

# Vinyl IX

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*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. The NEW Category paras are found on pages 1-8; after that it's Old Category ix. However, there are a large number of subheads within this file, and the internal content indicates that PB was considering writing a book about WWII and the possibility of WWIII, something he felt strongly about in the late 1950s. So strongly that he created a special file and newsletter called "Operation Shield" which discussed things like which countries were least likely to be exposed to a nuclear winter (Ecuador, New Zealand), how to create a subsistence commune, and so forth. PB even briefly encouraged people to consider moving from Europe and North America to South America and New Zealand or Australia. For whatever reasons – perhaps a change in the political weather – he dropped this concern in the early 1960s, much to the consternation of some of his followers. There are several pages in this file which are either marked as "Operation Shield," "OP" or have a little 'shield' icon in the upper right corner. These pages were either*

taken from that file or meant to go into it. They can be found on the pdf pages 599, 601, 613, 621, and 623. In some ways it is very difficult for us nowadays to appreciate the depth of paranoia about nuclear war which pervaded European, American and even Russian culture in the 50s and 60s; the fear of the absolute annihilation of the human race was something that was present in newscasts, fiction, and international politics – really right up until the breakup of the USSR. Thus PB’s own concerns were entirely congruent with many politicians, mystics, and historians.

PB also has a lot to say in these pages about WWII and its major leaders. He has nothing at all positive to say about Hitler and a few other Fascists – or about some of the Communist leaders. As for the majority of leaders – and peoples – PB is more balanced in his praise and criticism of their navigation of that war. On the other hand he is very dissatisfied with the general post-war response of nations and individuals, which was to ignore the lessons of that war. The paras here offer his own criticisms and also suggestions for how humankind might forge a better, safer, and healthier future – and those suggestions are as relevant today as they were in 1950. One particular para stands out, and that is his “Prayer for the World” found at 465-1.

As far as the structure of this file is concerned, the subheads are all in order with two exceptions. Subhead “K” is to be found between O and M, and is bracketed by a few pages which were given no subhead in the original, so we have marked them as IX. Almost all the handwriting in this file is by PB himself; the few exceptions have been noted, usually as “the original typist or editor.” PB deleted a lot of paras from this file by the drastic act of cutting them directly out of the page! It is probable that many of these were simply glued on to other pages in this very file; others have either gone to other files, to Operation Shield, or were discarded altogether. As a result of these physical lacunas the continuity of the pages is somewhat hard to follow; in many cases it will be easier to look at the pdf scan rather than try to make sense of our efforts to describe the state of the pages.

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

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

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IX<sup>1</sup>

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<sup>1</sup> Pages 1-8 contain paras for NEW Category IX; they were misfiled with the Old Category IX paras, which run from page 9 to the end (page 634). – TJS, 2020

(1-1)<sup>2</sup> Life itself, in its own ways, gives signs, messages, warnings and hints for his guidance.

(1-2) To engage in studies and practices and in a way of life so distant from the ordinary conventional world's own way implies a driving urge from within himself.

(1-3) In the end he finds himself tricked by his own ego he who wanted to trick others.

(1-4) There, within and yet behind his personal consciousness, is this other sphere of his own being into which he must one day be reborn as a chick from an egg.

(1-5) He may go his way through life blindly or seeingly, either ignoring the laws which rule the universe or trusting to them.

(1-6) It is largely a product of his mind but behind that it is a product of his karma.

(1-7) Both the things we desire, and those we dread bring us into incarnation again.

(1-8) Slipping out of the body at death is not the end of it all.

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(3-1)<sup>4</sup> At this critical juncture in his life, the stars may come splendidly to his aid.

(3-2) He learns to look on certain happenings as the work of karma.

(3-3) Each man's own responsibility is there and cannot be shrugged off by ignoring it.

(3-4) The records of that balance, so utter-true, which men in the East call Karma, award us good and ill fortune

(3-5) The destiny of an entire lifetime may be set by a single mistake, itself the consequence of ungoverned emotion or passion.

(3-6) Is the end to be nothing more than complete obliteration of consciousness?

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<sup>2</sup> The paras on this page are unnumbered.

<sup>3</sup> Blank page

<sup>4</sup> The paras on this page are unnumbered.

(3-7) Death annuls the totality of activity.

(3-8) The world presses its influences on him and his own past history does the same.

4<sup>5</sup>  
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5  
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(5-1)<sup>6</sup> Why talk only of rebirth. Do we not experience death just as often?

(5-2) We must seek our fuller ancestry in earlier centuries.

6<sup>7</sup>  
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7  
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(7-1)<sup>8</sup> Where a horoscope shows that any physical relationship with women, - much more any promiscuous one - is adversely aspected by the planets, to ignore this warning would simply bring trouble after trouble in a man's life. However hard, an unmarried chaste state must be accepted.

8<sup>9</sup>  
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## **Old ix: The Negatives ... NEW XI: The Negatives**

9<sup>10</sup>  
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<sup>5</sup> Blank page

<sup>6</sup> The paras on this page are unnumbered.

<sup>7</sup> Blank page

<sup>8</sup> The para on this page is unnumbered.

<sup>9</sup> Blank page

<sup>10</sup> This is the original first page of Old Category IX paras; the earlier pages (1-8) are from NEW Category IX - erroneous filing happened post-mortem and does not indicate PB's own intent. - TJS, 2020

<sup>11</sup> PB himself changed the heading on this page from "THEME ; all Next Book and Chapter 16." To "R-B #(3) Chapter IX" and also added "Third Series" by hand.

(9-1) [WORLD-CRISIS  
Faulty Text  
Bad Spelling]  
Work [to be corrected]<sup>12</sup>

(9-2)<sup>13</sup> WAR AND WORLD CRISIS  
(a) Karma ending Old Era  
(b) Lessons of the War  
(c) Inner causes of the Crisis  
(d) The coming [Armageddon]<sup>14</sup>  
(e) Inner effects of the Crisis  
(f) New Age Challenge

(9-3) [by]<sup>15</sup> PB  
they need careful revision and cutting up if necessary [on World Crisis Notes]<sup>16</sup>

10<sup>17</sup>

IX<sup>18</sup>

11

IX<sup>19</sup>

(11-1)<sup>20</sup> (A) OPENING CHAPTER.  
(B) LESSONS OF THE WAR.  
(C) CAUSES OF THE CRISIS.  
(D) THE FUTURE WAR.  
(E) PRESENT EFFECTS OF THE CRISIS.  
(F) INNER NATURE OF CRISIS.  
(G) PHILOSOPHY AND THE CRISIS.

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<sup>12</sup> PB himself changed the title text on this page by hand from "VOLUME TWENTY Work" to "WORLD-CRISIS - Faulty Text - Bad Spelling - Work to be corrected."

<sup>13</sup> The paras on this page are unnumbered; they were both pasted onto this sheet from separate pieces of paper.

<sup>14</sup> PB himself changed "War" to "Armageddon" by hand.

<sup>15</sup> PB himself deleted some text from before this sentence; it had been written on a separate little piece of paper and glued to this page – PB himself then tore it off.

<sup>16</sup> PB himself inserted "on World Crisis Notes" by hand.

<sup>17</sup> Void page

<sup>18</sup> PB himself inserted "Class I: 2, 3, 6, 7, 10, 11, 12, 13, 14, 21, 22, 25, 26, 28, 30, 33, 35, 37, 38, 41, 42, 47" at the top of the page by hand and later deleted the numbers.

<sup>19</sup> PB himself inserted "Cap IX" at the top of the page by hand, above the typed "Chapter IX." Typed page headings also include "INDEX" and "Vol. Two"

<sup>20</sup> The para on this page is unnumbered.

- (H) MYSTICISM: ITS OWN CRISIS AND FUTURE.
- (I) OUTER NATURE OF CRISIS.
- (J) RELIGION: ITS OWN CRISIS AND FUTURE.
- (K) NAZISM AND THE SECOND WAR.
- (L) NEW AGE CHALLENGE.
- (M) KARMA SETTLING OLD ERA.
- (N) WHAT CAN WE DO?
- (O) THE HEROIC ATTITUDE.

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INDEX Chapter IX  
Vol. Two.

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(13-1)<sup>22</sup> At the very outset a contemplation of Hitler's<sup>23</sup> significance is faced by an intricate inter-weaving of separate questions such as the psychological character and philosophic place of his personality, the function of war, the play of historic, economic and political forces, and so on. He stood in such an intimate relation with his age that valuable lessons may be drawn from its study.

What was Hitler? We all know about the rapid and remarkable progress of this ex-corporal in a Bavarian regiment to the citadel of continental power, but what was his psychological and philosophical significance? It would be a mistake to regard him as an arrogant, if ignorant, man who, by starting the Nazi party at Munich, merely sought to complete the logical chain and conclude the chauvinistic work initiated by his predecessors and contemplated by the unteachable army High Command. He sought to achieve something tremendously larger, something of which the mere expansion of Germany was but a part, although a most important part.

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<sup>21</sup> Blank page

<sup>22</sup> The para on this page is numbered 1.

<sup>23</sup> Adolf Hitler

<sup>24</sup> Void page

(continued from the previous page) [Instrumental]<sup>25</sup> puppets of Destiny [like him]<sup>26</sup> are pushed forward, at the appointed time, on the stage of historical events, allowed to play their parts, and then are doomed to disappear. Hence although Hitler gained the temporary empire that he sought, spread from the Arctic to the Aegean seas as it was, it fell rapidly from his grasp when the inevitable karmic reaction came into play. When the tides of karma turned against him, he met first with frustration and then with failure. And the destruction of effete forms does not take so long a time as the construction of new ones. Therefore we could confidently have looked forward to an early end of that chaotic period. The doom of the terror-filled Nazi regime was pre-ordained. The other agencies that were to complete this historical drama were being groomed for the dramatic epilogue.

Because the thoughts of millions of people were concentrated against him; because thought is a potent power which tends sooner or later to objectify itself; because all these millions were thinking destructively and antagonistically against him; because

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(continued from the previous page) such a tremendous volume of intensely one-pointed thought has never before been known in world history; because all this power, which clutched him and his people like an octopus, was bound to materialise eventually; a complete defeat for Hitler's military and civilian armies and a complete collapse of Hitler himself was inevitable, even though his crooked cross had been bombastically carried right through the entire continent of Europe. Those who knew the occult powers of thought and the inner workings of karma knew also that nothing was surer than the nemesis which would fall inexorably upon this barbarous man and his gang, for their vast violation of moral laws. He sowed and therefore unfailingly reaped the worst destiny which any man of the twentieth century has yet made. Even during his lifetime his own arrogance turned eventually to anxiety and that again to despair. And when his pilgrimage to perdition was at an end with his career, he had to undergo a preliminary purgation in the only hell that there is, the hell of the awful dream of forcibly receiving the suppressed hatreds of his

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<sup>25</sup> PB himself deleted "Such" from before "Instrumental" by hand.

<sup>26</sup> PB himself changed "as he" to "like him" by hand.

<sup>27</sup> Void page

<sup>28</sup> Void page

(continued from the previous page) victims, the terrible post-death nightmare of re-witnessing their agonised experiences from their standpoint. It were a dozen times better for Hitler and his misguided helpmates to have died early than to have lived long. For the evil destiny they made for themselves during those extra years of life will be nothing more than so much extra suffering they will have to endure.

(21-1)<sup>30</sup> Hitler was a man who had been born with a natural faith in selfishly-used occultism. On the one hand, his hypnotic<sup>31</sup> forces were of a superlative order whilst on the other, he had completely surrendered himself to the direction of intuitive influences; next he was a clairvoyant visionary and dynamic worker who both saw the coming and sought to materialise a new epoch for mankind.

We may regard the appearance of a Hitler sitting on his Bavarian peak and menacingly surveying the European scene as evil a phenomenon as a tiger looking for prey. We do so because he appears such a strange inversion of all that is elevated in human character. Millions still regard him as a devil incarnate because he wounded their best feelings or behaved towards them in monstrous ogre-like fashion or stretched them on the rack of mental or physical torture or shattered their domestic comfort or brought horrible sufferings down upon them. He is loathed as a base and brutal megalomaniac who wielded his power by creating fear, exploiting prejudice and falsifying facts.

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<sup>29</sup> Void page

<sup>30</sup> The para on this page is numbered 4; it is not consecutive with the previous page.

<sup>31</sup> The handwriting on this page is PB himself. —TJS '20

<sup>32</sup> Void page



(23-1)<sup>33</sup> Hitler sat upon his Bavarian peak and cunningly meditated in his diseased vanity how to sit upon all Europe itself and gain the chauvinistic glory he thirsted for. He finally translated his dream into visibility, but only to find in the end that he had sat upon a volcano in which all the peoples of Europe burst forth in the mightiest revenge-seeking upheaval history has ever known.

Many<sup>34</sup> people became so depressed by Hitler's early and easy recurring victories as to believe that he would win the war and they became so deceived by his High Command's facade of ruthless efficiency as to believe that he was utterly invincible. Apart from other factors of internal weakness, they often overlooked one which was of immense importance; the mental one. They did not notice the invisible deterioration of the nerve of the German people, the hidden breaking of morale and the spread of social neurosis. Underneath even the egoistic bombast of the Nazi party members themselves, there gradually grew up a psychosis of fear, a malady of jittery nerves and a palsy of flagging will. The German mind generally became more and more filled

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(continued from the previous page) with confusions and anxieties, with inability to defeat growing doubts. The passage from these concealed cracks to a sudden and open national nervous breakdown, as the realisation of useless suffering and needless loss became clearer, was therefore only a matter of [time.]<sup>37</sup>

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(27-1)<sup>39</sup> It is in bringing home the pitfalls of psychism, the dangers of mysticism, the perils of untrained intuition, that a study of his inner life will be fruitful. Hitler, a

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<sup>33</sup> The para on this page is numbered 5, making it consecutive with the previous page.

<sup>34</sup> PB himself "NP" in the right margin and a bracket before "Many" by hand, to indicate a new paragraph.

<sup>35</sup> Void page

<sup>36</sup> PB himself inserted "5 cont." at the top of the page by hand.

<sup>37</sup> The section below this para was cut out of the page.

<sup>38</sup> Void page

distorted mystic, a perversely-inspired man, claimed that his intuition informed him that he was carrying out God's will. It is in the critical examination and testing of such a claim that the value of metaphysical training proves itself. The fact is that neither Hitler nor anyone else can correctly make such a claim before two efforts have been successfully done: first, to ascertain what God is and second, to ascertain how His will expresses itself. Gandhi<sup>40</sup> too claimed that the inner voice of God gave him guidance in affairs of State. But he was always honest enough and great enough to admit later, as Hitler in his arrogance never did, that he had several times made what he himself called "Himalayan blunders." Let us admit that Hitler was the most astonishing man in Europe and that Gandhi was the most powerful force in political India. But this said, let us not deceive ourselves about non-political matters in the essential need of discriminating between pseudo-intuition and genuine intuition.

(27-2) Hitler successfully dealt out iconoclastic blows not only at the conventional political religions and military ideology of his time but also at the conventional theories of economics of his time. A Germany ruined first by defeat and then by inflation, a Germany filled with the misery of six million registered unemployed and their families was turned by him into a Germany everywhere busily at work, filled with new activity, throbbing with new enterprise. What though this was done as a preparation for war? It could have been just as easily, if Hitler

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(continued from the previous page) had been less evil-minded, [as]<sup>42</sup> a preparation for peace and the factories which made guns and tanks could have made harmless useful goods instead. But the fact is that the factories ceased to remain empty, the workers ceased to remain idle and the wheels of industry began to go round again. Aside from what he stole from the Jews, this was done without importing fresh capital from abroad. But greatly to increase the productive capacity of the country without first greatly increasing the capital of the country was an impossible feat according to the orthodox doctrines of economics. Thus historic accomplishment exposed the foolishness of those stupid and selfish doctrines which had made money, the physical token of exchange, into the one and only symbol of wealth, which had tried to perpetuate the antiquities

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<sup>39</sup> The paras on this page are numbered 8 through 9; they are not consecutive with the previous page.

<sup>40</sup> Mohandas Karamchand Gandhi

<sup>41</sup> Void page

<sup>42</sup> PB himself inserted "as" by hand. – TJS '20

and heartlessness of capitalism. Our social and economic ills must be healed. Yet they cannot be healed by the old medicines any more than by the new poisons of Hitler.

(29-1)<sup>43</sup> The catastrophe that threatened the world was not merely a loss of geographical boundaries, nor a reduction in material satisfactions. The very spirit of humanity was being attacked. It was in danger of walking into a desert of hate and a wilderness of folly. The world had to defend its ideals against the Nazis as they had already defended their [bodies. How]<sup>44</sup> breath-taking was the world's escape during the war from this demonist Nazi tide which rushed to engulf it!

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(31-1)<sup>46</sup> The war was a test which showed humanity (and those who observe it) just where it stood. It showed up the hidden evil as well as the hidden good, revealed the lurking weakness and the unused strength. If true religion had prevailed in Germany, the Nazis with their selfishness, aggressiveness and trickery could not have prevailed also. But this test was an extreme one. We need not fear that fresh Hitlers, more Mussolinis,<sup>47</sup> are always going to arise. They will not. Dictators and their dictations are but transient instruments of the world-changes which mark the last years of a dying age. The world did not encourage the initial monstrous acts of Hitler, but neither did it oppose them. This was evidence of its own inner weakness. It is true, Hitler led his people finally to humiliation and ruin, but that does not absolve the world of having contributed to the possibility of the Hitleristic regime. He was our tutor, raised to cause suffering to himself, his people and ourselves, that the world might learn the futility of materialism, greed, envy and selfishness.

(31-2) Fine philosophies have come out of Germany [and impinged themselves upon the European consciousness,]<sup>48</sup> but also bad ones. Schopenhauer<sup>49</sup> sought desperately for truth but the mad Nietzsche<sup>50</sup> tortured it. Nietzsche became the arch-enemy of

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<sup>43</sup> The para on this page is numbered 10, making it consecutive with the previous page.

<sup>44</sup> A sentence between "defended their bodies." and "How breath-taking" was cut out of the page.

<sup>45</sup> Void page

<sup>46</sup> The paras on this page are numbered 15 through 16; they are not consecutive with the previous page.

<sup>47</sup> Benito Mussolini

<sup>48</sup> PB himself inserted "and impinged themselves upon the European consciousness," by hand.

<sup>49</sup> Arthur Schopenhauer

<sup>50</sup> Friedrich Wilhelm Nietzsche

democracy because, he said, it seeks to stop barbaric violence and because it prefers peace to war. He was wrong in declaring that war is the most powerful instrument of progress but he was right in declaring that it shows where weakness lies and where strength. Nietzsche even groaned over the fact that the “criminal type – his virtues are checked by society.” Nietzsche’s confused metaphysics and incoherent prose and turbulent poetry tell us plainly of the disordered state of his mind. He asked: “Why truth rather

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(continued from the previous page) than evil?” And Hitler echoed back these questions in terrible deeds that ruined the lives of millions of people. He is indeed Nietzsche’s book made flesh. Thus it is perhaps fitting that Nietzsche, who himself spent ten years of his life in an insane asylum, should have had his ideal Superman incarnated in Hitler, who turned the whole of Germany into a madhouse, and in Goering,<sup>52</sup> who spent some time in a Swedish lunatic asylum.

Even in the field of pure thought, the egocentric obsession of some Germans was manifest. Thus Hegel<sup>53</sup> was a curious creature who had the metaphysical greatness to recognise the fact that the Absolute Mind existed but the metaphysical pettiness to place it in a specified locality in place and time – Berlin!

(33-1)<sup>54</sup> Hitler confused state-craft with stagecraft. Hence, his love of taking the limelight with a new sensation every now and then before the war! But with the turn of the tide of events in his enemies’ favour, Hitler was singularly silent. His speeches became rare and even then were filled with feeble evasions of the true and terrible situation into which he had led those who so blindly followed him. For nothing was so formidable as its facts. He twisted arguments and tortured words – but there were its facts staring everybody in the face. His judgments became faulty, his new ventures ill-fated, even his fresh conquest of territory proved in the end to be a fresh burden he had to bear. Hitler’s procrastination in attacking England immediately after Dunkirk was the beginning of that series of colossal mistakes which he was led to commit and which themselves led first to a process of crumbling and then to his

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<sup>51</sup> Void page

<sup>52</sup> Hermann Wilhelm Goering

<sup>53</sup> Georg Wilhelm Friedrich Hegel

<sup>54</sup> The para on this page is numbered 17, making it consecutive with the previous page.

(continued from the previous page) downfall. Like all his lesser prototypes, he was ruined by his own ambitions. Thus Hitler, the arch-destroyer, has himself been destroyed.

(35-1)<sup>56</sup> In becoming the unparalleled monster which he did become, Hitler was a traitor to the human race. For he sank back to the cruelty, passion and rage of the wild-animal kingdom but added to them the mental profits of his sojourn in the human kingdom, all its perverted thinking power, without however showing those finer qualities which even animals possess. Those who talked with him were often appalled by the hatred and vindictiveness which punctuated his coarse criticisms. Such swift and strong passions had to find an outlet and this was provided by the cruel aggressive and brutal acts which marked his rule. He was a votary of violence. In the field of international diplomacy, his brutality was marked by crafty artfulness. It took some time before the contrast between his suave disarming speeches and his violent ferocious deeds became evident. He dwelt in an atmosphere of pure evil, and hatred was the natural air he breathed. When it came to expressing it, he wielded a really wicked tongue. He not only flayed the skin off those who stood in his path but thereafter proceeded to disembowel them. The hate-poisoned atmosphere which he created throughout Europe both amongst his sympathisers and his victims, was his worst legacy.

(37-1)<sup>58</sup> It was a part of Hitler's evil mission to draw the Germans into a trap of moral self-destruction. The bait was worldly aggrandisement based on an unscientific and arrogant racial exclusiveness, narrower and crueller than any the world has ever seen. Such a bait was eagerly swallowed. All the Satanic strength of the Nazis was concentrated on its accomplishment. The result was ruin, and chaos, complete and final, for the entire German people. And over this dismal scene that is the prostrate

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<sup>55</sup> Void page

<sup>56</sup> The para on this page is numbered 18, making it consecutive with the previous page.

<sup>57</sup> Void page

<sup>58</sup> The para on this page is numbered 19, making it consecutive with the previous page.

body of what was once a proud nation lies the shadow of that ruthless colossus with feet of clay - Hitler!

It may be nowadays a platitude to declare that the Germans have failed to recognise any higher moral law than "Might is right" yet it is the sad truth. The first tragedy of the Germans is their failure to learn from experience. How to revive their moral faculties which have been deadened by blind obedience to evil leaders is another problem. The Nazis with their savage mentality and terrible might, have lost their high priest, Hitler. But they have lost neither their vindictiveness nor their arrogance. They are unteachable. Every thoughtful person must feel uneasy about mankind's future. He will remember that late in 1944, when the Russian Army had already invaded German soil, Hitler's Chief of Staff, General Guderian,<sup>59</sup> told a gathering of cheering adolescent youths, "We shall wage war again even if we are defeated." He will remember too that when Rudolf Hess told his British captors: "If we are beaten this time, we shall fight a third war and win," he was not only speaking for himself but also for millions of young Nazis.

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(39-1)<sup>61</sup> Why did the Nazis quickly proceed to clamp down all freedom of speech and to shoot or shut up in concentration prisons all the intelligentsia? It is simply because truth can afford to encourage criticism, whereas falsehood fears it. Nazi Germany proved the irony of human suggestibility, that there, where truth is most absent, the people were led to believe it was most present. The Nazis invented pretexts for invasion as they invented history for propaganda. They did this because it was useful to them. Their followers however, honestly believed both pretexts and history because the hypnotic power of suggestion had influenced them. If we remember the mentally dark and morally savage state of Europe during the long stretch of centuries between the time of Justinian<sup>62</sup> and the twelfth century, that period which has been well named the Dark Ages, we can picture something of the New Order which Hitler wanted to inaugurate. Had he triumphed there would have been no further philosophy for a generation. From national falsehoods to international deceptions his work of instilling darkness into men's minds went on unimpeded. The ideal of a government with clean hands and clear conscience was not only utterly alien to him, but also utterly despised by him. He raised brigandage to the status of statesmanship! His faithful satellites and

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<sup>59</sup> Heinz Wilhelm Guderian

<sup>60</sup> Void page

<sup>61</sup> The para on this page is numbered 20, making it consecutive with the previous page.

<sup>62</sup> Justinian I (482-565)

partners in treachery busied themselves feverishly to explain away the deceptions and duplicities which lurked behind Hitler's words. First the German nation believed his fabrications, then large numbers in other nations believed them.<sup>63</sup>

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(41-1)<sup>65</sup> Such unfortunate people comprised strangely assorted groups - commercially-minded Jews, radical-minded Germans, devoutly Catholic Poles, picturesque Yugoslav peasants, intelligent democratic Czechs, frank honest Norwegians, stolid sensible Dutch, hard-working Belgians, brave Greeks, fervent Russian Communists and Chinese peasants.

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(43-1)<sup>67</sup> It illustrated how those who begin by disdainning reason, end by accepting absurdity. Most people have only dimmed spiritual lights but here we have the awful case of men with wholly extinguished lights, without retaining the slightest trace of reverence for spiritual values.

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(45-1)<sup>69</sup> Hitler was a vain and violent man who had absolutely no conscience, no sense of good or evil other than the barbarous rule that his own success was the sole good, his

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<sup>63</sup> This para is continued in para 43-1.

<sup>64</sup> Void page

<sup>65</sup> The para on this page is unnumbered. Two sections above and below this para were cut out of the page.

<sup>66</sup> Void page

<sup>67</sup> The para on this page is unnumbered. This para is a continuation of para 39-1.

<sup>68</sup> Void page

<sup>69</sup> The para on this page is numbered 24; it is not consecutive with the previous page.

own failure the sole evil. In the vast contours of this century's history, this would-be world dictator will be seen for what he was and it will then find no other words with which to conclude its judgment than that Hitler was a criminal lunatic, a pathological and paranoiac creature whose own insanity showed up the general craziness of his people and of his own groups who followed him in other lands. This is a true judgment of Hitler the man, but there was also Hitler, the instrument of destiny.

We can read the cryptic signs of these historic events aright when we read in him the half-conscious karmic agent who broke the decaying foundations of an aging structure, who hastened the final dissolution of a shallow period which was governed by refined hypocrisies and self-deceptions and materialistic jealousies. Hitler had his part to play in the universal drama, albeit a very wicked one. But this does not for one moment mean, however, that we are to welcome Hitler's birth or to regard him as other than he was – the wickedest of all human beings, the most sinful of all sinners, the most vindictive of his contemporaries, the most barbarous of human creatures, the most devilish of all the enemies of truth and culture. Let there be no misunderstanding about this man who made murder a method of propaganda and oppression a method of government. If history has a place for Hitler it can be only in her annals of brutality without parallel, falsehood on a gargantuan scale and aggressiveness raised to the degree of utter bestiality. He has amply illustrated Emerson's<sup>70</sup> saying that all history resolves itself easily into the biography of a few stout and earnest persons, even though his stoutness was devoted to an evil cause and his earnestness to an aggressive aim. This said, we must finish by curling our lips in disgust.

