-3) From Lao-Tzu's¹²⁴ address to Confucius on "Simplicity." "The chaff from winnowing will blind a man. Mosquitoes will bite a man and keep him awake all night, and so it is with all the talk of yours about charity and duty to one's neighbour. It¹²⁵ drives one crazy. Sir, strive to keep the world in its original simplicity – why so much fuss? The wind blows as it listeth, so let virtue establish itself. The swan is white without a daily bath and the raven is black without dyeing itself. When the pond is dry and the fishes are gasping for breath it is of no use to moisten them with a little water or a little sprinkling. Compared to their original and simple condition in the pond and the rivers it is nothing."

(49-4) To live in lonely contemplation of the secrets deep down in the heart; to place all ambitions and restless desires on a funeral pyre and burn them up in a heap – these things demand the highest courage possible to man. Those who would denominate one who has achieved them as a coward, because he does not run with the crowd who fight for pelf and self, make a ghastly mistake.

(49-5) If human life has any higher purpose, it is this one.

50¹²⁶

I

¹²² The paras on this page are numbered 133 through 137, making them consecutive with the previous page.

¹²³ Henry David Thoreau

¹²⁴ "La Tsze's" in the original. PB himself changed it to "Lao Tse's" by hand.

¹²⁵ PB himself changed "neighbor, it" to "neighbor. It" by hand.

¹²⁶ Blank page

(51-1)¹²⁸ We delude ourselves with the dream that we are travelling to Italy or to Austria; it is not we who are travelling, but the ship and the train. We only travel when our souls move out of their narrow encasements and seek a larger life. And that can happen anywhere; it might be at our own familiar fireside at the bidding of an illumined book; it might come, of course, with our first view of the Himalaya Mountains. But merely to move our bodies from one place to a distant one, without a corresponding movement of the soul, is not travel; it is dissipation.

(51-2) So long as a man is a stranger to his own Divine soul, so long has he not even begun to live. All that he does is to exist. In this matter most men deceive themselves. For they take comfort in the thought that this attitude of indifference, being a common one, must also be a true one. They feel that they cannot go far wrong if they think and behave as so many other men think and behave. Such ideas are the grossest self-deceptions. When the hour of calamity comes, they find out how empty is this comfort, how isolated they really are in their spiritual helplessness.

(51-3) We shall write about things seldom written of, hence this is not and cannot be a book for the ordinary religionist, or the ordinary mystic, or the ordinary scientist, or the ordinary academic metaphysician who is satisfied with his religion, mysticism, science, or metaphysic,¹²⁹ and who does not want to go beyond its limits.

(51-4) R.W. Emerson¹³⁰ in his Journal – “I must permit none to intrude uninvited upon my privacy; time is too scarce. The lesser things I must do in order to subsist leave not even enough time to attack the greater thing I ought to do in order to obtain the goal. He who unasked invades my time, invades my life. He must be repelled. In this matter I must be firm and unyielding.” Emerson called these social oppressors “devastators of the day.”

(51-5) The world being for each of us a mental activity, vanishes as soon as that activity is wholly suppressed by yoga. It is only an appearance in time, space, matter, and form. The essence behind it is revealed when the idea of it is suppressed without consciousness itself being suppressed.

¹²⁷ “(I)” was typed at the top of the page.

¹²⁸ The paras on this page are numbered 138 through 142, making them consecutive with the previous page.

¹²⁹ PB himself inserted a comma by hand.

¹³⁰ Ralph Waldo Emerson

¹³¹ Blank page

(53-1)¹³³ There are too many people who mistake a confused mass of unrelated assertions, unrefined terms, and unproven statements for mysticism. They do so because they think that mysticism is beyond logical proof, above scientific demonstration, and out of reach of mathematical exposition. They consider mysticism to be entirely a matter of feeling and not of thinking. These are the people who fall victims to the charlatan and the impostors. The kind of mysticism they espouse is a bemused one.

(53-2) An Indian mystic wrote me recently, criticising what he called my “yearning to express” as being inconsistent with a true attainment of inward Peace. I do not make any claims about my personal attainments so I shall not discuss that point. But on the other point I would like to ask him why should such a yearning be inconsistent with peace? Is not God ever seeking to express Himself through the universe? Did not Ramakrishna yearn for disciples? I seek (not yearn) to express myself primarily because some inner urge bids me do so and secondarily because, however [imperfectly and slightly,]¹³⁴ I follow an artist’s profession. Neither inner urge nor untiring art [denies]¹³⁵ anyone his peace. But men devoid of the aesthetic sense could not grasp this.

(53-3) Society exists for the individual. Its high and hidden purpose is to make perfect the men who compose it. This is not to say that it exists for the exploiters and the parasites.

(53-4) We must follow Truth unfrightened by the scorn of doubters, the hatred of priests, the insults of ignorant mobs, and the puerile laughter of the loose-living.

(53-5) Wotton:¹³⁶ “Farewell to the World” – ¹³⁷
 “Welcome, pure thoughts, welcome,¹³⁸ ye silent groves!¹³⁹
 These guests, these courts, my soul most dearly loves.¹⁴⁰

¹³² “(I)” was typed at the top of the page. This page is a duplicate of page 35 in Carbons 27.

¹³³ The paras on this page are numbered 143 through 149, making them consecutive with the previous page.

¹³⁴ PB himself changed “imperfect and slight (the effort may be),” to “imperfectly and slightly,” by hand.

¹³⁵ PB himself changed “deny” to “denies” by hand.

¹³⁶ Sir Henry Wotton

¹³⁷ We reformatted this para to reflect the line breaks, per the original source.

¹³⁸ We inserted a comma per the original source.

¹³⁹ We changed a comma to an exclamation point per the original source.

Now the winged people of the sky shall sing¹⁴¹
My cheerful anthems to the gladsome spring."¹⁴²

(53-6) We must poke the fires of the mind every day with the poker of meditation, else it becomes choked up with the ashes of maya.

(53-7) {This¹⁴³ nation's and every nation's most important problem is human ignorance of divine laws.}

54¹⁴⁴

I

55¹⁴⁵

I

(55-1)¹⁴⁶ The artist who has a feeling for beauty, who can recognise it in Nature or create it in his imagination, who can hold it in a work, is [one of]¹⁴⁷ our truest benefactors.

(55-2) Oratory is great when it gives its auditors more understanding, but it is greatest when it gives them a glimpse!

(55-3) Intuition - which Bergson¹⁴⁸ called the surest road to truth - eradicates hesitations. When you are in contact with the Overself in solving a problem, you receive a direct command what to do and you then know it is right. The clouds and hesitations and vacillations which arise when struggling between contrary points of view, melt. Whereas, if you are not in contact with the Overself, but only being carried along through karma, then you swing back and forth with emotion or opinion.

(55-4) Any piece of musical composition or literary material which has inspiration will also have impact. But not all the hearers or readers will feel this impact. Some amount

¹⁴⁰ We changed a comma to a period per the original source.

¹⁴¹ PB himself deleted a comma by hand.

¹⁴² In the original source, there's a semicolon after "spring" because the stanza of the poem continues.

¹⁴³ Most of this para was cut from the bottom of the page. We included what appears in duplicate para 35-7 in Carbons 27.

¹⁴⁴ Blank page

¹⁴⁵ PB himself inserted "(I)" at the top of the page by hand.

¹⁴⁶ The paras on this page are numbered 168a, 169 through 172, 172a, 173 through 175, and 175a; they are not consecutive with the previous page.

¹⁴⁷ "one of" was typed below this line and inserted with an arrow by PB himself.

¹⁴⁸ Henri-Louis Bergson

of sensitivity is called for in those who would patronise the arts, as well as in those who would work creatively in them.

(55-5) The gardener who waters his flowers and shrubs with loving patience, receives love from them in return. It is not like the human kind, but is the exact correspondence to it on the plant level.

(55-6) Chuang-Tzu¹⁴⁹ wrote: There is great beauty in the silent universe. There is an intrinsic principle in created things which is not expressed. The Sage looks back to the beauty of the universe and penetrates into this principle.

(55-7) We live in an era when the insane and the deformed in art are widely commended and eagerly bought.

(55-8) The flower's beauty is simply a [pointer, reminding]¹⁵⁰ us to think, speak and behave beautifully.

(55-9) His work is worth while when it enlarges the reader's understanding or refreshes his idealism

(55-10) The modern ['beat']¹⁵¹ young men and women who go out of their way deliberately to cultivate unreason and [nurture]¹⁵² absurdity are rightly criticised. It is true that the 'beatniks' too often make their protest in an unhealthy or unclean atmosphere of nihilistic talk, destructive

56

I

(continued from the previous page) drugs, promiscuous sex, incessant coffee-drinking and excessive smoking, not seldom in squalid surroundings. It is true that they are unbalanced fanatics, irresponsible [psychical perversities]¹⁵³ and [lazy, pathetic misfits].¹⁵⁴ [But is there not a valid reason in their unreason? Are they not revolting against the place and power of science in today's civilisation, since its misuse by

¹⁴⁹ "Chuangtse" in the original.

¹⁵⁰ PB himself changed "reminder or pointer to us," to "pointer, reminding" by typing over "or" and "to us," with x's and typing "ing" over the "er" in "reminder" and inserting it with a caret by hand.

¹⁵¹ "'beat'" was typed below this line and inserted with a caret by PB himself.

¹⁵² PB himself inserted "nurture" by hand.

¹⁵³ PB himself inserted "psychical perversities" by hand.

¹⁵⁴ PB himself changed "lazy" to "lazy, pathetic misfits" by hand.

politicians is leading us all to destruction?]¹⁵⁵ [At]¹⁵⁶ least they can see correctly the direction along which we are all travelling, and cry out against it.

57

I

(57-1)¹⁵⁷ We live in a condition of spiritual languor, of lost spiritual vision, and decayed intuition.

(57-2) To surrender life to TRUTH is to desert the baser standards of conduct which have hitherto held us. It means that henceforth we will no longer consult our own comfort and convenience, but accept the leading of the inner Master, no matter into how hard a path he may direct us.

(57-3) Sceptics who disparage these truths as dreams; who label our researches as endeavours to solve insoluble riddles; and who sneer at our ideals as attempts to attain unattainable states of mind, thereby brand their own intolerance and superficiality. {Conversation}¹⁵⁸ with such unphilosophical mentalities and undeveloped hearts is unprofitable. It were better to keep a silent lip when they confront us.

(57-4) Too many people are entirely unaware that there is a spiritual significance, a higher purpose, in their own lives. Too many neglect the duty of seeking this significance, fulfilling this purpose.

(57-5) I disdain to call it "life" because it is unworthy of that word – since they are the first¹⁵⁹ fruits of that worship of Matter which engages us today. The Supreme Self can be found only through quiet moments and calm interludes, which is why the Supreme Self is so unpopular nowadays.

(57-6) [Unfortunately]¹⁶⁰ many Western people are completely uninformed about these matters and regard mysticism as forbidden territory, or the practice of meditation as something unholy.

¹⁵⁵ PB himself moved the following section from after "are rightly criticised." in the beginning of the para by hand: "But is there not a valid reason in their unreason? Are they not revolting against the place and power of science in today's civilisation, since its misuse by politicians is leading us all to destruction?". Additionally, PB himself underlined "place," "power" and "misuse" by hand.

¹⁵⁶ PB himself changed "But at" to "At" by hand.

¹⁵⁷ The paras on this page are numbered 174 through 183; they are not consecutive with the previous page – but they follow the paras on page 73.

¹⁵⁸ We have changed "Converse" to the less archaic "Conversation" for clarity. – TJS '20

¹⁵⁹ PB himself deleted a hyphen by hand.

¹⁶⁰ PB himself deleted "so" after "Unfortunately" by hand.

(57-7) It is because most men are interested in satisfying their lower selves¹⁶¹ rather than in realising their higher selves¹⁶² that there is so much more struggle today than there need be, so much more fussing than is inevitable in the human lot.

(57-8) It must be clearly understood that mysticism is distinct from religion; yet none the less, it is deeply religious.

(57-9) "Like a lion not trembling at noises, like the wind not caught in a net, like a lotus not stained by water, let one wander alone like a rhinoceros." — (Buddhist Scriptures)¹⁶³

(57-10) When these dedicated periods of time are multiplied, his being gathers strength.

58¹⁶⁴

I

59¹⁶⁵

I

(59-1)¹⁶⁶ He who seeks his inner being, and finds it, finds also his inner good.

(59-2) How can a poor mystic come to one of these and tell him of the simple mystery? Hence the strange veilings in which his thoughts are wrapped, the writing – rifted with occult similes and mystical metaphors – that is the native language of the soul. The higher part of man shrinks from kissing his bestial mouth, and so, veils her face seven times, that she may move through this world unharmed and [recognised]¹⁶⁷ only by her own fit mates.

(59-3) "I wander and look for Thee
But Thou dost evade my eyes
By hiding Thyself in my heart." — Muhammadan¹⁶⁸ medieval song.¹⁶⁹

¹⁶¹ PB himself changed "self" to "selves" by hand.

¹⁶² PB himself changed "self" to "selves" by hand.

¹⁶³ PB himself inserted a dash and underlined "Buddhist Scriptures" by hand.
This is from Verse 37 (or possibly 70) of the Khagga Visanasutta. — TJS '17

¹⁶⁴ Blank page

¹⁶⁵ "(I)" was typed at the top of the page.

¹⁶⁶ The paras on this page are numbered 184 through 193, making them consecutive with the previous page.

¹⁶⁷ PB himself changed "unrecognised (except)" to "recognised" by hand.

¹⁶⁸ "Muhammedan" in the original

¹⁶⁹ We reformatted this para to reflect the fact that it is a verse from a song.

(59-4) Those who are unable to grasp this explanation¹⁷⁰¹⁷¹ the first time, may do so at a later attempt; while those who will not grasp it and refuse to consider it further, thereby indicate that they are not subtle enough to receive its truth. They will continue to seek reality among the cozening deceivers of superficial experience, but it will ever elude them there.

(59-5) One fateful day, he will ruefully realise that he is octopus-held by external activities. Then will he take up the knife of a keen relentless determination and cut the imprisoning tentacles once and for all.

(59-6) The artist, working through the medium of imagination – whether he imagines scenes or sounds – creates a beautiful piece. The philosopher, working through the same medium but seeking self-improvement, creates a beautiful life.

(59-7) Here is one beautiful thought taken from a letter written by Helen Keller: “Our inner selves have come together so closely, you cannot mistake my silence or I yours, and so I will not pretend to apologise for my forced silence.”

(59-8) The independent Thinker cannot conform to the opinions of his age merely because he happens to be living then; he will not cut the cloth of his thoughts to patterns by his contemporaries but always to his own.

(59-9) How few appreciate their divine relationship and are aware of what life could hold for them.

(59-10) A rapture which lifts him out of his ordinary being.

60¹⁷²

I

61¹⁷³

I

(61-1)¹⁷⁴ “The world is too much with us; late and soon,
Getting and spending,¹⁷⁵ we lay waste our powers;

¹⁷⁰ PB himself deleted a comma by hand.

¹⁷¹ The original typist penciled a question mark in the left margin, probably about the comma after “explanation” – TJS ‘14

¹⁷² Blank page

¹⁷³ “(I)” was typed at the top of the page.

¹⁷⁴ The paras on this page are numbered 194 through 203, making them consecutive with the previous page.

Little we see in nature that is ours;
We have given our hearts away, a sordid boon!"¹⁷⁶ — Wordsworth.¹⁷⁷

(61-2) The man who would grow spiritually must take some trouble over it and give some time to it. For a short period every day he must try to put himself into a certain mental state. This kind of exercise is called meditation.

(61-3) We are not all born to juggle figures in an office, nor to manufacture cocktails behind a bar. There are still a few among us who are willing to forgo the honour and honorariums which come with an established occupation in society.

(61-4) Only when thought penetrates [deeply]¹⁷⁸ or suffering weighs [heavily,]¹⁷⁹ or joy becomes refined, or prayer attracts an answer are they likely to begin to find a higher meaning [in]¹⁸⁰ their lives.

(61-5) The true meaning of mysticism is often lost under false or dubious meanings that are foisted on it by the ignorant outside its precincts, or by the incompetent within them.

(61-6) A teaching which helps men to meet adversity with courage, opposition with serenity, and temptation with insight, can surely render a real service to modern man.

(61-7) What concentration means to the artist is what it means to the mystic. Only its object is different. The late Sir Henry Wood,¹⁸¹ conductor of the London Queen's Hall Concerts, told how, during the First World War, he never heard, whilst conducting, the sirens warning the metropolis of impending air raids. This is what rapt absorption means.

(61-8) There are plenty of misconceptions about the nature of mystical contemplation. They range from the utterly absurd to the perfectly reasonable. A serious one is that the aim of such contemplation is to lose consciousness. Any man who has been hit over the head can do that!

(61-9) It is a clarion call to man to seek his true self, a voice that asks him, "Have you found your soul?"

¹⁷⁵ We inserted a comma per the original source.

¹⁷⁶ We reformatted this para to reflect the line break of the poem, per the original source (the beginning of "The World Is Too Much With Us").

¹⁷⁷ PB himself deleted "Quote from" before "Wordsworth" by hand.

¹⁷⁸ PB himself changed "deep" to "deeply" by hand.

¹⁷⁹ PB himself changed "heavy (heavily?)" to "heavily" by hand.

¹⁸⁰ PB himself changed "of" to "in" by hand.

¹⁸¹ Sir Henry Joseph Wood

(61-10) In each man there is a part of him which is unknown and untouched.

62¹⁸²

I

63¹⁸³

I

(63-1)¹⁸⁴ Through these beautiful forms our feeling is aesthetically pleased,¹⁸⁵ but through its own higher evolution¹⁸⁶ it is merged and rapt in the spirit of Beauty itself. In this matter the thinking of Plato coincides smoothly with the knowledge of philosophy.

(63-2) One can keep the mind as serene as an undisturbed temple and hence be happier than when amid the mob. We must learn to treasure such moments when we think grandly, and surrender our laboured hearts to sublime peace.

(63-3) He may be as interested in, and as careful about, the forms of art as any other artist could be. Yet he has taken to art not for its own sake but for the Soul's sake.

(63-4) We write for those who are attracted towards reading about philosophy, as well as for those who have gone further still, and practise it.

(63-5) All men are engaged in the enterprise of finding the Soul, not only the few mystics. But most men lack awareness in their questing.

(63-6) Those who are discerning enough can taste the elixir in true words.

(63-7) Youth, with its tremendous physical exuberance, is less attracted to, and less fitted for, the practice of meditation than age, with its slowed-down body.

(63-8) Modern man lives in his body for material ends, almost independently of the rest of him. He has run his head into the noose of one-sided life.

(63-9) We have the illusion that here, in this sensory experience, we touch all of reality.

¹⁸² Blank page

¹⁸³ "(I)" was typed at the top of the page.

¹⁸⁴ The paras on this page are numbered 204 through 217, making them consecutive with the previous page.

¹⁸⁵ PB himself inserted a comma by hand.

¹⁸⁶ PB himself deleted a comma from after "evolution" by hand. The original editor inserted a question mark in the left margin by hand, probably querying these edits.

(63-10) We vaccinate our children against smallpox, but do not trouble to vaccinate ourselves against small minds.

(63-11) The higher purpose of existence is to advance man until he can live in the awareness of his divine selfhood.

(63-12) The indifference which is everywhere shown to this subject is both cause and consequence of the ignorance of it.

(63-13) Is the kneeling religious devotee praying to a God who cannot hear him? Is the squatting mystic meditating on a higher self which is not there?

(63-14) "The heaven is here for which we wait, The life eternal now!" —James Rhoades¹⁸⁷

64¹⁸⁸

I

65¹⁸⁹

I

(65-1)¹⁹⁰ The fragmentary awareness of himself, which is all that man has today, is pitifully poor in contrast to the full awareness the Quest holds out as his spiritual possibility.

(65-2) We can spare plenty of time for the petty, the frivolous, and the surface-matters of life. But we cannot spare any time for the great, the earnest, and the deep matters of life.

(65-3) We need the comfort and hope, the courage and understanding which follow in the train of these teachings.

(65-4) The discovery that life has an inner meaning and a higher purpose has not yet been made by these men.

¹⁸⁷ PB himself inserted an underline by hand.

¹⁸⁸ Blank page

¹⁸⁹ "(I)" was typed at the top of the page.

¹⁹⁰ The paras on this page are numbered 218 through 229 and 229a, making them consecutive with the previous page.

(65-5) We cannot come to a plain contemplation of life while we allow ourselves to be unduly disturbed by desires and unduly perturbed by [disappointments. Hence]¹⁹¹ the need of yoga.

(65-6) What does all this extroverted activity or intellectual agitation mean, after all? It means that the human mind is unable to bear facing itself, looking into itself, being by itself.

(65-7) The aim of the mystic is to know what he is, apart from his physical body, his lower emotion, his personal ego; it is to know his innermost self. When this aim is successfully realised he knows then with perfect certitude that he is a ray of the divine sun.

(65-8) These elements must have their place in our lives but it is not a fundamental place. They are only of marginal significance in contrast to the spiritual purpose of human incarnation.

(65-9) This search after the soul need not wait until death until it successfully ends. To do so would be illogical and in most cases futile. Here on earth and in this very lifetime the grand discovery may be made.

(65-10) Those who are insensitive to spiritual nuances are mostly those who are obsessed by their immediate activities and local surroundings.

(65-11) You will not be able to understand the world better than you understand yourself. The lamp which can illumine the world for you, must be lighted within yourself.

(65-12) We who are spiritually-minded move against a background which is materialistic and uninspired.

(65-13) The author who zealously rewrites a manuscript in the effort to arrive at the best way of saying what he has to say, is wiser than the one who does not.

66¹⁹²

I

67¹⁹³

I

¹⁹¹ PB himself changed "disappointments, hence" to "disappointments. Hence" by hand.

¹⁹² Blank page

¹⁹³ "(I)" was typed at the top of the page.

(67-1)¹⁹⁴ Your creed is immaterial in mysticism. You may be a philosophic Buddhist or a doctrinaire Baptist.

(67-2) In the gravest depths of a man's being he will find, not fouling slime and evil, but cleansing divinity and goodness.

(67-3) Whilst men can see no reality except in what lies all around them, they are sorry victims of illusion.

(67-4) The dilettanti of the towns do not usually become devotees of the inner Light.

(67-5) The Tamil poet and sage, Thiruvalluvar,¹⁹⁵ calls this sublime state of Yoga, "The vision of the supremely beautiful," reminding us of similar language in Plato.

(67-6) The toils of yesterday and the troubles of tomorrow were alike turned into the thinnest of thin airs.

(67-7) There are three signs, among others, of the Soul's presence in a Soul-denying generation. They are: moral conscience, artistic imagination, and metaphysical speculation.

(67-8) There are millions of men and women living today whose whole conception of life is so entirely materialistic that they not only do not comprehend a spiritual conception, but do not even want to comprehend it.

(67-9) Enlightenment ripens into Exhilaration if its promptings are faithfully followed.

(67-10) It is then that the transitory nature of all earthly happiness is revealed to them.

(67-11) Such mystical experiences will open to him the true meaning of his humanhood.

(67-12) Meditation is really the mind thinking of the Soul, just as Activity is the mind thinking of the World.

(67-13) The mystic life depends on no institution, no tradition, no sectarianism. It is an independent and individual existence.

¹⁹⁴ The paras on this page are numbered 230 through 244, making them consecutive with the previous page.

¹⁹⁵ "Tiruvalluva" in the original.

(67-14) Even if, when I put pen to paper, a spiritual belt sometimes seems to drive my mental engines, and even though I have tried to unchain the pen that once served Mammon alone, I still write to fill the pantry!

(67-15) The subtle magnetism of these poetic murmurs from Olympus may bewitch us from our wonted way of life.

68¹⁹⁶

I

69¹⁹⁷

I

(69-1)¹⁹⁸ If you will adjust your receiving set to the proper wave-length, if you will still the mind and listen in, you, too, may find the Soul.

(69-2) Man's need is twofold: recollection of his divine nature and redemption from his earthly nature.

(69-3) The moments when we plunge into deep meditation bear a rich fruitage.

(69-4) He who seeks the truth about these matters will discover that it is contrary to current opinion, and therefore¹⁹⁹ he will have to discover it by himself and for himself.

(69-5) There are essentially two ways of looking at life, from which men everywhere²⁰⁰ choose.

(69-6) Life announces its divine intention only in the deepest, most secret, and most silent part of our being.

(69-7)²⁰¹ What wrong is there in seeking sufficient financial resources, sufficient good health, and enough of the pleasant things of this world to make life physically endurable?

(69-8) Behind this obvious legendry there is a fragment of actual history.

¹⁹⁶ Blank page

¹⁹⁷ "(I)" was typed at the top of the page.

¹⁹⁸ The paras on this page are numbered 245 through 263, making them consecutive with the previous page.

¹⁹⁹ PB himself deleted commas after "and" and "therefore" by hand.

²⁰⁰ PB himself deleted commas after "men" and "everywhere" by hand.

²⁰¹ PB himself inserted "XXV" at the end of this para by hand.

(69-9) To escape from worldly troubles, to assuage the disappointment of frustrated hopes, mysticism offers a way.

(69-10) I am quite content to rusticate amid old villages and decaying windmills.

(69-11) When we turn inwards, we turn in the direction of complete composure.

(69-12) Those mysterious divine moments are as the sudden arising of a bridge flung from time into eternity.

(69-13) Those hours spent in your own company can provide a rich quarry for the thinker.

(69-14) But the world's judgment is not God's.

(69-15) The first problem of a man who has reached the years of mental maturity, is himself.

(69-16) Philosophy will provide the artist with the basis for a truly creative life.

(69-17) The goal can be reached by using the resources in his own soul.

(69-18) Has man no other needs than the grossly material? Has he himself, as apart from his body, no needs?

(69-19) I do not want to turn this into a pulpit preachment.²⁰²

70²⁰³

I

71²⁰⁴

I

(71-1)²⁰⁵ Now and again I am compelled to stand aside and gaze at my fellows in awe and wonder, for their one aim seems to be the very reverse of "Excelsior!" With them it is ever downward – deeper and deeper into matter, mammon, and neurasthenia. Verily this is the Gethsemane of the Christ-self within them – that immortal spirit seeking to

²⁰² The paras on this page continue on page 87.

²⁰³ Blank page

²⁰⁴ "(I)" was typed at the top of the page.

²⁰⁵ The paras on this page are numbered 159 through 165; they are not consecutive with the previous page.

free them from the thick folds of illusion in which they have been entangled. I know that this is so, for I too have sinned with them, and gone down into the dark depths, and become entangled in those tempting folds; but never could I still the hunger of the heart to fulfil the most sacred and primal purpose of life.

(71-2) A way suited to our times and our matter-sunk minds is urgently needed. Because the writer was dissatisfied with most paths already formulated he has shaped out the one which is here offered. This way takes but a fragment of one's daily life, a mere half hour being enough.

(71-3) The source of wisdom and power, of love and beauty, is within ourselves, but not within our egos. It is within our consciousness. Indeed, its presence provides us with a conscious contrast which enables us to speak of the ego as if it were something different and apart: it is the true Self, whereas the ego is only an illusion of the mind.

(71-4) When we walk under the groined arches of a cathedral we do not usually feel the same emotions as when we step out of the lift into the bargain basement of a department store. This is what I mean when I say that every place has its mental atmosphere, formed from thousands of thoughts bred in it; and this is why I suggest that retreat now and then into a secluded place for spiritual self-development is something worth while for the aspirant who is compelled to live amid the tumults of a modern city.

(71-5) His inner self has the capacity of making its own revelations to him. These got, he will find himself increasingly independent of those which come from outside, from the hearsay of other men or the writings of dogmatic traditions.

(71-6) There is no peace in our restless daily existence, no poise in our restless minds and hearts.

(71-7) We know so little of man's higher nature and so much of his lower one!

72²⁰⁶

I

73²⁰⁷

I

(73-1)²⁰⁸ Therefore²⁰⁹ it is that, grey with wandering from [his] ancient goal, [the aspirant] turns tired feet across the threshold of immortal thought and [dwells] for a

²⁰⁶ Blank page

²⁰⁷ "(I)" was typed at the top of the page.

soft white hour upon the couch of unutterable peace. The words [he has] heard with [his] mortal ears have proved only of momentary worth to [him,] but the words [he hears] when [he turns] away from the world and [listens] with the inner ear, will walk by [his] side until the end of Time.

(73-2) Instead of teaching people how to pray aright by praying for more strength, more wisdom, and more peace, they taught them to look for dramatic happenings following a useless practice like praying for national, material benefits, when not one percent of such prayers were ever answered nor could ever be answered by the deaf, dumb, and paralytic Pantheon.

(73-3)²¹⁰ “Nor less I deem that there are {Powers}²¹¹
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.”²¹²

Then ask not wherefore, here, alone
Conversing as I may,²¹³
I sit upon this old grey stone,
And dream my time away.” — Wordsworth²¹⁴

(73-4) It would be more correct to say, and more relevant to affirm, that although no mystical experience may be communicated by telling about it, such communication may eventually be achieved over a period of years through a long process, of which the telling is the first item.

(73-5) The Sanyassi (from Laws of Manu)²¹⁵ “Let him not wish for death, let him not wish for life, let him wait for the time, as a servant for his wages. Rejoicing in the

²⁰⁸ The paras on this page are numbered 166 through 173, making them consecutive with the previous page.

²⁰⁹ PB himself heavily edited this para by hand. It originally read: “Therefore it is that, grey with wandering from our ancient goal, we turn tired feet across the threshold of immortal thought and dwell for a soft white hour upon the couch of unutterable peace. The words we have heard with our mortal ears have proved only of momentary worth to us, but the words we hear when we turn away from the world and listen with the inner ear, will walk by our side until the end of Time.”

²¹⁰ These are the sixth and final stanzas of Wordsworth’s eight-stanza poem “Expostulation and Reply.” This para is a duplicate of para 273-7.

²¹¹ We changed “powers” to “Powers” per the original source.

²¹² We inserted a line break to reflect the end of the stanza.

²¹³ We inserted a comma per the original source.

²¹⁴ PB himself inserted a dash and underlined “Wordsworth” by hand.

²¹⁵ PB himself changed “from (Laws of Manu)” to “(from Laws of Manu)” by hand.

Supreme Self, sitting indifferent, refraining from sensual delights, with himself for his only friend, let him wander here on earth, aiming at liberation.”

(73-6) The soul is present and active in every man. This is why it is quite possible for every man to have a direct glimpse of the truth about his own inward non-materiality.

(73-7) This is the only way whereby man can impregably demonstrate to himself the illustrious dignity of his true being. This is the only way he can obtain the power of living in and by himself, that is, of living in the only real freedom possible on this earth.

(73-8) There is invaluable, hidden good in life, but we must dig deep in this manner to find it.²¹⁶

74²¹⁷

I

75²¹⁸

I

(75-1)²¹⁹ It is a gross mistake to believe that this is a path to worldly misery and material destitution. Says an ancient Sanskrit text: “Whoever turns himself into a jewel-case of philosophic wisdom, perfect devotion, and faultless conduct, to him comes success in all his enterprises, like a woman eager to return to her husband.” –(The “Ratna Karanda Sravakachara”) Note particularly that the promise is made to those who have travelled the threefold path and also travelled it to its end.

(75-2) The art of fixing the mind in free choice, of holding thoughts as, and when, one wills, has yet to be valued and practised as it ought to be among us. Overlooked and disregarded as it has been, it is like buried treasure awaiting the digger and the discoverer.

(75-3) The box-office success of the [film]²²⁰ The Razor’s Edge²²¹ is proof that there is a little room for something loftier in the entertainment world. Here is a story of a young war veteran whom Nature has made an individualist and whom experience has made

²¹⁶ The paras on this page continue on page 57.

²¹⁷ Blank page

²¹⁸ “(I)” was typed at the top of the page.

²¹⁹ The paras on this page are numbered 284 through 290 and 290-2; they are not consecutive with the previous page – but they follow the paras on page 87.

²²⁰ PB himself deleted “cinema” before “film” by hand; he also inserted “motion-picture” before “film” by hand but then deleted it.

²²¹ PB himself deleted the quotation marks around “The Razor’s Edge” and inserted an underline by hand.

reflective about experience itself. He begins a search for inner peace, which in the story²²² is contrasted with a setting of continental worldliness and Parisian sin.

(75-4) Nothing can ever exist outside God. Therefore, no man is bereft of the divine presence within himself. All men have the possibility of discovering this fact. And with it they will discover their real selfhood, their true individuality.

(75-5) In the middle of the twentieth century, mysticism is in a feeble state and speaks with a faint voice. This is partly because not enough people want it and partly because it lacks inspired leadership.

(75-6) These practices have long been wrapped in cabalistic mystery. They do not seem to belong to an era of cynical enlightenment absorbed along with cocktails. To sit immobile, silent, alone, and to repel thoughts as though they were unwelcome burglars, seems archaic, irrational, and primitive.

(75-7) The strangeness of mystical thought and the untried nature of mystical exercises keep many people away from both.

(75-8) The freedom he feels in such moments and the consolation he gets from them are indications of the value of the distant goal itself.

76²²³

I

77²²⁴

I

(77-1)²²⁵ The sage gladly opens to all qualified and eager seekers the mysteries and treasures of his own inner experience, that they may profit by his past struggles and present success.

(77-2) There are others, however, who are not satisfied with such ignorance and such indifference, who want certain and assured knowledge of the spirit, by penetrating the secrets of their own being. And it is the promise of the satisfaction of this want which attracts them to mysticism.

²²² PB himself deleted commas after “which” and “story” by hand.

²²³ Blank page

²²⁴ “(I)” was typed at the top of the page.

²²⁵ The paras on this page are numbered 301 through 312; they are not consecutive with the previous page.

(77-3) There is a hidden light within man himself. Sometimes its glow appears in his most beautiful art productions, his loftiest religious revelations, his most irreproachable moral decisions.

(77-4) During my own world wanderings I noticed so many people travelling about, yet arriving nowhere. They were people without any higher aim in life, physically animated but spiritually dead.

(77-5) We are wealthy in techniques and skills, poor in wisdom and insight. We have too much selfishness, too little goodness. Most of us are caught in a tangled web of activity, but few of us seek release from it.

(77-6) Although it is true that mysticism is quite often a refuge for cranks and failures, it is also an inspiration for the finest minds and the noblest hearts.

(77-7) These thoughts are the progeny of fact, strict and scientific. I am no poet, giving to airy nothings a local habitation and a name!

(77-8) That arrogance which denies heaven to the unorthodox²²⁶ does not trouble the mystic. He finds heaven here in this life, now before the transition of death.

(77-9) If the illumined man is not to keep alight the torch of this divine knowledge, who else, one may venture to inquire, is competent to do so?

(77-10) The destructiveness of the past few decades was needed to clear the planet for the constructiveness of the next few decades.

(77-11) If philosophy did nothing more than give us these hopeful assurances about human life or death, it would have done enough to justify a welcome.

(77-12) He feels the presence within him of the mysterious entity which is his soul.

78²²⁷

I

79²²⁸

I

²²⁶ PB himself deleted a comma after "unorthodox" by hand

²²⁷ Blank page

²²⁸ "(I)" was typed at the top of the page.

(79-1)²²⁹ He does not need the services or science to confirm his intuition but neither will he reject them

(79-2) Is it possible to be so well guided by intuition that one is never puzzled about the right decision,²³⁰ the right course to take, whatever the situation or circumstance may be?

(79-3) An inspired work is always fresh for it always comes of a man's own deep spirit.

(79-4) Where outer technique is faulty or lacking the inner experience will not be properly or adequately communicated.

(79-5) These flashes of clear insight are unequal in depth and shorter or longer in duration.

(79-6) Tchaikovsky's²³¹ Symphony #5 is a spiritually elevating composition.

(79-7) There is serenity and certainty of the mind when he is in this state.

(79-8) The refinement and evolution of [a]²³² human being requires not only a cultivation of his intellectual faculties, not only of his heart qualities, but also of his aesthetic faculties. All should be trained together at the same time. A love of the beautiful in nature and art, in sunsets and pictures, in flowers and music, lifts him nearer the ideal of perfection.

(79-9) What he has experienced is only a spark. It has yet to be fanned into a flame. For this his own efforts and a master's presence will be needed.

(79-10) Art is the culture of the Beautiful. Yet there is no art greater than that of living.

(79-11) These glimpses are often unexpected, usually isolated, and mostly brief.

(79-12) Whenever the flash comes, it brings him joy.

(79-13) Before the glimpse can occur the aspirant may have to pass through a major crisis of his inner life, sometimes of his outer life too. The mental pressure and emotional strain may leave him feeling utterly confused, perhaps even utterly forlorn.

²²⁹ The paras on this page are numbered 24 through 37 and 37a; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

²³⁰ We have inserted a comma here for grammar's sake. – TJS '20

²³¹ Pyotr Ilyich Tchaikovsky ("Tschaikowsky" in the original)

²³² "a" was typed above the line and inserted with a slash.

But its sudden culmination in the glimpse will replace darkness by light, chaos by direction and blindness by sight.

(79-14) The strength of the enlightenment will determine the extent of its effects.

(79-15) There are passages which can stand constant reading and warm admiration.

(79-16) Inspiration brings the mind to its most exalted pitch, whether it be a mystic's mind or an artist's.

80²³³

I

81²³⁴

I

(81-1)²³⁵ Try to describe a colour to someone who has never been able to see any colour at all. Your words will have no meaning for him, however accurate and expressive they may be. In the same way, most mystics are sceptical about the use of describing their experiences to those who have not already had some such experience. This is where the "glimpse" is of such tremendous value.

(81-2) The flash is a tremendous experience but it is only a transient thing. The time when it can settle down as a permanent light is still far off.

(81-3) In Oratorio music rises to its most spiritual height. It not only gives the joyous feeling that other musical forms can give but it also gives a spiritual message.

(81-4) This wonderful experience bathes him in wonder, penetrates him with deliciousness and swings him out into infinity.

(81-5) No glimpse is wasted, even if it does pass away. For not only does it leave a memory to stir comfort guide inspire or meditate upon, but it also leaves a positive advance forward. Each glimpse is to be regarded as a step taken in the direction of the goal or as a stage in the process of work needed to be done on oneself or as a further cleansing of the accretions, impurities animalities and egoisms which hide the true Self. If his own work is fully and faithfully done, the time comes when the power to prolong

²³³ Blank page

²³⁴ "(I)" was typed at the top of the page.

²³⁵ The paras on this page are numbered 38 through 47, making them consecutive with the previous page.

a glimpse is at the disciple's command. He is then not only able to bring it on at will but also to extend its length at will.

(81-6) Such is the power of true inspiration that it lifts men to the plane of hero in action genius in art or master in renunciation.

(81-7) A calmness which cannot be disturbed a peace which recalls the yellow Saharan desert,

(81-8) The distance between mediocre talent and superb artistry.

(81-9) Mystical experience may be bewildering and even incomprehensible to many people, but some are beginning to recognise its value.

(81-10) Why is it that the divinest of the arts – Music – is nevertheless the most evanescent of the arts?

82²³⁶

I

83²³⁷

I

(83-1)²³⁸ So many people have come to appreciate art²³⁹ in our time that its role in replacing religion

(83-2) If I attack the world's attitude to these matters, I do so with no envenomed arrows.

(83-3) Once we accept the soul's existence, faith in its power and worship of its presence, follow by deduction.

(83-4) Those sunk in paralysing vices or stupefied by the glare of modern commercialism will regard it as something to scoff at, if not to scorn.

²³⁶ Blank page

²³⁷ "(I)" was typed at the top of the page.

²³⁸ The paras on this page are numbered 89 through 103; they are not consecutive with the previous page – but they follow the paras on page 183. In addition, there is an unnumbered para at the top of the page.

²³⁹ The original typist changed "the arts" to "art" by typing over "the" and "s" with x's.

(83-5) The first trouble with us today is that we have not enough faith in the higher power; the second is that we have become too soft and will not submit our lives to the higher purpose.

(83-6) This need of communing with our own soul expresses itself as a need of solitude, as a disgust with society or as a nervous hyper-sensitivity.

(83-7) The goals of progress are but imagined ones. There is only one goal which is undeniably real, completely certain and authentically true – and that is an unchanging one, an eternal one. Yet it is also the one that has escaped mankind!

(83-8) The interest in mystical literature which lagged so much in the nineteenth century is now beginning to revive.

(83-9) He is entitled to be set free from his former dependence on the church so that he may live his own individual inner life.

(83-10) We are called into the world to carry out the task of discovering our real being.

(83-11) Those whose spiritual aspirations can find no satisfying fulfilment in the existing systems.

(83-12) Said the Buddha: “Greater than all these stains, ignorance is the worst of all, O disciples”²⁴⁰ – Dhammapada

(83-13) Through this practice he learns how to attune himself to the universal harmony, how to discern and obey universal laws.

(83-14) Ordinary writing is a process of the common intellect, whereas revelatory writing is a product of the inspired intellect. In the first state the intellect works by its own power and momentum, whereas in the second it works under the possession of the higher power and by a higher activity.

(83-15) Where is the man who has the courage to oppose this artificial living that the modern world would force upon him? But what we cannot do all the time we may do for a part of the time. If we cannot continuously follow a spiritual idea and yet stay in society or business, we can follow it for an hour of meditation.

(83-16) Often he will not respond and allow an intuition to form itself within his mind, because he does not immediately realise what is happening, does not feel a birth is beginning

²⁴⁰ We inserted close quotation marks for clarity.

(85-1)²⁴³ The surge of interest in music, painting and other arts which we witness today is to be welcomed.

(85-2) There are swift elusive moments which every real artist knows, and every deep lover experiences, when the faculty of concentration unites with the emotion of joy and creates an indescribable sense of balanced being. Such moments are of a mystical character.

(85-3) This – the recognition of the Soul’s factuality – is the only doctrine to which every man may commit himself, whatever his other beliefs.

(85-4) Until men come to understand the spiritual laws which govern them, what else can they expect than to make further blunders and commit further sins?

(85-5) It is within the ultimate capacity of man and part of the higher purpose for him to achieve this awareness.

(85-6) What a number of men and women can no longer get from church or temple, they may get from their own selves through mysticism.

(85-7) The materialistic view of man, which would regard his life-functioning as a set of physical processes only, which would condemn him to an absolute lack of spiritual awareness, must die or man himself will die with it.

(85-8) Through widely different kinds of external experience the ego seeks but never finds enduring happiness. Discovering in the end that it is on a wrong road, it turns to internal experience.

(85-9) Philosophy never ceases to affirm that the soul exists and that human consciousness can be raised to embrace it.

²⁴¹ Blank page

²⁴² “(I.)” was typed at the top of the page.

²⁴³ The paras on this page are numbered 90 through 100 and 100a; they are not consecutive with the previous page – but they follow the paras on page 163. In addition, there is an unnumbered para at the top of the page.

(85-10) The definitions of mysticism vary as widely as the standpoints of the definers themselves vary. Thus we arrive at a curious situation. A theosophist like Annie Besant could applaudingly call it “esoteric religion” whereas a theologian like Karl Barth could only disgustedly call it “esoteric atheism.”

(85-11) If we carefully study Descartes’²⁴⁴ use of terms it becomes clear that “I think, therefore I am” refers not to the capacity of being self-aware, but of being somehow conscious.

(85-12) Many mouth what they have read in books or what they have heard said, but few have any real knowledge of the soul.

(85-13) These glimpses may be looked upon as brief, minor illuminations leading to the final major illumination that will quash the ego’s rule for ever.²⁴⁵

86²⁴⁶

I

87²⁴⁷

I

(87-1)²⁴⁸ The Yogi is not necessarily a melancholy misanthrope.

(87-2) Amid the fuss and flurry of everyday life we are apt to lose touch with the divine.

(87-3) Beneath your everyday self lies a giant – an unsuspected self of infinite possibilities.

(87-4) We must put a spiritual purpose into our lives.

(87-5) His task is to discover the presence within himself of a deeper and diviner layer of the mind.

(87-6) The acceptance of these ideas can only benefit, and not harm, humanity.

²⁴⁴ René Descartes

²⁴⁵ The paras on this page continue on page 165.

²⁴⁶ Blank page

²⁴⁷ “(I)” was typed at the top of the page.

²⁴⁸ The paras on this page are numbered 264 through 283; they are not consecutive with the previous page – but they follow the paras on page 69.

(87-7) Mass stupidity is not, and never can be, a satisfactory substitute for individual intelligence.

(87-8) That which religion worships as from a distance, mysticism communes with as an intimate.

(87-9) Mysticism is a mode of feeling which elevates consciousness to its highest self.

(87-10) He has become conscious of the sacredness of existence.

(87-11) “That being to whom all returns, from whom all proceeds; who is all and in whom all things are” — Vishnu Purana.

(87-12) Beethoven’s music is not only melodious, which is common, but also charged with thought, which is not.

(87-13) – unflinching intellectual integrity.

(87-14) – need is for a balanced equipoise between

(87-15) Men with minds too small to accept any other world-view than materialism, and with hearts too narrow to hold any other aims than solely selfish ones, have no use for mysticism.

(87-16) In those moods he will journey far from bodily conditions and environmental influences, far from human sins and social strife, to a place of sanctuary, peace, blessing, and love.

(87-17) The courage it gives you, the peace with which it enfolds you, the understanding it bestows on you, are surely tangible benefits.

(87-18) All through the modern era mysticism has been continuously in retreat. Now it can advance.

(87-19) Mysticism is too subtle to live in the general consciousness, too rarefied to permeate popular conceptions.

(87-20) The value of an ideal is [its]²⁴⁹ worth when put into practice.

²⁴⁹ PB himself inserted “its” and deleted comma after “worth” by hand, replacing “what it is” which had been inserted by TJS in 1980—in response to yet another person’s question mark. — TJS ‘20

(89-1)²⁵² The search after happiness takes people to different activities and places, but rarely to the right ones. This is because they confound pleasure with happiness.

(89-2) None of us can play with the pen for some years, or wield the painter's brush, or practise any of the arts without in time letting our minds dwell on the processes of inspiration. The mysteries of man's being must then necessarily occupy us. And if we dare to be truly frank in our facing of the self, if we will put aside preconceived notions and ready-made theories in order to watch what really happens during those processes, we discover our feet upon the verge of a great discovery. For we shall discover – if we are both patient enough and yet persistent enough – that there is a Source within us which promises astonishing possibilities to the human race. That Source is loosely called the soul.

(89-3) Can we build a bridge between this sorrowful earthly life and the peaceful eternal life? Are the two forever sundered? Every seer, sage and saint answer the first question affirmatively and the second negatively.

(89-4) "We [should]²⁵³ renounce the struggle to pierce the gloom and sit down to an acceptance of the fact there is an insurmountable limit to our understanding. Our prime concern should be not so much with ultimate questions as with immediate ones, not with mysteries that can only be solved by breaking through the circle of intellection as with mysteries that are solvable in a human way by human means; in short, we should be practical men." – Such is the objection to philosophic study and mystical exercise which is commonly put forward.

(89-5) This passage from the first to the second degree is well described by the Persian Sufi Abdul Fazl:²⁵⁴ "When the time of reflection comes, and men shake off the

²⁵⁰ Blank page

²⁵¹ "(I.)" was typed at the top of the page.

²⁵² The paras on this page are numbered 107 through 112 and 112a; they are not consecutive with the previous page – but they follow the paras on page 165. In addition, there is an unnumbered para at the top of the page.

²⁵³ "Should" was typed in the left margin; there is no mark showing where it is to be inserted, but given its repetition in the next sentence, I placed it here. – TJS '20

²⁵⁴ "Fasl" in the original. Abu'l-Fazl ibn Mubarak, also known as Abul Fazl, Abu'l Fadl and Abu'l-Fadl 'Allami (14 January 1551 – 22 August 1602), was the grand vizier of the Mughal emperor Akbar, and author of the Akbarnama, the official history of Akbar's reign in three

prejudices of their upbringing, the threads of the web of religious blindness breaks, and the eye sees the glory of harmony.”

(89-6) The longest book on yoga can teach you nothing more about the practical aim of yoga than this: Still your thoughts.

(89-7) The essence of yoga is to put a stop to the ego’s mental activities. Its ever-working, ever-restless character is right and necessary for human life but at the same time is a tyrant and slave-driver over human life.²⁵⁵

(89-8) There are two things lacking in these glimpses. They are not full and total nor are they stable and lasting.

90²⁵⁶

I

91²⁵⁷

I

(91-1)²⁵⁸ I believe that the man who has cultivated his aesthetic feelings and artistic instincts, who has sought beauty on every level, is a happier man for it

(91-2) An author is not always to be judged by his books. Sometimes he is much better than his writings; sometimes they are much better than he. The reason is plain. Inspiration raises the writer to a higher level of being; his inspired moments represent the peaks of his character, but after he must fall back into everyday normalcy.

(91-3) Truth sits perched upon his pen who has surrendered his hand to the Overself. Hence his words endure and are to be found among the records that Time keeps in its treasury, whereas the words of egotistic and ephemeral writers are often thrown off into oblivion as soon as they are written.

(91-4) And then turning to the meaning of that second word in the title of my address, of inspiration, what more can one say than that it is “in-breathing” – the in-breathing of

volumes, (the third volume is known as the Ain-i-Akbari) and a Persian translation of the Bible.
– TJS ‘20

²⁵⁵ The paras on this page continue on page 167.

²⁵⁶ Blank page

²⁵⁷ “(I.)” was typed at the top of the page.

²⁵⁸ The paras on this page are numbered 13 through 20 and 20a; they are not consecutive with the previous page – but the original paras on this page follow the original paras on page 145. There is also an unnumbered para at the top of the page and an unnumbered, upside-down para at the bottom.

a spiritual quality that raises a work or a man above the common order of things. I do not mean a work is inspired when it is cheaply glamorous, or that a man is inspired when he is rhetorically aggressive, or that a mind is inspired when it indulges in clever intellectual jugglery. It is my standpoint that all inspired art is the expression at most or a product at least of spiritual experience, although the latter may not be well understood by its experimenter. The experience must come first. Art is movement and noise, whereas the spirit out of which it arises is hushed stillness and invulnerable silence.

(91-5) Mysticism makes communion and worship wholly an interior process.

(91-6) The privilege of these daily communions with the Overself is a blessed one.

(91-7) Mysticism extends both in thought and practice to points far beyond the limits of religion.

(91-8) He will find, on strict self-examination, that he has allowed himself to be drawn into currents of time-wasting worldliness or attracted into whirlpools of time-eating frivolity.

(91-9) If we choose to be endlessly preoccupied with external matters, business and pleasure; if we will not turn lovingly in the only direction to which we must turn if we are to behold our divine self, then it is useless to blame life God or luck for our unhappy blindness.²⁵⁹

(91-10) The most welcome of all are those brief experiences which come unexpectedly and go unbidden.

(91-11) That writer has fulfilled his purpose whose reader catches fire from his words

92²⁶⁰

I

93²⁶¹

I

(93-1)²⁶² The more he follows a course contrary to intuitive leading, the more will errors and mishaps follow him.

²⁵⁹ The original paras on this page continue on page 147.

²⁶⁰ Blank page

²⁶¹ PB himself changed "(XXVI)" to "(I)" at the top of the page by hand.

(93-2) [It]²⁶³ is not that he puts out the antenna of his intuition, so much as that he insulates its ends and thus provides clear receptivity.

(93-3) His intuition is unavoidably conditioned by his own personality, inevitably shaped as it is because he is the kind of man he is.

(93-4) He has to bring his problems and lay them at the feet of the higher self and wait in patience until an intuitive response does come. But this is not to say that he has to lay them before his timid fears or eager wishes. The first step is to take them out of the hold of the anxious fretting intellect or the blind egoistic emotional self.

(93-5) These intuitions form themselves in his mind as final statements, as oracles to be accepted without argument.

(93-6) The senses see the world outside us and the intellect judges it. The appetites and instincts of the body react to it. But are they enough equipment to guide us through the mazes of living?

(93-7) Reasoned thinking can only check the guidance or revealing of intuition whereas the latter can actually guide and illumine the path of the former.

(93-8) It is not only his wishes and hopes which interfere with correct receptivity to intuition but also his fears and suspicions.

(93-9) The hierophant in the Mysteries of Isis told the aspirant at initiation: "In the dark hour that thou shalt find thy true self, follow him and he will be thy true self, follow him and he will be thy genius, for he holds the secret of thine existence."

(93-10) The Soul has its chance to have its voice heard also when the conscious self is too fatigued by the troubles of life to offer resistance.

(93-11) The passage in time before his intellect will yield and acknowledge the rightness of what his intuition told him about a person at their first meeting, may be a long one.

(93-12) The inner voice will direct him in the hour of [trouble.]²⁶⁴

²⁶² The paras on this page are numbered 12 through 25; they are not consecutive with the previous page.

²⁶³ PB himself deleted the para before this one by hand. It originally read: "He must learn to be docile and receptive to the feeblest of intuitions."

²⁶⁴ PB himself deleted the para following this one by hand. It originally read: "He will have to maintain his loyalty to the intuition against the cautions, the excessive prudence, of a frightened intellect."

(95-1)²⁶⁷ He will remain in relation with the mystical part of him, the part that is forever alone.

(95-2) In the search for guidance when we have to make a momentous decision, or take an important step, it is well to go into the "Silence" with our problem. We may not get the answer quickly or even directly but if we are well-experienced in this kind of seeking, a light may eventually emerge from the dark and shine down on the problem

(95-3) If we examine the enormous volume of writing appearing in novel and play, film and radio, we shall find that two themes dominate them all: In other words, scripts on crime or violence, sexual adultery or promiscuity, occupy more time in being created and being absolved than any other subjects: Sadism and Salaciousness is a human distortion and human development of animal attributes when channelled through the human intellect – the very attributes which, as remnants of our pre-human stage of existence, are now in line to be overcome and eradicated if we are to conform to evolutionary purpose.

(95-4) Many people know no other form of philosophy than what they imbibe from novels and films. From this point of view alone, the arts expressed in them cannot be dismissed as trivial or insignificant.

(95-5) An unevolved young mind is too impatient to read philosophy.

(95-6) Painters who reject all the training of the schools but make no effort of their own to replace it, are like pianists who reject the mastery of their instrument. The confused noises which would be played out by such pianists' fingers are paralleled by the absurd pictures such painters offer.

(95-7) In this experience, the more he can let himself be lost in the feeling of ecstatic peace and egoless understanding, opening his total personality to it, the more will it

²⁶⁵ Blank page

²⁶⁶ "(I)" was typed at the top of the page.

²⁶⁷ The paras on this page are numbered 36 through 45, 45a and 45b; they are not consecutive with the previous page.

become a milestone on his road. As such he will look for its inspiration again and again in memory

(95-8) In his search for the attributes of genius, he needs must resist the commonplace.

(95-9) If it is truly inspired, it will make some men catch a glimpse of higher things; it will transmit to them the quiet serene feeling which accompanies a successful meditation.

(95-10) Does any inspirational gift lie in his inmost heart behind his technical ability?

(95-11) He would be wise to do nothing drastic unless there is a clear and positive urge from the deepest part of being approving the deed.

(95-12) These moments are rare and beautiful. They can never come too soon nor stay too long.

96²⁶⁸

I

97²⁶⁹

I

(97-1)²⁷⁰ Those who will take the trouble to comprehend what all this means, and will do what they can to practise the requisite exercises, will find with increasing joy, that new life opening up to them.

(97-2) Such efforts will eventually open the way for intuition to come into outer consciousness and, absorbing all lesser elements, give him the great blessing of its guidance.

(97-3) He will know at the time, and come to confirm when the greater part of his life is already past, that these are his best moments. The sacredness which infuses them the beauty which permeates them.

(97-4) He should not form a preconception of what the answer ought to be, for thereby he imposes the ego's dubious solution in advance upon the higher mind's. Instead he

²⁶⁸ Blank page

²⁶⁹ "(I)" was typed at the top of the page.

²⁷⁰ The paras on this page are numbered 46 through 56 and 56a, making them consecutive with the previous page.

should be entirely unbiased and try to receive the answer as well as respond to it, in a perfectly free way.

(97-5) The artist's skill may be learned by anyone but the artist's inspiration can radiate from it only through his personal experience.

(97-6) Some fleeting minutes can be salvaged from the day – and, in the truest sense, made the best of.

(97-7) If an illuminated teacher or an illuminating book cannot lead anyone into the Kingdom of Heaven and keep him there, they can at least give everyone a clue which, if followed up, may lead there.

(97-8) The multitude is satisfied with its activities and would not increase them by seeking why it is here at all and what is its ultimate fate.

(97-9) So much modern art lacks both design and beauty, that its frequent failure to command respect is understandable.

(97-10) With all its benedictory beauty, art alone cannot save a man. It can lead him to the very verge of ethereal moments but not to the illumination which lies within them. If he is to gain that, he must strip himself of the ego, must first withdraw from the senses which enable him to enjoy artistic productions. Only after his offering has been accepted, and he has learnt to stand aside in complete detachment from beauty in form for the sake of beauty in spirit, may he return to use his ego and employ his senses in aesthetic enjoyment with safety.

(97-11) The problem has two faces. The first is how to preserve even a stunted inner life from vanishing when the outer life is drawing all our time thought energies and feelings. The second is how to create the beginnings of such an inner life for those who have never known it.

(97-12) There is a singing joy in the Presence and a mental [ease]²⁷¹ in the [awakened consciousness].²⁷²

98²⁷³

I

99²⁷⁴

²⁷¹ PB himself inserted "ease" by hand.

²⁷² PB himself inserted "awakened consciousness." by hand.

²⁷³ Blank page

(99-1)²⁷⁵ At such times he becomes aroused from the sleep of ignorance to the Overself's constant presence.

(99-2) Unless promptly secured these intuitive ideas flit away.

(99-3) Anyone can verify this experience and check these findings if he will, but he may need a whole lifetime to do so.

(99-4) Whether uttered in the Orient or the Occident, whether phrased {in}²⁷⁶ the outer form and antequely, obscurely, enigmatically or scientifically, artistically and clearly, it is surely of some importance to those who have to receive truth.

(99-5) Our inmost being is a world of light, of joy, of power. To find it, and to hold ourselves in it, is to become blessed by these things. That is a scientific fact and not a debatable assumption, valid everywhere on earth, can be ascertained and proven if we will achieve the required personal fitness. Without such fitness, we must be content with belief in the theoretical statement or with passing glimpses.

(99-6) In some queer way he knows that this contact is with something that is not him at all, yet paradoxically it is his second self.

(99-7) Baffled by confusions and thwarted by indecisions he resorts for help to outside sources.

(99-8) A real joy comes to a man when he discovers the high possibilities of spiritual growth.

(99-9) It is the first streak of sunrise on his inner life.

(99-10) It was a joy, to receive this feeling of utter security.

(99-11) The intuition which fails when checked, tested and verified by every other possible source, must be treated with caution.

(99-12) It bears the freshness and shows the abundance of genius.

²⁷⁴ "(I)" was typed at the top of the page.

²⁷⁵ The paras on this page are numbered 57 through 70, making them consecutive with the previous page.

²⁷⁶ We inserted missing word "in" for clarity. The original typist underlined "phrased" in red and inserted a red question mark in the left margin, indicating an edit was needed.

(99-13) The happy and unusual satisfaction which the creative artist worker of any kind and especially the artist or writer feels when he has become deeply immersed for hours in a particular piece of work is a remoter ripple of the bliss in which the second self is always itself immersed and to which his prolonged concentration brought him nearer. Again and again through this concentration he stumbles [against]²⁷⁷ and unwittingly opens a door in his mind which gives access to the ante-court of the Overself. In the creative experience he begins to find fulfilment but in the spiritual he completes it.

(99-14) Because it comes from within, it comes with its own authority. When it is “the real thing” the seeker will not have to question examine or verify its authenticity, will not have to run to others for their appraisal of its worth or its rejection as a pseudo-intuition. He will know

100²⁷⁸

I

101²⁷⁹

I

(continued from the previous page) overwhelmingly what it is in the same way that he knows who he is.

(101-1)²⁸⁰ Why is it that during our most exalted and purest emotional happiness, such as that which comes from listening to fine music or looking at a landscape of wild grandeur, or giving ourselves up to mystical rapture, time seems to be blotted out and we remember its existence only when we are recalled to our ordinary prosaic state? Consider that this strange feeling never arises during our more worldly or more painful episodes. The explanation lies in mentalism. All human experience, including the physical, takes place in the mind. Each episode must be thought into consciousness before it can ever exist for us. If the episode is a happy one, we love to dwell on it, to linger in it and to become absorbed by it. Such intense concentration greatly slows down the tempo of our thoughts and brings us nearer the utter thought-free stillness wherein our spiritual self forever dwells outside time and space.

This²⁸¹ kind of experience demonstrates vividly to those who have not yet been able to practise the meditation required for, and leading up to mystical rapture, what

²⁷⁷ “against” was typed below the line and inserted with a slash by the original typist.

²⁷⁸ Blank page

²⁷⁹ “(I)” was typed at the top of the page.

²⁸⁰ The paras on this page are numbered 71 through 78, making them consecutive with the previous page.

²⁸¹

mystics find during such rapture – that man in his true being, in his Overself, is not only timeless but also sorrowless.

(101-2) Most students seeking inspiration have no other choice than recourse to the printed words.

(101-3) This is the sacred interlude when man transcends his isolation and feels the universe supporting him.

(101-4) There is only one way to settle this question of whether the Overself exists and that is the very way most moderns refuse to accept. Each must gain for himself the authentic mystical experience. Sugar can really be known only by its sweet taste, the Overself only by opening the doors of the mind to consciousness of its presence.

(101-5) Modern ways of living are good things but they become bad when they are pushed too far and blind us to the higher part of ourselves or when they make a higher life impossible.

(101-6) Such exercises in passivity may not appeal to aggressive action-minded individuals, for they will seem either a waste of time or a regression of purpose.

(101-7) If we believe that the men who wrote scriptures were inspired and if we know our world literature, we must be very insensitive not to see that other men have written since then who were at least only a little less inspired than the scriptural authors and who wrote with a light [and]²⁸² wisdom not their own.

(101-8) All that he needs for the management of life can be had from within.

102²⁸³

I

103²⁸⁴

I

(103-1)²⁸⁵ These revealings of inner life, which put its truths before the mind so vividly, seem to come by chance to some, by working for them to others. Faith in a divinely-

This paragraph was originally its own para (numbered 72), but the original typist deleted the para number and the parentheses around it by typing over it with x's.

²⁸² "and" was typed at the end of the line and inserted with a slash by the original typist.

²⁸³ Blank page

²⁸⁴ "(I)" was typed at the top of the page.

²⁸⁵ The paras on this page are numbered 79 through 89 and 89a, making them consecutive with the previous page.

ordered universe tells us, and philosophy confirms, that we may be sure that they follow certain laws even when we know nothing about those laws.

(103-2) The feeling of a presence deeper than ordinary feeling may come over him. It may be only momentary but so long as he remembers anything at all it will be surely memorable.

(103-3) He may not expect it to stay with him so long as he has not made himself ready for such a lifelong visitation.

(103-4) He touches the Permanent, feels that his true self is part of eternity and this other self is a foolish thing he is glad to be rid of.

(103-5) The passing of time will either disprove his judgments or prove them correct. He ought to note carefully this eventual result and compare it with the feelings which possessed him at the time of making his original decisions. In this way he can learn to see for himself the difference between the marks of a true intuition and those of a false one.

(103-6) When men acquire proper values, whether by reflecting over their experience or listening to their prophets, they will recognise this truth – that nothing really matters except the search for the Overself. If this calls for the giving up of earthly obstacles, then they are worth giving up for it.

(103-7) If he understands that the origin of these mystical moments is his own best self, he will understand too that the shortest and quickest way to recapture them is to go directly to that self, while the surest way to keep their happiness for life is to keep constantly aware of that self.

(103-8) What is sometimes so hard to do is to trust this intuitive monitor when it contradicts the voices of those who are monitorless. But in the end he will discover by results that this is practical wisdom.

(103-9) Those who consider the mystical experience as being a private hallucination or a piece of wishful thinking, are themselves in error.

(103-10) It is an ecstasy which takes complete possession of him for the time, even after it leaves him there is a kind of twilight glow.

(103-11) To the extent that we can keep and hold our awareness of this divine consciousness, we can also express something of its knowledge and power.

(103-12) The artist, the writer, or the composer who feels that he is getting into his stride on a piece of work, feels also an exultant joy.

104²⁸⁶

I

105²⁸⁷

I

(105-1)²⁸⁸ These wonderful experiences are still only suggestions of what will be found when the final goal itself is found.

(105-2) At such times, unexpected and unsought though they are, he feels the nearness of God, the love of God, the reality of God. Whoever ventures to call them delusions is himself deluded.

(105-3) The higher awareness falls like pollen for a few short hours, perhaps, only to be blown away for long years. Yet this intervening period need not be wasted. It should be used to cut down the obstructions in his character and to fill up the deficiencies in his equipment. This done he will grow more and more into his spiritual selfhood with every return to temporary awareness of it.

(105-4) Once he recognises his responsibility toward fulfilment of this higher purpose, for which the Infinite Wisdom has put him here, he will have to recognise also the obligation of devoting some time every day for study of, and meditation upon, it. The philosophic standard of measurement enables him to see plainly that however fully he has fulfilled all other demands made upon him, to the point that all his time is engaged,²⁸⁹ if he has neglected this single one, he is still at fault.