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(47-1)<sup>72</sup> Nazism for all its humbug, pretence and imposture was essentially the dangerous incarnation of a totally evil force, dedicated to serve the criminal instincts and lustful appetites of its adherents. It was an attempt to lead the masses into spiritual perdition. Its massed power found a perfect focal point in the mediumship of Hitler and his traffic with unclean spirits. [There is no doubt he had given his active consent in full consciousness at every stage of his career to the evil forces which were swaying him. He could not be held irresponsible for them to any degree whatsoever.]<sup>73</sup> [The]<sup>74</sup>

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<sup>70</sup> Ralph Waldo Emerson

<sup>71</sup> Void page

<sup>72</sup> The para on this page is numbered 27; a section of the page above this para was cut out of the page. This page appears to be in sequence with the previous page, although the numbering no longer matches.

<sup>73</sup> PB himself moved the following section of text from the bottom of page 49 (after "the war itself.") to after "unclean spirits" by hand: "There is no doubt he had given his active consent in



terrible forces of malevolent design and fierce hatred operated through [him and all his]<sup>75</sup> Nazi plotters. Hitler's insane lust to degrade the human mind and destroy its ideals was, to those who were clairvoyant enough to pierce the psychic veil, nothing less than the outcome on the physical plane of these violent attempts by diabolic forces to possess us for their own evil purpose. The dark forces which ensouled the Nazi leaders strove to promote animosity, bitterness, jealousy and greed, and to

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(continued from the previous page) inflame the most bestial elements of humankind. Attacking the human soul from another angle Nazi theory and practice drastically curtailed or totally denied the free exercise of the human entity's highest rights - to think, to speak, to choose between right and wrong and to worship God. The spiritual dangers to mankind which resided in a Nazi victory are awful to contemplate. Never before had its inner life been so satanically invaded. From the very first, the guiding hands of the Powers of Darkness, was in evidence when the use of ruthless force became the Nazi rule, because the way of brutal compulsion belongs to the unseen destroyers, the adverse element in creation.

But the long battle between the instruments of Light and Darkness is not at an end. The dark powers have sought to prevent the emergence of a more enlightened era. They have tried to do this through the [virulent and violent]<sup>78</sup> German Nazis but failed. They will try to do it [again].<sup>79</sup> The re-alignment of the Nazi-minded and their antagonists will now take place in a lesser form inside many countries. [The]<sup>80</sup> forces of evil [did not]<sup>81</sup> sound their retreat with the downfall of [Hitler].<sup>82</sup> The anti-Nazi powers are gathering great strength but they will have to face a fresh alignment of these

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full consciousness at every stage of his career to the evil forces which were swaying him. He could not be held irresponsible for them to any degree whatsoever."

<sup>74</sup> PB himself changed "Moreover the" to "The" by hand.

<sup>75</sup> PB himself changed "the" to "him and all his" by hand.

<sup>76</sup> Void page

<sup>77</sup> PB himself inserted "27 cont." at the top of the page by hand.

<sup>78</sup> PB himself inserted "virulent and violent" by hand.

<sup>79</sup> PB himself deleted "through a less virulent and less violent kind of Nazis nearer home" from after "again" by hand.

<sup>80</sup> PB himself changed "Will the" to "The" by hand.

<sup>81</sup> PB himself inserted "did not" by hand.

<sup>82</sup> PB himself deleted "It is doubtful." after "Hitler?" by hand. We changed the question mark to a period to conform with these edits.

[opponents. The]<sup>83</sup> struggle will [next]<sup>84</sup> be so fundamental [and]<sup>85</sup> against such irredeemable vicious enemies [than]<sup>86</sup> it was during the war itself.

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(51-1)<sup>88</sup> Hitherto religion has provided the ordinary man with the truth in a form he was capable of comprehending. But owing to the wider spread and quickened evolution which he has undergone in recent centuries, he has become capable of comprehending more deeply that which was formerly kept apart from popular religion and reserved for mysticism, the next higher form. Consequently it is no longer enough to limit him to merely religious dogmas and practices; these must now be intermixed with mystical doctrines and practices, also. It is a fact that war and crisis have multiplied by many times the number of mystical seekers. But the new group is still, relative to the total population, extremely small, insignificant and uninfluential. Yet the benefits of mysticism could be of untold help to countless others. The temporary forgetfulness from current turmoils and personal burdens which mental quietism offers its votaries, should prove attractive to quite a number of persons in these times. For the need of personal, first-hand experience of the soul is greater today than ever before. Therefore the importance of this work is unquestionable.

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(53-1)<sup>90</sup> We have fought this war against military aggression. But we have yet to realise that it has also been fought against mental aggression. The Nazis invaded first the

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<sup>83</sup> PB himself changed comma to period after "opponents" and deleted "an alignment which will take place within their own frontier. Nevertheless" after it by hand. We changed "the" to "The" for clarity.

<sup>84</sup> PB himself changed "not" to "next" by hand.

<sup>85</sup> PB himself changed "nor" to "and" by hand.

<sup>86</sup> PB himself changed "as" to "than" by hand.

<sup>87</sup> Void page

<sup>88</sup> The para on this page is numbered 34; it is not consecutive with the previous page. Two sections above and below this para were cut out of the page.

<sup>89</sup> Void page

minds of their own people and later those of the countries they occupied. The Japanese Fascists did precisely the same. For some years before the [war the]<sup>91</sup> Japanese Government prohibited the possession of short-wave radio sets. Consequently the Japanese people were unable to listen-in to foreign broadcasts, were unable to hear any expositions of the democratic standpoint and were inoculated solely with the same kind of totalitarian poisonous falsehood with which the Nazi Government inoculated the Germans. This planned object of casting the mind of the entire Japanese nation into the desired mould even took the extreme measure, so curious to the occidental observer, of a "thought-control" police, with its extraordinary mission of jailing anyone for thinking the wrong thoughts!

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(55-1)<sup>93</sup> Spiritual beliefs which were merely the result of wishful thinking, which were not based on impersonal and factual analysis of the human situation, were sharply challenged by the war and its aftermath. Those who held them had either to let them go and reconcile themselves to the real perspective or suffer vainly and uselessly for them. They had indeed to face the stark reality without any comfortable illusions. The medieval sleep which kept the eyelids of certain people conveniently half-closed to what was happening all round them, was painfully ended. The era of destructive violence and brutal terrorism through which they have been passing marks the failure of orthodox religions and the futility of clinging to materialist ways of living in this twentieth century of light. The old ways are being left behind but the new way has not yet been found. There are those who have been looking for a new hope for mankind to arise out of the universal carnage and in contrast to its terrible background. The hope itself has varied with the temperament which entertained it. With some it is a new economic order, with others it is a religious revival and so on. Meanwhile, the work of destruction continues apace. Although the world's tempo has been immensely quickened, the crisis in human thought and the distress in human life did not come upon us suddenly. There were forebodings, warnings, precursors and indications.

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<sup>90</sup> The para on this page is numbered 36; two sections above and below this para were cut out of the page, suggesting that it is in sequence with the previous page (although the numbering no longer matches).

<sup>91</sup> PB himself changed "year" to "war the" by hand.

<sup>92</sup> Void page

<sup>93</sup> The paras on this page are numbered 38 through 39, making them in sequence with the previous page (although the numbering no longer matches).

(55-2) If it be asked, as we are often asked, how it is that the Japanese, a professedly Buddhistic people, could have taken to such un-Buddhistic ways, it must be replied first, that all institutionalised religions are nowadays largely rendered ethically ineffective because they have become matters more of social convenience than of personal conviction, and second that after the great historical revolution of 1868, when the entire feudal system of government was abandoned, Buddhism also was largely abandoned with it. The new Government disestablished it as a state religion, took possession of thousands of Buddhist temples, stripped them of their Buddha-images, and turned out their priests. Thus Buddhism, a religion of earthly renunciation, was discarded. A religion of earthly aggrandisement, combining

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(continued from the previous page) feudalistic Shinto Mikado-worship with a feverish industrialistic ambition, replaced it. With this death-blow, the seeds of potential spiritual greatness were cast out and replaced by the dry-rot of a materialistic ambition. With it was lost the opportunity of becoming the torchbearer of a new and dynamic reform for the backward countries of Asia. This was because Japan, of all the Oriental nations of that time, was the only one wise enough in her unique religious vision, to [take]<sup>96</sup> the serenity and mind-control gained in inward contemplation and express it in the outward version of inspired action. The Japanese were provided with this striking opportunity during the nineteenth century to rejuvenate the vast continent of Asia in the right way and thus become its recognised leader. This would have prepared the way for the introduction of that new East-West spiritual-material civilisation of which the whole world is unconsciously or half-consciously in desperate need. Had they lived up to this opportunity Japan would quite properly have earned our profound respect and all mankind's gratitude. But unhappily for themselves and fortunately for us, the Japanese lost their moral and mental balance in the vast turn-over which they carried out and became the votaries of sordid materialism and ruthless militarism instead. The purifying fires of self-earned suffering became their lot for failure to grasp this grand opportunity and accomplish a truly divine mission. Prior to the transformation of which we speak, the ancient Japanese conception of life possessed a virility all its own. It was infused into the Buddhistic wisdom which they absorbed from India by way of Korea, because the negative quietism, trance-seeking yoga, sepulchral asceticism of India did not suffice to satisfy them as a complete goal. They used these things,

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<sup>94</sup> Void page

<sup>95</sup> PB himself inserted "39 cont." at the top of the page by hand.

<sup>96</sup> PB himself changed "find" to "take" by hand.

therefore, and refused to let themselves be used by them. They brought the study of truth and the practice of meditation into relation with the need of practical life and social existence, which meant that they brought these treasured gems across the walls of cloisters within which they had previously been confined, into the wider world. With them penetration into the deeper significance of human life ceased to be a preoccupation for lethargic monks who lacked the opportunities to put their learning into practice, and became the inspiration of active men engaged in the work and

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(continued from the previous page) turmoil of earthly existence. They turned a metaphysic which usually ended in logical abstractions into a gospel which ended in inspired actions. They made bodily experience, rational thought and aesthetic emotion combine to proclaim truth with united voice. This was the gospel of Zen as it was called. But alas! we speak here of old Japan, of the land which had not yet been opened to {the}<sup>98</sup> West and not yet been dazzled by its industrial prosperity and material achievements, a land which has vanished and now exists no longer.

(59-1)<sup>99</sup> If we consider the recent history of the Far East, we shall see the same inexorable force of karma at work. It is known in certain circles that following the historic events of the 1850s when the Japanese were forced by foreign warships to open their ports to foreign commerce, a secret council of the most powerful noble families decided to revenge themselves on the Westerners as soon as they were in a position to do so. To bring this about they resolved on a twofold program. The first was economic, the second was military. It was at this council too that the plan of sending capable young men to the West to master its industrial commercial military and naval secrets was first formulated and at once implemented. The economic part of this program eventually was completed and an amazed world witnessed Japan's industrial and commercial triumph in successfully placing goods - which a century ago she had not even heard of - at ridiculously low prices in markets and bazaars throughout the five continents. The second part of this superlatively ambitious program which came to a climax with the war sought first to drive the whites out of their Asiatic possessions and then to place all Asia including Siberia, China and India within a mammoth Japanese empire. [[The] Japanese war lords [bear] the onus of having brilliantly conceived and patiently executed this master plan for domination of [the] nations. The "Tanaka

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<sup>97</sup> Void page

<sup>98</sup> We inserted "the" for clarity.

<sup>99</sup> The para on this page is numbered 40, making it consecutive with the previous page.

Memorial," with its infamous doctrine of conquest through "blood and iron" [is] evidence of such a blueprint for [conquest] when each succeeding stage of the plan was brought to a successful conclusion.]<sup>100</sup> What is the inner meaning of the spirit which actuated this secret council and the successes which followed it? The obvious reply to this question is that Japan was hysterically driven by a subconscious intellectual and physical inferiority-complex to seek revenge. This is correct but it lies upon the surface of history and does not touch the depths. For still more was Japan raised up in Asia by the same Karmic forces which raised up Hitler in Europe.<sup>101</sup>

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(61-1)<sup>103</sup> Life brings man what he needs –which<sup>104</sup> is sometimes what he desires but at other times what he fears. The modern world badly needed a shake-up, and got one. However, it received only what it deserved. The war descended on it in accordance with karmic law. When nation arose against nation, it was only an end-expression of the innate selfishness which had been actuating them. We must expect such situations, for they are the natural and inevitable consequence of all that has happened before.<sup>105</sup>

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<sup>100</sup> PB himself moved this entire section labelled "Insert A" (from "The Japanese war lords" to "a successful conclusion.") from the top of page 61 after "Hitler in Europe." to here by hand. This section was heavily edited by PB himself by hand; it originally read: "In 'Thesis on Guilt' by Hugh Byas, the Japanese war lords are made to bear the onus of having brilliantly conceived and patiently executed this master plan for domination of all the Asiatic nations. The "Tanaka Memorial," with its infamous doctrine of conquest through "blood and iron" was pointed to as evidence of such a blueprint for conquest when each succeeding stage of the plan was brought to a successful conclusion."

<sup>101</sup> PB himself inserted and then deleted "INSERT (B)" from the bottom of the page by hand, referring to the deleted section of text pasted on the following page which was labelled "INSERT (B) (40)". The following is the deleted section that was meant to be inserted here initially, as a new para or a continuation of para 59-1 (originally numbered 40): "For two centuries the white man [had] held Asia as his lawful loot, his God-sent dominion; and Asiatics as [diffused] heathens. He [exploited] her people to enrich himself. His [formidable] guns, his technical equipment in warfare frightened the Asiatics, who yielded easily. The wheel turned. The little Japs, tutored by western masters humiliated the Russian bear. The wheel turned [again.] Today the white man has been compelled to relax his grip and influence in Asia. He feels it slipping from his fingers, [his prestige] going [with them] and he knows that there is little he can do about it."

<sup>102</sup> Void page

<sup>103</sup> The para on this page is numbered 41, making it consecutive with the previous page.

<sup>104</sup> PB himself inserted a dash by hand.

<sup>105</sup> A section between "before." and "Unless" was cut out of the page.

Unless the war has brought it a vivid realisation of the truth of the law of compensation, it has not brought any spiritual progress. But it is too much at this time to expect it to understand the cause of its tribulations. What valuable ethical and psychological significances, what striking illustrations of the inexorable law of retribution could be drawn from the war!<sup>106</sup>

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(63-1)<sup>108</sup> War came with the thundering gallop of the Four Horsemen. Its deafening tumult all but drowned the whispers that came from the higher regions of man's own heart. It threatened to engulf humanity and to vanquish its soul. No earlier war has had such profound effects on human lives just as no earlier war has touched so many human lives. Millions of men and women have been forcibly dislodged from their own homes and even their own countries and have had to fit themselves in with strangers or with foreigners. Hitler has heaped sorrow after sorrow upon this unfortunate generation to so stupendous {a}<sup>109</sup> degree that history cannot parallel the record. Yet, the end of this miserable tragedy has been a victory of the forces of light over that of darkness. Thus, we who live today have lived to see the dramatic vindication of the moral law.

(63-2) Hitler talked of setting up a United States of Europe, an idea which he borrowed from Napoleon.<sup>110</sup> But whereas Napoleon wanted to unite Europe in peace, prosperity and intellectual progress, Hitler wanted to unite it in misery, enslavement and intellectual retrogression. Napoleon sought out the intelligentsia wherever his armies went but Hitler imprisoned, tortured or killed them wherever his Gestapo could catch them. Napoleon in

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<sup>106</sup> A section of text was pasted at the bottom of the page from a separate sheet of paper. PB himself inserted "INSERT (B) (40)" at the top of the pasted section by hand and "INSERT (B)" at the bottom of the previous page 59. The text and corresponding notes for insertion were later deleted. The deleted text can be found in the footnote at the end of page 59 (where it was initially meant to be inserted).

<sup>107</sup> Void page

<sup>108</sup> The paras on this page are numbered 42 through 43, making them consecutive with the previous page. A large section between the para number ("42") and the beginning of the text ("War came with the...") was cut out of the page.

<sup>109</sup> PB himself inserted "a" by hand.

<sup>110</sup> Napoléon Bonaparte

(continued from the previous page) his heart fought for the extension of democracy whereas Hitler in his materialism fought for the extension of Germany's boundaries. Napoleon's troops marched to the tune of an international ideal of freedom from medieval fetters whereas Hitler's marched to the tune of national<sup>112</sup> greed. He spread his brown horror of carnage and corruption all over Europe, whilst Liberty lay dying in a dungeon. He saw truth indeed but only to distort and pervert it. He talked like a sage of "the nothingness and insignificance of the individual human being" but whereas the sage used this truth to point the way to individual liberation, Hitler used it to point the way to individual enslavement. His self-proclaimed inspiration was spurious, his sociological insight was chimerical and only he himself knew how much his reiterated pacifism was a fraudulent camouflage. It is true, he first animated the German people into feverish activity, but instead of directing their prodigious efforts toward worthy ends which could have made millions happier, he directed them toward ignoble ones and made more millions more wretched than any other dominant group had ever done in history. Hitler's talk of a new order meant in his own mind an order under which Germany enslaved feudalistically but exploited modernistically every other nation.

(65-1)<sup>113</sup> But before we can properly understand this we have first to understand a fragment of a theory which was held by the ancients throughout the world. This is the theory that history moves in rhythmic cycles of alternating life and death. This theory likens evolution to the course run by a new seed as it grows into a tree and yields fruit but sheds its leaves and becomes barren in winter. But in the spring new green buds appear and the same course is run once again. According to the classic Chinese wisdom every empire and every civilisation passes through the varying situations of a periodic cycle whose turning begins with peace and unification, passes to prosperity and culture, moves with increasing age to decline and degeneration and ends finally in disorder and disruption. Thus the same wheel which lifted Rome to the height of her power and set her armed legions in control of Europe, North Africa and the Near East, dropped her, on its descending arc, prostrate at the feet of Huns, Goths and Vandals. The rhythmic return to which this doctrine refers does not mean that epochs occur again exactly

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<sup>111</sup> Void page

<sup>112</sup> PB himself changed "National" to "national" by hand.

<sup>113</sup> The para on this page is numbered 44, making it consecutive with the previous page.



(continued from the previous page) as before; for then existence would be meaningless and evolution a figment. It means that they occur in a similar yet more evolved way than before, as the twists of a spiral cover the same two dimensions of breadth and depth again but rise to a new third dimension of height. Karma has to find the best available human instruments, however imperfect they be, to carry out its will. Remove these men and you are left with steam hissing aimlessly into space, whereas they are like the piston of an engine which concentrates and applies it. Thus Alaric,<sup>116</sup> Chief of the Goths, told a monk that he felt a secret and supernatural impulse which impelled his march to the gates of Rome. Accordingly, he descended on the Roman provinces when the fourth century had almost closed and moved in triumph until his fire-brands lit the proud palaces of Imperial Rome. "This may be considered as the fall of the Roman Empire" is the verdict of Gibbon<sup>117</sup> upon Alaric's achievements. It is at the behest of karma that these Alarics, whatever such men may themselves superstitiously believe, have arisen to encourage mankind. Lenin,<sup>118</sup> with all his distorted intellectual greatness, could only spend his powers impotently in Switzerland, unable to lift a little finger to effect the revolution he craved. He could do nothing until destiny stepped in and permitted him.

(69-1)<sup>120</sup> Hitler's private conversations, even more than his public declarations, amply reveal that he clearly realised that. He not only saw much of this but, in his brutal and ignorant way, tried to construct this new order by deliberate planned effort. He set waves in motion. "The Nazi movement has finally closed the Feudal Age for ever," he

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<sup>114</sup> Void page

<sup>115</sup> PB himself inserted "44 cont." at the top of the page by hand.

<sup>116</sup> Alaric I

<sup>117</sup> Edward Gibbon

<sup>118</sup> Vladimir Lenin

<sup>119</sup> Void page

<sup>120</sup> The para on this page is numbered 46; a section of the page above this para was cut out of the page. This page appears to be in sequence with the previous page, although the numbering no longer matches.

once declared privately. "All these tremendous changes are inevitable and it is National Socialism alone which understands their significance and works actively for a new era. Our task is to remake the world on modern and unprecedented lines. We alone possess the vast imagination and creative will-power to get out of the common somnolence of living in the antiquated past and attempt it successfully." Amid all his obvious charlatanry, Hitler was something of a clairvoyant. But his mental eyes being diseased, he could see only distorted visions. Consequently, he not only caricatured, degraded and falsified ideas which were originally sound, but instead of understanding that the greatly-needed historical upheaval was to be brought about for the universal benefit of all mankind, he could understand only that it was to be brought about for the exclusive benefit of the Germans. Hence his evil visions led in the end to miserable failure where they might have led to the success that attends the perception of dynamic historical inner necessity, and his idealism became so grossly limited and distorted that its artificial achievements constituted a curse and not a blessing for mankind. What, at a time when contemporary history was so drastically at work, could have become a movement for world enslavement; that<sup>121</sup> the time-spirit demanded for the uplift of all men, Hitler was willing to concede only for the selfish aggrandisement of a particular group of men. This is why he achieved the gigantic success that he did and why it was followed later by

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(continued from the previous page) equally gigantic failure. He could have rendered an incomparable service to the world but instead rendered an incomparable disservice to it. For the new age he tried to usher in was immeasurably worse than the old one. Nazi victory would have spiritually put the evolutionary clock back for centuries. It would have meant a spiritual defeat, a moral degeneration and an intellectual black-out.

(71-1)<sup>123</sup> Impulsive immature youth could not fail to see that farcical outworn ideas were still being imposed on the people. It was natural that in countries where the economic structure was quickly disintegrating and where emotions are always strong they should fall victim to the impassioned voice of iconoclastic demagogues like Hitler. He disregarded the old idols which had lost their charm and began to construct new

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<sup>121</sup> The first letter of this word was overtyped with a "t" and a "w"; we chose "that" rather than "what" for clarity.

<sup>122</sup> Void page

<sup>123</sup> The paras on this page are numbered 47 through 48, making them consecutive with the previous page. A section after the para number "(47)" and before the text starting with "Impulsive" was cut out of the page.

but not better ones, for their hollowness was hidden behind cheap gaudy tinsel. He invested these materialistic and militaristic gods with the glamour of messianic religiosity and thus satisfied both the political and inner yearnings of the young at a single stroke. Today's call is for inspired leaders and inspired teachers; today's need is of institutions that will serve rather than exploit,<sup>124</sup> and concepts that will ennoble rather than degrade. The new currents of life need new moulds in which to flow, new institutions through which to reveal themselves. The task ahead of them is vitally important and extremely difficult but also tremendously inspiring.

(71-2) We need to employ but little reflection to perceive that the religious enthusiasts' dream of an absolute and sudden conversion of mankind by the million is contrary to possibility, is in fact but a piece of wishful thinking. It dare not be said that it will be an era of renascent spirituality. Is the whole expectation of such an era merely a piece of wishful thinking? Not that the ultimate destiny of every living creature is inglorious: the eventual awakening of its individual mind into the universal divine self is indeed as certain as dawn of the next day's sun, but truth can be understood only by those who are willing to accept the atmosphere of eternity.

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(73-1)<sup>126</sup> That the observance of religious practices largely declined before the war, was a notorious fact. Their revival during the war should not have its real character mistaken. Suffering men and women felt the urgent need of religious support during the war's tensions. In many cases it has led to a durable conversion. But with the tensions relaxed, they feel the need of a more discriminating conversion. If they are to enter a period of spiritual seeking, this will be all the more reason for being somewhat wary of the spiritual offerings that will make their appearance. The new era is bringing new religious ideas, new spiritual attitudes. Many of them are valuable and constructive but others are wildly false and useless. Therefore critical judgment and not indiscriminate acceptance is needed here. Religio-mystic cults will have [their]<sup>127</sup> vogue [but]<sup>128</sup> will help us only to the extent [they are]<sup>129</sup> sound and balanced.

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<sup>124</sup> PB himself inserted a comma by hand.

<sup>125</sup> Void page

<sup>126</sup> The paras on this page are numbered 49 through 51, making them consecutive with the previous page. A section before the start of this para was cut out of the page.

<sup>127</sup> PB himself changed "its" to "their" by hand.

<sup>128</sup> PB himself deleted "it" from after "but" by hand.

<sup>129</sup> PB himself changed "it is" to "they are" by hand.

(73-2) It is clear that the crisis will not be overcome unless we acknowledge the worth of moral values above those which have hitherto reigned in actual practice rather than in hypocritical theory. That such an acknowledgment has begun to shine in the hearts of some powerful leaders is good but it will have to shine in the hearts of several more if a successful result is to be attained. A section of people has vaguely felt this already but it will become creative in their minds and lives only when it is clearly formulated. This century will not have much use for any gospel which keeps the worldly life and the spiritual life mutually exclusive.

(73-3) What is so often overlooked by its present advocates is that the four-caste system was devised for the Hindus at an early stage of their history and quite obviously for a small primitive community. But under modern conditions, with thousands of different occupations open to mankind and with democracy in the

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(continued from the previous page) air, it has become a total anachronism, as divorced from social facts as it is hampering to social justice. The caste system must have been a blessing to a small primitive society but has become a curse to a large twentieth-century one. Wisdom established it but foolishness perpetuates it.

(75-1)<sup>131</sup> Hitler is to be seen not as he was first hailed, i.e. the recreator of his country, but as the unconscious instrument of Nemesis, as a vulgar channel for inescapable historic forces. Above all human dictators rises the unnoticed figure of their dictator – Karma! Even this vile unspeakable Hitler was a punitive instrument in the hands of mankind's Karma, a sadistic agent of planetary self-earned fate.