(105-5) These feelings may be cultivated as a gardener cultivates flowers. Their visitation may be brought on again, their delight renewed.

(105-6) The author who willingly and humbly gives himself up to such an inwardly guided mode of writing, learns new truths from its results just as his readers do.

²⁸⁶ Blank page

²⁸⁷ "(I)" was typed at the top of the page.

²⁸⁸ The paras on this page are numbered 90 through 100 and 100a, making them consecutive with the previous page.

²⁸⁹ We have changed a semi-colon to a comma for grammar's sake. — TJS '20

(105-7) The flash may last only a few seconds but he will get more real wisdom from it than from any [college course.]²⁹⁰

(105-8) These glimpses are only occasional. They take us unawares and depart from us unexpectedly. But the joy they bring with them, the insight they bestow, make us yearn for a permanent and unbroken attainment of the state they tell us about.

(105-9) The glimpse not only throws a fresh impersonal light on all the episodes of his personal history that went before, but also on those which are happening now.

(105-10) Those rare moments of exaltation and uplift, or spiritual glimpse and inward freedom, are of inestimable value. They show the aspirant what he may become, affirm the reality of the ideal and reveal its possibility.

(105-11) It comes to us only in gleams whose disappointing brevity is balanced by their overwhelming beauty.

(105-12) Deep in his heart he will always cherish such moments.

106²⁹¹

I

107²⁹²

I

(107-1)²⁹³ In our own era many people are unable to come to Spirit through religion but are able to do so through art

(107-2) Those who have had this overwhelming experience require no arguments to make them believe in the soul. They know that they are the soul.

(107-3) If men produce ugly poems it is because they have ugly minds or ugly lives. Beauty is outside their experience and so fails to get inside their poems.

(107-4) Deep within his own heart, hidden within his own consciousness, every man carries all the evidence for the truth of these teachings that he is ever likely to need.

²⁹⁰ PB himself inserted "college course." in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

²⁹¹ Blank page

²⁹² "(I)" was typed at the top of the page.

²⁹³ The paras on this page are numbered 101 through 114, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

(107-5) To make the mood of inspiration a haphazard affair, is imprudent.

(107-6) We readily give our thought and strength to negotiating and overcoming the obstacles to earning a livelihood but we become fatalistically defeatist when confronted by the obstacles to deepening spiritual life.

(107-7) There is something like magic in the way a simple white sheet of paper can stir one man to [rancorous]²⁹⁴ frenzy, or another to delirious joy, if certain black marks are made upon it. But still more magical is [it]²⁹⁵ when the message contained in those marks {induces}²⁹⁶ a transcendental state.

(107-8) The joyous awareness evoked for a short period is a foretaste of what will one day be manifested continuously.

(107-9) In the end he will rely on this little inner voice which, if he listens humbly, speaks and tells him which way to turn.

(107-10) Is it too much to plead for – that men shall not remain buried in the affairs and interests of the passing moment but shall rescue a few minutes every day to live in their higher affairs and enduring interests?

(107-11) There are certain times and certain experiences which a man must approach humbly and uncritically if he is to benefit by them.

(107-12) Is he becoming increasingly aware of these intuitive feelings in his deepest heart?

(107-13) He would like to repeat the blissful experience when he felt speechless before the Overself's sublimity but alas! that lies beyond his power.

(107-14) These lovely gleams, which gave him such joy and dignity will flicker out and the spiritual night in which most men live will once again close in upon him. Nevertheless they have added a new kind of experience to his stock and revealed a new hope for his comfort.

(107-15) When there is intense pleasure without any outer object or other person to account for it physically, then there is mystical experience in some form, high or low, sane or mad.

²⁹⁴ "rancorous" was typed below the line and inserted with a slash by the original typist.

²⁹⁵ PB himself inserted "it" by hand.

²⁹⁶ We changed "induce" to "induces" for clarity.

(107-16) Those who come to the appreciation of art, music, literature, come to the possibility and opportunity of being rendered susceptible to mystic intuitions and spiritual experiences

108²⁹⁷

I

109²⁹⁸

I

(109-1)²⁹⁹ Who knows what such a book can do if it fall into the hands of a man in his hour of perplexity, if it speaks the guiding word and imparts the inspiring resolve?

(109-2) Who can estimate the service to mankind such a work may render as it passes from reader to reader down the centuries?

(109-3) There is a presence at such times which lovingly holds the heart and serenely rests the mind. In human relations its effect is towards harmony with others, and in moral relations towards selflessness. If he will only respond to it, even a bad man will feel its goodness and be good accordingly while the spell lasts.

(109-4) They call it artistic appreciation or poetic feeling, this leisurely taking-in of a rippling brook and its grassy banks but it is really close, very close to a mystical moment.

(109-5) It is never present without certain qualities being present with it too. There is first an utter serenity, then a steady joy, next an absolute conviction of its truth and reality; finally the paradoxical feeling of rock-firm security despite any appearance of adverse outer circumstances.

(109-6) He may be sure of this that whatever action the Overself's leading causes him to take will always be for his ultimate good even though it may be to his immediate and apparent detriment.

(109-7) It was an ill and suffering Handel,³⁰⁰ an ageing and impoverished man who gave the world its greatest oratorio. How did he do it? He sat immobile, staring

²⁹⁷ Blank page

²⁹⁸ "(I)" was typed at the top of the page.

²⁹⁹ The paras on this page are numbered 115 through 124, making them consecutive with the previous page.

³⁰⁰ George Frideric Handel

vacantly into space until the inspiring choruses burst upon his inner ears and then he wrote feverishly for hours at a time. This went on for three weeks. So was born "The Messiah."

(109-8) If the faith of such a man stimulates those who receive his message they in turn stimulate his own. If they feel inspired by the contact with it, he feels awed and humbled by its power over them.

(109-9) Refresh yourself at the end of a day's hard work with food and drink and then settle down to listen to a phonographic recording of Beethoven's "Emperor Concerto." It will enrich [and refine] your feelings [until]³⁰¹ at the end, your mind will be well prepared and elevated to enter the state of meditation and attune itself to the infinite silence deep in the heart's core. Thus,³⁰² the beauty of music can lead you to the beauty of the Overself.

(109-10) There is a style which is formed artificially and self-consciously by nimble, intellectual rhetoric. There is style which forms itself unconsciously out of natural loftiness of character. Truly inspired writing and speaking come from the latter class.

110³⁰³

I

111³⁰⁴

I

(111-1)³⁰⁵ One of life's objectives is to develop in us these aesthetic feelings, for they lead to the Overself.

(111-2) These inspired moments which come to you either through your own meditation or through the meditations of other men as expressed through their artistic [or]³⁰⁶ intellectual productions should be cherished for what they tell you and teach you just as much for the delight they bring you.

³⁰¹ PB himself changed "your feelings and refine" to "and refine your feelings until" by hand.

³⁰² PB himself changed "This" to "Thus" by hand.

³⁰³ Blank page

³⁰⁴ "(I)" was typed at the top of the page. This page is a duplicate of page 71 in Carbons 17 (Notebooks), however this page has an additional unnumbered para at the top of the page that is not in the carbon transfer. Different edits have been marked on the two pages.

³⁰⁵ The paras on this page are numbered 125 through 135, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

³⁰⁶ "or" was typed below the line and inserted with a caret by PB himself.

(111-3) Only when the heart has been utterly emptied of all its ties, can the divine presence come into it. If you can empty it only for a few moments, do not lament in despair when the visit of the presence comes to an end after a few moments.

(111-4) Without personally knowing him and without direct contact with him, there are those who yet feel his influence through his books alone.

(111-5) Even the most inspired mystic needs technical skill and developed intellect to convey his message adequately to his readers. The more he lacks them, the more inarticulate will he be – no matter how strong his inspiration. The more [that]³⁰⁷ adequate experience and competent technique are missing from his equipment, the more will he fail to fulfil his own intention and the less will his readers be able to gather in whatever values he represents to them. To know is one thing; the talent to present what you know, is another.

(111-6) Only the direct experience of this exalted state will supply the sense of actuality and the feeling of vividness in spiritual writing.

(111-7) He will love the writings of inspired prophets, illumined seers or intuitive thinkers. The more they succeed in conveying the feeling of their experience of, or kinship with, the Overself, its presence and power, its beauty and peace, the more will he love them.

(111-8) We all need the calmness and the love associated with this experience.

(111-9) These glimpses are sometimes so unexpected in their onset and so overwhelming in their effect, that we are never able to forget them.

(111-10) It is an experience which was more common in centuries gone by.

(111-11) Intuitive feelings are so easily and hence so often drowned in the outer activity of the body, the passions, the emotions or the intellect, that only a deliberate cultivation can safeguard and strengthen them.

(111-12) An intuition comes into the mind suddenly. But so does an impulse. Therefore it is not enough to take this mark alone to identify it. It is strong; so is an impulse. It is clear; so is an impulse. To separate the deceptive appearance from the genuine reality of an intuition, look for the trail of assurance, relief and peace to follow in its wake.

³⁰⁷ PB himself changed “adequate that” to “that adequate” by hand.

³⁰⁸ Blank page

(113-1)³¹⁰ Its ideas and practices may be new to many and strange to all but that is wholly the result of upbringing and surroundings. In the Orient they are familiar enough.

(113-2) The need to relax from our immediate activities and to withdraw from our immediate surroundings, is a recurring one.

(113-3) The mystical intuition and experience can come to men solely through a practice or appreciation of the arts, and can be given out through them too.

(113-4) They do not see these truths because they are blinded by the dazzle of modern civilisation and biased by the achievement of modern science.

(113-5) Faith in the soul is the first step and is provided by religion. Knowledge of the soul is the second step, and is provided by mysticism.

(113-6) There is a beauty in the infinite reality which outshines whatever beauty there is in the imaginative phantasy.

(113-7) Because we have lost our way, these truths are once again as fresh and significant and important as if they had never before been known to humanity.

(113-8) This mystical glimpse comes to most men only at death, or at the fraction of a fraction of a second during the highest pitch of sex intercourse.

(113-9) The more he can receive the flow of inspiration, the more will he seek to efface himself behind the artistic expression given it.

(113-10) Mystical ideas which so many intellectuals of our time once rejected, they are now beginning to receive.

(113-11) He is a mystic not because of what he thinks intellectually about life, but because of what he intuits directly about it.

³⁰⁹ "I." was typed at the top of the page.

³¹⁰ The paras on this page are numbered 93 through 105; they are not consecutive with the previous page. PB himself deleted the original numbering of 27 through 39 by hand.

(113-12) The intuition is a mystical faculty, whose messages may dawn slowly on the conscious mind or emerge into it suddenly.

(113-13) Its presence within them unguessed, its worth to them unvalued, the soul remains for millions of men as if it were not.

114³¹¹

I

115³¹²

I

(115-1)³¹³ Rev. C.O. Rhodes: "Protestantism makes no provision for the [contemplatives]³¹⁴ and loses much as a result."³¹⁵

(115-2) Not only philosophy but [teaching of all the]³¹⁶ seers like Krishna and Jesus, would have to be pronounced fraudulent if the Overself were not a fact.

(115-3) Who is the visionary anyway? Is it the worldling who worries himself through the years hoping to find calm in a settled but problematical old age, or is it the philosopher who gains his inner calm here and now?

(115-4) The work of an inspired man will always carry authenticity but it may not always carry style.

(115-5) Those sterile weeks are known by every artist, when words are dragged out from the pen as though they were teeth, and when inspiration turns disappointingly into a mirage.

(115-6) The book of the man who is uninspired, often suffers from that common disease, verbosity. He insists on using a whole page to explain a thought which can comfortably be put into a short sentence. Filling space with words is pitifully futile.

³¹¹ Blank page

³¹² "(I)" was typed at the top of the page.

³¹³ The paras on this page are numbered 118 through 132; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

³¹⁴ PB himself inserted "contemplatives" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

³¹⁵ We inserted close quotation marks for clarity.

³¹⁶ PB himself changed "all the _____" to "teaching of all the" by hand.

(115-7) Wisdom is all the better when it is likewise witty. Raise a laugh while you lift a man. Mix some humour with your ink and you shall write all the better. Sound sense loses nothing of its soundness when it is poured into bright, good-humoured phrases. Truth is often cold-blooded and a bath in warm smiles makes it the more attractive.

(115-8) A man must stay in his own orbit and take his directives from within. If through fear of loneliness, intimidation or suggestion, he joins the marching groups of his time, he will not reach his best.

(115-9) More and more people are moving, albeit at a slow pace and with a suspicious mind into mystical teaching, but they are moving.

(115-10) This verity is trustworthy not because it is traditional ancient and venerable but because it is open to vindication by each man for himself.

(115-11) Philosophy is for the man whose soul is suffocated by the stupidities of his age as well as for the one who submits to such stupidities without condoning them.

(115-12) Inspired work will always bear the glow of inner life.

(115-13) These truths can only make their appeal to the developed intelligence of man, not to his immature sentiments.

(115-14) This illuminative experience may not give birth to creative expression.

(115-15) Inspired books are nearly always full of detachable sentences.

(115-16) J.S. Bach's Fourth Brandenburg Concerto is closest to Silence, to pure Spirit."
— A character in Aldous Huxley's novel "Island"³¹⁷

116³¹⁸

I

117³¹⁹

I

³¹⁷ Huxley's "Island" was published in 1962. This is paraphrased from the original: "'Johann Sebastian Bach,' he heard her saying. 'The music that's closest to silence, closest, in spite of its being so highly organized, to pure, hunder percent proof Spirit.'"

³¹⁸ Blank page

³¹⁹ "(I)" was typed at the top of the page.

(117-1)³²⁰ In its oneness and sameness for participants the world over, the mystic experience proves its validity.

(117-2) “Call³²¹ for the grandest of all earthly spectacles, what is that? It is the sun going to his rest.” – Thomas De Quincey.³²²

(117-3) Those who get their understanding of this subject from the outside can never really understand it. All their knowingness and cocksureness of their criticism is worthless.

(117-4) Samkhya philosophy teaches the illuminations of art are always temporary whereas those of religion may be permanent.

(117-5) The man of refined artistic taste and solid educational background finds little of aesthetic worth or intellectual dignity in much popular music and reading.

(117-6) The mystic who offers his special experience of living to others may be ridiculed or ignored by a materialistic epoch, but the fact is that he belongs to a continuing tradition that extends backward to the beginnings of human culture. And because this experience is rooted in what is basic and best in the human entity, the tradition will extend forward so long as any culture remains at all.

(117-7) Getting to know our own soul is hard indeed, “one of the hardest things in the world,” observes Aristotle.

(117-8) This is the truth that must be proclaimed to our generation, that the Soul is with us here and now; not in some remote world or [distant]³²³ time, not when the body expires, and that it is our joy and strength to find it.

(117-9) Philosophy can give nothing original to the present day world but it can make alive for, and usable by,³²⁴ the world truths which were faded through neglect or even discarded through ignorance.

(117-10) The organisation of modern living has turned man into a kind of half-human half-mechanical robot. It has made it harder for him to be sensitive to the voice of

³²⁰ The paras on this page are numbered 146 through 156; they are not consecutive with the previous page.

³²¹ PB himself inserted quotation marks before and after the quote by hand.

³²² Thomas Penson De Quincey (“Thomas de Quincey” in the original)

³²³ PB himself inserted “distant” by hand.

³²⁴ PB himself inserted a comma by hand.

intuition and dulled his feeling of a higher purpose in his existence. [It does everything]³²⁵ to disturb or even destroy a valuable practice like meditation.

(117-11) Music, theatre and writing which are as utterly insignificant, as blatantly childish and as insolently vulgar as certain popular successes unquestionably are, represent both artistic prostitution and public sickness.

118³²⁶

I

119³²⁷

I

(119-1)³²⁸ Art is a help to spiritual perception

(119-2) These who are so over-active and under-meditative, may be incredulous of the suggestion that they might go farther by going slower. But it is a fact.

(119-3) The light streaming from a table lamp proves the existence of electricity. The light streaming into the mind in these exalted moments proves the existence of the Soul.

(119-4) What are the blockages which prevent the soul's light, grace, peace, love and healing from reaching us? There are many different kinds but they are resolvable into first, all negative; second, all egoistic;³²⁹ and third,³³⁰ all aggressive. By aggressive I mean that we are intruding our personality and imposing our ideas all the time. If we would stop this endless aggression and be still inwardly for a while, we would be able to hear and receive what the Soul has to say and give us.

(119-5) This same truth was deeply held by ancient peoples widely distant in space and beyond communication with one another.

(119-6) We can convince the intellect that the soul exists – but, the only really adequate proof is intuitive personal experience of it.

³²⁵ PB himself changed "Everything is done" to "It does everything" by hand.

³²⁶ Blank page

³²⁷ "(I)" was typed at the top of the page.

³²⁸ The paras on this page are numbered 157 through 168 and 168a, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

³²⁹ We inserted semicolon for clarity.

³³⁰ We changed a semicolon to a comma for clarity.

(119-7) “I³³¹ can enjoy society in a room but out of doors, nature is company enough for me. I am then never less alone than when alone.” – William Hazlitt

(119-8) If man’s life were nothing more than a physio-chemical process, then man’s highest aspirations and intuitions, unselfishnesses and aestheticism would still need an explanation.

(119-9) The discovery of the soul’s truth carries with it an excitement which only those who spend their lives seeking [it,]³³² know.

(119-10) Either these ideas are sound sense or [nonsense, either useless or]³³³ essential to our well-being, [either] their advocates [are groping]³³⁴ pioneers or silly charlatans.

(119-11) The spiritual hour must be accepted as a fixed part of the daily regime, as fixed as the dinner hour. This is the first momentous step to the restoration of real peace inside man, and consequently outside him too.

(119-12) When the knowledge of the soul is not merely intellectual, however convincing, not only a matter of belief, however firm, but an unchangeable awareness of its ever-present existence, it is true knowledge, authentic revelation and blissful³³⁵ salvation.

(119-13) Sometimes an intuition appears as a vague feeling which haunts a man and which he cannot shake off.

(119-14) The proper use of art is in the appreciation of beauty, not ugliness as our contemporaries too often think.³³⁶

120³³⁷

I

121³³⁸

I

³³¹ PB himself inserted quotation marks before and after this quote by hand.

³³² “it” was typed at the end of the line and inserted with an arrow by PB himself.

³³³ PB himself changed “nonsense and” to “nonsense, either useless or” by hand.

³³⁴ PB himself changed “their advocates either grop-” to “either their advocates are groping” by hand.

³³⁵ We have deleted a comma from after “blissful” for grammar’s sake. – TJS ‘20

³³⁶ This section is continued in the paras on page 205.

³³⁷ Blank page

³³⁸ “(I)” was typed at the top of the page.

(121-1)³³⁹ Sometimes he is lifted up by the beauty of Nature's forms or man's arts, sometimes by the discipline of moral experience or religious worship, sometimes by the personal impact of a great soul.

(121-2) The more glimpses he gets the more will he want to become like the ideal in all its beauty, and the longer each glimpse lasts, the longer will he seek to use its light and strength to make himself a better man or build a better world.

(121-3) There are several causes of this joyful feeling but the primary one is that the prodigal son has returned to his father. Each is exceedingly happy to see the other again.

(121-4) The influx comes at its own sweet will: he cannot grasp at it. It has to happen of itself. This enforces a full measure of humbleness and a wide stretch of patience on his part.

(121-5) The Beautiful necessity is not only an aesthetic demand but also a practical asset.

(121-6) He can depend on one thing alone to show him the right roads,³⁴⁰ the right master. It is intuition.

(121-7) The evanescence of all these glimpses [is]³⁴¹ saddening to most of us but the causes once understood, the remedy is at hand.

(121-8) He will learn sooner or later by the test of experience to defer to this intuitive feeling whenever its judgment, guidance or warning manifests itself.

(121-9) The philosopher is simultaneously a thinker and a believer but his ruling role is neither. It is that of an intuitionist.

(121-10) It is in some grave predicament, some serious crisis when guidance is desperately needed that such an intuition is specially valued.

(121-11) This is the life-giving element in all inspired writing.

(121-12) Tchaikovsky's³⁴² Piano Concerto is grandly beautiful, spiritually ecstatic, happy elevating _____³⁴³ worldly

³³⁹ The paras on this page are numbered 11 through 23; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

³⁴⁰ We have inserted a comma for grammar's sake. — TJS '20

³⁴¹ PB himself deleted "a" from after "is" by hand.

³⁴² "Tschaikovsky's" in the original

(121-13) Shelley³⁴⁴ called these glimpses “Visitations of the divinity in man” and he called art “a record of the best and happiest moments.”

(121-14) Philosophy teaches its votaries to aspire towards the best that is in them.

122³⁴⁵

I

123³⁴⁶

I

(123-1)³⁴⁷ The materialist who sees in the course of Life only a blind, irrational, chaotic and arbitrary movement, has been deceived by appearances, misled by the one-sidedness of his own psyche.

(123-2) If men really wish to revere God, they may best do so by revering God’s deputy in their hearts, the Overself.

(123-3) Those who can find no other answer to the question, “What am I?” than a fleshly and intellectual one, are to be pitied indeed.

(123-4) He will expand the meaning of his own habitual life-experience as he expands the awareness of the divine in himself.

(123-5) If men live in the flesh alone, if they have no spiritual core within which to retreat from time to time³⁴⁸ they must endure,³⁴⁹ unsustained by anything from within, the sufferings and infirmities of the flesh.

(123-6) We are apt to assume a man’s greatness from his talent. We confuse the tool with the workman. But a witty pen may contain no wisdom; a bewigged judge may be quite at a loss outside the law court; and a politician proposing to govern an empire may be utterly unable to govern his wife!

³⁴³ 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.

³⁴⁴ Percy Bysshe Shelley

³⁴⁵ Blank page

³⁴⁶ “(I)” and “Cont.” were typed at the top of the page.

³⁴⁷ The paras on this page are numbered 15 through 25; they are not consecutive with the previous page.

³⁴⁸ PB himself deleted a comma after “time” by hand.

³⁴⁹ PB himself inserted a comma by hand.

(123-7) The materialistic evaluation of life into which they have fallen, is for a time only. It will not be, it cannot be their final phase.

(123-8) The goal is to obtain a higher consciousness which flashes across the mind with blinding light. All his effort, all his training is really for this.

(123-9) One is amused at the superiority assumed by some critics. A single sentence suffices them, in which to dismiss the studies, experiments and findings of centuries of mystics. The ideas which are current in these circles anent mysticism are amazingly crude.

(123-10) No doubt many, mesmerised by conventional attitudes and accepted teachings of vested interests, will regard this as a fanciful [explanation.]³⁵⁰

124³⁵¹

I

125³⁵²

I

(125-1)³⁵³ The truth about this matter cannot be got from critics who have neither a first-hand nor even a second-hand experience of mystical states.

(125-2) Those who are spiritually blind, who have never felt the attraction of any higher forces than those which affect the body's senses, may consider such belief to be fantastic.

(125-3) Those desired moments of the mind when peace falls, are rare but they exist and are still to be found. The solace they can confer becomes with time the most prized possession of those few who have touched it.

(125-4) What is it that matters supremely after the elementary human needs are satisfied?

(125-5) Any man may detect the presence of divinity within himself, if he will patiently work through the course prescribed by authoritative books or a competent guide. It is not the prerogative of spiritual genius alone to detect it.

³⁵⁰ PB himself deleted the para following this one by hand. It originally read: "The aspiring and the sensitive alone can appreciate these ideas and approve this way of life."

³⁵¹ Blank page

³⁵² "(I)" and "Cont." were typed at the top of the page.

³⁵³ The paras on this page are numbered 26 through 36, making them consecutive with the previous page.

(125-6) There is something deeper than our ordinary thoughts and feelings, something that is our inmost essential self. It is the soul. It is here, if we can reach to it, that we may meet in fellowship with the Divine. Through it the World-Mind reveals something of its own mysterious nature.

(125-7) Their social superficiality is devoid of real contact or deep companionship. Their worship of whatever succeeds in appealing to the mass taste at its lowest is reprehensible. Their uncultivated minds are often camouflaged by cheap sensationalistic literature or shoddy moronic journalism.

(125-8) This is the higher reason for his being on this earth, this it is that saves his years from being a meaningless drift.

(125-9) What lies at the root of all these errors in conduct and defects in character? It is the failure to understand that he is more than his body. It is, in one word, materialism.

(125-10) If so many men find it hard to believe that the soul is a reality others find it equally hard not [it] to [believe].³⁵⁴ This is because the first ones are really as dead and only the others alive.

(125-11) We have to discover some of the ancient wisdom fast vanishing under the incoming tide of

126³⁵⁵

I

127³⁵⁶

I

(continued from the previous page) realism and utilitarianism.

(127-1)³⁵⁷ We are not here speculating about a possible state of affairs. We are writing about facts which can be actually observed and about processes which are already operating.

³⁵⁴ PB himself changed "not to believe it" to "not it to believe" by hand. I think it was correct the first way, but it's pretty clear that this is PB's handwriting here. — TJS '14

³⁵⁵ Blank page

³⁵⁶ "(I)" was typed at the top of the page.

³⁵⁷ The paras on this page are numbered 37 through 43, making them consecutive with the previous page.

(127-2) We would do well to absorb into our own thought and practice whatever important elements of spiritual culture can be of great use to us.

(127-3) If he believes that these ideas ring true, then his course of duty is plain. To keep aloof in such a circumstance is to write his name in the Book of Failure.

(127-4) Science brings material comforts in its hands as its offering to us. These things are not to be despised, but they are also not to be worshipped. Take them, O man, for you need them; but learn to become less absorbed in them.

(127-5) The artist uses a medium outside himself to effect his own personal approach to the ecstatic state of ideal beauty as well as to inspire the appreciators of his artistic production. The mystic uses no external medium whatever, but makes his approach to the source he finds inside himself. Although the mystic, if he be blessed with intellectual talents or artistic gifts, can project his ecstatic experience into an intellectual or artistic production when he chooses, he is not obliged to do so. He has this internal method of transmitting his experience to others through mental telepathy. Hence mysticism is on a higher level than art. Nevertheless, art, being much easier for most people to comprehend and appreciate, necessarily makes the wider appeal and reaches hundreds of thousands where mysticism reaches only a few.

(127-6) Though the modern mood is impatient of theological theorising, it nevertheless accepts the emptiest of all theories – Matter is the be-all and end-all of life – and it indulges in the most superficial of all speculations – that which puts the world of the Skin far above the world of the Spirit. As a result, we witness Europe and America hanging the names of their politicians high in the heaven of emulation, but thrusting their mystics behind the hedge of contempt.

(127-7) The guiding laws of life are not easy to find. The sacred wisdom of God is also the secret wisdom.³⁵⁸

128³⁵⁹

I

129³⁶⁰

I

(129-1)³⁶¹ [The process is partly]³⁶² an unconscious one, they know, because something is being done to them by this higher power. They cannot exactly define why they must

³⁵⁸ The paras on this page continue on page 207.

³⁵⁹ Blank page

³⁶⁰ PB himself deleted "(89)" and "(I) – (d)" at the top of the page by hand.

accept its truth, but its mental effect is almost hypnotic. It is an intuition which is [self-supporting,]³⁶³ which must be accepted upon its own mysterious authority. Nor do they accept it because of its inherent strength alone. They accept it also because of its inherent beauty.

(129-2)³⁶⁴ Intuition will not mislead you but your conscious mentality, which is its receiving agent, may do so. For your consciousness may partially deviate its message or even wholly pervert it, in giving deliverance to exaggerations or extravagances, impossibilities or delusions, and thus filling you with useless hopes or groundless fears. Consequently at the very time when you suppose that you are being infallibly guided by intuition you may in fact be strongly guided by pseudo-intuition _____³⁶⁵ which is something quite different. You may believe that you are [honouring higher guidance when in actuality you are]³⁶⁶ dishonouring³⁶⁷ it. The situation is therefore much less simple and much more complex than most people know. To get intuitive direction when, for example, two or more conflicting courses of action confront you is not so easy as it seems and less easy still during a time of trouble. For during such a time you will naturally catch at anything already unknowingly or knowingly pre-determined by some complex to be the best way out of it. The very desire for a particular thing event or action may put a pseudo-intuition into your mind. If you want to be wary of this you should seek corroboration from other sources and especially from right reason. Again, the first thought which enters your consciousness after you have decided to seek such direction and committed your affair to the deeper mind, is not necessarily an authentic intuition. Nor is the second thought such a one, nor the third, and so on. If the impression is to be rightly received, it must needs be patiently received, and that, quite often means that you must sleep on it, and sleep on it perhaps for several days, sometimes weeks. The trustworthy intuition is really there during all this time but the obstacles to knowing it are also there in yourself. Do not therefore lose the inner direction through haste nor set up a stone image to be worshipped by mistake in its place. Nor is it enough to say that intuitive truths are self-evident ones. What appeared to be self-evident to you twenty years ago may now appear self-delusive to you. Edit your intuitions with your reason.

130³⁶⁸

³⁶¹ This para is unnumbered.

³⁶² PB himself inserted "The process is partly" by hand.

³⁶³ PB himself changed "self-supporting and" to "self-supporting," by hand.

³⁶⁴ This para is numbered 91 and is not consecutive with the previous page.

³⁶⁵ 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.

³⁶⁶ PB himself inserted "honoring higher guidance when in actuality you are" by hand.

³⁶⁷ "dishonouring" is the first word of a new page that was pasted here from a different sheet of paper. PB himself deleted "(I) - (d)" at the top of this page by hand.

³⁶⁸ Blank page

(131-1)³⁷⁰ Author Unknown: "There is also his subconscious mind, his brilliant and seemingly effortless hunches -. His judgements come forth spontaneously like lightning, with no supporting brief of argument. He follows his own subconscious with blind faith but insists that to have a hunch, you must first have all the facts at your command, and your intelligence must be working at full speed. Then suddenly and without conscious effort you think of a solution which is really based on facts, but is not achieved by deliberate cerebrations. With it comes an unexampled feeling of well-being."

(131-2) If he firmly believes in his own hidden intuitive powers, he will be able to ascribe much of his success to his readiness to follow their guidance, despite the opposition of logic and circumstances.

(131-3) The interest in physical adventure stories is a sign of adolescence and, when they involve crime, of undisciplined adolescence.

(131-4) The glimpses have various qualities – religious, aesthetic, perceptive, etc.

(131-5)³⁷¹ All men at some time or other receive intuitive suggestions from within whilst a few men receive them constantly. It is not therefore that intuition is such a rare and extraordinary manifestation. What is rare and extraordinary is its pure reception, its correct comprehension. For, on the one hand we receive along with an intuition the suggestions of environment education heredity and self-interest no less than the distortions of desire fear and hope, whilst on the other hand we receive the doubts and questionings of reason. Even if we correct the suggestions and adjust the distortions of the first group, we remain uncertain and unclear because reason naturally wants to know why? It wants to understand why an intuitive prompting should be accepted. And by the very nature of an intuition it is often something which neither past experience nor present logic can justify. This is not only because all the facts of the case are not at our command but, because of their endless ramifications or superphysical character, cannot possibly be at our command. These are some of the difficulties which confront man at his present stage of evolution and which render so many so-called

³⁶⁹ PB himself inserted "(I)" at the top of the page by hand.

³⁷⁰ The paras on this page are numbered 92 through 95, making them consecutive with the previous page. In addition, there is a para at the bottom of the page numbered 90 that was pasted here from a separate sheet of paper.

³⁷¹ PB himself inserted "(I)" in the right margin above this para by hand.

intuitions unreliable or undependable even though their original birth was genuinely what they claim to be. What is the remedy? Only careful ruthless and impartial analysis of each and every intuition,³⁷² constant vigilance over and checking of the results which ensue when they are accepted, and long self-training through several years can finally bring us to the clear recognition of what is or is not authentic intuitive guidance, suggestion or information.

132³⁷³

I

133³⁷⁴

I

(133-1)³⁷⁵ In these exalted moments, we rise above ourselves.

(133-2) Those who know nothing, or next to nothing, of true philosophy, brush the mention of it aside as 'fantastic' or dismiss the results of its mystic practices as being 'beyond the range of credibility.' [It is] just as [logical]³⁷⁶ to brush aside the best in religion and dismiss the best in art.

(133-3) Here, within this delicious calm, he will find the inspirational source of such diverse qualities as courage and benevolence, poise and honesty.

(133-4) In these exalted moments, we rise above our own selves.

(133-5) While men are caught in a tangle of work or overwork, with the worries that often accompany it, they are unable to give their concentrated thought to abstract questions and spiritual issues.

(133-6) Nowhere in the New Testament does Jesus ask his followers to enter into a church but he does ask them, by implication, to enter within themselves.

(133-7) The mystic quietly declares that he has experimental knowledge of a higher self, a diviner self than the everyday one.

(133-8) Hints of the existence of this deeper self come to us through seers and prophets, sages and teachers.

³⁷² We have inserted a comma for clarity.

³⁷³ Void Page

³⁷⁴ "(I)" was typed at the top of the page.

³⁷⁵ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page. Para 14 was cut from the bottom of the page.

³⁷⁶ PB himself changed "They ought, just as logically," to "It is just as logical" by hand.

(133-9) How sweet is this tranquil relaxed state by contrast with the inevitable struggle of day-to-day living!

(133-10) The devotional life of religion finds its culmination in the meditative life of mysticism. Devotion can be practised en masse but meditation is best done in solitude. Religion can be organised but mysticism is best left to the individual.

(133-11) These delusional states of mind are not the authentic mystical states, but they do develop in some people on the way thereto.

(133-12) The transparent molecule of protoplasmic jelly which is the tiniest creature the microscope reveals contains the same element of universal mind and universal intelligence that the human being contains. There is this difference. In the first creature, there will never be any self-conscious knowledge of the fact whereas in the second one there will ultimately be the mystical awareness of it.

(133-13) That spiritistic messages are mischievous or lying, is a common experience.³⁷⁷

134³⁷⁸

I

135³⁷⁹

I

(135-1)³⁸⁰ Our attention is now so fully absorbed by externals that we never have the leisure to cultivate inwardness or the inwardness to make a spiritual use of leisure. We are enslaved by attachments and distractions. We pursue the mirage of life, never life itself.

(135-2) The worst result of all this hurry and tumult and preoccupation with externals is that it leaves no time for intuitive [living.]³⁸¹

(135-3) Because a man writes through his style as well as his words, we are more sensitive to, and inspired by, a spiritual book which is good literature at the same time that it is interesting reading.

³⁷⁷ The para following this one (originally numbered 14) was deleted by hand and then cut out from the bottom of the page.

³⁷⁸ Blank page

³⁷⁹ "(I)" was typed at the top of the page.

³⁸⁰ The paras on this page are numbered 15 through 28, making them consecutive with the previous page (since para 14 was removed from the bottom of the previous page).

³⁸¹ PB himself changed "life" to "living" by hand.

(135-4) If man is unable to find a divine origin within himself, that is because of the difficulty of the task and because he is ignorant of the proper way to do it.

(135-5) We need this rhythm of activity and retreat because we need time to deepen faith and freshen understanding, to recuperate spiritual forces and clarify inner vision.

(135-6) The conventional measure of a man is his family and fortune, his church affiliation and political membership. What has all this to do with his essential self?

(135-7) It should heighten, and not destroy, his creative capacities in the world of art or intellect in public service or technical endeavour, in the businesses and professions.

(135-8) The artist who carries this message to people through his creations

(135-9) Something of the quiet joy with which one greets the first faint swelling of green buds on bare trees, comes into the heart with these moods.

(135-10) It is not possible to absorb the unutterable silence into, and communicate it through, the spoken word, but it can be suggested and hinted at.

(135-11) He must segregate a certain period each day for the purpose of getting to know what lies beneath his everyday self.

(135-12) Here is a goal for men which can bring them the fulfilment of their best purposes, the happiness of being set free from their inward bondages and the calmness of knowing their own soul.

(135-13) The writer who engages the reader's mind and invites it to think renders an intellectual service. But the writer who incites it to intuit renders a spiritual one.

(135-14) Men with mystical experiences are rare enough, so rare that they are looked upon either as abnormal by sceptics or supernatural by believers.

136³⁸²

I

137³⁸³

I

³⁸² Blank page

³⁸³ "(I)" was typed at the top of the page.

(137-1)³⁸⁴ For the religionist meditation is essential because a nonchalant faith alone is not enough. He who indulges in theological speculation about the soul without having trod the inner way to the actual experience of it for himself, is like a man standing outside a restaurant with shuttered windows and purporting to describe the meals being served inside. The religious mode of life is intended to prepare man for and to lead him eventually to the mystical mode, which is a higher rung in his development.

For the moralist; because a code of morals or a creed of ethics is only a preliminary aid to the fulfilment of life's purpose, which is to know themselves. Our morals will automatically adjust themselves, our credo of ethics will automatically right itself once we have come into spiritual self-enlightenment. The noblest and the highest within us will then be evoked spontaneously. A technique of mind-training is indispensable to true self-knowledge.

For the artist; because however talented he may be, a man can produce only substitutes for works of genius if he lacks the capacity to achieve self-absorbed states. The cultivation of this habit is a powerful help to the development of inspired moods. This is an age of brilliance. The talent for wit, satire and sophistication abounds. But the true artist needs to go deeper than that. Art which lacks a spiritual import, possesses only a surface value. The sun of inspiration shines upon all men alike, but few men are so constituted as to be able to behold it. This is partly because they cannot achieve the requisite psychological condition. The artist who is wrapped up in a semi-trance of creative endeavour hardly notices at the time where he is and hardly remembers his own past life – such is the intensity of his concentration. Thus mental quiet is not to be confused with mental laziness. It is not only a triumph over the one-sidedness of external activity but also a creative quiet. This truth achieves its fullest exemplification in the sphere of art.

For the overworked man of affairs or the tired man of action; because it affords a wonderful relief by creating a little secret place within himself where the sordid world will be less able to hurt him, the events of life less able to depress him;³⁸⁵ moreover he needs meditation not only because an unrestrained external activity is not enough but also it [brings]³⁸⁶ up out of the subconscious stores unexpected ideas which may be what he was consciously seeking previously or provides him with swift intuitions which throw light on perplexing problems. How much did their early morning practice of prefacing the day's work with a half hour of

138³⁸⁷

I

139³⁸⁸

³⁸⁴ This para is numbered 31; it is not consecutive with the previous page.

³⁸⁵ We have inserted a semi-colon for grammar's sake. – TJS '20

³⁸⁶ PB himself deleted "him" from after "brings" by hand.

³⁸⁷ Blank page

(continued from the previous page) devotional meditation and guidance-seeking [help some famous historical figures?]³⁸⁹

For the idealist; who is struggling in a hard and harsh world, because these short daily periods will in time become the blessed sanctuary wherein he can keep alive his repressed aspirations.

Finally it is essential for every man; because without meditation he lives at too great a radius from his divine centre to understand the best thing which life can offer him. He must reclaim the divine estate of which he is the ignorant owner. O! it is worthwhile to make this sacred incursion and attain, for a time, a nobler and wiser state of himself. By this daily act of returning into himself, he reaffirms his divine dignity and practises true self-respect.

(139-1)³⁹⁰ How many of us find ourselves worn out by the physical anxieties, the frequent nerve-tensions and the jittery tumultuousness of our period. We tend to get entrapped in our own activities, to multiply them by the dozen, to be everlastingly busy with this and that. We are, in a sense, the unwitting victims of our surface-life, the unconscious slaves of its activities and desires, the dancing marionettes of its interests and possessions. There is no real free movement of our wills, only an apparent one. We have only to look at the faces of the men and women in our big cities, to realise how desolate of spiritual repose most of them are. We have become so extroverted that it has become unnatural to turn the mind upon itself, artificial to direct the attention inwards for awhile. All this causes us to miss the most important values, keeps us on the plane of being merely higher thinking and mating animals and little more.

Everyone wants to live. Few want to know how to live. If people permit work to take up so much of their time that they have none left for their devotional prayer or mystical meditation or metaphysical study, they will be as culpable for this wastage of life as they will be if they permit transient pleasures to do so. Those who have no higher ideal than to chase after amusement and seek after pleasure may look upon religious devotion as senseless, metaphysical studies as boring, mystical meditations as time-wasting, moral discipline as repulsive. Those who have no such inner life of prayer and meditation, study and reflection, will necessarily pay in emergency or crises, the high price of their hopeless extroversion. The needs of external life are entitled to be satisfied in their place but they are not entitled to dominate man's whole attention.

³⁸⁸ "(I)" was typed at the top of the page.

³⁸⁹ PB himself changed "help, the Generalissimo Chiang Kai-shek and his wife carry on the tremendous and long struggle of China for freedom." to "help some historical figures?" by hand.

³⁹⁰ The para on this page is numbered 32, making it consecutive with the previous page.

³⁹¹ Blank page

(continued from the previous page) The neglected and unnoticed needs of internal life must also receive their due. It is quite true that man must eat, find shelter, wear clothes and amuse himself. And it is also true that if a fortunate fate has not relieved him of the necessity, he must work, trade, scheme or gamble to get the money for these things. But all this is insufficient ground for him to pass through life with no other thoughts in his head than bodily needs or financial strivings. There is still room there for another kind of thought, for those concerning the mysterious elusive and subtle thing that is his divine soul. The years are passing and he cannot afford such a wastage of time, cannot afford the luxury of being so extroverted at the cost of having lost touch with the inner life.

It is bad enough to be a sick person but it is worse to be sick and believe you are well. Yet the complete extroverts are in this condition, because they regard complete extroversion as the proper state for normal healthy living! The fact is that to let ourselves be swept into the whirlpool of unending act without intervals of inner rest and physical quiet, is not only unworthy but also unhealthy. Such a complete suppression of the inner life and such a complete immersion in the outer upsets Nature's balance and may express itself in disease. Unfamiliar and irksome, unpractical and inconvenient as it mostly is, exercise in meditation does not attract the modern man. In former times it was a kind of pleasant duty. In present times it is a kind of bitter medicine. Yet his need of it still remains, indeed it is even larger than the medieval man's need. The more we suffer from the psychic and physical sicknesses bred by our incessant extroversion and by our disequibrated materialism, the more does it become imperative to swallow this valuable medicine. Here we ought to be guided by the importance of effecting a cure rather than by the importance of pleasing our taste. Meditation provides men with a sanctuary from the World's harassments but those who would not enter this sanctuary of their own accord are being driven by the harsh experience of contemporary life itself to do so. They are being forced to seek for new sources of healing peace. They need it greatly. There is only one safe retreat for harassed emotions in these turbulent times and that is within themselves, within the beautiful serenity which the mystical can find at will. The world will inevitably witness a large-scale reaction against its own excessive objectivity and an inward search for mental detachment will then arise. For it there is waiting the message and the panacea of modern meditation.

³⁹² "(I)" was typed at the top of the page.

³⁹³ Blank page

(continued from the previous page) Meditation must be restored to its rightful place in the human program. Only those who have tasted its wonder know how bare, how poor, is a life from which it is always absent. Only those who have become expert in the art, know the major pleasure of lying back on its velvet couch and letting their burdens fall from them. The benefits of meditation apply both to mundane life and spiritual seeking. Think what it means to be able to give our mental apparatus a complete rest, to be able to stop all thoughts at will and to experience the profound relief of relaxing the entire being – body, nerves, breath, emotions and thoughts! Those whose nerves cannot endure the extreme tension of modern existence will find ample healing by resorting to mental quiet.

The need to practise meditation is an obligatory one upon us as beings who have become conscious that we are human and not merely animal beings. Yet few men ever recognise this obligation. Most men either do not perceive its importance or perceiving, try to establish an alibi by suggesting to themselves that they are too busy fulfilling their other obligations and consequently have no time for meditation. But the fact is that they are too lazy to disengage themselves from the common state of complacent indifference towards the soul. We must strike a healthy balance between work and retirement, activity and contemplation, pleasure and reflection, and not remain victims of prevailing conventions. A few minutes invested every day in meditation practice will more than pay for themselves. We must not only introduce it as a regular feature of the human day but also as an important one. We must reorganise our daily lives so that time can be found for the leisurely cultivation of the soul through study, reflection and meditation. Such periodical intervals of withdrawnness from the endless preoccupation with external affairs are a spiritual necessity. We must learn to bring in the new factor of introversion and turn inwards, tapping our finer reflective resources and liberating our profounder possibilities. To know that man has a sacred soul and to know this fact with invulnerable certitude, is the first reward of right prayer and philosophic meditation. The true soul of man is hidden and concealed from his senses and from his thoughts. But it is possible for him by these methods to awaken a higher faculty – intuition – whereby he may reach, know and be lovingly received by this soul.

³⁹⁴ "(I)" was typed at the top of the page.

³⁹⁵ Blank page

(145-1)³⁹⁷ It is a great lack in modern life that it allows no time for a short period of meditation, whether in the morning or evening or both, to gain repose of being and elevation of mind.

(145-2) Neither so-called education nor social experience introduces this subject to us – except perhaps to sneer at or condemn it.

(145-3) Millions of so-called civilised people are spiritually illiterate.

(145-4) Common opinion regarding this subject is too often misinformed, common feeling too often misguided.

(145-5) It is a common mistake among artists and writers to regard inflammation as inspiration, [and to take]³⁹⁸ inflamed feelings for inspired revealings.

(145-6) The psychiatrists are studying only a part of the human mind. Only when they can see and acknowledge their own work in its relation to philosophy will they be able to study the whole of human mind.

(145-7) Only those who have felt it can know the completely satisfying nature of the love which flows to and fro between the ego and the Overself at such enkindled moments. They may be gone the same day but they will reflect themselves in a whole lifetime's aspiration thereafter.

(145-8) He will find himself in the mind's deep silence, the heart's gentle stillness, reached after forsaking the ego's activity.

(145-9) Intuition reaches a conclusion directly, without the working of any process of reasoned thinking.

(145-10) Jesus likened the Kingdom of Heaven to a grain of mustard seed, which was a simile among the Jews for anything exceedingly small. Why did he do so? Because, in its first onset, the Kingdom is not an experience but an intuition and the latter begins as an exceedingly faint and tiny leading.

³⁹⁶ "(I.)" was typed at the top of the page. A young PB inserted "Book 8" at the top of the page by hand. We have marked out this section through page 160, as it appears to be a continuous piece of typing, if not writing. TJS 20

³⁹⁷ The paras on this page are numbered 1 through 12 and 12a; they are not consecutive with the previous page.

³⁹⁸ PB himself inserted "and to take" by hand.

(145-11) How small is the percentage of men who care to learn the real purpose of life, much less to fulfil it!

(145-12) To find the time required for meditation may call for a little planning of our time and a lot of revision of our values. But this in itself is a worth-while self-discipline. For we rush hither and thither but have yet to ask ourselves where we are rushing to. [What better use of the treasure of leisure could we make than soul-finding?]³⁹⁹

(145-13) There is an emerging literature with mystical overtones.

146⁴⁰⁰

I

Book 8

147⁴⁰¹

I

Book 8

(147-1)⁴⁰² When Jesus called men to a more inward spiritual life than the old ecclesiastical legalism of the Jews permitted, he did what every man sent from God has had to do; he tried to rescue them from their own immuring constructions.

(147-2) Where the shrewdest judgment finds itself bewildered, the mysterious faculty of intuition moves unhesitatingly and surely.

(147-3) An existence which has no higher aims than purely physical ones, no nobler activities than merely personal ones, no inner reference to a spiritual purpose, has to depend only on its own small resources. It has failed to benefit by its connection with the power behind the universe.

(147-4) It is of the highest importance that he should willingly withdraw some time from his business activities or professional labours, from his lighter amusements or social pleasures, and give it up entirely to prayer and meditation. Let him make one half-hour (if he can spare no more) out of every twenty-four sacred to [God and]⁴⁰³ dedicated to the quest within.

³⁹⁹ The last sentence of this para was inserted at a later time with a different typewriter. The original paras on this page continue on page 91.

⁴⁰⁰ Blank page

⁴⁰¹ "(I.)" was typed at the top of the page.

⁴⁰² The paras on this page are numbered 21 through 29; they are not consecutive with the previous page – but they follow the original paras on page 91.

⁴⁰³ PB himself changed "God," to "God and" by hand.

(147-5) If man insists on keeping so busy with the affairs of ordinary life that he has no time to give for the affairs of the life that transcends it;⁴⁰⁴ if he insists, with various excuses, in staying outside the central area of wisdom and peace that lies within, he himself is largely to blame for his darkness and ignorance, his agitation and misery, his vexation and fear.

(147-6) This urge to discover an intangible reality seems an irrational one to the materialistic mentality. But, on the contrary, it is the most completely logical, the most sensible of all the urges that have ever driven a man.

(147-7) The masses live in a spiritual fog.

(147-8) The intellectual mystic often rejects all those liturgical, ritual and hierarchical aspects which are so prominent in most institutional religions. For they lead human aspiration outward whereas true mysticism leads it inwards.

(147-9) The creative artist is taken out of himself for a time and serenely elevated, just as the meditative mystic is. But the two states, although psychologically similar, are not spiritually similar. For the mystic enters his consciously and deliberately goes in quest of his inner

148⁴⁰⁵

I

Book 8

149⁴⁰⁶

I

Book 8

(continued from the previous page) being or soul. He uses it as a spring-board to escape from the world of space time and change. The artist, however, uses it as a means of creating something in the world of space time and change. Hence although art approaches quite close to mysticism, it has not the same divine possibilities for it lacks the higher values, the moral disciplines and the super-sensuous aims of mysticism.

(149-1)⁴⁰⁷ It is a truth by whose light a man lives nobly and in whose comfort he may die serenely.

⁴⁰⁴ PB himself changed a comma to a semicolon by hand.

⁴⁰⁵ Blank page

⁴⁰⁶ "(I.)" was typed at the top of the page.

(149-2) Against the barrenness of materialistic denial, it offers the urgently-needed values and explains the practices of meditation intuition and aspiration.

(149-3) It is real, it is present and active in our very midst, its power and its guidance can be felt and recognised.⁴⁰⁸

(149-4)⁴⁰⁹ His work in the world, his life in the home, and even his pleasures in society will not at any moment stray outside his divinised consciousness but will always be held within it.

(149-5) It is customary for men to live through their years on earth with these questions unanswered and these problems unclarified. But is it satisfactory?

(149-6) Mysticism is larger than religion and ought not to be confounded with it; yet paradoxically it takes in religion and does not deny it. It fulfils and consummates religion and does not retard it.

(149-7) If we mix the mystical with the religious standpoints, the result will be confusion and misunderstanding. They must be kept apart and in their proper places.

(149-8) He must begin to cease living at second-hand, to help himself, to try his own powers, or he will never grow.

(149-9) Doers as well as dreamers.⁴¹⁰

150⁴¹¹

I

Book 8

151

I

Book 8

⁴⁰⁷ The paras on this page are numbered 30 through 32 and 79 through 84, making them consecutive with the previous page.

⁴⁰⁸ The first three paras on this page continue on page 151 (with the exception of paras 33 and 34, which are not found in this file).

⁴⁰⁹ The remainder of the paras on this page were pasted here from a different sheet of paper.

⁴¹⁰ The paras on this page continue on page 35.

⁴¹¹ Blank page

(151-1)⁴¹² Even if these mystical doctrines are doing nothing more, they are at least bringing peace and solace and comfort to troubled souls who can find help nowhere else.

(151-2) Such rare peace stands out in poignant contrast against the burdens and fretfulness of our ordinary lives. Such rare goodness is needed by a generation accustomed to violence, atrocity, bestiality and horror, lunacy and hatred.

(151-3) Yes, some of us are genuinely aware of the soul's existence and intimately know its freedom and blessedness. Modesty has hitherto imposed silence upon us about the fact, although compassion induced us to break it on occasions. But we mystics must now stand on our own dignity. It is time that the world, brought to its inevitable and by us expected materialistic dead-end, should realise at last that we are not talking out of our hats, but out of a real and impeccable experience. It would be an unpardonable treachery to our duty in the final and terrible world crisis of this materialistic age if, out of false modesty or fear of intimidation by a cynical society, we who daily feel and commune with

152⁴¹³

I

Book 8

153⁴¹⁴

I

Book 8

(continued from the previous page) the divine presence, who realise its tremendous importance for humanity's present condition and future life, fail to testify to its existence and reality. If today we venture to speak more freely and frequently, our ideas may drop into a few hospitable minds and sublimely penetrate their consciousness.

(153-1)⁴¹⁵ The point is that those who have never had a mystic experience can hardly criticise it intelligently but only emotionally.

⁴¹² The paras on this page are numbered 35 through 37; with the exception of paras 33 and 34 (which were cut off the bottom of the previous page), they are consecutive with the first batch of paras on the previous page (following para 149-3).

⁴¹³ Blank page

⁴¹⁴ "(I.)" was typed at the top of the page.

⁴¹⁵ The paras on this page are numbered 38 through 47, making them consecutive with the previous page.

(153-2) To dispute the genuineness of mystical experience, to scoff at the affirmations of mystical doctrine and to assail as imposters the mystical adepts, is to proclaim laziness inability or refusal to investigate.

(153-3) When a man becomes tired of hearing someone else tell him that he has a soul, and sets out to gain first-hand experience of it for himself, he becomes a mystic. But, unfortunately, few men ever come to this point.

(153-4) This state of mind and heart is attainable by regulated life, purified emotions and the practice of mystical exercises.

(153-5) The quest has a well-formulated method which includes ethical self-culture [and]⁴¹⁶ systematic self-abstraction from the bodily senses.

(153-6) The term “spiritual” is very loosely used nowadays. It includes in its domain, but is not limited to, certain states of mystical consciousness, certain religious mental experiences, high moral attitudes and unworldly emotional reactions. Thus, one man may be called “highly spiritual” although he may not have had any mystical experience, when what is meant is that he is “highly moral.”

(153-7) What is the true end of life on earth?

(153-8) How many distinguished writers keep up the high quality of their work? How many great artists respond only to authentic inspiration? X— B— wrote some ridiculous passages yet his works on B— have deservedly become classics [of original power in thought and feeling.]⁴¹⁷

(153-9) The truth is that the source of man’s inspiration is always there, but his awareness of it is intermittent.

(153-10) But most of us cannot turn on the tap of inspiration at will, cannot put Pegasus between the shafts. Often we deceive ourselves and imagine the presence of inspiration when it is really absent. The works we do then are our humble own, not fiery gifts from heaven.

154⁴¹⁸

I

Book 8

⁴¹⁶ “and” was typed above this line and inserted with a caret over the comma after “self-culture” by PB himself.

⁴¹⁷ PB himself inserted “of original power in thought and feeling” by hand.

⁴¹⁸ Blank page

(155-1)⁴²⁰ Sometimes they come to us unbidden and unsought, these high moods. Sometimes they lag long behind all our strivings. [Always we hunger for their renewal, once we have known them.]⁴²¹

(155-2) The artist must raise the cup of his vision aloft to the gods in the high hope that they will pour into it the sweet mellow wine of inspiration. If his star of fair fortune favours him that day, then must he surrender his lips to the soft lure of the amber-coloured drink that sets care a-flying and restores to the tongue the forgotten language of the soul. For these sibylline inspirations of his come from a sky that is brighter than his own and he cannot control it.

(155-3) Moments when we are driven like a leaf before the wind.

(155-4) But when the years have passed and middle life falls upon him, he will remember those early flashes of something grandly exalted above the daily round. And, remembering, may seek out ways and means of recovering them.

(155-5) Each man discovers afresh for himself this homey old truth, that he has a sacred soul. He need not wait for death to discover it or depend solely on the words of dead prophets until then.

(155-6) A mere belief in the soul's existence is the first and shortest step. An intellectual study of its nature and a devotional discipline of the self is the next and longest step. A direct intuitive realisation of the soul's presence is the third and last one.

(155-7) Criticism which knows only sensuous and intellectual experience, can be little valid here if, indeed, it is not entirely irrelevant.

(155-8) The higher self makes its perennial demand upon each man.

(155-9) What the thinking intellect in him cannot receive, the mystical intuition can.

⁴¹⁹ "(I.)" was typed at the top of the page.

⁴²⁰ The paras on this page are numbered 48 through 59, making them consecutive with the previous page.

⁴²¹ PB himself inserted "Always we hunger for their renewal, once we have known them." by hand.

(155-10) We moderns have striven for power. We have gained it but lost peace. Even the power itself has run riot in our hands and half-destroyed our lives, our cities and our societies. If we are to restore contentment to our hearts, we must restore balance to our strivings.

(155-11) Its truth and values are now beginning to be recognised.

(155-12) This mysterious entity which dwells on the other side of our earthly consciousness, is not as unperceptive of us as we are of it.

156⁴²²

I

Book 8

157⁴²³

I

Book 8

(157-1)⁴²⁴ Despite the volume and variety of [Bertrand Russell's]⁴²⁵ comments and considerations upon life, I have come across no interest in the appreciation or cultivation of beauty. Does this not help to explain his mystical deficiency?

(157-2) All these ecstatic glimpses are intended as allurements to draw the man out of his worldliness and as reminders to call him to engage in the quest.

(157-3) Mysticism is hardly even mentioned in contemporary talk. There is little interest in it and almost no knowledge of it.

(157-4) Psychological methods are not less necessary than religious exercises. The thought-life of man is ordinarily a confused, a wandering and a restless one. Meditation, practised in solitude and quietude, must be regularly inserted into it first to help improve its character and second, to open a pathway towards conscious knowledge of the higher self.

(157-5) It would be unreasonable to expect anyone to give up his worldly attachments until he sees something more worthwhile. Consequently his soul gives him a foretaste,

⁴²² Blank page

⁴²³ "(I.)" was typed at the top of the page.

⁴²⁴ The paras on this page are numbered 60 through 66 and 66a, making them consecutive with the previous page. Two paras are numbered 62. In addition, there is an unnumbered para at the top of the page.

⁴²⁵ PB himself changed "his" to "Bertrand Russell's" by deleting the original word by hand and typing the name at the end of the para and inserting it with a caret.

as it were, through these ecstatic moments and brief enlightenments, of its own higher values.

(157-6) The scientific proceeding is to test methods by their results. If we ask ourselves what practical results have been yielded by yoga in the hands of its twentieth-century followers, we shall be compelled to answer: very few.

(157-7) If those whom good fortune has given leisure fritter it away in personal or social trivialities, then the passing years will bring them no nearer the kingdom of heaven but only nearer to regrets at its inaccessibility.

(157-8) Is it really asking too much from a man if he is asked to give a half-hour or so each day to fulfil the higher purpose of his earthly life? Is the burden it imposes upon him such a heavy one after all?

(157-9) Why should anyone, who has come to show men the interior way, proceed to delude them by pointing out an exterior one? In other words, if the kingdom of heaven is within us, what use will it be to set up an institution without us? The primary task of a man sent from God is not to found a church which will keep them still looking outward, and hence in the wrong direction, but to shed invisible grace. If he or his closer disciples do organise such a Church, it is only as a secondary task and as a concession to human weakness.

(157-10) He will bear witness in thought and speech to the joy of this awakened consciousness.

158⁴²⁶

I

Book 8

159⁴²⁷

I

Book 8

(159-1)⁴²⁸ Modern box-like architecture lacks elegance.

(159-2) He who has never experienced such a feeling must be rare.

⁴²⁶ Blank page

⁴²⁷ "(I.)" was typed at the top of the page.

⁴²⁸ The paras on this page are numbered 66a, 66b, 67 through 75, and 75a, making them consecutive with the previous page. (The first para on this page and the last para on the previous page are both numbered 66a.)

(159-3) With every day that passes, a man makes his silent declaration of faith in the way he spends it. It is a poor declaration that modern man makes when he brushes aside all thought of prayer and meditation as something he has no time for.

(159-4) If worldly business and external pleasures occupy modern man's mind to such an extent that they have virtually crowded out all thoughts of the higher meaning and spiritual duties of life, then that business and these pleasures will lead him not to a happier earthly existence, as they could, but to bitter disappointment and painful catastrophe.

(159-5) A mystical ivory tower into which one can retreat when the world's burdens become too nerve-wracking is not a luxury in these times but a necessity.

(159-6) There comes a time in every man's life when life itself needs to be reviewed and reflected upon.

(159-7) Wholly immersed in the consciousness of the body and wholly engrossed in its activities, pleasures or pains, as they are, what wonder that they become oblivious of the fact that the body itself is so transient a thing that it may be here today but gone tomorrow.

(159-8) Every school of thought, variety of cult, sect of religion and system of metaphysics that has any pretension to spirituality accepts the existence of the soul. Disagreements do not start until after this acceptance. Why not take your stand on this undisputed fact and verify it for yourself.

(159-9) The religionist has a vague intuitive feeling that there is something higher than the daily round, someone behind the universe and some kind of existence after death. The mystic has developed this intuition into definite insight into his own relation to this mystery: he knows he has a soul.

(159-10) Knowing the public ignorance of these matters, it is needful to look to our terms and give the explanation so often required by those to whom they open up a new line of thinking.

(159-11) Mysticism is the theory and practice of a technique whereby man seeks to establish direct personal contact with spiritual being.⁴²⁹

(159-12) It is a new and different, a superior and fuller, a self-fulfilling kind of experience.

⁴²⁹ The original paras on this page continue on page 163.

(161-1)⁴³² The finest literature on a subject, the best books which one owns yield no advantage if left unread and unstudied.

(161-2) A flight into the stratosphere is a strange but fascinating experience for the first time but not so strange nor one-hundredth so fascinating as a flight into higher level of consciousness. And if it happens not on some mountain top surrounded by enchanting scenery but on a crowded noisy bustling and tumultuous city street, one is not only keenly conscious of the alteration within oneself but also feels that the world around as well as the people in it – have altered in some mysterious way too.

(161-3) It is the numerous details with which civilised existence has complicated our lives, that make meditation seem an irksome exercise and the daily meditation period impossible to secure. Yet although we become so engrossed in those details, analysis would reveal how unnecessary many of them really are, or how trivial by comparison with the importance of emerging from spiritual death.

(161-4) In [a]⁴³³ happier and halcyon time, when peace and personal hopes for the future were reasonably assured,⁴³⁴ people generally were satisfied with the religious pabulum they received, or the irreligious indifference they acquired, or the outright atheism they fell into. Few were able to create any interest in a mystical or philosophical teaching of this kind; [it]⁴³⁵ was indeed regarded as of no importance and of no value. The popular attitude was a comfortable one and, in its own estimation, a sensible one. Consequently, such teachings were left to the study of supposed cranks and neurotics as well as to the uneducated credulity.

(161-5) It is not without its use to others to affirm in a materialistic age, that this spiritual self is a matter of personal experience rather than of mere theory. One need not necessarily make such affirmation out of vanity.

⁴³⁰ Blank page

⁴³¹ "(I)" was typed at the top of the page.

⁴³² The paras on this page are numbered 12 through 19; they are not consecutive with the previous page.

⁴³³ PB himself inserted "a" by hand.

⁴³⁴ We inserted a comma for clarity.

⁴³⁵ The original typist deleted "or" from before "it" by typing over it with x's.

(161-6) The true self is the creative centre within us.

(161-7) A book which condenses a man's lifetime of deepest thought and most cherished experience may offer many valuable topics for reflective meditation.

(161-8) He will achieve at best what the artist or author have themselves achieved in the production they place before him, but only if he can put himself in the mind of its creator.

162⁴³⁶

I

163

I

(163-1)⁴³⁷ This quest of the soul is ageless. Never has the human race been without it, never could it be without it.

(163-2) Such people find mystical writings incredible and metaphysical writings dull.

(163-3) If he can penetrate to this inmost region of consciousness, he will penetrate also to the secret purpose of the few decades of earthly life.

(163-4) Philosophy affirms, not on the basis of theoretical speculation, but on that of direct experience, that every human being has a divine soul from which it draws life consciousness and intelligence.

(163-5) The contempt of mysticism prevails among so many who do not know what mysticism even means.

(163-6) There is something in man which does not belong to this world, something mysterious, holy and serene. It is this that touches and holds him at certain unforgettable moments.

(163-7) There is no pint of sea-water in which salt is not present in solution. There is no human entity in whom a divine soul is not present in secret.

⁴³⁶ Blank page

⁴³⁷ The paras on this page are numbered 77 through 89 and 89a; they are not consecutive with the previous page – but they follow the paras on page 159 (para 76 appears to have been cut off the top of this page).

(163-8) Those who shrink from the fatigues of meditation do not often shrink from the fatigues of pleasure. Therefore, a sense of values is the real question involved here.

(163-9) Those who condemn the hours spent in meditation as wasted ones, have been misled by mere appearances and have fallen into one of the greatest errors of their lives.

(163-10) If we are ever to discover the soul, we must become more introspective.

(163-11) We live only in flesh and feeling and thought. The soul is beyond our experience and even to many, beyond our belief.

(163-12) That the soul exists, that it is something other than his ordinary self, and that it abides within himself, are affirmations which remain basic and common to authentic mystical experience of every school and religion.

(163-13) The modern world has yet to learn this habit of stopping its work or pleasure a couple of times a day for a few minutes spent in prayer and meditation.

(163-14) Some kind of awakening is the usual prelude before people take to the Quest in real earnest. The glimpse provides it.

164⁴³⁸

I

165

I

(165-1)⁴³⁹ To become a mystic is simply to penetrate from within more deeply than is customary into the psychological element of religion. But after all this is only a single element, although a most important one, in what is really made up of several elements. And this is the defect, or even danger, of mysticism – that it is insufficient because incomplete, that it discards such useful religious characteristics as moral reeducation of thought and conduct, personal compassion, social helpfulness and worshipful humility.

(165-2) Action is right, needful and inevitable, but if it is overdone, if we become excessive extroverts, if it drives us like a tormenting demon, then no inward peace is ever possible for us.

⁴³⁸ Blank page

⁴³⁹ The paras on this page are numbered 102 through 106, 106a, and 106b; they are not consecutive with the previous page – but they follow the paras on page 85. (The top of the page has been cut off, presumably including the para numbered 101.) Para 105 has been cut out of the page.

(165-3) The divine soul is the real essence of each man. If we do not come into the full experience of its existence, all our religion is a mere surface emotionalism, all our metaphysics a mocking intellectualism.⁴⁴⁰

(165-4) No system of education can be a complete or an adequate one if it omits to teach young persons how to meditate. This is the one art which cannot only assist them to develop self-control and to improve character, but also to master all the other arts through its mastery of concentration. When their minds have been trained to concentrate attention well, all their intellectual capacities and working powers attain most individual expression with least effort.⁴⁴¹

(165-5) Beware of keeping out these beautiful spontaneous intuitive moods through the over-intellectualising of the path to them and of the truth behind them.

(165-6) While others guess, theorise or speculate about the existence of the soul, he finds it present in his actual experience.

166⁴⁴²

I

167⁴⁴³

I

(167-1)⁴⁴⁴ What the mystic seeks is a direct experience of the soul. This is an uncommon goal and calls for an inner boldness a spiritual venturesomeness, which orthodox religion usually prohibits.

(167-2) Men who pronounce judgments or write opinions upon mysticism without actual and personal experience of its mental states and phenomena, who interpret it only from the outside and only as observers, cannot be reliable authorities on the subject.

(167-3) The most important phase of man's nature is unknown territory to the modern physician and only remote territory to the modern clergyman.

⁴⁴⁰ The para following this one (originally numbered 105) was cut out of the page.

⁴⁴¹ The original paras on this page continue on page 89.

⁴⁴² Blank page

⁴⁴³ "(I.)" was typed at the top of the page.

⁴⁴⁴ The paras on this page are numbered 113 through 118, and 118a; they are not consecutive with the previous page – but they follow the paras on page 89.

(167-4) When every thought and every feeling is directed upon his little ego, when the great questions of life itself are never asked because never relevant, a true judgment must declare his private failure whatever his public success may be.

(167-5) 'LEISURE'⁴⁴⁵ by W.H. Davies:⁴⁴⁶

"What is this life if, full of care,⁴⁴⁷

{We⁴⁴⁸ have no time to stand and stare.

No time to stand beneath the boughs
And stare as long as sheep or cows.}

No time to see, when woods we pass,
Where squirrels hide their {nuts}⁴⁴⁹ in grass.

No time to see,⁴⁵⁰ in broad daylight,
Streams full of stars, like skies at night.

No time to turn at Beauty's glance,
And watch her feet,⁴⁵¹ how they can dance.

No time to wait till her mouth can
Enrich that smile her {eyes}⁴⁵² began.⁴⁵³

A poor life this if, full of care,
We have no time to stand and stare."

(167-6) Seven stupid brothers went for a walk in the forest one day when they suddenly saw a tiger; they were all immensely frightened and began counting their company to find out if anyone had been carried away by the animal. Each forgot to include himself in the total and so they found only six. At once they rushed home and informed their father that one of the boys had been killed by a tiger. The father was taken aback by their shouts and weeping on hearing the dreadful news did not verify it but fell down

⁴⁴⁵ "Leisure" was first published in 1911. We reformatted the poem to show stanza breaks and inserted three missing lines that PB omitted.

⁴⁴⁶ William Henry Davies

⁴⁴⁷ We inserted a comma after "if" and changed a question mark to a comma after "care" per the original source.

⁴⁴⁸ We inserted the three missing lines from the poem, per the original source.

⁴⁴⁹ We changed "nests" to "nuts" per the original source.

⁴⁵⁰ We inserted a comma per the original source.

⁴⁵¹ We inserted a comma per the original source.

⁴⁵² We changed "lips" to "eyes" per the original source.

⁴⁵³ We changed an ellipsis to a period per the original source.

in a fit. This story is a good example of the humour of Himalayan goatherds who told it to me. Both as a philosophic fable and as a funny story. Each counter did not remember himself and that is our plight too. Each [of our sceptics]⁴⁵⁴ has forgotten his true self.

(167-7) The feeling is a blissful one but alas!! [we]⁴⁵⁵ are not permitted to sustain it indefinitely.

168⁴⁵⁶

I

169⁴⁵⁷

I

(169-1)⁴⁵⁸ If a man deserts blood relations, it is only to take on spiritual ones. If he leaves his earthly house, it is only to enter the monastery, a spiritual one. If he forsakes the society of wife and children, it is only to enjoy that of teacher and students. Thus absolute escape is a mirage and cannot be found. The kind and quality of his bonds can be changed and transformed but not really severed. The only attainable freedom lies deep within. It is invisible and mental. This is what the sage enjoys. He may be weighted with business responsibilities and surrounded by a family but in his heart nothing holds him.

(169-2) We have never learnt to keep our minds still as we sometimes keep our bodies still. It is by far the harder task but also the most rewarding one. Our thoughts continually titillate them and our desires periodically agitate them. What the inner resources of mind are and what they can offer us, consequently remains unglimped and unknown. They are in their totality, the Soul, and they offer us the kingdom of heaven.

(169-3) There is something in us which resembles, in its small way, the quality of God.

(169-4) "The Heavens are still; no sound,
Where then shall God be found?
Search not in distant skies,

⁴⁵⁴ PB himself inserted "of our sceptics" by hand.

⁴⁵⁵ PB himself changed "We" to "we" by hand.

⁴⁵⁶ Blank page

⁴⁵⁷ "(I.)" was typed at the top of the page.

⁴⁵⁸ The paras on this page are numbered 119 through 130 and 130a, making them consecutive with the previous page.

In man's own Heart he lies."⁴⁵⁹ — Shao Yung (Ancient Chinese poet and mystic.)

(169-5) Explained in the language of mechanics, the operation of the mystic art is simply this: man must cease to be only centrifugal and begin to become centripetal also.

(169-6) He can still recognise it as evidence of the mysterious workings of the Holy Ghost and accept it as such.

(169-7) It is not enough to listen to these theologians who make conjectures about God, we must find the Soul for ourselves.

(169-8) Unable to find satisfying answers to their questions in orthodox religion, they are led to enquire into mystical religion.

(169-9) They produce so much but create so little. For they are really hacks, not artists.

(169-10) Says the mystic: Why not give the aching mind a rest? Why trouble the waves of thought day and night? Is it not better to take refuge in the serenity of meditation?

(169-11) The quest will continue to attract its votaries so long as the Real continues to exist and men to remain unaware of it.

(169-12) This helps us to understand why so few poets are equal to their poetry.

(169-13) A day that does not contain such a precious luminous period will be counted a day that is barren and lost.

170⁴⁶⁰

I

171⁴⁶¹

I

(171-1)⁴⁶² When we keep ourselves busy with everything external and our minds with thoughts about everything external, the intuition is unable to insert itself into our awareness. Even if it whispers to us, we will not realise what is happening. If we

⁴⁵⁹ This translation is taken from "The Religions of Ancient China" by Herbert Allen Giles, page 58. — TJS '17

⁴⁶⁰ Blank page

⁴⁶¹ "(I)" was typed at the top of the page. PB himself deleted "(XXVI)" at the top of the page by hand.

⁴⁶² The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

continue to ignore it, we may lose the capacity to hear it at all. It is then that we have to retrain ourselves to do so. The practice of meditation is one such way of training our receptivity.

(171-2) He has the right to judge an intuition rationally before submitting to it, but what if his judgment is itself wrong?

(171-3) It is a task heavy enough to stimulate spiritual intuitions in our era without adding the extra burden involved in correcting its false appetites at the table. That is a thankless task which incites the greatest impatience in others and the greatest reluctance in oneself. One instinctively shirks becoming a dietary iconoclast overturning the ancient and beloved idols of whole peoples. For no habits are so hard to uproot as eating habits, none so much a part of ingrained human nature.

(171-4) Intuition is not the equal but rather the superior of all other human faculties. It delivers, the gentlest of whispers, commands from the Overself whereas the other faculties merely carry them out. It is the master, they are the servant. The intellect thinks, the will works and the emotion drives towards the fulfilment of intuitively-felt guidance in the properly-developed spiritually-erect man.

(171-5) A man's life will be less troubled and his happiness more secured, if his reason governs his body, and his intuition governs his reason.

(171-6) He may get the spiritual-intuitive guidance from mute signs – such as environmental situations, printed books, unexpected happenings.

(171-7) If a man acts according to intuitive wisdom, all will go well with him. This is not to say that he will be free from external misfortunes. But if they come, they will be of the unavoidable kind and therefore less in number than if they included those of his own direct making. And even the others will be turned to profit in some way by the search for their underlying meanings. So that although humanity calls them evil, he will never the less gain some inner good from them.⁴⁶³

(171-8) Without this awareness he is not a whole man, for he is not functioning in all his being.

(171-9) The aspirant tries to lift his consciousness to this higher level.

⁴⁶³ The original paras on this page continue on page 39.

⁴⁶⁴ Blank page

(173-1)⁴⁶⁶ Whoever wishes to develop beyond the spiritual level of the mass of mankind, must begin by changing the normal routine of mankind. He must reflect pray and meditate daily. He must scrutinise all his activities by the light of philosophy's values and ethics. He may even have to change his residence, if possible, for serenity of mind and discipline of passion are more easily achievable in a rural village than in an urban city.

(173-2) Logical thinking about a proposed course can never be equal to intuitive guidance about it. For the first is limited by the ego's capacity and experience whereas the second transcends them.

(173-3) If a lifetime given to spiritual research and spiritual adventure bore no more fruit than the keen interest generated during the endeavour itself, I would now judge it well spent. But the result has fortunately not been so barren as that.

(173-4) Reading through the thousands of letters which I have received from these readers, talking over the experiences and discussing the questions of many others met in my travels, has enriched my own knowledge of mystical seeking in our times, broadened my own understanding of it, corrected errors and revised estimates.

(173-5) In all this writing I have sought, not to found the latest church but to formulate the oldest intuitions.

(173-6) Mysticism is not concerned with those who depend on traditional forms of worship and current religious creeds for the satisfaction of all their inner needs. It is not for them and could do nothing for them. But those to whom such dependence is merely incidental or mostly provisional, may find further nutriment in mystical teachings and practices.

(173-7) The lack of time given in everyday living to religious devotion, let alone mystical practice, is partly responsible for the materialistic tone of society and, indirectly, for the moral degradation of society.

⁴⁶⁵ "I" was typed at the top of the page. PB himself inserted "Vol 4" at the top of the page by hand and then changed "4" to "7" by hand.

⁴⁶⁶ The paras on this page are numbered 33 through 40; they are not consecutive with the previous page.

(173-8) He can best test his intuitive guidance by letting its correctness be proved or disproved by later happenings.

174⁴⁶⁷

I

175⁴⁶⁸

I

(175-1)⁴⁶⁹ We would do well to absorb into our own thought and practice whatever important elements of spiritual culture can be of great use to us.

(175-2) It is true that the would-be mystic needs leisure and needs quiet but he does not need them all the time, only some of the time.

(175-3) When men start out in life with a false view of the world, it is impossible for them to arrive at a satisfactory result.

(175-4) What is derided as heretic superstition today, may be accepted as orthodox truism tomorrow.

(175-5) It is harder to find amid the din of city streets, and when found easier to lose in the press of thronging crowds.

(175-6) It is true that there are many [eccentrics]⁴⁷⁰ among these believers but there are also many serious sensible and well-behaved people among them.

(175-7) Do not deny your intuitive self as Judas denied his master, as Peter denied him

(175-8) Unsound theoretical principles can never lead to sound practical deeds. Therefore metaphysical study is required.

(175-9) Education and experience alone do not make the mind; there is something higher that mixes itself in now and again with disconcerting incomprehensible spontaneity.

⁴⁶⁷ Blank page

⁴⁶⁸ "(1)" was typed at the top of the page.

⁴⁶⁹ The paras on this page are numbered 13 through 24; they are not consecutive with the previous page.

⁴⁷⁰ PB himself deleted "and cranks, neurotics and freaks" from after "eccentrics" by hand.

(175-10) It is not necessary to decorate this doctrine with the red embroideries of prejudice-pandering in order to induce men to accept it. The propositions it contains, establish themselves within intuitional minds by the inherent force of their truth.

(175-11) Buddha says in the Lankavatara Sutra:⁴⁷¹ “Mahamati, it is like the mastery of comedy, dancing, singing, music, lute playing, painting and other arts, which is gained gradually and not simultaneously; in the same way, Mahamati, the purification of the Tathagata of all beings is gradual and not instantaneous.” Years of practice give the sculptor or the painter a dexterity of the hand which is a marvel for witnesses of his work.

(175-12) We can best begin to picture this teaching if we first picture the background against which it has grown.

176⁴⁷²

I

177⁴⁷³

I

(177-1)⁴⁷⁴ These truths will continue to command the allegiance of remote posterity as they have commanded the allegiance of remote antiquity. Hence they may poetically be called eternal truths.

(177-2) I found this philosophy path most interesting and mentally exciting, but many, if not most, will probably find it dull and boring.

(177-3) The very perplexities which life breeds in the mind of humanity call forth the effort to solve them. And such effort in its turn develops intuitional and thinking capacity. We are all involuntarily metaphysicians although we do not know it and however much be our antipathy towards metaphysics. Again by making errors in everyday living we become aware of our own ignorance. By becoming aware of our ignorance, we take the first step to transcending it.

(177-4) I have indeed said that intuition should be cultivated as a help to successful accomplishment of meditation exercises but I have never said that it should be

⁴⁷¹ “Lankavatarasutra” in the original.

⁴⁷² Blank page

⁴⁷³ “(1)” was typed at the top of the page.

⁴⁷⁴ The paras on this page are numbered 25 through 33, and 33a, making them consecutive with the previous page.

cultivated at the expense of reasoned thinking, common sense and practicality. When the healthy balance has been upset pseudo-intuitions have an easy triumph.

(177-5) The source of intuitive knowledge lies outside the conscious mind. The vehicle which conveys that knowledge need not necessarily be within us. It may be without us, in the form of a book, a person or an event to which we are led guided or prompted.

(177-6) Its approach is correct, its concepts are true, its values are ennobling, its doctrines are sound and its alchemical power to transform character is demonstrable.

(177-7) We must completely decline to accept the silly slavery to habit which compels us to worship in the temple of stone or brick alone.

(177-8) He should verify the truth not by reference to book or bible but by reference to his own private experience.

(177-9) Those critics who are on the outside looking in, do not and cannot know as much about the truth of mysticism as those who are deep within its inside looking out.

(177-10) The inner glow and exalted awareness which come with the glimpse are not only comforting; they are also instructive.

178⁴⁷⁵

I

179⁴⁷⁶

I

(179-1)⁴⁷⁷ The philosopher's intuition can discern how desolate is the spiritual emptiness of their lives.

(179-2) Nature herself tries to bring about a correct attitude but our ingrained habits thwart her and warp the instincts she plants in us.

(179-3) The secret has yielded itself again and again, but not to man's logical thinking; it has yielded itself only to man's subtle intuition.

⁴⁷⁵ Blank page

⁴⁷⁶ "(I)" was typed at the top of the page.

⁴⁷⁷ The paras on this page are numbered 42 through 54; they are not consecutive with the previous page.

(179-4) The creative artist achieves inspiration when he forgets himself and lives in his created forms. That is, when he accepts his thoughts as realities.

(179-5) The lower self is uppermost in humanity and directs its activities. The higher self is something unreal, remote and impossible.

(179-6) It is the unseen divinity that is responsible for the seen productions of Nature and Time, and hence the divine is present in every atom of so-called matter and in every individual human being.

(179-7) Such is the pitiable state of humanity – enslaved by things and indifferent to truth, imprisoned by desires and beset with fears.

(179-8) What is true of the world's work is true also of the arts. The secret of inspired action is also the secret of inspired art. The temporary inspirations of the artist can become permanent, if he will take the divine path. Intermittent inspiration develops ultimately into continuous contact with the sublime, when genius discovers the mysterious source which inspires it.

(179-9) Such moments rarely come to flower in the arid wilderness of a man's life today.

(179-10) From these quiet minutes he gets perspective upon the crowded hours.

(179-11) The artist finds a freedom in creative activity which is denied him in life's ordinary hours.

(179-12) It is easier to read about these doctrines than to understand them, commoner to discuss than to intuit them, more natural to admire their impressiveness, to love their impersonality.

(179-13) If there is no vitality within these ideas they would make their futile bid for notice and then fall back into obscurity again. They live immortally because they are truths worthy of wider recognition than they ever received.

180⁴⁷⁸

I

181⁴⁷⁹

I

⁴⁷⁸ Blank page

⁴⁷⁹ "(I)" was typed at the top of the page.

(181-1)⁴⁸⁰ The amoral is always the first step to the immoral.

(181-2) He has to set about consciously and mystically to find himself.

(181-3) The work of Emerson's pen is excitingly inspired and serenely beautiful

(181-4) We should not permit such unreasonable adulation to interfere with our reasonable judgment. We should not let blind hero-worship set up its own appraisals.

(181-5) No boat from America brought the other four continents more inspired writings than that Argosyan vessel which left her shores with the first published work of R.W. Emerson. There are some of his phrases which hold the memory as in a vice! And Emerson's sky is always blue. However I was not always in this perfect concord with the Concord philosophy. When I first came to Emerson's pages, as a green and guileless youth, I found the epigrammatic nuts of his wisdom too hard for the teeth of my understanding. So I put him aside for a few years, and then, with stronger molars, successfully renewed the attack.

(181-6) The development of brains and the cultivation of knowledge is one prime business of the modern epoch.

(181-7) In these pages they will find their half-held best hopes taken up and transformed into reasoned affirmations.

(181-8) All these gropings and soundings within the subconscious require the criterion of a balanced intellect.

(181-9) In his ignorance and weakness, modern man has nothing better than drink and vice, drugs and jazz, more work or more pleasure to grasp at as a substitute for the soul's authentic peace.

(181-10) There will even be rare and brief times when these serene glimpses will dissolve into wonderful ecstasies.

(181-11) A mush-minded age of readers is not able to feed on the solid food of philosophy; it demands puerile thrillers, sentimental and sloppy sex stories, sugary herbs about trivial people, anything but the bitter herbs of hard thinking.

(181-12) We must examine current concepts of the world with the greatest care, and then have the courage to accept all the consequences of such examination. We must

⁴⁸⁰ The paras on this page are numbered 64 through 66, 66a, and 67 through 74; they are not consecutive with the previous page.

question life in the profoundest possible manner, never hesitating to probe deeper and deeper, and truth will come when the answer comes.

182⁴⁸¹

I

183⁴⁸²

I

(183-1)⁴⁸³ What is the greatest need of man? I reply quite simply, Truth! For no other satisfaction will end his discontents.

(183-2) Here, and here alone, is the real meaning and true portrait of a man.

(183-3) When you read such inspired works, it is not enough to read them with the eyes alone: you must absorb their contents into your inner self, they must penetrate you through and through.

(183-4) The term mysticism is unsuitable for use by me. Find a different one.

(183-5) Every important source of ideas, whether it be the press, the literature, the radio and the arts, the schools and colleges the screening of films or the publication of newspapers, needs to be brought into line with this ultimate purpose of moral and spiritual re-education.

(183-6) I do not know of any book giving the mystical meaning behind the Rubaiyat of Omar Khayyam,⁴⁸⁴ but it is a standard practice among Persian Sufi writers to use a somewhat sensual poetic imagery to express their spiritual fervour and understanding.

(183-7) The soul is always with us but our sense of its presence is not.

(183-8) Our mistakes have been to make the body's possessions and comforts, its machines and devices, so sufficient unto themselves that the mind's higher needs have been overlooked or brushed aside.

⁴⁸¹ Blank page

⁴⁸² "(I)" was typed at the top of the page.

⁴⁸³ The paras on this page are numbered 75 through 88, making them consecutive with the previous page.

⁴⁸⁴ Omar Khayyám

(183-9) Therefore, one of the first steps upon this path is to accept, tentatively at least, the reasonable propositions laid down here and to allow the mind to work upon them in a sympathetic manner.

(183-10) INTUITION: Edison⁴⁸⁵ said that all his inventions grew out of initial flashes which welled up from within. The rest was a matter of research

(183-11) It is not that the soul cannot be found in populous cities but that it can be found more easily and more quickly in solitary retreats. Its presence comes more clearly there. But to learn how to keep it we have to return to the cities again.

(183-12) Country life is more conducive to prayer and spiritual development, besides being less trouble socially.

(183-13) This blind unwillingness to see that man is more than his body, has multiplied crime and dissolved virtue.

(183-14) We blunder in life and make endless mistakes because we have no time to listen for the Overself's voice – Intuition.⁴⁸⁶

184⁴⁸⁷

I

185⁴⁸⁸

I

(185-1)⁴⁸⁹ But if there is nothing weakly sentimental in philosophy, it kindles the most delicate feeling and the deepest felicity that its votary could ever have as a human being.

(185-2) Such a man's pen carries great responsibility and he needs must take care not to abuse it.

(185-3) In the woods and fields, along brooks and rivers, on hills and mountains, we come closer to peace.

⁴⁸⁵ Thomas Edison

⁴⁸⁶ The paras on this page continue on page 83.

⁴⁸⁷ Blank page

⁴⁸⁸ "I" was typed at the top of the page.

⁴⁸⁹ The paras on this page are numbered 14 through 24 and 25a; they are not consecutive with the previous page - but they follow the paras on page 187. Para 25 was cut out of the page.

(185-4) The man who finds his mind suddenly illuminated but does not know why it came about, may find his answer in the doctrine of 'tendencies' – prenatal and karmic – reappearing from former lives and held hitherto in the deeper mental levels.

(185-5) Some magnificent play of sun on earth, ocean or sky may provide a spectacle to hold sense and mind alike enthralled. The effect on feeling may deepen to the point where a sense of uplift, exaltation and peace becomes overwhelming. This is rare, memorable vision, where faith in an intelligent Power behind things is restored or fortified. It will pass completely, it may even never recur again, but it cannot be forgotten.

(185-6) A good book, which revives inspiration or invigorates reason, is as blessed to write as to read. Its cost is no adequate return and its author can never be adequately thanked.

(185-7) A chance phrase in such an inspired writing may give a man the guidance for which he has long been waiting.

(185-8) This kind of thing is supposed to lie outside common experience but the fact is that it comes more often, through Nature, art or music than most people suspect.

(185-9) The ordinary man is unconscious of the spiritual possibilities which lie latent within him.

(185-10) He approaches these moods with delight but remembers them with despair. They are cored with happiness yet he feels frustrated by their evanescence.

(185-11) These moments may steal in upon us unawares but once there we must give ourselves to them unreservedly.⁴⁹⁰

(185-12) If intuitive feelings are to become clearer and commoner, they must be trusted.

186⁴⁹¹

I

187⁴⁹²

I

⁴⁹⁰ The para following this one (originally numbered 25) was cut out of the page.

⁴⁹¹ Blank page

⁴⁹² "(1)" was typed at the top of the page.

(187-1)⁴⁹³ The predisposition toward identifying the experience with certain religious labels or dogmas is an unconscious one.

(187-2) The preliminary requisites to a lasting illumination are development and balance. If part of his nature is still undeveloped in relation to the finished goal and if all parts are off balance in relation to one another, the illumination [will]⁴⁹⁴ go soon after it comes. This balance of mind and life are essential.

(187-3) It is the difference between merely competent talent and really inspired artistry.

(187-4) These writings help those who are groping and struggling towards the truth but have not been able to enter it.

(187-5) Light comes to us with certain writings; they make our mind fertile and our understanding clear. These are the great writings of the human race, whether they are known to it or neglected by it.

(187-6) Something of the rapturous emotional reaction is lost by repetition of this experience, but nothing of the wonder and awe is ever lost.

(187-7) It is right to expect that a writer on the art of mental quiet will produce works which themselves bear a style and atmosphere, a content and message of quietness.

(187-8) It stands as the upholder of a mystically-turned inner life.

(187-9) Here, in spoken word and written phrase, is the very essence of life.

(187-10) Many people without pretensions to mystical knowledge or belief have had this experience, this glimpse of timeless loveliness, through Nature, art, music or even for {no}⁴⁹⁵ apparent reason at all.

(187-11) When these truths are glimpsed in one man's mind and then made known or made clearer to other men's minds through the medium of writing or speech, a real service is rendered.

(187-12) It is a fact that the city dweller of today has to undergo a stress and attune himself to a _____⁴⁹⁶ which lead to nervous disturbances as well as lessened personal self-control.

⁴⁹³ The paras on this page are numbered 1 through 13, 13a and 13b; they are not consecutive with the previous page.

⁴⁹⁴ PB himself changed "must" to "will" by hand.

⁴⁹⁵ We have inserted "no" for clarity.

(187-13) He will find in the great inspired writings support during periods of crisis and guidance during periods of hesitancy. They are indeed words to live by.⁴⁹⁷

(187-14) There is a special quality in such moments that ordinary moments do not have.

(187-15) The silent magic of its presence may seldom be felt but will always be remembered.

188⁴⁹⁸

I

189⁴⁹⁹

I

(189-1)⁵⁰⁰ The book which prods us into finer thought or higher feeling [or makes us live better]⁵⁰¹ has served us well

(189-2) The secret stream of a diviner life flows ceaselessly beneath our mundane existence.

(189-3) There are a few who rise above the crowd to this level by their own self-ennoblement and self-interiorisation.

(189-4) If he can develop the facility to sustain his meditation and keep off distracting thoughts, he can gain a cooler vision in worldly matters and a clearer one in spiritual matters.

(189-5) The artist has this advantage over the intellectual, that he recognises sooner, obstructs less often and obeys more quickly the intuitive prompting.

(189-6) Art possesses the power to awake us to something in our souls, to hidden harmonies.

⁴⁹⁶ 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.

⁴⁹⁷ The original paras on this page continue on page 185.

⁴⁹⁸ Blank page

⁴⁹⁹ "(I)" was typed at the top of the page.

⁵⁰⁰ The paras on this page are numbered 53 through 66; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

⁵⁰¹ PB himself moved "or makes us live better" from after "has served us well" by hand.

(189-7) The popular myth of the materialistic nature of life, must be fought by the private truth of the mystical purpose of life.

(189-8) The discovery of the soul's existence is not a result of intellectual analysis or of emotional feeling but of intuitive experience.

(189-9) When a man confuses the nature of the mind with its own thoughts, when he is unable properly to analyse consciousness and memory, when he has never practised introspection and meditation successfully, he can know nothing of the soul and may well be sceptical of its existence.

(189-10) A distinguished musician once said to me that the effective power and reality of music lay not in the sensory impressions it causes, but rather in the mental ones, not in the sounds that enter the ear but in the thoughts provoked by those sounds. He added that its essential features of time and number were mathematical ones – that is, mental ones.

(189-11) The quality of sublime inspiration distinguishes the true artist from the mere technician.

(189-12) These truths belong to every mortal even though their discovery has remained in a select and enquiring group. They belong to no particular people, no special time. They are as ageless as they are universal.

(189-13) Sensitive and introspective minds will more quickly find their way to these truths than dull and extroverted ones.

(189-14) Sometimes his mind is flooded with divine images that bubble up from some secret depth and crowd the tip of his pen, trying to find themselves fair bodies of words.

(189-15) The silent empty desert may bore one man utterly, but bring another man close to infinite peace.

(189-16) An inspired piece of writing has a power of its own to help guide or lift us

190⁵⁰²

I

191⁵⁰³

⁵⁰² Blank page

⁵⁰³ "(I)" was typed at the top of the page.

(191-1)⁵⁰⁴ The [ugly, abnormal]⁵⁰⁵ distortions of the human form put on these canvases are pathological productions [not artistic ones.]⁵⁰⁶

(191-2) Anything which is not understandable as well as anything associated with a charlatan's magic is also labelled 'mysticism.'

(191-3) Mysticism is not only an art whose exercises are to be practised but also an attitude towards life whose tenets are to be thought out.

(191-4) Oscar Wilde: "While in the opinion of society contemplation is the gravest thing of which any citizen can be guilty, in the opinion of the highest culture it is the proper occupation of man."

(191-5) They engage in every kind of enterprise except the one which is the most important of all: the discovery and fulfilment of our true purpose here on earth.

(191-6) There is a spiritual element in every man. It is his essence.

(191-7) If he attains at intervals to shining moods of inward peace and elevated awareness denied to most people, it is only because he has paid for them in self improvement and the practice of mental exercises.

(191-8) We live in an age when millions of men do not know that life has higher ends than mere physical sustenance, and when any assertion of these spiritual ends is received with contempt or rejected with disdain.

(191-9) The soul constitutes both the connection between man and God⁵⁰⁷ and the ultimate attainment of man.

(191-10) There is no person in the world more interesting to a man than himself, yet all he really knows about himself is what lies on the surface.

(191-11) The soul is immanent in man. This is why he may and can know it, indeed feel its very presence.

⁵⁰⁴ The paras on this page are numbered 67 through 78, making them consecutive with the previous page. These paras were originally numbered 1 through 12. In addition, there is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

⁵⁰⁵ PB himself inserted "ugly, abnormal" by hand.

⁵⁰⁶ "not artistic ones." was typed at the top of the page and inserted with a caret by PB himself.

⁵⁰⁷ PB himself deleted a comma after "God" by hand.

(191-12) So long as a man refuses to recognise the higher self, so long will he stumble in ignorance and hurt himself in materialism.

(191-13) It is the art of putting oneself into, and for experts, of remaining in the soul's consciousness. Therefore only the man who is capable of doing this can write about it with either accuracy or authority. All other writers, viewing the state from outside, can get back only their own thoughts about it, not real knowledge.

(191-14) Only the artist who is himself inspired can produce work that inspires beholders or hearers. Otherwise he merely pleases or entertains

192⁵⁰⁸

I

193⁵⁰⁹

I

(193-1)⁵¹⁰ Any [creative]⁵¹¹ art which opens up an entrancing world of beauty to us if it refines and uplifts us, opens up a spiritual path at the same time

(193-2) The need to get away periodically from worldly concerns, to relax every now and then from immediate activities, is more urgent in our times.

(193-3) If he will take the time to withdraw for a short period from the continuous physical and mental activity that goes on from the moment of waking in the morning to the moment of falling asleep at night; if he will use this period to observe within himself certain delicate nuances of feeling and subtle changes of thought, he will begin to cultivate his awareness of soul, his own link with God.

(193-4) The notion that the effects of inspiration should not be handled by the labours of revision is a wrong one. First because few artists ever achieve a total purity of inspiration, however ecstatic their creative experience may be, second because even if achieved it is still limited by the personal nature of the channel through which it flows. The writer who refuses to touch manuscripts again or to correct proofs displays vanity or ignorance or both.

⁵⁰⁸ Blank page

⁵⁰⁹ "I." was typed at the top of the page.

⁵¹⁰ The paras on this page are numbered 79 through 85, making them consecutive with the previous page. These paras were originally numbered 13 through 19. In addition, there is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

⁵¹¹ "creative" was typed above this line and inserted with a caret by PB himself.

(193-5) The meaning and end of all such work is to arouse men to see certain truths: that the intuitive element is tremendously more important than the intellectual yet just as cultivable pursued through meditation, that the mystical experience is the most valuable of all experience and that the quest of the Overself is the most worth while endeavour open to human exertions

(193-6) To become so lost in this world of appearances, as so many have become lost, is to shut the door to the world of reality. This is why the lost art of contemplation is a necessity and must be regained if we are to open that door and let truth in.

(193-7) It is true that the Occidental peoples have had in the past little aptitude for exercises in contemplation. But that is no reason why they should not make a start what will inescapably have to be started if they are to put an end to their aimlessness and restlessness.

(193-8) Man has within him all these higher possibilities.

(193-9) [The refined beauty of such inspired music may excite {and}⁵¹² lead the responsive mind to a higher state for a brief while]⁵¹³

194⁵¹⁴

I

195⁵¹⁵

I

(195-1)⁵¹⁶ How inspired by the feeling for beauty are often those delicately-painted scrolls on which Chinese artists put their impressions of pine trees set on mountain sides, leaping waterfalls and quiet river banks.

(195-2) If a man asks himself the question, "How did I first come to think of the soul?" he will probably have to answer, "Its existence was suggested to me by others." From where did they in their turn get the idea? At some point in the line it must have originally come from a prophet, seer or mystic.

⁵¹² We have inserted "and" for clarity.

⁵¹³ PB himself heavily edited this para by hand. It originally read:

"The excited beauty of such inspired music"

⁵¹⁴ Blank page

⁵¹⁵ "I." was typed at the top of the page.

⁵¹⁶ The paras on this page are numbered 86 through 92 and 92a, making them consecutive with the previous page. These paras were originally numbered 20 through 26. In addition, there is an unnumbered para at the top of the page.

(195-3) When we can learn what the true worth of man is and wherein lies his real salvation, we shall learn the most practical of all things. For this, more than anything else, will show us how to live on earth peacefully, prosperously, healthily and usefully.

(195-4) Whatever the other reasons are for the tremendous post-war popularity of the ballet, both in Europe and America, be they its colourfulness, its poetry, its vigour, its beauty and its blending of different arts, there is one more, which is important, that is, its otherworldliness. It answers a spiritual craving that does not know it is spiritual.

(195-5) Our need of the soul's consolation was never greater than in this decade, yet our belief in its existence never less! This is the striking paradox of our times, the immense irony of our existence.

(195-6) Man cannot run away from his problems because they are new and inherent in civilisation. They must be faced in a realistic manner. This attitude precludes the fear of mysticism and entails its acceptance. The twentieth century demands a reorientation of thinking, not an attitude of shirking.

(195-7) We know so little of the infinity behind human nature that those who return with reports of it deserve a better hearing than those who inquire into its finite manifestations. Yet do they get it?

(195-8) The creative power of man, working through imagination or sensitivity, has brought to birth the musical composition, the painted picture, the written novel and other great forms of art. They are the forms which move feeling and inspire action.

(195-9) Whether the work be painted or sculpted, composed or written, its [real]⁵¹⁷ value to mankind is in proportion to its inspiration

196⁵¹⁸

I

197

I

(197-1)⁵¹⁹ Why is it that the eagerness with which so many disciples flock to join an ashram ends so often in a deterioration of character after they have lived in it for a

⁵¹⁷ PB himself inserted "real" by hand.

⁵¹⁸ Blank page

⁵¹⁹ The paras on this page are numbered 55 through 62, and 62a; they are not consecutive with the previous page. Para 58 was cut out of the page and an unnumbered para was pasted in its place.

while? The answer is that there is a fundamental fallacy behind the thinking which draws them into it. It is the fallacy that they have any business with the other disciples. Their true business is with their master alone.

(197-2) It may be the fear of being left with his own self, the boredom of having to face his own entity, that keeps the man whose acquaintance with mysticism is solely theoretical, who has never undergone its disciplines, nor experienced its psychological states, from turning aside for a few minutes, at least, from his common, everyday business and from current world affairs to give himself entirely to prayer and meditation.

(197-3) The mystic who sits in a chair or squats on a couch, meditating on higher truths or aspiring to the awareness of his higher self, is not wasting his time.

(197-4)⁵²⁰ Chas. Salling: "What is Art for? Should it represent life, or help us to understand it more. Is it merely an asset to the decor of a room; a luxury or a necessity? Must it be attractive to the eye, or must it surprise to achieve its purpose? Should the artist conform to the spectator's ideas, or the spectator⁵²¹ adapt himself to the ideals of the artist?" — John O'London's Weekly⁵²²

(197-5) When Jesus uttered those words, "The Kingdom of Heaven is within you," was he merely talking for the sake of talking or did he really mean what he said?

(197-6) It is for those who are ready for the phase of intellectual independence and spiritual individualism, who are courageous enough to face the inner solitariness of the human spirit when it turns from doing to being.

(197-7) However fantastic may be the practical consequences of this experience, due to its wrong interpretation by the mystic himself, the essential worth and intelligible meaning of the intrinsic reality out of which it arises still remains.

(197-8) When man becomes insensitive to the sacredness within himself, he is lost.⁵²³

(197-9) The inner glow is unique, the emotional transport sublime, the intellectual enlightenment exceptional.

198⁵²⁴

⁵²⁰ This para was pasted on the page from a different sheet of paper.

⁵²¹ "spec" in the original

⁵²² "Jon o'London's weekly" in the original

⁵²³ The original paras on this page continue on page 201.

⁵²⁴ Blank page

(199-1)⁵²⁶ Of all the arts which minister to the enjoyment of man, music is the loftiest. It provides him with the satisfaction which brings him nearer to truth than any other art. Such is its mysterious power that it speaks a language which is universally acknowledged throughout the world and amongst every class of people stirring the primitive savage no less than the cultured man of the 20th century. When we try to understand this peculiar power which resides in music, we find that it is the most transient of all the others. The sounds which delight your ears have appeared suddenly out of the absolute silence which envelops the world and they disappear almost instantaneously into that same silence. Music seems to carry with it something of the divine power which inheres in that great silence so that it is really an ambassador sent by the Supreme Reality to remind wandering mortals of their real home. The aspirant for truth will therefore love and enjoy music but he must take care that it is the right kind of music, the kind that will elevate and exalt his heart rather than degrade and jar.

(199-2) The ecstasy of the mystic is psychologically akin to the ecstasy of the artist. It is not metaphysically the same, however. For the mystic, inasmuch as he has been prepared to renounce all external things in its pursuit, is freer and has gone farther. He has not to depend on such things as stimulus to his effort or as a focus for his method.

(199-3) It is a poor logic which asserts, because some mystical experience is admittedly pathological and others illusory, that all mystical experience is pathological and illusory. The fairest criticism such detractors could make would be silence, so that they would then cease to profane what they cannot understand.

(199-4) Most men fall into easy acceptance of the belief that abstract thinking and mystical experience are too vague and too intangible to spur emotion and influence action. This is one reason why most men do not even trouble to investigate mysticism or study metaphysics.

(199-5) We dread the mysterious calm of Nature; we fear to break our own chains of activity and plunge into the still lagoon of meditation, and we dare not pause to question ourselves as to the meaning of it all.

⁵²⁵ PB himself inserted "(I)" at the top of the page by hand.

⁵²⁶ The paras on this page are numbered 1, 9, 66, and 44 through 47; they are not consecutive with the previous page. The first three paras (1, 9, and 66) were pasted here from separate sheets of paper.

(199-6) This is the ultimate beauty behind life, which all men seek blindly and unknowingly in such varied external [forms that]⁵²⁷ merely and momentarily hint, suggest, or herald its existence.

(199-7) Religious people denounce a mystic as a heretic. Worldly people denounce him as a fanatic. All this because he has the moral courage to withdraw from religious tradition and to deviate from worldly custom.

200⁵²⁸

I

201⁵²⁹

I

(201-1)⁵³⁰ We are not sufficiently informed about the meaning of life and not sufficiently concerned with the purpose of life. In our ignorance we deify the machine and destroy ourselves. In our indifference we lose all chance of gaining peace of mind.

(201-2) Those who question the usefulness of [the arts]⁵³¹ are nearly always those who are still mesmerised by materialism. Because they persist in thinking materially, it is impossible for them to respond to the truth. They would be easier to deal with if they were merely unimaginative or simply unreflective.

(201-3) A sincere Church would do everything to encourage, and nothing to hinder, its members taking to the mystical quest. For this would be the best sign that it honestly sought to consummate its own work for the individual benefit rather than its own.

(201-4) Mysticism is quite accustomed to the materialism which conceitedly sneers at it, to the ignorance which carelessly dismisses it, and to the prejudice which absurdly suspects it.

(201-5) The different spiritual phases through which he is likely to pass will one day culminate in the more open-eyed perception of truth's integrality.

⁵²⁷ PB himself changed "forms, which" to "forms that" by hand.

⁵²⁸ Blank page

⁵²⁹ "(I)" was typed at the top of the page.

⁵³⁰ The paras on this page are numbered 63 through 67, 157 through 158, and 69 through 72; they are not consecutive with the previous page – but they follow the paras on page 197. Paras 157 and 158 were pasted on together from a separate sheet of paper, likely on top of para 68.

⁵³¹ PB himself changed "these ideas" to "the arts" by hand.

(201-6⁵³²) His fame as a mystic spread through every continent. He is classed with history's great individuals.

(201-7) "Dost thou love life? Then do not squander time" —Franklin.⁵³³

(201-8) Why do we exist at all? Is there an ascertainable meaning and verifiable purpose in our presence on this earth? It is to answer these questions that all our day-to-day living really tends, albeit unconsciously.

(201-9) The sayings of Jesus cannot be authenticated by anyone as being historically true. But every illumined man can authenticate them as being mystically true.

(201-10) The drums which beat insistently and monotonously throughout the full-moon nights in many an Oriental community, have this ultimate object of putting the thoughts to rest and lulling the senses.

(201-11) A voluble tongue or a prolific pen is no evidence of an inspired mind.

202⁵³⁴

I

203⁵³⁵

I

(203-1)⁵³⁶ Tolstoy,⁵³⁷ in his ascetic recoil against his own handiwork, called art "a beautiful lie." Well, it often is so. But it is quite often not so. It can arouse either devilish or divine feelings. It can lead men to that higher beauty which, Keats⁵³⁸ saw, is one with truth. Whenever its influence is bad, it is the artist who is to be blamed, not art.

(203-2) Art is not only here to embellish human existence. It is also here to express divine existence. In good concert music, especially, a man may find the most exalted refuge from the drab realism of his prosaic everyday life. For such music alone can

⁵³² This para and the next (originally numbered 157 and 158) were pasted on together from a separate sheet of paper.

⁵³³ Benjamin Franklin

⁵³⁴ Blank page

⁵³⁵ "(I.)" was typed at the top of the page. PB himself inserted "(7)" at the top of the page by hand.

⁵³⁶ The paras on this page consist of four pieces pasted together – in order, the paras are 101, unnumbered, 153 through 155, and 151; they are not consecutive with the previous page.

⁵³⁷ Leo Tolstoy

⁵³⁸ John Keats

express the ethereal feelings, the divine stirrings and echoes which have been suppressed by mundane extroversion. The Third Movement of Beethoven's "Quartet in A Minor," for instance, possesses genuine mystical fervour. He may derive for a few minutes from hearing its long slow strains a grave reverence, a timeless patience, a deep humility, an utter resignation and withdrawnness from the turmoil of the everyday world.

(203-3) "There is a principle which is the basis of things, which all speech aims to say, and all action to evolve, a simple, quiet, undescribed, undescribable presence, dwelling very peacefully⁵³⁹ in us, our rightful lord; we are not to do, but to let do; not to work, but to be worked upon; and to this homage there is a consent of all thoughtful and just men in all ages and conditions." — Emerson⁵⁴⁰.

(203-4) Until the masses want to understand the truth about their inner nature, they will not begin to seek it. They will be satisfied with the offerings of popular religion at best, or popular atheism at worst.

(203-5) There is a marked intelligence within every atom of the cosmos and within every living creature within the cosmos. So far as the human mind shows forth its own native intelligence it reveals, however faintly, the presence of that master intelligence out of which it spends itself.

(203-6)⁵⁴¹ The fact is that most people are unacquainted with the mystical point of view, uninformed about mystical teachings, and unattracted by mystical practices. This is partly because there are few mystics in the world and not much reliable information about mysticism, and partly because the dominating trends of most people are materialistic ones. The values which they consider the most important are sensuous ones.

204⁵⁴²

I

205⁵⁴³

I

⁵³⁹ PB himself deleted a comma after "peacefully" by hand.

⁵⁴⁰ PB himself underlined "Emerson" by hand.

⁵⁴¹ PB himself inserted "(I) or cut up" in the left margin next to this para by hand, suggesting PB either wanted to classify this as I or cut it into parts — or even cut it up to destroy it. In any case he put it here, in Category i. — TJS '20

⁵⁴² Blank page

⁵⁴³ "(I)" was typed at the top of the page.

(205-1)⁵⁴⁴ Despite their indifference to religion, they get something close to a religious feeling from art.

(205-2) The thirty or so minutes he gives to meditation will begin to be really fruitful when they begin to be an inner necessity for him, and more important than all other daily activities.

(205-3) The Occidental worship of bodily arts cultures sports exercises and regimes would be excellent if it were part of a larger program of living that included the spiritual. But it is not. The Occidental mostly stops and ends with glorification of the body.

(205-4) The glimpses are usually quite short in duration, quite sudden in onset. This is why the “Kena Upanishad,”⁵⁴⁵ a very old Hindu text, likens them to “the splendour of lightning” and says of them “they disappear within the twinkling of an eye.”

(205-5) If he is sensitive enough and can touch the intuitive element within himself, either deliberately by sheer power of deeply-introspective concentration or spontaneously by immediate acceptance of its suggestive messages, his decisions will be filled with utter conviction and followed with resolute determination.

(205-6) Not every form of artistic endeavour and intellectual is open to receive inspiration. Some are too gross or too earthly or too perverted to do so.

(205-7) In these brief but glorious moments we discover that we are divine beings. If most of us are worse than the front we present to our neighbours, all of us are better than they think through our affiliation with divinity.

(205-8) From the lower altitude where every little thing matters, he is lifted to the higher one where nothing does.

(205-9) The glimpse is to be welcomed as a relief from the unsatisfactory limitations of ordinary existence. But because it gives enlightenment only temporarily, it is not enough. It is necessary to seek out the way of getting a permanent result. Such a result is the best means to measure the value of any technique.

(205-10) A change of attitude towards his problems, may help to clear the way for intuition to operate on the conscious level. These inner promptings – when authentic

⁵⁴⁴ The paras on this page are numbered 168 through 178; they are not consecutive with the previous page – but they follow the paras on page 205. In addition, there is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

⁵⁴⁵ “Kenopanishad” in the original.

and not ego-biased, and when double-checked by reason – can guide him to wiser decisions concerning both outward work and inner life.

(205-11) The “Pastorale Symphony” by Beethoven is a call in music to our native spiritual homeland.

(205-12) His first step is to detect the presence of the higher Power consciously in himself through vigilantly noting and cultivating the intuitions it gives him.

(205-13) Because I usually greet pastel colours with delight this is not to say that I do not recognise that stronger colours have an appropriate use and place in the scheme of things

206⁵⁴⁶

I

207⁵⁴⁷

I

(207-1)⁵⁴⁸ The inspired mission, the higher purpose of art is not only to [create]⁵⁴⁹ in us the [heavenly]⁵⁵⁰ mood but also to celebrate it, not only to tell but to tell joyously

(207-2) The importance of this work is ignored by most people and unknown to many people. They believe it to be the preoccupation of time-wasting dreamers or ill-adjusted neurotics. If they do not treat it with such indifference they treat it either with open abuse or with contemptuous indulgence. But if they could understand that it penetrates to the foundations of human living and affects the settlement of human problems, they might be less arrogant in their attitude towards it. It is not less important to the individual than to society at all times but immeasurably more so in these grave, critical times.

(207-3) He who bitterly persecuted Christianity became its best propagandist. What lay behind this tremendous change? It was a mystical experience not different in form, not

⁵⁴⁶ Blank page

⁵⁴⁷ “(I)” was typed at the top of the page.

⁵⁴⁸ The paras on this page are numbered 44 through 49; they are not consecutive with the previous page – but they follow the paras on page 127. In addition, there is one unnumbered para at the top of the page, and one unnumbered para at the bottom.

⁵⁴⁹ PB himself changed “evoke” to “create” by typing over the original word with x’s and typing the new one below the line and inserting it with slash.

⁵⁵⁰ “heavenly” was typed after “mood” and inserted with a caret by PB himself.

other in essence than the mystical experiences which are being enjoyed today by hundreds of people. What Paul⁵⁵¹ felt is being felt by them too.

(207-4) The rites and forms of religion arise logically from the point of view that God is separate from, and external to, the creatures in the universe. Hence the worship of, and communion with, God must be an external affair too. The theories and exercises of mysticism, however, arise from the point of view that God is internally linked to all creatures.

(207-5) The literary legacy of the modern world is nothing short of amazing. Although the wisdom of the Alexandrian library was burnt down with it, I warrant we have today a fuller and more rounded record of human knowledge than the ancients ever thought likely. Yet withal the great secret eludes us.

(207-6) This literature has begun to familiarise them with the ideas and practices of mysticism, the lives and ways of the yogis. Ignorance must give place to acquaintance before it can give place to acceptance.

(207-7) In the moment of his greatest trial, in the hour of his greatest danger, man looks to the Infinite for his last resource as a babe looks to its mother.

(207-8) When the spark of inspiration fades out, new ideas often go with it, or if they come, the power to utilise them escapes him

208⁵⁵²

I

209⁵⁵³

I

(209-1)⁵⁵⁴ Are these wonderful moods wholly excluded from the lives of ordinary people?

(209-2) George Eliot⁵⁵⁵ said that something not herself took possession of her in the writing of a scene in one of her [novels.]⁵⁵⁶

⁵⁵¹ St. Paul the Apostle

⁵⁵² Blank page

⁵⁵³ "(I)" was typed at the top of the page.

⁵⁵⁴ The paras on this page consist of four pieces of paper pasted together – in order, the paras are 62, 62a, four unnumbered, 64, and two unnumbered. They are not consecutive with the previous page.

⁵⁵⁵ Also known as Mary Anne Evans.

⁵⁵⁶ PB himself changed "books" to "novels" by hand.

(209-3) Beauty is as much an aspect of Reality as truth. He who is insensitive to the one has not [found the other.]⁵⁵⁷

(209-4) Music can express the mystical experience better than language, it can tell of its mystery, joy, sadness and peace far better than words can utter. The fatigued intellect finds a tonic and the harassed emotions find comfort in music.

They who spend their leisure on reading worthwhile books or enjoying the creative beauty of artistic productions need never suffer boredom. If sensitive persons get a satisfying exhilaration from the reading of illumined and inspired writings, how much more should the author himself get from their creation.

(209-5) The cultural arts offer a path to reality, whether one can actually create or only enjoy their products. Through good [inspired]⁵⁵⁸ drama, painting, writing, poetry, [or]⁵⁵⁹ opera, there is the possibility of [achieving]⁵⁶⁰ contact with its transcendental source

(209-6) The refinement of taste, the improvement of understanding, the betterment of manners – this is the cultural [preparation]⁵⁶¹ for the [Path]⁵⁶²

(209-7) A mystical purpose must be introduced into our common life to balance the mechanical principle that now sways us. Then the State will become a sacrament. This is not to say that we need a new state religion. The less the state tries to impose a religion on the people, the better for that religion; it will then have to develop a real life of its own from within. This is simply an intimation that the ordinary institutions of our society should be so arranged and so balanced as to permit men to face Mother Earth, Nature, more often, and to enable them to turn their minds towards the couch of repose more frequently.

(209-8) There is a two-way possibility in art. It can lay a pathway to the divine for the untalented seeker, and it can become a manifestation of the divine in the hands of the talented artist

(209-9) The book that opens your inner sight to the truth has served you well

⁵⁵⁷ “found the other” was typed above the para and inserted with an arrow by PB himself.

⁵⁵⁸ “inspired” was typed below the line and inserted with a caret by PB himself.

⁵⁵⁹ “or” was typed above the line and inserted with a slash.

⁵⁶⁰ “achieving” was typed below the line and inserted with a caret by PB himself.

⁵⁶¹ “preparation” was typed in the right margin and inserted with a caret by PB himself.

⁵⁶² PB himself changed “path of” to “Path” by hand.

I

211⁵⁶⁴

I

212⁵⁶⁵

I

NEW II: Overview of Practices Involved ... Old xvii: Way to Overself

213⁵⁶⁶

II⁵⁶⁷

(213-1)⁵⁶⁸ They must stir some strength into their wills. But they were unwilling to do this, then it were better to wait and let evolution perform its slow process of education. Suffering and loss would not be absent from this process, but they would be spread out over longer periods and hence spread thinner.

(213-2) Patience is the twin of hope.

(213-3) All worldly experiences may become doors to divinity if interpreted aright.

(213-4) History has become apocalyptic.

(213-5) What it has to say concerns practical living too.

(213-6) The Overself is there, but it is hidden within our conscious being. Only there, in this deep atmosphere, do we come upon the mirage-free Truth, the illusion-free⁵⁶⁹ Reality.

214⁵⁷⁰

II

⁵⁶³ Void Page

⁵⁶⁴ Blank page. This is a divider page with a tab marked "1."

⁵⁶⁵ Blank page. This is the back of a divider page with a tab marked "1."

⁵⁶⁶ "II" was typed at the top of the page.

⁵⁶⁷ Pages 213-218 contain paras for NEW Category II; they were misfiled with the Old Category II which runs from page 219 to page 326. — TJS '19

⁵⁶⁸ The paras on this page are unnumbered.

⁵⁶⁹ "miragefree" and "illusionfree" in the original.

⁵⁷⁰ Blank page

215⁵⁷¹

II

(215-1)⁵⁷² Withdrawn from the world's clamour to this still centre of his innermost being, waiting in utter patience for the Presence which may or may not appear, he performs a daily duty which has become of high importance and priority.

216⁵⁷³

II

217⁵⁷⁴

II

(217-1)⁵⁷⁵ The discipline of the self, the following of ethical conduct, the practice of mystical meditation – all these are needed if the higher experience resulting in insight is being sought.

218⁵⁷⁶

II

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

219⁵⁷⁷

II

(219-1)⁵⁷⁸ Is the man who has gone aside for a while to collect his forces, to quieten his mind and to study the ancient wisdom, to be labelled a deserter of civilisation? How false such a label, how foolish the critic who affixes it! All that is best in civilisation has

⁵⁷¹ "II" was typed at the top of the page.

⁵⁷² The para on this page is unnumbered.

⁵⁷³ Blank page

⁵⁷⁴ "II" was typed at the top of the page.

⁵⁷⁵ The para on this page is unnumbered.

⁵⁷⁶ Blank page

⁵⁷⁷ This page is a carbon copy of page 261 below. However, on this page a different para has been pasted onto the bottom of the page. Except for the last unnumbered para pasted onto the bottom of the page, PB himself deleted all of the paras on this page (originally numbered 59 through 65) by hand – they can be found on the duplicate page 261 (which is still in this category). It is likely that this is here for page 220, which ends with the comment that it is a substitute for a missing page, which is the case.

⁵⁷⁸ The para on this page is unnumbered. PB himself inserted "(II)" in the right margin of this para by hand.

come from men who for a time went aside to gain the inspiration or the vision out of which their contributions or creations were born.

220⁵⁷⁹

II

(220-1)⁵⁸⁰ The beginnings of this inner life require him to be alone and to keep them secret. It is best to have only a spiritual guide who is understanding and sympathetic around. He needs protection against those whose violence, materialism or scepticism would thwart, obstruct or stifle the tender growth. It is because such conditions are hard to secure in world's ordinary life that convents, ashrams and monasteries were established.

(220-2) To shift the centre of interest from worldly to spiritual affairs but to magnify the ego as a consequence of doing so, is something that happens just as readily to dwellers in ashrams as to those outside them.

(220-3) "I don't advise anyone to give up the world and retire into forests," Anandamayī⁵⁸¹ said to me. She is a contemporary Indian lady guru whom I met at the foot of the Himalayas and then again twenty years later, in a city. She has wandered throughout India. Her counsel has weight.

(220-4) Can the man with a day to fill with work, the man with household responsibility and a living to gain, take to this quest quite seriously? Has he any prospect of realising some measure of enlightenment without deserting his family?

(220-5) There are two kinds of passivity and escapism. The wrong one arises from a lack of the energy, knowledge or courage wherewith to cope with life or from a sense of defeatism after a series of failures or from the inertia of a dreamy temperament.

(220-6) The ascetic abjures the ownership of many things and sets up bareness of possessions as the ideal state because he prefers to be unencumbered in his quest. His motive is excellent but his wisdom is arguable. Is such a pruned, meagre life really the ideal state?

⁵⁷⁹ "(II)" was typed at the top of the page. PB himself inserted "10th series" at the top of the page by hand. This refers to PB's grouping of his carbons. See that group of files for more information about the few that are numbered. —TJS '20

⁵⁸⁰ The paras on this page are numbered 66 through 70 and 70a through 70d, making them consecutive with the deleted paras from the previous page (whose duplicates appear on page 261). Two paras are numbered 69.

⁵⁸¹ "Ananda Mayee" in the original.

(220-7) We keep ourselves too occupied and then wonder why our nerves are taut, our minds without ease, our nights without sleep. The man who knows the art of perfectly relaxing his body, breath and mind has a better chance to find health, poise and peace.

(220-8) He need not abandon the householder's life unless the divine command tells him to do so.

(220-9) If he refuses to give himself to the demands of society, that is not because of disdain for it, but because of a felt need to give his highest aim his whole attention. By isolating himself from worldly contacts he can develop with less hindrance those qualities which the worldly do not possess, and even discourage.

(220-10) Not only is there no time for meditation in the daily programme, but also no disposition in the human being for it.⁵⁸²

221⁵⁸³

II

(221-1)⁵⁸⁴ The meditation sessions will become fixed points in each day, just as the mealtimes have already become.

(221-2) He renounces comfort and possessions

(221-3) Solitude terrifies many people. For them it means loneliness. But for those with inner resources, it gives peace.

(221-4) The stress of modern existence has made the need for regular mental rest not merely advisable, but vital. Unless our excessive external activity is counter-balanced by a little inward orientation, we shall be devastated by neurasthenic disease.

(221-5) Modern living has become so excessively titillated and extroverted, that the efforts called by a spiritual regime appear superhuman and hence unattainable. To renounce work, to forsake pleasure or to sacrifice desire for only a half-hour each day, seems too much because the reward seems too impalpable.

⁵⁸² PB himself inserted "Original Missing (whole page). This is substitute!" at the bottom of the page by hand. This page is a carbon copy, the original page is not in this file.

⁵⁸³ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁵⁸⁴ The paras on this page are numbered 14 through 18; they are not consecutive with the previous page – but they follow the original paras on page 267. In addition, there are three unnumbered paras at the top of the page and two unnumbered paras at the bottom.

(221-6) The Quest does not demand the renunciation of worldly business but only the renunciation of a small daily fragment of the time hitherto devoted to such business. It asks for a half- or three-quarter-hour daily to be faithfully given to meditation exercises. It asserts that the fullest realisation of the Overself can be attained without becoming a whole-time yogi.

(221-7) To move one's residence and work from city to country is not escape from the world but revaluation of the world. To take social contacts in small doses is not wilful moroseness but wiser management of time and energy. To bring leisure, beauty, reflection and repose into the day is not to run away from life but to seek it more fully.

(221-8) Thoreau in a letter. "I do believe in simplicity. It is astonishing as well as sad, how many trivial affairs even the wisest man thinks he must attend to in a day; how singular an affair he thinks he must omit. When the mathematician would solve a difficult problem he first forces the equation of all encumbrances, and reduces it to the simplest terms. To simplify the problem of life, distinguish the necessary and the real." The issue is between transcendental bliss and transient pleasure.⁵⁸⁵

(221-9)⁵⁸⁶ The world is there; it cannot be ignored: it may be side-stepped for a time, but in the end it reinserts its claim to be noticed, dealt with, and its place in the Divine World-Idea [understood.]⁵⁸⁷ He must [come to]⁵⁸⁸ recognise that it must have such a place; he cannot do otherwise.

(221-10) Some tension in life there must be, but when it becomes continual, as in modern life, it becomes reprehensible

222⁵⁸⁹

II

223⁵⁹⁰

II

(223-1)⁵⁹¹ To let go his habitual preoccupations for a little while, and to make this relaxation just as habitual, – this is to remove some of the imbalance of modern man's life

⁵⁸⁵ The bottom of the page was cut off; presumably the missing portion contained a para numbered 19. The original paras on this page continue with para 20 on page 269.

⁵⁸⁶ The last two paras on this page were pasted here from a different sheet of paper.

⁵⁸⁷ "understood" was typed above the line and inserted with a caret by PB himself.

⁵⁸⁸ "come to" was typed below the line and inserted with a caret by PB himself.

⁵⁸⁹ Blank page

⁵⁹⁰ "(II)" was typed at the top of the page.

(223-2) To live a simpler life is not the same as to live an impoverished life. Our wants are without end and it is economy of spiritual energy to reduce them at certain points. But this is not to say that all beautiful things are to be thrown out of the window merely because they are not functional or indispensable.

(223-3) Earnest monks and brown-robed ascetics should not become angry with our candid examination of their [claim]⁵⁹² but rather try to understand another point of view, which does not accept unreal antinomies. We honour and respect those who, through deep sincerity, are faithful to their renunciatory ideals but we ask them not to be intolerant of a different road to self-discipline and not to lose their sense of proportion by making monkish prejudice an obsession.

(223-4) Because of the soul's own infinitude, its expressions in art and culture, its manifestations in society and industry, will always be infinitely varied. If we find the contrary to exist among us today, it is because we have lost the soul's inspiration and forfeited our spiritual birthright. The monotonous uniformity of our cities, the uncreative sameness of our society, the mass-produced opinions of our culture and the standardised products of our immobilised mentalities reveal one thing glaringly – our cramping inner poverty. The man who possesses a spark of individuality must today disregard the rule of conformity and go his own way in appalling starving loneliness amid this lack of creativeness, this dearth of aspiration.

(223-5) There is a better use I can make of my time than assisting to keep the world busy with trifles.

(223-6) We must reverse spiritually and shut away the outside world for a time

(223-7) Why play the fool to accommodate some city fool, or talk his tiresome twaddle?

(223-8) We run around like squirrels in a cage and arrive nowhere.⁵⁹³

224⁵⁹⁴

II

225⁵⁹⁵

⁵⁹¹ The paras on this page are numbered 87 through 91; they are not consecutive with the previous page. In addition, there are three unnumbered paras at the top of the page. The second two were pasted on from separate sheets of paper.

⁵⁹² PB himself changed "self-mortification" to "claim" by hand.

⁵⁹³ The paras on this page continue on page 287.

⁵⁹⁴ Blank page

⁵⁹⁵ "(II)" was typed at the top of the page.

(225-1)⁵⁹⁶ Because [the]⁵⁹⁷ philosophic outlook is all-comprehensive, because it excludes nothing, it must include both the celibate and [the]⁵⁹⁸ marital condition. It recognises that each has its [hour]⁵⁹⁹ and [place]⁶⁰⁰ in a man's life.

(225-2) It is more prudent to give only a part of one's [birth-to-death]⁶⁰¹ existence to ascetic or monastic ways than to give the whole of it.

(225-3) If he seeks to avoid the cares of life and the burdens of responsibility by retreating into rural solitude, cutting ties and curbing ambition, he is entitled to do so. But he will be much better entitled if his desertion of the business and tumult of the city is only for a time, and only to learn what the Overself alone can teach

(225-4) It is not enough to surround ourselves with possessions that human skill [taste, and invention]⁶⁰² {have}⁶⁰³ made if we are to become truly human beings, and not fractional ones. But it is equally insufficient [and certainly unhelpful]⁶⁰⁴ to sit in a monastic corner and decry them.

(225-5) That a proportion of those who are attracted to these subjects are psychopaths, is unfortunately true. They would be far better employed in getting proper treatment for their disordered minds imaginations and feelings. Mystical studies may easily exaggerate their condition and increase their imbalance. It is the serious duty of every responsible [expounder]⁶⁰⁵ to warn them off this field and to bid them engage in the quest of psychic and bodily health before attempting that of spiritual light!

⁵⁹⁶ The paras on this page are unnumbered. The last two paras on the page are pasted on from separate sheets of paper.

⁵⁹⁷ "the" was typed above the line and inserted with a caret by PB himself.

⁵⁹⁸ "the" was typed above the line and inserted with a caret by PB himself.

⁵⁹⁹ "time" was changed to "hour" by typing over the original word at a later point.

⁶⁰⁰ "hou" (possible typo of "hour") was changed to "place" by typing over the original at a later point.

⁶⁰¹ PB himself changed "whole" to "birth-to-death" by deleting the original word by hand and typing the new phrase below the line and inserting it with a caret.

⁶⁰² "taste, and invention" was typed in the right margin and inserted with a caret by PB himself.

⁶⁰³ We changed "has" to "have" for clarity.

⁶⁰⁴ "and certainly unhelpful" was typed at the end of the para and inserted with a caret by PB himself.

⁶⁰⁵ The original typist (likely PB himself) changed "teacher" to "expounder" by typing over the original word with x's.

(225-6) A man who does not give himself the opportunity of withdrawing from each day to survey it as well as himself, is not likely to understand both any better than [everyone else]⁶⁰⁶ can.

226⁶⁰⁷

II

227⁶⁰⁸

II

(227-1)⁶⁰⁹ If meditation is made into a goal it leads out of life.

(227-2) When the owner of things is himself owned by them, when his possessions possess a man, it is time to examine his situation

(227-3) Because our days are too fully occupied with immediate events and external activities, we remain ignorant of ultimate verities and inward realities. Thus we ourselves limit the field of our consciousness. The self-imposed discipline of philosophy is designed to combat this limitation and to help us transcend our own insistent egoism and constant extroversion.