(75-2) Mysticism cannot continue to remain forever an esoteric system cultivated only by an exclusive coterie and unknown to the rest of humanity. It could easily remain aloof and apart only under the old forms of civilisation, but not so easily under the new forms which are emerging today, with the immense widening of culture, communications and privilege involved in them. We are indeed coming closer and closer to the time when more men shall be able to understand its teachings and many more men follow its techniques. The reasons which kept this knowledge hidden in the

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<sup>130</sup> Void page

<sup>131</sup> The paras on this page are numbered 52 through 53, making them consecutive with the previous page.

past, or in extremely limited circulation, are to a large extent [less]<sup>132</sup> valid today. The spread of popular education {helps}<sup>133</sup> to support this view, but there are other grounds. The fact is that esotericism has largely accomplished its function. So many conditions and circumstances which formerly justified its continuation have been so altered by time that they now justify,<sup>134</sup> not [of course]<sup>135</sup> its cessation but its modification. The truth in its dazzling fullness could not be dispensed to the multitude whilst there was still no inward preparedness for its reception. If today the ban has been partially withdrawn, it is because there has been sufficient development to justify it. The old obscurantist attitude which would forbid public instruction in mysticism and prevent promiscuous circulation of mystical books cannot be fully justified today. The power which has been manifesting itself will sweep aside the resistance of such selfish exclusionists with the force of stunning shocks. If the esoteric path cannot entirely be made into a common highway, it can at least be made into a useful one for the increasing number of war-awakened minds who are

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(continued from the previous page) fitted to understand and follow it. Although the promiscuous communication of these teachings is still a rash and ill-advised undertaking, its judicious communication is now so no longer. If this integral philosophy can be interpreted to those few whose right knowledge and timely inspiration will thereby be used for the mental and physical betterment of the masses, it will surely be helping, however indirectly, the masses themselves. Taken as a whole, the masses are still not ready for the higher philosophy. But there are individuals among them who are, as well as large groups who are quite ready for mysticism. It is a duty therefore to make it available to such individuals, to see that their inner needs are not neglected, and leave all others to be taken care of by religion. The patriarchal age cannot last forever. Humanity is on the move. It is beginning to develop intellect, to read, learn, think and observe for itself. This is to some degree apparent everywhere although its result will not be apparent to the fullest degree except in a few. And these are the few who will accept and appreciate the philosophic mysticism here expounded. The others can be greatly helped by religious mysticism.

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<sup>132</sup> PB himself changed "no longer" to "less" by hand.

<sup>133</sup> We have changed "help" to "helps" for grammar's sake. – TJS '20

<sup>134</sup> PB himself inserted a comma by hand.

<sup>135</sup> PB himself inserted "of course" by hand.

<sup>136</sup> Void page

(77-1)<sup>137</sup> The history of the melancholy capitulation to German arms or to German terrorism or to German bribery of the smaller countries, one by one, during World War II is a history of the disaster of suicidal disunity. Standing shoulder to shoulder, speaking and fighting simultaneously, they could have put up a vigorous resistance – sufficient to have brought worth-while external aid in time. Further, the tragedy of France’s quick catastrophic fall before the onslaught of Hitler’s legions, was twofold. On the mental side it was a tragedy of shameful treachery in high places, of divided counsels and clashing leadership, of corrupt politicians and conservative generals, and finally of national inability to rise above narrow interests. Even the military defeat of France was largely a stage-managed affair. A few highly-placed French Nazis as good as betrayed their country to the German Nazis. Their intentions were good but their understanding was bad. The consequences of these defects appeared in the half-heartedness with which she wasted the valuable opening weeks of the war, those weeks when Hitler was attacking Poland, and in the suicidal spirit of indifference and lack of conviction which permeated the army. On the physical side it was a tragedy of

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(continued from the previous page) out-of-date technique and inferior equipment, of inability to understand that men could no longer hold out against machines. The Old Staff, wedded to the Maginot Line as they were, did not perceive how rapidly it had become antiquated strategy. For armoured motorised divisions and blitzkrieg tactics had largely destroyed the value of line and position fighting. The plane, the tank and the parachute, massed in synchronised attack, were the symbols of modern warfare but the significance of this symbolism was only half-understood. The fact is that France was defeated from within even before she was attacked from without. Finally, during that fateful September of 1939, there was the pathetic spectacle of Polish generals – twentieth-century men with nineteenth-century minds – honestly and sincerely attempting to oppose Nazi tank offensives with cavalry charges!

(79-1)<sup>139</sup> After Hitler rose from being the Madman of Munich to a dizzier success as the Barbarian of Berlin, he did not fail frequently to refer to himself in his public speeches as being the instrument of a God-ordained mission, the holy co-worker with Divine Providence. “I can only thank God Almighty for giving me the strength and knowledge to do what had to be done,” he told the Reichstag in the midst of the War. He spoke of

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<sup>137</sup> The para on this page is numbered 54, making it consecutive with the previous page.

<sup>138</sup> Void page

<sup>139</sup> The para on this page is numbered 55, making it consecutive with the previous page.

the mission which Providence had entrusted to him. But in the end his mission turned out to be nothing more than an insane desire to exploit the bodies of all non-Germans and enslave the minds of all Germans. He talked in public of relying on the Almighty God but actually in private relied on the Almighty Gestapo. He spoke, too, of the New Order he was creating which would unify Europe. But in the last scenes it turned out to be merely the old tyranny in new disguise. In his book "Mein Kampf" Hitler preened himself on being an astute psychologist. So far as the appeal to all that is basest and worst in men was concerned this is undoubtedly true. But so far as the understanding of all that makes up the pattern of human existence was concerned it is undoubtedly false. In the end he showed himself to be the worst psychologist history has yet known. He [was]<sup>140</sup> astute enough to hit on the urgent need of mankind for dynamic leadership, its acute yearning for a Moses to bring it out of the confusion in which it found itself. But being himself mentally unbalanced he could and did lead it into only more and not less mental confusion, more and not less physical misery.

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(81-1)<sup>142</sup> Post-war clash, hatred, greed and tension are [rife,]<sup>143</sup> between nations or between different groups in a single nation. At the bottom of it all lies a selfishness which always places its own gain above justice or above mercy and sometimes even seeks that gain at the unwarrantable expense of others. The ego-worship which filled the Nazi with his "I" was only a monstrously swollen form of the same idolatry as it existed in other people all over the world. Instead of trying to curtail their inflated ego, deluded groups and leaders yield to it and enlarge it still more. The meaning of spirituality has ceased to register with millions of such people.

(81-2) In this century, there have been the most unheard of developments, trends and movements. Some have been changes of an evil character but others are reforms of a needed one. Institutions which have existed for hundreds, even for one and two thousand years

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<sup>140</sup> PB himself deleted "yet" from after "was" by hand.

<sup>141</sup> Void page

<sup>142</sup> The paras on this page are numbered 57 through 58; a section of the page above para 57 was cut out of the page. This page appears to be consecutive with the previous page, although the numbering no longer matches.

<sup>143</sup> PB himself deleted "eigher" (likely a typo of "higher") from after "rife," by hand.

<sup>144</sup> Void page

(continued from the previous page) crashed to the ground. Dogmas which have held millions of human souls in their grip were laughed out of court, everything being required to justify itself or go. Strange new exotic, extreme fanatic or idealistic form replaces it. The iconoclastic trend of even the last few years' events point more emphatically than any pessimistic or fatalistic doctrine to the truth of these statements. For every major calamity either forces us to realise that some old institutions are failing and perishing or else it is itself a change-over from them.

(83-1)<sup>145</sup> The inner pressure of the crises has stirred in [them]<sup>146</sup> the first interest in understanding of [these higher]<sup>147</sup> ideas. It has not only awakened some to think about practical usefulness of their ideas for the first time in their lives, it has also confirmed the faith in the truth and rightness of them for others. Those who came through the terrible war experience with unquenched faith from start to finish, do not need this new orienting of the mind. But those who found their faith only through the experience itself, do need it.

(83-2) It is not without worth to humanity that in a transitional era of catastrophe and violence, in a society of superficiality, neuroticism and insanity, there should be some men and women who can act as direct links, as it were, between it and the divine world, as shining lighthouses in the darkened sea of their time. Only the mystical philosophers possess the essential knowledge of all the forces which are active behind the leading episodes of the world scenes because they alone possess insight. And only the mystical philosophers estimate those episodes adequately and accurately because they alone possess enough selfless impartiality and inner freedom to do so aright.

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<sup>145</sup> The paras on this page are numbered 59 through 60, making them consecutive with the previous page.

<sup>146</sup> PB himself changed "the latter" to "them" by hand.

<sup>147</sup> PB himself changed "higher understanding of it \_\_\_\_\_ ideas" to "understanding of these higher ideas" by hand.

<sup>148</sup> Void page



(85-1)<sup>149</sup> How much faith will remain in the sequence, after war and post-war upheaval, is yet to be seen. But of this we may be sure; that through this titillating process and its own wartime sufferings, post-war religion will become purer, truer and more accommodating to modern needs. The toiling masses have usually little time for prayer and devotion, and still less time for mystical meditation and metaphysical study, so organised religion is a necessary way of taking care of their spiritual needs. In the fellowship of occasional public worship and through the sacramental means of grace, their emotions are uplifted, their hearts consoled.

(85-2) It is a characteristic of human groups that they cannot keep their foothold continuously on lofty moral heights through successive generations but sooner or later sag and weaken. Religion, as the fountainhead of morals, advances but to decline and eventually exhaust itself. Hence inward renewal is needed, and hence new inspiration-bringing prophets must periodically appear. The task of a prophet today differs from the tasks of all other prophets who have hitherto appeared amongst mankind. For whereas they came for the benefit of some particular area or some definite race, he must come for the benefit of the whole world and all races. Where is the God-inspired soul who can inaugurate such [a]<sup>150</sup> world-wide religion and who is conscious of being invested with such a divine world-encircling mission? We may search far and wide and yet find him not. Where is the beacon on the spiritual horizon? Where is the sign that humanity is about to witness the arising of a prophet who will lead it out of this dangerous chaos? Where is the ground for hope that God-guided men will soon appear ready to place their light and power at the service of their groping fellows? We must sadly confess that the sign is absent, the ground lacking. He who is to bring a new spiritual dispensation to humanity is still

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(continued from the previous page) [invisible.]<sup>152</sup> But his coming is certain. [He will come]<sup>153</sup> to uplift the millions who have fallen into the abyss of despair, hopelessness and misery. The war was an awakener. It is bad enough that we have forgotten our divine self. It is worse that we have forgotten that we have forgotten it. This is why the

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<sup>149</sup> The paras on this page are numbered 61 through 62, making them consecutive with the previous page.

<sup>150</sup> "a" was typed above the line and inserted with a slash.

<sup>151</sup> Void page

<sup>152</sup> PB himself changed "available" to "invisible" by typing over the original word with hyphens and typing the new one above it.

<sup>153</sup> "He will come" was typed above the line and inserted with a slash.

work of an awakener [has]<sup>154</sup> to precede the work of a teacher. The proper time for the Messiah's appearance will be in the chaos after the third post-war period. For humanity must again go through the purifying and educative fire of wartime agonies. He will bear an unusual message and bear it personally to the whole world through travel – which no previous teacher has done, not even Bahauallah,<sup>155</sup> who claimed to teach all nations.

(87-1)<sup>156</sup> We must view this episode in the wider perspective of philosophy. If we do this we may learn a most important lesson. It will then be seen that the law of compensation takes account not only of sins of commission but also of sins of omission. For we were in the position of a man who could see from his window that a householder in a distant street was being attacked and robbed with brutal violence, a man who wanted to help the victim but hesitated to interfere because he loathed fights and wanted to live a peaceful life. Thus he sways between two contending emotions until one or the other finally overcomes him. We had reached the latter part of this internal conflict and would undoubtedly have yielded to her better self and gone to the rescue of endangered humanity before long. But we were moving a little too slowly, hesitating a little too much, and the karmic consequence of this was tragic. It was the terrible price which had to be paid for delay in doing the right thing. Other peoples had to pay karmically for the same mistake but they paid far more heavily because they made the mistake in too many directions and for too long a time. There was a clear duty in this interdependent age to help actively

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(continued from the previous page) on the right side. The world distress is mostly due to karma. But we need a broader interpretation of this word. Many of us may be good and innocent but we have to suffer with all others, not for what we have done but for what we left undone. Today sorrow misses nobody. This is because humanity is completely interdependent. That is the lesson we have to learn; that we let others remain in woe or ignorance at our own peril. We are one.<sup>158</sup>

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<sup>154</sup> PB himself changed “had” to “has” by hand.

<sup>155</sup> Bahá'ú'lláh

<sup>156</sup> The para on this page is numbered 63, making it consecutive with the previous page.

<sup>157</sup> Void page

<sup>158</sup> A section after “We are one.” and before the start of the next para was cut out of the page.

(89-1)<sup>159</sup> Religious or mystical instruction must itself be more mature if it is now to match the growth in man. For the growth is undeniable. The pastoral scene of the past has been replaced by a different setting. The human drama is being played against a different background. The kind of primitive religion which suited a simple pastoral people and was shaped in a patriarchal society, is hardly congruous with the advanced character of twentieth-century conditions. It is understandable, therefore, that those who remain hungry after eating the conventional spiritual food of their time cannot be blamed for becoming intellectual malcontents. It is clear then that a vague misty basis for religious faith will not be enough to satisfy the coming age; a clear intellectual basis will be necessary to satisfy those who read and think. The need of a rational approach to religion

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(continued from the previous page) has not become less merely because the limitations of reason have been exposed.

(91-1)<sup>161</sup> Has it any moral realisation of its responsibilities in the present world crisis? Can it say anything that is worthwhile and that will help humanity? What vital contribution does it offer to our generation? The answer to these questions is that philosophy is definitely alive to contemporary needs and extremely desirous of serving creatively. Although its votaries are primarily engaged upon spiritual studies, this does not mean that [they]<sup>162</sup> must have a blank mind about other problems. They realise that their studies have an indirect bearing upon them too. However, the points of view being different, the conclusions are inevitably different too. For example, democracy says that public opinion should determine a government's course. Philosophy says that wisdom and virtue should determine it. At times, of course, the two coincide and then democracy is gloriously vindicated.

(91-2) The time is at hand for the restoration of this ancient lore, for it not only affords us an insight into the activating forces of history, but it offers us a simple and accurate key to the present world-wide human situation. Indeed, the best service we can render

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<sup>159</sup> The para on this page is numbered 64, making it consecutive with the previous page.

<sup>160</sup> Void page

<sup>161</sup> The paras on this page are numbered 65 through 66, making them consecutive with the previous page.

<sup>162</sup> PB himself changed "we" to "they" by hand.

earnest people today is to kindle in them something of the attraction and appreciation we ourselves already feel for it.<sup>163</sup>

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(93-1)<sup>165</sup> The same churches which were filled during the nerve-shattering tensions of war, are being emptied by the softer relaxations of peace; the entangled superstitions, illusions and exploitations which the converts had to accept hastily along with their reborn trust in God, are beginning to dissolve, partly as an aftermath of the dissolution of wartime dangers or urgencies and partly as a consequence of the resurgence of a cooler, more discriminating judgment. The great spiritual revival which so many expected as the result of this latest war has not materialised. It is saddening to observe that so vast a flood of wartime misery and suffering flowed over humanity only to leave so little a mark of spiritual arousal behind it.

(93-2) There is a wide evolutionary moral and intellectual difference between the cruel barbarous unlettered Kurd of Northern Iran and the decent friendly educated native of Northern America. It cannot be suddenly abolished. And there is a long, long road up from the savage egotism of the Nazi to the civilised egotism of the ordinary European. Yet it is futile to expect an abrupt moral revolution in mankind; unrealistic to assume that they are going to be fundamentally different from what they were before the war; illusory to see any marked weakening in the egocentric attitude. So it will be argued by impatient persons that the ordinary processes of upward spiritual evolution are too slow. The evil instincts of humanity cannot be driven out in a century or two. Are we therefore to begin as confirmed pessimists and end up as hopeless isolationists?<sup>166</sup>

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<sup>163</sup> The section of text after this para was cut out of the page (likely para originally numbered 67).

<sup>164</sup> Void page

<sup>165</sup> The paras on this page are numbered 68 through 69, making them consecutive with the previous page, although the numbering no longer matches. Two or three lines before this para were cut out of the page, likely the remaining text of the removed para from the previous page.

<sup>166</sup> The section of text after this para was cut out of the page (likely paras originally numbered 70 and 71).

<sup>167</sup> Void page

(95-1)<sup>168</sup> The decay of belief in religion before the war led to a decay of belief in the moral codes set up by religion and traditionally associated with it. Thus a conception of life was created which definitely rejected the appeal to morality in human affairs with the rejection of these codes and with the acceptance of Freudian views in sexual relations, especially the Freudian aversion to repressing passions and distrust of self-discipline, it was thought that the restrictions on personal conduct or on the satisfaction of sensual instincts had no higher validity than social convenience or legal obedience. The war accentuated this moral disintegration. Thus, a friend wrote from England in the middle of the war: "One thing appals... that is the sexual laxness on all sides! It's terrific!" Many took refuge from the dangers or anxieties of crisis existence to the reckless pursuit of pleasure. They found relief from boredom in ephemeral sensualities and body-glorifying sports. But such relief, by its very nature, could be only temporary.

(95-2) The war with its abnormal excitement, physical hardship and enormous suffering, and especially its loss of privacy, made meditation difficult, unattractive and, to most people, even impossible. It can be said therefore that the art of meditation was one of the inevitable casualties of the war. Although the tumult, violence and extroversion of the time made it more needed than ever before, unfortunately the opportunities and conditions for its practice became more difficult than ever before. The general shake-up of wartime broke the even lives of many aspirants. Many, if not most, were forced into entirely new and often uncongenial environments with apparently uncongenial companions. They may have deplored the inability to make any spiritual progress under such conditions, but they were wrong. Progress is not solely a matter of having the time and solitude, the freedom and quietude for study and meditation. Nor is it dependent solely on forming contacts with like-minded people. Other factors are also concerned. Indeed, insofar as it showed them how the unfamiliar so-called materialistic half of the world lived, insofar as it drew them out of complacent attitudes and smug intellectual ruts, insofar as it shattered ignorance of realities – however hard or ugly – that form important parts of human experience but which had previously been fled from, the change was not a useless one.

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<sup>168</sup> The paras on this page are numbered 72 and 73, making them consecutive with the previous page, although the numbering no longer matches.

<sup>169</sup> Void page

(97-1)<sup>170</sup> They are repelled by its seeming strangeness. They hold the mental attitude of distrust for what is unusual and dislike for what is unorthodox. Consequently they approach the subject with set attitudes and preformed conclusions.

(97-2) The truth is that few wish to trouble themselves with following such a way of regeneration and most prefer the comfortable sloth of accepting their deficiencies as normal qualities of the human being. Therefore they allow one thing after another, one event after another, to detain them from making the mystical ascent and so waste a whole incarnation before they are even aware that it is wasted. Is their spiritual life to wait like a whining beggar on those intervals of leisure which a materialistic existence throws them like sops to Cerberus? Some aspirants have even turned away from the quest because other things claimed a stronger interest. Others have given up its goal simply because they believe it to be unattainable. And then there are those who are literally afraid of devoting themselves to the quest. It seems in their eyes to demand too much or give too little.<sup>171</sup>

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(99-1)<sup>173</sup> Not the least of the obstacles to a spiritual revival is that the mere appearance of religion has posed as its authentic reality. When it will be openly admitted that the truths of religion have faded from the modern man's psyche, leaving only their mere shadows behind, it will be possible to do what can and should be done to revivify them. The first step will be to cast out primitive superstitions, to correct functional abuses, to democratise authority and to get rid of hollow formalism. Yet although religion clings so desperately to what is outworn and outmoded, the desire to revive decaying creeds, techniques and attitudes is futile; the attempt to do so is predestined to eventual failure. There is also no future for obligatory beliefs, cultural absolutisms or imposed ideas. We have lived to witness the last desperate effort in this direction, that of Nazism, and its failure. The religious world is too hampered by its past to produce easily the new faith which mankind must construct today if it is to survive. It is too much caught in its own medieval creation to provide dynamic leadership. If spirituality, therefore, begins to

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<sup>170</sup> The paras on this page are numbered 77 and 78; two sections above and below these paras were cut out of the page, suggesting that it is consecutive with the previous page (although the numbering no longer matches).

<sup>171</sup> The section of text after this para was cut out of the page (likely paras originally numbered 79 and 80).

<sup>172</sup> Void page

<sup>173</sup> The para on this page is numbered 81, making it consecutive with the previous page, although the numbering no longer matches.

make itself felt a little among us today it is not because of organised religion but in spite of it.<sup>174</sup>

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(101-1)<sup>176</sup> The philosopher successfully re-interprets in the secrecy of his own mind the dogmas, rituals and beliefs of every religion that history, scriptures, circumstance or study brings into his life. Thus, too, he is able to save the truth of religion when others impatiently reject that along with the falsity of religion. It is true that the comparative study of religions, in a spirit of sympathetic detachment from all and prejudice against none, is rare. But it is a useful part of philosophic study. The rational investigator can take no scripture as finally authoritative but must take all scriptures on their merits. He understands that a religious message is partly shaped by the character and tradition of the country in which it has been delivered. Taking into consideration the various beliefs of human development, he finds it desirable that there be room for variety in religions and [for]<sup>177</sup> freedom in thought. The Inner Voice has spoken differently to different people. The variety of religions proves not that they cancel each other out but that they arose in response to a variety of needs. Nobody will be kept out of the kingdom of heaven because he does not belong to the orthodox religion which prevails in the place where, by the accident of birth, he happens to live. Nobody will get into the kingdom of heaven because he does belong to the orthodox religion. The right of entry will depend on quite other and [quite]<sup>178</sup> nobler qualifications.<sup>179</sup>

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<sup>174</sup> The section of text after this para was cut out of the page (likely the para originally numbered 82).

<sup>175</sup> Void page

<sup>176</sup> The para on this page is numbered 83, making it consecutive with the previous page, although the numbering no longer matches. One or two lines before this para were cut out of the page, likely the remaining text of the removed para from the previous page.

<sup>177</sup> PB himself inserted "for" by hand.

<sup>178</sup> PB himself inserted "quite" by hand.

<sup>179</sup> The section of text after this para was cut out of the page (likely paras originally numbered 84 and 85).

<sup>180</sup> Void page

(103-1)<sup>181</sup> The greatest value of the atomic bomb, after its compulsory prevention of war, is its compulsory abolition of frontiers. It renders them meaningless. It makes a world-authority inevitable. It renders a merely international league insufficient. Only a world federation and world authority will suffice to meet it. With this change in media, all military manuals become obsolete overnight. What gunpowder did to the bow and arrow, atomic bombs have done to gunpowder. The political struggle [to]<sup>182</sup> secure strategic frontiers has now lost all meaning. For there are none.

(103-2) Can we be saved from going headlong over the dangerous precipice which we are skirting<sup>183</sup> so uncomfortably near its edge? Out of this world catastrophe there could have emerged an era dedicated to truer religious ideas and higher social forms. But instead the war years have brought to many people a degradation of outward circumstance and, what is much worse, a degradation of inward character. It has brought out bad instincts like hatred, violence, brutality, lust, greed and envy. Suffering has taught them the wrong lessons. It has made them more materialistic instead of more spiritual. If civilisation is destroyed, such people will be largely to blame. Our generation has been given its last chance to survive. At present utter collapse is merely possible.

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(continued from the previous page) But if wiser principles are not adhered to or if their acceptance is too long delayed, then utter collapse will be sadly inevitable. If humanity cannot or will not respond to the call of this evolutionary voice, then its civilised life will collapse in a new Armageddon followed by devastating famine and widespread disease. Only after it has lost everything in unheard-of sufferings, will the remnant that will be left alive after the inevitable interval of anarchy, realise the need and have the will to make a fresh start in a nobler direction. There is sufficient reason to support the hope that a total collapse is unlikely. [The]<sup>186</sup> human race will not wholly perish,

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<sup>181</sup> The paras on this page are numbered 86 and 88, making them consecutive with the previous page, although the numbering no longer matches. A line before this para was cut out of the page, likely the remaining text of the removed para 85 from the previous page. In addition, the para originally numbered 87 on this page appears to be cut out of the page.

<sup>182</sup> PB himself changed "for" to "to" by hand.

<sup>183</sup> PB himself deleted a question mark by hand.

<sup>184</sup> Void page

<sup>185</sup> PB himself inserted "88 cont." at the top of the page by hand.

<sup>186</sup> PB himself changed "A" to "The" by hand.



although much in it that deserves to do so will perish. A remnant will emerge alive and pass into a new and better phase and purified form of its evolution.<sup>187</sup>

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(107-1)<sup>189</sup> The Mind back of things has not allowed the discovery of the atom bomb to be made just at this particular time without sufficient reason for doing so. Humanity is being prepared for the next fated move in its inner life. And that is, a lessening of selfish materialism, an increasing of spiritual cooperation. The instrument used is a physical one though the [net]<sup>190</sup> result will include a psychological one. Only if the fear generated by the unprecedented danger of this discovery attains such a tremendous magnitude that it overwhelms all other base emotions, is it likely to lead to the unshakable determination to make the fresh moral start that is needed. The method of persuasion has changed radically. Where the spiritual teachers have failed to bring home their lessons to humanity, the atomic bomb may do so. It has forced these alternatives upon us: either the nations of the world must change their moral attitude towards each other or they must annihilate each other.<sup>191</sup>

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(109-1)<sup>193</sup> [History]<sup>194</sup> teaches us that the hour produces the man, yet if we are too addicted to the things of earth, if we have forgotten the diviner principles of

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<sup>187</sup> The section of text after this para was cut out of the page (likely the para originally numbered 89).

<sup>188</sup> Void page

<sup>189</sup> The para on this page is numbered 90, making it consecutive with the previous page, although the numbering no longer matches. Two sections above and below this para were cut out of the page.

<sup>190</sup> PB himself inserted "net" by hand.

<sup>191</sup> The section of text after this para was cut out of the page - this was likely the beginning of the para originally numbered 91.

<sup>192</sup> Void page

<sup>193</sup> The para on this page is numbered 92, making it probably consecutive with the previous page, although the numbering no longer matches. In addition, the top of this page has been cut

righteousness, \_\_\_\_\_<sup>195</sup> truth and justice, then the man arises to our doom. The awful chaos of the French Revolution spawned forth after a while its predestined figure of Napoleon. He brought the beginning of the end of the old feudal age in every European country wherein he fought but he brought it through a holocaust of misery, war, suffering and bloodshed.

(109-2) Gazing at the contemporary world and remembering recent history, the thoughtful observer may well ask himself whether humanity is standing on the threshold of a new dark age. Humanity has now been brought to a point where it stands on the verge of a great moral relapse or a great spiritual awakening. It must bring its morals into better synchronisation with its techniques or the greater part of it will perish. On the one hand there is the exhilarating prospect of a transformed civilisation and on the other hand the terrifying prospect of a liquidated one.