(227-4) If a little extra comfort leaves one's thoughts untroubled, one's feelings undisturbed, why not indulge in it?

(227-5) A time may come when a man may tire of the whole social round, business or professional rat-race and desire to turn away from it, when he begins to see through its futilities, vanities and stupidities.

(227-6) We live in a time when mysticism must come {out}⁶¹⁰ of the ashrams and monasteries and get to work in the market places, the college halls and the householders' abodes

⁶⁰⁶ The original typist (likely PB himself) changed "other people" to "everyone else" by typing over the original phrase with x's.

⁶⁰⁷ Blank page

⁶⁰⁸ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁶⁰⁹ The paras on this page are numbered 1 through 6, 6a, and 6b; they are not consecutive with the previous page. In addition, there are two paras at the top of the page, the first numbered 0-1, and the second unnumbered; the para numbered 2 was cut from the page and three unnumbered paras were pasted in its place from a different sheet of paper.

⁶¹⁰ We inserted "out" for clarity.

(227-7) This need of privacy to follow one's quest in one's own way is best satisfied by the wide open spaces of ranch life, next best by the vast, impersonality of large city life. It is hardest to satisfy in a small town where watching eyes and intruding feet seek to mind everyone else's business.

(227-8) It advocates a life of action punctuated by shorter periods of retreat to maintain spiritual balance. Then amid the jar and jangle of city streets, he may yet keep an inward peace whilst he goes star-gazing, he doesn't despise the earth on which he stands.

(227-9) This nervous rush and speed, this flight from boredom into diversion defeats its own purpose in the end. It brings satisfactions that must be repeated and multiplied because they are too ephemeral. The correct way out is to learn to relax, to seek inner repose.

(227-10) We moderns live so restlessly, or work so hard, or pursue business and pleasure so intensely, that our attention is continually drawn outwards, rarely inwards. We do not live at peace with ourselves. Under such conditions, the development of intuition and the cultivation of mystical states is quite hard.⁶¹¹

(227-11) From these brief daily retreats he can gather [enough]⁶¹² strength to withstand the pressures of conformity and preserve his independence.

(227-12) The unbalanced fanatic merely makes a new attachment out of his attempted detachment.

228⁶¹³

II

229⁶¹⁴

II

(229-1)⁶¹⁵ When the disadvantages of fame are severely felt, the advantages of flight into obscurity become attractive.

(229-2) Tension may be eased by the simple exercise of total relaxation. At least twice a day, the student should stretch out and lie perfectly still. He must endeavour to

⁶¹¹ The original paras on this page continue on page 267.

⁶¹² "enough" was typed below the line and inserted with an arrow by PB himself.

⁶¹³ Blank page

⁶¹⁴ "(II)" was typed at the top of the page.

⁶¹⁵ The paras on this page are unnumbered.

consciously relax every part of the body. Breathing should be slowed down and kept at an even pace, the intake matching the outflow. The exercise need only take a few minutes – or until all signs of tension are gone.

(229-3) Submit yourself as an empty vessel to be filled with the intuitive leading of Overself. Do not stop short of this goal, do not be satisfied with a half-and-half sort of life.

(229-4) One needs a place where the only noise is that which one makes oneself. Then, the lovely stillness without helps to induce the lovely stillness within.

(229-5) This retreat-punctuated day is not a way of life as we ordinarily live it

(229-6) The ascetic demand that we renounce art, turn our back on aesthetic feelings, and reject beauty may seem a [necessary]⁶¹⁶ one. [But we have to beware here of falling into the danger which⁶¹⁷ Angelique de Arnauld,⁶¹⁸ Abbess de Port Royal fell into. She said: “Love of poverty makes one choose what is ugliest, coarsest and dirtiest.” She was the same Mother Superior who refused to allow any form of recreation to her nuns, so that some of them had nervous breakdowns and others went mad]

(229-7) It is not so much that he, as an individual, has come into conflict with society as that he finds the goals offered him by society to be unsatisfactory, sometimes even frightening. So he withdraws from it.

(229-8) They come to these ashrams and convents [either in embittered contempt]⁶¹⁹ as refugees from the world, or else [in naive expectation]⁶²⁰ as aspirants desiring mystical ecstasies

(229-9) The business of making a living takes up a substantial part of their time, the search for entertainment takes up some more, the satisfaction of the stomach’s appetite adds its quota.

⁶¹⁶ PB himself changed “plausible” to “necessary” by typing over the original word with a different typewriter.

⁶¹⁷ The following section was typed partly at the end of the para and partly after para 229-9 and inserted here with a caret: “But we have to beware here of falling into the danger which Angelique de Arnauld, Abbess de Port Royal fell into. She said: ‘Love of poverty makes one choose what is ugliest, coarsest and dirtiest.’ She was the same Mother Superior who refused to allow any form of recreation to her nuns, so that some of them had nervous breakdowns and others went mad.”

⁶¹⁸ Jacqueline-Marie-Angélique Arnauld

⁶¹⁹ “either in embittered contempt” was typed above the line and inserted with a caret by PB himself.

⁶²⁰ “in naive expectation” was typed below the line and inserted with a caret by PB himself.

(229-10) He is entitled to get away, if he can, from the exhaustions which city noise breeds.

(229-11) All this over-emphasis on doing which is such a feature of our time, leads to under-emphasis on being

(229-12) The more he looks at the world the more he wants to isolate himself from it. The world's repugnance breeds his own reluctance to get involved with it.

230⁶²¹

II

231⁶²²

II

(231-1)⁶²³ That he should seek the delight of shared understanding [and confirmed attitude]⁶²⁴ with friend, family or co-disciple is to be expected.

(231-2) Blackstone:⁶²⁵ Farewell to his Muse.⁶²⁶

Where fervent bees with humming voice
Around the honeyed⁶²⁷ oak rejoice,
And aged elms with awful bend
In long cathedral walks extend!⁶²⁸
Lulled by the lapse of gliding floods,
Cheered by the warbling of the woods,
How blest my days, my thoughts how free.

The wrangling courts, and stubborn law,⁶²⁹

⁶²¹ Blank page

⁶²² "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁶²³ The paras on this page are numbered 71 through 73 and 73a; they are not consecutive with the previous page – but the original paras on this page follow the original paras on page 233. In addition, there is an unnumbered para at the top of the page.

⁶²⁴ "and confirmed attitude" was typed below the para and inserted with a caret by PB himself.

⁶²⁵ Sir William Blackstone ("Blackston" in the original).

⁶²⁶ "The Lawyer's Farewell to His Muse" was written in 1744. PB has included excerpts here from the second, third, fourth, and eighth stanzas of the eight-stanza poem (only the third stanza appears in full). We changed some spellings and punctuation per the original source.

⁶²⁷ "honied" in the original

⁶²⁸ semicolon in the original

⁶²⁹ We inserted a comma per the original source.

To smoke, and crowds, and cities draw;⁶³⁰
There, selfish faction rules the day,
And pride and avarice throng the way;
Diseases taint the murky air,
And midnight conflagrations glare;
Loose revelry, and riot bold,
In frightened streets their orgies hold;
Or, when⁶³¹ in silence all is drowned,
Fell murder walks her⁶³² lonely round;
No room for peace, no room for you;
Adieu, celestial nymph, adieu!

Each pedant sage unlocks his store
Of mystic, dark, discordant lore;
And points with tottering hand the ways
That lead me to the thorny maze.

Thus though my noon of life be past,⁶³³
Yet let my setting sun, at last,
Find out the still, the rural cell,
Where sage Retirement loves to dwell!
There let me taste the homefelt bliss
Of innocence, and inward peace.

(231-3) We moderns live too quickly to live happily. If _____⁶³⁴ yields pleasure, it must inevitably yield pain also.

(231-4) The strong clamour of our streets puts a period to any quiet thought we may have brought to a half-trembling birth.⁶³⁵

(231-5) ECKHART:⁶³⁶ "Sloth often makes men eager to get free from work and set to contemplation, but no virtue is to be trusted until it has been put into practice."

232⁶³⁷

⁶³⁰ We inserted a semicolon per the original source.

⁶³¹ "where" in the original

⁶³² "his" in the original

⁶³³ "passed" in the original

⁶³⁴ 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.

⁶³⁵ The original paras on this page continue on page 281.

⁶³⁶ Eckhart von Hochheim

⁶³⁷ Blank page. PB himself inserted "2" at the bottom of the page by hand.

(233-1)⁶³⁹ A cat can instantly pass from complete immobile stillness to swift powerful movement. It is perfectly relaxed.

(233-2) Shankaracharya⁶⁴⁰ laid down a three-day maximum period for visits to his ashram.

(233-3) Even if it offered nothing more than a respite from private cares and a refuge from public woes, the meditation-chamber would well justify its existence.

(233-4) Buddha says: "Let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone." Such is Buddha's counsel to the student of the higher life.

(233-5) Sometimes it is high wisdom to desert the world for awhile, resting in a hermitage or reposing with Nature. For a fresh point of view may be found there, [what is happening within oneself may be better understood,]⁶⁴¹ the tired mind may gain some concentration and the fringe of inner peace may be touched.

(233-6) The conditions of city life are such that periods of withdrawal from it are absolutely necessary. We need these periods for going into silence, for tranquil concentration, for self-examination and for self-detachment.

(233-7) We daily dissipate our mental energies and throw our thoughts to the fickle winds. We debauch the potent power of Attention and let it waste daily away into the thousand futilities that fill our time.

(233-8) We can usually find a couple of hours to visit cinemas, go to dances, play whist. Yet we declare we can't find a half hour to meditate!

⁶³⁸ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁶³⁹ The paras on this page are numbered 58a, 58b, 60 through 70, 70a, and 70b; they are not consecutive with the previous page – but the original paras on this page follow the paras on page 279.

⁶⁴⁰ PB himself changed "Shankra Archaraya" to "Shankra Acharaya" by hand. We changed it to the standard "Shankaracharya."

⁶⁴¹ "what is happening withone oneself may be better understood," was typed on the back of this page and inserted here by PB himself. We have changed "withone" to "within" for clarity.

(233-9) Matthew Arnold:⁶⁴²

“We glance and nod and hurry by,
And never once possess our souls
Before we die.”

(233-10) In a country life we can keep our sense of spiritual proportion, but the towns
tear at it with taloned hands.

(233-11) The secret of achieving successful balance between the contemplative life and
the active life is to go slowly inch by inch, and not to jump.

(233-12) The true place of peace amid the bustle of modern life must be found within
self, by external moderation and internal meditation.

(233-13) His chief care must be to have time to himself for the proper nurture of mind
and soul.⁶⁴³

(233-14) Solitude is often the best society. The hermit feels he has no obligations to
society.

(233-15) It is not merely for recluses who shut themselves away from the world.

234⁶⁴⁴

II

235⁶⁴⁵

II

(235-1)⁶⁴⁶ It is wiser to go to the fountain-head, to the source of all energies directly.
There our fatigued mind or body can find its most life-giving recuperation.

⁶⁴² This is a paraphrased excerpt from stanza 18 of Arnold’s poem “A Southern Night,” first
published in 1861. The original stanza reads:

“And see all sights from pole to pole,
And glance, and nod, and bustle by;
And never once possess our soul
Before we die.”

⁶⁴³ The original paras on this page continue on page 231.

⁶⁴⁴ Blank page. PB himself inserted “2” at the bottom of the page by hand.

⁶⁴⁵ “(II)” was typed at the top of the page.

⁶⁴⁶ The paras on this page are numbered 79 through 93; they are not consecutive with the
previous page – but they follow the original paras on page 317.

(235-2) The modern idea that such a quiet country life is also a dull one, is both right and wrong. It is right where inner resources and intuitive appreciation are lacking but wrong where they are present.

(235-3) Does he need to subtract himself from the world, to stop his work altogether, or is it enough to do this only partially?

(235-4) Our personalities and lives are so cluttered with obstacles that we are unable to find the strength, time or knowledge needed to attain the real self.

(235-5) The temptations of monastic life are different from those of the outside world, but they are just as present and exigent. The weak disposition which yields to the one may just as easily yield to the other. The constant inner battle against oneself can only change its form, not its necessity.

(235-6) The mystic is considered a freak, merely because his ideas do not conform to those prevalent in society.

(235-7) Most people find themselves involved in activities which are inescapable for their own support and for that of those dependent on them.

(235-8) The benefit which can be got from solitude, is had only by properly balanced minds. The others will be still more unbalanced by it.

(235-9) The man who has learnt the art of staying within himself finds peace.

(235-10) We need such sanitariums to restore us to true sanity.

(235-11) It is a paradox whose truth the world has failed to realise, despite the repeated efforts of Jesus to point it out, that we best attain a happy worldly life when we seek a happy spiritual life, and that we least attain the first goal when we neglect the second.

(235-12) He should set up a rhythm of worldly activity punctuated by periods of ascetic isolation or rural retreat.

(235-13) We need these periods of anchoretic retreat and hermetic meditation.

(235-14) Too much solitude is unnatural; too much society, unbearable.

(235-15) Retreats should be occasional, not {common.}⁶⁴⁷

⁶⁴⁷ The word was cut off by the bottom margin. Only "co-" is visible in the original. TJS 20

(237-1)⁶⁵⁰ Philosophy is against monasticism as a general path, because it is against separating people from the tests of this world. If the monastic path may give peace, it may also give delusions.

(237-2) When the world's life and work become philosophically oriented, it will become better in every way.

(237-3) The world chokes our best aspiration and stifles our truest intuition, why wonder that some men want to flee it?

(237-4) During this period of retreat, this one-day or forty-day withdrawal into the wilderness, he must become unsociable and inaccessible. Only after it is over, will he be able to meet others without loss.

(237-5) If you want to practise meditation or study scriptures, a tumultuous city will disturb and hinder you. But if you want to test practise and live the truth you so far have, the city is as good a place as any other.

(237-6) Because all his meditation exercises can succeed only to the extent that he succeeds in becoming utterly relaxed, the importance of this ability must be noted.

(237-7) It is one thing to feel spiritually-minded or even spiritually-aware only under the special conditions of a monastery, a retreat, rural quiet or mountain top but quite another to do so under the everyday living conditions of a city, a factory, a hotel or an inharmonious home.

(237-8) For the same reason, it will be wise to restrict social contacts and activities but not carry the restrictions to extremes. He must use his common sense to judge how far to engage in these activities to keep a proper degree of balance.

⁶⁴⁸ Blank page

⁶⁴⁹ "(II)" was typed at the top of the page.

⁶⁵⁰ The paras on this page are numbered 94 through 104, making them consecutive with the previous page.

(237-9) Is it not worth while to shut out the busy world for a little while, with its turmoil and troubles, and withdraw into the grand silence and great peace which are to be found at a certain deep level within ourselves?

(237-10) If the mystic concentrates upon his own inner welfare until he seems obsessed by it, he is obeying a wiser urge than the emotional impulse which rushes forth to serve or save others prematurely.

(237-11) We need to find some personal peace for a few minutes stolen from the day's

238⁶⁵¹

II

239⁶⁵²

II

(continued from the previous page) activities for meditation, prayer or devotional exercise.

(239-1)⁶⁵³ In these periods of retreat we are to live with Principles, to get our minds cleansed and hearts pure, to straighten the crooked thoughts and to be where hurry and pressure are not.

(239-2) What philosophy prescribes is neither a life solely given up to monastic retreat nor a life entirely spent in active affairs, but rather a sensible and proportioned combination of the two, a mixture in which the first ingredient necessarily amounts to less than the second.

(239-3) The first responsibility of the aspirant is towards himself, not towards others. What can he do for them by meddling in their affairs when his own are still in disorder or imperfection?

(239-4) It is not solitude nor society that must be universally prescribed {but}⁶⁵⁴ rather the rhythm of both together. It is their alternation, not their cancellation, that fosters true spiritual development.

⁶⁵¹ Blank page

⁶⁵² "(II)" was typed at the top of the page.

⁶⁵³ The paras on this page are numbered 105 through 115, making them consecutive with the previous page.

⁶⁵⁴ We changed "by" to "but" for clarity.

(239-5) The need today is for philosophical retreats rather than monastic communities, for semi-retirement from the world rather than complete abandonment of the world, for limited and temporary periods of relaxation from personal activities.

(239-6) More than a few individuals, sick of the society of their fellow-men, feel a longing to go away and live in mountain caves, isolated from the vileness of recurring war and greedy selfishness.

(239-7) It is not that he shuts himself up in his own life because he has no interest in society's but rather that the fulfilment of the purpose which, he believes, God has implanted in his being, is paramount.

(239-8) In such untroubled surroundings and undisturbed hours, we can rededicate our lives to the Quest.

(239-9) These periods of withdrawal may be short or long, as inner need indicates and outer circumstance dictates.

(239-10) The immense concentration of evil thinking which is to be found in vast metropolitan cities, makes the sensitive and the aspiring feel the imperative need of escape at frequent intervals.

(239-11) He who lives a noble life in the midst of the world's business is superior to him who lives a noble life in the midst of a monastery.

240⁶⁵⁵

II

241⁶⁵⁶

II

(241-1)⁶⁵⁷ This is the secret place to which he can take his anxieties or burdens and in which he can lose them.

(241-2) The city life where people talk too much and congregate too closely continually distracts the mind which seeks to become meditative.

⁶⁵⁵ Blank page

⁶⁵⁶ "(II)" was typed at the top of the page.

⁶⁵⁷ The paras on this page are numbered 116 through 128, making them consecutive with the previous page.

(241-3) It does not really matter whether one is a monk pacing quiet paths in his cloister or a merchant trading in busy marts, the spiritual problems still remain basically the same.

(241-4) If a man finds the world's attractions too faded and its labours too futile, he is surely free to retire into the shelter of a walled monastic garden, if he wants to.

(241-5) There is plenty of scope for ascetic self-discipline within the framework of modern social life without having to run away from it for those who really and earnestly want to discipline themselves.

(241-6) If his fellows disturb him, he may be excused for seeking to put plenty of distance between himself and humanity.

(241-7) The facts of everyday experience are needful to discipline the thoughts of cloistered life.

(241-8) Relaxing Exercises which include lying flat on back, should have arms spread out and head thrown back.

(241-9) Those who seek a little peace of mind in a world utterly bereft of it, are surely well entitled to do so?

(241-10) Rejoiced by the glowing warmth of this experience and strengthened by its sacred revelation of a purpose in life, he will return to his active work in the world, or to the banal and prosaic situations which the day may present him, like a new man.

(241-11) The maddening whirl of metropolitan life, the hurry and horror of its tensions, the dust and grime of its streets do not favour refined thinking or higher reflection.

(241-12) Those who abandoned successful careers, high positions or earthly riches for a simple monastic or solitary life, have their reward.

(241-13) He who withdraws at regular intervals from the world's activities is more likely to gain peace than he who remains forever entangled in them.

242⁶⁵⁸

II

243⁶⁵⁹

⁶⁵⁸ Blank page

⁶⁵⁹ The original editor inserted "II" at the bottom of the page by hand.

(243-1)⁶⁶⁰ For some temperaments, bored to satiety by the world's offerings or dissatisfied with their own characteristics, the easy peace of monastic establishments may seem more seductive.

(243-2) There seems, in the eyes of a certain mentality, both intellectual safety and emotional security in withdrawing to an ashram or monastery.

(243-3) On Meditation: by Bhikshu Wai-Tao:⁶⁶¹ "The advancements will be more varied to each individual, and should be permitted to develop and manifest themselves spontaneously, but it is wise, if possible, to talk the developments over with some qualified Dhyan⁶⁶² Master, to see if they are in the true path and to gain his confirmation and encouragement."

(243-4) Meditation is merely a form of simple practice most [western]⁶⁶³ people are too [unfamiliar with]⁶⁶⁴ to understand. What could be simpler than saying this: if you will look into your heart and mind, deep enough and long enough to penetrate beneath the tumult of desires that daily distract your attention, you may then discover peace.

(243-5) You begin your meditation by remembering its spiritual purpose and consequently by putting away all thoughts of his own affairs or of the world's affairs and paying attention only to the single thought of the Overself.

(243-6) We must lay siege to our own soul. If the fort of mind is attacked with dogged determination the victory is promised us. But the siege must be maintained until the day the gates open.

(243-7) A man should arise from his morning meditation comforted at heart, calmed in nerve and clearer in purpose. For one tranquil period he has bathed in the cosmic stream of benevolence which flows under the ground of everyday existence.

(243-8) Amid the worst of circumstances we may steal a half hour or less for meditation, thus find relief and later even release.

⁶⁶⁰ The paras on this page are numbered 147 through 152, 152a, 152b, one unnumbered para, and 152c; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page that were pasted on from a separate sheet of paper.

⁶⁶¹ Bhikshu Wai-Tao and Dwight Goddard published "Laotzu's Tao and Wu Wei" in January 1, 1939. —TJS '14

⁶⁶² "Dyana" in the original (i.e. Ch'an, or Zen). —TJS '14

⁶⁶³ PB himself inserted "western" by hand.

⁶⁶⁴ PB himself changed "stupid" to "unfamiliar with" by hand.

(243-9) He will first need to practise keeping his body immobile if he is ever to learn to keep his mind still.

(243-10) To stay in meditation for a sufficient length of time to become free of the outer senses.

(243-11) a sweet half-drowsy feeling begins to steal over him

(243-12) His detachment is in danger of becoming too ostentatious, too publicised by outward display

244⁶⁶⁵

II

245⁶⁶⁶

II

(245-1)⁶⁶⁷ There is a need for spiritual retreats, where laymen and laywomen, who do not wish to become monks or nuns, may come for a day or weekend or month or two, to search for truth, to study and to meditate in an undistracting atmosphere.

(245-2) I remembered the words and marked the truth of a conversation I had once with Yogi Pranavananda,⁶⁶⁸ himself an advanced ascetic, amid the solitudes of the Himalaya mountains on the Indo-Tibetan border. He said: "My master does not favour ashrams. He has not established one and does not want to do so. We disciples visit him at intervals according to our degree of development and to our needs, and follow the path [in which]⁶⁶⁹ he has instructed [us.]⁶⁷⁰ He even regards ashrams as likely to be deleterious both to his own work and [to]⁶⁷¹ our self-reliant progress."

(245-3)⁶⁷² The ancient medieval and traditional hermit's life, monk's life, contemplative life or ascetic's life cannot be usefully offered as a universal example to twentieth-century men, nor regarded as tolerable to their temperament nor advocated as

⁶⁶⁵ Blank page. The original editor inserted "One I" at the bottom of the page by hand.

⁶⁶⁶ "II" was typed at the top of the page.

⁶⁶⁷ The paras on this page are unnumbered and all but the first were pasted on the page from different sheets of paper.

⁶⁶⁸ Probably referring to as Yugacharya Srimat Swami Pranavananda Ji Maharaj, (29 January 1896 – 8 February 1941) was a Hindu yogi and saint who founded an organization known as the Bharat Sevashram Sangha. – TJS '20

⁶⁶⁹ PB himself inserted "in which" by hand.

⁶⁷⁰ PB himself deleted "in" from after "us".

⁶⁷¹ PB himself inserted "to" by hand.

⁶⁷² This para was originally numbered 62; PB himself deleted the para number by hand.

practicable for more than one person in a thousand. The modern outlook is too broad to find such limited one-sided existence acceptable.

(245-4) He who can find the divine presence only in a monastery, an ashram or a cave, has still to finish his quest. If he does this he will discover the monastery to be no better than the world, activity no worse than contemplation.

(245-5) What is the ideal solution of this [problem of 'withdrawal'?]⁶⁷³ That which really attracts us to monastic life but which cannot be satisfied by its rigidity [would]⁶⁷⁴ better be satisfied in country-cottage life. We will [have]⁶⁷⁵ retreat, freedom, inspiration and peace there.

(245-6) If he lacks the material things and possessions to provide for essential requirements, his mind will constantly recur to them. In that sense he finds that poverty does not let him attain peace of mind.

(245-7) What is more important than these periods, yet what is more difficult to obtain?

246⁶⁷⁶

II

247⁶⁷⁷

II

(247-1)⁶⁷⁸ The Middle Ages of Europe produced many more saints than the modern epoch has been able to produce.

(247-2) There is always some feeling of mystery in the deep silent haunts of the forest. There is always some eerie sense of strangeness in its leaf-strewn shady paths. There is great age in its green bowers and mossy trunks, grave peace in its secluded recesses. There is great beauty in the tiny flowers set on their couches of grass and in the cheerful song which comes down from the boughs. It is a satisfying place, this home of dignity and decrepitude, this forest.

(247-3) He no longer has any recognisable link with society.

⁶⁷³ PB himself changed "'withdrawal' problem." to "problem of 'withdrawal'" by hand. We inserted a question mark for clarity.

⁶⁷⁴ PB himself changed "will" to "would" by hand.

⁶⁷⁵ PB himself deleted "both" from after "have" by hand.

⁶⁷⁶ Blank page

⁶⁷⁷ "(II)" was typed at the top of the page. The original editor inserted "II" at the bottom of the page by hand.

⁶⁷⁸ The paras on this page are unnumbered.

(247-4) Few have the time to ask themselves the question, "What am I?"

(247-5) Is this call to attend first to one's primary purpose for incarnation a callous selfish one?

(247-6) Are we here only to keep busy?

(247-7) When this weariness enters the heart,⁶⁷⁹ a wish to leave the business of the world comes not long after it.

(247-8) Those who seek to escape from the worldly bonds and the worldly struggle are entitled to do so.

(247-9) He feels the temptation to withdraw from the world's work.

(247-10) The world has an abrasive effect on the nerves of a man in this state. He longs to get away

(247-11) He must come to feel that this short period is essential to his day's program, indispensable to his way of life.

(247-12) Only by cutting down all possessions to a minimum of simple necessities can he become sufficiently independent and unburdened.

(247-13) Its truths are not {to be}⁶⁸⁰ confined to the obscurity of convents.

(247-14) Must he withdraw himself from his career, his family or his possessions? Is this the only way to find satisfaction for his higher aspirations?

(247-15) If a man wants to escape from the turmoil of worldly life into the serenity of cloistered life, let him do so.

(247-16) Those who can seek the shelter of an ashram where they can sit, well-cushioned from the world, are all too few.

248⁶⁸¹

II

⁶⁷⁹ PB himself inserted a comma by hand.

⁶⁸⁰ We have changed "toe" to "to be", presuming that the original is a typo. — TJS '20

⁶⁸¹ Blank page

(249-1)⁶⁸³ It is needful to quieten the brain's excessive activity, to take rests from work whenever possible and for as long as possible to refuse to fret over responsibilities and to arrange a more relaxing daily program.

(249-2) In relaxed moods which give it fuller and freer movement, this higher mind may come to our ken.

(249-3) A man must manage his affairs and not let them manage him.

(249-4) The ordinary frantic activities of modern living keep our faculties, mental and physical,⁶⁸⁴ at an unnatural stretch for long periods. Although habit has made it seem natural, it is in fact dangerous to sanity peace and health.

(249-5) The meaningless haste which holds so many victims of modern Western civilisation in its thrall, and the emphasis on transient things, bring their own dire penalty.

(249-6) He may, in his despair, seek relief by becoming a mere spectator of the world drama, by ceasing to be an actor in it at all.

(249-7) The roaring turmoil [and excessive stimulation]⁶⁸⁵ of today's civilisation dulls finer perceptions.

(249-8) There are times when it is good and even necessary to withdraw from human society. When a man can no longer serve the same inner masters or respond to the same narrow motives as most other men, his own growth may call for separation from them. But such withdrawal had better be for a limited period or psychic misshapeness will be the undesired and undesirable result.

(249-9) The intense, unbalanced and humanless attitude which is so often favoured by the over-devout followers of these cults and which renders them ridiculous to the sight of sceptical outsiders, is one which will never be found among philosophers. This foolish attitude makes men morally indignant with their contemporaries, impatient and

⁶⁸² "(II)" was typed at the top of the page.

⁶⁸³ The paras on this page are numbered 1 through 12, and 12a; they are not consecutive with the previous page.

⁶⁸⁴ We inserted a comma for clarity.

⁶⁸⁵ "and excessive stimulation" was typed above the line and inserted with a caret by PB himself.

highly charged with propagandist aggressiveness. Their wild assertions and exaggerated claims show what a startling lack of proportion exists in this attitude.

(249-10) The yogi who looks out upon the world from his sheltered retreat, often cannot see the world at all.

(249-11) But if the shallowness of society drives him to take refuge in solitude, its perils and deceptions beset his mind.

(249-12) The dominant habits, regimes and practices of the regular routine which modern Western man follows show in themselves how far he has lost the true purposes of living, how disproportionate is the emphasis he has put on the things of this world.

(249-13) It is no more turning his back on life for a city dweller to take a rural quietude than it is for a country [dweller to take to the city.]⁶⁸⁶

250⁶⁸⁷

II

251⁶⁸⁸

II

(251-1)⁶⁸⁹ These cults are at least signs of a new life and new interest rising.

(251-2) Coming back to this simple exercise on the stroke of every hour, helps us to keep hold of those principles which are likely to get blurred or lost in the hurly-burly of everyday affairs.

(251-3) It is open to question as to who gains a better perspective on life and a truer proportion on its experiences – the man who takes flight and surveys it from a distance or the man who remains active and breathes with its pulsations.

(251-4) If only the masters of these cults could leave their pedestals,⁶⁹⁰ step down from time to time, both they and their flocks would benefit greatly. For the former might then get a truer perspective of themselves and the latter might lose their complacent self-congratulation.

⁶⁸⁶ PB himself inserted “dweller to take to the city.” by hand.

⁶⁸⁷ Blank page

⁶⁸⁸ “(II)” was typed at the top of the page.

⁶⁸⁹ The paras on this page are numbered 13 through 23, and 23a, making them consecutive with the previous page.

⁶⁹⁰ We inserted a comma for clarity.

(251-5) In that brief moment of relaxed tension, he comes closer to God.

(251-6) It is not the world that stands in our way and must be renounced but our mental and emotional relationship with the world; and this needs only to be corrected. We may remain just where we are without flight to ashram or convent, provided we make an inner shift.

(251-7) There are those who flee the world, its futile tumults and evil doings; they do well. But we who hold to philosophy may flee or stay, just as we choose. For we can make of it a pathway to the Ever-Peaceful.

(251-8) We may not like the thought but it will bear the deepest analysis that a man has the right to withdraw himself from society, if he chooses to.

(251-9) The hermits who go, self-banished, into their rural retreats have as much right to their solitude as we to our society. But if they avoid all contact with others for too long a period, they fall into fresh danger of monomania, hallucination or illusory progress. Here, as in all things, a balance must be kept.

(251-10) The high tension of living tends to reflect itself in the high blood pressure of the body. We should be watchful of ourselves and heed the first warning signals.

(251-11) What few know is that these intervals of bodily rest, if coupled with mental quiet and conscious breathing, will renew energy, allay irritated or annoyed feeling.

(251-12) If his retreat equips him to meet life more effectively, it cannot be appraised as escapism.

252⁶⁹¹

II

253⁶⁹²

II

(253-1)⁶⁹³ This benefit can be promised to any man – especially to any professional or business man – who will faithfully take up and follow the philosophic life its exercises, relaxations and meditations, that he will be able to attend to all essential things, to attend to them well and yet never to seem hurried in the doing of them.

⁶⁹¹ Blank page

⁶⁹² “(II)” was typed at the top of the page.

⁶⁹³ The paras on this page are numbered 24 through 34, 34a, and 34b, making them consecutive with the previous page.

(253-2) Jesus dared his followers to withdraw from their outward domestic responsibilities and relationships, to cast off their anchor and sail freely away into unfamiliar seas.

(253-3) Windows giving a view of serried rows of garbage and ash cans deprive those behind them of the spiritual benefit to be had from a view of shady old trees and pleasant [green]⁶⁹⁴ turf

(253-4) What are we doing with our lives? Do they get better? Have they any higher creative purpose?

(253-5) It is easy under the stress of living in these times to find half a dozen excuses for the failure to look inward.

(253-6) The trivial follies of an adolescent world can no longer appeal to the mature mind. From such a world it must either withdraw outwardly [- not necessarily]⁶⁹⁵ like the monk or nun –⁶⁹⁶ or wall itself off inwardly and deliberately.

(253-7) When energy – mental and physical – is excessively consumed by business or profession, it leads to nervous and spiritual penalties.

(253-8) The making of money, the earning of a livelihood and the attainment of professional or business success have their proper place in life and should be accorded it but – in comparison with the fulfilment of spiritual aspiration, [it]⁶⁹⁷ ought to be regarded as quite a secondary place.

(253-9) In the life of a properly-balanced individual, this need to be alone for a while, quiet and undisturbed, is a recurring one.

(253-10) Is he to keep himself clear of all worldly ambition and unconcerned with all worldly interests? If so, how is the modern man to exist?

(253-11) It is useless to blink the fact but something separates most of us from these monks and nuns of today, whether they are found in the exotic Orient or in the prosaic Occident. But it would be just as useless to blink the fact that they have found more contentment, more peace and more faith in life than we have. Can we not bring

⁶⁹⁴ PB himself changed "grass" to "green" by hand.

⁶⁹⁵ "not necessarily" was typed below this line. PB himself inserted a dash before "not necessarily" by hand and circled the phrase and inserted it with an arrow.

⁶⁹⁶ PB himself changed a comma to a dash by hand.

⁶⁹⁷ PB himself inserted "it" by hand.

together – nay! ought we not to do so? – the two dissevered halves of inward spiritual [seeking]⁶⁹⁸ and outward practical comfort? Then only would we be able to use both of our eyes and see existence as it really is.

(253-12) Such an egocentric, self-pleasing mysticism has no power to help the world or heal its misery.

(253-13) During this first period of his development he learns to shed tensions and to achieve poise.

254⁶⁹⁹

II

255⁷⁰⁰

II

(255-1)⁷⁰¹ Everything depends on the point of view. To most people this experience is a retreat from reality but to a few people it is a return to it.

(255-2) These reserved periods, these minutes scratched for his own best self may be given to reflective thought or to silenced thought. The day's particular need or the hour's intuitive urge is to be the guiding finger to his decision.

(255-3) Men who are so extroverted that they can live only in external scenes and external activities, need some counterpoise to redress the balance. This is well provided by a short daily period of meditation. They would still be a long distance from those pure introverts, the mystics, and they would still have their feet on earth.

(255-4) Everyone may glibly praise or disdain the man who renounces great fortune, power or rank when at their very zenith but no one is likely to imitate him.

(255-5) It is just as much after he returns from a retreat to the society of his own kind that its results will show themselves, as during the retreat itself. In his outward acts, deeds and speech he will reveal whether the retreat was only a spiritual narcotic or whether it was a spiritual stimulant.

⁶⁹⁸ The original typist changed "attainment" to "seeking" by erasing the original word and typing the new one over it in a different color (blue).

⁶⁹⁹ Blank page

⁷⁰⁰ "(II)" was typed at the top of the page.

⁷⁰¹ The paras on this page are numbered 35 through 43, making them consecutive with the previous page.

(255-6) Anything that gives a man such uncommon power for living cannot rightly be labelled as an escape. Everything depends on the aim of the retreat, or the purpose for which it was made.

(255-7) "We can thank intuition for many of the inventions that surround us every day," said C.G. Suits,⁷⁰² General Electric company's chief of research. "I know that intuition has invariably set me on the right track. My hunches come to me most frequently in bed, in a plane, or while staring out of a Pullman window... When a problem really has me stumped I'm apt to write down all the details as far as I can go, then put it aside to cool for 48 hours. At the end of that time I often find it's solved itself... In any case, the most interesting sensations are the elation that accompanies the hunch and the feeling of certainty it inspires that the solution which has been glimpsed is right. Learn to relax. Intuition can't operate when your conscious mind is tied up in knots. Among the best ways to relax are hobbies, provided they are not taken too seriously."

(255-8) It is one function of experience through action to correct our mistakes in thinking as it is a different function of thinking to correct our mistakes in action.

(255-9)⁷⁰³ There is only one real loneliness that is to feel cut off from the higher power.

256⁷⁰⁴

II

257

II

(257-1)⁷⁰⁵ They let themselves become submerged in the endless repetition of work, pleasure,⁷⁰⁶ problems, situations and adversities which make up their lives.

(257-2) There is something crazy in this idea that we were put into the world to separate ourselves from it!

(257-3) The experiences of ordinary living give us in retrospect a chance to test our attitudes, theories and principles.

(257-4) The wary seeker should be on his guard against those who offer pseudo-knowledge as well as those extremists who would lead him off balance.

⁷⁰² Chauncey Guy Suits

⁷⁰³ This para was added at a later time with a different typewriter.

⁷⁰⁴ Blank page

⁷⁰⁵ The paras on this page are numbered 43 through 52, 52a, and 52, making them consecutive with the previous page

⁷⁰⁶ We inserted a comma for clarity.

(257-5) This is not my own discovery. The ancients and the medievals knew it too. Richard Rolle the 14th-century English mystic states "In ancient days many of the more perfect went out from the monasteries to dwell alone." I myself witnessed the procession of the more advanced of Maharshi's⁷⁰⁷ disciples exiling themselves, one by one from his ashram during his lifetime.

(257-6) That a man may enter into this spiritual awareness and come closer to God without being a prophet of religion or the abbot of a monastery, should encourage the modern seeker, trapped as he often is in business, profession or factory.

(257-7) There is an attitude toward the world, common enough in Oriental mysticism and not distasteful to many Occidental monks which rejects all worldly aims as snares and delusions.

(257-8) There are many critics who consider that the mystic who is wrapped up in his own inward bliss is inclined to overlook or turn away from economic ills or social evils. They reject his mystical intoxication as being the cause of his attempt to forget. They point especially to the Oriental mystics and ask why he does little or nothing to eradicate backwardness, disease and filth.

(257-9) The highly regulated life of a monastery is not for these free spirits. They cannot praise the Lord by the calendar or meditate on the Lord by the clock.

(257-10) Our so-called intelligentsia, who played with political red fire until they painfully felt its destructiveness on their own persons, played at the same time with intellectual disdain for those who 'escaped' from the world into ivory-towers of spiritual seeking. The last war however began the process of making them feel the barrenness of their own fields and the stark coldness of their own outlook. So quite a number of them have begun to peep into the ivory-towers and to find out what goes on there. The resultant discoveries are opening their eyes.

(257-11)⁷⁰⁸ Must those who seek salvation always turn to the cloister or the ashram?

(257-12) This is that ultimate solitude to which all human beings are destined.

⁷⁰⁷ "Maharishi's" in the original.

⁷⁰⁸ The last two paras on this page were added at a later time with a different typewriter.

⁷⁰⁹ Blank page

(259-1)⁷¹¹ It is not suggested that he become the kind of mystic who remains on the outside of life, unattached and rootless, a mere onlooker while others act and work and move and love.

(259-2) The unrelaxed person has tight muscles or taut nerves. Mentally he is too self-centred: a few simple exercises will relieve his tensions. The body is to loosen its muscles working from the feet first and then by degrees to the head. The mind is to make slowly and repeatedly affirmations of universal healing and restorative truths. The breath is to lengthen and deepen itself for a few minutes with inhalation and exhalation following a certain rhythm. Within a few minutes the person will become refreshed and relaxed.

(259-3) The petty feuds which mar mystic and ashram society also reveal the sad fact that egos are carried into these institutions, live and thrive there just as they do in the outer world.

(259-4) The art of meditation found a favourable climate in which to thrive both in ancient Orient and medieval Europe. Life moved at a much slower pace. Science and industry had not pressed man to give all his attention to the outward activities. The oppressions, hardships, toil, serfdom and slavery of common people gave them few ways of escape other than the inward one. There, in the solace of religious prayers or the practice of mystical introspection they might find some of the happiness denied them by worldly society. Moreover, the tropical temperatures of many Oriental lands drove their inhabitants more easily into lassitude, resignation, defeatism and pessimism while the wars, invasions, tyrannies and poverties of medieval Europe drove a not inconsiderable number of its inhabitants to wear the friar's garb or enter the monastic house.

(259-5) He must defend his right to an inner life against all disruptions, however well-meaning the disrupter may be. What he owes to others, to society, friends, family or in the way of devotion, attention or intercourse can and should be given. But there is a point where his self-giving may have to stop. Where his responsibility to the higher purpose of living must cancel all other responsibilities.

⁷¹⁰ "(II)" was typed at the top of the page.

⁷¹¹ The paras on this page are numbered 53 through 58, 58a, and 58b, making them consecutive with the previous page.

(259-6) By withdrawing from everyday life, he withdraws also from the experiences it provides, the tests it offers,⁷¹² the temptations it shows and the opportunities it gives to realise his potentialities.

(259-7)⁷¹³ One should retire from the world on occasions but – unless one has a sound balance – not for too long a stretch.

(259-8) The love of solitude will not be felt by those who are still enthralled by the love of gregariousness.

260⁷¹⁴

II

261⁷¹⁵

II

(261-1)⁷¹⁶ Is the inner life irreconcilable with the world's life? Religio-mystical disciplines and practices are usually based on such a fundamental irreconcilability. Traditional teaching usually asserts it too. Yet if that be true, then as the Maharshi⁷¹⁷ once sceptically said to me, "There is no hope for humanity."

(261-2) Such a retreat is not to be regarded as a holiday, although it accidentally serves that purpose too, but as a way of life. It is not just a means of filling idle time or of inertly resting in an interval between activities but a creative endeavour to transmute oneself and one's values.

(261-3) If a man can train himself to keep calm not merely in pleasant periods but also in distressing ones, he will be in better form to do what can be done to mitigate his trouble. Without such self-training and with panicky nerves or fear-stricken mind, he will be in worse form. A calm man's actions when calamity besets him are more likely to be right than a frantic one's.

⁷¹² We inserted a comma for clarity.

⁷¹³ The last two paras on this page were added at a later time with a different typewriter.

⁷¹⁴ Blank page

⁷¹⁵ "(II)" was typed at the top of the page. Page 219 is the carbon copy duplicate of this page. PB himself deleted the duplicate paras on 219 and an unnumbered para was pasted on from a separate sheet at the bottom of the page, covering the area where paras 65a and 65b appear on this page.

⁷¹⁶ The paras on this page are numbered 59 through 65, 65a, and 65b, making them consecutive with the previous page. Two paras are numbered 61.

⁷¹⁷ "Maharishree" in the original

(261-4) Those who live in this world, must accept its pains with its gains – they cannot have one without the other. And this applies just as much to those who live in the quiet of monasteries or ashrams as to those who live in the turmoil of large cities. But the men and women who have withdrawn do have this advantage: that they give themselves some time to look at the spectacle and study the words of prophets or teachers who understand it. And reflect on how they ought to act in it. Consequently, they are in a better position to forestall avoidable suffering and⁷¹⁸ self-caused trouble. Nevertheless, if their pains are less, their gains in a worldly sense are less too. The inward gain of mental peace will compensate for that, if they find it.

(261-5) In the past it was mostly those who had withdrawn from the world who furnished mankind with its spiritual guidance and support.

(261-6) There is a vast difference between an idle morbidly-introspective solitude and the inwardly-active creative solitude advocated here.

(261-7) Life gives us an opportunity to test our mystical experiences and to live true to our own spiritual ideals.

(261-8) Jealousy and fault-finding exist inside these ashrams just as they exist outside them. The seeker after noble-mindedness will be forced in the end to look for it amid the solitudes of Nature.

(261-9)⁷¹⁹ These short glimpses do not belong to ordinary life, indeed, they glaringly show up its pitiful meanness and confusion, its miserable aimlessness and unsatisfaction.

(261-10) The intuitive faculty can be deliberately cultivated and consciously trained.

262⁷²⁰

II

263⁷²¹

II

(263-1)⁷²² The more we meddle in the lives of others, and get involved with them, the more is our inner peace menaced.

⁷¹⁸ We deleted commas after “forestall” and “and” for clarity.

⁷¹⁹ The last two paras on this page were added at a later time with a different typewriter.

⁷²⁰ Blank page

⁷²¹ “(II)” was typed at the top of the page. PB himself deleted “XV (e)” at the top of the page by hand.

(263-2) To be detached from the world does not mean to be uninterested in the world.

(263-3) An ashram protects him from the world but not from himself

(263-4) Miguel⁷²³ de Unamuno (Spanish “Essays and Soliloquys”)⁷²⁴ “I am afraid of {Madrid. That}⁷²⁵ is to say, I am afraid of myself when I go there....⁷²⁶ When I am in the capital,⁷²⁷ I return home every night regretting having gone to the party or to the meeting that I went to and resolving never to go again, but only to break my vow the next day. I am surrounded,⁷²⁸ hemmed in and invaded by a lethal atmosphere of compliance, an atmosphere that is generated by this so-called life of society.⁷²⁹

Is there anything more terrible than a “call”?⁷³⁰ It affords an occasion for the exchange of the most threadbare commonplaces. Calls and the theatre are the two great centres for the propagation of platitudes.⁷³¹

And for the man who is engaged in any kind of work in which he can exercise his influence from a distance, for the writer or the painter,⁷³² the small town offers {the}⁷³³ inestimable advantage of enabling him to live far from his public⁷³⁴ and of its being possible that the effects which his work produces either do not reach him {or reach him}⁷³⁵ only after a searching process of {filtration...}⁷³⁶ that is the only way of making a public for oneself instead of adapting oneself to it.⁷³⁷

It is a question of obtaining the maximum of our own personality with the minimum of others’ society – he who has no sense of his own personality and is willing

⁷²² The paras on this page are numbered 100 through 107; they are not consecutive with the previous page – but they follow the original paras on page 287. In addition, there are three unnumbered paras at the top of the page and one unnumbered para at the bottom.

⁷²³ “Miguel” in the original.

⁷²⁴ “Essays and Soliloquies” was first published in 1924.

⁷²⁵ We changed “Madrid, that” to “Madrid. That” per the original source.

⁷²⁶ We changed a comma and a dash to a period and an ellipsis to indicate a missing sentence from the original source.

⁷²⁷ We inserted a comma per the original source.

⁷²⁸ We inserted a comma per the original source.

⁷²⁹ We changed a dash to a period and inserted a paragraph break per the original source.

⁷³⁰ We inserted a question mark per the original source.

⁷³¹ We changed a dash to a period and inserted a paragraph break per the original source.

⁷³² We inserted a comma per the original source.

⁷³³ We changed “an” to “the” per the original source.

⁷³⁴ We deleted a comma from after “public” per the original source.

⁷³⁵ We inserted “or reach him” per the original source.

⁷³⁶ We changed “filtration” to “filtration” per the original source and changed the dash to an ellipsis to indicate the omission of the first part of the following sentence.

⁷³⁷ We changed a dash to a period and inserted a paragraph break per the original source.

to sacrifice it on the altar of sociability, let him go and lose himself among the millions of a metropolis.”⁷³⁸

(263-5) We must try to find time for private thought in the midst of the most pressing avocations.

(263-6) People who live in the suburbs of thought have the sheep-like mentality which fears originality.

(263-7) My complaint is that all these modern complexities hamper the free outlet of spiritual forces.

(263-8) A man is not to be blamed if he refuses to allow himself to become too deeply involved in worldly existence.

(263-9) {Men}⁷³⁹ may know the joy and consolation of retiring upon themselves in meditation.

(263-10) The countryside is peaceful and picturesque and helps a man to come into more intimate contact with his finer soul.

(263-11) The strength which he draws from these silent periods, will be their first but not their best reward.

(263-12)⁷⁴⁰ His sensitivity to the world’s evil currents may become unbearable, forcing him to withdraw into isolation or else to suffer enormously.

264⁷⁴¹

II

265⁷⁴²

II

(265-1)⁷⁴³ An ashram may easily become an artificial environment,

⁷³⁸ We inserted close quotation marks for clarity.

⁷³⁹ We have changed “Man” to “Men” to agree with “themselves” and the overall sense of the para. — TJS ‘20

⁷⁴⁰ This para was added at a later time with a different typewriter.

⁷⁴¹ Blank page

⁷⁴² “(II)” was typed at the top of the page. PB himself deleted “XV (e)” at the top of the page by hand.

(265-2) pressed by [the activities induced by]⁷⁴⁴ the cost of living, the desires of ambition or sheer financial need, most people find it easier to fill leisure with light entertainment. This seems effortless

(265-3) The world will regard him as stupid and eccentric but the World will not understand him.

(265-4) The quest after spirituality soon finds itself confronted with the need for occasional retreat.

(265-5) We need these retreats because we need to rest from activity and reflect upon life.

(265-6) Men waste their incarnation if they never find the time to find themselves.

(265-7) We are living too fast to take [a]⁷⁴⁵ little time for quiet thought.

(265-8) What do you do with your time?

(265-9) It is their very differences which make them all indispensable not only to the search for truth but also to the proper reception of it. Each has some special quality to contribute to these processes which none of the others can contribute. Therefore, all must come together for these purposes and work in perfect accord through a perfect integration for a perfect wholeness.

(265-10) Is it necessary to forsake the world, withdraw from its struggles, cease to grapple with its problems and abstain from its affairs? For most men in the West the answer is already preordained by compulsive circumstances: they cannot even if they want to. But for a few men, who may well have endured their share in earlier lives on earth, the way may open out to become monks or hermits.

(265-11) There is something outwardly ironic in asking such a man to love his neighbour as himself. Having secluded himself from all normal contacts with his neighbours how can he find the chance to love them?

⁷⁴³ The paras on this page are numbered 108 through 117, 117a, and 117b, making them consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page.

⁷⁴⁴ "the activities induced" was typed below the line and inserted with a caret by PB himself. He then added "by" by hand.

⁷⁴⁵ PB himself inserted "a" by hand.

(265-12) The whole person must enter the search for truth, otherwise only a part of the person will receive its light and only a part of his life will be affected by it.

(265-13) If such retreat is to be most useful, it should be spent alone and with Nature.

(265-14) Is it really possible to withdraw from the world and watch it from outside?

266⁷⁴⁶

II

267⁷⁴⁷

II

(267-1)⁷⁴⁸ The habit of daily meditation is not modernly known enough and certainly not practised enough. We have to make it a normal habit.

(267-2) Each contact and activity leads to another. There is seldom time for the inner contact, the inner activity.

(267-3) The world being so full of dangers to his moral purpose and of menaces to his inner peace, it is prudent to retire to the safety and serenity of retreat. But the retirement should be limited in duration and occasional in frequency. Otherwise it will bring harm along with its good.

(267-4) The warning which "Light on the Path" gives to disciples, "But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies." – this warning is apposite here and should be taken deeply to heart.

(267-5) The modern man hustled by the timetable of an industrialised age, harried by the cares of accumulating wants, is hardly ever happy. Hence he seeks to find in fleeting pleasures what he has not found in daily life. His life rides on a set of iron rails, the unseen locomotive being the steely system into which he was born.

(267-6) Being true to oneself brings happiness. Being indifferent to the criticisms of those who misunderstand brings freedom from anxiety on their account. Walking the

⁷⁴⁶ Blank page. PB himself inserted "2" and "Two II" at the bottom of the page by hand.

⁷⁴⁷ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁷⁴⁸ The paras on this page are numbered 6b, 6c, 7 through 13, and 13a; they are not consecutive with the previous page – but the original paras on this page follow the original paras on page 227.

streets in a spirit of independence, enables us to walk as a millionaire! Let others sacrifice themselves to snobbery, if they will; let us be free. Only when the feet rest can we bring the mind to rest – unless we are Attained Ones!

(267-7) He who cherishes his aloofness from society and defends his inactivity has a right to do so. He is a faithful mystic and mysticism demands such an attitude. But others, impelled by compassion, may find a finer attitude in philosophic mysticism.

(267-8) The true mystic does not look to other men for enlightenment, does not fix his gaze outward but inward. He cultivates over a long period, and at last fixes, the habit of sitting in quiet introspection, in perfect repose and in mental stillness.

(267-9) A valuable form of retreat for city-dwellers is the short or extended week-end in the country. This indeed makes a well-balanced week for them.

(267-10) To set aside a little part of his day for this large purpose of looking beyond its turmoil and pressure is to perform a wise act.

268⁷⁴⁹

II

269⁷⁵⁰

II

(269-1)⁷⁵¹ To take some time off each day – not a long time – in order to be physically alone and to be mentally quiet, is the first step. To find a room where he can achieve these conditions – it may be empty of everything⁷⁵² if he [chooses]⁷⁵³ – is the second step.

(269-2) He will come to look upon these seasons of private retreat as among the most valuable of his life. He will learn to regard these periods of self-recollection as oases in the contemporary desert. What he gains from them must not be put in the same category as the artificial spirituality which may be got from the public retreat of

⁷⁴⁹ Blank page

⁷⁵⁰ “(II)” was typed at the top of the page. PB himself deleted “XV (e)” at the top of the page by hand.

⁷⁵¹ The paras on this page are numbered 20 through 23, an unnumbered para, and 25; they are not consecutive with the previous page – but the original paras on this page follow the original paras on page 221. In addition, there is one unnumbered para at the top of the page and one at the bottom. All three unnumbered paras were pasted on from separate sheets of paper.

⁷⁵² PB himself deleted a semicolon after “everything” by hand.

⁷⁵³ PB himself changed “likes” to “chooses” by hand.

ashrams. For he comes into intimate realisation of the living power within his own soul.

(269-3) He will greatly profit if he retires from the world to be alone with Nature and his soul. But he should do that only occasionally and temporarily. In this way he makes use of the method of the retreat to refresh his aspiration, to purify his heart and to intensify his mystical life.

(269-4) But a man cannot be continuously sitting down in meditation. Nature herself provides him with other tasks, even if he were capable of the feat, which he is not. All his formal practice of such exercises is, after all, only an instrument to help him achieve a given end; it is not the end itself.

(269-5) Do not imagine that because the mystic frequently seeks seclusion he does this because he is bored with life and hence disdains the drawing-rooms of society; rather is it that he is intensely interested in life and is therefore short of time, for drawing-rooms are usually places where people go to kill time, because THEY are bored.

(269-6) If these occasional retirements from the world benefit him, if he comes out of them with a stronger will and a clearer mind and a calmer heart, if they enable him to collect his thoughts about deeper matters and to gather his forces for the higher life, then it would be foolish to dub this as escapism.

(269-7) The practice of these meditational exercises and the study of these metaphysical doctrines formerly required a withdrawal into solitude where, in an atmosphere of unhurried leisure and unworldly purity they could be patiently and safely pursued.

(269-8) [Necessity]⁷⁵⁴ and reason have already led them involuntarily to travel [so]⁷⁵⁵ far beyond the ancient and orthodox tradition of yogic life that few of them would dream of deserting [their]⁷⁵⁶ families, putting on a yellow robe and hibernating like an animal in a mountain cave.⁷⁵⁷

270⁷⁵⁸

II

271⁷⁵⁹

II

⁷⁵⁴ PB himself changed "If necessity" to "Necessity" by hand.

⁷⁵⁵ PB himself changed "too" to "so" by hand.

⁷⁵⁶ PB himself deleted "homes, running away from their" from after "deserting their" by hand.

⁷⁵⁷ PB himself inserted a period by hand.

⁷⁵⁸ Void page

⁷⁵⁹ This page is a duplicate scan of page 269.

(273-1)⁷⁶² It is not only in crowded cities that a man may have to battle for peace of mind. He may find crowds in the countryside too – mosquito crowds!

(273-2) To wade into the welter of modern materialistic metropolitan life and attempt to turn it to an inner purpose, is not so brave or beautiful as sitting down and cultivating one's soul despite the world's opinion.

(273-3) Life can be better valued in the quiet of the study than in the tumult of the street.

(273-4) The truest mystical doctrines are the commonest, yet they have come as personal revelations. The mystics who embraced them did so out of the loneliness of their innermost being, not out of the suggestion or influence of other men.

(273-5) We fuss about with so many things that we miss the fundamental and profoundest thing of all. Peace, inward beauty and sanity are singularly absent from the mad, mechanised life of our large cities.

(273-6) Men absorbed in the ceaseless activity of their five senses, can have no comprehension of mysticism's meaning, no sympathy with mysticism's practice, no real contact with mysticism's exponents. For their hidden failure to know themselves underlies their obvious failure to know mysticism.

(273-7)⁷⁶³ Wordsworth:⁷⁶⁴

"Nor less I deem that there are {Powers}⁷⁶⁵

Which of themselves our minds impress;

That we can feed this mind of ours

⁷⁶⁰ This page is a duplicate scan of page 270.

⁷⁶¹ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁷⁶² The paras on this page are numbered 26 through 33, and 33a, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page that was pasted on from a separate sheet of paper.

⁷⁶³ This para is a duplicate of para 73-3.

⁷⁶⁴ These are the sixth and final stanzas of Wordsworth's eight-stanza poem "Expostulation and Reply."

⁷⁶⁵ We changed "powers" to "Powers" per the original source.

In a wise passiveness.⁷⁶⁶

Then ask not wherefore, here, alone,
Conversing as I may,⁷⁶⁷
I sit upon this old grey stone,
And dream my time away."⁷⁶⁸

(273-8) Because he has set himself to fulfil the very purpose for which he has come on earth, and because in part of the carrying out of this purpose he finds it necessary to withdraw for a while from the active life, is he then to be labelled as a renegade from that life? How narrow such a view! How limited such a criticism!

(273-9) A man who is spiritually-minded often has moods when he sickens of frequent contact with his more sordid fellows, when he prefers to withdraw and become a mere commentator on life.

(273-10) If he can take a few minutes of concentrated rest at odd times, or even only one to three minutes at a time when he can get no more, he will benefit out of all proportion. The nerves will be soothed, the mind relaxed from its cares,⁷⁶⁹ the body-battery recharged and the emotions calmed.

274⁷⁷⁰

II

275⁷⁷¹

II

(275-1)⁷⁷² There [may]⁷⁷³ come a time when the ashram's usefulness will be limited to supplying his physical and, sometimes, his intellectual needs, when instead of leading him to the Overself's freedom it becomes a prison.

⁷⁶⁶ We inserted a line break to reflect the end of the stanza.

⁷⁶⁷ We inserted a comma per the original source.

⁷⁶⁸ We inserted a period per the original source.

⁷⁶⁹ PB himself inserted a comma by hand.

⁷⁷⁰ Blank page. The original editor inserted "Two II" at the bottom of the page by hand.

⁷⁷¹ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand (and then pasted another para on top of it). — TJS '20

⁷⁷² The paras on this page are numbered 34 through 39 and 39a, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page that was pasted on from a separate sheet of paper.

⁷⁷³ PB himself changed "will" to "may" by hand.

(275-2) Why should I trouble to drive a golf-ball or sit up nightly over a pack of printed cards? Was it for this that I was born? I am a Yogi. I am busy with a game of a higher sort. "If a man does not keep pace with his companions," says Thoreau, "perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."

(275-3) How often have business men, who have driven themselves relentlessly, enslaved themselves to their work, been driven in turn to a bed of sickness! If they could read the lesson, they would learn to relax and thus to balance their day more wisely. Their illness is often not less but more, an inner one. Without mental therapy and spiritual change, they would only be temporarily relieved, not permanently cured.

(275-4) "If once a man have a taste of true and happy retirement, though it be but a short hour, or day, now and then, he has found, or is beginning to find,⁷⁷⁴ a sure place of refuge, of blessed renewal, toward which in the busiest hours he will find his thoughts wistfully stealing. How stoutly will he meet the buffets of the world if he knows he has such a place of retirement where all is well-ordered and full of beauty, and {right counsels}⁷⁷⁵ prevail, and true things are noted." (David Grayson⁷⁷⁶ in Great Possessions)⁷⁷⁷

(275-5) Wisdom demands balance. Yet the modern man leads an unbalanced life. He is engaged in ceaseless activity, whether of work or pleasure, without the counter balance of quiet repose and inner withdrawal. His activity is alright in its place, but it should be kept there, and should not over-run these precious moments when he ought to take counsel of his higher being. Hence the periodic practice of mental quiet is a necessity, not a luxury or hobby. It is called by the Chinese esoteric school "cleansing the mind."

(275-6) But he should not fall into the mistake of making such abandonment a permanent one. He is to let go only for a period that comes to an end, just as he indulges in bodily sleep for a limited period too.

(275-7) The mystic rightly feels it necessary to withdraw into solitude if he is to develop his intuitive awareness.

(275-8) The mystic is reclusive. He shrinks from close involvement with society and detaches himself from the crowd.

⁷⁷⁴ We inserted commas after "found" and "find" per the original source.

⁷⁷⁵ We changed "night councils" to "right counsels" per the original source.

⁷⁷⁶ a.k.a. Ray Stannard Baker

⁷⁷⁷ "Great Possessions: A New Series of Adventures" was first published in 1917.

(277-1)⁷⁸⁰ He deliberately isolates himself from the crowd at these regular intervals because he believes that only in loneliness can he approach the Ideal. Not that he ever really achieves such a condition for God alone is alone.

(277-2) Retreats should exist as places of temporary refuge for the mentally distressed seeking peace, as places of temporary refreshment for the spiritually aspiring in need of fellowship,⁷⁸¹ as places of temporary instruction for the students of mysticism in need of a master.

(277-3) Why visit with society for the sake of possible outward advantage when the same time will yield sure and enduring advantage for both your inner and outer life if you spend it visiting with the Spirit?

(277-4) The time will come when his voluntary solitude will be brought to an end. Having found or having approached close to his true self, there is no need to fear being disturbed by the world.

(277-5) The period of a retreat may be only a half-day, a week-end or a whole month. It may even be a half year. But it should not be longer.

(277-6) This strange creature who permits himself to be kept captive in a dark dungeon, yet does not know he is a prisoner; who even enjoys the clanking chains upon his feet and cheerfully accepts the gloom in the belief that it is light!

(277-7) He finds it less trouble to get out of the way of people for whom he does not care than to endure the irritating friction of meeting them. "Whom God has put asunder; let no man join together."

(277-8) The call may one day come, to withdraw ourselves from the noise and bustle of the world and spend a period of time in retirement with the soul for only friend.

⁷⁷⁸ Blank page. The original editor inserted "(2)" at the bottom of the page by hand.

⁷⁷⁹ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand (and then pasted a new para on top of it). TJS 20

⁷⁸⁰ The paras on this page are numbered 40 through 48, and 48a, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page and an unnumbered para at the bottom. Both were pasted on from separate sheets of paper.

⁷⁸¹ We inserted a comma for clarity.

(277-9) Free yourself from the tyranny of constant activity. Redress the balance of the soul's life and win a few memorable minutes out of the many hours of each day wherein to turn inward, and to find the poise and peace of the mind reclining in dignified repose. Thus the human battery is short-circuited in its power.

(277-10) The world thinks it could hardly wish one a worse fate than to be cast away like Crusoe on an uninhabited isle, and the mystic could hardly wish himself a better, for then he might come to complete grips with himself and follow Ariadne's thread till he finds the Soul.

(277-11) It is wisdom that was good for yesterday and is even better for today.

(277-12) At such times, when he is alone with the best in himself, he will come to appreciate the worth of solitude.

278⁷⁸²

II

279⁷⁸³

II

(279-1)⁷⁸⁴ "10,000 young men aged 16/24 have during 1952-56 made a 3-day retreat at Gonzaga Retreat house, Monroe, N.Y. The Retreat Directors' (Catholic) report constant enthusiasm among the young men for the experience of prayer and silence."

— "America" Weekly

(279-2) The soul speaks to us in moments of peaceful realisation and in times of quiet thought. Nay, it is always speaking, but in the fret and fever of active existence its voice remains unheard, its face unrecognised.

(279-3) He will be forced to admit, with sorrowful head, that he had been too busy with the trivial matters of the moment to break through the mysterious barriers that bar our human way out of the prison of time and space.

⁷⁸² Blank page. The original editor inserted "(2)" at the bottom of the page by hand.

⁷⁸³ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁷⁸⁴ The paras on this page are numbered 49 through 54, an unnumbered para, and 56 through 59, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

(279-4) Their previous restlessness drives them to work or play continually, to anything rather than repose.

(279-5) They have given themselves up too much to the stress of activity – whether serious or frivolous – and too little to the calm of meditation.

(279-6) But a man cannot profit by this lonelier life, nor find it pleasurable, unless he has more inner reserves than most others or unless he actively seeks to gain them.

(279-7) There are times when the heart's need to feel peace becomes imperative and when the mind's need of long-range perspectives becomes overwhelming. To yield to these needs is not a cowardly escapism but a sensible readjustment.

(279-8)⁷⁸⁵ He must make sure that he will not be exposed to disturbance by noise or intrusion by people.

(279-9) Time no longer possesses an oppressive value; here one escapes the tyranny of many engagements; here life is less cumbered with a crowd of duties, appointments, business, pleasures and so on.

(279-10) Be yourself, your own divine self. Why play a part? Why be an echo? Why follow the world in its pursuit of the trivial, the stupid, the pain-bringing?

(279-11) Repose is joining the list of obsolete words. Left to ourselves for a couple of hours, without other distraction than our drifting thoughts we become helpless and low-spirited.

(279-12) Those who court public notice, rather than the favour of the elect few, court abuse and ingratitude alternating with hollow glories and empty shows.⁷⁸⁶

280⁷⁸⁷

II

281

II⁷⁸⁸

⁷⁸⁵ This para is unnumbered and pasted on from a separate sheet of paper after the original para was cut out.

⁷⁸⁶ The paras on this page continue on page 233.

⁷⁸⁷ Void page

⁷⁸⁸ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand. The original paras on this page are duplicates of the paras on page 467 in Carbons 07.

(281-1)⁷⁸⁹ It does not agree with either the fools who are infatuated with worldly life or the fanatics who condemn it, but finds a reasonable equilibrium of attitude between them.

(281-2) Three Poems by Ssu-k'ung Shu⁷⁹⁰ ... Chinese mystic hermit poet – AD 834-908

(1)⁷⁹¹ “A mist-cloud hanging on the river bank,
{Pink}⁷⁹² almond flowers along the bough,
A flower girt cottage beneath the moon,
A painted bridge half-seen in shadow,
A golden goblet brimming with wine,
A friend with his hand {on}⁷⁹³ the lute...
Take these and be content.”

(2)⁷⁹⁴ “Without friends, longing to be there,
Alone, away, from the common herd,
Like the crane on Mount Hou,
Like the cloud at the peak of Mount Hue,
The leaf carried by the wind
Floats on the boundless sea.”

(3)⁷⁹⁵ “Following our own bent,
Enjoying the Natural, free from curb,
Rich with what comes to hand,
Hoping someday to be with God,
To build a hut beneath the pines,
With uncovered head to pore over poetry,
{Then}⁷⁹⁶ if happiness is ours,
Why must there be action?
If of our own selves we can reach this point
Can we not be said to have attained?”

⁷⁸⁹ The paras on this page are numbered 73a, 74 through 78, and 78a; they are not consecutive with the previous page – but the original paras on this page follow the original paras on page 231.

⁷⁹⁰ “SSU-K’UNG T’U” in the original. Referring to Sikong Shu or Ssü-k'ung Shu (pinyin: Sīkōng Shǔ) (ca.720 - ca.790) was a Chinese poet of the Tang Dynasty. Three of his poems were included in the popular anthology Three Hundred Tang Poems.

⁷⁹¹ Excerpted from “Embroideries”

⁷⁹² We changed “The” to Pink” per the original source.

⁷⁹³ We changed “in” to “on” per the original source.

⁷⁹⁴ Excerpted from “Abstraction”

⁷⁹⁵ Excerpted from “Seclusion”

⁷⁹⁶ We changed “Thus” to “Then” per the original source.

Ssu-k'ung Shu⁷⁹⁷ was a Court secretary but threw up his post and retired to the hills. He was a Taoist.

(281-3) A life which contains no interludes of stillness can possess no real strength.

(281-4) There we can search our soul and dig into our heart and try to find a peace often denied us elsewhere.

(281-5) We cannot hear with ourselves and must find means of escape.

(281-6) The ashen futility of a life used up only for the lower purposes, is not easily discernible.

(281-7) Those who object to contemplation as waste of time and life, need to learn that it is also a form of activity – inner activity.

282⁷⁹⁸

II

283⁷⁹⁹

II

(283-1)⁸⁰⁰ Out of his meditations the world will somehow benefit.

(283-2) What is the use of renunciation at a time when age places a man beyond personal ambition and sexual desire.

(283-3) Philosophy advocates neither the permanent association with society nor the permanent retirement into solitude. It does not vaunt the home at the expense of the monastery or the monastery at the expense of the home. It takes no side in any absolute manner, but it makes use of both in the fullness of its own discretion. It says that at one time or at a certain stage, society will be helpful or even necessary to a man, whereas at another stage or at another time, solitude will be not less necessary and not less helpful. It says that to remain in society when the inner prompting is to go into solitude is to turn society into an evil thing; but on the other hand, to remain in solitude when the inner bidding is to go forth among one's fellows again is equally wrong. A man's need in these matters must be dictated by his personal circumstances on the outside, and by

⁷⁹⁷ "SSU-K'UNG T'U" in the original. Referring to Sikong Shu or Ssü-k'ung Shu.

⁷⁹⁸ Blank page. The original editor inserted "2" at the bottom of the page by hand.

⁷⁹⁹ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁸⁰⁰ The paras on this page are numbered 69a, 69b, 79 through 85, 85a, 85b, and 85b (85b is repeated); the original paras on the page are consecutive with the previous page.

his intuitive feeling on the inside; and if he is in any doubt as to where his duty lies he has to find and consult a competent spiritual director, who will quickly put him on the right track. But, we repeat, philosophy cannot be tied down to any disciplinary formula which is to be prescribed freely to all men and at all times. It is hostile neither to retirement from the world nor to activity in the world, but includes both as being, at different times, part of the philosophic life and needful to a well-balanced temperament.

(283-4) There is also the subtler and less conscious need for a rest from the incessant flow of time.

(283-5) Time invested in yourself pays a continuous dividend throughout your life.

(283-6) The crown will always require that you conform to its traditional rules.

(283-7) A life which is engaged all the time with the five senses and the thoughts they yield, is only half a life.

(283-8) Let a man revolve around his own mental axis and not around another's.

(283-9) "Loaf and invite your soul," said the American poet, Whitman.⁸⁰¹

(283-10) To be poised and relaxed is not to be petrified: it is activity in repose, ready for use whenever necessary.

(283-11) Give up for a half-hour your own affairs and activities.

(283-12) Is it necessary to renounce the normal life of the world.

284⁸⁰²

II

285⁸⁰³

II

(285-1)⁸⁰⁴ In such sequestered nooks and quiet glades a man may come again to himself.

⁸⁰¹ Walt Whitman

⁸⁰² Blank page. The original editor inserted "2" at the bottom of the page by hand.

⁸⁰³ "(II)" was typed at the top of the page. PB himself deleted "Chapter XV" at the top of the page by hand.

⁸⁰⁴ The paras on this page are numbered 89a, 89b, 89c, 90 through 99, 99b, and 99c; they are not consecutive with the previous page.

(285-2) Encumbered with preoccupations and enmeshed in possessions, what chance have they to give thought for higher things?

(285-3) Those who stay in the towns when they need not do so [impede the intuitive working]⁸⁰⁵

(285-4) If the purpose of shutting himself in a monastic ivory tower is self-training in meditating, self-improvement in character, study and reflection, only that he might emerge later to apply and test and give what he has gained to the world, then it is a right purpose. If he takes to retirement not only for its own sake, but also that he may exhibit its results in activity, then none can blame him.

(285-5) How long will world events let any man live in the sound-proofed rooms of indifferentism?

(285-6) If the cloister becomes a seeding-ground which yields its fruits later in the productive life of the world, it justifies itself.

(285-7) We truly relax from strains and strivings only when we relax in the inward stillness of the divine presence. Silently {to}⁸⁰⁶ declare the metaphysical truths about our personal life, quietly to affirm them in the midst of our active life and deliberately to recognise them above the swirl of our emotional life is to achieve true repose.

(285-8) Whatever form his outer life may have to take under the pressure of destiny, he will keep his inner life inviolate.

(285-9) He seeks no personal advantage. He asks only that his work be done, whether through himself or some other.

(285-10) A well-balanced personality requires that he should be not less a sharp thorough observer, with feet kept well on the ground, than a rapt absorbed meditator.

(285-11) The service of humanity by those who have failed to equip themselves for it, will have little value to humanity.

(285-12) Before he can successfully devote himself to helping other persons, he must first have reached a level of knowledge and power which will make this really possible.

⁸⁰⁵ "impede the intuitive working" was typed above this line and inserted with a caret by PB himself.

⁸⁰⁶ We inserted "to" for clarity.

(285-13) When he came down into reincarnation he came with the responsibility for his own life, not for other people's. They were, and ever afterwards remained, responsible for their lives. The burden was never at any time shifted by God on to his shoulders.

(285-14) It is certainly helpful to live where nothing disturbs one. But even those who are not in a position to take their ease in the countryside, may still utilise the practice and benefit by its results.

(285-15) Purified and fortified, he can now return to the worldly life.

286⁸⁰⁷

II

287⁸⁰⁸

II

(287-1)⁸⁰⁹ The earth will continue to turn on its axis, with or without him. He is not so important as he thinks.

(287-2) It is not always easy to be a fugitive from cities and societies.

(287-3) After the work done to gain livelihood or fulfil ambition, there is usually a surplus of time and strength, a part of which could and should be devoted to satisfying higher needs. There is hardly a man whose life is so intense that it does not leave him a little time for spiritual recall from this worldly existence. Yet the common attitude everywhere is to look no farther than, and be content with, work and pleasure, family, friends and possessions. It feels no urge to seek the spiritual and, as it erroneously thinks, the intangible side of life. It makes no effort to organise its day so as to find the time and energy for serious thought, study, prayer and meditation. It feels no need of searching for truth or getting an instructor.

(287-4) The aspirant who is really determined, who wants to make rapid progress, must make use of the early hour of morning when dawn greets the earth. Such an hour is to be set aside for meditation upon the Supreme, that ultimately a spiritual dawn may throw its welcome light upon the soul. By this simply initial act, his day is smoothed before he starts. Yet of the few who seek the highest Truth, fewer still are ready to make this sacrifice of their time, or be willing to forgo the comfort of bed. Most men are

⁸⁰⁷ Blank page

⁸⁰⁸ "(II)" was typed at the top of the page. PB himself deleted "XV (e)" at the top of the page by hand.

⁸⁰⁹ The paras on this page are numbered 91a, 91b, 92 through 99, and 99a; they are not consecutive with the previous page – but paras 92 through 99 follow the paras on page 223.

willing to sacrifice some hours of their sleep in order to enjoy the presence of a woman and to satisfy their passion for her; but exceedingly few men are willing to sacrifice some hours of their sleep to enjoy the presence of divinity and to satisfy their passion for God-realisation.

(287-5) The noise of mechanical traffic is creating a neurasthenic race of people in the big cities.

(287-6) A life in which there are no placid pauses for meditation, is a superficial one.

(287-7) Do they ever find moments for that thoughtful repose which can lead to thought-free repose?

(287-8) We have been engrossed in business; we must now turn aside into stillness.

(287-9) In the noisy air of our modern capitals; mystical souls suffer much and come periodically to hours of asphyxia.

(287-10) The hurried life of the West is all shell and little kernel. Our bodies are over active but our souls fall into disuse.⁸¹⁰

(287-11) It is pleasant to dwell in some quiet rustic hideaway.

288⁸¹¹

II

289⁸¹²

II

(289-1)⁸¹³ If he is to find the highest in himself, a man can best begin this search by retiring to the country and by working at some occupation where he does not have to fight selfishly and compete fiercely with others. By thus working less ambitiously and living more plainly, he will have a better chance to cultivate the tender plant of aspiration. By thus separating himself from the agitated atmosphere of cities, what he loses in outer fortune he will gain in inner fortune. Yet, if he faithfully follows his ideals, he will find that the same inner voice which prompted him to dwell apart will at times urge him to return for a while also and learn the missing part of his lesson. Most

⁸¹⁰ The original paras on this page continue on page 263.

⁸¹¹ Blank page

⁸¹² "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

⁸¹³ The paras on this page are numbered 27 through 31; they are not consecutive with the previous page.

of the needful lessons of life can be learnt in obscure retreat, in small rural communities, but not all. The others are to be gained only in the large bustling cities and societies of men.

(289-2) Although the intellectual study of metaphysical doctrine and mystical teaching is the least part of the fourfold path, still it is a valuable part.

(289-3) It is true that there are many escapists who live in a dream world of their own who have taken refuge in mysticism, but it is also true that there are some spiritual realists who have found in mysticism inspiration and encouragement for their struggling activities in the world. The celebrated Spanish mystic, St. Teresa,⁸¹⁴ was one example of this. She understood this technique of divinised work thoroughly. She did not become a futile dreamer or a pious imbecile. On the contrary she established foundations in a manner that testified to her practical ability and executive capacity.

(289-4) You may believe in a religion, but it is not enough to believe in philosophy; you have also to learn it. Nor can it be learnt through the head alone, it has also to be learnt through the heart and the will. Therefore, do not expect to master it within a few years but allot your whole lifetime for this task.

(289-5) He who attains even a little power to help others cannot measure where that help will stop. If it gives a lift to one man whom he knows, that man may in his turn give a lift to another person, and so on indefinitely in ever widening ripples.

290⁸¹⁵

II

291⁸¹⁶

II

(291-1)⁸¹⁷ If the quest is to be an integral one, as it must be to be a true one, it should continue through all four spheres of man's being: the emotional, the intellectual, the volitional, and the intuitional. Such a fourfold character makes it a more complicated affair than many mystics believe it to be.

(291-2) A modern way of spiritual living for busy city-dwellers would be to carry out all normal duties but retreat from them from time to time into rural solitude for special

⁸¹⁴ St. Teresa of Ávila ("St. Theresa" in the original)

⁸¹⁵ Blank page

⁸¹⁶ "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

⁸¹⁷ The paras on this page are numbered 61 through 69; they are not consecutive with the previous page.

meditation and study. In the town itself, they should manage to find a half to one hour every day for prayer and mental quiet.

(291-3) If his common activities are carried on against a background of philosophical endeavour, they will themselves tend to become in time a part of this endeavour.

(291-4) We must bring our philosophy to the test not only in the exalted stratosphere of inspired moods but also in the prosaic flatness of daily life.

(291-5) Between the one extreme of engaging prematurely in indiscriminate and spendthrift service and the other of taking moral opium and retiring altogether from the social scene, philosophy goes its own way. It recognises the measure of value in both those attitudes but prefers a third and better one.

(291-6) If for a while and in certain ways the student has to learn to live unto himself alone, this is only that he may later and in other ways better carry out his responsibilities towards his fellow creatures. He has not washed his hands of this responsibility but he has decided to equip himself better for it.

(291-7) Thus he will live the householder's life in such a way as not to be degraded by it but actually to develop through it.

(291-8) If he wants to practise philosophy it will not be necessary to join a monastic order.

(291-9) The problem of leading a spiritual life may find its solution in a monastery or in the world. But how few are the persons so situated as to be able to take advantage of the first solution? And where is the monastic institution in the West or yogic⁸¹⁸ ashram in the East which is genuinely non-sectarian? [(join with 71)⁸¹⁹]

292⁸²⁰

II

293⁸²¹

II

⁸¹⁸ PB himself changed "Yogic" to "yogic" by hand.

⁸¹⁹ PB himself inserted "(join with 71)" at the bottom of the page by hand. This refers to merging this para, originally numbered 69, with para 71, which was originally on the next page, but which is now lost or relocated. — TJS '14

⁸²⁰ Blank page

⁸²¹ "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

(293-1)⁸²² The modern age has less use for the institution of monasticism than the medieval age and in this matter the modern age is right. Let it not be led astray by those who have committed themselves to an ancient tradition merely because it is ancient. Let them set up the monk as the perfect type if they wish. Let them adopt the holier-than-thou attitude. But the generality of modern men should not imitate them. Who administered and carried out the work of the Inquisition? It was a monastic order, the Dominicans. They practised ferocity and denied charity, all in the name of God. And they did it with a terrible earnestness. Mercy was unknown to their shrivelled hearts. Today's need is not a narrow-minded and unfeeling monasticism, but a broad-headed and large-hearted practical spirituality.

(293-2) If he loses interest in the world to the extent that he is quite willing to let it go hang, for all he cares, where is the evidence of spiritual unselfishness in this? Is it not rather a complete obsession with personal development?

(293-3) The noble and beautiful teachings of old Greece, from the Socratic to the Stoic, harmonise perfectly with the age-old teachings of the higher philosophy. Although they taught a lofty self-reliance they did not teach a narrow self-centredness. This is symbolised vividly in Plato's Story of the Cave, where the man who attained Light immediately forsook his deserved rest to descend to the help and guidance of the prisoners still living in the cave's darkness.

(293-4) The feeling of compassion and the doing of service help to cleanse the human mentality of its innate egoism and to release the human heart from its inborn selfishness. Thus they are useful to the aspirant who is treading the path of purification.

(293-5) His service is done out of the pure joy of giving it.

(293-6) He feels a compassionate obligation to share the fruits of his attainment.

(293-7) The modern scene does not prepare humanity for a monastic life, far less attract them to it.

(293-8)⁸²³ What is the result of the impact of philosophy on the everyday conduct of men and women?

294⁸²⁴

⁸²² The paras on this page are numbered 83 through 90; they are not consecutive with the previous page.

⁸²³ This para was typed in a different ink (purple), at a later date.

⁸²⁴ Blank page

(295-1)⁸²⁶ The paradox is that he withdraws into solitude and holds to privacy only that he may later emerge better equipped to serve in public.

(295-2) Philosophy does not encourage the escapist in his evasion {of}⁸²⁷ morally obligatory responsibilities or in his illusion of merely external asceticism.

(295-3) The glow of satisfaction which comes from helping a good cause, should be sufficient reward.

(295-4) The only kind of service he may render is unpaid service. This condition he cheerfully accepts. For whatever he does to help other men, he does out of love of the deed itself.

(295-5) Watching his daily conduct and reviewing it in retrospect is not less needful than practising meditation.

(295-6) It is a grave mistake to regard these matters as having no more than a theoretical interest, to be played with or not according to one's taste. Whoever finds the answers to the questions, whoever knows what man really is, what his prenatal and post-mortem destinies are, what his highest good is, will necessarily find that his practical everyday living is much affected by them.

(295-7) There are hands in every country, among every people, outstretched to God for inward help. The responsibility to answer these prayers rests therefore primarily with God. Any man who apparently gives the needed help is only an intermediary. Neither the power nor the wisdom which he manifests is his own. If he perceives that fact, he will be humbled by it.

(295-8) If the world has no place for mysticism this is because mysticism has no place for the world.

⁸²⁵ "(II)" was typed at the top of the page. PB himself deleted "CHAPTER XV" at the top of the page by hand.

⁸²⁶ The paras on this page are numbered 136 through 145; they are not consecutive with the previous page – but they follow the original paras on page 319.

⁸²⁷ We inserted "of" for clarity.

(295-9) Because most of us have to pass our lives on this earth and in human society, we cannot travel the fugitive way. We cannot enter monasteries or sit in ashrams. And because some of us prefer philosophy to escapism we do not want to do so. For we believe that the real thing ascetics seek escape from is not the world, not society, but themselves; that our chief work in life is to remake ourselves. When we go into occasional and limited retreat we do so to quieten the mind, to detach the heart, to extend our perspectives and to reflect upon life – not to run from it and squat the years idly away.

(295-10) When monasticism conquered those who took their spiritual aspiration seriously, it drew the inner life away from the outer one, made it seem an entirely separate and unconnected thing. This error was disastrous for those left behind in the world's life and activity. It cut men off from their best source of wisdom and strength.

296⁸²⁸

II

297⁸²⁹

II

(297-1)⁸³⁰ Man's trail leads all the way from the primitive who dwelt in a cave because he never saw a city to the yogi who dwells in a lonely cave because he has seen too much of crowded cities! But it will not stop there. The philosopher will seek an environment where he can unite the quietude and solitude and beauty of Nature with the comfort and stimulation and appeal of the town. He will be partly in the world yet partly out of it. He will commune with his divine spirit yet also with his better neighbour.

(297-2) To rush out into the service of enlightenment too prematurely at the bidding of the emotion of pity unrestrained by the balance of reason, may do nothing worse than waste time, but it may also do something more serious. It may create confusion in others, pamper vanity in oneself.

(297-3) It is no use talking vaguely of service to humanity when he lacks the capacity to render any specific service at all. In such a case it is better first of all to set to work to develop within himself the necessary capacities.

⁸²⁸ Blank page

⁸²⁹ "(II)" was typed at the top of the page. PB himself deleted "CHAPTER XV" at the top of the page by hand.

⁸³⁰ The paras on this page are numbered 160 through 167; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

(297-4) But although premature service of this kind is to be discouraged, the attempt of an advanced disciple to help a beginner is not necessarily a blunder. That depends on {confining}⁸³¹ the help given to proper limits and on abstaining from treading where there is no sure-footedness. He may rightly share his knowledge experience and findings.

(297-5) He is never really isolated from the world. For his thoughts do telepathically reach those who value them, his written letters and published words do constitute some kind of communication and even conversation.

(297-6) He displays his attainment in the ease with which he handles all situations and in the mastery with which he meets adverse ones. He will always be equal to his tasks, even when their outcome is unfavourably decided by the higher power of

(297-7) It is a contrast but not a contradiction.

(297-8) The effects of the discipline show themselves in his handling of worldly affairs, in his swift resourcefulness during urgent situations, his calm balance during critical ones and his practical wisdom during puzzling ones.

(297-9) One leaves the world for a monastic retreat in order to find a nobler life, a purer outlook, a more exalted morality, a stronger respect for truth and certainly not [to find]⁸³² the decline of morality, the contempt of truth and the negation of justice.⁸³³

298⁸³⁴

II

299⁸³⁵

II

(299-1)⁸³⁶ A man should continue his work in the world and not use his spiritual aspiration as an excuse for idleness that corrupts. He will find peace not by joining the ill-mannered squabbling bickering self-centred inmates of an ashram but by keeping out of it!

⁸³¹ We changed "confirming" to "confining" for clarity.

⁸³² PB himself inserted "to find" by hand.

⁸³³ PB himself inserted a period by hand.

⁸³⁴ Blank page

⁸³⁵ "(II)" was typed at the top of the page. PB himself deleted "CHAPTER XV" at the top of the page by hand.

⁸³⁶ The paras on this page are numbered 201 through 209; they are not consecutive with the previous page.

(299-2) But before he embarks on such service, such entry into the hearts and lives of others he should be sure that neither personal egotism nor the desire for personal reward has mixed itself up with his altruistic impulse. If this surety is not present he had better wait until it does arrive.

(299-3) There are some exceptions to this precept, for instance, of course, an old man, who feels he has done his principal work in life, is quite entitled to rest, to withdraw from the world and make his peace with God in solitude and repose.

(299-4) Such is the all-round development of the human psyche offered by philosophy. It balances mystical intuiting by logical thinking, religious belief by critical reflection; idealistic devotion by practical service.

(299-5) Life in the active world measures how much of the virtue gained in the dreamy monastery he can keep.

(299-6) Philosophy combines a lofty idealism with an intense practicality.

(299-7) Philosophy makes mysticism active, benevolent and practical.

(299-8) He must examine himself to find out how far hidden self-seeking enters into his altruistic activity.

(299-9) If people wish to practise philosophical ethics and apply philosophical ideals, they need not and ought not live together in little colonies or congregate in little monasteries to do so. They can and should do it just where they happen to be. Such colonies always disintegrate in the end, such monasteries always deteriorate. It is a common misconception amongst many mystically-minded persons that they have externally to separate themselves from society to live by themselves in a fenced-in community or in a contemplative ashram. The actual experience of these places shows how foolish is the notion that they really promote the spiritual advancement of their members. This is where the vital difference between philosophy and mysticism shows itself. Philosophy is a teaching which can be applied to any and every situation in life. It is not something which can endure only in artificial hot houses.

300⁸³⁷

II

301⁸³⁸

⁸³⁷ Blank page

⁸³⁸ "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

(301-1)⁸³⁹ For such a man worldly-life is neither a dream to be dismissed nor a snare to be avoided.

(301-2) The belief that the mere cessation of external activity is an avenue to holiness, is another of those curious superstitions which have fastened themselves on the human mind since the earliest times. And the related belief that if a number of such persons who have adopted a do-nothing existence segregate themselves from the world and live together in a communal institution such as an ashram {or}⁸⁴⁰ a monastery, they will become wiser better and holier than those they have left behind, is likewise a superstition.

(301-3) Asiatic mysticism has been well-nigh suffocated under the weight of monkish traditions which have accumulated around it. The consequence is that the present-day student who lacks the spirit of critical research, will not know where the philosophy begins and where the monkishness ends. If we study the available texts today without the expository guidance of a competent personal teacher we shall almost certainly fall into a number of errors. Some of these are merely contributory towards a superficial understanding of the texts and no harm is really done but one of them is crucial and much harm may then be done. For it must be remembered that in the days before the art of writing was widely used almost all the earliest texts were handed down from generation to generation by word of mouth alone. This entailed wonderful feats of memory which we must admire but it also entailed the possibility of conscious or unconscious alteration of the texts themselves, which we must guard ourselves against. It must also be remembered that the texts were customarily in the possession of a segregated class of men either priests or monks or both types united in the same man. Quite humanly too new passages which praised their own class and idealised their mode of living were slowly if surreptitiously introduced into these same texts. It may be said that an honest man would not do this but it must be replied that an honest yet well-meaning man may do it. Anyone who really knows the East knows that this has demonstrably happened right through its history even until our own era. Whether it happened or not, however, one thing was psychologically unavoidable. This was the interpretation of passages, phrases or single words according to the unconscious complexes governing the mind and controlling the characters of those who preserved and passed down the texts. It is perfectly natural therefore to expect to find that sacerdotal and monastic interests characteristics and practices are idealised whereas the interests characteristics and

⁸³⁹ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

⁸⁴⁰ We inserted missing word "or" for clarity.

(continued from the previous page) practices of all other classes are minimised and criticised. This indeed is what we do find to be the case. The inevitable consequence is that words which bore one meaning when they were uttered by the original author came bit by bit to receive a modified or altogether different meaning, when they had passed through the mouths and pens of monks and priests. Our semantic study would alone indicate such a historic probability. The result for us who live today is somewhat unfortunate. For we learn from the text that if we would live a higher life, if we would pursue the quest of the Overself, we must put away our duties, cast aside our responsibilities, and deny our physical natures. We must discourage interest in the improvement of this world or the betterment of mankind's miserable lot. We must flee from society and hide in retreats with other escapists. We must regard the world as a trap cunningly invented by Satan for our downfall and the body as a tomb dug for our divine soul. Whoever refuses to accept the path outlined by monkish and sacerdotal editorial interference is shamed by having the {grey}⁸⁴³ world-meanings or passage quotations born of such interference hurled at him in proof of his error! The divine quest which was originally intended for the study and practice of mankind generally – so far as their worldly status class or profession be – {has}⁸⁴⁴ now become something intended for the study and practice of monks and ascetics only. Men obsessed by a persistent complex which made them fuss anxiously over their bodily life to the detriment of their mental life; men who failed to perceive that the real battlefield of human life is internal and not external; men who could not comprehend the unity of Spirit and Matter; men, in short, who had yet to realise that they were virtuous or sinful primarily as their thoughts were virtuous and sinful – these are set up today as the arbiters of how we twentieth-century persons shall live in a world whose circumstances and systems are beyond their own narrow imagination. The quest indeed has been turned into something impossibly remote from us, something only to be talked about at tea-tables because we cannot implement it. Such a situation is unacceptable to the philosophic student. Better ostracism, abuse, slander and misunderstanding than this.

⁸⁴¹ Blank page

⁸⁴² "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

⁸⁴³ We have changed "gory" to "grey", based on the duplicate in Carbons 30 (para 391-1). – TJS '20

⁸⁴⁴ We deleted "he" before "has" for clarity. – TJS '20

⁸⁴⁵ Blank page

(305-1)⁸⁴⁷ The Quest is not to be followed by studying metaphysically alone or by sitting meditatively alone. Both are needful yet still not enough. Experience must be reflectively observed and intuition must be carefully looked for. Above all, the aspirant must be determined to strive faithfully for the ethical ideals of philosophy and to practise sincerely its moral teachings.

(305-2) His approach to the Ideal must not be one-sided or it will be ineffectual. It must be made through every part of his fourfold nature, each being integrated in a balanced whole.

(305-3) No single path will lead of itself to the full truth.

(305-4) Monastic life or ascetic retreat needs the occasional complement of practical activity to provide a vivid test of its own fruits.

(305-5) There is a valid reason and a practical use in such occasional and limited flights from the urban world. They give refuge to agitated emotion, quietude to agitated intellect, opportunity to meditation-seeking intuition.

(305-6) The man who finds human existence too tragic, too unsatisfactory or too difficult may retire from society as a hermit or remain in it as a hobo. Or he may join with others who feel the same and become a monk.

(305-7) The more secluded, less active and above all highly introspective life which the would-be-mystic leads in monastery, ashram or private retreat may tend to turn him into an ill-balanced dreamer. It is useful for him to descend into the cities at times and take his place among their varied dwellers and doings. For his inner world will have a chance of being examined and brought to the test by hard contact with the outer world. Such experience will expose futile dreams and shatter wishful thinking just as it will endorse imaginings that do correspond to realities.

⁸⁴⁶ "(II)" was typed at the top of the page. PB himself deleted "XV." at the top of the page by hand.

⁸⁴⁷ The paras on this page are numbered 82 through 88; they are not consecutive with the previous page.

⁸⁴⁸ Blank page

(307-1)⁸⁵⁰ The new age demands new methods. The day of monasteries is over but the training which men received in them is not over. Institutions must arise where men can receive a monastic discipline, a spiritual training which may last three weeks at a stretch or even three years but which will end. Then they will return to the world, but they will work with clear eyes, lofty ideals and clean hands.

(307-2) Many a yogi will criticise this three-fold path to realisation. He will say meditation alone will be enough. He will deprecate the necessity of knowing metaphysics and ridicule the call to inspired action. But to show that I am introducing no new-fangled notion of my own here, it may be pointed out that in Buddhism there is a recognised triple discipline of attainment, consisting of (1) Dhyana (meditation practice) (2) Prajna (higher understanding) (3) Sila (self-denying conduct).

(307-3) Although the highest end of life cannot be to spend it idly in an ivory tower, this is only complementary to the other truth that occasional and temporary retreat to the tower for contemplation will help us to achieve that end.

(307-4) He has to develop religious veneration, mystical intuition, moral worth, rational intelligence and active usefulness in order to evolve a fuller personality. Thus he becomes a fit instrument for the descent of the Overself into the waking consciousness.

(307-5) We may hopefully expect to find, and we shall not be disappointed, that the noble principles of philosophy are visible in the noble results of philosophy.

(307-6) This antagonism between the meditative life and the practical life is only a supposed one, not a real one. If it exists at all it exists only between their extreme, and therefore abnormal forms, between the wholly inactive trance state – which is temporary – and the wholly active extrovert state – which is diseased. The proper human life is not only practical but also meditative. There is necessarily a contrast between the two qualities but there need not be an antagonism.

⁸⁴⁹ “(II)” was typed at the top of the page. PB himself deleted “(XV)” at the top of the page by hand.

⁸⁵⁰ The paras on this page are numbered 26 through 31; they are not consecutive with the previous page.

⁸⁵¹ Blank page

(309-1)⁸⁵³ The sincere attempt to live out our highest intimations even among the most mundane of environments is essential if we are not to lose ourselves in a sea of vague sophistication. No metaphysical study, no pondering upon the fascinating laws of mind, nor ambiguous wandering with a candle in the dark recesses of psychical life can ever atone for the lack of Right Action. We may harbour the loveliest dreams but we must turn them into realities by effort.

(309-2) How to translate these philosophic ideas and spiritual ideals into terms of actual life is our problem. Here is the answer, from an Indian text: "One who relinquishes the fruit of action, is from the spiritual point of view, a true Sannyasi,"⁸⁵⁴ says Gita. This is plain enough. "One who remains unaffected by the fruit of action done in discharge of duty, is not entangled in the meshes of births and rebirths by such action!"

(309-3) If the fruits of philosophy are not to be plucked in the gutter and the tap-room, neither are they to be found in the dry leaves of printed books: they can be gathered only by those who attempt to live it.

(309-4) Manifested life remains no less real because we belittle it with the harsh cognomen of "illusion." Our active existence requires no apology on its behalf to the one-eyed philosophers who accuse Westerners of being entrapped by "Maya."

(309-5) If we give the time and trouble needed to grasp it, we shall discover to our pleasant surprise that it is not mere metaphysical babble but a veritable instructor in wise inspired action.

(309-6) It is in the balance and synthesis of all these qualities that the future lies.

(309-7) I am often told that these ideas possess no practical importance to humanity. This is a serious mistake.

⁸⁵² "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

⁸⁵³ The paras on this page are numbered 32 through 39, making them consecutive with the previous page.

⁸⁵⁴ "Sanyassi" in the original

(309-8) Go out into the world, act and do your duty. So long as you are the impersonal Witness of them, your actions will not add to your karma.⁸⁵⁵

310⁸⁵⁶

II

311⁸⁵⁷

II

(311-1)⁸⁵⁸ I was glad to find these ideas confirmed by a great yogi and sage of Bengal, Paramahansa Narayana Tirtha Dev,⁸⁵⁹ so that it cannot be said they are Western notions grafted on Indian trees. The yogi who was the head of a secret fraternity with more than a thousand members living near the Assam frontier, was dead before I came to know him, but to glean more details of his techniques and doctrines I made a special journey to the group of intimate disciples who survived him. He said, "In the coming nation, there will be no place for Sannyasis.⁸⁶⁰ To realise the Self through the householder's life shall be the grand ideal of the future of the world. It is not by giving up all, but by realising the Self in all, that one has to realise the object of the world evolution and be free. The path is not through negation of the Universe to the affirmation of the Supreme Self, but through affirmation of the Supreme Self to the mergence of the Universe in the Supreme Self. The mission this time is educational and not religious. Spread education in the name of the Highest Truth enshrined in the Upanishads and Religions will grow of themselves on the sure foundation of the Highest Truth."

(311-2) The path requires an all-round effort. It calls for the discipline of emotions as well as the purification of character from egoism, the practice of the art of meditation as well as religious devotion and prayer, constant reflection about the experiences of life to learn the lessons behind them and constant discrimination between the values of earthly and spiritual things. This self-development crowned by altruistic activity will in time call forth the grace of the Overself and will bring blissful glimpses occasionally to encourage his endeavours. As pointed out in my "Wisdom of the Overself" that not

⁸⁵⁵ Though the para number matches the typing on the rest of the page, this para was typed on a different typewriter.

⁸⁵⁶ Blank page

⁸⁵⁷ "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

⁸⁵⁸ The paras on this page are numbered 25 through 28; they are not consecutive with the previous page.

⁸⁵⁹ Aka Param Guru Sri Swami Narayan Dev Tirth in Hindi.

⁸⁶⁰ "Sannyase" in the original - I've partially updated the spelling: it should really be Sam'nyâsins. —TJS '14

only one but all the functions of one's being must unite in the effort to reach the spiritual goal.

(311-3) This is a special worth and admirable feature of true philosophy, that it does not leave behind and supersede earlier spheres of development but rather lets the later ones include and penetrate them. They are all necessary.

(311-4) He knows that a sapient passivity may prove better than a foolish activity.

312⁸⁶¹

II

313⁸⁶²

II

(313-1)⁸⁶³ The modern spirit does not favour monasticism, does not approve the relinquishment of outward occupations for constant contemplation. And modern mysticism endorses this attitude. It says stay in the world, but preserve a half hour daily as a refuge from the world. Hold on to worldly relations but regard them in a new and nobler light. Only the foolish ascetic will despise the senses. They are natural and necessary. A wiser man will despise their being allowed to run away with reason. The ascetic will rail as he has railed since history began at comfort, ease and luxury. The wiser man will accept them all and rail only at the weakness which would make them essential to his existence.

(313-2) Learn how to live the teaching out in the midst of the world, yes! with all the temptations and trials: to shun cloistered virtues which, because they are untested may not be virtues at all: to stay amongst suffering ignorant men who need enlightenment and not to leave them to rot in their darkness: to face the difficulties of worldly life as brave students of philosophy and not as cowardly weaklings; to be too big-hearted and tolerant, too broad-minded and intelligent to separate themselves: in short to follow Jesus' advice and be in the world yet not of it.

(313-3) Let him stand at some busy corner, musing quietly and philosophically upon the unquiet metropolitan scene of great crowds of people swarming in and out of the tube subways, like rabbits swarming in and out of their burrows. Then let him stand on some mountain top and look down upon a scene of tranquil beauty. As he stands in

⁸⁶¹ Blank page

⁸⁶² "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

⁸⁶³ The paras on this page are numbered 29 through 33, making them consecutive with the previous page.

wonder before the panorama of Nature, where spring bluebells dot the grey-green valleys while buttercups and cowslips grow profusely in the wide meadows, something of its serenity may touch his heart. Lulled by this sweet landscape, he will feel pleased at the thought that there [is]⁸⁶⁴ so much distance between him and the world.

(313-4) Surrounded by the distractions of society though it may be, the mind must retire and concentrate in itself. Seated in the midst of a numerous assembly as he may be, a man can yet dwell in mental solitude, as abstracted as a lonely hermit.

(313-5) Shall the mystic walk with anaemic face and flat feet through life and let only the materialist walk with forceful step and resolute mien?

314⁸⁶⁵

II

315⁸⁶⁶

II

(315-1)⁸⁶⁷ I have asked myself, "Can these two be brought together?" and my maturest ponderings have dispelled all lurking doubts. They can. The man who says they cannot indicates thereby that he is still travelling towards Truth, that he is a guest at one of the stage-houses on the way.

(315-2) Did I overpraise action in HTBY?⁸⁶⁸ The answer is given by Emerson: "Action is with the scholar subordinate, but it is essential. Without it he is not yet man."

(315-3) When we consider the implications of the given facts of the situation and when we raise the question of concrete policy, we must realise that we are likely to be at a complete loss.

(315-4) The truth must pass from his lips to his life. And this passage will only become possible when life itself without the quest will be meaningless.

⁸⁶⁴ PB himself changed "was" to "is" by hand.

⁸⁶⁵ Blank page

⁸⁶⁶ "(II)" was typed at the top of the page. PB himself deleted "(XV)" at the top of the page by hand.

⁸⁶⁷ The paras on this page are numbered 43 through 52; they are not consecutive with the previous page.

⁸⁶⁸ The original typist changed "In the HTBY did I praise" to "Did I overpraise action in HTBY?" by typing over the original phrase with x's. "HTBY" refers to "The Hidden Teaching Beyond Yoga."

(315-5) The necessity of finding a balance between the inner and the outer life and between the different sides of his personality, will become a central part of his mature beliefs.

(315-6) How these principles shall best be made to function practically is a matter for technical experts to examine and it is not for an outsider to intrude on their domain. However, a few positive proposals may be made.

(315-7) We have to demonstrate by our lives and to exemplify in our [attitudes,]⁸⁶⁹ not only the truth of the ideas which rule our minds but also the inherent power of these ideas.

(315-8) Can such knowledge be correlated with the demands of everyday life?

(315-9) The fusion of all these functions, the collaboration of all these powers, will enable him to achieve more than either acting singly by itself.

(315-10) Man, as Masonic teaching points out, finds in his attempts to construct a building that its proper balance is essential to its endurance and stability. When he turns to himself in the far more important task of constructing his own life successfully, he finds that this same property of adequate balance is needed. The mystic or metaphysician, the active doer or sentimental emotionalist who does not know this, falls into one or other error of lopsidedness and his life-building is⁸⁷⁰ unable to endure, is unable to retain stability, but sooner or later breaks down.

316⁸⁷¹

II

317⁸⁷²

II

(317-1)⁸⁷³ A simple man, unspoiled by city influences, close to earth and Nature, is more likely to listen to a religious message than a brain-sharpened, politics-excited and ambitious urban dweller. Yet the latter needs it more than the former!

⁸⁶⁹ PB himself changed "attitude" to "attitudes" by hand.

⁸⁷⁰ We changed "in" to "is" assuming it to be a typo.

⁸⁷¹ Blank page

⁸⁷² "(II)" was typed at the top of the page.

⁸⁷³ The paras on this page are numbered 71 through 78; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

(317-2) The best form of social service is the one which leads others to the higher understanding of truth. For from that single cause will issue forth various effects in higher moral character, better human relations and finer spiritual intuitions. Interfering with the freedom of others and meddling in their affairs, while the true laws of man's being and destiny are still hardly understood, leads always in history to unfortunate results.

(317-3) The very name ashram signifies a place of spiritual and even worldly refuge. If a man hopes to find peace nobility and kindness anywhere, it should be here. But my own experience [in the one with which I had most identified myself,]⁸⁷⁴ discouraged me in the end, although at first it had seemed to promise [such a desirable haven.]⁸⁷⁵

(317-4) It is practical wisdom to surrender the annual holiday to go to a summer school or periodic retreat for the purpose of intensive study, meditation and, if possible, contact with those who are spiritually more advanced. If a competent teacher is there too, it will be better fortune.

(317-5) To practise retreat in the philosophical manner is very different from the escapist manner. In the first case, the man is striving to gain greater mastery over self and life. In the second case, he is becoming an inert slacker, losing his grip on life.

(317-6) Those who lead outwardly unproductive lives because they lead inwardly vigorous ones, are within their rights. We must respect their choice. But they do not represent the philosophic ideal.

(317-7) How is a man to cope with the selfish competing and envious world outside when he is accustomed only to the sheltered retreat of an ashram?

(317-8) Must he really turn against the world's life and work in order to attain this?⁸⁷⁶

(317-9) Must he go into exile from the community's life? Must he isolate himself in order to nourish himself spiritually?

318⁸⁷⁷

II

319⁸⁷⁸

⁸⁷⁴ "(in the one with which I had most identified myself)" was typed below this line and inserted with a caret by PB himself.

⁸⁷⁵ PB himself changed "it" to "such a desirable haven" by hand.

⁸⁷⁶ The original paras on this page continue on page 235.

⁸⁷⁷ Blank page

⁸⁷⁸ "(II)" was typed at the top of the page.

(319-1)⁸⁷⁹ Must he seek its achievement outside of ordinary human society or can he do so inside it?

(319-2) Man whose time is so taken up with work, [woman]⁸⁸⁰ whose day is filled with social activity, these

(319-3) If he retires to enjoy the tranquillity of rural retreats, he does so only to emerge later for the activity of city ways. He does so only to bring more wisdom and more strength, more nobility and more spirituality into his external life.

(319-4) We cannot live exclusively for one function of our being, for the body alone or the brain alone.

(319-5) It is not easy, this living of two different lives at one and the same time, yet it is not impossible. The common everyday existence is not so unrelated that it cannot coexist with the uncommon mystical existence.

(319-6) Hugh Walpole's⁸⁸¹ 'Fortitude': "Make of me a man – to be afraid of nothing... to be ready for everything... love, friendship, success... to take if it comes... to care nothing if these things are not for me."

(319-7) The mental wavelength on which we tune in, helps to determine the kind of life we have, the kind of environment we get.

(319-8) Philosophy is best understood where it is most practised.

(319-9) He will possess the trained mentality and disciplined character which reacts swiftly to urgent situations, calmly to dangerous ones and wisely to unexpected ones.

(319-10) It is inevitable that as his understanding of the philosophy advances his practice of it increases.

(319-11) Kabir: "Why put on the robe of the monk, and live aloof from the world in lonely pride? Behold! my heart dances in the delight of a hundred arts; and the Creator is well pleased."

⁸⁷⁹ The paras on this page are numbered 122a, 122b, 123 through 135, 135a and 135b; they are not consecutive with the previous page.

⁸⁸⁰ PB himself changed "women" to "woman" by hand.

⁸⁸¹ Sir Hugh Seymour Walpole

(319-12) Yes, we can and we shall help humanity to evolve. But we cannot help them to do it in one short lifetime.

(319-13) Only when the Overself becomes the focus of all his thinking is it likely to become the inspirer of all his doing.

(319-14) Mysticism today must prove its practicality.

(319-15) Neither keen intellect nor practical observation is enough. A balanced psyche needs cultivated intuition and moral discipline as well.⁸⁸²

(319-16) The monasteries and nunneries offer useful refuges for those who wish to join their lives in pursuit of the same ideals.

(319-17) It is a mistake to assume that only those who wear a monkish garb can attain illumination.

320⁸⁸³

II

321⁸⁸⁴

II

(321-1)⁸⁸⁵ It is hard to bid farewell to one's belongings

(321-2) Too many persons feel that they must keep busy all day and every day: Some are so overwhelmed by this feeling that it becomes an obsession.

(321-3) When energetic activities fill up a man's day and when social activities fill up his evening hours, where is the room for meditation?

(321-4) What kind of a person does he want to become? An angelic monk living in cloisters or a human worker in the world?

(321-5) Places are needed where aspirants can visit for periods of study and meditation, free from DISTRACTIONS, INTERFERENCES and OPPOSITIONS.

(321-6) They are entitled to keep themselves unspotted from the world if they want to.

⁸⁸² The original paras on this page continue on page 295.

⁸⁸³ Blank page

⁸⁸⁴ "(II)" was typed at the top of the page.

⁸⁸⁵ The paras on this page are unnumbered.

(321-7) They are playing the truant from the world, true, but this does not necessarily mean that they are playing the truant from life.

(321-8) If he is serious about it, he will take the trouble to have set hours for meditation.

(321-9) What do Isaiah's lines mean, "They that wait upon the Lord shall renew their strength," unless they mean this entering into the silent pause of meditation.

(321-10) Whether the ideal is a hermit's existence or a householder's, the same qualities have to be developed.

(321-11) These minutes spent in utter unmoved stillness can become a source of [great]⁸⁸⁶ moral and spiritual strength.

(321-12) The dread of facing reality is not always cowardice. It may also be a sign of prudence.

(321-13) The modern man, whose life is determined by schedules, finds and makes no spiritual lull before, between or after his activities.

(321-14) It is so essentially private a practice that it is better done alone than in a group, better followed in one's own room than even in a crowded church.

(321-15) Ram Gopal: "At⁸⁸⁷ many of the ashrams I visited in India I could plainly see that the vast majority of people milling around the central figure of the particular sage, all had the timid and cowardly expressions of escapists, running away from life. They were taking the easy way out by sitting at the feet of these holy ones. Such a negative attitude helped them merely to postpone what the true seeker faced boldly."⁸⁸⁸

(321-16) The ascetics and monks are human beings still. They feel, desire, suffer. It is a mistake to exaggerate and falsify their achievement

322⁸⁸⁹

II

323

⁸⁸⁶ PB himself moved "great" from before "source" by hand.

⁸⁸⁷ This is a paraphrased excerpt of "Rhythm of the Heavens: An Autobiography," published in 1957.

⁸⁸⁸ PB himself inserted close quotation marks by hand.

⁸⁸⁹ Blank page

(323-1)⁸⁹⁰ He must make two demands on society if he is to accomplish his purpose – solitude and time. And if society is unprepared and therefore unwilling to grant them, he must take them by force. If this leads as it may, to the false criticism that he is self-centred and proud, he must accept this as part of the cost of growth.

(323-2) The⁸⁹¹ decision made entirely by your own judgment, not to [remain] a [monastic] inmate but a spiritual one fits your [temperament. Its] carrying out will make you less disturbed by [others. What] you experienced there in the past served its [purpose. You] have learnt much of the Vedantic teaching which will stay with you for the rest of your life. You should now enjoy your freedom. [Reflect] on the lesson not to get too involved with [others.] It is better for you and for them to [be] more [detached.] We [have] been Sannyasins⁸⁹² in India in the past [and] the inner spirit is what matters [now. It] can be expressed even in ordinary western living without taking formal [vows.]

(323-3) When the very nature of modern living is set for a totally different tempo [and utterly alien atmosphere,]⁸⁹³ it is somewhat astonishing that techniques of meditation can not only find an audience to listen to their description, but also find some practitioners.

(323-4) It is hard yet not impossible to practise meditation in the large cities of today. They are filled with the disturbing uproar of mechanised traffic and the agitated haste of semi-mechanised crowds with pressures and tensions. The nervous fatigue and restlessness which such conditions create tend to [limit]⁸⁹⁴ effective meditation [to]⁸⁹⁵ determined persevering characters.

⁸⁹⁰ The paras on this page are unnumbered and pasted on from separate sheets of paper.

⁸⁹¹ This para was heavily edited by PB himself; it was taken from a letter. It originally read: “The decision made entirely by your own judgment, not to be a physical inmate but a spiritual one fits your temperament as I know it and its carrying out will make you less disturbed by others. But what you experienced there in the past served its purpose also, so that you have learnt much of the Vedantic teaching which will stay with you for the rest of your life. You should now enjoy your freedom. Also reflect on the lesson not to get too involved with others, even though your purpose is to serve them. It is better for you and for them to do so in a more detached way. We have both been Sanyassins in India in the past but the inner spirit is what matters and can be expressed even in ordinary western living without taking formal”

⁸⁹² Referring to Sam’nyāsins (“Sanyassins” in the original).

⁸⁹³ “and utterly alien atmosphere” was typed at the end of the para and inserted with a caret by PB himself.

⁸⁹⁴ PB himself changed “prohibit” to “limit” by hand.

⁸⁹⁵ PB himself changed “for all except the most” to “to” by hand.

(323-5) If he chooses to live in unapproachable isolation, he is entitled to do so. It⁸⁹⁶ is easy to turn to asceticism when one lacks the means of satisfying the senses and has little prospect of ever obtaining them. It is natural to renounce the world's struggles and enter a monastic retreat when one has failed to cope with those struggles. [If]⁸⁹⁷ ineffective and {incompetent}⁸⁹⁸ [persons]⁸⁹⁹ prefer the comparative peace of an ashram to the miseries and frustrations of [society, why should they not do so?]⁹⁰⁰

324⁹⁰¹

II

325⁹⁰²

II

326⁹⁰³

II

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

327⁹⁰⁴

III

(327-1)⁹⁰⁵ Even if we take the Buddhistic view that all is transient, all is subject to change and all is doomed to decay, we need not deny that the beauty and the pleasure to be found in physical life, however momentarily, still have their value. Is a field of flowers utterly worthless? Is the loveliness of a sunset to be utterly rejected?

(327-2) The man who becomes too conscious of the negativity in others may find his own company better than his loneliness.

⁸⁹⁶ From here forward the para was typed on a different sheet of paper and glued here; but the positioning of it suggests that PB considered it to be continuous with the first sentence and not a separate para.

⁸⁹⁷ PB himself changed "It is the" to "If" by hand.

⁸⁹⁸ Although it is clear that PB himself deleted "incompetent" in the original, the word he meant to replace it with is missing – that bit of the sheet of paper was cut off. So I have reinstated "incompetent" for the nonce. – TJS '14

⁸⁹⁹ PB himself deleted "who" after "prefer" by hand.

⁹⁰⁰ PB himself changed "society." to "society, why should they not do so?" by hand.

⁹⁰¹ Blank page

⁹⁰² Blank page. This is a divider page with a tab marked "2."

⁹⁰³ Blank page. This is a divider page with a tab marked "2."

⁹⁰⁴ "III" was typed at the top of the page. Pages 327-340 contain paras for NEW Category III; they were misfiled with the Old Category III which runs from page 341 to page 525. – TJS, 2019

⁹⁰⁵ The paras on this page are unnumbered.

(327-3) The peace will slowly penetrate his thoughts.

(327-4) Even the sincere aspirant can become too anxious about quest because too self-centred. He must learn to let go also. Let him remember the sage. He is satisfied to be anonymous.

(327-5) The meditation period must not only be fixed by regularity but also granted by spontaneity.

(327-6) The sun's dying touch turned the field to sudden gold.

328⁹⁰⁶

III

329⁹⁰⁷

III

(329-1)⁹⁰⁸ Minute by minute I watched the light dim down into night.

(329-2) The peace will slowly penetrate his thoughts.

(329-3) If they have time for other concerns, why not for this, which also has its importance?

(329-4) In the end and perhaps after many years he finds that he cannot get away from man's innate loneliness.

(329-5) They should seek the presence of the higher self anew each day.

(329-6) How lovely are those reddened evenings when the sun is about to bid us adieu! How the heart is warmed and the mind enlightened as it harmonises with the hush of eventide. It is then so easy to receive what the poet called: "Intimations of immortality."

(329-7) We need these interludes of mental quiet.

(329-8) The desert Bedouins who turn in prayer at sunset, the orthodox Brahmins who chant their Gayatri Hymn at sunrise follow a sure instinct.

⁹⁰⁶ Blank page

⁹⁰⁷ "III" was typed at the top of the page.

⁹⁰⁸ The paras on this page are unnumbered.

330⁹⁰⁹

III

331⁹¹⁰

III

(331-1)⁹¹¹ The minutes between light and dark just after the sun's setting are precious to him.

(331-2) He will have to endure at times the solitude of the man who finds himself on a summit.

(331-3) We may try to make this idea as clearly definable as we can, but nothing put into words can in the end be more than a hint, a clue or merely suggestive.

332⁹¹²

III

333⁹¹³

III

(333-1)⁹¹⁴ The presence of another person becomes an invasion of one's own being and creates a nervous situation between us. This is intensified when, usually at the very beginning of the encounter, but sometimes during the course of it, he betrays himself as a neurotic by showing compulsive habits. I then have to deal not only with the matter he has come for but also with the other's troubled self-consciousness – a generator of negative feelings and thoughts which impinge themselves on my peace and disturb it. Is it any wonder that I find solitude more enjoyable than its contrary state?

(333-2) Whether in the sight and presence of the giants of Himalaya or those of the Swiss Alps, massively standing against the sky, the effect on thought is the same:

(333-3) In the end he must inwardly walk alone – as must everyone else however beloved – since God allows no one to escape this price.

⁹⁰⁹ Blank page

⁹¹⁰ "III" was typed at the top of the page.

⁹¹¹ The paras on this page are unnumbered.

⁹¹² Blank page

⁹¹³ "III" was typed at the top of the page.

⁹¹⁴ The paras on this page are unnumbered.

(333-4) If they have time for other concerns, why not for this, which also has its importance?

334⁹¹⁵

III

335⁹¹⁶

III

(335-1)⁹¹⁷ Meditation is properly done when one feels happy and joyous at the end.

(335-2) Too much meditation could create hypersensitivity and nervousness in certain persons.

(335-3) It is good to practise meditation in a place where the sun's play of light and colour joins Nature's grant of friendly trees and protective shade.

(335-4) Swans disport themselves upon the surface of the lake as they search lazily for food near the shores.

(335-5) How furtively the dawn comes into being yet how powerfully it grows into daylight!

(335-6) To sit, completely immobile for a half or three quarters of an hour while attention and aspiration are concentrated and merged, is an exercise needing much practice if success is to come.

(335-7) To concentrate on a single thing or idea is to forget all other things or ideas.

336⁹¹⁸

III

337⁹¹⁹

III

(337-1)⁹²⁰ About the sunset meditation exercise. The practice itself does not depend on whether the sun is actually shining at the time. For Nature comes to a great but brief

⁹¹⁵ Blank page

⁹¹⁶ "III" was typed at the top of the page.

⁹¹⁷ The paras on this page are unnumbered.

⁹¹⁸ Blank page

⁹¹⁹ "III" was typed at the top of the page.

⁹²⁰ The paras on this page are unnumbered.

pause just then. This cessation of inner activity takes place whatever the outer physical conditions are. It can be felt [by]⁹²¹ sensitive persons. Therefore the meditation need not be abandoned if outer conditions seem undesirable. Although the beautiful colouring of the skies when sunshine is present helps those who have aesthetic feeling.

338⁹²²

III

339⁹²³

III

(339-1)⁹²⁴ Paras on class III, and on Sahaja, and class XXV: It is wrong to use the illustration of a camera shutter the image getting larger or vaguer or smaller and sharper as it opens or closes, for attention focussed on Nirvikalpa in meditation or spread out in Sahaja in the waking state. The correct illustration is this: The stillness is being experienced at the centre of a circle, the thoughts revolve around it at the circumference. But the degree of Stillness remains just as much in outer activity as in meditation.

(339-2) Aldous Huxley became a disciple of the Californian Advaitin who believed in feeling love towards mankind, but found it difficult to manifest in practice and preferred to keep away from the human race. His human contacts were not desired. He did not like to have to converse with them. Their intrusions disturbed him; their presence was disagreeable to him. Such was this paradox.

340⁹²⁵

III

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

341

III

(341-1)⁹²⁶ CHAPTER (III) PRACTICAL MEDITATION

(a) ELEMENTARY – CONCENTRATED {ATTENTION}⁹²⁷

⁹²¹ “by” was typed above the line and inserted with a caret.

⁹²² Blank page

⁹²³ “III” was typed at the top of the page.

⁹²⁴ The paras on this page are unnumbered.

⁹²⁵ Blank page

⁹²⁶ The para on this page is unnumbered.

- (b) INTERMEDIATE – MEDITATIVE THINKING
- (c) ADVANCED – CONTEMPLATIVE STILLNESS
- (d) RECOLLECTION EXERCISES
- (e) MORAL SELF-BETTERMENT EXERCISES
- (f) ALL OTHER EXERCISES

342⁹²⁸

III

343⁹²⁹

III

(343-1)⁹³⁰ TRENCH:⁹³¹

“Keep thou thine heart”:⁹³²

“A wretched thing it were, to have our heart
Like a {throng’d}⁹³³ highway or a populous street,
Where every idle thought has leave to meet,
Pause, or pass on, as in an open mart;
Keep thou thine heart⁹³⁴ close fastened, unrevealed,
A fenced garden and a fountain sealed.”

(343-2) Meditation without purification may be dangerous.

(343-3) All aspirants should be warned that self-development in meditation without some co-equal effort and development in morality, intellectuality, and practicality may easily lead to a state of unbalance which would unfit them for the ordinary obligations and duties of life.

(343-4) Since meditation forms an essential part of the Quest’s practices, a part of the day must be given up to it. It need not be a large part, it can be quite a small part. The

⁹²⁷ These subheads are scattered throughout the remaining pages, appearing for a few pages and then disappearing again—and in a scrambled order. Therefore we have noted them in the headers but not as specific subheads, as the unmarked pages might or might not have been meant to be continuations of a given section. —TJS ‘20

⁹²⁸ Blank page

⁹²⁹ “(III)” was typed at the top of the page.

⁹³⁰ The paras on this page are numbered 72 through 75; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the bottom of the page that have been pasted on from a separate sheet of paper.

⁹³¹ Richard Chenevix Trench

⁹³² Included here are the first four and final two lines of Trench’s 14-line poem “Retirement.”

⁹³³ We changed “broad” to “throng’d” per the original source. —TJS ‘20

⁹³⁴ We deleted a comma after “heart” per the original source.

attitude with which we approach it should not be one of irksome necessity but of loving eagerness. We may have to try different periods of the day so as to find the one that will best suit us and our circumstances. This, however, is only for beginners and intermediates, for one day we shall find that any time is good enough for meditation time just as every day is Sunday to the true Christian.

(343-5) What the Quaker calls “waiting on the Holy Spirit,” what Swedenborg⁹³⁵ called “opening the mind to the Lord’s influx” – this is simply meditation.

(343-6) The press of house duties can be repulsed for a few minutes to make place for this valuable and important exercise.

344⁹³⁶

III

345⁹³⁷

III

(345-1)⁹³⁸ It is as if, [after being drawn into himself,]⁹³⁹ he is seeing life from a height.

(345-2) Once you have caught this inner note in your experience of your own self existence, try to adhere firmly to the listening attitude which catches it.

(345-3) These studies coupled with the persistent practice of meditation, bring help and comfort to the mind, by showing that life is full of high meaning and lofty purpose.

(345-4) If we turn towards our truer selves, then light will descend and dissolve the evils in our being.

(345-5) You learn to meditate in the solitude of your own room; later you learn to carry that solitude with you into the thronged street, the crowded train, the busy mart. For it becomes your personal atmosphere, your ‘aura.’

⁹³⁵ Emanuel Swedenborg

⁹³⁶ Blank page

⁹³⁷ “III.” was typed at the top of the page.

⁹³⁸ The paras on this page are numbered 22 through 32; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page and an unnumbered para at the bottom.

⁹³⁹ “after being drawn into himself” was typed below the line and inserted with a caret by PB himself.

(345-6) Buddhaghosa⁹⁴⁰ in his Pali work Atthasalini⁹⁴¹ 300, asserts that the Buddha deliberately described the delights of meditation in attractive terms to arouse yearning for it in his hearers and so induce them to practise it.

(345-7) Men have practised these exercises in meditation since the most ancient days. Their goals were different, but what was generally sought was an exalted state of mind and a liberation from the body's own limitations.

(345-8) The relation of meditation to prayer needs to be made clearer.

(345-9) The more inert the ego can be during this exercise, and the more passively it rests before the Overself, the fuller will be the latter's entry. Obviously this condition cannot be achieved during the first stage, that of conscious effort and struggle with distractions.

(345-10) It is the calm which comes from profound reflection, the repose which repays adequate comprehension.

(345-11) As he enters this immobile state, not only do his eyes close to the scenes of this world but his mind closes to the thought of it. The reflected change appears on his face, which is transfigured, mysterious and serene.

(345-12) The world recedes and the last fringes of it in awareness seem a long, long way off. The sensation is exquisitely comforting.⁹⁴²

(345-13) He is now within touching distance of the mystical part of his being.

346⁹⁴³

III

347⁹⁴⁴

III (a)

⁹⁴⁰ Bhadantācariya Buddhaghosa ("Buddhaghosa" in the original) – TJS '14

⁹⁴¹ "Attha Salini" in the original. Atthasālinī (Pali) is a Buddhist text composed by Buddhaghosa in the Theravada Abhidharma tradition. The title has been translated as "The Expositor" or "Providing the Meaning." In the Atthasālinī, Buddhaghosa explains the meaning of terms that occur in the Dhammasangani, a Buddhist text that is part of the Pali Canon of Theravada Buddhism. – TJS '14

⁹⁴² The original paras on this page continue on page 494.

⁹⁴³ Blank page

⁹⁴⁴ "(III) (a)" was typed at the top of the page.

(347-1)⁹⁴⁵ The aim is to achieve a concentration as firm and as steady as the Mongolian horseman's when he gallops without spilling a drop of water from a [completely-filled]⁹⁴⁶ glass held in his hand

(347-2) This inclusion of meditation practice as a part of the student's daily educational program has, so far as we are aware [been attempted only]⁹⁴⁷ in Japan several years ago in the Seikei schools, where unusual methods of teaching ordinary subjects were in vogue anyway. Unfortunately the experiment was on too small a scale, in face of the widespread move towards materialism which brought Japan eventually into moral ruin to have produced noteworthy results.

(347-3) He must lock himself in a room for a few minutes every day with the fierce determination to tame this mind which jumps about like a monkey. He must choose a topic and then keep his thoughts rigidly fixed on it. He should concentrate all his attention on it and try first to provoke and then to develop a sequential logical line of thought about it. He [must]⁹⁴⁸ wear down its resistance by unremitting daily practice of this kind.

(347-4) We habitually think at random. We begin our musings with one subject and usually end with an entirely different one. We even forget the very theme which started the movement of our mind. Such an undisciplined mind is an average one. If we were to watch ourselves for five minutes we would be surprised to discover how many times thought had involuntarily jumped from one topic to another.

(347-5) The term 'yoga' itself may mean almost anything in India for it has become a generic name for a number of techniques which are not only vastly different from each other but in some cases even definitely opposed. It need not even have any reference to a non-materialistic end. It is therefore necessary to be somewhat explicit when using such an ambiguous term.

(347-6) When it is said that the object of concentration practice should be a single one, this does not mean a single thought. That is reserved [either]⁹⁴⁹ for advanced stages [or for spiritual Declarations.]⁹⁵⁰ It means a single topic. This will involve a whole train of ideas. But they ought to be logically connected, ought to grow out of each other, as it were.

⁹⁴⁵ The paras on this page are numbered 139 through 144, and 144a; they are not consecutive with the previous page – but they follow the original paras in the bottom section of page 510. In addition, there is an unnumbered para at the top of the page.

⁹⁴⁶ PB himself changed "a glass completely-filled" to "a completely-filled glass" by hand.

⁹⁴⁷ PB himself changed "only attempted" to "been attempted only" by hand.

⁹⁴⁸ PB deleted "never" from after "must" by hand.

⁹⁴⁹ PB himself inserted "either" by hand.

⁹⁵⁰ PB inserted "or for spiritual Declarations" by hand.

(347-7) Meditation can be learned by the orthodox as well as the unorthodox, by the atheist as well as the theist, by the rationalist as well as the mystic.

(347-8) These concentrations begin to become effective when they succeed in breaking up the hold of his habitual activities and immediate environment, when they free his attention from what would ordinarily be his present state.

348⁹⁵¹

III (a)

349⁹⁵²

III

(349-1)⁹⁵³ It hovers on the edge of [indefinable]⁹⁵⁴ awareness

(349-2) The 'great void' mentioned in my book is not synonymous with death. Death conveys the idea of the loss of consciousness. There is no loss of consciousness in this state, but the consciousness is transformed indescribably. The state is so blissful, moreover, that {there}⁹⁵⁵ is no worrying about the loss of the ego. However, it is a temporary state because so long as we are living in the flesh we are unable to sustain it and are drawn back by the forces of nature – first to the ego and then to the body. But anyone who has been through that experience even once cannot possibly regard the ego and the body ever again in the same way, because their limitations are clearly felt.

In any case, one need not worry about this absolute condition but rather await its arrival – then judge whether it is worthwhile or not.

(349-3) There is no need to yield to the fear of the void, which comes in the deepest meditation. That is merely the personal ego offering its resistance to the higher self. That same fear of never being able to come back has to be faced by all advanced mystics when they reach this stage of meditation, but it is utterly groundless and is really a test of faith in God to protect them in a most laudable endeavour to come closer to him and to advance farther from their lower self. Having once yielded to the fear and failed to make the necessary advance, the aspirant has failed in the test and it may be a long time before a similar opportunity will present itself again, if at all. Nevertheless, the memory of that great experience should always be an inspiration toward a more impersonal life.

⁹⁵¹ Blank page

⁹⁵² "(III)" was typed at the top of the page.

⁹⁵³ The paras on this page are numbered 9 through 14, and 14a; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

⁹⁵⁴ "indefinable" was typed below this line and inserted with a caret by PB himself.