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(continued from the previous page) Further sorrow awaits it unless it can produce a finer quality of thought and a better way of living. It has reached the parting of the ways. Only a recognition of this fact can save it from further blunders and consequent disastrous suffering. It will be compelled by events themselves to face the issue which cannot longer be postponed. We approach zero hour. Procrastination will gain nothing but lose everything. For if it does not end materialism, then materialism will end it. The human race walks on the very edge of a yawning chasm. If it misses its step or takes a false one or loses its balance, it may fall and this civilisation will reach its terminus. Unless it can bring less blind selfishness and less materialistic prejudice into its view of the world, its civilisation will not escape its final Nemesis. Modern man must rediscover these higher truths or his civilisation will perish with him in a holocaust both man-made and nature-made to which the past has no parallel.

(111-1)<sup>197</sup> If we do not succeed in solving these problems, we shall tremble on the verge of perils as immense and deadly as the war itself: economic disaster, social cataclysm,

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out, and there is an unnumbered para that runs into the top of the page, most likely the end of a trimmed down para 91.

<sup>194</sup> PB himself inserted "History" by hand.

<sup>195</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>196</sup> Void page

famine, pestilence, the general dissolution of religion, morality and civilisation, with a fleeting reversion to barbarism as the end of it all. Only then, only after whole countries and

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(continued from the previous page) continents have been largely depopulated through tasting the extremes of suffering, will the scanty remnant of people find their way back to a new and nobler and healthier way of life than that which prevailed before. It will surely come, even at this fearful price, because it must come. It was hinted in two earlier books that if our civilisation does not better itself, it will have to sink and make way for another one. And we have hinted also, that humanity is walking on the edge of a precipice. But this does not mean that our failure will necessarily result in a total lapse into barbarism. Rather will it clear the way through wide depopulation and sharp anguish for the coming of a nobler and more advanced society than the present one. The sins and sufferings of our generation cannot destroy the faith of the philosopher in humanity's nature. He knows that its better nature will triumph in the end, even though the price of that triumph may be an utter destruction of all its \_\_\_\_\_<sup>200</sup> civilisation and a fresh start after still worse suffering. For it faces the necessity of giving up the materialistic outlook which brought it into such catastrophe. There is no escape from this necessity.<sup>201</sup>

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(115-1)<sup>203</sup> The two wars which have depressed and devastated our generation have also rendered still more urgent a wholesale reconstruction of organised religion. There is

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<sup>197</sup> The para on this page is numbered 94, making it consecutive with the previous page, although the numbering no longer matches. The section of text above this para (most likely para 93) was cut out of the page.

<sup>198</sup> Void page

<sup>199</sup> PB himself inserted "94 cont.) at the top of the page by hand.

<sup>200</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>201</sup> The bottom of the page was cut off, most likely including paras 95 and 96.

<sup>202</sup> Void page

much confusion and misunderstanding about the effect of war on faith. The truth is that when war is a dreadful actuality, millions feel a sense of tragic impotence against its terrible dangers to life and its depressing impoverishment of fortune. Amid the uncertainty of the time none really knows when the next hammer-stroke may hit him or his property. Religion flourishes best in an atmosphere of heightened emotion, and because the booming of one-hundred-ton guns and the rattle of Brenns<sup>204</sup> provides just such an atmosphere, belief revives and its influence soon spreads widely once again. The mere suggestion that a higher power exists and will help those who pray to it or support its instrument – the church – is soon acquiesced in either through apprehensive fear or through clutching hope.

But this phase of swift-kindled faith is only a temporary one. When the dangerous long-drawn emergency has passed away, the tension of distraught nerve and distracted mind relaxes. Then only can men view the recent happenings with cooler judgment. The breakdown of belief will be even stronger after the 1939-45 war than after the 1914-18 one. For the guns of the latter thundered suddenly upon the world whereas those of the former sounded after long and anguished forebodings, in consequence of which intercessory prayers for the avoidance of [war]<sup>205</sup> were the object of multitudes of people throughout the world. The futility and failure of these united requests can come into strong relief only when correct perspective is restored with the restoration of peace. All these disillusionments begin to break the power of inherited irrational dogmas. Thus although such doubts will begin to germinate during a war-period, their full fruition will arrive only after the end of such a period. Belief in the virtue of prayer starts to collapse. This is followed more slowly by weakening of belief even in God Himself, as the cataclysmic spectacle of a mutilated and agonised world is matched against the alleged benevolence, merciful ordering and perpetual surveillance of its Creator. People realise that they had hoped God would help them during their time of need but that they had never

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(continued from the previous page) stopped to enquire whether God really existed at all, or else if God did exist, whether His nature was what they had thought or been

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<sup>203</sup> The para on this page is numbered 97, making it consecutive with the previous page, although the numbering no longer matches.

<sup>204</sup> “Brenns” in the original—referring to the light machine gun favoured by the British until 1992.

<sup>205</sup> PB himself inserted “war” by hand.

<sup>206</sup> Void page

<sup>207</sup> PB himself inserted “97 cont.” at the top of the page by hand.

taught to believe or not altogether different. They begin to perceive that wishful thinking had to some extent deceived and deluded them. In the end, therefore, the waves of religious feeling which were generated by war have a habit of receding much farther with its cessation than they had previously advanced. People turn less and less to scriptures for guidance or to theologians for consolation. Their doubts are provoked, their questioning spirit aroused, their thinking ultimately stimulated by the world-suffering. Hence a clear consequence of every war is that religion, which is the last resource [left to]<sup>208</sup> man when the guns boom is the first to be flung away when the guns cease.

(117-1)<sup>209</sup> People are easily deceived by the stature to which religions have grown into thinking that they have achieved assured stability. An institution which has reached great size has not necessarily reached great success. It is necessary to look beneath the illusion of numbers and the skin of popularity. Spiritual degeneration and decrepitude are still what they are even if they are spread among millions of people. When we try to understand the causes of such disintegration, we are inevitably led to the conclusion that religion wrongly understood and wrongly expounded breeds distrust, exploits ignorance and disrupts society. How do ordinary people arrive at their understanding of a religion, then? They arrive at it through the guidance of official exponents. Therefore the latter bear a larger responsibility for the downfall of their own faith than they usually realise. They have often invoked judgment of God on others; have they ever observed how history has invoked the judgment of God on them? So far as the mission of an institution consists in assuming the austere role of a prophet and making the glowing message of such a man freely available to simple toiling folk; so far as its presence in society acts as a check on human character, which would otherwise degenerate and permit evils more serious than existing ones to spring up, it possesses something which the

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(continued from the previous page) people profoundly need; it has a most valuable service to render for which it must live, and it can face its critics as indifferently as Jesus faced his persecutors. But so far as the institution has come to mean something glaringly different or has come to constitute a professional means of livelihood for certain individuals, merely by seating them on the chair of sanctity or has associated

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<sup>208</sup> PB himself changed "of" to "left to" by hand.

<sup>209</sup> The para on this page is numbered 98, making it consecutive with the previous page.

<sup>210</sup> Void page

itself with pointless dogmas which outrage human intelligence, it has certainly become something so unchristian and useless that the continued fall of its influence need surprise none.

(119-1)<sup>211</sup> The initiated early Christians understood well enough that the Christ was no other than their own higher self, the Overself. This was true then; it is true now. The Christ-Babe must come to birth in a man's own heart before he can become a real Christian. The true Christian, as distinct from the merely nominal one, feels this force which enters his heart, but it is something very different from, and much superior to, mere emotion.

(119-2) To take every descriptive statement in most scriptures only literally betrays want of intelligence, but to take it only allegorically betrays a want of balance. The gods and goddesses of scriptures and mythologies are but popular explanatory principles of the one and only Divine principle. They are [more]<sup>212</sup> easily comprehended by the masses than abstract metaphysical teachings.

(119-3) There is no excuse for such unthinking complacency. If the powerful suggestions of tradition and environment persuade us to believe certain things heedlessly, to go on believing them throughout a lifetime is to shame and deny our thinking power. Much of what passes for religion is mere superstition. Religion raises us whereas superstition degrades us. We must seek the true face of religion under the false mask of mere spiritual legalism and hollow theological casuistry. We must cast away the accretions and have no use for what is sectarian and self-seeking and superstitious in religion.

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(121-1)<sup>214</sup> If the words of a priest or a clergyman contain the message of true spirituality and carry comfort to suffering men, the latter might walk many miles to hear him; but if they do not contain them, they might probably walk miles to avoid him! How many clergymen have said all that they had to say in their very first sermon, since when they have added nothing new? Yet although they have had nothing further to preach, they

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<sup>211</sup> The paras on this page are numbered 99 through 101, making them consecutive with the previous page.

<sup>212</sup> "more" was typed above the line and inserted with a caret.

<sup>213</sup> Void page

<sup>214</sup> The paras on this page are numbered 102 through 105, making them consecutive with the previous page.

continue to preach it boringly for the remainder of their lifetime! The people of this hapless epoch seek the bread of an inwardly-ravishing spiritual experience; they are offered instead the stones of inwardly-dulling intellectual gabble.

(121-2) Religion will gain in honesty and lose in hypocrisy; society will gain in peaceableness and lose in quarrelsomeness, when religion itself becomes a private affair, so private that even two friends of different faiths will ordinarily neither display their interest in nor talk about them. Their reverence will then express itself just as well and even more sincerely in private religion than in public worship.

(121-3) A wiser age will see that to accept one religion is not necessarily to deny another, that in each case it is really a matter of internal need and external circumstance. But such perception can become clear only when religion itself becomes a private affair and its external hierarchies are abolished. From whatever source people derive their religious faith, the essential thing is that they should hold such a faith. We should not be overcritical about the source of its character or history; there are plenty of destructive forces in the world today which are eager enough to play {the}<sup>215</sup> mentality which has not been developed to perceive anything beyond the touchable and seeable, which cannot itself comprehend the abstract and metaphysical, this – the mentality of the masses has to receive a simpler form of spiritual food. For it there must be the more palatable and easier digested food of dogmatic religious revelation. If from the standpoint of the sage such a religious form is a concession to popular prejudice and kindergarten minds, it is not at all a hollow valueless concession.

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(continued from the previous page) He will always regard it as most essential to the welfare of the world, provided it is kept within proper limits.

(123-1)<sup>217</sup> An organisation is required to transmit the services of religion whether it be an elaborate Church with three continents under its wing or an obscure sect with a

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<sup>215</sup> We have combined the paras originally numbered 104 and 105 (the third and fourth paras on the page) into one para, 121-3. Para 104 in the original ends with “the \_\_\_\_” while the next para (105) opens with “\_\_\_\_the”. PB sometimes employed a convention used in cursive letter-writing, which is to repeat the last word or words on one page at the top of the next. I think that is what happened with the original handwritten para here, so I have joined them into a single para. – TJS '20

<sup>216</sup> Void page

single preacher located in a small room. The personnel of this organisation constitute its living value, for theirs is the duty of giving right guidance to its followers. If prelates and priests understand the higher purport of religion they will slowly uplift their flock and deem it their duty to serve rather than to enslave them. For instance, they will gradually replace the notion of an angry or cruel God to be propitiated through devotional communion. If however they fail to understand this purport, they will misunderstand it. And as they are notoriously and tenaciously conservative, they will apply this quality – so admirable when it bespeaks loyalty to true and virtuous things – in wrong directions such as the dissemination of outworn, unimportant dogmas, or the support of barbarous customs, untenable doctrines, false history and worthless rites – nearly all of which do not belong to the faith in its primitive purity but are mutilations or accretions originating from the mediocre minds of ignorant interpolators or the selfish hearts of greedy interpreters. This will lead slowly to the next step, which is to use the organisation primarily for their selfish benefit. When this happens the people naturally lose their faith in them as well as in the rites and dogmas, the ethical value of their religion wanes and enemies arise both inside and outside its frontiers to bring it crumbling to the ground in the long course of time.

(123-2) Some readers have taken exception to our statement in eleventh chapter of “The Wisdom of the Overself” that the aborigine should be left alone to worship God in his own way. They point [out]<sup>218</sup> the great uplift of religious conceptions which has followed the work of Christian missionaries amongst aborigines. My own observations as a traveller would endorse this claim as true in some cases but false in others. There has been welcome advance in some countries but definite deterioration in others.

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(continued from the previous page) This is apart from the social, medical and educational work of the missionaries, for which I would bestow the highest praise. However the point we tried to make is evidently not quite understood. We hold only that, just as philosophy should not disturb the advanced religionist’s faith but yet should make a higher teaching available to him as and when his faith weakens of its own accord, so the advanced religionist should not disturb the primitive religionist’s faith but should make his own higher creed available as and when it might be helpful to

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<sup>217</sup> The paras on this page are numbered 106 through 107, making them consecutive with the previous page.

<sup>218</sup> PB himself deleted “to” from after “out” by hand.

<sup>219</sup> Void page



do so. This would still leave a clear field for Christian missionary activity in distant lands but it would regulate and limit such activity within wiser borders. When we wrote about the advisability of letting the aborigine alone, this applies only if he is satisfied with his religion. It is not wrong to interfere when he begins to find fault with it. We did not mean to cause doubts about the value of propagating higher and more spiritual types of religion amongst primitive peoples. On the contrary, such propaganda should certainly continue, although it ought to be less offensively, less ignorantly and less dishonestly practised than it has been in the past. It should be there, on the spot, available for those primitives who are nearing the level where they can [begin to]<sup>220</sup> profit by it. Between the primitive tribesman, blindly obeying his patriarchal leaders and unthinkingly following his traditional customs, and the modern city-dweller, the difference is unmistakable. And it is a difference on the one hand of more liberated individuality and on the other of more developed intelligence. Hence, the kind of teaching which historically suited the one is unsuited to the other. The missionary has his place in the world of religions and especially so when he is the bearer of a more developed religion, but that place is not, as he thinks, an unrestricted one.

(125-1)<sup>221</sup> If many men and women have lost interest in the futilities of institutional religion they have not lost any interest whatever in the wonderful words of those grand men whose mission these institutions have purported to represent. They honour their benign sayings more than most pious people but they detest the puerile creeds and

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(continued from the previous page) intolerant actions which [are]<sup>223</sup> perpetrated under the shelter of such hallowed names. They revere and love those teachers who give a higher ethic to man although they can take no interest in the dogmatic utterances of mitred clerics and professional priests they ever raise their mind in homage before Jesus, Krishna, Buddha and Muhammad. If they appreciate the missions of these messianic men and receive a deeper significance in their sacred glowing utterances, they remain indifferent to the foolishness of followers who take the name of these Masters in vain, and who have strayed far from the ethical precepts. If the rebels have left behind the public observances of established religion, it is because they regard them

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<sup>220</sup> "begin to" was typed below the line and inserted with a slash.

<sup>221</sup> The para on this page is numbered 108, making it consecutive with the previous page.

<sup>222</sup> Void page

<sup>223</sup> "are" was typed above the line and inserted with a slash.

as having degenerated into meaningless mumbo-jumbo. "Repent and return" is an old maxim but a sound one. A church which has departed from the straight and narrow road of its master, can always return if it wishes. A pontiff who holds a million minds in benighted thralldom can always set them free again. A temple-priest who has battered on the trust of numerous pilgrims can always cease to be an official charlatan and help them to a higher view of God. A clergyman who entered a pulpit as his profession and not as his inspired vocation can always resign. But these decisions demand immense sincerity to make and immense courage to implement. Why should not a religion go from strength to strength, instead of from weakness to weakness? Why should it not deserve increasing success? Will not its tangible and intangible profits be greater, grander and more enduring if it fulfils its task of emotionally comforting and morally uplifting mankind? Has not history proved such profits to be fitful and fugitive when its followers are ignobly exploited and their minds forcibly enslaved?

(127-1)<sup>224</sup> The moral to be drawn from the chronicle of all religions is that when a religion has lived long enough to become a grey tradition, it has lived long enough to suffer the misfortune of becoming a mere mummified travesty of its true self.

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(continued from the previous page) As its apostolic assurance and early fervour are slowly squeezed out by the pressure of self-interested organisation, so its inspired prophets disappear and are replaced by its uninspired priests, backward-looking rabbis or microcosmic parsons. The martyrs who fell beneath the claws of the Roman lions had quite clearly found something in their new faith which was so precious, so life-exalting, so emotionally satisfying, that they were willing to die for it. How many would emulate them today? In their youth religions are warm upholding forces, but in their old age they become cold creeds, bereft of their warmth, filled with useless formalities and possessed of a validity which has long since passed away. The chaos of the contemporary world is a terrible witness to the inability of such laggard religion to fulfil its excellent ethical functions. The picture of prelates blessing opposing armies in the name of the same Saviour rises ironically before their eyes. The Japanese aeroplanes scoring direct hits on the Kwan Yin Temple at Soochow and the German machines achieving the same feat on the Polish Cathedral at Warsaw, where large numbers of people had assembled to pray, with consequent heavy casualties from the bombings

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<sup>224</sup> The para on this page is numbered 109, making it consecutive with the previous page.

<sup>225</sup> Void page

have left the echoes of their explosions in memory. Such incidents affect all piety that rests on simple faith, which gradually buckles under impact.

(129-1)<sup>226</sup> Because there will be no paid sacerdotal class, there will be no public prayers in the ideal religion. Man's mental and emotional traffic with the higher power will be a private and personal one. Therefore there will be no empty show of religiosity for the benefit of his neighbours, no chance for hypocrisy to parade itself as devotion, no mechanical phonographic repetition of phrases which time or familiarity has divested of emotional significance and mental content. For although a congregation may gather in a public building, the prayers it will silently utter, the devotions it will silently perform, will not follow a set collective form but will be quite individual. Furthermore no separate order of clergy will be

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(continued from the previous page) set apart from or be permitted to dominate over the laity but a democratic basis of mutual consultation will support. Thus it was a sixteenth-century German, Sebastian Franck, [who]<sup>228</sup> wrote in one of his books that a minister of the Gospel should resign his living when he finds that his sermons bear no spiritual fruit in changed lives. Franck himself soon demonstrated his sincerity by following his own advice. The old religious {faith}<sup>229</sup> found itself at war with reason; the ideal faith will look to reason as an ally in its own camp. That is why the religious society which is to express such a faith will inevitably refuse to submit itself to any priesthood. But this is not to say that it is to submit itself to a completely democratic system. How could it, when the tenets which it holds speak plainly of the spiritual inequality of man, of the distinctions which show themselves in moral outlook and intellectual equipment? It will find an alternative way between these two extremes, the way of honorary, unpaid, inspired expositors. It will be the birth of a new priesthood, a priesthood that could give men the inner peace they hunger for, that could inspire them with the wisdom and courage to tackle personal problems rightly, and that could show them that there is something back of life worth living for, would not need to mortgage its services to the State. It would get all its needs voluntarily satisfied by those whom it helped. But if it could not really help men, then its failure would eventually become its

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<sup>226</sup> The para on this page is numbered 110, making it consecutive with the previous page.

<sup>227</sup> Void page

<sup>228</sup> PB himself deleted "who" by hand; we restored it for clarity.

<sup>229</sup> We changed "faiths" to "faith" for clarity and accuracy. — TJS '20

own scourge. People do not want empty puerile words alone; they want new hope and new faith that their problems will be solved and life's essential worth can be found.

(131-1)<sup>230</sup> It is something to be noted by the student of comparative religion and comparative mysticism that each faith and each [minor sectarian movement]<sup>231</sup> sets up its own leader as the supreme personality among holy men, the universal teacher of all mankind. Consequently, he is most often put forward as the last World Teacher, for after him there will come no more - unless, of course, he himself returns as a Messiah. Such claims should be instructive to the student as displaying the egotistic psychological attitude of the claimants and betraying their spiritual limitation. Thus it is a mistake to believe that because the prophet-founders of religion were divinely inspired, they were therefore equally inspired. The divine reality expresses itself through various channels. The prophet who regards himself as the only one to whom divine revelation has come, has already lost it.

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(continued from the previous page) The sect which believes that only to itself has God spoken has never really heard Him. All these inexplicable miracle stories which gather around the life of every renowned Saint must not be swallowed uncritically. In the Orient, the simple common people, the devout and the mystical have usually failed to distinguish legend from history, observation from imagination. Let us not believe that by encouraging superstition we encourage spirituality. We must discard the one in order to find the other. We must differentiate between the noble disinterested efforts of a prophet and the ecclesiastical systems men set up in his name after he has passed away.

(133-1)<sup>233</sup> We must separate pure religion from mere ecclesiasticism. We must distinguish the religious spirit from its historical manifestations called churches. We must understand clearly what is the true essence of religion and what are its traditional excrescences. Official creeds and orthodox churches have harmed as well as helped mankind. Because they exist for the masses who do not want or who do not find themselves in a position to explore more than a little way the long road that leads to divine truth, they easily mix human error with their glimpses of that truth. These

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<sup>230</sup> The para on this page is numbered 111, making it consecutive with the previous page.

<sup>231</sup> PB himself changed "cult" to "minor sectarian movement" by hand.

<sup>232</sup> Void page

<sup>233</sup> The para on this page is numbered 112, making it consecutive with the previous page.

ecclesiastical systems have rendered a useful service in the past, although it is heavily discounted by the price exacted from humanity. They have started with a nucleus of truth but they have at times either cunningly perverted or merely warped and/or unconsciously corrupted it. That perceptive historian, Lord Acton,<sup>234</sup> concluded after his vast studies that all power corrupts. The history of nearly every religious institution illustrated the truth of his conclusion. Who rewarded Jesus' selfless efforts with a malefactor's death? Not the masses he sought to save but the ecclesiastical interests which exploited them. When a religion falls into the power of vested interests, and especially of political vested interests, its inner decay is assured. The failure of the German churches under Hitler to point out what was flagrantly evil in German national policy showed two things. First, that the Germans had not even attained Christianity. Second, that institutional religion had become either cowardly or hypocritical.

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(135-1)<sup>236</sup> History shows that nearly every religion moves through the same time-worn cycle of phases - from purity and reality and fellowship through organisation and literalness and external expansion to hypocrisy and exploitation and tyranny. All religious influence historically passes through these stages of rise and fall. It begins by expressing an elementary portion of divine truth, and by promoting a simple standard of human morality. It ends by opposing the truth and defending immorality. In its purity and vitality it suffuses the hearts of its votaries with good will towards other men and hence draws them closer together. But in its degradation and devitalisation it poisons the hearts of its slaves with intolerance towards other men and thus sets them farther apart. The declension of a religious movement begins at the point where the external organisation of it begins to replace the internal feeling of it. The intuition is then gradually forgotten and the importance of funds, buildings, officials, prestige and power rises egoistically and ambitiously in its stead. In the end, the inner reality is all but lost, only its mocking shadow remains. It might be said that in its early unformed state, the movement spiritually exhilarates men but in its later institutional state it materially exploits them. It is therefore necessary to make a clear-cut distinction between a religion in its original pure form and in its later corrupt form. Time corrupts every religion. The history of

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<sup>234</sup> John Dalberg-Acton

<sup>235</sup> Void page

<sup>236</sup> The para on this page is numbered 114, making it consecutive with the previous page, although the numbering no longer matches. A section above this para was cut out of the page, presumably including para 113.

(continued from the previous page) Christianity confirms this cyclic nature of religion. It arose outwardly amidst bitter suffering and violent death; it began to fall inwardly amidst gilded prosperity and exaggerated pomp.

(137-1)<sup>238</sup> The magical value of any sacrament lies not in itself but in the faith it arouses, the reverence it suggests and the reminder it gives. If a man can believe, revere and remember God by any other means, such as reading for instance, and if the sacrament has no effect upon him, he is not obliged to participate in it. But if a sacramental form helps him to either the remembrance or the aspiration of divine reality, why should he not take advantage of it? It is true that ritual which helps man to concentrate on a value higher than the material ones, is certainly useful to him. But it is not indispensable to him. At the last no sacramental symbol, no external rite can give what a man's Overself alone can give. Although the chief function of external rites is to direct the mind towards internal ideas, a mechanical ceremony of itself has no moral value. One may ask how far do the collective incantations and public prayers of organised religion lead to any tangible results? The mistake is not in creating or continuing these processions and observances, but in forcing them upon people who have no inner affinity with them, who feel no need for them and no help from them. Liturgical symbolism and ecclesiastical rite may exalt and satisfy the emotions but they do not go beyond this. They do not carry out their claim to constitute for the participant a direct sacramental means of grace. Those who administer such sacraments, are invested with no higher authority than a merely human one. We must not believe that any paid professional has a better right to

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<sup>237</sup> Void page

<sup>238</sup> The para on this page is numbered 115, making it consecutive with the previous page.

<sup>239</sup> Void page

<sup>240</sup> PB himself inserted "115 cont." at the top of the page by hand.

(continued from the previous page) assume the status of intermediary between God and man, than an unpaid amateur. In fact, it often is better to believe the opposite. The confusion of clerical power with authentic spirituality is a common mistake. There is no real relation between the two. This is because it is not the ethics of a holy man which clerics seek to spread but the power of a worldly institution. It is not faith in an immaterial reality whose propagation is their prime aim but faith in a material hierarchy. When it has become outworn, the inner mental attitude which gave it birth and the accompanying feeling which gave it justification are no longer active. Consequently, its followers do not know why they are following it and act mechanically or, quite often, hypocritically. A ceremonial observance which carries no inner meaning and gives no mental uplift to those who partake in it, becomes even worse than useless. It becomes a deception. There is a further danger when ceremonial symbolism becomes more important than moral principle. It is then that a religion falls into risk of betraying itself. Philosophy appreciates the services of organised religion and objects only when it loses itself in mere externals, when it gets up its own ecclesiastical organisation and liturgical forms as all-important to man's salvation. The greatest dangers to its purity are the corrupt forms that men give to it and the selfish institutions that men set up in it. The seeds of destruction are implanted by karma and germinated by time whenever a religious form fails to serve humanity.<sup>241</sup>

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(141-1)<sup>243</sup> To be sure, in these critical times, we ought not to expect life to move along a smooth and even path all the way. The gestation of the new age is inevitably slow and painful in view of the hindrances to be overcome and the resistances to be vanquished. The pattern is only slowly being uncovered. Many say "You can't change human nature." Philosophy does not accept this statement as a final one, even when it readily admits that human character does not improve quickly. But this need not discourage us. It is the business of life to lead mankind to superior goals and it will surely do so. For the divinity is behind everything, enfolds everything, and ultimately improves everything. It is needful to recognise the truth that everyone does not remain the same throughout life, that many a man slowly changes his character and displaces old goals by new ones.

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<sup>241</sup> The section of text after this para was cut out of the page (likely the para originally numbered 116).

<sup>242</sup> Void page

<sup>243</sup> The paras on this page are numbered 117 through 118, making them consecutive with the previous page, although the numbering no longer matches. A section above this para was cut out of the page (likely the para originally numbered 116).

(141-2) With each war cumulatively worse than the one which happened before, humanity hardly dares imagine the horrors of this latest and worst which menaces it. Its work of self-destruction will be assisted by Nature, who will not herself remain idle. She too will scourge the world with flood and famine, pestilence and earthquake, storm and upheaval. Such a universal catastrophe will be more than civilised society can bear, more even than man's will-to-live can endure.