⁹⁵⁵ We have changed "here" to "there", presuming that the original is a typo. – TJS '20

(349-4) If the exercises given in “The Wisdom of the Overself” are probably too advanced for him, it is not important that he should do them. It will be enough to relax mentally and emotionally for a few minutes every day, to go into the silence, to cease from striving and to pray silently to his higher self for its grace.

(349-5) Meditation is a very delicate technique and incorrectly done may do harm as well as good. Moreover there are times when it is even necessary to abandon it, in order to strengthen weaker parts of the personality which might otherwise affect the meditator adversely as he becomes more sensitive through the practice.

(349-6) The Incas of South America plainly taught that God was unknown and unknowable and therefore unworshippable, but that, his highest creation being the Sun, the latter was the visible God for man and fit to be worshipped.

(349-7) You will experience the sensation of rising, of hovering over your body.⁹⁵⁶

(349-8) At last he has entered the absolute stillness, the glorious liberating awareness of true being.

350⁹⁵⁷

III

351⁹⁵⁸

III

(351-1)⁹⁵⁹ One of the causes of the failure to get any results from meditation is that the meditator has not practised long enough. In fact, the wastage of much time in unprofitable, distracted, rambling thinking seems to be the general experience. Yet this is the prelude to the actual work of meditation in itself. It is a necessary excavation before the building can be erected. The fact is unpleasant but must be accepted. If this experience of the first period is frustrating and disappointing the experience of the second period is happy and rewarding. He should really count the first period as a preparation, and not as a defeat. If the preliminary period is so irksome that it seems like an artificial activity, {the}⁹⁶⁰ subsequent period of meditation itself is so pleasant and effortless that it seems like a perfectly natural one. The moral is more perseverance and more patience.

⁹⁵⁶ The original paras on this page continue on page 476.

⁹⁵⁷ Blank page

⁹⁵⁸ “(III)” was typed at the top of the page.

⁹⁵⁹ The paras on this page are numbered 53 through 56; they are not consecutive with the previous page – but they follow the original paras on page 365.

⁹⁶⁰ We have changed “and” to “the” for clarity and to parallel the earlier sentence. – TJS ‘20

(351-2) Imagine a brilliant white light shining forth in the heart and spreading into the entire body.

(351-3) Choose a period when all worries can be laid aside, all past and coming activities put outside consciousness; when you will try to "Be still and know that I am God."

(351-4) He should fully understand and accept the importance of being punctual in keeping his unwritten appointment when the meditation hour comes round. If he is careful to honour his word in social or professional engagements, he ought to be at least not less careful in honouring it in spiritual engagements. Only when he comes reverently to regard the Overself as being the unseen and silent other party with whom he is to sit, only when he comes to regard failure to be present at the pre-arranged time as a serious matter is the practice of these exercises likely to bear any of the fruits of success.

It⁹⁶¹ is a curious experience, and one which happens too often to be meaningless, that some obstacle or other will arise to block the discharge of this sacred engagement, or some attractive alternative will present itself to tempt him from it. The ego will resent this disturbance of its wonted habits and resist this endeavour to penetrate its foundations. He must resist this resistance. He must accept no excuse from himself. The decision to sit down for meditation at a stated time is one from which he is not to withdraw weakly, no matter what pressure falls upon him from outside or arises from inside. It may require all his firmness to get away from other people to find the needed solitude or to stop whatever he is doing to fulfil this promise to himself, but in the end it will be worthwhile.

352⁹⁶²

III

353

III

(353-1)⁹⁶³ He is able to reach this stage only after many months of faithful practice or, more likely, after some years of it. But one day he will surely reach it, and then he will recognise that the straining, the toil and the faith were all well worth while.

⁹⁶¹ "#" was typed before "It" with a different typewriter, indicating the start of a new paragraph.

⁹⁶² Blank page

⁹⁶³ The paras on this page are numbered 154 through 158; they are not consecutive with the previous page. Paras were cut from both the top and the bottom of the page.

(353-2) We have tried to formulate methods and to adapt exercises which will enable the modern man to come into this transcendental consciousness without deserting the world and without becoming a votary of asceticism.

(353-3) If some students find that artistic surroundings or a religious atmosphere help them to get started with meditation practice, others find that these things are distractions and that a completely neutral background is indispensable.

(353-4) If the reverie attains the depth of seeing and feeling hardly anything outside him, being only faintly aware of things before him or around him, that is quite enough for philosophical purposes. A full trance is neither necessary nor desirable.

(353-5) The process of yoga demands the positive introduction of a specific meditation-pattern and the deepest possible withdrawal of attention from sense-experienced external objects.⁹⁶⁴

354⁹⁶⁵

III

355⁹⁶⁶

III (a)

(355-1)⁹⁶⁷ The only way to learn what meditation means is to practise and keep on practising. This involves daily withdrawal from the round of routine and activity, of about three-quarters of an hour if possible, and the practice of some exercise regularly. The form which such an exercise should take, depends partly upon your own preference. It may be any of the set formal exercises in books published, or it may be a subject taken from a sentence in some inspired writing whose truth has struck the mind forcibly or it may be a quality of character whose need in us has made itself felt urgently or it may be a purely devotional aspiration to commune with the higher self. Whatever it is, the personal appeal should be sufficient to arouse interest and hold attention. This being the case, we may keep on turning over the theme continually in our thoughts. When this has been adequately done, the first stage (concentration proper) is completed. Unfortunately most of this period is usually spent in getting rid of extraneous ideas and distracting memories, so that little time is left for getting down to the actual concentration itself! The cure is repeated practice. In the next stage, there is a willed effort to shut out the world of the five senses, its impressions and images,

⁹⁶⁴ The paras on this page are continued in the paras on page 408.

⁹⁶⁵ Blank page

⁹⁶⁶ "(III) (a)" was typed at the top of the page.

⁹⁶⁷ The paras on this page are numbered 1 through 3, 3a, and 3b; they are not consecutive with the previous page.

whilst still retaining the line of meditative thinking. Here we seek to deepen, maintain and prolong the concentrative attitude and to forget the outside environment at the same time. The multiplicity of sensations – seeing hearing etc. – usually keeps us from attending to the inner self and in this stage you have to train yourself to correct this by deliberately abstracting attention from the senses. We will feel in the early part of this stage as though we were beating against an invisible door, on the other side of which there is the mysterious goal of your aspiration.

(355-2) It is appallingly hard for the beginner to achieve the introverted state. Yet by persistence in self-training it can be achieved. Consequently it is useless to look impatiently for quick results.

(355-3) The moral is, find the object that makes most appeal to your temperament, that experience proves to be most effective in inducing the condition of mental concentration.⁹⁶⁸

(355-4) If the effort in meditation is intense and long-continued, its results must eventually appear.

(355-5) A useful exercise to help acquire concentration is to shut the eyes, direct attention toward some part of the body and hold it there.

356⁹⁶⁹
III (a)

357⁹⁷⁰
III (a)

(357-1)⁹⁷¹ The first quarter-hour is often so fatiguing to beginners that they look for, and easily find, an excuse to bring the practice to an abrupt end; thus failing in it. They may frankly accept the fatigue itself as sufficient reason for their desertion. Or they may make the excuse of attending to some other task waiting to be done. But the fact is that almost as soon as they start, they do not want to go on. They sit down to meditate and then they find they do not want to meditate! Why? The answer lies in the intellect's intractable restlessness, its inherent repugnance to being governed or being still.

⁹⁶⁸ The original paras on this page continue on page 472.

⁹⁶⁹ Blank page

⁹⁷⁰ "(III) (a)" was typed at the top of the page.

⁹⁷¹ The paras on this page are numbered 14 through 26, and 26a; they are not consecutive with the previous page.

(357-2) The exercise of meditation is a hard one for most Westerners to undertake. That fact must be admitted. Yet it is not an impossible exercise for them.

(357-3) The first thing which he has to do is to re-educate attention. It has to be turned into a new direction, directed towards a new object. It has to be brought inside himself, and brought with deep feeling and much love to the quest of the Soul that hides there.

(357-4) The preliminary stages are usually got through only with difficulty and after long patient laborious striving.

(357-5) The next point is whether he should practise alone or in a congregation. The answer depends on the stage of progress. Absolute beginners often find group {meditation}⁹⁷² is helpful to them but those who are somewhat proficient often find it a hindrance to them.

(357-6) He need not set apart a special period every day for the purpose of practising this exercise.

(357-7) The mystical aspirant has always been enjoined since earliest times to seek an environment for the practice of his exercises amidst the solitudes and beauties of Nature, where nothing disturbs and everything inspires.

(357-8) If the meditation is not to lose itself in empty day-dreaming, it must be alert.

(357-9) The thoughts of most men jump from subject to subject like grasshoppers. Only a severe discipline can control them.

(357-10) If in the process he feels himself becoming partially a disembodied being, a creature half-flesh and half-phantom, he need not be dismayed or frightened.

(357-11) Where there is maladjustment between the seeker's moral fitness and his meditational progress, serious dangers exist for him and sometimes for others.

(357-12) The metronomic rolling of railway-carriage wheels along the tracks helps one man into the meditative state but hinders another man.

(357-13) It is inevitable that the unpractised modern using an unfamiliar technique should make his novitiate blunders.

(357-14) If bliss is to come into the mind, discomfort ought to go out of the body.

⁹⁷² We changed "meditations" to "meditation" for clarity.

(359-1)⁹⁷⁵ To become the Witness-self does not mean to contemplate one's gestures and listen to the sound of one's voice.

(359-2) Every man has a deep and endless well of truth within himself. Let him cast his pitcher of thought down into it and try to draw up some of its fresh waters. But alas, there is also a pit of mud within him. Most men cast their buckets into this and think that the mud they fetch up is the pure water of truth. The mud is made of his own selfish desires and ignorant prejudices and slavish slothfulnesses.

(359-3) The mind can be weaponed into a sharp sword which pierces through the illusion that surrounds us into the Reality behind. If then the sword fall from our grasp, what matter? It has served its useful purpose.

(359-4) If a man will dive into his inmost self he will – nay, he must eventually arrive at a place deeper than thinking.

(359-5) There is an invisible and inaudible force within us all. Who can read its riddle? He who can find the instrument wherewith to contact it. The scientist takes his dynamo and gathers electricity through its means. The truth-seeker concentrates his mind upon his interior and contacts the mysterious Force back of life. Concentrated thought is his instrument.

(359-6) It is better for some persons to meditate in individual isolation, but for others in like-minded groups. The advisability of one or the other method must depend upon the person's temperament, his spiritual status and the presence or absence of an expert during the meditation.

(359-7) The very power of attention which is the cause of his bondage may, when transferred, become the cause of his release.

⁹⁷³ Blank page

⁹⁷⁴ "(III) (a)" was typed at the top of the page.

⁹⁷⁵ The paras on this page are numbered 26b, 27 through 36, and 36a, making them consecutive with the previous page.

(359-8) Unfortunately the best times for practice are not always the convenient times. In that case, the student must do what he can either to rearrange his circumstances or else to adapt himself to them.

(359-9) The peace which slowly invades his heart, the understanding which little by little penetrates his mind, are noteworthy things.

(359-10) Meditation practised by an emotionally unstable and intellectually egotistic personality, may not only be without value for progress but may even increase the instability and the egotism.

(359-11) Whoever wishes to pluck the fruits of meditation in the shortest time must practise with both perseverance and regularity. This advice sounds platitudinous but it happens to be true within the experience of most students. Such is the law of subconscious mental unfoldment and it is by understanding and applying it that success can be attained.⁹⁷⁶

(359-12) The more frequently these exercises are practised, the better their results.

360⁹⁷⁷

III (a)

361⁹⁷⁸

III(a)

(361-1)⁹⁷⁹ It is the desert's spaciousness and timelessness which make it so attractive to those seeking a suitable environment to practise meditation and so different from all other places. There is no hurry and no worry among its dwellers. Here is the place where people can most quickly shed superficial baggage and find the essentials of being. Among the Oriental mystics especially it is regarded as expansive to the mind and therefore helpful to meditate gazing before an expanse of water or of desert. Alone in the immensity of a desert the sensitive mind easily yet indescribably feels itself taken out of time, brought into the eternal Now. The stillness of desert life and the openness of the landscape contribute towards a gradual and natural stilling of the thoughts. Or perhaps it is because the procession of events is stilled here that the procession of thoughts about them is also stilled. Here the human intruder begins to comprehend intuitively rather than intellectually, what eternal life means, what inner peace means.

⁹⁷⁶ The original paras on this page continue on page 464.

⁹⁷⁷ Blank page

⁹⁷⁸ "(III) (a)" was typed at the top of the page.

⁹⁷⁹ The para on this page is numbered 73; it is not consecutive with the previous page. The bottom of the page was cut off.

Here amid sunshine and silence, petty feelings, negative thoughts, animal desires begin to lose their hold and their vitality. The mystic and the ascetic has since the earliest times been associated with the desert. Its own austere face, its harsh rocky sparse cactus-grown wastes, its rough arid comfortless jumbled surface fit it well with the rigid ideals of these human types. Moses at Sinai, Jesus in Syria, Muhammad⁹⁸⁰ in Arabia, St. Simeon⁹⁸¹ in Egypt felt knew and tapped the desert's silent power for their own and humanity's profit.

362⁹⁸²

III (a)

363⁹⁸³

III (a)

(363-1)⁹⁸⁴ At this point they become terrified to let go, to loosen the tie with ego and world, even though doing so would give them a glimpse of a paradisiac state that transcends both.

(363-2) Just as the lion and the elephant are not suddenly tamed overnight but are slowly, little by little, brought under control, so the thoughts must be patiently struggled with until they too are, little by little, brought under control.

(363-3) "Turn thy face aside, come in, and close the door," sings the Sufi poet in invitation to meditation.

(363-4) The business man who moves through his days at top speed need not therefore be bereft of these serene consolations. Let him find twenty to thirty minutes wherein to open himself up to the Overself and if he uses them aright, they will suffice to keep open his line of sacred communication throughout the day.

(363-5) How long should the period of meditation be? The demands for concentrated attention upon his mind and for a still posture upon his body exhaust him after a certain time. The attention flags and the posture becomes a strain, the interest tires and the innate restlessness of the human psyche make it unprofitable and unreasonable to continue his practice when this time has elapsed! He cannot stand this further strain.

⁹⁸⁰ "Muhammed" in the original

⁹⁸¹ Referring to Anba Hatre, later referred to as St. Simeon (one of many); his last name is either Hatre, Hidra, Hadri, or Hadra. — TJS '20

⁹⁸² Blank page

⁹⁸³ "(III) (a)" was typed at the top of the page.

⁹⁸⁴ The paras on this page are numbered 99 through 104; they are not consecutive with the previous page. In addition, there is an unnumbered para typed at the top of the page, and there are two unnumbered paras at the bottom that were pasted on from a separate sheet of paper.

(363-6) The effort needed to withdraw consciousness from its focal point in the physical body to its focal point in a thought, a mental picture or in its own self, is inevitably tremendous. Indeed, when the change is fully completed, the man is often quite unaware of having any body at all.

(363-7) The following of these exercises is indispensable to train the mind, to create a habit which will make entry into the meditative mood as easy in the end as it is hard in the beginning.⁹⁸⁵

(363-8)⁹⁸⁶ His observance of this self-set daily program for retiring into the solitude of his room will be frequently tested. Unless he forms the habit of promptly withdrawing from work or the companionship of the hour, he may lose the precious opportunity with which time presents him.

(363-9) He should not start immediately when exhausted or tense after a day's activities. Instead he ought to wait a few minutes to rest and relax first; preferably lying flat on his back or in a very easy chair.

364⁹⁸⁷

III (a)

365

III

(365-1)⁹⁸⁸ Bhagwan⁹⁸⁹ Shree {Rajneesh:}⁹⁹⁰ "Looking at the statue of a Buddha, [something]⁹⁹¹ in you starts falling in tune. Sitting silently with a Buddha statue, you start becoming silent, the very posture, the very shape, the face, the closed eyes, the silence that surrounds a marble statue, will help you to get connected with your own inner sources of silence."⁹⁹²

⁹⁸⁵ With the exception of possible paras 105 through 108 cut from the bottom of the page, the paras on this page may continue on page 386.

⁹⁸⁶ The bottom of the page was cut off and the last two paras were pasted on from a different sheet of paper.

⁹⁸⁷ Blank page

⁹⁸⁸ The paras on this page are numbered 49 through 52; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page and one unnumbered para at the bottom. Both were pasted on from separate sheets of paper.

⁹⁸⁹ Referring to Chandra Mohan Jain, also known as Acharya Rajneesh or Osho.

⁹⁹⁰ PB himself deleted "qui dit" ("who said" in French) after "RAJNEESH" by hand.

⁹⁹¹ PB himself changed "some" to "something" by hand.

⁹⁹² PB himself inserted closing quotation marks by hand.

(365-2) We have heard much about the sayings of Jesus, nothing about his silences. Yet it was from the latter that they came and in the latter that he himself lived.

(365-3) He will not even approach the hour of his daily exercise without feeling quieted and inspired. For he remembers that it was during such a period that the Overself gave him his most joyous experience, his most heartening moments.

(365-4) It is an obstacle to success in meditation if he times himself by a watch or a clock. This will create a subconscious pressure diverting his attention intermittently towards the outer world, towards his affairs and schedules in that world, towards the passage of time – all things he had better forget if he wants to remember the Overself and reach its consciousness.

(365-5) While practising meditation, he should take every safeguard against possible interruptions whether they be the hearing {of}⁹⁹³ noisy sounds or the intrusion of human beings. It is possible to continue with this practice despite them, of course, and he will have to train himself to learn how to do this when necessary, but it is foolish to let himself be exposed to them when the conditions are under his control. Every break in his attention caused by outside factors which could have been shut out is an unnecessary one.⁹⁹⁴

(365-6) In the second stage he is to banish some thoughts and keep the others. In the third stage he is to banish all thoughts and keep none. [This is the most difficult.]⁹⁹⁵

366⁹⁹⁶

III

367

III

(367-1)⁹⁹⁷ The intercessory way to help others may appeal to him but [it will bear]⁹⁹⁸ a practical result only if he can succeed in lifting his own self during meditation or prayer to this higher level where the Overself's presence is distinctly felt. Only when this

⁹⁹³ We inserted "of" for clarity.

⁹⁹⁴ The original paras on this page continue on page 351.

⁹⁹⁵ PB himself inserted "This is the most difficult." by hand.

⁹⁹⁶ Blank page

⁹⁹⁷ The paras on this page are numbered 84, 1, and 2; they are not consecutive with the previous page. Para 84 was pasted on from a separate sheet of paper.

⁹⁹⁸ PB himself changed "this bears" to "it will bear" by hand.

happens, may he usefully try to lift others [too. When he is able to do that]⁹⁹⁹ he ought to detain them there as long as he can.

(367-2) The secret of successful altruistic intercession during meditation is first, to enter the deepest part of his own being and then – but only then – to enter the deepest part of the other man's. Here he will begin by praying for his spiritual improvement and end by visualising the thing as done. To spend a few minutes each day in such intercessory service for others, is not only to bless them but also himself. All his other virtues flower more radiantly in the sunny air of such benign love. Nevertheless a practical warning is called for here.

(367-3) Do not carry your [own]¹⁰⁰⁰ troubles or your temptations or other people's troubles and [situations]¹⁰⁰¹ straight into your meditation. There is a proper time and place for their consideration under a mystical light or for their presentation to a mystical power. But that time and place is not at the beginning of the meditation period. It is rather towards the end. All meditations, conducted on the philosophic ideal should end with the thoughts of others, with remembrance of their spiritual need and with a sending out of the light and grace received to bless individuals who need such help. At the beginning your aim should be to forget your lower self, to rise above it. Only after you have felt the divine visitation, only towards the end of your practice period should your aim be to bring the higher self to the help of the lower one¹⁰⁰² or your help and blessing to other embodied selves. If, however, you attempt this prematurely; if you are not willing to relinquish the personal life even for a few minutes, then you will get nothing but your own thought back for your pains.

368¹⁰⁰³

III

369¹⁰⁰⁴

III (e)

(369-1)¹⁰⁰⁵ This exercise requires him to retract his attention inwards until oblivious of his immediate surroundings he intently projects certain suggestive mental images into this blankness and holds them determinedly yet calmly. The result will appear later in

⁹⁹⁹ PB himself changed "too, and having done this" to "too. When he is able to do that" by hand.

¹⁰⁰⁰ PB himself inserted "own" by hand.

¹⁰⁰¹ PB himself changed "needs" to "situations" by hand.

¹⁰⁰² PB himself deleted a comma after "one" by hand.

¹⁰⁰³ Blank page

¹⁰⁰⁴ "(III) (e)" was typed at the top of the page.

¹⁰⁰⁵ The paras on this page are numbered 3 through 7; they are not consecutive with the previous page – but they follow the original paras on page 448.

his ordinary state when the wakeful consciousness will seize these images abruptly and unexpectedly and effectively act upon their suggestions.

(369-2) He should from time to time pass in analytic review the important events, the experiences and the attitudes of his past. It is not the good but the evil emotions and deeds, their origins and consequences, that he should particularly attend to, mentally picture and examine from the perspective of his higher self. But unless this is done with perfect honesty in an impersonal unconcerned detached and self-critical spirit, unless it is approached with a self-imposed austerity of emotion, it will not yield the desired results. It is not enough to mourn over his errors. He should carefully learn whatever lessons they teach.

(369-3) To use these sublime ideas in and for our hours of contemplation, is to use definite potencies.

(369-4)¹⁰⁰⁶ The evil consequences of yielding to certain desires, forms a fit theme for this kind of meditation exercise.

(369-5) He will need to develop the ability to stand back periodically from the personal self and survey its life, fortunes, character and doings quite impartially. During this exercise he should adopt the attitude of a disinterested spectator seeking to know the truth about it. Hence, he should study it calmly and not take sides with it emotionally.

(369-6) He has to stand aside from himself and observe the chief events of his life with philosophic detachment. Some of them may fill him with emotions of regret or shame, others with pride and satisfaction, but all should be considered with the least possible egoism and the greatest possible impartiality. In this way experience is converted into wisdom and faults extracted from character.

370¹⁰⁰⁷

III (e)

371¹⁰⁰⁸

III (e)

(371-1)¹⁰⁰⁹ As he continues to practise these analytic and ascetic meditations, they will engender a growing repulsion which will end by neutralising the attraction, the lust or the desire which he seeks to conquer.

¹⁰⁰⁶ This sentence was part of the previous para (369-3) in the original, separated from it only by a paragraph indentation – but I believe it to be a separate para. – TJS '14

¹⁰⁰⁷ Blank page

¹⁰⁰⁸ “(III) (e)” was typed at the top of the page.

(371-2) Another purpose which he must keep in view when recalling the past and seeking the lessons which stand out from it, is the discernment of karma's working in some of these experiences.

(371-3) By providing us with a totally different and unaccustomed standpoint whence to view our personal life, this practice also provides us with greatly enlarged self-knowledge.

(371-4) Where passions appetites and desires of an unworthy kind are the repeated themes of these critical analyses, they tend to become weaker and weaker as the process, with its corrosive effect, extends into a long time.

(371-5) The next type of meditation is the analytic. It may deal with personal experience, general events, universal laws,¹⁰¹⁰ the nature of man and the reality of soul, but always it seeks by analysis and reflection to understand.

(371-6) Every helpful self-suggestion given at this point of contemplation will germinate like a seed and produce its visible fruit in due time.

(371-7) Thus whatever he is experiencing physically he trains himself to replace the unillumined thought "I am eating, hungry, walking" by the thought "My body is hungry, walking." He recognises the bundle of sensations which make up such experiences are not the true self which they represent themselves to be but are only connected with it.

(371-8) The more he multiplies these efforts, the quicker his sought-for results are likely to appear.

(371-9) "He is unfortunate who does not meditate on the consequence of his own fault." (Plato's precepts to Aristotle)

(371-10) To shorten the period of reincarnations, thought is needed. First analytic reflection about the past, second, imaginative reflection about the future.

372¹⁰¹¹

III (e)

¹⁰⁰⁹ The paras on this page are numbered 28 through 37; they are not consecutive with the previous page – but they follow the paras on page 432.

¹⁰¹⁰ We inserted a comma for grammar's sake.

¹⁰¹¹ Blank page

(373-1)¹⁰¹³ There will be no sensation of weight in his physical body and a light airy feeling will replace it. It will also seem as though a heavy inner body has fallen away from him, leaving an ethereal detachment, a delightful liberation, as a result.

(373-2) Meditation must begin with lulling the physical senses into quiescence. We cannot begin to put the mind at ease unless we have earlier put the body at ease; and we cannot make the intellect inactive unless we have earlier made the senses inactive. The first reward and sign of success, marking the close of the first stage, is a feeling of lightness in the body, of numbness in the legs and hands, of having no weight and being as light as air. This shows a successful detachment from the thought of the body. After this, the second stage opens, wherein a deep intense half trance-like absorption in the mind itself is to be achieved, and wherein the body is utterly forgotten.

(373-3) As meditation is practised, further indrawing takes place and the apparatus for thinking, is repudiated in turn, "I am not this mind." The process continues further; as the self ever draws inward he casts off one by one, all that he once held to be himself.

(373-4) I must write it down as a fact worth constant repetition that the mere intellectual familiarity with this technique is of small value without concomitant practice.

(373-5) After you have been practising for some weeks or months, [if]¹⁰¹⁴ heavy headaches or much dullness should appear, they may be taken as signals to stop or diminish your exercises temporarily until you feel better.

(373-6) Concentration practice advances through stages. In the first stage that which is concentrated on is seen as from a distance, whereas in the second stage the idea tends to absorb the mind itself. In the first stage we still have to make hard efforts to hold the idea to attention whereas in the next stage the effort is slight and easy.

(373-7) The difficulty of centring the mind lies in its natural tendency to run from one outward thing to another. This tendency is likened by the Buddhist sages to a calf which is tied at a distance from its mother and which constantly seeks to break away from its confinement so that it may reach the udder from which it is accustomed to draw milk.

¹⁰¹² "(III) (a)" was typed at the top of the page.

¹⁰¹³ The paras on this page are numbered 44 through 52 and 52a; they are not consecutive with the previous page.

¹⁰¹⁴ PB himself inserted "if" by hand.

(373-8) He may practise a little meditation at odd times through the day whenever his attention is not demanded by other things.

(373-9) We learn to meditate as we go along.

(373-10) In the earlier history of Christianity the place given to meditation was quite important and prominent.

374¹⁰¹⁵

III (a)

375¹⁰¹⁶

III (a)

(375-1)¹⁰¹⁷ He has become proficient when he is able to sit motionless, for a whole hour until he passes into a state of mental vacuity.

(375-2) Meditation in one sense is an [effort. It seeks first]¹⁰¹⁸ to approach by actively cutting a way through the jungle of irrelevant thoughts and second,¹⁰¹⁹ to enter by passively yielding to its outtraying influence, the very core of oneself, the very centre of one's psyche, which is indeed the divine spirit. In the first stage a resolute will is required to overcome and banish the eager intruders who would destroy his chances of success. In the second stage the exercise of will would itself be just as destructive for an opposite attitude is then called for – total surrender of the ego.

(375-3) Patanjali – the most ancient and still the most authoritative teacher of the art – has stated a definition of Yoga which may be freely rendered as: the complete stoppage of the ego's intellectual and emotional activities. When this is achieved, he adds, the consciousness hitherto unmeshed in them, shows its true state – which is purely spiritual.

¹⁰¹⁵ Blank page

¹⁰¹⁶ "(III) (a)" was typed at the top of the page.

¹⁰¹⁷ The paras on this page are numbered 52b and 53 through 59, making them consecutive with the previous page. A para with a partially obscured number (only "-4") is visible) was pasted on top of the para originally numbered 55. We have included both the original para 55 (375-5) and the para that was taped on top from a separate sheet of paper (375-4). This page was scanned twice so both paras would be visible (page 376 is the duplicate scan where 375-5 – originally para 55 – is fully visible).

¹⁰¹⁸ PB himself changed "effort first:" to "effort. It seeks first" by hand.

¹⁰¹⁹ PB himself changed a colon to a comma by hand.

(375-4) Patanjali points out that inability to hold a state of meditation after it is reached will prevent the arising of spiritual consciousness as much as inability to reach the state at all.

(375-5)¹⁰²⁰ What novices regard as psychic gifts are more often psychic ills. What they regard as spiritual development is more often spiritual affliction. They are the victims of their visions. Farther from God and nearer to madness leads the path of their heard voices and automatic writings.

(375-6) What is the inner significance of the rosary? At the time of meditation the worldly man is harassed by worldly thoughts. The rosary teaches that until unimpeded meditation becomes possible, the aspirant should persevere, leaving behind thought after thought. The beads represent thoughts and they are pushed back. The thread passing through the beads represents "the all-pervading ideal." With patience and perseverance, thoughts are subdued and as a result of unimpeded meditation the ideal is realised. The head bead which is bigger than the rest represents the point of realisation, i.e. God in whom the universe has its birth and in whom it ends.

(375-7) Yoga is a single word covering a multitude of practices. All are based on the principle of yoking the mind to one idea or one object but since the ideas selected differ with the different schools of teaching, the results are often strikingly at variance. For concentrated thought gives increased power to our present qualities, intensifying the beliefs with which we started. Hence the competing schools of occultism with their clashing doctrines.

(375-8) Where a practice like meditation may lead to increased power, especially occult power, it can be safeguarded only when moral growth accompanies it.

(375-9) Command your thoughts during this first period of meditation, direct them by the energised will towards a definite and specific subject. Do not let them drift vaguely. Assert your mastery by a positive effort.

376¹⁰²¹

III (a)

377¹⁰²²

III (a)

¹⁰²⁰ Para 375-4 was taped on top of this para – however it is fully visible in the duplicate scan of the page (376).

¹⁰²¹ This page is a duplicate scan of the previous page except para 375-5 (originally para 55) is fully visible.

¹⁰²² Blank page

(378-1)¹⁰²⁴ He is not asked to devote more than a short part of the day to these exercises. If he advances to a stage where it may be necessary to desert active life for a time, the Higher Self will bid him do so by inward prompting and will arrange his circumstances in a way which will make this possible for him. But until it happens it would be a mistake on his part to anticipate it by premature action or impulsive emotionalism.

(378-2) It is not necessary to squat with crossed legs on the ground in any formal Yoga posture in order to practise these meditation exercises. It will be enough to sit upright in an ordinary chair. If, in this position, meditation is still found difficult the student may try experimentally to recline in a deep or long chair. What is essential is that he shall be comfortable enough, forget his body and remember meditation alone. If he seeks to meditate for long periods at a time attention to this rule becomes very important.

(378-3) It is better to choose a place for meditation where there will be the least changes of temperature, the least disturbances by loud noises, the most shelter from high winds and the most freedom from interruptions by other persons. The desired result will be achieved here when he can completely forget his surroundings as he should forget his body during the meditation.

(378-4) The student should try to be alone when he practises. The presence of other people may disturb him by the noise of their movements or their speech, even by the impact of their gaze upon him. For this gaze carries their magnetic aura and their thought-currents and, if pre-occupied with him in a personal, emotional or inquisitive way, will cause him to make more effort in overcoming the distractions to concentration than would otherwise have been necessary.

(378-5) All possess the power of reflection but few use it. When this power is turned outwardly, we look upon the physical body, its organs and senses, as our self and so plunge into the bustling activity of this world without hesitation. But if this same power of reflection be turned inwardly, we begin to forget our activities and to lose knowledge of the physical body and its environment. For we become so deeply indrawn into the world of thought that for the time being this inner world becomes for

¹⁰²³ "(III) (a)" was typed at the top of the page.

¹⁰²⁴ The paras on this page are numbered 59 through 63 and 63a, making them consecutive with the previous page (both the last para on the previous page and the first para on this page are numbered 59).

us the real world. Thus we are led gradually by repeating this practice to identify ourselves with the mind alone, to look upon ourselves as thought-beings.

(378-6) The man who spends his spare hour trying to touch the truth about his place in the universe and to probe the meaning of his life-experience, is not wasting time.

379¹⁰²⁵

III (a)

380¹⁰²⁶

III (a)

(380-1)¹⁰²⁷ There are leisure moments or unoccupied minutes during the day which could profitably be used for this exercise.

He is not likely to wish to meditate nor to do so successfully if he feels too fatigued, bored or worried. It is better therefore at such times to miss the exercise [altogether; but compensate by putting in an extra period as soon as possible.]¹⁰²⁸

Not by casual meditations can meditation itself be mastered.

This practice requires him to cut himself off from all living creatures, from their present activity or possible interference, for several minutes each day. He is to be mentally as remote from all other human beings as he would be physically if he were on a desert island. At such a time he is to communicate with no one except his own inner self.

Meditation is not only a lost art among the Occidentals: it is also a difficult art for all of us, Orientals included. So difficult that a man may strive through the years and think that he has gained nothing.

(380-2) He should send out experimental feelers in his mental-emotional world until he recognises an element that seems different from all the others, subtler grander nobler and diviner than all the others. Then catching firm hold of it, he should try to trace its course back to its source.

The point where the personal ego establishes contact with the Overself, is reached and passed only through a momentary lapse of consciousness. But his lapse is so brief – a mere fraction of a second – that it may be unnoticed.

A presence enters his consciousness and comes over him, a benign feeling to which he is glad to surrender himself, a mysterious solvent of his egotism and desires.

¹⁰²⁵ Blank page

¹⁰²⁶ “(III) (a)” was typed at the top of the page.

¹⁰²⁷ The paras on this page are numbered 64 through 67, making them consecutive with the previous page.

¹⁰²⁸ PB himself changed “altogether.” to “altogether; but compensate by putting in an extra period as soon as possible.” by hand.

(380-3) The worst obstructions to this exercise are noise and discomfort.

The cultivated and concentrated faculty of attention becomes the tool wherewith he carries on his inner work upon himself.

All past experience dwindles into utter unimportance before this amazing transformation.

The first problem is how to keep his interest from drying up, the second how to keep his attention from wandering off.

His attention should, in theory, be wholly concentrated on this single line of thought. But in practice it will be so only at broken intervals.

(380-4) Think of the lama sitting in long and sustained meditation in the freezing cell of [a]¹⁰²⁹ Tibetan monastery and be ashamed of your own weakness.

381¹⁰³⁰

III (a)

382¹⁰³¹

III (a)

(382-1)¹⁰³² Some people feel too sleepy to practise meditation when retiring at night and would merely waste their time if they engaged in it. Yet others find that this is the best time for their efforts, that the coming to an end of the day's outward activities enables them to give themselves up unreservedly to this inward one. When a meditation period seems to be a failure it is sometimes worth while to experiment with a change in bodily posture and note if improvement results. For instance from squatting to kneeling or to reclining.

(382-2) It is necessary to pronounce certain words of caution to the novice in meditation. He is trying to penetrate the unknown parts of his being with a vehicle not only fashioned by himself but also fashioned out of himself. If the material is defective or the method inaccurate, the result will be disappointing and may even be harmful. Moreover the journey itself is beset with certain risks and dangers for the man whose emotions are undisciplined, whose passions are ungoverned, who are ambitious to exploit other persons, whose critical judgment is poor and whose knowledge is small. Therefore the traveller must safeguard himself by sufficient preparation and adequate equipment before beginning his journey, by a preliminary discipline to fit his mind and character for the effort.

¹⁰²⁹ PB himself inserted "a" by hand.

¹⁰³⁰ Blank page

¹⁰³¹ "(III) (a)" was typed at the top of the page.

¹⁰³² The paras on this page are numbered 80 through 85 and 85a; they are not consecutive with the previous page.

(382-3) Another factor which may disturb the serenity or interfere with the success of his meditations, is the sceptical, inimical or over-personal thought originating in someone else's mind. It may be a friend or it may be an enemy who is thinking about the seeker, but if his thoughts are of such a character and are strong enough to do so, they will penetrate his aura and affect his meditations. The result will be either inability to concentrate at all or much difficulty in elevating a concentrated mind to a higher theme. For this reason there is a traditional custom among adepts of warning the pupil to keep his inner progress quite secret and to maintain silence about his mystical experiences.

(382-4) Privacy is one of the physical conditions indispensable to meditation.
An illumined book may give the student plenty of material for meditation.
It invades his mind as silently and as gradually as the onset of dawn.

(382-5) It is easy enough to think of any object or idea but very hard to keep the mind continuously on it.

(382-6) Technique should suit temperament.

(382-7) A new exercise, theme or practice in meditation will naturally need more time than an old familiar one.

383¹⁰³³

III (a)

384¹⁰³⁴

III (a)

(384-1)¹⁰³⁵ With this displacement of ego he enters into the very presence of divinity.

They give a false connotation to the word.

Better than any long-drawn yoga-discipline is the effort to rivet one's hold on the here and now of one's divinity.

Such experiences give a quality to the passing days which renders them memorable and outstanding.

(384-2) The student should not feel bound to follow rigidly a devotional-meditational program laid down, as it needs must be, on general lines to suit a variety of people. He

¹⁰³³ Blank page

¹⁰³⁴ "(III) (a)" was typed at the top of the page.

¹⁰³⁵ The paras on this page are numbered 86 through 97, making them consecutive with the previous page.

should feel free to express his individuality by improvising additions or alterations in it should a strong prompting to do so come to him.

(384-3) Each exercise in meditation must start with a focal point if it is to be effective. It must work upon a particular idea or theme, even though it need not end with it.

(384-4) He should not be satisfied with a mere glimpse of the pacified mind. He should hold on to it long enough to make the meditation period a glorious success.

(384-5) If any light flash or form is seen, he should instantly concentrate his whole mind upon it and sustain this concentration as long as he is able to. The active thoughts can be brought to their end by this means.

(384-6) If a state of vacant mind be deliberately and successfully induced, one of the chief conditions requisite to temporary awareness of the soul will then exist.

(384-7) He stays for a while in this beautiful state, enveloped by beatific repose.

(384-8) He will feel that he has become an air-being, bodiless and weightless.

(384-9) The body's sensations will no longer be vivid, the personality's cares no longer able to interrupt the pleasant course of his meditation.

(384-10) There are certain points of time which are particularly auspicious for meditation. They are the beginning of day, the beginning of night, the beginning of each week, the beginning of each month and [the beginning]¹⁰³⁶ of each year.

(384-11) Right through his long life, the Buddha always began his day, after washing and dressing, in solitary meditation. Even the Buddha, illumined though he already was, did not disdain to begin his daily program with meditation.

(384-12) I prescribe patient sitting in meditation – either at daybreak or at sunset or after an initial practical initiation into the art – as a certain help for them.

385¹⁰³⁷

III (a)

386¹⁰³⁸

III (a)

¹⁰³⁶ PB himself inserted "the beginning" by hand.

¹⁰³⁷ Blank page

¹⁰³⁸ "(III) (a)" was typed at the top of the page.

(386-1)¹⁰³⁹ Until one has become adept in the art, invoking the presence of the Overself through sitting in meditation calls for considerable patience and the capacity not to stop through depression or irritation because good results are not immediately apparent. In this point the art is [likened by the ancients to]¹⁰⁴⁰ sitting in the antechamber of a palace waiting for an audience with a reigning monarch. A man may have to wait the monarch's pleasure for hours perhaps before he is able to see him. Or he may not. But if during the waiting period he rises in annoyance or despair or impatience and goes away, then he will certainly lose the chance of seeing the king whereas by curbing these emotions and sticking to his aim, he may eventually succeed in it. Again, the practice of meditation is like the digging of a well. You keep on boring downwards into deeper and deeper ground. Yet although the work is arduous and irksome, you see no water until you are nearing the end. In just the same way, you meditate day after day apparently without result; but lo! one glorious day the water of spiritual life suddenly appears. Every time he sits for meditation and faithfully sticks out the allotted period despite its dryness and despite its apparent barrenness of result, the student is working on deep-rooted materialistic habits, tendencies, complexes and extroversions within himself. The advance which he makes is consequently slight and slow at first, but it is there. If it is so inconsiderable in the early stages, the cumulative effect begins to show itself as considerable in the later stages. In the end it will be as difficult for him not to meditate or even to bring each individual period of meditation to an end as it was difficult to continue it during his novitiate. However, to overcome this problem of dryness and barrenness pertaining to the earlier stages it will be wise for the beginner to remember that it is unnecessary for him to tax his strength and patience by overlong practice. He may begin with a fifteen minutes period and should increase this only when the desire, the urge and the encouraging feeling of progress inspire him to do so. Even then the increases should be quite small and at intervals, so that if he rises to a three-quarter hour period it may happen only after a whole year's daily effort. When the aspirant is sufficiently advanced he will however do better by dispensing altogether with the thought that he should

387¹⁰⁴¹

III (a)

388¹⁰⁴²

III (a)

¹⁰³⁹ The para on this page is numbered 109; it is not consecutive with the previous page – but it follows the original paras on page 363 – paras 105 through 108 were cut from the bottom of that page. TJS 20

¹⁰⁴⁰ PB himself changed “like” to “likened by the ancients to” by hand.

¹⁰⁴¹ Blank page

¹⁰⁴² “(III) (a)” was typed at the top of the page.

(continued from the previous page) limit himself to a particular length of time for his practice. The fact that he is seeking what is ultimately a timeless consciousness should now begin to affect his practical approach and mental attitude, should now free him from any feeling unconsciously legated to him by the breathless haste and restless tumult of modern conditions.

(388-1)¹⁰⁴³ He may feel his attention being suddenly but gently drawn inwards. The moment this occurs he should at once pay the fullest heed to this subtle whisper from the Overself, which it really is. It will pay him handsomely to drop for a few minutes whatever else he may be doing at that time. For if he does turn inwards, as he is directed to do, the whisper will grow quickly into a loud call, which will overwhelm his whole being. And as he gives himself up utterly to such listening, he will – and here we are speaking metaphorically only – be led into the sacred precincts of the Overself. The visit may be very brief, but it will also be very beautiful, finely refreshing and greatly enlightening.

(388-2) All these methods are simply mechanical devices for throwing the conscious mind out of gear.

(388-3) The mind must be emptied first of all content save this one paramount thought, this fixed focus of concentration.

(388-4) There is available for us all a technical method in which may be found the means to achieve the refulgent moods of mystical inspiration.

(388-5) We make use of conscious efforts only in order to attain subconscious effort; we fix one thought in meditation only in order to arrive at a state beyond all thought.

(388-6) The thoughts which intrude themselves on your meditation in such multitudes and such persistence may be quelled if you set going a search as to where they come from.

(388-7) The inward stillness which is attained during meditation affects the character in this way: it shows the man a joy and beauty beyond those which animal appetite can show him. It gives him a satisfaction, beyond that which animal passion can give him. This he discovers and feels during the meditation periods but its after-effects also begin to linger more and more during the long intervals between such periods and to permeate them.¹⁰⁴⁴

¹⁰⁴³ The paras on this page are numbered 110 through 116, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of this page that was pasted on from a separate sheet of paper.

¹⁰⁴⁴ The original paras on this page continue on page 394.

(388-8) Let it be granted that the practice of concentration is hard to perform and irksome to continue for weeks and months without great result. Nevertheless, it is not too hard. Anyone who really makes up his mind to master it, can do so.

389¹⁰⁴⁵

III (a)

390¹⁰⁴⁶

III (d)

Short Path

(390-1)¹⁰⁴⁷ It is a valuable exercise for those who are repelled by all exercises, to reach back in memory and imagination, in surrender and love, to some grand rare moment of mystical insight. They will not be repelled by this one, for it is so simple that it can hardly be classified among the exercises. And yet it is, with a value immensely disproportionate to its simplicity.

(390-2) When this concentration arrives at fixity and firmness which eliminates restless wandering, intrusion and disturbance, the need of constantly repeating the exercise vanishes. It has fulfilled its immediate purpose. The aspirant should now transfer his attention to the next ('Constant Remembrance') exercise, and exert himself henceforth to bring his attainment into worldly life into the midst of attending to earthly duties.

(390-3) The basis of this exercise is that the remembering of the Overself leads in time to the forgetting of the ego. To let the mind dwell constantly on the thought of the Overself, tranquillises it. To bring the figure of the spiritual guide into it, strengthens it.

(390-4) If he can lovingly recall those moments when thought became incandescently bright and feeling was lifted high above its ordinary self, meditation upon them will be especially fruitful and profitable.

(390-5) Vedas tell us that the constant remembrance and thinking of oneself as pure Spirit, makes one overcome delusion and obtain Truth.

(390-6) The earnest seeker is always busy for whenever there is a slackness of time, he has business to transact with the true self.

¹⁰⁴⁵ Blank page

¹⁰⁴⁶ "(III) (d)" was typed at the top of the page. PB himself inserted "SHORT PATH" at the top of the page by hand.

¹⁰⁴⁷ The paras on this page are numbered 23 through 32; they are not consecutive with the previous page – but they follow the paras on page 392.

(390-7) It is not merely an intellectual exercise. All the piety and reverence and worship gained from religion are needed here too. We must pray constantly to the Soul to reveal itself.

(390-8) To keep the Overself constantly in our thoughts, is one of the easiest ways to become worthy of its grace.

(390-9) The mind's great creative potency reveals itself in proportion as the mind's concentrativeness develops.

(390-10) If the turning wheel of thoughts can be brought to a perfect standstill without paying the penalty of sleep, the result will be that the Thinker will come to know himself instead of his thoughts.

391¹⁰⁴⁸

III (d)

Short Path

392¹⁰⁴⁹

III (d)

Short Path

(392-1)¹⁰⁵⁰ When¹⁰⁵¹ we understand this great truth [of the Short Path]¹⁰⁵² we cease to look for spiritual attainment at some future time; instead we hopefully make the present the appointed hour.

(392-2) He should recall from the past those moments when calm descended upon his soul.

(392-3) The continuous remembrance of the Overself as the unseen background upon which the personal panorama unfolds itself, enables us to keep a proper perspective upon events and affords us the final cure of troublesome ills.

¹⁰⁴⁸ Blank page. PB himself inserted "One (I)" at the bottom of the page by hand.

¹⁰⁴⁹ "(III) (d)" was typed at the top of the page. PB himself inserted "SHORT PATH" at the top of the page by hand.

¹⁰⁵⁰ The paras on this page are numbered 10 through 22; they are not consecutive with the previous page.

¹⁰⁵¹ PB himself inserted "XVII" in the left margin beside this para by hand.

¹⁰⁵² PB himself inserted "of the Short Path" by hand.

(392-4) The method of this exercise is to maintain uninterruptedly and unbrokenly the remembrance of the soul's nearness, the soul's reality, the soul's transcendence. The goal of this exercise is to become wholly possessed by the soul itself.

(392-5) One of the most valuable forms of yoga is the yoga of constant remembrance. Its subject may be a mystical experience, intuition or idea. In essence it is really an endeavour to insert the transcendental atmosphere into the mundane life.

(392-6) Concentrate on reliving in intense memorised detail former moments of egoless illumination.

(392-7) Marcus Aurelius: "When you happen to be ruffled a little by any untoward accident, retire immediately into your reason, and do not move out of tune any further than you needs must; for the sooner you return to harmony, the more you will get it in your own power."

(392-8) Bring to these intervals your suffering and disappointments, your weariness and burden and let them slide into the Mystery that suffuses some of these moments.

(392-9) At odd moments in the very midst of worldly activity he is to recall what his mental and emotional state was like when he reached peak heights during formal meditation in seclusion. And for the brief space of those moments he is to try by creative imagination to feel that he is back on those heights.

(392-10) You should imaginatively recapture it as if its benign presence comes over you, its goodwill pervades you, its guidance helps you and its peace enfolds you.

(392-11) He must practise this remembrance at all times and in all places.

(392-12) The remembrance of these lost inspirations provides him with valuable seed-material for meditation

(392-13) Effort is still required of him to attain and maintain the condition.¹⁰⁵³

393¹⁰⁵⁴

III (d)
Short Path

394¹⁰⁵⁵

¹⁰⁵³ The paras on this page continue on page 390.

¹⁰⁵⁴ Blank page

(394-1)¹⁰⁵⁶ Nuri the Dervish was an adept in meditation. When asked from which master he had learnt such skill, he said that a cat watching a mouse had been his guru.

(394-2) When this stage is reached, when we can dismiss everything else from our attention, when the thought which flows through the sense-channels has been gathered in and turned around to face itself, we must grope within the heart with a strong determination for the essence of our consciousness.

(394-3) When his ability to practise ultramystic meditation becomes well developed the student may frequently find himself suddenly waking up during the night at an hour earlier than that to which he is accustomed. His mind will be alert and attentive and he will not be able to fall asleep again. This is a signal to him to begin his meditation practice. If he heeds this mysterious and silent injunction, the ultimate inward effectiveness and ultimate outward results of such meditation will be far above the ordinary.

(394-4) Just as one who is being taught cycling must not be supported too long by another person but must eventually be left to himself more and more or he will never succeed, so the aspirant who is learning meditation must not depend too long on any guru or he too will never succeed in the practice.

(394-5) The stages of deepening meditation may be progressively differentiated from each other thus; first, a general feeble and vague fixing of thoughts upon the aspiration or object. Second: a general withdrawal of attention from external things on all sides. Third; a definite but intermittent concentration of thoughts upon the aspiration or object. Fourth; a continuous and unbroken concentration upon the same. Fifth; the object dropped from focus but the concentrated mood still successfully maintained in pure self-contemplation.

(394-6) The intrusion of strong feelings at this stage will mar agitate and break up or retard and prevent his meditation. This is especially so with desires, fears, prides and angers.

(394-7)¹⁰⁵⁷ In your meditations stop thinking about the things that ought to have been left outside the door and start thinking about the Overself.

¹⁰⁵⁵ PB himself inserted "III" at the bottom of the page by hand. The top of the page was cut off; however it is likely that "(III) (a)" was typed at the top of the page.

¹⁰⁵⁶ The paras on this page are numbered 118 through 123; they are not consecutive with the previous page – but they follow the original paras on page 388, with the exception of para 117 which was cut from the top of this page. In addition, there is an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

(396-1)¹⁰⁶⁰ The effort should be to find inward stillness through a loving search within the heart's depths for what may be called 'the soul,' what I have called 'the Overself.' This is not the soul thought of by a judge when he passes sentence of death and asks the Lord to have mercy on the condemned man's soul. It is the Holy Ghost of Christian faith, the diviner part of man which dwells in eternity. The nearer we get to it in our striving, the greater will be the mental peace we shall feel. It can be found and felt even whilst thoughts continue to move through the mind, although they will necessarily be thoughts of a most elevated nature for the baser ones could not obtain entry during this mood.

(396-2) When thoughts are restless and hard to control, there is always something in us which is aware of this restlessness. This knowledge belongs to the hidden 'I' which stands as an unruffled witness of all our efforts. We must seek therefore to feel for and identify ourself with it. If we succeed then the restlessness passes away of itself and the bubbling thoughts dissolve into undifferentiated Thought.

(396-3) It would be a dangerous blunder for anyone to confuse this last phenomenon with the automatic writing of spiritualism and psychism. The similarities are only external ones. For in the one case there is the clear consciousness of a divine exalting ennobling presence whereas in the other there is, at best, only a blind submission to an unknown entity, usually purporting to be another human, if discarnated being.

(396-4) His aim, for ultimate achievement, is not to let his thoughts be distracted from their focus and not to let his will be diverted from its purpose.

(396-5) He who is willing to submit his mind to the severe discipline of yoga will receive proof of these statements adequate to the effort he puts forth.

¹⁰⁵⁷ This para is unnumbered, and was pasted on this page from a different sheet of paper.

¹⁰⁵⁸ Blank page

¹⁰⁵⁹ "(III) (a)" was typed at the top of the page.

¹⁰⁶⁰ The paras on this page are numbered 124 through 129, 129a, and 129b, making them consecutive with the previous page.

(396-6) There is a verse of the Koran which says: "Arise in the midst of the night and commune with thy God. Thy ego will be crushed and things will be revealed to thee thou didst not know before and thy path in life will be made smooth."

(396-7) The first onset of this grace in meditation is felt in the same way the onset of sleep is felt; it is hardly perceptible. At one moment it is not there at all, but at the next it has begun to manifest.

(396-8) Let him persist in this practice.

397¹⁰⁶¹

III (a)

398

III

(398-1)¹⁰⁶² Twice a year the time of the equinox affords the aspirant a chance to benefit by Nature's own movements. The spring and autumn equinoxes bring her forces to a dead-centre, a neutral point, which affects the mental, emotional and physical being of man as well as the planetary environment outside him. At every point on this earth the length of the day is semi-annually equal to the length of the night about March 21 and September 21. The aspirant likewise can temporarily gain a balanced stability of the mind if he will use as much of these dates for the practice of meditation as he can snatch from his time table.¹⁰⁶³

(398-2) Time used in such meditation and prayer is well used. His mind will widen, his judgement improve.

(398-3) Dawn, which [may bring]¹⁰⁶⁴ sadness fear or disillusionment [to]¹⁰⁶⁵ ignorant vicious or erring men, [may bring]¹⁰⁶⁶ refreshment hope or illumination [to]¹⁰⁶⁷

¹⁰⁶¹ Blank page. The original editor inserted "One I" at the bottom of the page by hand.

¹⁰⁶² The paras on this page are numbered 6 through 12; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page that was pasted on from a separate sheet of paper.

¹⁰⁶³ PB himself inserted "III" in the right margin beside this para by hand.

¹⁰⁶⁴ PB himself changed "brings" to "may bring" by hand.

¹⁰⁶⁵ PB himself deleted "not a few" from after "to" by hand.

¹⁰⁶⁶ PB himself changed "brings" to "may bring" by hand.

¹⁰⁶⁷ PB himself deleted "many" from after "to" by hand.

practising mystics [who use this opportunity to look up reverently toward their divine source.]¹⁰⁶⁸

(398-4) In their earlier stages, meditation exercises often seem hard to practise and tedious to follow. Devotion may easily swerve away from them, attention may soon be divided with other thoughts.

(398-5) From a consideration of the proper hour for meditation we pass to the period of time to be devoted to it.

(398-6) A period and a place should be set apart for devotional exercises and mystical practices.

(398-7)¹⁰⁶⁹ The ego must begin its meditation by turning away from the thoughts of its own affairs to the thought of the Overself.

(398-8) Stefan Zweig, the Austrian novelist, when still a youth, visited the sculptor Rodin and watched him at work in his Paris studio. He wrote of this visit: "I learned more that afternoon at Meudon than in all my years at school. For ever since then I have known how all human work must be done if it is to be good and worthwhile.

"Nothing has ever so moved me as this realisation that a man could so utterly forget time and place and the world. In that hour I grasped the secret of all art and of all earthly achievement – concentration, the rallying of all one's forces for accomplishment of one's task, large or small; capacity to direct one's will, so often dissipated and scattered, upon one thing."

399¹⁰⁷⁰

III

400¹⁰⁷¹

III

(400-1)¹⁰⁷² Walter Dubenmeier's (Dolder Grand)¹⁰⁷³ experience of meditation as "the body disappeared from attention and awareness, leaving me conscious only of the

¹⁰⁶⁸ PB himself inserted "who use this opportunity to look up reverently toward their divine source." by hand (written on the back of the page and indicated to be inserted here with an "(o)" for "over").

¹⁰⁶⁹ PB himself inserted "XVII" in the left margin beside this para by hand.

¹⁰⁷⁰ Blank page

¹⁰⁷¹ "CLASS III" was typed at the top of the page.

¹⁰⁷² The paras on this page are unnumbered and were pasted onto the page from separate sheets of paper.

¹⁰⁷³ The Dolder Grand is a five-star hotel in Zurich, Switzerland.

upper part of the head." The body-vanishing experience in meditation is accompanied by world vanishing too.

(400-2) Once he has penetrated to this deep state he ought to exclude all thoughts of other matters, especially of his own personal matters, certainly of all worldly matters, and direct them wholly toward the pure formless Spirit.

(400-3) There are two different gazing practices used by the yogis. The first requires them to fix their eyes steadily on the end or tip of the nose, the second requires them to fix it on the root. The first leaves the eyelids closer together than the second. There is a third practice of a related kind [in]¹⁰⁷⁴ which the gaze is directed to the centre of the stomach, or navel.

(400-4) The preliminaries of meditation must not be mistaken for the actual meditation itself. They are merely occupied with the effort to brush off distractions and attain concentrated thought whereas it is effortless continuous mental quiet. They carry the meditator through the initial period of search; it is the higher state of consciousness which they induce.

(400-5) There are many who feel the need of converting vague aspiration into definite exercise. There are several ways of doing this open to them. Let each aspirant choose not what suits another but what suits himself. He may judge this best by the inner attraction and outer convenience of an exercise.

(400-6) In this type of meditation the activity of thinking is not rejected. On the contrary it is deliberately accepted, for its character undergoes a marked change. At a certain stage when concentration thoroughly establishes itself, some force that is deeper than the familiar personal self rises up from within itself and imposes a continuous stream of sequential illumined thoughts upon the consciousness.

401¹⁰⁷⁵

III

402

III

(402-1)¹⁰⁷⁶ The first part of the exercise requires him to banish all thoughts, feelings, images and energies which do not belong to the subject, prayer, ideal or problem he

¹⁰⁷⁴ PB himself inserted "in" by hand.

¹⁰⁷⁵ Blank page

¹⁰⁷⁶ The paras on this page are unnumbered and pasted in chunks onto this page from separate sheets of paper.

chooses as a Theme. Nothing else may be allowed to intrude into consciousness or having intruded by the mind's old restlessness, it is to be blotted out immediately. Such expulsion is always to be accompanied by an exhaling of the breath. Each return of attention to the selected theme is to be accompanied by an inhaling of the breath.

(402-2) If a time comes when the stream of meditation dries up, when its practice brings no apparent response and is undertaken with no felt fervour, the aspirant should take these signs as warnings to make a change of approach for some time. He should desist from internal habitual exercises and engage in external, new and informal activities, or simply take a long rest.

(402-3) Meditation with its silent happy absorption must be given a definite place in our daily life.

(402-4) The old Quaker family morning custom of reading aloud a passage from the Bible and following it by a period of meditative silence, is a useful pointer. Any book that inspires may be read vocally then shut and pondered quietly; any sentence that holds and exalts attention may be made the subject of slow grave utterance followed by silent concentrated rumination. Any word, [attribute,]¹⁰⁷⁷ name or phrase that enshrines Spiritual truth may be affirmed in speech and afterward contemplated in hush.

(402-5) The life of meditation is hard for most people and not accessible to them. It requires such a reversal of all their ways of living – this complete leap from total activity at the other – that the incorporation of the meditation hour in the day-to-day program requires a real battle of the will.

(402-6) Some aspirants who fall asleep during meditation welcome this as a good sign. They talk vaguely of Yoga-sleep. I would not wish to deprive them of such a pleasurable state, but it is perhaps pardonable to point out that sleep is not samadhi. The state of utter blankness in such a sleep, however blissful, is poles apart from the state of supreme alertness and positive consciousness of Self in Samadhi.

(402-7) It is necessary to warn the beginner in meditation against the mistakes and perils into which he is liable to fall. The greatest mistake is to fail to realise the contributions of the ego to his own mystical experience; the greatest peril is to let himself be overcome by a mediumistic passivity under a belief that it is a mystical passivity.

403¹⁰⁷⁸

III

¹⁰⁷⁷ PB himself changed "attributes" to "attribute" by hand.

¹⁰⁷⁸ Blank page

(404-1)¹⁰⁸⁰ Although the lying down posture cannot be ruled out for some people, the sitting posture is usually best for meditation and found most convenient by most people. It may be adopted in either its Occidental or Oriental forms; the first entails the use of a chair or couch seat, the second does not but squats with folded legs. In the first case, take care to have the small hollow of the lower back supported and made comfortable, and to let the forearms rest quite lightly upon the thighs or knees.

(404-2) For the practice of meditation a cave has several advantages over a dwelling-house, but a man cannot meditate all day. For the rest of the day, a dwelling-house has several advantages over a cave.

(404-3) A household atmosphere of neurotic scenes and mutual recriminations is not suitable for meditation practice. A church is better.

(404-4) It is better that what passes in those meditative periods remains a secret between him and his higher self. They are sacred, anyhow. What is coming to birth in them is so delicate, so subtle, so tender and so sensitive that other people's intruding thoughts may deal roughly with it and hurt it.

(404-5) The practice of yoga is, negatively, the process of isolating one's consciousness from the five senses and, positively, of concentrating it in the true self.

(404-6) The mind will rush off like a wild bull from the discipline he seeks to impose on it. If this fails, it will use temptations or diversions or pessimisms.

(404-7) We must bring our questions and problems to the silent hour with the desire to know what is really for our own good, rather than for our personal gratification.

(404-8) It becomes a communion between the human and the divine in us, an adventure in seeking and finding oneness with the Overself.

(404-9) In this Western world this ability is not a common one. Yet by its absence Western people are less than themselves, are short of true wholeness.

(404-10) Meditation will obtain its ultimate objective if it is not only deep but also long.

¹⁰⁷⁹ "(III)" was typed at the top of the page.

¹⁰⁸⁰ The paras on this page are numbered 15 through 26; they are not consecutive with the previous page.

(404-11) He will need much self-training to keep attention flowing in the chosen direction.

(404-12)¹⁰⁸¹ Such a goal of peaceful stupor, as it seems to them, is most unattractive.

405¹⁰⁸²

III

406¹⁰⁸³

III

(406-1)¹⁰⁸⁴ If the relativity of human knowledge is so striking a fact, how then, it will be asked, can philosophy be of any service to the quest of truth? It can only destroy the intellectual positions of others but cannot establish an absolute final position of its own.¹⁰⁸⁵

(406-2) The significant points in this matter are three: first,¹⁰⁸⁶ it is a call to be recognised and understood; second,¹⁰⁸⁷ it is a command from the highest authority to be obeyed instantly, [as]¹⁰⁸⁸ disregard brings its own [punishment, which is that]¹⁰⁸⁹ the call may not recur again; third, it is an offer of grace. If the call is heeded and its meaning known, or intuited, the aspirant [should]¹⁰⁹⁰ first of all arrest [his]¹⁰⁹¹ movements and remain [utterly]¹⁰⁹² frozen,¹⁰⁹³ as if posing for a portrait painter. Let the mind be blank, held as empty of thoughts as possible. After a while when adjusted to this sudden suspension of activity, he may with extreme slowness and with utmost gentleness assume a [bodily]¹⁰⁹⁴ posture where he will be more relaxed and more

¹⁰⁸¹ The paras on this page are continued in the paras on page 488.

¹⁰⁸² Blank page

¹⁰⁸³ PB himself inserted "III" at the top of the page by hand.

¹⁰⁸⁴ The paras on this page are unnumbered. Paras 406-3 and 406-4 were pasted on from separate sheets of paper and paras 406-5 through 406-8 were pasted from a separate sheet of paper.

¹⁰⁸⁵ "@4" was typed in the left margin of this para.

¹⁰⁸⁶ PB himself inserted a comma by hand.

¹⁰⁸⁷ PB himself inserted a comma by hand.

¹⁰⁸⁸ PB himself inserted "as" by hand.

¹⁰⁸⁹ PB himself changed "punishment -" to "punishment, which is that" by hand.

¹⁰⁹⁰ PB himself changed "must" to "should" by hand.

¹⁰⁹¹ PB himself changed "all" to "his" by hand.

¹⁰⁹² PB himself inserted "utterly" by hand.

¹⁰⁹³ PB himself inserted a comma by hand.

¹⁰⁹⁴ PB himself deleted "relaxed" from before "bodily" by hand.

comfortable,¹⁰⁹⁵ or perhaps even a formal meditation posture. He may then shut his eyes or let them stay in a [steady]¹⁰⁹⁶ gaze [as if he were transfixed,]¹⁰⁹⁷ or alternate both, according to the urge from within. If everything else is dropped, all these conditions fulfilled, [then]¹⁰⁹⁸ a successful meditation bringing on a spiritual glimpse is sure to follow.

(406-3) The exercise of drawing down the Life Force as a white light should be accompanied by deep rhythmic breathing. It will be effective only after inspiration has been sought in meditation, and partially found. Hence it is best performed just before, or just after the stillness is reached.

(406-4) The mind must be prepared before it can take in the truth. Its oscillations must be steadied before it can reflect the truth.

(406-5) He should enter into the exercise in whatever privacy and in whatever [silence]¹⁰⁹⁹ he can obtain.

(406-6) What is to be sought for, during this short period and in this exercise is detachment from his own experiences, separation from his own habitual egoism.

(406-7) His little shrine should be kept private and sometimes it may have to be kept secret.

407¹¹⁰⁰

III

408¹¹⁰¹

III (a)

(408-1)¹¹⁰² The mind can be put to a high or a base purpose. It can be a friend or a devil at your side.

¹⁰⁹⁵ PB himself inserted a comma by hand.

¹⁰⁹⁶ PB himself changed "fixed" to "steady" by hand.

¹⁰⁹⁷ PB himself inserted "as if he were transfixed," by hand.

¹⁰⁹⁸ PB himself inserted "then" by hand.

¹⁰⁹⁹ PB himself inserted "silence" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

¹¹⁰⁰ Blank page

¹¹⁰¹ "(III) (a)" was typed at the top of the page.

¹¹⁰² The paras on this page are numbered 162 through 170; they are not consecutive with the previous page – but they follow the paras on page 353. In addition there is an unnumbered para at the bottom of the page pasted on from a separate sheet of paper.