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(continued from the previous page) Great destructive forces will be used by mankind in its process of self-annihilation. All this planet's people would not be destroyed by these forces but the greater part of them would.

(143-1)<sup>245</sup> In "The Wisdom of the Overself" it was briefly hinted that the twentieth century was the era of universal human enlightenment. We have been asked to expand upon this point. Just as the nineteenth century was the era of scientific enlightenment, so our own is the century of universal enlightenment. This is taking three forms. First, general [education,]<sup>246</sup> intellectual knowledge and scientific discovery will continue to spread throughout the whole world and not reside mainly in the West. Second, they will become available to all classes and not be confined mostly to the middle and upper classes. Third, religion, mysticism and metaphysics will reveal their realities and shed their superstitions, will be made more rational and thus no longer be regarded as being displaced by science but rather as being necessary to complete it. Furthermore, the philosophy of truth, which is the highest kind of enlightenment possible to mankind, will become as easily accessible to them as it was remotely hidden in former centuries. Because we are at a cyclic turning [point,]<sup>247</sup> this is the century when truth will be let loose on the world. Not only the ultimate truth which philosophy reveals for the few but also political, economic, social, religious and scientific truth for the many. The falsehoods which dominate human society, the illusions which individuals and groups hug so fondly, and the lies under which it lives are being and, we venture to predict, will be still more, shown up for what they are. This is one reason why we have seen the phenomenon of a

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<sup>244</sup> Void page

<sup>245</sup> The para on this page is numbered 119, making it consecutive with the previous page.

<sup>246</sup> "education" was typed above the line and inserted with a slash.

<sup>247</sup> PB himself deleted "for the many," from after "point," by hand.



(continued from the previous page) Nazi falsification of every branch of cultural and practical facts on a scale unheard-of in history. For it represents the scum which rose to the surface so that it might be cleared entirely away, the night which attained its darkest pitch just before the first ray of dawn. It also explains why we are seeing a second and similar falsification being attempted by the hierarchs of Communism. This is certain that if the Nazis had conquered, this worldwide illumination could not spread but instead humanity would have been plunged in a new dark age far worse and far more materialist than anything it had hitherto historically experienced. The danger of falling into spiritual eclipse was therefore real.<sup>250</sup>

(147-1)<sup>252</sup> Humanity will need more mental resilience, more readiness to accept change, reform, betterment or sacrifice, and less of the inveterate idolatry of custom. It will need more imagination, intelligence and intuition if it is to understand the pattern which the coming period is certain to assume. Those who suffer from stiffened mental arteries, who are incapable of profiting by past failures, of readjusting themselves to these changes and of meeting the new problems, will blunder badly. Whether they like it or not, whether it be for better or for worse, the fact stares them in the face that they are witnessing tremendous disruptive forces at work. They must understand what is happening and be courageous enough to accept intellectually that this is really a period of dramatic upheaval. To scrap old ideas which can have no place in the coming age will prove more profitable in the end. Those who remain foolishly purblind or selfishly prejudiced against what is happening all round them during this critical and swift transition, cause themselves unnecessary suffering. They persist at their own peril in the delusion that the old materialistic ways which seemed to suffice before will continue

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<sup>248</sup> Void page

<sup>249</sup> PB himself inserted "(119)" at the top of the page by hand.

<sup>250</sup> The section of text after this para was cut out of the page (likely including paras 120 and 121).

<sup>251</sup> Void page

<sup>252</sup> The para on this page is numbered 122, making it consecutive with the previous page, although the numbering no longer matches. A section above this para was cut out of the page (likely the end of para 121).

to suffice in the future. For if a sufficient number of people do not accept a readiness to change, sufficient to influence the general social condition, then the entire fabric of society will bring down upon itself the terrible nemesis of violent destruction. Modern civilisation, as we know it, will come to an end, self-liquidated by its own blindness. But its disappearance will be only to clear the ground for the arisal of a new and better one.

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(continued from the previous page) Thus the coming era will assuredly bring mankind a better world. But whether it arrives at this happy goal through disaster and depopulation, or whether it arrives through reason and peace, is an unpredictable matter at the moment. It depends on the factor of free will which exists in man's make-up. The time grows shorter for a conscious selection of the higher concerns of life.

(149-1)<sup>254</sup> When the war compelled entire nations and entire classes within a nation to cooperate in many different ways in order to win it, this dire necessity showed them the virtue and value of cooperation. It made every individual realise that he was not merely a separate individual alone but also a member of an interdependent community. That is to say, the individual began to work for the common welfare because it was essential to his own welfare, too. At first he did it involuntarily and unavoidably, but he did it. And through the actual experience of doing so, not a few individuals began to appreciate the ideal itself. Interdependence is a fact which the intellect of humanity has begun to perceive but which the emotion of humanity is unable to accept. This is why so many nations had to learn the lesson forcibly and painfully during the war after having first vainly tried to cut themselves off from world-fate.

(149-2) It would be foolish to turn our back entirely on the past. And it would also be foolish to fail in the comprehension of what we have to learn from it. But this does not mean that we are to live in it. Not to feel the clamant urgency of the present is to fit [our]<sup>255</sup> eyes with blinkers. There is only one way whereby we can bury the troubled mental pictures of an unhappy past and an uncertain future and that way is to create a

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<sup>253</sup> Void page

<sup>254</sup> The paras on this page are numbered 123 through 124, making them consecutive with the previous page.

<sup>255</sup> The original typist (not PB himself) circled "its" and wrote "our?" in the left margin by hand; we made the change for clarity.

worthwhile present. It is needful to comprehend that there is no other way open for humanity except to make the

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(continued from the previous page) creative effort needed to start a genuine new life. If it starts a pretended new one or a camouflaged old one then all the troubles which it is seeking to escape will once more descend on its head. To look backwards for guidance will be to look for trouble. The old passé point of view was good for its period but has now fulfilled its function and lost its creativity. It must be displaced by a timelier one. Humanity must look forwards and let the dead bury the dead if it is to save itself. The problem today is not how best to return to the customs and complexes of a past phase which was long ago finished with, but how best to advance to the creations and visions of a new one. Humanity is called upon to keep in mind the inner developments, the outer events and the spiritual significance of what is happening everywhere. And this can be done only by appreciating the inner significance of this sensational epoch. It provides an opportunity for mental expansion which may be accepted comprehendingly or rejected ignorantly. Acceptance may be a bitter drink at first but will be sweet in the end whereas rejection may be sweet first but will certainly be bitter in the end. That is why humanity must be realistic whilst not renouncing its ideals and do the utmost that can be done under the circumstances, fortified by the knowledge that an upward movement will quite quickly attract divine support. Indeed, it is moving at a speed that makes a dramatic and dynamic change-over in this direction from materialistic ideas urgent and imperative.<sup>257</sup>

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<sup>256</sup> Void page

<sup>257</sup> The section after this para has been cut out of the page.

<sup>258</sup> Void page

<sup>259</sup> PB himself inserted "INSERT at the end of #125" at the top of this page by hand. As per PB's instructions, the text on this page has been moved to the middle of para 155-1.

<sup>260</sup> Void page

(155-1)<sup>261</sup> As in those momentous days which preceded the declaration of the war which it was a moral duty to wage against Nazi wickedness, so in these fateful days which have followed the declarations of peace, the situation in which humanity finds itself driven by the course of events, offers it a choice of two alternatives. Two roads open up before it and each leads in a very different direction. Upon which of these diverging ways it is now taking depends whether it is going to rise or fall spiritually, no less than whether it is going to experience more prosperity or more poverty, ultimate war or peace. When war and crisis have so crushed humanity that its hopes have almost completely vanished and its outlook almost wholly blackened; it seeks sordid forgetfulness in drink and sensuality or noble relief in religion and mysticism. Thus the future of one large section is moral collapse and of another section, moral uplift. The confused post-war generation is being divided into two groups. The first comprises those people who are going down and becoming worse. This group, being more sensual and material, are becoming more brutalised, more addicted to violence. [The second comprises those people who are going up and becoming better. Those who are only just entering it, look for a guiding faith, an inspiring leadership, to enable them to rid themselves of uncertainties and futilities. Time will henceforth increasingly develop their character and aspirations. The world-crisis has brought about the first stirrings of spirituality in the hearts of these people. But to clarify and intensify these feelings, some time will be needed.]<sup>262</sup> [The general future depends on the balance struck between these two groups. What will that balance be? It is still too early to forecast what course humanity will finally take. But the present trends are sufficiently disturbing.]<sup>263</sup>

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<sup>261</sup> The para on this page is numbered 125, making it consecutive with the previous page. A section of text before "As in those momentous days" has been cut out of the page, and a section of text at the bottom of the page has been cut out of the page as well.

<sup>262</sup> PB himself moved the following (which was originally on page 153 with the handwritten note "INSERT at end of #125") to after "violence." by hand: "The second comprises those people who are going up and becoming better. Those who are only just entering it, look for a guiding faith, an inspiring leadership, to enable them to rid themselves of uncertainties and futilities. Time will henceforth increasingly develop their character and aspirations. The world-crisis has brought about the first stirrings of spirituality in the hearts of these people. But to clarify and intensify these feelings, some time will be needed."

<sup>263</sup> PB himself moved the following from after "more prosperity or more poverty, ultimate war or peace." earlier in the para to the end of the para by hand: "The general future depends on the balance struck between these two groups. What will that balance be? It is still too early to forecast what course humanity will finally take. But the present trends are sufficiently disturbing."

(157-1)<sup>266</sup> If you study history and think it over for yourself, instead of accepting the book-built theories of blind historians, you will find that the rise of great upheavals among men – whether spiritual or social, military or intellectual – always synchronised with the birth and activity of great personalities.

(157-2) Why is it that no society seems capable of maintaining a high spiritual level for more than a few generations?

(157-3) King Victor Emmanuel<sup>267</sup> spent many years in the scholarly mastery of Italian history. Yet what useful knowledge did he really glean? Was his reign not a failure in most senses of the word – moral, social, and practical?

(157-4) The grim needs of war pushed technological advance ahead at an amazing speed. This advance may be used either to make us more materialistic or to make us less so. In itself it is neutral.

(157-5) However there is something in the spirit of man which is bigger than these confining bonds and will eventually break its way through them.

(157-6) The pooling of common ignorance in democratic debate does not remove that ignorance.<sup>268</sup>

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<sup>264</sup> Void page

<sup>265</sup> PB himself inserted "IX" at the bottom of the page by hand.

<sup>266</sup> The paras on this page are numbered 91 through 99; they are not consecutive with the previous page – but they follow the paras on page 433. Paras 90, 92, 94, and 97 were cut out of the page. The missing paras can be found on duplicate page 181 in Carbons 27.

<sup>267</sup> Victor Emmanuel III

<sup>268</sup> The paras on this page continue on page 435.

<sup>269</sup> Blank page

(159-1)<sup>270</sup> Those who look for some [swift]<sup>271</sup> miraculous renaissance of peace and good will in the occident, look in vain, for such miracles do not happen. The world is making its own [destiny,]<sup>272</sup> and nobody can neutralise it. Nobody can abrogate the past. A grim Justice rules all worlds, from the strange and weird places where ghosts foregather to the more matter-of-fact haunts of earthly cities. Only the psychically blind and the spiritually sightless ever hope to evade this Justice or to escape the final accounting which tracks down individuals and nations alike with mathematical accuracy.

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(161-1)<sup>274</sup> If a sufficient number of people does not reorientate its attitude towards life, a third world war may be expected within this generation. The danger of retrograding with it into the darkest of dark ages is a real one.

(161-2) The potentialities for moral evil which lay until lately within the world crisis would, if realised, have maleficently determined the worldly and spiritual fate of humanity for generations to come. This terrible possibility has only been {partly}<sup>275</sup> averted by the defeat of the demon-obsessed Nazi leaders. The victory which came to the Allies was a physical one. It must also be completed by a mental one. For the seeds of greed, hatred, falsehood and envy which the Nazis spread through the five continents are being further spread by the Communists. Violence and hatred have flared up anew and thus given the evil forces a fresh chance to destroy mankind.

(161-3) All mankind must awake from its materialistic apathy and cast out something of its selfishness. It is called upon to renounce its meannesses and intolerances,

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<sup>270</sup> The para on this is numbered 129; it is not consecutive with the previous page. The sections above and below this para were cut out of the page.

<sup>271</sup> PB himself inserted "swift" by hand.

<sup>272</sup> PB himself changed "fate" to "destiny" by hand.

<sup>273</sup> Void page

<sup>274</sup> The paras on this page are numbered 132 through 134, making them consecutive with the previous page, although the numbering no longer matches. Additionally there is an unnumbered para at the top of the page (likely the end of para 131) and an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

<sup>275</sup> "partially been partly" in the original; we have deleted the redundant "partially." There are question marks next to this phrase in the original, which are those of the original typist, not PB himself.

unkindnesses and injustices. It must either emerge from its [violence and]<sup>276</sup> animal brutality or else suffer itself to be extinguished by it. It must come out from the shadows of ignorance, selfishness and materialism. Only then will it find the sunshine of a larger life that awaits it.

(161-4) All major wars quicken the assimilation of new ideas about all kinds of human affairs and forcibly help mankind to grow up mentally. But this war in particular with its large distresses, its unexpected disasters and its sensational events crowding after each other, has carried the process to unheard-of lengths. All danger wields extreme influence upon man. It will either stupefy or quicken intelligence. And in a period when the danger itself is of an extreme and continuous character, we may reasonably expect this influence to be exceptionally marked. The centuries which culminated in it found therein the swift climax of all their slower changes. The war stimulated not only permanent research, it has stimulated intellectual and spiritual research also. It not only produced social consequences but also energised mental processes, arousing many stimulating questionings of a character far beyond its own confines.

(161-5) If we answer one crime, one violence, with another we shall merely repeat the horror that is much of history. Somewhere along the line, the break must be made.

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(163-1)<sup>278</sup> So many men and women were forced to ask themselves why they had fallen into such a horrible situation. Such self-questioning, if done coolly and impartially, might have prepared the way for a better reception of philosophical views. For one of its results would be that they were painfully aroused to their spiritual impoverishment. For the mere coming of war revealed the failure of the old order of thought.

(163-2) The illusions under which we are living begin to break down. It jerks us out of old patterns of living, it gives us the chance of searching for better ones. Development has been forced by violent shocks that twist the emotions and turn the thoughts in new directions.

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<sup>276</sup> PB himself inserted "violence and" in the left margin by hand but with no indication of where in the sentence it belongs; we have inserted it here as our best guess.

<sup>277</sup> Void page

<sup>278</sup> The paras on this page are numbered 140 through 144; they are not consecutive with the previous page. Para 141 has been cut out of the page.

(163-3) Those who are destined to survive the ordeals of this crisis will also survive to confirm the truth of these dismal warnings of inescapable challenge and verify the accuracy of these hopeful predictions of general enlightenment. Only a minority will escape the general catastrophe. Out of this remnant a new and spiritual race will develop. The war of bombs and shells will be displaced by a war of ideas. Men's minds and not their bodies will clash against each other. If conflict will not come to an end, at least bloodshed will. The steely clash of arms will give way to the verbal clash of opinion.

(163-4) An important consequence of this inner significance of the war is that the external onset of peace marked the beginning of a new struggle. The unseen forces of darkness and enlightenment naturally re-arrayed themselves and re-aligned their supporters again inside all countries soon after peace had removed the former dangers which threatened them. The military victory has not concluded the war but only brought about a change in the external character of the conflict. The planet once more became battleground between two rival attitudes, the stubbornly materialistic and the spiritually decent. The first will fight hard for domination, the second will enter the last trench and will defend itself and its future. At first it is

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(continued from the previous page) assuming in most countries the aspect of nothing worse than a bloodless political strife. Yet it will be none the less bitter for all that, its later developments none the less bloodier, for all those who through selfish desire or materialistic miscomprehension wish to cling to the dying age and to resist the coming age of new ideas and a better life for mankind, the war's lessons will again have been of little avail. They will consequently have to bear the bitter karma which such resistance must necessarily generate.

(165-1)<sup>280</sup> If enough men and women were to try to better their characters and discipline their lives, we might expect a new and better world. [Otherwise we shall have the same bad]<sup>281</sup> old world, if not a worse one, with nothing new except perhaps its political and social clothes. It is true that clothes influence the man but they do not make him -

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<sup>279</sup> Void page

<sup>280</sup> The paras on this page are numbered 145 through 146, making them consecutive with the previous page.

<sup>281</sup> The original typist (possibly PB himself) changed "Enough have the same bad" to "Otherwise we shall have the same bad" by typing over the original phrase with hyphens and typing the new one after it.



whatever the proverb may say. If enough men and women could be aroused from the stupor induced by materialism, if a new reverence could be kindled in their hearts, then there would be hope. For a world governed by a working team of reason and reverence could quickly be made worth while. If the tragedies of two world wars and the distresses of two peace periods are not to go in vain, the human race must loosen its ego's grip. The harder it clings to its old selfishness, the worse its insanity will become. The madness which drove Germany and Japan on their self-destructive course was a direct consequence of their rabid defiance of spiritual laws. If the symbols of this madness, the Swastika or the Rising Sun did not fly in every capital, this was only because the intuition of most other nations led them to respond, in varying degrees, to the new and higher ideal fate had set before them and thus to keep saner than the other. A shift of emphasis away from excessive egoism has become indispensable if humanity is to keep its balance.

(165-2) The barriers of distance have been magically overcome with the result that we live today against the background of the whole planet where once we lived against the background of a village, a town or a county. Against this dramatically new background, many old problems and disputes seem petty, futile and meaningless. Today new ideas invade all old countries, old ideas cross all new frontiers. We live in an age of cultural fusion where the chances are as striking as the chances of cultural oppositions.

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(167-1)<sup>283</sup> New viewpoints develop among humanity as it passes through different historical phases. Sometimes they are merely revisions, developments or improvements on the old viewpoints, but sometimes they are really fresh and notably different from the old ones. When we compare the earlier mental condition of mankind with that which prevails today, we are immediately struck by the enormous increase in the opportunities of the masses for education and enlightenment, together with the advance in knowledge of every kind. The result is seen in the changed outlook upon several departments of life, the widened views which have come to us. The contrast between human life of today and human life of a single century ago is vast and startling. In clothes, food, fuel, light, homes, cities and social conditions on the external side; in literacy, journals, books, art, entertainment, discussion, standards and intellectual

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<sup>282</sup> Void page

<sup>283</sup> The paras on this page are numbered 147 and 149, making them consecutive with the previous page. Para 148 appears to have been cut out of the page.

development on the internal side, we see that an era of ferment has really come upon us. New ideas in the department of religions, of an advanced and idealistic character which, a generation ago, were furtively discussed only by a mere handful of people are now freely and widely discussed.

(167-2) The outbreak of war, as well as the course which it took, led humanity into self-revelation, both individually and collectively. It forced millions who were formerly satisfied with the pleasanter mere frivolities of life, to confront the grimmer and uglier realities of life. Problems which, through inertia or selfishness, individuals and nations did not want to face, were brought forcibly to the surface. The war widened men's outlooks, liberated them from narrow prejudice, offered the chance to expand

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(continued from the previous page) their limited experience, correct their imperfect judgments and teach them what peace-time had never taught them. It could have awakened many out of their narrowness and widened their horizons and stretched their attitudes, but the chance was not taken. This terrible ordeal, by breaking up crystallised forms and weakening selfish organisations, gave a greater freedom to human intelligence to exercise itself and to new ideals to express themselves. But was this freedom properly used?

(169-1)<sup>285</sup> When we consider such a situation and way to remedy it, it is noticeable that men who are limited by merely intellectual views are impatient and want to get quick results. They offer methods which will supposedly bring them quick results. But the fact is all they can get are either imperfect or even bad results. The other way, the philosophic way, works in a deeper realm, sees quite clearly more of the basic factors, the real character, and is consequently more patient. It penetrates directly through the formal appearances of the situation to its fundamental realities. Therefore it can render better service to humanity by pointing them out than the most well-meaning statesmen who blindly grope their way round and round can render. Its counsel hacks at the single roots of all our troubles instead of hacking at a thousand branches.<sup>286</sup>

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<sup>284</sup> Void page

<sup>285</sup> The para on this page is numbered 150, making it consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

<sup>286</sup> A section of text after "branches." was cut out of the page, likely the first part of the para originally numbered 151. We have made the remaining text at the bottom of the page a separate para.

(169-2) For example, we annihilated outward physical distance between the nations of the world, but the inward ethical distance was as

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(continued from the previous page) great as ever. Racial hatreds, national misunderstandings, class prejudices and economic greeds were still as separative as ever. Nor could high explosives atone sufficiently for low ideals. It was an unjust and unbrotherly civilisation of every people for itself, of every social class and economic group for itself and the devil take the hindmost, a maxim which it remembered too well because it had forgotten the higher purpose behind man's incarnation. It was a society filled with present troubles and future anxieties, for its joys were well intertwined with sorrows. Nevertheless it continued to contort its feet to all sorts of jazz noises and to a thought-crushing rapid tempo. But its levity was easily pierced for it was really seeking to put as much distance as it could between itself and the spectral nightmare which was approaching it. It was a civilisation which presented a tragic picture of terrestrial chaos, for its pilots did not know how to enter port.

(171-1)<sup>288</sup> There are fossil mentalities which naturally resist new ideas. To permit a new spiritual idea to enter their heads would be an unheard-of act of daring. It is questionable whether war and crisis have prepared their minds sufficiently to receive new ideas, whether the influence has not been to make them more preoccupied than ever with physical needs and bodily welfare, more indifferent to spiritual needs and inner welfare. The tragedy is not only that they have no comprehension of the spiritual import of these happenings but even more that they are not interested in getting it. The new ideas and new forms thus activated are repugnant to these people whose personal views and lives are shaken up in consequence. They are not sufficiently free inwardly to adapt their minds and lives to the new tempo without experiencing acute suffering. So they do not attempt it at all. But that is not the end of the story. Such a false peace is a fool's paradise.

(171-2) In ordinary times, when a new idea has to be introduced amongst a conservative people, it is best introduced by easy stages. Its advocates must seek out what is immediately practicable. But if many hindrances in the way of spiritual advance do exist, if progress must be proportioned to human

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<sup>287</sup> Void page

<sup>288</sup> The paras on this page are numbered 152 through 153, making them consecutive with the previous page.

(continued from the previous page) receptivity, it is also true that we live in exceptional times and that a whole cycle of civilisation is coming to an end. A new one is struggling to be born. Hence a definite speeding up of the tempo of progress will be right and successful just now, because it will be helped by karmic forces and evolutionary trends. Such a conjuncture of events and influences provides not only the opportunity to serve humanity spiritually as never before; it provides also the obligation to do so. We might have been quite content to wait for the vindication of the overwhelming rightness of philosophy, because events themselves have been contributing to our work for us. But they have been doing it slowly and cautiously, little step by little step. Now, civilisation's danger of collapse has come near enough to make us less patient. It is because we live in unprecedentedly troubled days that the light of philosophy is so needed. The more distressing the time in which we live, the more necessary is the quest for what will raise us above all distress. The critical changes and unprecedented events through which we are passing today, call for a correct lead. It is an inescapable duty and sacred responsibility on the part of those who have the requisite knowledge, to provide such a lead. The obligation to help the birth of a better world is both a moral and practical one; it is now paramount. It is one of the philosopher's functions to reveal the true meaning of this world-experience, to explain the deeper causes of its chaos and turmoil and to point the way toward a better life for mankind. His duty lies [therefore]<sup>290</sup> not in making propaganda but in letting people become aware that the knowledge of truth does exist among men, that it is available for whoever seeks it earnestly enough. The gospel which humanity needs for the healing of its frightful malady already exists within its midst. But its existence is known only to a few.

(173-1)<sup>291</sup> That we must expect the advent of immense renovations in religion and vast innovations in thought, can be reasonably denied by nobody. The forces of retribution or reward which are adjusting all accounts and which are now operative in all departments, are too

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<sup>289</sup> Void page

<sup>290</sup> "therefore" was typed below the line and inserted by hand.

<sup>291</sup> The para on this page is numbered 154, making it consecutive with the previous page.

<sup>292</sup> Void page

(continued from the previous page) impersonal in their purpose, too universal in their scope and too powerful in their character to be ignored or resisted [successfully.]<sup>293</sup> The twentieth-century world cannot escape from its extraordinary destiny. It is for them to see that it is no longer a question of their private ambitions or wishes and personal interests or leanings. It is a question of whether they are willing to bend before the storm or else be broken by it. For the new forces of enlightenment tread on the heels of the Four Horsemen. If history is forcing these changes into human understanding today, it is doing so at a heavy price in agony untold. Are we to have further necessary ideas taught us in the same way or are we going to embrace them consciously deliberately and willingly?<sup>294</sup>

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(177-1)<sup>297</sup> Mystical human experience does not and cannot alter from age to age. At its highest and best, it is always and ever the same. But because human intelligence is itself evolving, then our thought about such experience must evolve too. If the voice of contemporary inspiration is to speak faithfully it must speak in its own way and utter its own ideas.

(177-2) How emotionally refreshing, how intellectually valuable and how practically applicable are the certitude, the clarity and the insight of philosophy at a time like ours of confusion and doubt, uncertainty and despair.

(177-3) The war made such people undergo a slow but sure change of ideas. The new experiences it brought them became a powerful determinant in their attitude. Their spiritual awareness is still weak but it is growing.

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<sup>293</sup> Three lines of text after "successfully." were cut out of the page. In addition, PB himself deleted "If we do accept them quickly, peacefully and willingly, we shall be forced by events to accept them abruptly and forcibly." after the cut-out section by hand.

<sup>294</sup> Two or three lines of text after "willingly?" were cut out of the page.

<sup>295</sup> Void page

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

<sup>297</sup> The paras on this page are numbered 155 through 158, making them consecutive with the previous page. Para 158 has been cut out of the page. The first three paras on the page were originally numbered 1 through 3.

(179-1)<sup>300</sup> It is safer to entrust the welfare of a nation to the cooperation of its best men than to a single man, however wise well meaning and honest he may be reputed to be. History and experience offer the best practical test of this statement's truth, but the doctrine of the relativity of ideas also underlines it.

(179-2) No man can get entirely away from his past experience of his present personality. No man can get outside of his intellectual emotional and temperamental skin.

(179-3) It is useless trying to force these ancient ideas to serve modern civilisation far beyond their capacity to do so.

(179-4) According to the manner in which they react, people will divide themselves into two categories.<sup>301</sup>

(179-5) The evil forces [which have]<sup>302</sup> inspired Nazism have been defeated. But the defeat is not irretrievable. The military victory was essential but the mental victory will now be no less essential.