(408-2) Yoga demands that the mind occupy itself with one thought or one coherent line of thought, that attention be held fast to it, whether it be the thought of something abstract like [God]¹¹⁰³ or the thought of something concrete like the cross.

(408-3) The different yogas are transitory phases which the seeker must develop and then outgrow.

(408-4) He enters the third stage, contemplation, when the thought or thing on which he fixed his mind alone remains there whereas the consciousness that he is meditating vanishes. He finishes this stage when this residue is none other than the Overself, thus transcending his personal self and losing it in the Overself.

(408-5) The most spectacular of all full moons in the Western hemisphere and the one which lingers longest is the harvest moon which ends the summer and precedes the autumn. This provides a special chance for meditations.

(408-6) All exercises in concentration, all learning and mastery of it, require two things. An object or subject upon which attention may be brought steadily to rest; enough interest in that object to create some feeling about it. When this feeling becomes deep enough, the distractions caused by other thoughts die away. Concentration has then been achieved.

(408-7) Just as we get strong by enduring tensions in the varied situations of life, so we get strong in concentration by patiently enduring defeats one after the other when distractions make us forget our purpose while sitting for meditation.

(408-8) In this mellow autumn dusk, when the passing sun no longer incarnadines the fallen leaves and the night's peace is softly creeping up, a man may fitly turn inwards to cultivate his awareness of the Overself.

(408-9) The episodes and situations which develop from day to day will give him enough material for many of those constructive character-building meditations.

(408-10) The very obstacles which cause many beginners to surrender and abandon the practice may be used by the few {to}¹¹⁰⁴ [exercise]¹¹⁰⁵ their mental muscles.

409¹¹⁰⁶

¹¹⁰³ PB himself inserted "God?" by hand.

¹¹⁰⁴ We inserted "to" for clarity.

¹¹⁰⁵ PB himself changed "of heroic world to gain a quick advancement by exercising" to "exercise" by hand.

¹¹⁰⁶ Blank page. The original editor inserted "One (I)" at the bottom of the page by hand.

(410-1)¹¹⁰⁸ When the time for practice comes he should feel interested pleased and eager to begin. If he feels nothing like this but merely that a routine duty is to be fulfilled, or a monotonous necessity is to be endured, the chances for success are reduced.

(410-2) It is true that the space of time during which he tries to gain control of his thoughts every day is a short one whereas his habitual carelessness in the matter continues for the rest of the day. [Some critics have]¹¹⁰⁹ asked what is the use of this control if it ends with the meditation period?

(410-3) A house which has no little room set aside as a shrine, or an apartment which has no alcove or niche fitted up as one, is not serving the higher needs of those who live in it. For here they should see daily a simple reminder of the Overself, a figure, picture, photo or lamp suggesting life's goal and recollecting them to prayer or meditation upon it.

(410-4) Skill in the art of meditation, as in all other arts, comes from training [whether by one's self or]¹¹¹⁰ by a qualified teacher or from trial and error in constant practice.

(410-5) When he experiences the deepest possible state, all mental acts are suspended, all mental activities ended. This includes the act of identifying oneself with the ego. There is then nothing more to prevent the coming of enlightenment.

(410-6) Quietening the mind involves, and cannot but involve, quietening the senses.

(410-7) The placid composure and sedate grandeur of the mind, when it reaches this high level is memorable.

(410-8) By systematic training, what seems impossible at present becomes attainable eventually.

(410-9) The genius is the product of intense concentration. All those who lack this quality, will also lack genius.

¹¹⁰⁷ "(III)" was typed at the top of the page.

¹¹⁰⁸ The paras on this page are numbered 57 through 67; they are not consecutive with the previous page.

¹¹⁰⁹ PB himself inserted "Some critics have" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

¹¹¹⁰ PB himself inserted "whether by one's self or" by hand.

(410-10) I can see the reader before my eyes trying to practise this exercise.

(410-11) Meditation Exercise on Pulse-Beat: Take hold of the left wrist between thumb and forefinger of right hand. Locate the artery where the circulation of the blood can be felt. Concentrate attention on this pulse-beat undividedly.

411¹¹¹¹

III

412¹¹¹²

III (c)

(412-1)¹¹¹³ The feeling which comes over him at this stage is indescribably delightful. He recognises its divine quality and rightly attributes it to a transcendental source. No vision accompanies it. Yet the certitude and reality seem greater than if it did.

(412-2) "Well hidden and reached solely by arduous endeavour, is that subtle Void which is the principal root of Freedom... Here is the Supreme Reality," says the Sat¹¹¹⁴ Chakra Nirupana, a Sanskrit medieval text.

(412-3) He feels that he is losing command of his senses and that he is lapsing from the safe real normal consciousness of his everyday self.

(412-4) At this advanced stage, Philosophy allows no idea born of the intellect or picture born of the imagination to come between the aspirant and the pure formless Divinity it would have him worship. All thoughts are to be absorbed into the Void, all mental images to be merged into Mind.

(412-5) The old ego suppresses itself. There is only a liberated awareness of pure Mind, of something which he cannot speak of without feeling it is the root of his own existence.

(412-6) All other thoughts are banished by the single thought of the Void but this in turn cannot be got rid of by his own effort. The descent of grace is necessary for that.

¹¹¹¹ Blank page

¹¹¹² PB himself inserted "III (c)" at the top of the page by hand.

¹¹¹³ The paras on this page are numbered 2 through 9 and 9a; they are not consecutive with the previous page.

¹¹¹⁴ "Shat" in the original.

(412-7) If he has once passed through the experience of the Sacred Nothingness, the Eternal Emptiness, and understood its correct meaning, he will be ready to pass discerningly tranquilly and securely through every experience that the world of activity and movement may offer him.

(412-8) As he approaches nearer to awareness of the Overself, he approaches nearer to a cloistral inward stillness.¹¹¹⁵

(412-9) Once he has been able to establish himself in this inward self-isolation and to adjust himself to its entirely different level of being, he will experience delight and feel peace.

413¹¹¹⁶

III (c)

414¹¹¹⁷

III (b)

(414-1)¹¹¹⁸ There is an abatement of outward turned desires and an increment of inward turned aspirations. There is a quiescence of the lower nature and a joy in the higher one.

(414-2) The resultant condition is no negative state. Those who imagine that the apparent blankness which ensues is similar to the blankness of the spiritualistic medium do not understand the process. The true mystic and the hapless medium are poles apart. The first is supremely positive; the second is supinely negative. Into the stilled consciousness of the first ultimately steps the glorious divinity that is our True Self, the world-embracing shining One; into the blanked-out consciousness of the second steps some insignificant person, as stupid or as sensible as he was on earth, but barely more; or worse, there comes one of those dark and malignant entities who prey upon human souls, who will drag the unfortunate medium into depths of falsehood and vice, or obsess her to the point of suicide.

(414-3) In the passage from meditation to contemplation, from the second to the third stage, the capacity is strongly required to continue doggedly and patiently until the need of effort lapses of its own accord. The temptation to stop half-way, to be satisfied with what has already been accomplished, will show itself insistently and irresistibly

¹¹¹⁵ The original paras on this page continue on page 416.

¹¹¹⁶ Blank page

¹¹¹⁷ "(III) (b)" was typed at the top of the page.

¹¹¹⁸ The paras on this page are numbered 2a, 3 through 7, and 7a; they are not consecutive with the previous page.

during each sitting for meditation practice. After the failures to purify the feelings and concentrate the thoughts, this is the third major reason why so few ever reach the Quest's goal.

(414-4) If the consciousness has not previously been prepared, by competent instruction or intuitive understanding, to receive this experience, then the passage out of the body will begin with a delightful sense of dawning liberation but end with a frightful sense of dangerous catastrophe. Both knowledge and courage are needed here, otherwise there will be resistance to the process followed by an abrupt breaking away from it altogether.

(414-5) The attainment of reverie passes through two stages also. In the first the mind is like a little child trying to walk but often falling, for the abstracted mood is intermittent only and soon lost. In the second stage the mind is like an adult walking steadily and continually for the abstracted mood remains unbroken and undisturbed.

(414-6) The consciousness will then easily sink into the serener depths of meditation.¹¹¹⁹

(414-7) He should remain at this inner work and persist in holding his attention to it until it absorbs all other thoughts.

415¹¹²⁰

III (b)

416¹¹²¹

III (c)

(416-1)¹¹²² The back is to be held flat and rigid

(416-2) Vichara means discursive thinking, so atma-vichara means thinking one's way into the real self.

(416-3) But because the capacity to remain in the void for more than a moment, imposes an intolerable strain upon man's faculties and an almost impossible task upon his consciousness, his intellect or imagination will in the very next moment people this void with an idea or an image and thus end the tension. Thereafter a whole series of other ideas or images will naturally follow the primal one.

¹¹¹⁹ The original paras on this page continue on page 454.

¹¹²⁰ Blank page

¹¹²¹ "(III) (c)" was typed at the top of the page.

¹¹²² The paras on this page are numbered 9a, 9b, 10 through 16, 16a, and 16b; they are not consecutive with the previous page – but the original paras on this page follow the original paras on page 412.

(416-4) He feels elated, lifted up beyond his normal self, intensely happy without having any particular physical cause to account for his happiness. He feels too that there is goodness at the heart of things and an urge to share this goodness with all others. And lastly, the burden of past sins and ancient errors falls from his shoulders. He has become cleansed, purified, made whole.

(416-5) There is a sense of being spread out in space of being bodiless and weightless.

(416-6) When the self-absorption attains a sufficient depth, the meditator hardly knows whether he is in the world of dream or the world of wakefulness. He is lost in a new world where both the familiar ones become merged into each other and where their values become blurred.

(416-7) Because the Real is also the One, and because thinking implies the existence of a thinker and his thought, that is – a duality – rapt absorption in the Real brings about cessation of thoughts.

(416-8) The highest and the last of the inward-bound stages is still to be reached, and this is the self-knowing Void of Being which can repeat the phrase: “I am that I am” of Exodus 3:14, but which is without any other predicate.

(416-9) In that sacred moment when an awed silence grips the soul, we are undone. The small and narrow bricks with which we have built our house of personal life collapse and tumble to the ground. The things we worked and hungered for slip into the limbo of undesired and undesirable relics. The world of achievement, flickering with the activities of ambition, pales away into the pettiness of a third-rate play.¹¹²³

(416-10) As he sits quietly, intently absorbed in the deepening awareness within, a blissful feeling begins to unfold from it.

(416-11) As he penetrates deeper and deeper he finds an atmosphere of tranquillity envelops him.

417¹¹²⁴

III (c)

418¹¹²⁵

III (c)

¹¹²³ The original paras on this page continue on page 444.

¹¹²⁴ Blank page

¹¹²⁵ “(III) (c)” was typed at the top of the page.

(418-1)¹¹²⁶ We may know when we have entered into the awareness of the Self for in that moment we shall have gone out of the awareness of the world. The spiritual records which have been left behind by the great mystics and which evidence this rarer experience of the race, all testify to this.

(418-2) Men who are strongly attached by the cords of desire to the things of this world, naturally find the very idea of the void repulsive. But even mystics who have loosed themselves from such things, still hesitate when on the threshold of the void and often withdraw without taking the plunge. For with them it is the clinging to personal self-consciousness which holds them captive.

(418-3) NIRVANA: poem by Sri Aurobindo

"All is abolished but the mute Alone."¹¹²⁷

The {mind}¹¹²⁸ from thought released, the heart from grief,¹¹²⁹

Grow inexistent now beyond belief;

There is no I, no Nature, known-unknown.

The city, a shadow picture without tone,

Floats, quivers unreal; forms without relief

Flow, a cinema's vacant shapes; like a reef

Foundering in shoreless gulfs the world is done.¹¹³⁰

Only the illimitable Permanent

Is here. A Peace stupendous, featureless, still.¹¹³¹

Replaces all, – what once was I, in It

A silent unnamed emptiness content

Either to fade in the Unknowable

Or thrill with the luminous seas of the Infinite."

(418-4) In this stage of contemplation, the externalising faculty of his mind ceases to operate. This means that he can no longer see hear feel smell or taste any physical objects. But it does not mean that he can no longer form corresponding ideas of those objects. To arrive at such a situation is indeed the work of the following stage. Therein even the possibility of imagining every kind of external experience completely disappears.

¹¹²⁶ The paras on this page are numbered 30 through 34; they are not consecutive with the previous page – but they follow the original paras on page 480.

¹¹²⁷ We change a comma to a period per the original source.

¹¹²⁸ We changed "Mind" to "mind" per the original source.

¹¹²⁹ We inserted a comma per the original source.

¹¹³⁰ We inserted a line space to indicate the separation of stanzas, per the original source.

¹¹³¹ We inserted a period per the original source.

(418-5) This condition of concentrated quietness is what the Master Lu-Tze¹¹³² quaintly describes as “the condition in which you sit like a withered tree before a cliff.”

419¹¹³³

III (c)

420¹¹³⁴

III (c)

(420-1)¹¹³⁵ Show me a man who is regular and persistent in his practice of daily [study, reflection and]¹¹³⁶ meditation, and you will show me a man determined to break the bonds of flesh and destined to walk into the sphere of the spirit, though years may elapse and lives may pass before he succeeds. He has learned to ask, to seek and to find.

(420-2) We do not have to fall asleep to experience this truth. Everyone has been momentarily flung into the peace-fraught vacuum state by the unexpected removal of a great fear or by the sudden satisfaction of a great desire. But very quickly other thoughts, desires or fears rush in to fill the vacuum and the glimpse of peace is lost.

(420-3) All thoughts are submerged in the stillness. The overheated brain is cooled. The emotions are reined in. The profoundest peace reigns in the whole being.

(420-4) In the nihilistic experience of void, the mystic finds memory sense and thought utterly closed, he knows no separate thing and no particular person; he is blank to all lower phenomena but it is a conscious living rich blissful sublime blankness; it is simply consciousness freed from both the pleasant and unpleasant burdens of earthly existence.

(420-5) In the deepest trance state we enter by introversion into the pure Void. There are then no forms to witness, no visions to behold, no emotions to thrill, no duality of knower and known. The experiencer of the world and the world itself vanish because

¹¹³² There is a reference to a Lu T'su in Heinrich's Secret of the Golden Flower (1931). All other references seem to be from this book and nothing earlier. One suggestion is that this might be Lü Dongbin, but we can't be sure. —TJS '20

¹¹³³ Blank page

¹¹³⁴ Though it's partially obscured by a pasted-on para, it's likely “(III) (c)” was typed at the top of the page.

¹¹³⁵ The paras on this page are numbered 35 through 41, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page that was pasted on this page from a separate sheet of paper.

¹¹³⁶ PB himself inserted “study, reflection and” by hand.

the first as ego is idea and the second is also idea; both merge into their Source, the Mind.

(420-6) Whoever has had this beautiful experience, felt its glorious freedom and known its amazing serenity, has had something which he will always remember. Even after he has fallen utterly away from both freedom and serenity when darkness bitterness or degradation are his melancholy lot, the knowledge that a life of truth goodness and beauty is somewhere and sometime possible, will continue to haunt him.

(420-7) The ever-shifting intellect has at last been established into the eternal stillness of the soul that now dominates it, the leaping mercury has been solidified and the alchemical instrument prepared wherewith human base metal can be turned into spiritual gold, immune to the corrosive acids of {earthly}¹¹³⁷ experience.

(420-8)¹¹³⁸ Even when the period itself has come to an end, even when he perforce returns to the world's turmoil, something of its precious joy still lingers on, inspiring him to greet others with goodwill and events with detachment.

421¹¹³⁹

III (c)

422¹¹⁴⁰

III (c)

(422-1)¹¹⁴¹ However noble they may be morally or however abstract they may be metaphysically, it is not by living in the ideas in his mind that a man can ever live in his true self. Somewhere in his field of consciousness all thinking must be transcended if he is ever to do this.

(422-2) When he has climbed to this mystical altitude of being where concentration becomes finished and perfect, he will possess the power of entering at will into the inwardly pleasant though outwardly strange condition of rapt absorption. The body will rest rigid and immovable, the eyes will be tight shut, half-closed or wide open but staring emptily straight before him into space, the face paler than usual, the pulse-beat lower than normal, the breath-cycle slower quieter and shallower but the mind fully alive.

¹¹³⁷ We have changed "earthy" to "earthly", presuming that the original is a typo. — TJS '20

¹¹³⁸ This para was typed at a later time with a different typewriter.

¹¹³⁹ Blank page. The original editor inserted "One (I)" at the bottom of the page by hand.

¹¹⁴⁰ "(III) (c)" was typed at the top of the page.

¹¹⁴¹ The paras on this page are numbered 41 through 49, making them consecutive with the previous page. (Para 41 is repeated on this page, but the para numbered 41 at the bottom of the previous page was typed in after the fact, suggesting these pages are in fact consecutive.)

(422-3) So many mystics are quite unnecessarily frightened by this concept of the Void that it is necessary to reassure them. They halt on the very threshold of their high attainment and go no farther, because they fear they will be extinguished, annihilated. The truth is that this will happen only to their lower nature. They themselves will remain very much alive. Thus it is not the best part of their nature which really dreads the experience of the Void, but the worst part.

(422-4) In the profoundest state of contemplation, the thinking faculty may be entirely suspended. But awareness will not be suspended. Instead of being aware of the unending procession of varied images and emotions, there will be a single joyous serene and exalted consciousness of the true thought-transcending self.

(422-5) There are stories of Socrates in the Grecian wars and of a nameless yogi in the Indian mutiny, absorbed in such deep contemplation that neither the noise and tumult nor the violence and strife of battle were enough to break it. Each remained bodily still and mentally serene for hours.

(422-6) When thinking can stop its action, consciousness can find its peace.

(422-7) He must hold with unflagging concentration to this deep centre within his being.

(422-8) You may rightly consider that you have mastered meditation when it becomes easy and natural.

(422-9) The beauty of those calm moments when the tumult of the mind has been stilled, is supreme.

423¹¹⁴²

III (c)

424¹¹⁴³

III (c)

(424-1)¹¹⁴⁴ Meditation on the void has, as one of its chief aims, the overcoming of egoism. It not only destroys the narrow view of self but sublimates the very thought of

¹¹⁴² Blank page

¹¹⁴³ "(III) (c)" was typed at the top of the page.

¹¹⁴⁴ The paras on this page are numbered 50 through 57, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

self into the thought of pure unbounded existence. Employed at the proper time and not prematurely it burns up the delusion of separateness.

(424-2) When we contemplate World-Mind as existing in and for itself, not for its universe, not for the All, we have to contemplate it as the formless Void. And this can be achieved only by becoming for the time being indistinguishable from the ineffable Void, identified with it. There is then only the single and simple insight of Being into its own wonder. The circle has closed in with itself.

(424-3) He must bring to this formidable task an adventuresome quality which is willing to take a few risks, if only because merely negative aims, hesitant "ifs," timid "buts" and the general lack of courage to take an imperative plunge, will invite what they seek to avoid.

(424-4) In this awesome experience where the diverse world is annulled, even the experiencing self has its individuality annulled too. Yet, because both world and self reappear later, annulment is here not the same as annihilation.

(424-5) With consciousness of physical existence largely gone, with power of concentration greatly heightened, he enters a world where only his own vivid thoughts are real.

(424-6) It will feel as if his scalp had been painlessly lifted off his head and as if the mind had been indescribably liberated in the process. It is now released in its own native element – intensely alert, immensely clear and utterly concentrated, gloriously beautiful and serenely percipient.

(424-7) All that he has hitherto known as himself, all those thoughts and feelings, actions and experiences which make up the ego's ordinary life, have now to be temporarily deserted if he would know the universal element hidden behind the ego itself.

(424-8) When the state of void is first attained, a trance-like stillness falls on the soul. The constant operation of thinking comes to an end for a time. The resultant freedom from this activity is marked and prized. The resultant feeling is memorable and pleasant.

(424-9) It is almost impossible to throw all thoughts and all images out of the mind. But what we cannot do for ourselves, can be done for us by a higher power.

(426-1)¹¹⁴⁷ "The state of emptiness should be brought to the utmost degree, and that of stillness guarded with unwearying vigour," says Lao-Tzu.¹¹⁴⁸

(426-2) The Mystic who penetrates to this depth of meditation is momentarily lost to the world, lost indeed to everything except himself.

(426-3) It is possible for a perfectly concentrated yogi to imagine away the whole world out of his existence!

(426-4) It is a fact to be regretted that, through being unfamiliar with this experience most aspirants draw back from its further stages in fear and terror.

(426-5) He feels that he has reached the very edge of another self, another world of being.

(426-6) During self-absorption in the void, the ordinary functions of intellect are altogether suspended. This means that thinking comes to a standstill.

(426-7) Through repeated contemplation of the void, the mind rids itself of the illusions of matter time space and personality and eventually the truth is reached.

(426-8) You will sink into the profound silent depths of your own soul, yet you will never be able to say at any moment that you have touched the bottom, how could you? It is infinite.

(426-9) This is the experience whose mystery as well as peace passeth understanding. It is incommunicable by or to the intellect. For with it we attain unity but lose personality yet preserve identity.

(426-10) The best meditation in forgetting our personal miseries is the meditation on the Void. For if we succeed in it to only a partial degree, we succeed to that extent in forgetting the ego, who also is the sufferer, and his miseries vanish with it.

¹¹⁴⁶ "(III) (c)" was typed at the top of the page.

¹¹⁴⁷ The paras on this page are numbered 58 through 69, making them consecutive with the previous page.

¹¹⁴⁸ "Lao Tse" in the original.

(426-11) And then the long looked for event will happen. A presence, nay a power, will suddenly make itself felt and control him out of himself by an irresistible impetus moving like a tidal wave.

(426-12) In this mysterious condition when thought, sunk far away from the personal life and freed from the chains of sensual life, reflects on its own nature.

427¹¹⁴⁹

III (c)

428¹¹⁵⁰

III (c)

(428-1)¹¹⁵¹ In that moment of utter emptiness the mind becomes a blank but the person becomes united with the unspotted and untainted Overself.

(428-2) When the mind is able to remain utterly still in itself, it is able to see and recognise the soul.

(428-3) In the advanced practice of meditation it is not only required that the body shall be utterly relaxed but also that it shall be without the slightest movement from head to foot.

(428-4) Here, in the divine centre, he can turn at will and rest completely absorbed for a while and completely lost to the world. No thinking will then penetrate its stillness. Here is peace indeed.

(428-5) Says the Mukti Upanishad: "There is only one means to control one's mind, that is to destroy thoughts as soon as they arise. That is the great dawn."

(428-6) He feels that time has utterly ceased, that the whole world and its movement has become the mere shadow of a thought, that he has entered an untellable and unstrained silence.

(428-7) Repose in this condition of vast emptiness is accompanied by intense and vivid happiness. He knows that he is with the living God. He understands that he has come as close to God as it is possible for a human being on earth and yet remain human and alive. But he knows and understands all this not by the movement of ideas – for there

¹¹⁴⁹ Blank page

¹¹⁵⁰ "(III) (c)" was typed at the top of the page.

¹¹⁵¹ The paras on this page are numbered 70 through 77, making them consecutive with the previous page.

are none here – but by a feeling which captures his whole being. But it is during this final experience of the Void when he passes beyond all relativity that he experiences Mind to be the only reality the only enduring existence and that all else is but a shadow. Entry into this stage is therefore a critical point for every aspirant.

(428-8) “Listen, I shall mention to you the method of worshipping Shiva¹¹⁵² who is made of Intelligence. It is a secret – the essence of the Shastras and the bestower of instantaneous freedom... Thoughtlessness is the contemplation of Shiva; Inactivity is his worship; Motionlessness is going round him in veneration; the realisation of the state, “I Am He,” is prostration before him; Silence is singing his glory; knowledge of what ought to be done and what not, is good character; looking on all alike is the supreme pleasure.” ...from “Shiva Yoga Dipika.”¹¹⁵³

429¹¹⁵⁴

III (c)

430¹¹⁵⁵

III (e)

(430-1)¹¹⁵⁶ He must watch his thoughts daily and examine his actions nightly. He must apply the lancet to his motives periodically. He must analyse and reanalyse himself impersonally.

(430-2) This is to say, nearly the whole of your life can be steered managed and controlled by the simple process of taking stock once a day.

(430-3) When we develop the habit of critically reflecting upon our experiences, we find it needful to revise our ideas and alter our outlook from time to time.

(430-4) Life itself today offers him plenty of raw material to be worked over in his meditations. All history and much literature provides it too.

(430-5) (MORAL Reflection exercise) Each day will bring to the surface new materials for such an exercise.

(430-6) Analytic reflection exercise.

¹¹⁵² “Siva” in the original, throughout this para

¹¹⁵³ The paras on this page continue on page 434.

¹¹⁵⁴ Blank page

¹¹⁵⁵ “(III) (e)” was typed at the top of the page.

¹¹⁵⁶ The paras on this page are numbered 40 through 47; they are not consecutive with the previous page.

(430-7) Both the world which his senses report and the thoughts which his mind creates must be left outside the door of Being. When that is done, consciousness is no longer lost in its states. Then only does the man know himself, then only does the eternal I manifest itself in the transient me.

(430-8) Whereas ordinary concentration keeps the attention still turned toward outward things and situations, that concentration which attains its third stage is transformed into contemplation. Here the attention is entirely inward-turned and toward the heavenly being, the holy of holies that is the Overself.

431¹¹⁵⁷

III (e)

432¹¹⁵⁸

III (e)

(432-1)¹¹⁵⁹ In this type of reflective meditation critical thinking is not banished but is illuminated by the Overself's light. It is the path of inspired intellect. It is extremely valuable because it can reveal the right path to take in practical affairs and the right course to take in moral ones. It is equally valuable for extracting the lessons out of past experience.

(432-2) Self-Examination Exercise: When a man stands aside from the winding stream that is his personal life and looks back upon the smooth and troubled courses it has taken, he is in a better position to see its general direction.

(432-3) We must not seek to escape the consequences of our deeds merely by handing them over to the Overself. We must not hand them over before we have tried earnestly to master their lessons. If we hand them over prematurely be assured they will never reach the Overself at all.

(432-4) The nightly exercise of examining one's moods, acts, words, emotions and reactions of the day just past is an excellent one. The work should be done impersonally and impartially. The aim should be to detect faults, errors, weaknesses and vices, to encourage wise virtuous and meritorious attitudes.

¹¹⁵⁷ Blank page

¹¹⁵⁸ PB himself inserted "III" at the bottom of the page by hand. The top of the page is cut off, but we assume "(III) (e)" was typed at the top of the page.

¹¹⁵⁹ The paras on this page are numbered 21 through 27; they are not consecutive with the previous page – but they may follow the original paras on page 450, as it's likely paras numbered 19 and 20 were cut off from the top of this page.

(432-5) This exercise is particularly suited to those periods when he is able to retire from social life and worldly business, when he can go into retreat for a while. There he can reflect with profit upon the faults on his past conduct.

(432-6) What are the changes which the aspirant accomplishes within himself in consequence of these meditations?

(432-7) It is possible by the power of such meditations, creatively to shape the character and deepen the consciousness of oneself.¹¹⁶⁰

433¹¹⁶¹

III (e)

434¹¹⁶²

III (c)

(434-1)¹¹⁶³ As I gaze upon the rigid rapt figure of the Buddha upon my desk, I realise anew how much of Gautama's power is drawn from the practice of contemplation. It ties wings to the mind and sends the soul soaring up to its primal home. Gautama found his peace during that wonderful night when he came, weary of long search, dejected with six years of fruitless effort to the Bo-tree near Gaya and sat in motionless meditation beneath its friendly branches, sinking the plummet of mind into the sacred well within. The true nature of human existence is obscured by the ceaseless changes of human thought. Whilst we remain embroiled in the multitude of thoughts which pass and re-pass we cannot discover the pure unit of consciousness which exists beneath them all. These thoughts must first be steadied, next stilled. Every man has a fount within him. He has but to arise and go unto it. There he may find what he really needs.

The yogi who sits on his bamboo mat, placed on an earthen floor under a grass-thatched roof, deaf to all noises around, blind to all scenes, his attention is held firmly within, has turned back to the innermost and attained spiritual integrity.

(434-2) Students draw back affrighted at [the]¹¹⁶⁴ concept of a great void which leaves them nothing, human or divine, to which they may cling. How much the more will they draw back, not from a mere concept, but from an actual experience through which they must personally pass! Yet this is an event albeit not the final one on the ultimate ultramystic path which they can neither avoid nor evade. It is a trial which must be endured, although to the student who has resigned himself to acceptance of the truth

¹¹⁶⁰ The paras on this page continue on page 371.

¹¹⁶¹ Blank page

¹¹⁶² "(III) (c)" was typed at the top of the page.

¹¹⁶³ The paras on this page are numbered 78 through 79; they are not consecutive with the previous page – but they follow the paras on page 428.

¹¹⁶⁴ PB himself changed "their" to "the" by hand.

whatever face it bears, who has consequently comprehended already the intellectual emptiness of both Matter and Personality, this experience will not assume the form of a trial but rather of an adventure. After such a rare realisation he will emerge a different man. Henceforth he will know that nothing that has shape, nobody who bears a form, no voice save that which is soundless can ever help him again. He will know that his whole trust, his whole hope and his whole heart is now and forevermore to be surrendered unconditionally to this Void which mysteriously will no longer be a Void for him. For it is God.

435¹¹⁶⁵

III (c)

436¹¹⁶⁶

III (c)

(436-1)¹¹⁶⁷ When self-absorption is somewhat advanced and concentration fairly steady,¹¹⁶⁸ we are ready for the third stage. Here, personal effort should cease. An intuition will gently make itself manifest and the moment it does we must let it affect us by being as inwardly submissive as possible. If we can follow it up it will increase in strength and clearness. It is not {at}¹¹⁶⁹ all easy to arrive at this profound submissiveness within ourself and let go of all the egoistic resistances which {we}¹¹⁷⁰ unconsciously harbour. There should be a glad self-yielding to this intuition, which is a harbinger of the soul whose presence and power we had so long to accept on trusting faith alone. As it develops some ethereal presence seems to come over us, a diviner happier nobler self than your common one. An ethereal feeling will echo throughout your inner being. It seems to come from some far-off world yet it will be like some mysterious half-remembered music in its paradoxical mixture of strangeness and familiarity. We are then on the threshold of that in you which links us with God.

(436-2) This can be done only by entering the void of empty thought and being merged into its stillness. Because the Mind transcends the objective world, it transcends the manyness of this world. In it there is 'no-thing.' The dream-world is really a projection of the dreamer's mind. He is the subject and it is the object. But when he awakes the world vanishes. Where has it gone? It could only have gone back into his mind, for it is there that it originally arose. But this is something intangible, a veritable void. In the

¹¹⁶⁵ Blank page

¹¹⁶⁶ "(III) (c)" was typed at the top of the page.

¹¹⁶⁷ The paras on this page are numbered 80 through 82, making them consecutive with the previous page.

¹¹⁶⁸ We changed a semicolon to a comma for the grammar's sake. —TJS '20

¹¹⁶⁹ We inserted missing word "at" for clarity.

¹¹⁷⁰ We inserted missing word "we" for clarity.

same way the external world as an object of thought is during this first stage deliberately retracted into the Mind-Void.

(436-3) Could an individual succeed in stopping these thoughts of the manifested universe from overpowering him, he would attain to a knowledge of the Void. This can be done by yoga and the consequent state is technically termed "the vacuum mind." Naturally there is nothing in the void to suffer the pains of illness, the decay of old age, the transition of death and the miseries of ill-fortune. Therefore it is said that he who succeeds in attaining mentally to it, succeeds also in attaining the blessed life of exalted peace.

437¹¹⁷¹

III (c)

438¹¹⁷²

III (c)

(438-1)¹¹⁷³ E. Underhill:¹¹⁷⁴ "The¹¹⁷⁵ psychic state of quiet has a further value for the mystic, as being the intellectual complement and expression of the moral state of humility and receptivity: the very condition,¹¹⁷⁶ says {Eckhart,}¹¹⁷⁷ of the New Birth. It may be asked whether this Birth is best accomplished in Man when he does his work and forms and thinks himself into God, or when he keeps himself in silence, stillness and peace, so that God¹¹⁷⁸ may speak and work in him; ... the best and noblest way in which thou mayst come into this work and life is by keeping silence and letting God work and speak. When all the powers are withdrawn from their work and images, there is this word spoken.

"And thus thine ignorance is not a defect but {thy}¹¹⁷⁹ highest perfection, and thine inactivity thy highest work. And so in this work thou must bring all thy works to nought and all thy powers into silence, if thou wilt in truth experience this birth within thyself."

¹¹⁷¹ Blank page

¹¹⁷² "(III) (c)" was typed at the top of the page.

¹¹⁷³ The paras on this page are numbered 83 through 86, making them consecutive with the previous page.

¹¹⁷⁴ Evelyn Underhill

¹¹⁷⁵ This para is an excerpt from Underhill's "Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness," first published in 1911.

¹¹⁷⁶ We inserted a comma per the original source.

¹¹⁷⁷ We changed "Eckhard" to "Eckhart" per the original source.

¹¹⁷⁸ We deleted a comma after "God" per the original source.

¹¹⁷⁹ We changed "they" to "thy" per the original source.

(438-2) It comes as a state of intense bliss, and then you are your personal self no longer. The world is blotted out; Being alone exists. That Being has neither shape nor form. It is shall we say co-existent with space... in it you seem to fulfil the highest purpose of our Being. It is not the Ultimate, but for the sake of your meditation practice you nevertheless may regard it as the Ultimate. You will come back after a while. You cannot stay in it for long. You will come back and when you come back you will come back to the intellect, then you will begin to think very, very slowly at first, and each thought will be full of tremendous meaning, tremendous vitality, tremendous beauty and reality. You will be alive and inspired and you will know that you have had a transcendent experience. You will feel a great joy, and then for some time, you may have to live on the memory of this glorious experience. Such experiences do not come often, but they will provide a memory that will act as a positive inspiration to you from time to time.

(438-3) Is Yoga-nidra "the mystical quiet which destroys consciousness" of which Hierotheos¹¹⁸⁰ writes? He was a guru of Dionysius¹¹⁸¹ the Areopagite.

(438-4) When this third stage is reached, there is a feeling, sometimes gradual but sometimes abrupt, that his thought activities have been cancelled out by a superior force.

439¹¹⁸²

III (c)

440¹¹⁸³

III (c)

(440-1)¹¹⁸⁴ The mere making one's mind a blank, the mere stopping of thoughts for a few minutes, is not by itself, unaccompanied by the other endeavours of the fourfold quest, sufficient to bestow any mystical state. A high official of a mystical order who practised this mental blackout of several years standing, confessed privately that he has not had any higher consciousness as a result. The general effort in meditation should not be to make the mind a blank but to make it concentrated, poised and still. If blankness supervenes sometimes, as it may, it should do so of its own accord not as a result of our striving. But then this would mean the cessation of thinking, which is a very advanced stage that few arrive at. A positive attempt to induce blankness might

¹¹⁸⁰ "Hierotheus" in the original.

¹¹⁸¹ "Dionysios" in the original.

¹¹⁸² Blank page

¹¹⁸³ "(III) (c)" was typed at the top of the page.

¹¹⁸⁴ The paras on this page are numbered 87 through 89, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

induce the wrong kind, which is negative and mediumistic and has nothing spiritual about it. If however it comes by itself as a by-product of correct meditation then it will not be mere emptiness but rather an utter serenity which is satisfied with itself and regards thoughts as a lower disturbance.

(440-2) The attention must be concentrated at this stage solely on the hidden soul. No other aim and even no symbol of It may now be held. When he has become so profoundly absorbed in this contemplation that his whole being, his whole psyche of thought feeling will and intuition are mingled and blent in it, there may come suddenly and unexpectedly a displacement of awareness. He actually passes out of what he has hitherto known as himself into a new dimension and becomes a different being. When first experienced and unknown, there is the fear that this is death itself. It is indeed what is termed in mystical traditions, of the West “dying to oneself,” and of the East as “passing away from oneself.” But when repeated periodically and grown familiar, there is not only no fear but the experience is eagerly sought and welcomed. There I dissolved myself in the lake of the Water of life.

(440-3) Although it has never wholly deserted them, his attention comes back suddenly to the body and the things around him. Before, they were more or less vaguely present to it; now, they are all abruptly synthesised.

(440-4) A Warning: Those who take to meditation with unprepared character and uncritical intelligence, too often render it guilty of ignoble results and wild aberrations.

441¹¹⁸⁵

III (c)

442¹¹⁸⁶

III (c)

(442-1)¹¹⁸⁷ “The deliberate inhibition of thought which takes place in the “orison of Quiet” is one of the ways in which the entrance is effected; intellectual surrender, or “self-naughting” is another.” E. Underhill.

(442-2) The thought of his higher self is to be the only thought allowed entry into his mind now: all others are to be shut out.

¹¹⁸⁵ Blank page

¹¹⁸⁶ PB himself inserted “III” at the bottom of the page by hand. The top of the page is cut off, but we assume “(III) (c)” was typed at the top of the page.

¹¹⁸⁷ The paras on this page are numbered 91 through 95 and 95a, making them consecutive with the previous page. (It’s likely that para 90 was cut off at the top of this page).

(442-3) He feels that his hands become heavy, hard to move. This is because he is half separated from his body. Soon he feels quite free of them, light as air. The mental change accompanying this liberation is quite extraordinary. He feels that he would smile gravely and tranquilly, if only he could, but he feels only on the verge of doing so, however, not being quite able to finish it.

(442-4) Slowly and dimly he will become aware of his surroundings and his body. Little by little he will struggle back to them as if from some far planet. The recovery of consciousness will be only intermittent at first, only in brief snatches achieved with difficulty. But later it will be held and kept for longer and longer periods until it remains altogether.

(442-5) The experience will pass all too quickly but its memory will remain.¹¹⁸⁸

(442-6) In the privacy of his own room, he need not look around to observe the other sitters, that is to fix his mind upon them, which is what often happens at group meetings. He can go straight to the business of centring himself.

443¹¹⁸⁹

III (c)

444¹¹⁹⁰

III (c)

(444-1)¹¹⁹¹ He can learn by practice to subdue thoughts and to concentrate attention.

(444-2) They are willing to look everywhere else than into their own inner being.

(444-3) The things of the world fall far away from you and a great spell will seemingly be put upon the leaping mind till you remember little of name, or kin, or country, and care less. You lie in the lap of a shining mood, granted respite from heavy cares and given relaxation from corrosive thoughts. You become aware of the secret undercurrent of holy peace which flows silently beneath the heart.

(444-4) [St. Teresa writes about what she terms: "the trance of union"; "As to the body, if the rapture comes on when it is standing or kneeling, it remains so."]¹¹⁹² If, when

¹¹⁸⁸ The original paras on this page continue on page 446.

¹¹⁸⁹ Blank page

¹¹⁹⁰ "(III) (c)" was typed at the top of the page.

¹¹⁹¹ The paras on this page are numbered 16a, 16b, 17 through 22, 22a, and 22aa; they are not consecutive with the previous page – but the original paras on this page follow the original paras on page 416.

starting the meditation period, you are suddenly transfixed with the stillness or if it occurs during non-meditation times, remain in the place and attitude as you are. Do not move – or you break the spell. It is then irrecoverable. Never resist this ‘possession.’ [(Obviously this is possible only if alone.)]¹¹⁹³

(444-5) Thinking lies still as if it were a dead faculty. The mind void of movement, emptied of thoughts.

(444-6) He stands on the very verge of non-existence. Shall he take the plunge? The courageous aspirant must not waver at this crucial moment. He must gather up all his force and draw the veil which conceals the face of Isis. A moment more – and he stands in the presence of the Unknown God!

(444-7) The culmination of these efforts is a thought-free state wherein no impressions arise either externally from the senses or internally from the reason. The consequence is that the felt contrast between the ‘I’ and the ‘not-I’ melts away like sugar in water and only the sense of Being remains. Being which stretches out wide and still like the infinitude of space. This is the Void.

(444-8) No picture of a beautiful landscape can ever be a substitute for the landscape itself. All ideas of the higher consciousness are at best pictures in thought, and can never be a satisfactory substitute for the consciousness itself. If [he wants]¹¹⁹⁴ to pass to the reality pictured by them he will have to pass out of the second stage into contemplation, the third stage.¹¹⁹⁵

(444-9) When finally he has successfully achieved this concentration within himself, he can do nothing more but must wait for the Overself to reveal itself.

(444-10) He can choose an exercise according to his needs or agreeable to his likes or [suitable to]¹¹⁹⁶ his temperament.

445¹¹⁹⁷

III (c)

446¹¹⁹⁸

¹¹⁹² PB himself moved the following from the end of the para to the beginning by hand: “St. Teresa writes about what she terms: ‘the trance of union’; ‘As to the body, if the rapture comes on when it is standing or kneeling, it remains so.’”

¹¹⁹³ PB himself inserted “(Obviously this is possible only if alone.)” by hand.

¹¹⁹⁴ PB himself changed “we want” to “he wants” by hand.

¹¹⁹⁵ The original paras on this page continue on page 480.

¹¹⁹⁶ PB himself inserted “suitable to” by hand.

¹¹⁹⁷ Blank page

(446-1)¹¹⁹⁹ The novice must cautiously feel his way back from the divine centre at the end of his period of meditation to the plane of normal activity. This descent or return must be carefully negotiated. If he is not careful he may easily and needlessly lose the fruit of his attainment. And an exercise to accomplish this, to bring the meditator slowly back to earth and to prepare him for the external life of inspired activity is the following one: very slowly opening and shutting eyelids several times. Those moments immediately following cessation of meditation are as equally important as the period preceding. They are of crucial importance in fact. For in those few minutes he may have lost much of what he has gained during the whole period. Hold the state attained as gently as precious as you would hold a baby. Hold to the centre and do not stray from it. Such a state the yogis call Sahaja Samadhi: Despite all moving about there is non-action, for the heart is free.

(446-2) He will so delight in the practice and so appreciate its worth, that it will become the centre of each day.

(446-3) Exercise: The sensation of light may be overwhelming. He will feel as if a large electric bulb has been lighted inside his brain.

(446-4) [It]¹²⁰⁰ is uncomfortable, even frightening, at first when it is unfamiliar but pleasant when [quite] familiar and the suggestion of fear [has] eliminated [itself as a result.]

(446-5) His feelings are ecstatically withdrawn from the world without and [from]¹²⁰¹ its burdens within.

(446-6) When the mental form on which he is meditating vanishes of its own accord and the mind suddenly becomes completely still vacant and perfectly poised, the soul is about to reveal itself. For the psychological conditions requisite to such a revelation, have then been provided.

¹¹⁹⁸ "(III) (c)" was typed at the top of the page.

¹¹⁹⁹ The paras on this page are numbered 95a and 96 through 104; they are not consecutive with the previous page – but the original paras on this page (starting with 96) follow the original paras on page 442. In addition, there is an unnumbered para at the top of the page that was taped on from a separate sheet of paper. (This unnumbered para was originally numbered 90, and likely came from the top of page 442.)

¹²⁰⁰ PB himself heavily edited this para by hand. It originally read: "The self-hypnosis you experience is quite common among those who practise yoga. It is uncomfortable, even frightening, at first when it is unfamiliar but quite pleasant when familiar and the suggestion of fear eliminated."

¹²⁰¹ PB himself inserted "from" by hand.

(446-7) We revere God best in silence with lips struck dumb and thoughts hid deep.

(446-8) One rises from one's seat calm and carrying a sense of assured sovereignty in one's breast.

(446-9) His contemplation of the Divine has to become so absorbing as to end in self-forgetfulness.

(446-10) As he sinks inside himself, his inner being seems to open out into ever-receding depths.

(446-11) He may next experience a sensation of floating on air.

447¹²⁰²

III (c)

448¹²⁰³

III (e)

(448-1)¹²⁰⁴ In "The Wisdom of the Overself" there was given a meditation exercise to be practised just before sleep and consisting of a review, undertaken in a particular way, of the previous day's events and thoughts and deeds. Here is a further exercise to be done either before sleep or at other times which is akin in character and yields equally important results but which may be practised at any time of the day. The student should select episodes, events or whole periods out of his past experience and personal conduct and he should review them in the same detached impartial lesson-seeking manner. They may pertain to happenings many years distant or to those of the same week. In particular, a valuable part of this exercise is the analytic dissection of moral errors and mistaken conduct with a view to their clearer understanding and future correction. The ego is to be sharply and critically examined throughout these reviews.

Let it not be forgotten however that he should remember his faults of character and mistakes of conduct not to moan over them but to get rid of the one and correct the other. For beneath most of his misfortunes lie faults of character and defects of temperament which are largely their hidden causes. Dispassionate observation of other people's present experience together with impersonal reflection upon his own past experience, provide the best practical wisdom for future guidance. But such wisdom is

¹²⁰² Blank page

¹²⁰³ "(III) (e)" was typed at the top of the page.

¹²⁰⁴ The paras on this page are numbered 1, 2, and 2a; they are not consecutive with the previous page.

only of limited value if it ignores the working of karma and the impetus of spiritual evolution; all these different elements must therefore be brought into an integral union.

The exercise here given does not seek like ordinary yoga to blot out thoughts as its final aim. Rather does it kindle them into vigorous life as it proceeds through its philosophical reflections and retrospective imaginations. But their character will gradually become unusually impersonal and profound whilst their truth will become remarkably undistorted by emotional or passional deflections. Even this does not exhaust the advantages of the exercise. For there will also develop an interiorisation of awareness which brings the practitioner ever closer to his spiritual self until his entire outlook on life is re-orientated in a marvellous manner.

(448-2) He must be on his guard against the falsifications the rationalisations and the descriptions unconsciously practised by his ego when the self-analysis exercises become uncomfortable humiliating or painful. Nor should he allow himself to fall into the pit of self-pity.¹²⁰⁵

(448-3) The seeds sown while emerging from contemplation will one day appear in conduct.

449¹²⁰⁶

III (e)

450¹²⁰⁷

III (e)

(450-1)¹²⁰⁸ His meditations on this subject of self-improvement must be constantly repeated and unremittingly pursued. He must look relentlessly at the ugly truth about himself face to face and then zealously foster thoughts that counteract it until they become habitual.

(450-2) During this half hour he must suspend the personal way of looking at life. He must stand aside from the ego for the time being and regard impersonally and impartially its acts and emotions as well as the events and fortunes with which it meets. He must examine all these experiences as if they had happened to somebody else. He collects the materials for his meditation from all the chief incidents and episodes, doings and feelings of the whole day. His reflection upon them must take a twofold course. In

¹²⁰⁵ The original paras on this page continue on page 369.

¹²⁰⁶ Blank page

¹²⁰⁷ "(III) (e)" was typed at the top of the page.

¹²⁰⁸ The paras on this page are numbered 11 through 18; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

the first, he simply gives up errors, illusions and complexes. In the second he learns truths, principles and virtues.

(450-3) During these meditations, he is to dwell aspiringly and lovingly upon the ideal at times and reflect calmly and rationally about it at other times. Thus he will learn to achieve imaginatively an effective self-government.

(450-4) He must begin to practise introspection. This may be given a morbid turn, as is so often done by those not engaged with the quest, or it may be given a healthy one. If he uses the practice to examine the causes of his mistakes and to discover the weaknesses in his character, and then takes the needful steps to eliminate the one and overcome the other, it can only benefit and elevate him.

(450-5) It is out of such reflections that we now learn what a fool we made of ourself just when we believed we were doing something clever, what fallacious ideas we held just when we believed the truth within our grasp.

(450-6) The hour for retirement at night should also be the hour for recalling the day's happenings, deeds and talks in memory, at the same time making an appraisal of their character from the higher point of view. But when the exercise has come to an end, the aspirant should deliberately turn his mind utterly away from all worldly experience all personal matters, and let the hushed silence of pure devotional worship fall upon them.

(450-7) When the larger part of his life-course has been run and the reminiscent mood begins to appear and to recur.

(450-8) When you get a great thought – chain it. Hold it.¹²⁰⁹

(450-9) If true light can come only from within a man, every outer method of bringing it to him must be in reality a method which leads him astray.

451¹²¹⁰

III (e)

452¹²¹¹

III

¹²⁰⁹ The original paras on this page may continue on page 432.

¹²¹⁰ Blank page

¹²¹¹ "(III)" was typed at the top of the page.

(452-1)¹²¹² The meditations of a yogi and the meditations of a thinker are not the same. In the first, it is an awareness through mental stillness; while, in the second, it is a reasoning, based on an assemblage of sense-observations and sense

(452-2) There is really no subconscious mind. There is only the thinking mind and the still centre behind the mind.

(452-3) Much of the meditation performed by religious ascetics and monks is a form of self-hypnosis, of imaginings about their religious concepts, of thinkings and speculations about their religious beliefs. This is not the same as true meditation, which seeks to stop thinking and to penetrate to the still centre of Reality.

(452-4) Man has not lost and never can lose his source of the Absolute, as I stated in "The Quest of the Overself"; he has only lost his awareness of it.

(452-5) It is not necessary to make a full-time job of meditation. Specific daily intervals will suffice.

(452-6) There is no human activity which has not some kind of danger attached to it if it is pursued to excess or pursued wrongly or pursued ignorantly. It is silly to refuse ever to practise meditation because of its own particular dangers. These do not exist for the man who approaches it reasonably, perceptively and with good character.

(452-7) Never introduce any particular problem or personal matter for prayer or for consideration until after you have gained the peak of the [meditation, rested there for a while,]¹²¹³ and are ready to descend into the deserted world again.

(452-8) Just as the painter must shut out everything else from his attention and concentrate on the scene or image if he is to achieve his purpose, so the meditator must remove from his attention everything that draws him away from the purpose of his exercise.

453¹²¹⁴

III

454¹²¹⁵

III (b)

¹²¹² The paras on this page are unnumbered.

¹²¹³ PB himself changed "meditation" to "meditation, rested there for a while," by hand.

¹²¹⁴ Blank page

¹²¹⁵ "(III) (b)" was typed at the top of the page.

(454-1)¹²¹⁶ The idea around which his meditation revolved, must now be used as a springboard from which to move to a higher level. Whereas he was before intent on working out his own thoughts, now he must abandon them altogether. Before he was positive; now he must be passive. The mind must become quiet, the emotions must compose themselves, before he can receive the sacred flux.

(454-2) The particular idea upon which he is meditating may be dropped when concentration reaches its intensest point or it may then drop away of its own accord. He is embraced by pure consciousness, is immersed in the contemplation without a seed of the Yogis.

(454-3) The passage from the second stage to the third stage, from meditation to contemplation, from the activity of thought to the immobilisation of thought, from the creation of mental images to their elimination, may take several years to effect. It calls for hard practice and hundreds of attempts. Even the person who has attained some proficiency in this art may find it requires at least a half or three quarters of an hour before he is able to attain the third degree.

(454-4) The more he can lose himself in the abstract thought,¹²¹⁷ the mental image, the chosen ideal, the quicker he will find himself in the Soul's presence.

(454-5) We rise then from the working of imagination and from the activity of reasoning, which are but veils, to the pure reality itself, which is the void of pure thought.

(454-6) The aim of meditation is to bring him within his innermost self. If he permits any psychical experience to detain him on the way, he enters within that experience and not within himself. It is a cunning device of the ego to make use of such experiences to trick him into thinking them as being more important than they really are, more spiritual than they really are. If he does not see through these pretensions, he may waste years uselessly in psychism, sometimes even a whole lifetime.

(454-7) He must train himself to possess the power to concentrate first; on a single line of thoughts to the exclusion of all others and second; on a single thought.

(454-8) Nature has not endowed the average man with the ability to follow sustained single-pointed attention.

¹²¹⁶ The paras on this page are numbered 8 through 14, 14a, and 15b; they are not consecutive with the previous page – but they follow the original paras on page 414.

¹²¹⁷ We inserted a comma here for grammar's sake. – TJS '20

(454-9) From the stumbling efforts of the beginner to master meditation¹²¹⁸ to the sure swift passage into stillness of the adept, there is a long path of [industrious]¹²¹⁹ practice.

455¹²²⁰

III (b)

456¹²²¹

III (b)

(456-1)¹²²² Through such concentrative thinking we may reach peace. It is hard certainly and the handcuffed intellect will struggle in [our]¹²²³ grasp like a reluctant prisoner newly arrested. [We]¹²²⁴ must continue with [our]¹²²⁵ effort to develop conscious concentrated thought no matter how fumbling [our]¹²²⁶ first forays may be.

(456-2) There is often a point in the second stage where any effort to prolong the meditation produces severe mental strain and consequent fatigue, whereas there is no point in the third stage where the desire to stop ever appears – such is the sense of renewal and refreshment it yields.

(456-3) One measure of his success with these exercises is the increasing degree with which he feels an inner life, a subtler thought – emotional being within his own personal being.

(456-4) There are physical symptoms of the dawning of the semi-trance state. They are a feeling of tightness around the scalp and of pressure between the temples.

(456-5) Meditation often leads to fatigue but contemplation never. The one takes strength from him, the other gives it to him.

(456-6) The deeper he plunges in meditation, the less does worldly life appeal to him when he emerges from it: The old incentives which drive him begin to weaken.

¹²¹⁸ PB himself deleted a comma after “meditation” by hand.

¹²¹⁹ PB himself inserted “industrious” by hand.

¹²²⁰ Blank page

¹²²¹ “(III) (b)” was typed at the top of the page. PB himself inserted “(III)” at the bottom of the page by hand.

¹²²² The paras on this page are in five pieces pasted together. The paras are numbered 22 through 26, 21, 69, 16, 107, and 108. They are not consecutive with the previous page.

¹²²³ PB himself changed “your” to “our” by hand.

¹²²⁴ PB himself changed “You” to “We” by hand.

¹²²⁵ PB himself changed “your” to “our” by hand.

¹²²⁶ PB himself changed “your” to “our” by hand.

(456-7) The thread of contemplation once broken, it is nearly impossible to pick it up again quickly enough that same time. This is why it is important to let nothing else, not even a change in bodily posture, come to interrupt the contemplation.

(456-8) His own power will bring him to a certain point but it will not be able to bring him farther along. When this is reached, he has no alternative than to surrender patiently, acquiescively and wait. By such submission he shows his humility and takes one step in becoming worthy of [Grace.]¹²²⁷

(456-9) A proper study of this subject must embrace a threefold division. First, the nature of the mind, according to philosophy; second, the workings of the mind; third, the method of obtaining control of these workings, i.e. Yoga.

(456-10) The time is ripe for a universal yoga.

457¹²²⁸

III (b)

458¹²²⁹

III

(458-1)¹²³⁰ The belief that meditation is only an exercise in quiet reflection is a half-true, half-false one. It may begin like that but it must not end like that. For when it is sufficiently advanced, thoughts should be dropped and the mind emptied. This will not be possible in a few days or months but if one sits for it daily, regularly, this utterly relaxed state will suddenly be realised.

(458-2) St. Ignatius of Loyola,¹²³¹ the Jesuit founder, wisely restricted mystical exercises to certain times. They should not be overdone.

(458-3) When he has previously purified his character he will naturally be able to sustain long periods of meditation without being distracted by wayward emotions.

(458-4) Yoga is both a method to be practised and a result to be attained. It is both going inside the mind and being the undistracted mind itself.

¹²²⁷ PB himself inserted "Grace." by hand.

¹²²⁸ Blank page. The original editor inserted "One (I)" in the middle of the page by hand.

¹²²⁹ "(III)" was typed at the top of the page.

¹²³⁰ The paras on this page are in five pieces pasted together. The paras are numbered 21, 61, 62, 62a, 47, 16, 17, 71, 71a, and 71b. They are not consecutive with the previous page.

¹²³¹ "Ignatius Loyola" in the original.

(458-5) His meditation will not necessarily follow a set course each time he sits down to practise it. At times it will take a turn quite independent of his will, desire, forethought or planning. One day it will force him to dwell upon certain mistakes of the past, to acknowledge them feelingly, until the future seems hopeless. And then, imperceptibly, it will open a door to prayer, he will resolve to profit by his mistakes and follow wiser paths in the future, and the peace or joy which follows the descent of grace, will attend the closing minutes of his prayerful [exercise.]¹²³²

(458-6) With the gradual settling down of thought and body, the mental stiffness which resisted concentration¹²³³ diminishes. He will be distinctly and vividly aware of this turning-point¹²³⁴ because of the ease,¹²³⁵ and even delight,¹²³⁶ with which his mind will now feel its own exalted power.

(458-7) The passage in consciousness from mere thoughts to sheer Thought, is not an easy one. Life-long ingrained habit has made our consciousness form-ridden, tied to solids and expectant of constant change. To surrender this habit seems to it (albeit wrongly) quite unnatural and consequently artificial resistances are set up.

(458-8) The first stage is indeed a hard one. To sit perfectly still, surmounting the distractions from without and surviving the boredom from within, requires an immense patience. He who lacks it is not likely to fare far.

(458-9) The long wait for this fruitless and distracting period to draw to an end becomes boring and irksome.

(458-10) He must sink himself in the imagined character of the ideal with intense feeling until he becomes the image itself.

459¹²³⁷

III

460¹²³⁸

III

(460-1)¹²³⁹ He will attain a stage when he can sink in self-imposed rapt absorption at will.

¹²³² PB himself inserted "exercise." by hand.

¹²³³ PB himself deleted a comma after "concentration" by hand.

¹²³⁴ PB himself inserted a hyphen by hand.

¹²³⁵ PB himself inserted a comma by hand.

¹²³⁶ PB himself inserted a comma by hand.

¹²³⁷ Blank page

¹²³⁸ "(III)" was typed at the top of the page.

(460-2) Sit perfectly still and let this higher presence flow into you.

(460-3) He is lost in a silent world of interior being, in a trance-like condition where there is nothing except his higher self.

(460-4) In that passionless calm, where the littlenesses of the ego melt and dissolve, and its agitations sink and lose themselves, he may touch a few moments when he loses the sense of his own identity. The tremendous wonder of it, this delicious liberation from the confines of his own person.

(460-5) In meditation a man should follow the path pointed out by his temperament. He should strive to think his own thoughts and not always echo those of other men.

(460-6) Only by a personal discovery of the soul, and consequently only by going 'inside' himself to discover it can a man know himself.

(460-7) Practical activity must run side by side with inner detachment.

(460-8) Thus man may live conscious of the sweetness and the sense which are at the soul of things.

(460-9) The spiritual life of man at this juncture is a battle against the outward running tendency of the mind. To perceive this in oneself is to perceive how weak one really is, how feeble a victim of worldly activities, how lacking in the ability to concentrate perfectly even for five minutes, and how unable to hold the attention for the same length of time in the impersonal embrace of a philosophic theme.

(460-10) What a relief for a man, harassed by anxieties and frustrated by burdens, to turn towards these great impersonal verities and consider them in the serene mood of the twilight meditation [or the sunrise worship!]¹²⁴⁰

(460-11) Although its deepest meditation culminates in thought ceasing to exist, the man must eventually end his meditation. As he does so, his mind necessarily returns from this condition to the common one of continuously-active thought.

¹²³⁹ The paras on this page are in three pieces pasted together. The paras are numbered 51a, 52 through 54, 6 through 9, and 43 through 46. They are not consecutive with the previous page. Paras 51a through 54 were originally numbered 1 through 4.

¹²⁴⁰ PB himself deleted a period after "meditation" and inserted "or the sunrise worship!" by hand.

(460-12) He finds that however willing and eager he may be, he can sustain the intensity of struggle against this restlessness of mind only for a certain time.

461¹²⁴¹

III

462¹²⁴²

III

(462-1)¹²⁴³ The word “Centre” is a purely mystical term: it is unphilosophical. Where is the possibility of a central point in the mind which is so unlimited? But for practising mystics seeking to retire within, the centre is an excellent goal to aim at.

(462-2) He will experience a profound sense of release, a joyous exultation of feeling, and a lofty soaring of thought.

(462-3) The VEN. DR. PARAWAHERA VAJIRAGNANA MAHA THERO.¹²⁴⁴ “The¹²⁴⁵ Buddha’s own conclusion in regard to the practical methods of mind training has been developed into two complex systems known as ‘cultivation of concentration’¹²⁴⁶ and ‘cultivation of insight.’ Again, these two systems correspond to the two predominant faculties, faith and wisdom. Those who have entered into the religious life through strong faith and devotion are trained in the Samadhi path which appreciates the special practice of rapt, absorbed, concentrated thought called Jhana,¹²⁴⁷ the ecstatic tranquillity of mind. The method of jhana meditation is called ‘the path of tranquillity,’ and the disciple who has practised this path should enter in the end to the acquisition of that full knowledge which leads to Arahatsip. Those who practise Samadhi meditation in the beginning, experiencing psychic powers as the aid of enlightenment, should practise insight at the end to attain Arahatsip. Those who practise insight in the beginning, with or without Samadhi practice, will attain Arahatsip. The Samadhi system, therefore, is optional in Buddhism, and is regarded as only a mental discipline preparatory to the attainment of full knowledge. But Vipassana being the direct path to full knowledge is indispensable and is universally imperative for the attainment of Nirvana. Hence insight meditation is the essential method of mental training in Buddhism and it is a unique system in Buddha’s teaching. Thus ends an outline of the

¹²⁴¹ Blank page

¹²⁴² “(III)” was typed at the top of the page.

¹²⁴³ The paras on this page are in three pieces pasted together. The paras are numbered 98, 99, 66, and 83. They are not consecutive with the previous page.

¹²⁴⁴ “Parawehera Vajiranana Thera” in the original.

¹²⁴⁵ This is paraphrased from “Buddhist Meditation in Theory and Practice,” first published in 1962.

¹²⁴⁶ We changed comma to single quotation mark for clarity.

¹²⁴⁷ This is Pali for Dhyana (a.k.a. Ch’an or Zen). — TJS ‘14

scheme of mental training explained in Buddhism as the only path to win the goal of man, the Eternal Happiness of Nirvana.”

(462-4) At some point his mind slips from its accustomed anchorage, an impersonal consciousness that is not his own and knows nothing of himself takes over, and all memories of experience in the world lapse as if they never were. He is isolated from everything and everyone. Only a knowingness remains. At first the loss of personality induces fear as he feels its onset but if he holds his ground and lies still, unresisting, quiet, trusting the beneficence of the process, it ebbs and vanishes. Then a calm, before unknown and now unutterable, replaces it. [Such an experience will be remembered long after all others are forgotten.]¹²⁴⁸

463¹²⁴⁹

III

464¹²⁵⁰

III

(464-1)¹²⁵¹ The spiritualists use the term “trance condition” in a special sense. They think of it as a complete loss of consciousness, wherein a disembodied personal entity takes over and uses the entranced person’s vocal organs to speak, or his hands to write. The medium’s identity completely changes and becomes that of the purported spirit. Philosophy rejects such a condition from its desired goals and warns students against such dangerous states. What it seeks is not this negative passivity but a positive state wherein the meditator does not lose his consciousness but only deepens and widens it. It is true that the mediumistic condition resembles the meditative one in some respects but not in the fundamental ones.

(464-2)¹²⁵² When he temporarily achieves this lofty condition, he ceases to think for his mind becomes inarticulate with heavenly peace.

(464-3) Meditation should so develop that it becomes a constant attitude of recollectedness. The set exercises in concentration for short periods belong to the earlier stages and are intended simply to obtain mental control.

¹²⁴⁸ PB himself inserted “Such an experience will be remembered long after all others are forgotten.” by hand.

¹²⁴⁹ Blank page. PB himself inserted “Series XI” upside down on the bottom piece of pasted paper; it likely refers to material no longer present. — TJS, 2014

¹²⁵⁰ PB himself inserted “(III)” at the bottom of the page by hand.

¹²⁵¹ The paras on this page are in three pieces pasted together. The paras are numbered 104, 36b, 37, 38, 3, and 4. They are not consecutive with the previous page – but paras 37 and 38 follow the original paras on page 359.

¹²⁵² “(III) (a)” was typed at the top of the fragment that includes these three paras.

(464-4) Meditation is admittedly one of the most difficult arts to learn. The mind of humanity in its present-day conditions is so restless, so wandering and especially so extroverted, that the effort to bring it under control seems to the beginner to meet with disheartening results. Proper patience, right technique and the mental help of an expert are needed. In most cases it takes several years, but from experience and knowledge there may come the skill and ease of the proficient meditator.

(464-5) Thus the intellect which is normally your deluder, and the ego which is normally your betrayer, are put into service by the [Long Path]¹²⁵³ and actually made to become your [helps]¹²⁵⁴ in ascertaining Reality, just as the dog can scent out its master so too the intellect, when compelled, can scent out its source.

(464-6) The practice of tratak is intended to make the yogi blind to external scenes by attending to a single object; the practice of shabd yoga is intended to render him deaf to external sounds by attending to a single sound; and with sights and sounds cut off he is well nigh cut off from the whole external world. Thus these systems of yoga are [no]¹²⁵⁵ other than techniques for inducing a concentrated inward-turned state.

465¹²⁵⁶

III

466¹²⁵⁷

III

(466-1)¹²⁵⁸ The second stage of meditation should be brought to an end the moment you become aware of a slowing down in the tempo of thinking and of a quickening of intuitive feeling: after that moment you are ready to attempt to enter the third stage of contemplation proper. Let your consciousness become quiet and still. In truth it has nothing really to do, except to permit that intuitive feeling to spread all over it and envelop it.

(466-2) You may, by force of will, bring about the first and second stages, concentration and meditation, but you cannot bring about the third stage, contemplation. All you can

¹²⁵³ PB himself inserted "Long" and deleted "of Self Enquiry" after "path" by hand. We changed "path" to "Path" per style.