(179-6) Philosophy offers a middle way between the self-centred obsession with spiritual development and the self-exhausting obsession with humanity's service.

(179-7) The men and women of earlier eras did not endure the suffering of those of the present one. But then neither did they share its blessed privilege of swifter redemption.

(179-8) Nemesis will sweep our civilisation away.

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<sup>298</sup> Void page

<sup>299</sup> PB himself deleted "XVI" from the top of page by hand.

<sup>300</sup> The paras on this page are numbered 162 through 172; they are not consecutive with the previous page. Para 171 has been cut out of the page. The paras on this page were originally numbered 8 through 18.

<sup>301</sup> PB himself inserted a period by hand.

<sup>302</sup> PB himself changed "have which" to "which have" by hand.

(179-9) The evolutionary pressure upon humanity is not to give up its fratricidal warfare, although it will eventuate in that, but to give up the aggressive selfishness in which such warfare has its roots.

(179-10) The futility of political effort and the uncertainty of personal effort tend to leave him baffled and helpless.

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(181-1)<sup>305</sup> That a new age will come, and come in this century, is surely written in the stars. But whether or not we shall have to pass it over the blood-splashed route of a third world-war, a large depopulation of this planet and a virtual collapse of our civilisation, is within our own power to choose.

(181-2) If the crises can force enough men to acknowledge their own insufficiency, if it can bring them to recognise that the old ways of living have led to a dead end and if it can arouse them to search for higher values as well as newer paths, it will be passed successfully.

(181-3) If humanity's physical ordeal had given birth to a spiritual ideal, there would have been no reason for these dread forebodings.

(181-4) If the human ego fails to meet this demand quickly enough and fully enough, then the doom which threateningly shadows the human race cannot be averted.

(181-5) The fact is that the world finds itself today very nearly spiritually bankrupt.

(181-6) It is not the funeral of civilisation that we are witnessing but the funeral of an outstanding phase of civilisation.

(181-7) We are here merely explaining these events, not justifying them. Their unpleasantness is not removed by their inevitability.

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<sup>303</sup> Void page

<sup>304</sup> PB himself deleted "XVI" at the top of page by hand.

<sup>305</sup> The paras on this page are numbered 173 through 181, making them consecutive with the previous page. They were originally numbered 19 through 28, although para 28 was blank.

(181-8) In his humbling discovery that for all his physical vigour and intellectual power, he is still spiritually weak, contemporary man is discovering the need of religion, mysticism or philosophy.

(181-9) Philosophy may be – indeed must be – written afresh for every fresh generation but its principles are imperishable. They cannot change. Only the methods of expounding them, only the phraseology of expressing them can change.

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(183-1)<sup>308</sup> A static condition of society has never really existed. Change has always been there, even if slight and unnoticed. The struggle between orthodoxy and heterodoxy, old orders and new ones, has never come to an end. But today we have not merely changed, we have rapidly changed. The transitions are sharper and quicker.

(183-2)<sup>309</sup> *{Deleted para}* So many are discussing the new economic world which they hope, expect or demand to emerge during the post-war period, and so few the new spiritual world without which it can only be a failure. The truth is that both are needed, that one without the other will be an imperfect incomplete thing.

(183-3)<sup>310</sup> *{Deleted para}* The machine may be used against men and women, as in war, or for them, as in peace. The ascetic notion, popularised by such men as Tolstoy<sup>311</sup> and Gandhi, that it is necessarily harmful and always evil, is unphilosophical.

(183-4) How small is one's personal suffering against the massed tragedy of our time?

(183-5) I look forward to the coming age without alarm but without enthusiasm.

(183-6) More worthy of modern man and more adequate to his intelligence.

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<sup>306</sup> Void page

<sup>307</sup> PB himself deleted "XVI" at the top of page by hand.

<sup>308</sup> The paras on this page are numbered 182 through 188, making them consecutive with the previous page. Two paras are numbered 184; para 183 and the first para 184 were deleted and para 187 was cut out of the page. The paras on this page were originally numbered 28 through 35.

<sup>309</sup> PB himself deleted this para by hand.

<sup>310</sup> PB himself deleted this para by hand.

<sup>311</sup> Leo Tolstoy



(183-7) Humanity is not so enlightened in our times that it can afford to dispense with the best thoughts of former times.

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(185-1)<sup>314</sup> The road to the salvage of civilisation is still open to us but it will remain open for a shorter period than the twenty years which separated the two world wars. The situation is tense, it may become grave, it may even end in the utter disaster that so many fear but it will never end in the defeat of the divine plan. That is impossible. We may lose this world battle, the forces of destruction may burn down all that we see round us, humanity itself may perish in the titanic holocaust, but human life will return, will go on and slowly rebuild its house again. But, humbled a little or purified by its suffering, [it will]<sup>315</sup> build more nobly next time.

(185-2) Those who seek escape from our present troubles by turning back to a revival of medievalism, have somewhat muddled their thinking. Science admittedly took the wrong turning when it entirely separated itself from the truths of religion, mysticism and metaphysics, but it took the right turning when it separated itself from their fantasies. So what we have to do today is to go back to the pre-renaissance and pre-reformation times and re-learn abstract thinking, mystical practices and religious notions, but at the same time recast them in modern form and refuse the superstitions which were then entangled in them. But this will be equivalent to a spiritual recreation; it can hardly be called a mere return. There is moreover one prime objection to following the way of the medievals which effectually bars it for our liberated era. Their minds were fettered to the walls of vested interests and dared not go outside them. No genuine progress is possible under such conditions.

(185-3)<sup>316</sup> The world may have to undergo another war. Life, like Nature, teaches at times by harsh violence without sentimentality. If the good suffer with the bad, it is because of their ignorance. They too must wake up and acquire knowledge of the truth. They also must grow. There is a three-fold evolution going on separately; physical, mental and spiritual. We suffer through and because of their ignorance on these three

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<sup>312</sup> Void page

<sup>313</sup> PB himself deleted "XVI" at the top of page by hand.

<sup>314</sup> The paras on this page are numbered 189, 190, and 190, making them consecutive with the previous page. The first two paras were originally numbered 36 and 37.

<sup>315</sup> PB himself inserted "it will" by hand.

<sup>316</sup> This para was written at a later time with a different typewriter.

levels. They are not here on this planet only for enjoyment of the animal urges or satisfaction of the ego-pressures which drive

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(continued from the previous page) them, but for the purpose of growth in all three of these evolutions. "We are not here for Bhoga pleasure, but for Yoga," said an Indian holy man to me. Each movement must go on, heedless of personal feelings or thoughts. Despite its largeness and grandeur the World-Idea has already mapped out each individual course of growth among myriads.

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(187-1)<sup>317</sup> Even the new polarisation of attitudes which is emerging as a consequence of the war, is confused rather than clear-cut. The ghastly tragedy of this confusion would show itself at its very worst in Armageddon. In the second world war the issues between good and evil were clear-cut and easily discernible. But in the third world war they would be confused, chaotic and mixed.

(187-2) As a result of [these]<sup>318</sup> operations the human race will eventually experience something akin to an awakening. To force this to happen, it will be made to feel the hardest shocks and the keenest anguish until it will cry out to God in its despair. To quicken the speed of arousal it will be made to endure these sufferings over and over again until it not only cries out to God but yields to God's will. It has begun to radiate its influence and make its way, impelled as much by inner evolutionary power as by outer environmental need. It is responsible for the internal struggle that is being visibly expressed in outer conditions

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(189-1)<sup>320</sup> The immense changes which have brought the world into a nuclear age must be recognised, admitted, however unwillingly, and the prenuclear methods discarded.

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<sup>317</sup> The paras on this page are unnumbered; two sections of the text above and below the first para have been cut out of the page.

<sup>318</sup> PB himself changed "its" to "these" by hand.

<sup>319</sup> Void page

(189-2) They must be uneasy whose hearts are spiritually empty but whose world is full of menace

(189-3) If men had better character and more intuition they would not and could not accept such horrors, even in the name of self-defence.

(189-4) Whatever benefit has come from politics physically has had to be paid for spiritually, for it has poisoned human relationships

(189-5) When we look to the possible and dreadful consequences of nuclear war, we shudder and try to forget them as quickly as we can. But would it not be better to enquire whether there is some other road our leaders could take than the present one, whose only end must be such a war?

(189-6) A few men hold our destinies in their hands

(189-7) What Smuts<sup>321</sup> said so many years ago that the old world was dead but the new was not ready to be born, has proved itself only too true

(189-8) They are confronted by a situation whose outer and inner meanings escape them

(189-9) No one knows with any certainty what is to come out of such a [desperate]<sup>322</sup> world situation, what future mankind has amid such conflicting forces

(189-10) A newcomer to this planet, studying records of human history, would soon learn that beneath the thin surface of human nature the evil was always there, coming up on little provocation

(189-11) The world's urgent need is more peace. But peace can come only out of good will if it is to last for any length of time. Therefore the world's real need is more good will. The individual's need, however, is not the same. It is for more truth.

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<sup>320</sup> The paras on this page are unnumbered.

<sup>321</sup> Jan Smuts

<sup>322</sup> "desperate" was typed above the para and inserted with a caret by hand.

<sup>323</sup> Blank page

(191-1)<sup>325</sup> That so much destructiveness, so much savagery still exists in the human potential

(191-2) The division between right and wrong judgement is not always so clear as that between good and evil conduct.

(191-3) Men who are wholly selfish, cunning, combative, ambitious and unscrupulous represent the dark principle and become dangerous to society.

(191-4) The wise man will not be a victim of sentimentality. He may be as severe in attitude and as drastic in treatment of evilly-disposed persons as the circumstances call for. Yet he may also be gentle and kind to those wrong-doers who are likely to respond to such merciful methods. Thus his conduct to others will never be indiscriminate but governed by wisdom. He will always, however, behave with the utmost good-will.

(191-5) Although it is perfectly true that divine goodness is at the heart of things, it is no less true that demonic evil is on the surface of things. The followers of simple cults which stubbornly try to see only the goodness and not the evil, which deny things as they are and indulge wishful thinking, have themselves and their leaders to blame when disaster awakens them to the errors in the map they are following. They would do better to arouse themselves, while there is yet time, to keep a soundly balanced attitude, neither falling over to one side or the other overmuch, yet always remembering that super-physical experience between the incarnations is disproportionately good and free from evil, by contrast with physical plane experience.

(191-6) It is prudent to escape from a situation where there is much pressure to commit a foolish action or to take a foolish decision leading to calamitous results, and not continue to stay in it until the danger materialises.

(191-7) Sentimentality is not spirituality. It is true we give our good will to all mankind, and so we give it to those who are the instruments of dark forces. But that does not mean weakness or foolishness in our dealings with them. Life will teach them. Leave them alone.

(191-8) Whether it be right or wrong, this refusal to take human life under any circumstances is noble and magnificent. It must be admired even by those of us who cannot agree.

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<sup>324</sup> PB himself deleted "XXIX" from the top of page by hand.

<sup>325</sup> The paras on this page are numbered 8 through 16 and 16a; they are not consecutive with the previous page - but they follow the original paras on page 625. In addition, there is an unnumbered para at the top of the page.

(191-9) There are other manifestations of this killing instinct, this lust to slay another living creature. We see it in the child who tears wings off a fly.

(191-10) Let us not insult human reason by denying human evil.

(191-11) The patterns of their thought were cut in the pre-nuclear age yet events show they are incapable of altering them to suit this nuclear age.

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(193-1)<sup>327</sup> The enormous danger of this situation is not to be met with escapist apathy and alarmist fear.

(193-2) Those who seek escape from personal unhappiness may find it in these mystical ideas and practices, but those who seek escape from contemporary materialism may find both. The horrible shadow of mass destruction through nightmare bombing is upon us all. The feeling of increasingly joyous progress which science once stimulated is yielding to the feeling of increasingly depressing crisis.

(193-3) If many are falling more and more into the snare of materialism, there are some who are rising into spiritual truth-seeking and self-improvement.

(193-4) The itch to meddle in other people's affairs and to mind their business for them is an ancient one. It was rightly reprimanded by the Bhagavad Gita in India and by the Tao Te Ching<sup>328</sup> in China. It reaches its extreme degree in tyrannies like the German Nazi and the Russian Communist, where state interference in the people's lives, culture religion and freedom becomes intolerable.

(193-5) The belief that the human race is improving requires careful definition and particularising, for it is certainly retrogressing in some ways even though it is improving in others.

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<sup>326</sup> Blank page

<sup>327</sup> The paras on this page are numbered 37 through 45; they are not consecutive with the previous page. They were originally numbered 1 through 9.

<sup>328</sup> "Tao Teh King" in the original.

(193-6) But it is still somewhat premature to predict the inevitability of humanity's failure to react spiritually to recent events. We need to wait until 1950 before saying with certainty whether or not such an inner change is coming and whether or not we shall avert an outer catastrophe in consequence.

(193-7) We may understand contemporary distresses if they are retribution for wicked people, but not if they are undeserved suffering for good people. Why should they too share this agony?

(193-8) Only when the war forcibly parted many of them from most of their possessions, both animate and inanimate, did they even begin to become aware of the tragic instability and transiency of earthly life.

(193-9) When atomic bombs have turned peopled continents into empty wildernesses.

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(195-1)<sup>330</sup> From George Orwell's novel "Coming up for Air." "I wanted peace and quiet.... It was a bit like one of {these Eastern}<sup>331</sup> sages retiring into {a}<sup>332</sup> desert. And I should think, the way things are going, there'll be a good many people retiring into the desert during the next few years. It'll be like the time in ancient Rome {when}<sup>333</sup> there were so many hermits that there was a waiting list for every cave. But it wasn't that I wanted to watch my navel. I only wanted to get my nerve back before the bad times begin. Because does anyone who isn't dead from the neck up doubt that there's a bad time coming?<sup>334</sup> Wherever we're going, we're going downwards. And you can't face that kind of thing unless you've got the right feeling inside you."

(195-2) The number of mystics, although quite small would not be too small in proportion to the population for them to play a noteworthy part in influencing humanity. But this could happen only if they were philosophical mystics.

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<sup>329</sup> Blank page

<sup>330</sup> The paras on this page are numbered 46 through 52, making them consecutive with the previous page. They were originally numbered 10 through 16.

<sup>331</sup> We changed "those eastern" to "these Eastern" per the original source.

<sup>332</sup> We changed "the" to "a" per the original source.

<sup>333</sup> We changed "where" to "when" per the original source.

<sup>334</sup> PB himself changed a period to a question mark by hand, which is correct per the original source.

(195-3) We live in a time when the accumulated sins of humanity have been called into account.

(195-4) Serious thought is avoided not only because it is disliked, but because in the mass men are incapable of it.

(195-5) Those who in the face of today's awful realities and tomorrow's worse possibilities indulge in hopes of world-wide spiritual awakening and world-wide military disarmament delude themselves. Are we then to look for at least a general spiritual recovery from the current sickness of ignoble emotions and materialistic outlooks, or are we to regard the future with resigned cynicism?

(195-6) The fact that human character as a whole seems not to have improved in our time does not mean that it will fail to improve in the future. Human virtue is only in its infancy and will one day attain its maturity. Human goodness in essence is indestructible because the divine soul in man is indestructible.

(195-7) The most effective political reform would be an ethical one.

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(197-1)<sup>336</sup> It is easy to see what is obvious and to recognise what is on the surface. But a sharper faculty is needed to see what is hidden and to recognise the inner currents of our time.

(197-2) Humanity cannot forget all that it has learnt with such giant strides, in the last few centuries. Neither can it forgo the material civilisation which embodies such wonderful applications of that knowledge. To suggest that it may now best go forward by actually going backward, to recommend that it shall revert to the medieval way of thought and living which it followed before it expanded intellectually and practically, will not solve its present-day problems but merely confuse them.

(197-3) His mind has become a vat of fermenting indignations and discontents. His serenity, if he ever had it, has gone.

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<sup>335</sup> Blank page

<sup>336</sup> The paras on this page are numbered 63 through 75; they are not consecutive with the previous page. They were originally numbered 27 through 39.

(197-4) Human wills are helpless when confronted by this titanic movement of events, powerless when driven into such unprecedented situations.

(197-5) He does not regard anyone as a foreigner but everyone as a fellow human being.

(197-6) A purer society, where man will be acceptable on the basis of his own worth rather than that of his own account.

(197-7) The wider our experience of this world the more must be our realisation of the truth that it is the spiritual outlook and moral attitude which really determine a society's socio-political form and active course.

(197-8) Behind the moves made by human leaders in the course of the war, moves made by a higher power are also discernible.

(197-9) What has been their mental and emotional reaction to the world situation?

(197-10) Dictators who occupied the pinnacle of their pyramidal states, have fallen.

(197-11) So far as the war helped to increase the number of friendly contacts between different races and nations and thus to broaden their outlook, it helped evolution.

(197-12) The dramatic possibilities of this awe-inspiring new atomic power have amazed mankind.

(197-13) The situation will not permit postponements, alibis, lethargy. Later will be too late.

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(199-1)<sup>338</sup> The need of such a critical situation is not more rhetoric but more [realism.]<sup>339</sup>

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<sup>337</sup> Blank page

<sup>338</sup> The paras on this page are numbered 79 through 91, making them consecutive with the previous page, although the numbering no longer matches. The top of the page (likely including paras 76 through 78) was cut off. The paras on this page were originally numbered 43 through 55.

<sup>339</sup> PB himself deleted a full sentence after "realism." It read: "Allowing for that, man has learnt little from the war."



(199-2) The arisal, course and consequence of the war gave many individuals and most nations a chance to discover their lack of wisdom.

(199-3) But in the end society is only a society of separate persons, in the end we come back to the individual human problem.

(199-4) If they respond to the new spirit, to more co-operative ideas and arrangements.

(199-5) Because we live in an era of flux, we need a better-exercised intelligence and intuition to negotiate it aright.

(199-6) It is less urgent to invent new mechanical devices than it is to correct old moral defects.

(199-7) It is not easy for ordinary strength to sustain the burdens of contemporary living.

(199-8) But what was perfectly proper at the end of the eighteenth century is no longer prudent in the middle of the twentieth.

(199-9) It was the visible expression of a metaphysical conception.

(199-10) Our chaotic confused period needs a guiding plan.

(199-11) But if pessimism can be rejected, optimism cannot be justified.

(199-12) His ideas are in part determined by the environment in which he has lived.

(199-13) It is not enough for our civilisation to express the discoveries arising out of scientific knowledge. It must also express the ethics arising out of spiritual knowledge.

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(201-1)<sup>341</sup> Here was something on which they could directly test their faith, outlook and world-view.

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<sup>340</sup> Blank page

(201-2) Whether driven by the pressure of events or guided by the promptings of reality.

(201-3) The social value of philosophy is its ennoblement of human relations.

(201-4) We have no complaint to make against convention as such. Every arrangement for human living inevitably becomes conventional as soon as it becomes stabilised. Our<sup>342</sup> complaint is rather against conventions which have become insincere, hypocritical, hollow, out-of-date, blind or unjust.

(201-5) But this said, we must also accept the higher fact that beneath the egoic differences there subsists the Overself's unity and it is our sacred duty to realise it inwardly whilst tolerating difference outwardly.

(201-6) Its examination like the examination of all the other major interests of human life does and will come within our purview.

(201-7) There is a fundamental change happening in the depths of the human soul today.

(201-8) The present-day scene, with its conflicts and disturbances, its sufferings and darkness.

(201-9) The strategy of this situation demands an unerring judgment worthy of genius.

(201-10) There will be no post-war millenniums, whether spiritual or material. But there will be post-war attempts to improve society.

(201-11) The war swept millions on towards changed work, unfamiliar experiences and new environments.

(201-12) The war has shaken the faith of one group but strengthened the faith of another group.

(201-13) The task of self-ennoblement has been proffered him. Will he accept it?

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<sup>341</sup> The paras on this page are numbered 92 through 107, making them consecutive with the previous page. Para 96 was merged with the previous para. In addition, para 105 has been cut out of the page. The paras on this page were originally numbered 56 through 71.

<sup>342</sup> This sentence used to be the start of a new para, originally numbered 96. PB himself joined it to the previous para by hand.

(201-14) Those who want to get back as quickly as possible to the sleep of pre-war years will never be able to do so.

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(203-1)<sup>344</sup> It will not be by surrounding men with social benefits that they will take to the spiritual path. America is evidence of that. On the other hand, excessive deprivation of such benefits is equally an obstacle for it continuously concentrates the immature mind on physical needs. What is needed, therefore, is a safe balance between these two extremes.

(203-2) The third economic form will arise not only through the two older forms, first modifying and then synthesising one another, but also through the imperative needs of our own time forcing our inventiveness and creativeness to add their special contribution.

(203-3) Philosophy is as opposed to violence and bloodshed as a method of ending conflicts as is pacifism but it stops where the latter walks obstinately on. It makes a clear distinction between aggression and self-defence, and justifies the use of force in the second instance.

(203-4) It is because painful experience has combined with scientific discovery to teach mankind that human resources unguided by divine revelation are not enough that mankind will have to listen to the voice of philosophy in the end.

(203-5) It was a dire prophecy but so far events have shown it to be a correct one. Yet it was rejected as soon as it was delivered. Why? Because the truth was terrible and men [pardonably]<sup>345</sup> withdrew in fear from it.

(203-6) Oscar Wilde was not led only by his customary habit of exaggeration to observe that "Those who try to lead the people can do so only by following the mob." Follow the career of most politicians and the truth in his statement will become clear.

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<sup>343</sup> Blank page

<sup>344</sup> The paras on this page are numbered 134 through 141; they are not consecutive with the previous page. Paras 138 and 141 have been cut out of the page. The paras on this page were originally numbered 98 through 105.

<sup>345</sup> PB himself changed "passionately" to "pardonably" by hand.

(205-1)<sup>347</sup> No spiritual awakening is likely to precipitate a paradisaal world just as no idealistic ardour on the part of a few is likely to bring on the millennium.

(205-2) Large numbers of people believe that war is inevitable. Their belief is correct, but this is not to say that war is imminent.

(205-3) Do we need to return to the false contentment of primitive people? Can we even do so?

(205-4) We cannot reject the special needs of [our]<sup>348</sup> century but we need not be enslaved by them.

(205-5) This frightening finale of an era. Nevertheless comes the promise of a light to come.

(205-6) The approaching peril of an atomic war.

(205-7) One reason why all great teachers demanded surrender of the ego-idea was that it caused its holder to adopt wrong attitude towards the idea of the ["Void,"]<sup>349</sup> making him sceptical [of,]<sup>350</sup> and repelled by it.<sup>351</sup>

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<sup>346</sup> Blank page

<sup>347</sup> The paras on this page are numbered 142 through 149, making them consecutive with the previous page. Para 143 has been cut out of the page. The paras on this page were originally numbered 106 through 113.

<sup>348</sup> PB himself deleted "own" from after "our" by hand.

<sup>349</sup> PB himself changed "Vacuum" to "Void" by hand.

<sup>350</sup> PB himself changed "to" to "of," by hand.

<sup>351</sup> The section after this para has been cut out of the page.

<sup>352</sup> Blank page

(207-1)<sup>353</sup> Two forces have been contending against each other, the divine and the diabolic.

(207-2) Vast numbers of humanity struggle vainly for a happiness which always eludes them.

(207-3) Mankind stifles and suffocates under the weight of its terrible burden.

Difficulties grip the throat of the [world, and disasters]<sup>354</sup> threaten it.

Anxiety and insecurity are the prevailing factors [of]<sup>355</sup> life in most parts of the world today.

The wheel of Civilisation is creaking, its breakdown is threatened.

(207-4) Europe is perfecting its explosives and tinkering with the reform of mere externals. Men murder each other for a poor bit of earth, a cheap bit of dust.

(207-5) The world's need is silently crying out for inspired and selfless men, who will awaken the world's attention to spiritual values. There is little need today for a philosophy which is merely academic, or mostly antiquarian, or utterly {antediluvian.}<sup>356</sup>

(207-6) [Spiritual]<sup>357</sup> aristocrats are disdained by the democrats and communists of today.

They feel no need for deriving support from spiritual sources.

Men may talk of unity and write of brotherhood, but they still work to exterminate each other.

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(209-1)<sup>359</sup> The past has become a grave of buried hopes, the present a dulled waiting for better times and the future a bitter blandness which will not bear contemplation.

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<sup>353</sup> The paras on this page are numbered 157 through 162; they are not consecutive with the previous page.

<sup>354</sup> PB himself changed "world. Disasters" to "world, and disasters" by hand.

<sup>355</sup> PB himself changed "in" to "of" by hand.

<sup>356</sup> The middle part of this word has been obscured by a hole in the page; only "anted...an" is visible. Given the context, "antediluvian" seems to be the best choice.

<sup>357</sup> PB himself deleted "But" before "spiritual" by hand; we changed "spiritual" to "Spiritual" for clarity.

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(209-2) The raucous cries of animal passion, the subtler voices of cunning selfishness are more clamant than ever. Many elements contribute to this epoch of war and crisis.

(209-3) During this period we must hold more than ever to Truth, it is our inner strength. The world has need of men of truth and purposive strength who shall bid it follow them to better times.

(209-4) This generation has seen both the coming and the climax of a process of general social disintegration ending in chaos – the profounder import of which is not easy for them to grasp. The muddled conditions, the widespread misery, the wretchedness of millions have produced bewilderment and discouragement in many minds. They do not know what it all means, what it is leading up to, and what is the true origin of it. The interpretation of life defies their brains. But they have to live along with their fellow beings, they have to adjust themselves to the world somehow. They have to keep sane in a semi-insane society.

(209-5) If the tale of our time is one of spiritual declension in men's [mass]<sup>360</sup> thinking, it is also one of spiritual gain in [their]<sup>361</sup> individual thinking.

(209-6) The world has had to learn that the threat of dispossession forever hangs over it and leaves it peaceless, just as the uncertainty of attaining its desires leaves it equally peaceless.

(209-7) I agree with H.G. Wells that science and technology have altered man's environment too completely to allow him to follow antiquated social and economic ways. I agree that the world could be organised to give a more abundant material existence to the masses of poor, underpaid or unemployed workers. I agree that the lack of applied intelligence in the present social structure is appalling and that failure to adapt society to altered conditions is a menace to us all. I do not agree, however, that the iconoclastic and swift solution of these difficulties depends on the formation of a "world university" to collect and utilise all available knowledge. It depends, and has ever depended on the discovery and application of the philosophic and ultimate truth about life, a truth which is not a totality of separate facts but a single central principle of being.

(209-8) If the nations cannot settle their differences peacefully it is because the ego in them is too strong, the passions too violent and the antagonisms too blind. The

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<sup>359</sup> The paras on this page are numbered 163 through 170, making them consecutive with the previous page.