¹²⁵⁴ PB himself deleted "principal" before "helps" by hand.

¹²⁵⁵ PB himself changed "noghtin" (typo of "nothing") to "no" by hand.

¹²⁵⁶ Blank page. PB himself inserted "Series 8" on the first piece of pasted paper (the reverse of para 464-1).

¹²⁵⁷ "(III)" was typed at the top of the page.

¹²⁵⁸ The paras on this page are in three pieces pasted together. The paras are numbered 78, 79, 26 through 28, and one unnumbered para. They are not consecutive with the previous page.

do is to prepare the prerequisite conditions for its coming... then, when it does come, it will seize you and swallow you. As it comes in, the strength of that which resists it, of the personal ego, begins to go out.

(466-3) The practice of self-quest eliminates the opposition of the intellect in a marvellous manner and brings the mind up to the very borders of the transcendental, where it is taken up and put to the service of the Divine.

(466-4) Self is a tree with many branches – body, intellect, feeling, will and intuition – but only one root. Aim at finding this root and you may control the growth of the whole tree. Hold your will thoughts within the leash.

(466-5)¹²⁵⁹ It is true that he [can]¹²⁶⁰ quickly recover his serenity and steadiness. But he is able to do so only by sheer force of habit and by deliberately returning in reflection and meditation to the universal and eternal truths which blot out the temporal and particular grief

(466-6) Shaman means Medicine-man) North West Shamanism. (a) During initiation or becoming possessed by, or for communication with, mystic power, devotee not only fasts but also abstains from drinking water. (b) The most common way of acquiring or deliberately seeking Shamanistic power is by individuals entering the state of dreaming, of waking vision and of trance while physically conscious, wherein a spirit-being visits the candidate: communion and the connection thus established between them is the source and basis of the medicine-man's power. This spirit, becomes his guardian spirit, from whom he receives the mantra, the understanding and the capacity which enable him to cause or remove disease, and to do and endure what other men cannot and to practise psychic powers. At first he may become demented but after a time he becomes normal and has control of this supernatural 'influence.'

467¹²⁶¹

III

468¹²⁶²

III

(468-1)¹²⁶³ Mechanical engineers tell us that it takes six times as much power to start a fly-wheel from a dead stop as it does to keep it going once it is in motion. In other

¹²⁵⁹ PB himself inserted "EX" in the left margin beside this para by hand.

¹²⁶⁰ PB himself changed "must" to "can" by hand.

¹²⁶¹ Blank page

¹²⁶² "(III)" was typed at the top of the page.

¹²⁶³ The paras on this page are in six pieces pasted together. The paras are numbered 89, 21, 21a, 13, 14, 27, 5, 6, and 49 through 51. They are not consecutive with the previous page.

words, it takes only one-sixth as much effort to keep on the move, once you have steam up and are on the way, as it does to stop a bit to rest and then start over again.

(468-2) The feeling of being half-free from his body and its dull heavy limitation, possesses him.

(468-3) These are varying and deepening degrees of introversion ranging from slight inattention to full absorption or trance, which is therefore only one degree or kind of introversion.

(468-4) This exercise renders its possessor tranquil in spirit and imperturbable in activity.

(468-5) The reader may here enter a world whose atmosphere seems too rarefied for ordinary minds.

(468-6) For anyone to be able to hold the mind utterly free of all thoughts and absolutely cleared of all images is an uncommon achievement. Even when successful the effort seldom lasts longer than a few minutes. But [after]¹²⁶⁴ that short space of time, those particular thoughts and these particular {images}¹²⁶⁵ which first rise up are important, valuable or suggestive. They should be carefully noted or remembered.

(468-7) Although there are certain similarities between the experiences of Adepts and that of St. Paul, the nature and ultimate aim of the trance which they underwent was different from those of St. Paul. There are various degrees and kinds of the trance, ranging from mere oblivion to psychical visions and mental travelling, and higher still to a complete immersion of the ego in cosmic Divinity.

(468-8) Hence he must let go of every single and separate thought which arises to bar his path, every sensuous image which memory or anticipation throws down as a gauntlet before him and every emotion which seeks to detain or distract him.

(468-9) If the results he has obtained from meditation are good and his procedure has been correct, he will develop to a much higher degree still.

(468-10) In that moment he feels on the very verge of eternity, about to lose himself in its impersonal depths.

¹²⁶⁴ "after" was typed below this line and inserted with a caret by PB himself after "that"; we moved the insertion to after "But" for clarity.

¹²⁶⁵ We have changed "imagines" to images", per the duplicate in Carbons 04 (204-1). – TJS '20

(468-11) As the self-concentrated mood deepens the eyes close and the head falls back on the shoulders or forward on the chest. Then all movements of the body cease to affect its face and form.

469¹²⁶⁶

III

470¹²⁶⁷

III

(470-1)¹²⁶⁸ In this state he is no longer a thinking centre of existence, an individual human entity. For the intellect ceases to be active, the emotions cease to move.

(470-2) It is admittedly an absence of mind but a deliberate positive and fruitful one.

(470-3) To hold any idea in the mind during meditation, and to hold it with faith, sympathy and pleasure, is to make it a part of oneself. If care is taken that these ideas shall be positive, constructive and elevating, then the profits of meditation will show themselves in the character and the personality.

(470-4) If meditation were to stop with ruminating intently over one's own best ideas or over some inspired man's recorded ideas, the result would certainly be helpful and the time spent worthwhile. It would be helpful and constructive but it would not be more than that. Nevertheless such communion with thoughts is not the real aim of meditation. That aim is to open a door to the Overself. To achieve this it casts out all ideas and throws away all thoughts. Where thinking still keeps us within the little ego, the deliberate silence of thinking lifts us out of the ego altogether.

(470-5) "Contemplation for an hour is better than formal worship for 60 years." — Muhammad.

(470-6) When I enter the solitude of my room, whether it be in a resplendent city hotel or in a peasant's dirty hut, and close the door and sink into a chair or squat on the ground letting off thoughts of the world without in order to penetrate the world within, I know that I am entering a holy state.

¹²⁶⁶ Blank page

¹²⁶⁷ "Chapter III" was typed at the top of the page.

¹²⁶⁸ The paras on this page are in four pieces pasted together. The paras are numbered 1, 72 through 74, 131 through 134, 13, 13a, and 13b. They are not consecutive with the previous page.

(470-7) We may test this truth experimentally if we will. The reward may be long or soon in coming but it is an experience whose memory can never die out.

(470-8) “It is immaterial whether, for this purpose (meditation), an external object, an idea, a concept or nothingness, is focussed. It is a question of practising pure quiescence. The mere accumulation of force which absolute stillness brings with it creates an increase in one’s power of concentration. It is unbelievable how important for our inner growth is a few minutes of conscious abstraction every morning.” Count Keyserling¹²⁶⁹

(470-9) Visuddhimagga Sutra¹²⁷⁰ (A Pali text): “By extreme cold the mind is prevented from exercising continued thought.”

(470-10) Our thoughts are unable to lie still, our will is strangely incapable of constraining to do so.

(470-11) They have yet to explore the ultimate possibilities of their own minds.

471¹²⁷¹

III

472¹²⁷²

III (a)

(472-1)¹²⁷³ The deeper he communes within himself, the more transfixed his body becomes. The growing inner peace reflects itself on his face.

(472-2) Meditation requires modest periods of leisure when the deadening pressures of modern living can be lifted or at least relieved.

(472-3) The art of meditation is accomplished in two progressive stages: first, mental concentration; second, mental relaxation. The first is positive, the second is passive.

(472-4) The body must stop its habitual movement. The attention must take hold of one thing – a metaphysical subject or physical object, a mental picture or devotional idea.

¹²⁶⁹ Hermann Alexander Graf von Keyserling

¹²⁷⁰ “Visudhi Marga” in the original – which is half Pali, half Sanskrit; I have changed it to all Pali. – TJS ‘14

¹²⁷¹ Blank page

¹²⁷² “(III) (a)” was typed at the top of the page.

¹²⁷³ The paras on this page are made up of four pages pasted together. The paras are numbered 3c, 4, 5, 5, 72 through 77, 57, and 62f (originally 18). They are not consecutive with the previous page – but paras 4 and 5 follow the original paras on page 355.

Only after proficiency is reached in this preliminary stage should the intellect seek an unfamiliar stillness and an expectant passivity – which mark the closing section of the second stage.

(472-5)¹²⁷⁴ He should practise regularly and follow a definite method. The uselessness of drifting into a chaotic vague reverie should be brought to his memory repeatedly.

(472-6) In this experience he loses consciousness of his own personal identity, a state which begins with a kind of daze but passes into a kind of ecstasy.

(472-7) Imagine and believe that the Master is here in your room, sitting in his accustomed chair or position. Then behave and meditate as you would do if in his presence.

(472-8) He feels as if he were floating on air. His troubles have vanished. Life generally looks well.

(472-9) The higher stage of meditation is where it abandons the ratiocinative and follows the intuitive method.

(472-10) My use of the term “reverie” may mislead some to think I mean idle, drifting purposeless languid thinking. I mean nothing of the sort.

(472-11)¹²⁷⁵ “No more serious mistake can be committed than considering the hibernation of reptiles and other animals as illustrating the Samadhi stage of Yoga. It corresponds with the Pratyahara, and not the Samadhi stage. Pratyahara has been compared with the stage of insensibility produced by the administration of anaesthetics, e.g. chloroform.” – Major B.D. Basu¹²⁷⁶ Indian Medical Service.

(472-12) If we can train the mind to be still, it will clear itself of muddy thoughts and let the Soul’s light shine through.

473¹²⁷⁷

III (a)

474¹²⁷⁸

III

¹²⁷⁴ This and the following 5 paras were pasted here on a different sheet and marked III.

¹²⁷⁵ These last two paras were glued on this page from separate typed pages. – TJS ‘20

¹²⁷⁶ PB himself inserted a dash and underlined “Major B.D. Basu” by hand.

¹²⁷⁷ Blank page

¹²⁷⁸ “III.” was typed at the top of the page. PB himself inserted “III” at the bottom of the page by hand.

(474-1)¹²⁷⁹ Bringing the same line of thought into the focus of attention again and again, holding it there sustainedly, is a path to realising it.

(474-2) In some ways the full practice of meditation is parallel with falling asleep. The same physical, nervous and psychological phenomena reproduce themselves in both cases.

(474-3) The powers of self-abstraction which are so definitely needed for the mystical work are found innate in a few cases but need development through hard practice in most cases.

(474-4) It is not essential for the meditator to be so sunk in his practice as to become entirely heedless of his surroundings.

(474-5) If he is to make his inner journey easier, he should begin by shutting out the noises of his surroundings.

(474-6) Once the mind has been trained to the discipline of daily meditation, it becomes reluctant to miss it even once.

(474-7) This is the Void wherein, as in deep sleep, the thought of world-experience is temporarily stilled. But here consciousness is kept, whereas in sleep it is lost.

(474-8) What he finds in that deeper state, where the ego is all but lost, is a joy beyond all earthly pleasures, a bliss free from all earthly excitements. Yet, despite this fact that it is so calm, so equable, it is not less satisfying than they are; in fact, it is much more so.

(474-9) When this self-turning from bustle and fret and speed toward mental quiet begins to become a daily habit, it begins to yield its first yet least reward – the soothing of our nerves.

(474-10) If he goes into the silence enough, he will become accustomed to the obstacles that bar entry and learn by practice how to deal with them.

(474-11) Only after a long, long search can he trace these thoughts to their final source in the pure stream of Mind.

(474-12) He has to keep out all irrelevant thoughts, to hold the mind centred uninterruptedly on a single subject.

¹²⁷⁹ The paras on this page are in four pieces pasted together. The paras are numbered 1, 7, 8, 79 through 81, 23, 77, 96, 97, and 38 through 40. They are not consecutive with the previous page.

(474-13) At night when the busy world quietens, thought can come to a central point more easily and pierce its way through riddles.

475¹²⁸⁰

III

476¹²⁸¹

III

(476-1)¹²⁸² Once he has gained control of [his]¹²⁸³ thinking, he finds that it is just as easy to respond to high ideals as it formerly was to low ones. Once he has learned to manage his mind, the good life becomes the natural life.

(476-2) The first psychological reaction when the aspirant faces the psychic and spiritual unknown is fear. It is not surprising that so many who have come so close to the threshold of the Void stop irresolutely and withdraw, afraid and uncertain

(476-3) Your eyes will seem to be but paying partial attention to the environment around you; they will seem to hold behind them a mysterious consciousness of something important but not physically present.

(476-4) Right meditation makes easier the cultivation of virtue. A virtuous character makes easier the practice of meditation.

(476-5) You will experience the sensation of rising, of hovering over your body.

(476-6) The Buddha taught his monks to enter daily into the following meditation: "As a mother even at the risk of her own life, protects her only son, so let a man cultivate goodwill without measure among all beings. Let him suffuse the whole world with thoughts of love, unmixed with any sense of difference or opposed interests."

(476-7) Meditation is one way to cast out distraction and confusion from the human mind.

(476-8) The more he can keep his personal will passive and his personal mind still, the more shall wisdom and peace flow into him.

¹²⁸⁰ Blank page

¹²⁸¹ "(III)" was typed at the top of the page.

¹²⁸² The paras on this page are numbered 15 through 22; they are not consecutive with the previous page – but they follow the original paras on page 349.

¹²⁸³ PB himself changed "this" to "his" by hand.

(478-1)¹²⁸⁶ As the mind slowly relaxes, the number of thoughts is reduced, the attentiveness to them increased.

(478-2) He must give his thoughts a decisive turn in the chosen direction every time they stray from it.

(478-3) He sits waiting expectantly to receive [an uplifting]¹²⁸⁷ mood or [guiding message]¹²⁸⁸ or an inspiring mood from the unknown.

(478-4) Thus we let our mind, our life, sink out of activity into rest with the twilight itself. We decline into not only stillness of thought, but also stillness of individuality.

(478-5) The differences between the first and second stages are: (a) in the first there is no effort to understand the subject or object upon which attention rests whereas in the second there is: (b) concentration may be directed to any physical thing or mental idea whereas meditation must be directed to thinking about a spiritual theme either logically or imaginatively: In the third stage this theme pervades the mind so completely that the thinking activity ceases, the thoughts and fancies vanish. The meditator and his theme are then united: it is no longer separate from him. Both merge into a single consciousness. To shut off all perceptions of the outer world, all physical sense-activities of seeing hearing and touching is the goal and end of the first stage. It is achieved when concentration on one subject or object is fully achieved. To shut off all movements of the inner world, all mental activities of thinking, reasoning and imagining is the goal and end of the Second stage. It is achieved when the subject or object pervade awareness so completely that the meditator forgets himself and thus forgets even to think about it: he is it. To shut off all thoughts and things, even all

¹²⁸⁴ Blank page

¹²⁸⁵ PB himself inserted "III" at the top of the page by hand. PB himself inserted "III f" at the bottom of the page by hand.

¹²⁸⁶ The paras on this page are numbered 23, 24, and 24a; they are not consecutive with the previous page. In addition, there are three unnumbered paras at the top of the page taped from a separate sheet of paper.

¹²⁸⁷ "uplifting" was typed below this line and inserted with a caret by PB himself. We changed "a" to "an" to match "uplifting."

¹²⁸⁸ PB himself changed "message guiding" to "guiding message" by hand.

sense of a separate personal existence, and rest in contemplation of the One Infinite Life-Power out of which he has emerged, is the goal and end of the third stage.

(478-6) Let him experiment with many different exercises and so learn which ones suit him best and help him most.

479¹²⁸⁹

III

480¹²⁹⁰

III

(480-1)¹²⁹¹ It is better not to fix a firm duration for this period but to let its terminal moment be dictated by the inner voice.

(480-2) There is a great calm in this state, not a great rapture, a patient attentive repose in [the higher power.]¹²⁹²

(480-3) The fourth (transcendental) state is described in 4th. Buddhist Jhana as 'neither consciousness nor unconsciousness.'

(480-4) When the student attains to this stage of meditation, all sensations of an external world sink away but the idea of his own abstract existence still remains. His next effort must therefore be to suppress this idea and if he succeeds then this is followed by a sense of infinity.

(480-5) The first contact of the student with the Void will probably frighten him. The sense of being alone – a disembodied spirit – in an immense abyss of limitless space gives a kind of shock to him unless he comes well prepared by metaphysical understanding and well-fortified by a resolve to reach the supreme reality. His terror is however unjustified. In the act of projecting the personal ego the Overself has necessarily to veil itself from the ego at the same time. Thus ignorance is born.

(480-6) This is the indefinable middle point between consciousness and unconsciousness.

¹²⁸⁹ Blank page. PB himself inserted "One (I)" at the bottom of the page by hand.

¹²⁹⁰ "(III) (c)" was typed at the top of the page, but it was erased to make room for two new paras and retyped further in the top right corner of the page, and then deleted there as well.

¹²⁹¹ The paras on this page are numbered 22b, 22c, 23 through 29, 29a, and 29b; they are not consecutive with the previous page – but the original paras on this page follow the original paras on page 444.

¹²⁹² "the higher power" was typed below the following para (where there was room on the page) and inserted with a caret by PB himself.

(480-7) We have become so habituated to our bodily goals that even in the deepest meditation, when we stand on the verge of the soul's infinitude, we draw back affrighted and would rather cling to our captivity than be liberated from it. These timidities and fears will arise but they must be overcome. Gita VI:25, teaches the meditation on the Void: "Let him not think of anything."

(480-7) {Underhill:}¹²⁹³ "Of God himself can no man think and therefore I will leave all that I can think upon, and choose to my love that thing that I cannot think. And why? Because He may well be loved, but not thought on. By love he may be gotten and holden but by thought never... Go up towards that thick cloud of Unknowing with a sharp dart of longing love, and go not thence for anything that befall."

(480-8) When he reaches this high level, he feels that he is an integral part of the cosmos, rooted in and supported by the illimitable Reality. But the glimpse is only momentary for he is forced by some powerful attraction to return to his body and with it to his ordinary self.¹²⁹⁴

(480-9) There is a certain condition which resembles the dream state.

(480-10) The current of his mind's force flows along a single channel.

481¹²⁹⁵

III

482

III

(482-1)¹²⁹⁶ It is a blessed purpose of this daily meditation to regain inner contact with the higher mind. With a successful result there is a temporary disappearance of disagreeable or irritated moods, emotional hurts or mental anxieties.

¹²⁹³ We changed "Eckhart" to "Underhill," as this is a mostly accurate but partially paraphrased excerpt from Chapter 6 of Evelyn Underhill's "The Cloud of Unknowing" – her 1922 edited version of the fourteenth-century anonymous work of Christian mysticism.

PB himself inserted "check author" in the left margin and "Surely this is wrong? The para seems to be from Richard Rolle 'Cloud of Unknowing'" at the bottom of the para by hand. "The Cloud of Unknowing" may have been attributed to Rolle at one time, as he was a contemporary of Underhill.

¹²⁹⁴ The original paras on this page continue on page 418.

¹²⁹⁵ Blank page

¹²⁹⁶ The paras on this page are numbered 27 through 34; they are not consecutive with the previous page. Both the top and the bottom of the page were cut off.

(482-2) If he finds that the meditation period has not been fruitful nevertheless let him be assured that it has not been wasted. The habit of sacrificing a part of every day to it has been kept. It is its own reward for such loyalty.

(482-3) As he sinks deeper after many relapses towards the undivided mind, as he calls on all the powers of his will and concentration to keep within focus the inner work of this spiritual exercise, he may get a sense of leading, of being directed by something within.

(482-4) One rises from a successful meditation not only with the feeling that one has done something meritorious, but also with the feeling of spiritual fulfilment, of final benediction.

(482-5) In that mystical silence which follows a long and sustained period of inward communion, he feels on the verge of great revelations.

(482-6) The aim is to sit there totally absorbed in his thought or at a more advanced level, rigidly concentrated in his lack of it.

(482-7) If he really goes deep enough – and few ever do – he will penetrate to a level where the ordinary emotions are left behind and common attitudes are utterly alien.

(482-8) He who has learnt how to enter at will into this silent inner world, will return to it again and again. In no other way can such calm holy joy be felt, such deep meaning be known, such release from personal problems be secured.

483¹²⁹⁷

III

484

III

(484-1)¹²⁹⁸ "BUDDHISM" MAGAZINE: "If possible let the daily period begin the day. It stands to reason that at the end of a long day's happenings the mind is in a state of flux, whereas in the morning it is relatively quiet and therefore more easily raised to higher levels of consciousness. Again, if we start the day with a mind that is focussed on spiritual values, we shall live at any rate part of the day from a spiritual point of view, add once this habit is formed, it is only a matter of time before the whole trend of our daily life is modelled upon the ideals of the meditation period."

¹²⁹⁷ Blank page

¹²⁹⁸ The paras on this page are numbered 64 through 65; they are not consecutive with the previous page.

(484-2)¹²⁹⁹ Is the experiment too difficult? How can a man stop thinking? I remember now that it is not suggested that one should, deliberately {stop}¹³⁰⁰ thinking. No, it is taught, 'pursue the enquiry, "What am I" relentlessly.' Well, I have pursued it up to this point. I cannot definitely pin down my ego either to the body or the intellect. Then who am I? Beyond body and intellect there is left only - nothing! The thought came to me. "Now pay attention to this nothingness." Nothing?... Nothing?... Nothing?... I gradually and insensibly slipped into a passive attitude. After that came a sense of deepening calm. Subtly; intangibly, quietness of soul invaded me. It was pleasant, very pleasant, and soothed nerves, mind, and heart. The sense of peace which enveloped me while I sat so quiet gently {swelled}¹³⁰¹ up into bliss in ineffable, into a marvellous serenity. The bliss became so poignantly keen that I forgot to continue thinking. I simply surrendered myself to it as ardently as a woman surrenders herself to the man she loves. What blessedness was not mine! Was it not some condition like this to which Jesus referred when He mentioned 'The peace which passeth understanding.' The minutes trickled by slowly. A half hour later found my body still motionless, the face still fixed, the eyes still indifferent to, or oblivious of their surroundings. I had fathomed the mystic depths of my own mind? Impatience might have reared its restless head and completely spoil the result. I saw how futile it was to attempt always to impose our habitual restlessness in such unfamiliar circumstances.

485¹³⁰²

III

486

III

(486-1)¹³⁰³ A point may be reached at rare infrequent intervals where he retreats so far inwards from the body's senses that he is wholly severed from them. If this happens he will of course be wholly severed from the physical world, too. This throws the body into a condition closely resembling sleep, from the point of view of an outside observer, yet it will not be sleep as men ordinarily know it. It will either be more graphic and more vivid than the most memorable of all his dreams or else it will be entirely without visual incident or pictorial scene. In the first case, it will be perfectly rational and highly instructive yet unique, strange, mystical. In the second case, it will be conscious awareness of the Overself alone, with no personal self for It to inspire.

¹²⁹⁹ This reads like the letters and notes to PB found in "Meditations with PB;" I believe this is not PB's writing, but taken from a letter to him. — TJS '20

¹³⁰⁰ We have inserted "stop" for clarity. — TJS '20

¹³⁰¹ We have changed "swell" to "swelled" for grammar's sake. — TJS '20

¹³⁰² Blank page

¹³⁰³ The paras on this page are numbered 23 through 26; they are not consecutive with the previous page. In addition, there is an unnumbered para taped to the bottom of the page.

(486-2)¹³⁰⁴ In this pictorial meditation, he is to put himself in a tableau of achieved result. He is to see himself doing successfully what he seeks to do, and the sight is to be accompanied by intense faith and firm conviction. The desirable qualities of character are to be thought as already existing and possessed, already expressing themselves in action and living. Furthermore they are to be pictured vividly and clearly; they must be understood without any uncertainty, dimness or hesitation.

(486-3) Feeling may and indeed will always accompany his meditation but it should be delicate, sensitive and quiet,¹³⁰⁵ not a violent, highly personal or anxious emotion. For the latter disturbs the effort to reach contact with the higher self or distorts the resultant message and experience after it is reached.

(486-4) In that silent centre there is immense power and rocklike strength.

(486-5) A vital point that is often overlooked through ignorance is the proper readjustment to ordinary routine activities just after each time a meditation exercise is successfully practised or an intuition-withdrawal is genuinely felt. The student should try to carry over into the outer life as much as he can of the delicately [relaxed]¹³⁰⁶ and serenely detached feeling that he got during those vivid experiences of the inner life. The passage from one state to another must be made with care, and slowly; for if it is not, part of the benefits gained will be lost altogether and some of the fruits will be crushed or mangled. It is the work done in the beginning of this after-period that is creative of visible progress and causative for demonstrable result.

487¹³⁰⁷

III

488¹³⁰⁸

III

(488-1)¹³⁰⁹ If he is to reconstruct this brief yet beautiful experience, he must work systematically every day to create within himself a condition of mental quiet for a few minutes at least.

¹³⁰⁴ PB himself inserted "EX" in the left margin of this para by hand, indicating that this para is about an exercise.

¹³⁰⁵ PB himself inserted a comma by hand.

¹³⁰⁶ "relaxed" was typed below the para and inserted with a caret by PB himself.

¹³⁰⁷ Blank page. PB himself inserted "III" at the bottom of the page by hand.

¹³⁰⁸ "(III)" was typed at the top of the page.

¹³⁰⁹ The paras on this page are numbered 27 through 44, they are not consecutive with the previous page – but they follow the paras on page 404.

(488-2) Every good quality of character becomes a safeguard to his travels in this mysterious realm of meditation.

(488-3) When we have practised an art long enough, it becomes easier and easier until in the end it is at our finger-tips. We are then always able to do it, and do it proficiently.

(488-4) Consciousness is withdrawn from the senses and nervous system, even life itself is largely withdrawn from the heart and lungs, until the man himself is centred in higher self.

(488-5) When he can become so absorbed that he forgets where he is, he is well advanced in the art.

(488-6) Evening is the time to extract wisdom out of the day's happenings.

(488-7) Shall he sit on his heels, like an Oriental?

(488-8) He will find that meditation is at its best in lonely surroundings for it is essentially a lonely experience.

(488-9) There is no better hour of time than that taken in the falling light for the enchanted pause of meditation

(488-10) When, at long last, he is able to burrow beneath the very foundation of his ego, the meditation approaches its best value.

(488-11) The place selected should be beyond possibility of disturbance during the time allotted for practice

(488-12) When successful, meditation comforts the heart and clarifies the mind

(488-13) No thought of the time that is passing, or of the engagements that [are]¹³¹⁰ to be kept later in the day, or of the duties and labours that are pending, should be allowed to intrude. This is the correct attitude, and the only one, which can bring meditation to any success at all.

(488-14) He should keep this idea attentively in mind.

(488-15) The second stage is man's effort; the third stage is the Overself's response to that effort.

¹³¹⁰ PB himself deleted "waiting" from after "are" by typing over it with x's.

(488-16) Few are willing to make this effort; fewer still sustain it.

(488-17) It is an error to regard the yoga-emptied mind as being the same as a club-emptied mind.

(488-18) If the body is uncomfortable at any point, it will draw attention to that point.

489¹³¹¹

III

490

III

(490-1)¹³¹² To complain that you get no answer, no result from going into the silence indicates two things. First, that you do not go far enough into it to reach the intuitive level. Second, that you do not wait long enough for it to affect you.

(490-2) In this deep level of meditation, he will scarcely be aware of the body. What awareness there is, will objectify it as something he uses or wears, certainly not as himself. He will feel that to be a purely mental being.

(490-3) Deeper and deeper attention is needed. It must draw all his forces, all his being, into the concentration.

(490-4) A point may come when the outer-world consciousness is completely lost.

(490-5) Books tell him what experiences he is likely to have and what he ought to have if he is able to progress smoothly. When, despite effort and toil, he fails to bring about the desired effects, he either despairingly abandons the practice or else artificially imagines that they are happening. In the latter case he is the victim of suggestion, and makes only illusory progress.

(490-6) It is not enough to learn these teachings by study and analysis of them. They should also be allowed to work unhindered upon passive receptive still moods of the silenced intellect.

¹³¹¹ Blank page

¹³¹² The paras on this page are in four pieces pasted together. The paras are numbered 37 through 42, and then five unnumbered paras. They are not consecutive with the previous page. The first, next three, and last of the unnumbered paras were pasted from separate sheets of paper.

(490-7) No matter how limited the period available may be, whether five or fifty minutes, approach it with the deliberately induced [feeling]¹³¹³ of complete leisureliness. Bring no attitude of haste into the work, or it will thwart your efforts from the start

(490-8) If the hour and the place are made habitual the work of meditation will eventually become inviting then and there.

(490-9) Whoever says he lacks the time should examine his daily schedule and probe whether it really is so.

(490-10) If he is unable to do so at regular hours let him meditate when he can at irregular ones.

(490-11) In [the]¹³¹⁴ intermediate stage it would be unwise to set any time limit for the duration of each exercise. It would be better to be intuitively guided from within by the experience [itself]¹³¹⁵ and governed by its conditions as they developed. The soul and his own inner needs will be better directors than his watch.

491¹³¹⁶

III

492¹³¹⁷

III

(492-1)¹³¹⁸ He must wait patiently yet work intently after he closes his eyes until his thoughts, circling like a flock of birds around a ship, come gently to rest.

(492-2) Lao-Tzu:¹³¹⁹ "Having once arrived at a state of absolute emptiness, keep yourself perfectly still. This stillness is going home to the First, the Origin."

¹³¹³ The original typist deleted "that the time actually available" from after "feeling" by typing over it with x's.

¹³¹⁴ PB himself changed "this" to "the" by hand.

¹³¹⁵ "itself" was typed above the line and inserted with a caret by PB himself.

¹³¹⁶ Blank page. PB himself inserted "III" at the bottom of the page by hand.

¹³¹⁷ PB himself inserted "III" at the bottom of the page by hand.

¹³¹⁸ The paras on this page are in four pieces pasted together. There are three unnumbered paras, and then the paras are numbered 68 through 70. They are not consecutive with the previous page.

¹³¹⁹ "Lao Tzu" in the original

(492-3) Ordinary sleepiness is a handicap to proper and successful meditation. So it is better not to start the practice when feeling too fatigued. One ought in that case to wait a while until refreshed, and then only begin his exercise.

(492-4) He finds that the peace generated, the will aroused and the insight gained do not last longer than the period of meditation itself.

(492-5) If his patience does not give out while he perseveres in these exercises for a substantial period, the time will come when it will no longer be an irksome struggle to perform them but a pleasurable necessity.

(492-6) Philosophy does not teach people to make their minds a blank, does not say empty out all thoughts, be inert and passive. It teaches the reduction of all thinking activity to a single seed-thought, and that one to be either interrogative like "What Am I?" or affirmative like "The godlike is with me." It is true that the opening-up of Overself consciousness will, in the first delicate experience, mean the closing-down of the last thoughts, the uttermost stillness of mind. But that stage will pass. It will repeat itself again whenever one plunges into the deepest trance, the raptest meditative absorption. And it must then come of itself, induced by the higher self's grace, not by the lower self's force. Otherwise, mere mental blankness is a risky condition to be avoided by prudent seekers. It involves the risk of mediumship and of being possessed.

493¹³²⁰

III

494¹³²¹

III

(494-1)¹³²² The lines of the face become somewhat rigid, the eyes mostly or wholly closed, as he retires into himself and into abstraction from this world. That which draws him magnetically through noisy thoughts to the state of silent thoughtlessness is none other than the soul itself.

(494-2) The Samurai of old Japan embodied a yoga technique in the fencing instruction. The novice had to develop the power of mental concentration, and then use it by picturing himself during meditation wielding the sword to perfection. Thus the body was broken gradually to the will of the mind, and began to respond with rapid

¹³²⁰ Blank page

¹³²¹ "(III)" and "III." were typed at the top of the page.

¹³²² The paras on this page are numbered 33 through 37; they are not consecutive with the previous page – but they follow the original paras on page 345. In addition, there are two unnumbered paras at the bottom of the page. Para 37 and the unnumbered paras were pasted on from separate sheets of paper.

lightning strokes and placings of the sword. The famous Katsu,¹³²³ who rose from destitute boy to national leadership of Japan's nineteenth-century awakening, went night after night to an abandoned temple, where he mingled regular meditation with fencing practice, in his ambition to become one of Tokyo's master swordsmen.

(494-3) The powers of concentration of modern man are weak. The effort to practise the art of mental quiet imposes a great strain on them in the earlier stages. Perseverance is a necessity for this reason alone.

(494-4) Unfamiliarity with these phenomena may cause fright and withdrawal at first, but the confidence that comes with experience usually replaces these negative feelings.

(494-5) Experience in meditation confirms this truth, that if the practiser persists in continuing through the initial phase of fatigue, he will find his "second wind" and be able to remain absorbed for a long period.

(494-6) It is sometimes objected that meditation is only for those who are provided by fortunate circumstance with sheltered lives, who have the means and therefore the leisure to practise; or those like helpless and [bedded]¹³²⁴ chronic invalids who are forced by circumstance into work-free lives.

(494-7) This power to sustain concentrated attention upon a single line or objective for a long time, – a power so greatly admired by Napoleon¹³²⁵ – comes in the end to those who persevere in these practices.

495¹³²⁶

III

496¹³²⁷

III

(496-1)¹³²⁸ The irregular and miscellaneous activities of the mind are to be conquered only by persistent effort in regular concentration.

(496-2) The practice of meditation finds its climax in an experience wherein the meditator experiences his true self and enjoys its pure love.

¹³²³ Katsu Kaishū

¹³²⁴ "bedded" was typed in the right margin and inserted with a caret by PB himself.

¹³²⁵ Napoléon Bonaparte

¹³²⁶ Blank page

¹³²⁷ "(III)" was typed at the top of the page.

¹³²⁸ The paras on this page are in three pieces pasted together. The paras are numbered 62 through 66, 93, and 76 through 77. They are not consecutive with the previous page.

(496-3) When the ego's continuous mental and emotional activities are lulled at last by and during this practice he knows real peace.

(496-4) If the mental life is disciplined and trained along these lines, if for a chosen period each day the sense-experience is suppressed and the emotional life quieted, he will reach a point where a real spiritual experience may be within easy reach.

(496-5) It is certain that if he perseveres in this practice, if he does not lose hope but continues to strive with unbeatable patience, the thoughts will in the end give up their resistance and retreat, like a besieged and beaten enemy.

(496-6) He knows that it is only his own feebleness of concentration that stops him from entering his deeper self, that when he does succeed at rare moments in making the passage he enters a world of truth, reality and selflessness. He knows that meditation, for a properly prepared mind, leads to no illusion and no sleep but to his own Overself.

(496-7) The difference between the first stage, concentration, and the second stage, meditation, is like the difference between a still photograph and a cinema film. In the first stage, you centre your attention upon an object, just to note what it is, in its details, parts, and qualities: whereas in the second stage, you go on to think all around and about the object in its functional state. In concentration you merely observe the object; in meditation you reflect upon it. The difference between meditation and ordinary thinking is that ordinary thinking does not go beyond its own level nor intends to stop itself, whereas meditation seeks to issue forth on an intuitional and ecstatic level whereon the thinking process will itself cease to function.

(496-8) The harmony of the highest state is unbroken by thoughts. It is like a song without words, it is the perfumed essence of stillness, the deepest heart of silence.

497¹³²⁹

III

498¹³³⁰

III

(498-1)¹³³¹ Physical stillness is a necessary part of the technique. The first period may have to be kept for this purpose alone, the time passes so slowly and seems so dull and

¹³²⁹ Blank page

¹³³⁰ "(III)" was typed at the top of the page.

¹³³¹ The paras on this page are numbered 1 through 3, 62d, 5, and 6; they are not consecutive with the previous page. Para number 4 was cut out of the page and replaced with 62d (484-4).

troublesome that a strong desire to rise and resume ordinary activities overwhelms him. Constant practice, relentlessly and regularly kept up daily is the cure for this condition.

(498-2) Outwardly a man's life may suffer every kind of limitation, from bodily paralysis to miserable surroundings, but inwardly it is free in meditation to reach out to a sphere of light, beauty, truth, love and power.

(498-3) To keep up the meditation for some length of time, to force himself to sit there while all his habitual bodily and mental instincts are urging him to abandon the practice, calls for a rousing of inner strength to fight off inattention or fatigue. But this very strength, once aroused, will eventually enable him to keep it up for longer and longer periods.

(498-4) "So by passing wholly beyond all consciousness of form, by the dying out of the consciousness of sensory reactions, and by turning the attention from any consciousness of the manifold, he enters into and abides in that rapt meditation which is accompanied by the consciousness of the sphere of unbounded space – even unto the fourth Jnana (ecstasy)." – The Dhammasangani¹³³² (A Buddhist Scripture).

(498-5) The Overself is drawing him ever inward to Itself but the ego's earthly nature is drawing him back to all those things or activities which keep him outwardly busy. On the issue of this tension depends the result of his meditation. If he can bring such devotion to the Overself that out of it he can find enough strength to put aside everything else that he may be doing or thinking and give himself up for awhile to dwelling solely in it, this is the same as denying himself and his activities. Once his little self gets out of the way, success in reaching the Overself is near.

(498-6) The hibernating yogi whose senses barely record the outside world whose intellect is dulled, whose mind is drowsily uninterested, is not an ideal type for Westerners.

499¹³³³

III

500¹³³⁴

III

(500-1)¹³³⁵ Thoughts draw more and more deeply inward until at last they sink into their mysterious source.

¹³³² "Dhamma Sangani" in the original.

¹³³³ Blank page

¹³³⁴ PB himself inserted "(III)" at the bottom of the page by hand.

(500-2) The sensation of nearly (but not fully) getting out of his body may prove a pleasant or a frightening one, according to his preparedness for it.

(500-3) At this point of his meditation he will enter a stage which is exactly like dream, except that he will be quite awake.

(500-4) "Like a caged lion, our mind is always restless," said an ancient yogi master to his pupil.

(500-5) Exercise: when wholly absorbed in watching a cinema picture or a stage drama or in reading a book with complete interest, you are unconsciously in the first stage of meditation. Drop the seed of this attention, that is the story, suddenly, but try to retain the pure concentrated awareness. If successful, that will be its second stage.

(500-6) What he discovers during these deepest possible experiences becomes a part of him.

(500-7) At each of these daily sessions, he will be ever watchful for any inner leading toward a special topic to engage his musing.

(500-8) All these rules and suggestions are for beginners. In the end he will have to learn to be able to practise in any place and at any time.

(500-9) Few persons are capable of making the effort required, of carrying their attentiveness to such abstract levels.

(500-10) It is useful only in the most elementary stage to let thoughts drift hazily or haphazardly during the allotted period. For at that stage he needs more to make the idea of sitting perfectly still for some time quite acceptable in practice than he needs to begin withdrawal from the body's sense. He must first gain command of his body before he can gain command of his thoughts. But in the next stage he must forcibly direct attention to a single subject and forcibly sustain it there. He must begin to practise mental mastery, for this will not only bring him the spiritual profits of meditation but also ward off some of its psychic dangers.

(500-11) The process acts with the sureness of a chemical combination. If you quiet the ego, the Overself becomes responsively active.

(500-12) As thoughts lose themselves in this state of extreme stillness.

¹³³⁵ The paras on this page are in three pieces pasted together. The paras are numbered 91 through 95, 51 through 54, and 31 through 33. They are not consecutive with the previous page.

(502-1)¹³³⁸ The¹³³⁹ late JULIUS CLAUSEN (of Denmark) on the Art of Meditation:

Concentration on the “within us” is the first necessity. And then one asks oneself the first question, “Who are you?” “What is this body which belongs to you and you to it?” How have you become what you are – what have you inherited from your forebears, what part has your environment played, and what have you yourself contributed? It is obvious that such self-questioning will not be answered in one brief meditation, but must be considered again and again, and deeper layers thoroughly explored. (The actual simile Clausen uses is of “coal-mining.”)

But you will be rewarded for your effort for in this way you will come to understand fully what is ephemeral and what is of lasting value, your spiritual “I” which Brunton calls the “Overself.” When you have got so far, you can, in your “quiet time” consider other problems which are on your mind. Shall I in this matter do this or that? or shall I give the matter up? And the inner Voice will always give you the right answer – but only if you have mastered the art of meditation. For it is an art, a difficult and demanding Art, which presupposes so strong an inner concentration that no thoughts or images can break in upon the meditation. It is hard work and demands constant practice. But those who only partially succeed will find deepest satisfaction in seeing “across and through” and so become able to distinguish the true from the false values.

- (502-2) 1) Personal Ego
 2) Impersonal Overself
 3) Universal Mind

(Diagram of shaft to illustrate the penetrative work of meditation and its three [progressive]¹³⁴⁰ stations.)

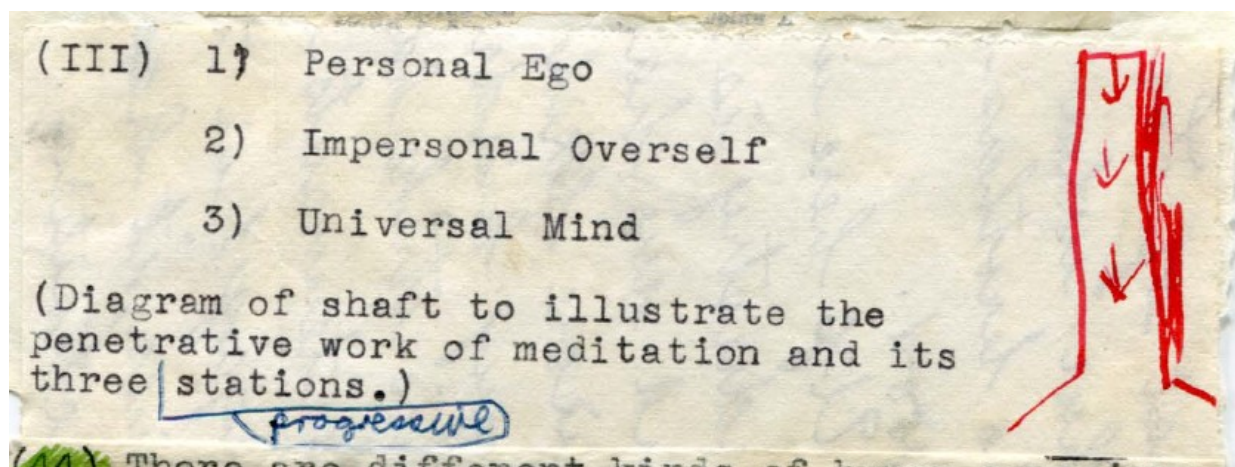
¹³³⁶ Blank page

¹³³⁷ “(III)” was typed at the top of the page.

¹³³⁸ The paras on this page are unnumbered and were pasted on from separate sheets of paper.

¹³³⁹ PB himself inserted “By Julius Clausen” in the left margin of this para by hand.

¹³⁴⁰ PB himself inserted “progressive” by hand.



(502-3)¹³⁴¹ There are different kinds of human consciousness – physical, dream and transcendental. Meditation digs a shaft from the first to the third of them.

503¹³⁴²
III

504¹³⁴³
III

(504-1)¹³⁴⁴ Is the soul's realisation only the stoppage of all thinking activity, and nothing else?

(504-2) Those who look for immediate effects from this exercise are likely to be disappointed.

(504-3) The presence of a master makes meditation easier.

(504-4) In meditation the mind is active with ideas and images. In contemplation it is passive and silent, resting in a blissful calm.

(504-5) Let the mind find its repose in this delicious and desirable tranquillity.

(504-6) He looks within the mind to find its root, within the _____¹³⁴⁵ to find its ground.

¹³⁴¹ This para was originally numbered 44.

¹³⁴² Blank page

¹³⁴³ "(III)" was typed at the top of the page.

¹³⁴⁴ The paras on this page are numbered 45 through 58 and 58a; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page and one at the bottom.

(504-7) He is frightened to fall into the emptiness, to let go of the familiar self which after all is the only self he has known.

(504-8) Every outer activity is to be brought to an end; every inner one is to be stilled.

(504-9) Chinese Zuowang¹³⁴⁶ "Sitting with blank mind" equates with Indian _____,¹³⁴⁷ "sense-experience-free concentration of the mind."

(504-10) A flower is as good an object to concentrate on as any other. Indeed it is better for he may also try to make his own heart one with the flower's heart.

(504-11) Press your consciousness inwards.

(504-12) The practice of meditation will become dear and satisfying to him.

(504-13) Very important for those who have to endure the ceaseless tension of our times is a period set aside each day to cultivate the habit of meditating regularly. He sets a time for his dinner every day. He ought to do the same for his meditation. This will help to balance the character and to draw the student's centre into the Real Self.

(504-14) In the early stage, when concentration is needed, he will succeed best by giving his attention strong, forcible commands, by directing his mind toward the chosen topic with positive phrases.

(504-15) The head, the neck line, and the shoulders should first be pushed up and then kept straight and still.

(504-16) Surangama¹³⁴⁸ Sutra:¹³⁴⁹ "Buddha taught, 'Novices¹³⁵⁰ seek concentration of mind by fixing attention on the tip of the nose. This is only a temporary means useful to some drifting and confused minds. It can never be relied on as a permanent means for attaining Perfect Enlightenment.'"¹³⁵¹

¹³⁴⁵ 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.

¹³⁴⁶ "TSO-WANG" in the original.

¹³⁴⁷ 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.

¹³⁴⁸ "Surangaman" in the original.

¹³⁴⁹ PB himself inserted an underline by hand.

¹³⁵⁰ PB himself inserted open quotation marks by hand.

¹³⁵¹ PB himself inserted closing quotation marks by hand.

(504-17) He will find that he ends far from where he began, that the mind strays by itself and forgets what it set out to do.

505¹³⁵²

III

506

III

(506-1)¹³⁵³ "Yoga is bringing thinking to an end." After this definition Patanjali adds significantly: "Then the seer rests in himself"

(506-2) At this point his eyes will [of themselves]¹³⁵⁴ become unfocussed

(506-3) Exercise: In this exercise the eyes are fixed on the sinking sun, the mind lost in its beauty and the body kept still on its seat.

(506-4) Plato tells us of the Greeks prostrating themselves before the sun at its rising and setting. Hence it is not only an Indian custom but one which [other]¹³⁵⁵ enlightened ancients practised.

(506-5) When he has achieved the capacity or gotten the Grace, of sitting in the unbroken stillness of a perfect contemplation, he will feel a loving sweetness indescribable by human words and unmatched by human joys.

(506-6) The period of active effort is at an end; the period of passive waiting now follows it. Without any act on his own part and without any mental movement of his own, the Grace draws him up to the next higher stage and miraculously puts him there where he has so long and so much desired to be. Mark well the absence of self-effort at this stage, how the whole task is taken out of his hands.

(506-7) His attention is sure to flag as the old familiar distracting thoughts begin to creep into his head again. Here, an effort of will is called for and must be repeatedly directed against them.

(506-8) Imagination is likely to run away with his attention during this early period. At first it will be occupied with worldly matters already being thought about but later it

¹³⁵² Blank page

¹³⁵³ The paras on this page are in seven pieces pasted together. The paras are numbered 82, 21, 81 through 82, 85, 18 through 19, and 30 through 32. They are not consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page.

¹³⁵⁴ "of themselves" was typed above this line and inserted with a caret by PB himself.

¹³⁵⁵ PB himself changed "most of the" to "other" by hand.

may involve psychical matters, producing visions or hallucinations of an unreliable kind.

(506-9) When a certain depth is reached and the concentration remains unflagging, the ego begins to sink back into its source, to dissolve into and unite with that holy source. It is then indeed as near to God's presence as it can get.

(506-10) Yoga is not much more than a device to still the multifarious activities of the brain.

(506-11) The contemporary mentality finds meditation a hard exercise to perform.

(506-12) Not only does the mind become utterly blank and lose all its thoughts, but it loses at last the oldest, the most familiar and the strongest thought of all – the idea of the personal ego.

507¹³⁵⁶

III

508¹³⁵⁷

III (f)

(508-1)¹³⁵⁸ Exercise: Visualise a lovely quiet landscape scene, either from memory or pictures, and think of yourself being there. Feel its peacefulness. (B) Visualise the face of some inspiring person; feel you're in his [presence]¹³⁵⁹

(508-2) When a man has practised this exercise for some time and to some competency, he will become repeatedly aware of a curious experience. For a few minutes at most and often only for a few moments, he will seem to have stepped outside his body and to be confronting himself, looking at his own face as though it were someone else's. Or he will seem to be standing behind his own body and seeing his face from a side angle. This is an important [and]¹³⁶⁰ significant experience.

(508-3) It is much easier to practise meditation in solitude than in a crowd. But the aspirant who would rise from the grade of neophyte to that of proficient must learn to find the inner silence amid the crowd.

¹³⁵⁶ Blank page

¹³⁵⁷ "(III) (f)" was typed at the top of the page.

¹³⁵⁸ The paras on this page are in four pieces pasted together. The paras are numbered 15, 9 through 12, 46 through 48, and 42, 43, 43a, and 43b. They are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

¹³⁵⁹ PB himself inserted "presence" by hand.

¹³⁶⁰ PB himself inserted "and" by hand.

(508-4) There will probably be disturbances and interruptions and obstacles at various times. But if he sticks stubbornly to his program through all of them, returning to it again and again after each delay,

(508-5) His awareness is still only a babe: it needs to grow and growth calls for nourishment. This he is to give by the simple act of remembering and attending to it.

(508-6) A point will be reached in contemplation when the self makes immediate contact with, and is taken up into the holy Void.

(508-7) When selecting an exercise for practice it is well to begin with one that comes easiest to him.

(508-8) No man can go beyond the first stage without forcing himself to endure irksomeness, to hold on, to wait patiently, determinedly and to hope cheerfully for eventual success.

(508-9) Exercise: The eyes look out at the far horizon, as if unconcerned with what is happening immediately around them.

(508-10) Mankind is tired. It wants to forget the struggles and despairs of the war period just ended. Its nerves are jagged. It needs healing. It needs to practise meditation.

(508-11) The practice of meditation provides a fine means of nerve control.

(508-12) It is in no way easy. Wandering thoughts have to be pulled back dozens of times.

(508-13) Whatever method of meditation is used, the last phase must always be the Great Silence

509¹³⁶¹

III (f)

510¹³⁶²

III

¹³⁶¹ Blank page

¹³⁶² "(III)" was typed at the top of the page.

(510-1)¹³⁶³ The fixed statue-like posture of the hunter watching a prey close at hand, refraining from movement lest he disturb it, eyes and mind completely intent on the animal, gave the Yogi seers another object lesson in the art of concentration.

(510-2) If the preparatory moral work has not been done but the attempts to penetrate more deeply in meditation are made in haste and out of desire for their fruits, the result may be either mere failure or utter catastrophe.

(510-3) He stands on the verge of a great and enigmatic stillness. All Nature seems arrested, all her processes within himself come to a halt.

(510-4) He will reach a point where he will be only half-aware of his surroundings but whether he will travel even deeper than that, depends on the purpose and nature of the exercise.

(510-5) As you go about your daily work in your ordinary life and in relations with other people, in hours of toil or pleasure, or indeed at any period of your life, remember the Overself.

(510-6) He makes the novice's mistake of assuming that what is good for him, necessary for him, is equally good and necessary for others. But what is essential for mystical experience is one thing and one thing only – the faculty of fixing one's attention within and sustaining it.

(510-7) When he is so sunk in abstraction that he does not notice even the presence of another person, his meditation has gone as deep as it ought [to go.]¹³⁶⁴

(510-8) Throughout the stress of the war period the human mind was tuned to a pitch of constant anxiety and the human body was often subject to pain or hardship. Nerves need to be healed. External peace must be matched by internal peace. The time for establishing meditation, whose liberating practice brings men peace and whose right pursuit weaves a necklace of noble thoughts around our neck, on a wide scale is at hand.

(510-9) We have tried to build up a form of yoga fit for the man who must live and work in Western cities. The average European, the average American cannot imitate the

¹³⁶³ The paras on this page are in three pieces pasted together. The paras are numbered 39a and 40 through 44, 102, and 137 through 139; they are not consecutive with the previous page. The first six paras were originally numbered 19 through 24.

¹³⁶⁴ PB himself inserted "to go" by hand.

Indian or Tibetan ways of yogic unfoldment, even if he wanted to; they are not [always]¹³⁶⁵ the correct nor convenient ways for him.¹³⁶⁶

(510-10) Leonard Clarence Soper¹³⁶⁷ "The mind has to be still, not made still. Effort only leads to a rigid mind. When it realises the futility of effort to penetrate to reality, the mind becomes still. There is only a self-forgetting attentiveness."

511¹³⁶⁸

III

512¹³⁶⁹

III

(512-1)¹³⁷⁰ Those who practise at dusk or at night usually need a little light. The candle or the kerosene lantern which, until recently, was used in the Orient for this purpose is not favoured in our electrified world of the Occident. Shaded electric lamps are used by most practitioners working alone, or a door communicating with an illumined corridor or room is left slightly ajar. The others – members of groups, societies, cults – are generally taught to employ small-size electric globes of blue or red glass. I find them slightly disturbing – these colours are more suited to psychic development – and prefer darkness. But a recent invention has provided a perfect answer to the problem. It is a night-light for a child's bedroom. Small, almost unbreakable, made of plastic, it fits into electrical wall sockets or skirting-board outlets. It gives an extraordinarily mild, pleasant, mysterious and phosphorescent pastel-green light which is too tiny in volume to disturb anyone. This handy appliance is made by a large international firm – Philips – so it may be presumed that meditators around the world who want one will find their way to it.

(512-2) Although it is the duty of the beginner who seeks to master concentration to resist this distraction of thoughts, this tendency to move endlessly in a circle from subject to subject, there is quite a different duty for the proficient who seeks to master contemplation. He ought not take this flow of thoughts too seriously or anxiously, but may let it go on with the attitude that he surrenders this too to the Overself. He lets the result of his efforts be in God's hands.

¹³⁶⁵ PB himself inserted "always" by hand.

¹³⁶⁶ The original paras in this section continue on page 347.

¹³⁶⁷ "L.C. Soper" in the original.

¹³⁶⁸ Blank page

¹³⁶⁹ "III" was typed at the top of the page.

¹³⁷⁰ The paras on this page are unnumbered and, except for the first para, were pasted on this page from separate sheets of paper.

(512-3) The second phase will not come into being unless he ceases to try [only]¹³⁷¹ to think about it and starts to feel for its presence, drawing the energy down to the heart from the head, and loving the presence as soon as it is felt. He will express this love by letting his face assume a happy pleasant smile.

(512-4) To seek mental blankness as a direct objective is to mistake an effect for a cause. It is true that some of the inferior yogis do so, trying by forcible means like suppression of the breath to put all thoughts out of the mind. But this is not advocated by philosophy.

513¹³⁷²

III

514

III

Meditation Technique

(514-1)¹³⁷³ Patanjali said the idea is to vacuum thought from the mind.

(514-2) An aid is Bhakti love. Love is essential to meditation; it is a binding force comprised of devotion and reverence. The aim is to become united. Success in meditation is to become one with the Higher Self (UNITY). Meditation should be a yearning to come home to one's place in the universe.

(514-3) One aid to effective meditation is Mantra¹³⁷⁴ Yoga. This is particularly useful to develop a background of meditation to couple to one's daily activities in the world. It can serve to ally one's outer actions with the inner purpose of one's life. MANTRA is a means of withdrawing within oneself.

(514-4) If a sage be one who exists constantly in the awareness of the Overself, then Mantra can be a Short Path¹³⁷⁵ technique to emulate his awareness. By putting the cart before the horse and aiming at imitating the sage's awareness we can come closer to his state of being.

(514-5) Mantra consists of repeating a selected word over and over, soaking oneself in it. There are three stages:

¹³⁷¹ "only" was typed below the line and inserted with a caret by PB himself.

¹³⁷² Blank page

¹³⁷³ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

¹³⁷⁴ PB himself changed the spelling of "mantrim" to "mantram" in every instance it appears on this page; we changed it to "mantra" throughout.

¹³⁷⁵ "short-path" in the original

- (a) Chanting the word out loud
- (b) Whispering it
- (c) Repeating it mentally

Then, when repetition ceases, all thoughts cease. Through this constant concentration, the mantra becomes a backdrop to one's daily life. Just as one can hum a tune while attending to other affairs, so the mantra becomes an ever-present accompaniment. When one turns full attention onto it and concentrates fully upon it, and then stops – all thoughts stop. This is the purpose of the mantra. This result may take weeks or months.

(514-6) There are three types of mantras:

(a) The Musical (or Bhakti) Mantra. "Jai Ram" The musical intonations in repetition of a word (or two words) create an almost-hypnotic effect as in a Gregorian Chant or Ravel's "Bolero."

(b) The Meaningful Mantra. One selects a word representing a quality one desires and chants it slowly to absorb its meaning; one meditates on the word and the meaning of the word. Eventually the meaning floods gradually into one and you identify with it. Example: "I am Being."

(c) The Meaningless Mantra. A useful technique for intellectuals who wish to surmount the barriers of the intellect is to choose a word without apparent meaning – "Krim," "Ayin." The word itself becomes a symbol of That which is beyond comprehension. It enables one to go beyond boundaries of the finite intellect to relate to That which is infinite. A good example is "Aum" pronounced "Aah-ooo-mmm." The first letter represents waking state, the second the dream state, the third deep sleep, with their wide, then narrow, then closed sounds.

515¹³⁷⁶

III

Meditation Technique

516

III

(516-1)¹³⁷⁷ What is important is that if the pressure of other matters or meetings compel him to forego work at the regular meditation hour, he should try to substitute for it at a later hour. Only by holding himself to this disciplined effort can he gain the best fruits of this exercise in the shortest time.

¹³⁷⁶ Blank page

¹³⁷⁷ The paras on this page are unnumbered and each is pasted on from a separate sheet of paper.

(516-2) Is there any value [in]¹³⁷⁸ community meditation? Is it better to sit in the silence with a group rather than by oneself? The value of each kind of meditation largely depends on the degree of evolution of the individuals concerned. For most beginners, a communal meditation is often encouraging and inspiring, but to the advanced meditators, it is often a hindrance and an obstacle. [They]¹³⁷⁹ can practise better in solitude than in society; group meditation only hinders them. If they join an assembly or society, it will not be to better their meditations but to better the meditations of others, i.e. to render service.

(516-3) Although everyone must begin by making meditation something to be practised at particular times only, he must end by making it an essential background to his whole life. Even under the pressure of [inescapable]¹³⁸⁰ outward occupation, it ought to be still continuing as the screen upon which these occupational activities appear.

(516-4) The earlier stages of meditation are often associated with psychic phenomena. This has led to the false belief that all the stages of meditation are so associated and to the gross error of taking the absence of these phenomena as indicative of failure to progress. The truth is that they are not inevitable and not essential. When they do appear the seeker is so easily led astray that they often do more harm than good.

(516-5) Thus he unconsciously uses what lies outside himself as a means of revealing what lies within himself.

(516-6) Posture: Assume the half-Buddha posture only, that is the [safest.]¹³⁸¹ The full Buddha posture should only be practised by those who have renounced the world: it is particularly bad for married men as it may block the nervous system communicating with the sexual organs and [sometimes]¹³⁸² cause impotence.

517¹³⁸³

III

518

III

(518-1)¹³⁸⁴ He must yield himself wholly to the spell thus laid upon him.

¹³⁷⁸ PB himself changed "to" to "in" by hand.

¹³⁷⁹ PB himself changed "(159) Advanced students of meditation" to "They" by hand. By doing so he merged two paras together, as this was originally the start of a new para.

¹³⁸⁰ "inescapable" was typed below this line and inserted with a caret by PB himself.

¹³⁸¹ PB himself changed "best" to "safest" by hand.

¹³⁸² PB himself inserted "sometimes" by hand.

¹³⁸³ Blank page

(518-2) The faculty of attention is interiorised and turned back upon itself.

(518-3) When he can focus his attention and keep it there over prolonged periods, he can meditate.

(518-4) [The]¹³⁸⁵ yogi who sits so solemnly or squats so [obediently]¹³⁸⁶ may think himself more spiritual than the artist who does neither. But this sort of professional spirituality can easily become artificial and self-deceptive.

(518-5) According to the Chinese art of T'ai Chi Ch'uan¹³⁸⁷ it will have adverse results if you take a meal immediately after meditation practice. This is because [physical]¹³⁸⁸ exercise draws the blood away from the stomach.

(518-6) The ancient manuals of yoga say that it is not to be attempted where the people around are wicked, when the body is tired or sick or when the mind is unhappy and depressed. The reason for these prohibitions is simply that these undesirable conditions will render the practice of meditation much more difficult and hence much more likely to end in failure.

(518-7) If he is merely seeking paranormal powers, the meditator runs a grave risk: nor, when the desire for paranormal powers is mixed up with spiritual aspirations, is this risk eliminated; it is only reduced. The risk results from those beings who dwell on the inner plane, who are either malevolent or mischievous, and who are ready to take advantage of the mediumistic condition into which such a hapless and unprotected meditator may fall.

519

III¹³⁸⁹

520¹³⁹⁰

¹³⁸⁴ The paras on this page are unnumbered and were pasted onto this sheet from separate sheets of paper.

¹³⁸⁵ PB himself changed "the" to "The" by hand.

¹³⁸⁶ PB himself deleted "at his guru's feet" after "obediently" by hand.

¹³⁸⁷ "Tai Chi Chuan" in the original.

¹³⁸⁸ PB himself inserted "physical" by hand.

¹³⁸⁹ Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton / Au Jordil - A / CH 1807 Blonay (Vaud)
Switzerland

It will help me if this address is not given to others (This is included on the chance it helps date the material.) TJS 20

(520-1)¹³⁹¹ Walking Meditation

The practice of meditation can be continued even while walking. This is done in a slow dignified way, starting with the right foot and the heel touching the ground first, on the expiring breath. Then continue rhythmically, slowly, a measured pace – without haste and without turning the head right and left. [The]¹³⁹² monk I [saw] was walking with head [down and] looking at [ground.] He was [in Thailand.]

521¹³⁹³

III

522¹³⁹⁴

III

(522-1)¹³⁹⁵ BREATH

The practice of breathing, when done as an exercise, whether sitting or walking, can be harmonised with a cosmic breath; that is, breath out slowly, prolonging the outgoing breaths, so that the intake will come of itself, naturally. While breathing out, mentally direct the air towards the diaphragm, downwards: While breathing in, mentally connect with the cosmic life force. Remember that the purpose of this lengthened outbreath is not only to empty the lungs of the stale air, but also to empty the mind of negative thoughts.

(522-2) [The]¹³⁹⁶ [would-be] illumined person must conform to the double action of nature in him; [to] the outgoing and incoming breaths. So his illumination [when it

¹³⁹⁰ PB himself deleted “(002-disc) PB 1st para 1st pg.” at the top of the page by hand. This indicates that the material on this page was typed from dictation discs, which in turn suggests that the grammar (and spelling) may be inaccurate. – TJS, 2014

¹³⁹¹ The para on this page is unnumbered.

¹³⁹² PB himself heavily edited the rest of this para by hand. It originally read: “Question: Should the head be held up or down or straight ahead? The monk I saw on TV was walking with head down, looking at ground (I think). He was from Thailand, I think.”

¹³⁹³ Blank page. PB himself deleted “in diet as in study.” at the top of the page by hand.

¹³⁹⁴ PB himself changed “Disk 002 PB pg. 1, 2nd para” to “BREATH” by hand. This indicates that the material on this page was typed from dictation disks, which in turn suggests that the grammar and spelling may be inaccurate. – TJS, 2014

¹³⁹⁵ The paras on this page are unnumbered.

¹³⁹⁶ PB himself heavily edited this para by hand. It originally read: “PB disc (002) 3rd para 1st pg.

The illumined person must conform to the double action of nature in him; that is, to the outgoing and incoming breaths. So his illumination must be there, in the mind and here in the body. It is the two together which forms the equilibrium of the doublelife we are called upon to live: being in the world and yet not of it. In the prolongation of the expiring breath we not only

happens] must be there [too,] in the mind [and] in the body. It is the two together which [form] the equilibrium of the double life we are called upon to live: [that is,] being in the world and yet not of it. In the prolongation of the expiring breath we not only get rid of negative thought but also of the worldliness, the materialism of keeping to the physical [interests] alone. With the incoming breath we draw positive, inspiring remembrance of the divine hidden in the void. Hence we are there in the mind and here in the body. We recognise the truth of eternity, the act in time. We see the reality of the Void, yet know that the entire Universe comes forth from it.

523¹³⁹⁷

III

524¹³⁹⁸

III

525¹³⁹⁹

III

get rid of negative thought but also of the worldliness, the materialism of keeping to the physical alone. With the incoming breath we draw positive, inspiring remembrance of the divine hidden in the void. Hence we are there in the mind and here in the body. We recognise the truth of eternity, the act in time. We see the reality of the Void, yet know that the entire Universe comes forth from it."

¹³⁹⁷ Void page (PB himself deleted his own dictionary lookup from the OED by hand. The original read: "whilom" (in) literature: "Middle English: literally "at times" from Old English hwilum the dative plural of hwil, "time", while, whilom = adjective "former.")

¹³⁹⁸ Blank page. This is a divider page with a tab marked "3."

¹³⁹⁹ Blank page. This is a divider page with a tab marked "3."