<sup>360</sup> PB himself inserted "mass" by hand.

<sup>361</sup> PB himself inserted "their" by hand.

differences must be faced on deeper than physical levels, and the refusal to do this on the grounds that such are idealistic and not practical results in superficial and not true considerations and results.

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(211-1)<sup>363</sup> During those war years the fact of death stood before them in the boldest relief, near and clear.

(211-2) The malevolent energies and destructive forces which have been abroad in our time tell us how strong is the evil that lies mixed with the good in humanity's heart.

(211-3) The real war today is within the human mind. The real choice is between allegiances being made there. As men give themselves up to, or cleanse themselves from, the base emotions, they carry on this inner war.

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(213-1)<sup>365</sup> The demand of communism is submission to a temporary and diminishing enslavement for the sake of, and leading to a permanent freedom. The actuality of communism always falsified this or leads to increasing enslavement and ends in permanent enslavement.

(213-2) The Existentialist attitude existed in the West before the war but did not get any acceptance until the horrors of war made men think of the darker side of human existence. Long before Sartre,<sup>366</sup> it could be found in the writings of Dane,

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<sup>362</sup> Blank page

<sup>363</sup> The paras on this page are numbered 172 through 175, making them consecutive with the previous page, although the numbering no longer matches. The top of the page (likely including para 171) was cut off, and para 174 was cut out of the page.

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<sup>365</sup> The paras on this page are numbered 180 through 188; they are not consecutive with the previous page. Para 182 was cut out of the page.

<sup>366</sup> Jean-Paul Charles Aymard Sartre

Kierkegaard,<sup>367</sup> the German, Heidegger<sup>368</sup> and the Frenchman, de Senancour.<sup>369</sup> But longer still before these men put it forward, Gautama the Buddha did the same. And, whereas Sartre distorted and exaggerated his facts, Gautama dealt with them in a juster and more positive manner. And the condition of nothingness to which Sartre aspired was metaphysically different from the Buddha's Nirvana.

(213-3) While so many people live in expectation of a terrible war and in fear of {a}<sup>370</sup> death-bringing future, we may understand why they feel so helpless, so lacking in the power to control contemporary events.

(213-4) Philosophic understanding is too deep, too broad to be anything but tolerant. This stops its possessor from being too partisan and gives him the quality of honest impartiality. In a time of chaos like our own, his clear voice needs to be heard above the tumult.

(213-5) A gloomy and grudging acknowledgment that these predictions are being fulfilled, is now coming forth. Those who found them incredible, and the future incalculable, have been shown their error. Thus, without making a proud and extravagant parade of omniscience, the seer firmly proclaims his faith in what has been given him to utter.

(213-6) Snobbishness is only misplaced reverence. Any good that is misplaced easily becomes an evil. The older nations were permeated with this evil far too much.

(213-7) This will heal the suffering of mankind more than anything else it can find.

(213-8) What is our best defence against the turmoil and terror of our era?

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(215-1)<sup>372</sup> The miserable or stormy conditions in large parts of the world, the conflicts and menaces, the evil and debauchery alienate sensitive and aspiring persons and turn them away towards solitary seclusion, monasticism or asceticism.

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<sup>367</sup> Søren Aabye Kierkegaard ("Kiekegarrrd" in the original)

<sup>368</sup> Martin Heidegger

<sup>369</sup> Étienne Pivert de Senancour ("Senancourt" in the original)

<sup>370</sup> We inserted missing word "a" for clarity.

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(215-2) The Western world needs a third economic form, one that will make a place for the spiritual purpose of living. Communism will never do it; capitalism has the chance to do it; although it has yet to make use of its chance. With all its faults, capitalism does possess a moral code of sorts whereas communism possesses none. From this lack comes the worst harm that could befall a people unfortunate enough to be the victim of communism's promises.

(215-3) A great war brings humanity to an emotional crisis. Such a crisis shakes it out of complacency and indifference toward religious values.

(215-4) Only self-deceived wishful thinkers see man's age-old folly driven out of him overnight.

(215-5) It is an inexorable fact, which no politician can controvert by other facts but only by windy oratory and glib promises, that the causes of international tension friction and war will never be removed except by removing the egotisms, the greeds, the wraths and other negatives from man's nature. Until then, we shall get rid of one old cause only to find a new one springing up in its train.

(215-6) Never before was the need to shape a faith for our time and deposit such ideas in the mind of Western humanity so great yet never before was the opposition to satisfying such need so hard.

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(217-1)<sup>374</sup> The situation in which we live today is so encircled by gateless walls that it might well be asked whether a hopeless fatalism is the final practical wisdom of life.

(217-2) The presence of so much aggressive evil makes us feel the need of guidance and reassurance.

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<sup>372</sup> The paras on this page are numbered 190 through 197, making them consecutive with the previous page, although the numbering no longer matches. Paras 189, 193, and 195 were cut out of the page.

<sup>373</sup> Blank page

<sup>374</sup> The paras on this page are numbered 202 through 211; they are not consecutive with the previous page. Paras 205, 206, and 209 were cut out of the page. PB himself deleted para 211 by hand.

(217-3) War, with its frightful threat to life and possessions, its dreadful menace to personal relations, forces mankind to revise long-established attitudes for better or worse. If it opens one door to atheism, it also opens another door to religion and still another to mysticism.

(217-4) The currents of thought and feeling, as they manifest in conduct and happening all over the world, reflect the deplorable ignorance of spiritual laws which prevails today.

(217-5) What is the hope left to a man in such a frightful historical situation? In terms of direct effort he can do much for himself but little for others. He can resolve to clear his own spiritual darkness and correct his own graver weakness.

(217-6) The ordinary private individual can do little to alter the course of contemporary world events, but he can do much to alter his reaction toward them. He can put on the armour of serenity. The alternative is fear, sickness or – [psychiatry!]<sup>375</sup>

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(219-1)<sup>377</sup> There is no room for such a man in rigid official worlds. He could not even influence, let alone save, such a society. At best he can make some people more fully conscious of what they already dimly feel: that civilisation is in danger and its leaders half-bankrupt; that society is sick into death; that the individual needs spiritual help to endure and grapple with the depressing situation in which he finds himself.

(219-2) Against brutal aggression do we have the moral and legal right to defend ourselves?

(219-3) The interminable quarrels over ownership of countries will always produce recurring wars. So long as Nature's proprietorship<sup>378</sup> is ignored and unacknowledged, so long will men and nations stake out their selfish claims to perpetual possession.

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<sup>375</sup> PB himself deleted the beginning of the para after this one by hand. It originally read: "Most people will not begin to seek the soul's inner peace until they have reached the saturation point of"; its continuation was cut out of the top of the next page.

<sup>376</sup> Blank page

<sup>377</sup> The paras on this page are numbered 212 through 222, making them consecutive with the previous page. Para 218 was cut out of the page.

<sup>378</sup> "proprietaryship" in the original which just has to be a typo! We have it to "proprietorship."  
– TJS '20

(219-4) The adherence to non-violence is not a sign of ignoble weakness but rather of noble wisdom. The folly of war cannot be reconciled with the dictates of reason.

(219-5) Violence is a destructive force which in the end and when excessive destroys even itself.

(219-6) What the aggressor does to his victim is hideous enough, but what he does to himself is worse.

(219-7) War can no longer solve problems but only postpone them.

(219-8) The destructiveness of modern warfare is a two-edged sword. Both victor and vanquished will suffer losses so immense that the very meanings of these terms will be lost. War will be largely a form of suicide. It will involve so many women and children that whatever good it will do will be offset by the terrible harm.

(219-9) The physical condition of the civilised world, the mental condition of civilised mankind and the moral condition of all mankind will be, after such destruction, so deplorable as to stagger imagination.

(219-10) The last citadel of the atom has been stormed and its secret forces released.

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(221-1)<sup>380</sup> In earlier eras the duty of armed resistance to armed aggression was both a practical and moral one. In the present era changed conditions require a revision of this duty.

(221-2) The historical changes in the form of war have imperceptibly brought about the need of changes in the attitude towards war. The application of scientific methods of destruction has made it increasingly unbearable and irrational. The idea of the Hague International Court of Arbitration could not have been born earlier than it was towards the end of the nineteenth century, just as the idea of the League of Nations could not

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<sup>379</sup> Blank page

<sup>380</sup> The paras on this page are numbered 223 through 229, making them consecutive with the previous page. Two paras were numbered 225, so the first one was changed to 224a, and para 228 was cut out of the page.

have been born earlier than the twentieth. They failed but they represented timely and real needs. For war has begun to fail in its primary and punitive purpose for the nation which wins has to help the nation which loses.

(221-3) What only the philosophers and mystics saw [prophetically]<sup>381</sup> for years but could get few to believe, was made manifest by the war and its aftermath.

(221-4) [Since the war ended, the] paucity of wise leadership [and] the lack of visible [greatness at the helm of affairs, has been obvious.]<sup>382</sup>

(221-5) Gandhi spoke more slowly than any other man I have ever heard speak. It was as though he were waiting to receive each word from some other source or as though he were thinking out the full meaning of each word before uttering it.

(221-6) The decision to accept non-violence will be made, not necessarily on an exalted plane of moral values but on a practical plane of [superior]<sup>383</sup> effectiveness. It will be not because we have been spiritually transformed that we choose the pacifist way but because we have reached an impasse and have no other way out from worldwide suicide than this one. We are in no position any longer to make any choice at all.

(221-7) A new generation will have to build on the debris of this one if we do not find a better solution than war to our crisis.

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(223-1)<sup>385</sup> The challenge of our times is direct even when not always clear. We dare not reject it and we cannot flee from it. We cannot solve our tragic problems by using the old arrangements, the old approaches, the old labels. They are out-dated and proven defective.

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<sup>381</sup> PB himself inserted "prophetically" by hand.

<sup>382</sup> PB himself heavily edited this para by hand. It originally read: "The paucity of wise leadership, the lack of visible greatness, since the war ended, \_\_\_\_\_"

<sup>383</sup> "superior" was typed after "effectiveness" and moved before it by hand.

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<sup>385</sup> The paras on this page are numbered 230 through 233 and 224 through 227, making them consecutive with the previous page. (We believe a typing error was made and the last batch of paras was meant to be numbered 234 through 237.)

(223-2) The realistic view has become so unpleasant that worldly-minded people look for some able leader and spiritually-minded people look for some inspired prophet, both groups seeking from him a message of cheer or hope about the world crisis and the war's menace.

(223-3) It does not require much perceptiveness to perceive the inevitability of Armageddon. This fear haunts millions today and is one of the impulses to the search for spiritual comfort, in one group, and the search for forgetfulness in pleasures, with the larger group.

(223-4) Buddha and Gandhi in India, Jesus and Tolstoy in nearer lands, taught the practice of non-violence and the doctrine of non-resistance to evil. How could good fruits come from a bush which was rotten by nature, they asked? Yet the State which has protected us demands our service in return when it needs protection itself. Is it not acting fairly and rightly to make such a demand on us?

(223-5) So long as egos come into conflict with one another, so long will nations do the same. We are to expect the brutal carnage and concentrated massacre of war until and unless we are impelled to renounce it at last as a method of removing affronts to justice.

(223-6) In renouncing war for such reasons we do not necessarily renounce evil for good. We simply choose between evils and abandon what has now become the greater evil for a lesser.

(223-7) The whole of history is full of this emotional glorification of barbarity from the very earliest times to our own. But so long as war's destructiveness could be kept within bounds that offered the chance of repair within a reasonable period during the subsequent interval of peace, man could endure it. Now that hope has gone. The moment therefore is here when he is forced to ask himself if there is no other way to settle his disputes or at least end them without recourse to its aggravated horrors.

(223-8) Should we discard dignity and be ready to suffer the loss of independence if avoidance of bloodshed be the reward?

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(225-1)<sup>387</sup> Present-day innovations and inventions have brought the historic rhythm of recurring war and peace to an end. The next war will wipe out those who could continue the rhythm. The next peace must necessarily be a final one, leaving our egoistic contention and conflict to the field of civil rather than military settlement.

(225-2) The way of arbitration – like the way of contractual treaties – for the purpose of avoiding war presupposes a loyal respect for promises and guarantees a level of simple honesty and an expression of obligations in deeds rather than oratory which, we know now from painful experience, does not exist in imperfect humanity. It is merely wishful dreaming to propose it as the practical alternative to war. The brutal realities of our situation have to be squarely seen without illusion. Nor is the bringing of the system of military naval and air defence to ever-increasing magnitude an effectual alternative. The same procedure is sure to be followed in the opposite camp. The result one day is some moment of emotional reaction to tragedy or of national cupidity will be an explosion of all these massed and concentrated engines of violence.

(225-3) The saying of Vauvenargues,<sup>388</sup> “War is not so burdensome as slavery,” was correct but only pertinent to all eras prior to the present one.

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(227-1)<sup>391</sup> We need not deny the presence of evil in the world in order to deny its permanence. It is here, but it is only a transient thing. Moreover, it exists not as a personified power like Satan, nor as a subtle unseen opponent of everything divine, but only as a condition of ignorance in the human mind and as a passing phase of its evolution. In short, it is merely a way of human thinking and it will disappear when deeper thinking reveals the why and wherefore of things. It lasts only as long as the dominance of the ego lasts.

(227-2) If God is the All-Good, why has evil been allowed?<sup>392</sup> and why has it become such a prominent feature of our world?

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<sup>387</sup> The paras on this page are numbered 228 through 230, making them consecutive with the previous page. (We believe these paras were meant to be numbered 238 through 240.)

<sup>388</sup> Luc de Clapiers, Marquis de Vauvenargues (“Vauveargues” in the original)

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<sup>390</sup> PB himself changed “XXIX” to “IX” at the top of the page by hand.

<sup>391</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>392</sup> PB himself changed a slash to a question mark by hand.

(227-3) The old Egyptian doctrines gave a place to Set, the principle of evil, and taught that it was an inescapable part of the redemptive process but that it would itself be redeemed eventually when it had outlived its usefulness.

(227-4) So long as separate egos exist, separate from the cosmic ego in their own view, that is, so long will their ignorance produce what we call evil.

(227-5) They are strangers to aspiration, foreigners to integrity and aloof from every impersonal ideal. They give only their worst self to life and expect it only from others.

(227-6) That evil is a necessary condition of man's being, that a wrong righted will lead to a fresh one created, is true enough but it is true only for a part of his history.

(227-7) Evil is either a perversion of the Good, a misdirection of it, or a privation of the Good, an absence of it.

(227-8) The ego's misapprehension of its own nature and misuse of its own capacities, create one form of evil. There are other forms.

(227-9) The Philosophic attitude does not include lying down supine before evil-doing.

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(229-1)<sup>394</sup> The philosophic mystic has a clearer vision of the cause and cure of personal distresses than the psychiatrist, a truer understanding of world distresses than the statesman. And yet those who criticise him without acquaintance, say his vision is cloudier!

(229-2) The wreckers who are making a scrapheap of Western Civilisation.

(229-3) A world humiliated and chastened by world war may be more ready to receive the world teacher when he comes. That alone would be the appropriate hour.

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<sup>394</sup> The paras on this page are numbered 1 through 11 and 11a; they are not consecutive with the previous page.

(229-4) A practice which was praised and revered by the ancients is mocked and ridiculed by the modern generation.

(229-5) The tumbled relics of departed civilisation lay around me.

(229-6) We are not here offering likely speculations or problematic probabilities. We are trying, with guidance higher than such merely intellectual guesswork, to hold a flickering match in the awful night which surrounds us.

(229-7) Karma has determined to shatter to pieces the obtuse conservatism which clings to disguised materialism and camouflaged immorality.

(229-8) Truth's voice will echo around the universe once more.

(229-9) We shall have to give up our narrow horizons for wider ones and learn to adept ourselves to a world where new conditions of existence have come into being through our own inventiveness.

(229-10) Universal sympathy no less than prosaic self-interest demand this of us.

(229-11) Social and economic progress is needed and must come but let it come without cutting each other's throats, without stealing or destroying each other's property, without hurling slogans of hatred at each other. If men were a little more reasonable, a little more flexible, a little more self-sacrificing, there is no doubt that such humane progress could easily be effected. It is because men are so blind, so selfish and so unintelligent that they fail to read the lessons of history.

(229-12) What are the wrong doers but men blundering along in the darkness?

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(231-1)<sup>396</sup> The prescription of the world's leaders for the present deplorable situation differ in a most remarkable manner. One offers religion as a solution of our social problems, another less religion, a third sees universal happiness through science, a

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<sup>396</sup> The paras on this page are numbered 12 through 23, making them consecutive with the previous page.



fourth finds a panacea in socialism, whilst a fifth sees in socialism the cause of more [and more]<sup>397</sup> troubles. Thus their conclusions contradict each other.

(231-2) The need today is for compounds of inspired visionaries and determined workers.

(231-3) Our spirits struggle before the enigma of the world's future and fret themselves over the uncertainties of the present.

(231-4) We must make these ancient doctrines clear in terms acceptable to the modern understanding.

(231-5) Even ancient wisdom will serve us, provided it be presented in a form that is adequate to the cultivated modern mind.

(231-6) When truth will come to its proper and ultimate expression, the vital problems that torment the thought of mankind will receive their best solutions.

(231-7) Not by retrogression to another intellectual dark age nor by insulation from the tremendous social and political stirrings of our time, shall we fulfil our duty.

(231-8) The present spectacle affords ironic evidence of the paradoxical nature of our vaunted "progress."

(231-9) We begin to suspect that great changes are at hand. Instead of vainly wishing that we had been born in better times.

(231-10) In theatre and cinema, in gilded music hall and dance room, the world laughs and joys loudly, but not loud enough to drown the sad cry of the bitter conditions which spread everywhere.

(231-11) All the scribblers in the countries of the world may turn their tired pens upon the bitter problems of the age but they will never be able to solve them except by the diviner light.

(231-12) The world's need is not new doctrinal fads, but new life, new inspiration and a new heart.

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<sup>397</sup> "and more" was typed at the end of the para and inserted with an arrow by hand.

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(233-1)<sup>399</sup> Who that is of a thoughtful turn of mind can view the steady slide down of the older lands into dark pits of poverty and despair, without putting a question to Destiny. No answer comes, but the heart trembles a little with prophetic doubts.

(233-2) “This work of science, which we may call getting at the facts, is much more difficult of attainment than those who have not tried imagine. One reason for this is very familiar – that things are not always what they seem to be. And though science does not raise the characteristic metaphysical question as to what is meant by being real it has in its own way to distinguish seeming from reality. The sun does not rise and set, the stable earth is a whirling sphere, the inert body may be a vortex of rapidly moving corpuscles, and so on. If science is to be consistent it has to set itself to the task of distinguishing realities from appearances.” – [Thomson:]<sup>400</sup> “Introduction to Science.”

(233-3) The need of new instruction is deeply felt in the world today.

(233-4) We must look out upon the world-scene with twentieth-century eyes and not those of the second century.

(233-5) We move rapidly through life but because we lack a sense of spiritual direction, it does not appear that we shall arrive at any destination.

(233-6) The old way of evolution led through a blind self-interest. The new way will lead through an enlightened self-interest. There is a vast difference between the two.

(235-1)<sup>402</sup> The old formulas will not fit the new conditions. Renaissance not retrogression, forward to new achievements, not back to old decadence. Mankind must

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<sup>399</sup> The paras on this page are numbered 24 through 31, making them consecutive with the previous page. Paras 29 and 30 were cut out of the page.

<sup>400</sup> John Arthur Thomson. PB himself deleted “from” from before “Thomson” and added the underline by hand.

<sup>401</sup> Blank page

<sup>402</sup> The paras on this page are numbered 32 through 39, making them consecutive with the previous page. Para 37 was cut out of the page.

be flexible and adept themselves to new times, accommodate themselves to new necessities or else they will suffer. There can be no creeping back to the ignoble. The powerful tide of evolution will catch and drown all those who make such a foolish attempt. It is cowardly to flee backward into the familiar past because the present is too hard for our weak souls. It is foolish to lag behind the century's needs. It is courageous to move forward into the unknown future.

(235-2) There is no third way open to us. The world is rapidly moving into a new age. We may either cling to the remnants of the age that is vanishing or we may meet the age which is coming. We must make our choice. We have had enough and more than enough of the high-sounding platitudes of babblers. We need now some concrete expression that will be more truthful and less talkative. For the problems will stand squarely confronting them and cannot be avoided or evaded as lesser problems have often been.

(235-3) It is not however the mechanistic nightmare [which]<sup>403</sup> Marx<sup>404</sup> dreamed of, nor the diabolic one which Hitler patterned, nor is it going to conform in the end to either. Both these men were too lop-sided and too devoid of philosophical perspective to comprehend the proper significance of the mighty universal change whose coming they saw and sensed but whose meaning they [grotesquely]<sup>405</sup> misinterpreted.

(235-4) Those who can see that we are at a complete turning-point in mankind's history, will accept the inevitable, realising that the sanctities of the past are dying.

(235-5) In the ethical horrors which our generation has seen and suffered, the anti-spiritual movement found its apogee.

(235-6) In our epoch, when business enterprise is supreme, the need of fitting these doctrines to practical uses is also supreme.

(235-7) - the anxieties and perplexities of our time.

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<sup>403</sup> PB himself deleted "Karl" after "which" by hand.

<sup>404</sup> Karl Marx

<sup>405</sup> PB himself inserted "grotesquely" by hand.

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(237-1)<sup>407</sup> To express a half-amused contempt for the intelligence of our time is not at all the same thing as to make a jaundiced indictment of it. To witness the magnificent parade of a civilisation of almost unredeemed triviality, is less likely to arouse bitterness in the soul and more likely to give it a good half-hour's amusement.

(237-2) People grope in the dark for a happiness that greed and lust can never bring; so they knock shins continually and tread on each other's corns. The seeming world-muddle is full of meaning. Suffering is essential to foolish mankind; for it teaches and purifies those who won't reflect.

(237-3) We are passing through a disheartening period of violent and unprecedented storms but if we have learnt the single lesson of hoping on and holding on, we shall win through into clear weather.

(237-4) We have witnessed an unparalleled upsurge of materialism.

(237-5) What spiritual guidance will be forthcoming will depend on the demand as on the need for it.

(237-6) It would be pleasant to look hopefully to the future rather than helplessly to the past, but facts prevent us.

(237-7) A literature which over-dwells on villainies, is not a credit to our time. We need diversion, yes, but is this the only way to obtain it?

(237-8) We must find a balance between the outworn past and the insistently pressing present, between old notions and new needs.

(237-9) - the hope - destroying events of our generation.

(237-10) In these times of hysterical strain and critical emergency, the present becomes less and less predictable, the future less and less tolerable.

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<sup>407</sup> The paras on this page are numbered 40 through 51, making them consecutive with the previous page. Paras 43 and 45 were cut out of the page.

<sup>408</sup> Blank page

(239-1)<sup>409</sup> If seven thousand years of known human history have failed to regenerate human character, despite the births and activities of inspired messengers like Jesus and Buddha, what could a mere decade or two do to regenerate it? What the influence of Jesus and Buddha could not change in two thousand years, even the influence of exaggerated war and spectacular crisis cannot change in twenty.

(239-2) We are living in the years of transition which fall between two periods of different character. Such years are compulsively experimental, changeful and tense.

(239-3) The era of Nazism meant the crucifixion of love in the Nazis themselves.

(239-4) The course of nihilism, as travelled by the intelligent classes of our time, ends either in bitter communistic materialism or unprincipled anarchic amoralism or retrogressive Catholic [or]<sup>410</sup> Hindu mysticism. But {do}<sup>411</sup> any of these neurasthenic terminals offer an adequate solution of the modern man's problems, a comfortable home for the modern consciousness? Whoever is fully alive to twentieth-century needs and trends, cannot say that it does.

(239-5) The crisis gives us a last opportunity either to arouse our consciousness of life's higher purposes and orientate ourselves to a life closer to them or to stay in the old ones and wait inert, unhoping for the end.

(239-6) This evolution has reached an impasse. The human ego can no longer move in such a direction.

(239-7) It is folly not to see that war is inevitable, folly to blind oneself deliberately to what is coming merely because one dreads it.

(239-8) What can we gain by moving back in time? The crossroads at which we stand must be faced, not run away from. The attempt to renounce our times and leave our century will be severely defeated by the grim facts of these times, the harsh events of this century. There is no sanctuary in [medievalism.]<sup>412</sup>

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<sup>409</sup> The paras on this page are numbered 52 through 59, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page that was deleted.

<sup>410</sup> PB himself inserted "or" by hand.

<sup>411</sup> We changed "does" to "do" for clarity.

<sup>412</sup> PB himself deleted the following incomplete unnumbered para after this para by hand: "The evolutionary urge is also present to"

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(241-1)<sup>414</sup> This thought – that war will be put off only for a decade or two – is mentally depressing and emotionally disturbing.

(241-2) It is a common error to say that humanity's greatest need today is peace.

(241-3) The belief in general progress seems almost childish now, as the trust in salvation by science seems almost perilous.

(241-4) Distressed by national calamities and depressed by personal adversities, as so many are, they find these to be hard times.

(241-5) Man is more miserable, more restless and unsatisfied than ever before, simply because half his nature – the spiritual – is starving for true food, and the other half – the material – is fed with bad foods.

(241-6) The hour is now near at hand when serious consideration of this question is asked of us, not so much by the doctrines of our time as by the forcible pressure of events.

(241-7) A swift reading of the time reveals it as an age that has lost its direction, that lacks the power to shape its own destiny and that has no thought for the future except to fear it.

(241-8) Every thoughtful man must realise that the present condition of things cannot last. The spread of new sentiments is a phenomenon of the last half-century, the rise of new ideas is a tide without an ebb.

(241-9) When Demos,<sup>415</sup> like Samson, takes to the road of revolution, he loses his sight and may well pull down the pillars and send civilisation crashing to the dust. Who wants to go through all the agonising stages of Disorder and Revolution except emotional firebrands and intellectual primitives?

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<sup>414</sup> The paras on this page are numbered 61 through 70, making them consecutive with the previous page, although the numbering no longer matches. The top of the page was cut off (likely including para 60).

<sup>415</sup> Probably referring to the Greek word δῆμος (demos) meaning "people." "Demos, including the lower classes, had political equality and while respecting laws and institutions, was given full and absolute control of power and government." Unfortunately at the time "people" meant adult males excluding foreigners and slaves – so a lot has changed since Athens... – TJS '20

(241-10) He should try to grasp and understand the essential forces that are contending with each other underneath the surface of contemporary movements, and he should view the movements themselves with the all-comprehensive sight of the soul.

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(243-1)<sup>417</sup> It is inevitable that a group which espouses belief in atheistic materialism will also espouse belief in the use of force and violence to establish itself and its views. If there will be no peace, it is because they do not really want it.

(243-2) Only if man's thinking takes a new turn, can he hope to find that his grim circumstances will also take a new turn.

(243-3) The inner life is the root of the outer one. What is created there, is eventually expressed here.

(243-4) Sloppy sentiments about human brotherhood are not at all needed to pad out the plain fact that all of us ought to work with good will for the general good.

(243-5) Karma kindled the flames of the last war. The sufferings that world war brought to so many have deeply shocked us but the significance of those sufferings must also be examined from a fresh viewpoint. In all the theories offered to a bewildered world concerning its own woes there is much anxiety and alarm at the symptoms but little profound thought for the causes. If people accept a deceptive world-view they must also accept the troubles and disasters which go with it. Mankind's spiritual forces could not be genuinely mobilised under the old order, which was mortgaged to antiquated theories and which could not struggle on indefinitely under such a burdensome load. The war has helped us to prepare for a better one by blotting out absurd superstitions and showing up life-crushing selfishnesses.

(243-6) The dark possibility that destroys our future can give place to a brighter one only when enough philosophically-illuminated people are to be found in each country. Nor need they be many – a few in each city would throw out enough influence to bring about this change. It is the tragedy of our age that philosophical thoughts should be classed with idle dreams when they are the most practical of all today.

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<sup>416</sup> Blank page

<sup>417</sup> The paras on this page are numbered 71 through 78, making them consecutive with the previous page. Para 72 was cut out of the page.

(243-7) The war left a trail of bitterness and grief in many lives but it also brought ethereal consolation into some lives.

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(245-1)<sup>419</sup> The evolutionary urge is also present to promote this movement, even though in its blind gropings it takes as we have seen it take at times morally retrogressive directions.

(245-2) It is not easy to keep the heart happy and the mind serene when one lives in a frustrated generation and a troubled world.

(245-3) These truths will spread throughout the world with results that will be more iconoclastic because they have previously been ignored. The greater the suddenness with which new ideas burst upon the people, the greater will be the shock felt by them. We would be wiser to come now to some kind of candid accommodation with the truth, before it develops an uncompromising power. More sincerity now, however<sup>420</sup> uncomfortable, will lead to more spirituality later. Through the agency of newspapers, periodicals and books, of radios and lectures, they can no longer be treated in the old way. Their growing acquaintance with science is sweeping away the vestiges of superstition.

(245-4) Out of the immense and varied past, in previous births man has transmitted to him and accumulated in him the tendencies which today obscure his inner light and drive him toward evil acts.

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<sup>418</sup> Blank page

<sup>419</sup> The paras on this page are numbered 79 through 82 and 82a, making them consecutive with the previous page. Para 81 was cut out of the page.

<sup>420</sup> We deleted a comma from after "however" for clarity.

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(247-1)<sup>422</sup> There is more hope for acceptance of worthwhile ideas from the younger than from the older people. For they stand before the door of life and fumble for the key. Childhood, adolescence and the threshold of manhood represent the most impressionable period of the human being. The possibilities of uplifting moral character, improving thinking power and unfolding mystical intuition during such a period are much more than most people believe. Hitler however fully realised this truth and turned it to suit his own devilish purposes with such startling success as to vindicate its immense importance. He taught millions of young boys and girls to think daily and solely of the righteousness of his war until they came to believe in it with the strong faith that an earlier generation gave to God.

(247-2) Wendell Willkie's<sup>423</sup> book, "One World" is in harmony with the philosophical position. I think that the author would have modified his views a little if he had known Asia for a longer time and in a deeper way. Humanity is not emotionally ready for the world-state, which would be the only way to implement his ideals with 100% efficiency, but it certainly is ready for an association of nations more advanced in its form and stronger in its power, than ever before. Co-operation is perhaps the proper keyword to present problems; union must come later. However, in the consideration of all political and social problems, we have to return again and again to the human problem. The spiritual darkness of the human race is the real root of its external troubles. Only its spiritual illumination will really remove those troubles permanently. Until that happens we must necessarily alleviate the situation, so far as it can be done, by utilising external methods. The result will never be quite satisfactory but it can be progressively so. The same applies to the settlement of internal social and economic problems.

(247-3) The nature and course of world events during the past few years have strongly emphasised the worth and need of the spiritual quest. Without understanding of our high teachings, humanity plunges into greater confusion and unending strife.

(247-4) When this striking sentiment begins to emerge out of emotional obscurity, we may then begin to expect something to happen.

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<sup>422</sup> The paras on this page are numbered 83 through 86, making them consecutive with the previous page.

<sup>423</sup> "Wilkie" in the original; referring to Wendell Lewis Willkie.

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(249-1)<sup>425</sup> Religions must needs rise and fall, change and die, because men's beliefs must needs change with the changing times. This is why I see in the higher philosophy of Truth the only enduring hope for a peace on earth which will be unbreakable, and the only charger for goodwill towards men which will survive as long as this planet survives.

(249-2) The higher values were never lost, not even in the darkest hours of the war. They are returning to mankind because mankind cannot live without them.

The question remains, however, have enough individuals - and especially enough leaders - begun to look to these higher sources? For if they remain too few a worse fate will crash down on our civilisation.

(249-3) In a time when men are utterly mesmerised by false ideals and materialistic conventions, it becomes necessary to remind them about the true goal of life as well as the spiritual basis of life.

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(251-1)<sup>427</sup> The metaphysical basis of altruistic proposals is, in part, sound enough. It teaches that we must clearly negate the illusions of individual existence if we would arrive at the truth of individual existence. The greatest of those illusions is that, in the external world, an individual stands separate, apart and alone. He does not. He cannot. Hence when the war compelled entire nations and entire classes within a nation to co-operate in many different ways in order to win it, this dire necessity showed them the virtue and value of co-operation. It made every individual realise that he was not merely a separate individual alone but also a member of an inter-dependent community. That is to say, the individual began to work for the common welfare because it was essential to his own welfare, too. At first he did it involuntarily and unavoidably, but he did it. And through the actual experience of doing so, a few individuals began to appreciate the ideal itself. But they were only the few: for the many when the war ended, the outer stimulus to such an attitude also ended. So the altruistic ideal quickly sank below the horizon again.

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<sup>425</sup> The paras on this page are numbered 87 through 89, making them consecutive with the previous page. The beginning of para 88 and all of paras 90 and 91 were cut out of the page.

<sup>426</sup> Blank page

<sup>427</sup> The paras on this page are numbered 94 through 96, making them consecutive with the previous page, although the numbering no longer matches. A section above the first para (likely including paras 92 and 93) was cut out of the page.

(251-2) It was not only a war to save what is physically most precious – our lives and homes – but still more a war to save what is spiritually most precious – our ethical values. For it is true to say that no man could be a hardened Nazi with any sincerity and yet possess an ethical outlook on life.

(251-3) The world prospects are not very pleasant, so it makes it all the more necessary for individuals to create their own inner future within themselves

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(253-1)<sup>429</sup> For<sup>430</sup> the clairvoyant few to predict approaching disasters was to predict in vain. Wealth and Poverty hurried alike into the vortex of transient superficial pleasures; millionaire and mob gaily lived for the moment, reminiscent of that eighteenth-century person who flung the flippant remark “Après nous le deluge!” at the approaching French Revolution. Once we set to work several years before the war intending to write a small book to show the world quite ruthlessly its own subconscious, to lay bare the laws of destiny under which it was inevitably moving towards the edge of a precipice, and to pass on a message from a higher source which was at once a piece of practical advice and a tocsin of stern warning. But after the penning of the first few paragraphs a dismal feeling of futility crept into the writer’s heart, stole up to his brain in the form of clear-cut deeply pessimistic thoughts and finally passed down the appropriate nerves and muscles into the right arm and hand, which became stiff and paralytic. The task brought such a sense of vain labour, of a rolling upward of the fabled stone of Sisyphus, that the pen unresistingly fell from his fingers. He visualised the dread horror – which lay in ambush for mankind if they did not turn back to insert some ethical ideals and spiritual wisdom in their social arrangements, but he visualised also the hopeless situation into which their own thoughts and deeds had forced them. For their chaos was such that they could neither draw back nor go forward nor stand still. He saw clearly that the many who needed the accompanying knowledge were too entangled in the net which their karma had woven around themselves to find any immediate profit in his words. Why then continue to waste valued time and spoil virginal paper? Why should he torment himself and others by writing such a book of bitter prophecy? The practical result could be but – nil! He

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<sup>428</sup> Blank page

<sup>429</sup> The paras on this page are numbered 97 through 98, making them consecutive with the previous page.

<sup>430</sup> This para is mostly a duplicate of para 275-4; there are slight discrepancies between the two.

put the book aside and busied himself with other matters, with philosophic researches into ultimate truths which brought him to sup with the Gods.

(253-2) We had to wait for the terrible stimulus of the war before beginning to make needed reforms and overdue changes. Wartime necessity has shown that social co-operation can be successfully achieved, but peacetime laxity has caused us to forget the demonstration. We must stop scrambling and start co-operating. And there can be no co-operation without a little self-sacrifice and much give-and-take somewhere.

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(255-1)<sup>432</sup> Unless a new current of living belief can be set going in the modern mind, it will fall and sink beneath the penalties it has incurred.

(255-2) So much that once looked like the progress of civilisation now looks like the decay of civilisation.

(255-3) During the war many men and women found stimulus to self-sacrifice and contact with an ideal but after the war they lost both.

(255-4) The spiritual awakening can come to mankind only as it comes to individuals – after it is strongly desired by the individual himself; and it will be desired only when all other desires have been tried and found wanting.

(255-5) Those who thought that the appearance of science, made humanity's progress towards a millennium quite certain, have now plenty of chances to be disillusioned.

(255-6) While our human interest and nature shudder at the thought of such war, our human wisdom and insight have no doubt it will take place.

(255-7) The one-world idea is good and will be realised eventually but mankind is still too small-minded emotionally to accept it. They are imprisoned by their egoism and ignorance into narrow racialism, nationalism and even family-ism!

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<sup>431</sup> Blank page

<sup>432</sup> The paras on this page are numbered 100 through 109 and 109a, making them consecutive with the previous page, although the numbering no longer matches. The top of the page (likely including para 99) was cut off, and para 107 was cut out of the page.

(255-8) The prospects for mankind are materially very unpromising. However, it is through every kind of experience that the species has to grow,<sup>433</sup> learn its lessons, and ultimately acquire understanding and goodness. Meanwhile, the individual can still build his own independent inner world for himself to some limited extent.

(255-9) All that is left of old Athens is a tumbled pathetic ruin. The Roman Empire has shrunk back within its own shores.... The catalogue of the rise and fall of national greatness is still being written. Arrogant Germans have humbled before our eyes.

(255-10) He knows that time and truth will little by little change all evil into good, all suffering into joy.

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(257-1)<sup>435</sup> It is inevitable that during the uncertainty and danger of war people often turn for help to God, but after the war there is a reaction away from God. This has usually happened throughout history. However, there is very little that an individual can do about the world's spiritual condition, but there is a great deal that he can do to improve his own. The more he can understand the universal laws by increasing his knowledge of them, the better he will understand that even in the darkest times when evil seems to be triumphant, still that is only temporary and limited because only the good can triumph in the end.

(257-2) The world situation is very unpromising. Humanity has not learned as much as it ought to have learned from its terrible sufferings of recent years. Or, as in certain countries, it has even learned the wrong lessons and become more selfish, more brutal and violent, and more uncooperative. There is no escape, no new shortcut through political or economic change out of the chaos in which the nations find themselves, other than the oldest one in history – which is to avoid evil, to do good, to believe in God and the moral laws.

(257-3) The deplorable state of the world today testifies silently to the widespread spiritual ignorance which is at the root of the trouble. Class hates class, group strives against group, selfishness is prevalent everywhere – this situation could only arise

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<sup>433</sup> We inserted a comma for clarity.

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<sup>435</sup> The paras on this page are numbered 110 through 115 and 115a, making them consecutive with the previous page. Para 113 was cut out of the page.

amongst creatures ignorant of the higher purpose on this earth. Consequently, to help make available knowledge of the truth and to elevate moral character constitutes the noblest task to which any man could devote himself.

(257-4) We may at best succeed in postponing the inevitable

(257-5) The post-war skies are thunder-filled.

(257-6) The evil he has no opportunity to fight in the larger world outside, he has every opportunity to fight in the smaller world inside his own person.

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(259-1)<sup>437</sup> Humanity still clings much too strongly to its egoism in most matters, despite the tuition of war crisis and upheaval; this is the very standpoint which must be abandoned or at least markedly modified, if it is not to pass through further large-scale suffering. And this in turn must itself be the fruit of an awakening to the higher purpose of earthly life – it does not matter whether or not such an awakening takes place through [or]<sup>438</sup> outside the church. After the war's end, we had to wait a couple of years for the situation to clarify itself and for the uprising tendencies to show themselves.

(259-2) For those whose inward eyes were sufficiently open to see what was happening behind the scenes and beneath the surface of things, this was a war not only on the military and political planes but also against those powerful evil spirits whom the apostle Paul called "The rulers of darkness" practising "spiritual wickedness in high places." That is to say, it was also a war against a demonistic incursion into human affairs unparalleled in human history. We were not merely fighting deluded Germans. We were also fighting unseen evil powers.

(259-3) There was an obvious duty in this terrible life and death struggle against the Nazi attempt at world domination; I expressed in the book, "The Wisdom of the Overself" my view that in World War II we were not merely fighting evil men and their duped followers but also evil spirits who sought to put back the clock of human

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<sup>437</sup> The paras on this page are numbered 116 through 121, making them consecutive with the previous page. Para 119 was cut out of the page.

<sup>438</sup> PB himself inserted "or" by hand.

evolution. They were defeated but the conflict became increasingly more desperate as it neared its end.

(259-4) We may watch the democratic nations trying to prevent open conflict with the totalitarian ones, but all they are succeeding in doing is merely to put off the inevitable clash from one year to another. They cannot succeed because it is in the nature of things that between good and evil there must be conflict. The evil ever seeks to destroy the good, and the good must defend itself ever. It could not happen otherwise.

(259-5) Can we lift the people by sheer compulsion, can we forcibly push them into a diviner existence?

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(261-1)<sup>440</sup> [Is it]<sup>441</sup> too late to overcome the tragedy in which the world is so deeply involved? The answer is that if enough people and if enough leaders of the people gather around the standards of a genuinely spiritual ideal it would not be too late. The likelihood of such an event seems remote, yet it is the adoption of these ideas and attitudes, these ideals and practices which are absolutely and indispensable to overcome this tragedy and save humanity.

(261-2) Humanity is coming to the end of its path. It is beginning to see that its progress is ending in the blank walls of discontent and disillusionment. It does not so readily see, however, it needs to turn off onto another road, the right road, even though this may mean retracing some of its steps. Only by such a change of direction can the solution of its many difficulties be found.

(261-3) Those who know what will be the true outcome of these world events are not yet permitted to make any prophecy: they are permitted only to utter the warning that mankind is in a position of extreme danger, a position from which he can free himself by one means alone. He cannot save himself by the military, the political or the economic means; he can save himself only by the spiritual means.

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<sup>440</sup> The paras on this page are numbered 122 through 129, making them consecutive with the previous page.

<sup>441</sup> PB himself changed "It is" to "Is it" by hand.

(261-4) The opening of the post-war era presented the world with a chance to reconstruct its beliefs and ideology.

(261-5) The need today is for young men with an old outlook and for old men with a young outlook.

(261-6) Only he whose life is lived to such a spiritual purpose can feel today that he has a future to look forward to, not one to despair of.

(261-7) We know well enough that the fears with which we are {afflicted}<sup>442</sup> are not unnecessary, that the future is black with doom. We are struggling with a problem which at times must seem too much for us. It is not surprising that some of us should get so confused as not to know what to do or think about the situation in regard to its effects upon their personal future.

(261-8) The sufferings which people have gone through has not awakened them sufficiently and spiritually people have even declined. This is a grave problem everywhere, and has its roots in a materialistic obsession with a merely external life.

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(263-1)<sup>444</sup> [The]<sup>445</sup> world war was not [only]<sup>446</sup> the consequence of the desecration of the Egyptian graves, of course. It was [much more]<sup>447</sup> a consequence of the evil thoughts and feelings which exist in men's hearts and of the spiritual ignorance which exists in their minds. The desecration was itself only one of the symptoms of that ignorance.

(263-2) Those who learnt the spiritual lessons of this war by the time peace arrived, were able to profit by mystical presences which manifest themselves. But those who missed these lessons, have to share the responsibility for the further troubles which are occurring to themselves individually and to humanity collectively.

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<sup>442</sup> We have deleted "with" from after "afflicted" for clarity.

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<sup>444</sup> The paras on this page are numbered 130 through 138, making them consecutive with the previous page. Paras 133 and 136 were cut out of the page.

<sup>445</sup> PB himself deleted "first" after "The" by hand.

<sup>446</sup> PB himself inserted "only" by hand.

<sup>447</sup> PB himself inserted "much more" by hand.



(263-3) We shall come very close to war at times but there will be no actual war until the stated period has elapsed.

(263-4) Now war not only shows up true patriots from quisling pretenders but also the good from the evil in man. And, except for their unquestionable courage, this war showed much of the evil and much of the good in millions of peoples.

(263-5) The practical results of fantastic and immoral postulates, the glittering rewards which so many bemused people received for all their heavy sacrifices were war, ruin, desolation and worst of all, moral mutilation.

(263-6) Too many prominent world problems of today arouse so much passion and prejudice that only philosophic breadth and philosophic serenity can deal fairly with them.

(263-7) The world outlook today is antipathetic to that of men like myself, who are regarded as dreamers and mystics, far off from the real existence which it suffers and endures.

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(265-1)<sup>449</sup> {*Deleted Para*} The first step to cure our present miseries is to change our thinking, to stop thinking in terms of the ego alone and to start thinking in terms of the spiritual self.

(265-2) The risks of entering such a spiritual adventure may be quite formidable but the risks of not entering it are unquestionably [frightful.]

(265-3) {*Deleted Para*} Our times are noteworthy for their supreme suspense for the unpleasant chaos which grips now a country and then a continent, and for their state of continued crisis.

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<sup>448</sup> Blank page

<sup>449</sup> The paras on this page are numbered 139 through 144, making them consecutive with the previous page. PB himself deleted paras 139 and 141 by hand. The deleted paras were put in the main body of the text as paras 265-1 and 265-3 to make room for the extended footnote below. – TJS '20

(265-4) [We are not suggesting that anyone should embrace the fatalism so characteristic of the Orient; we are suggesting only that they should arrive at a more balanced view of life. The lack of it forced soldiers and civilians alike to learn through the sufferings of experience what they could have learnt through the calmness of reflection.]<sup>450</sup> The perilous situations of wartime brought about a vein of fatalism in many minds to whom it was hitherto unknown. It made them realise for the first time how small was the circle of freedom in which the human will operates. Those who so arrogantly defended the extreme freedom of the human will in the past, are losing their following, as the opposite idea of extreme fatalism creeps into the Western hemisphere from Asia.

(265-5) History has been so powerfully at work in our midst that these mid-nineteenth-century ideas are finding it more and more difficult to survive.

(265-6) Humanity is being kept in suspense by menaces and alarms of war. How long can its nerves endure this strain?

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(267-1)<sup>452</sup> When the New Year of 1919 dawned, Europe particularly and mankind almost everywhere believed that what had been lived through was the most dreadful war in all history. When, however, a score of years later a second war was spelt in letters of red fire across the frightened face of this planet, the whole world was lost in bewilderment. Governments and nations stood aghast at the spectacle of the failure of their own baffled and bewildered struggles to escape from the spider's web of terrors into which they had fallen. They gazed perplexed upon an amazing scene such as the past had never known. A period precisely like unto it was looked for in vain through all the known records of time.

A surface view of the war informs us that mankind was sacrificed on the blood-stained altar of one man's insensate ambition in Europe and of one clique's militaristic passion in Asia. A philosophic view, however, informs us that this is only partly true. There was very much more behind the war than this simplification suggests. Activating

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<sup>450</sup> PB himself moved the following section of text from the end of the para (after "from Asia.") to the beginning by hand: "We are not suggesting that anyone should embrace the fatalism so characteristic of the Orient; we are suggesting only that they should arrive at a more balanced view of life. The lack of it forced soldiers and civilians alike to learn through the sufferings of experience what they could have learnt through the calmness of reflection."

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<sup>452</sup> The para on this page is numbered 149; it is not consecutive with the previous page. It was originally numbered 82.

all the other factors and rising from the uncharted depths of human consciousness, there was a cruel psychic attack upon humanity itself, upon all its best hopes and finest prospects, upon everything that had raised it from kinship with the teeth-bared beasts to companionship with sacred intuitions and holy thoughts. And to bring this attack to the completest possible triumph, it was directed against both the bodies and minds of men, against their whole [being].<sup>453</sup>

The] second is the opposition which it encounters from invisible creatures who dwell in a supernatural sphere of utter darkness, who do not belong to its kingdom but who have psychic points of contact with it and ranges of influence over it. This sphere constitutes an element in Nature which is adverse to man's upward movement and hostile to his higher characteristics. We do not have to go back to the great religions of antiquity for testimony to its real existence; the recorded experiences of scientific, psychical researchers of modernity can provide that too.

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(continued from the previous page) It was more difficult for most people to understand correctly what was at stake in the war and what indeed were the forces aligned behind it when the struggle first started than after it had passed progressively through some of its earlier phases. Not till Hitler had overrun nearly all Europe was it quite clear to everyone except the emotionally foolish or the selfishly biased that the aims which inspired him were such that humanity's whole future was at stake. Those who said World War II was a continuation of World War I were partly mistaken. It was so in a military sense only but not in any other sense. Those who chose to see this as a war between rival exploiting Imperialisms only were blinded by their own emotional complexes. All this terrible holocaust of suffering did not occur in the defence of Euro-American life and liberty alone; it also occurred in the defence of the life and liberty of generations to come throughout the five continents. All were taking part in events of the profoundest historical character.

Why did the dark forces choose our own generation for the launching of their attack? Why did they not choose the seventeenth, eighteenth, or nineteenth centuries? The answer is threefold. First, never before could such an operation be so effective in result for never before could a single movement reach so many human souls on a planet-wide scale and at the same moment in time. Hitherto, only a limited area or a particular race could be its objective; now all areas and all races are within its scope.<sup>455</sup>

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<sup>453</sup> A section between "whole being." and "The second is" was cut out of the page.

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<sup>455</sup> The rest of this page was pasted on from a separate sheet of paper.

Third, never before was a choice of roads so fateful in its ultimate results. The directions travelled now, the turn given to the stream of events during these few momentous years, the decisions taken by mankind's leaders in this stupendous crisis, will govern the fate and shape the social, spiritual, economic, cultural, political and personal history of the whole world for many centuries to come.

All these reasons combined to make the dark forces attach supreme importance to choosing that time for their attack.

(269-1)<sup>456</sup> There is uneasiness in every land, there is even alarm in some lands. There are fears and crises, anxieties and menaces everywhere.

(269-2) With destruction awaiting modern civilisation, it is useless to look for a safer refuge than in finding the peace and strength of the Overself. For if we do that, we shall also be led by it to do what may be physically needful too.

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(271-1)<sup>458</sup> The degenerative process which replaced the universal-mindedness of Goethe<sup>459</sup> by the fanatic narrowness of Goebbels,<sup>460</sup> the calm wisdom of the earlier man by the obscene insanity of the later one, [is]<sup>461</sup> a subject for [reflection.]<sup>462</sup>

(271-2) Those who continue to cherish false values despite the war's lessons, will continue to have disappointments, frustrations and losses.

(271-3) If he can see hope for humanity nowhere, at least he can see his own duty right at hand. It is to work upon himself and unfold his spiritual resources as never before.

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<sup>456</sup> The paras on this page are numbered 150 through 151, making them consecutive with the previous page.

<sup>457</sup> Blank page

<sup>458</sup> The paras on this page are numbered 156 through 159 and 153 through 154 (pasted on from a separate sheet of paper); 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.

<sup>459</sup> Johann Wolfgang von Goethe

<sup>460</sup> Paul Joseph Goebbels

<sup>461</sup> PB himself deleted "the" after "is" by hand.

<sup>462</sup> PB himself changed "pity" to "reflection" by hand.

(271-4) The worth or worthlessness of a materialistic attitude towards life will come out not only in dealing with the ordinary questions and everyday problems but much more in special difficulties, emergencies, and crises.

(271-5) There is no perfect parallel between the moral standards, policies and aims of the Nazis and [those of]<sup>463</sup> the Communists. Some difference exists, although it is only a small difference. [Perhaps there]<sup>464</sup> were proportionately more criminal mentalities among the former than among the [latter.]<sup>465</sup>

(271-6) The importance of inner growth as a prerequisite for outer peace is underlined first, by the occurrence of civil wars and violent revolutions within single nations and second, by the existence of such men as Goethe, whose worldwide outlook, universal sympathies and transnationalist attitudes developed themselves during a life almost altogether spent in a tiny town.

(271-7) [Suzuki]<sup>466</sup> told [someone]<sup>467</sup> that his own Zen master was the [last]<sup>468</sup> of the great Zen masters. Since his death the present [Kali Yuga]<sup>469</sup> masters are only so-called ones

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(273-1)<sup>471</sup> Everyone needs to read. He who has no time or taste for such an activity has no time or taste for learning truth, widening knowledge, removing error and avoiding suffering. For reading, like reflection and travel, will enable him to compare his own little heap of experience with the experiences of other men all over the world. He may if he chooses benefit by their recorded experience and learn where he has been wrong, where right. He who travels widely, intelligently and observantly, that is to say, with

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<sup>463</sup> PB himself inserted "those of" by hand.

<sup>464</sup> PB himself changed "There" to "Perhaps there" by hand.

<sup>465</sup> PB himself deleted "But" after "latter." by hand.

<sup>466</sup> Daisetsu Teitaro Suzuki. PB himself deleted "JOELINT" before "Suzuki" by hand.

<sup>467</sup> PB himself changed "him" to "someone" by hand.

<sup>468</sup> PB himself deleted "one" from after "last" by hand.

<sup>469</sup> PB himself inserted "kaliyuga" by hand; we have changed it to the more correct "Kali Yuga."  
— TJS '20

<sup>470</sup> Blank page. PB himself inserted "One (I)" at the bottom of the page by hand.

<sup>471</sup> The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

an active mind and not like a baggage trunk, will at least build a broader perspective on life. Literature records the results of mental travel and to read right literature is to start your mind on journeys from which much may be gained. But it is better not to read at all than to read rubbish. For good reading will enrich life whereas bad reading will deteriorate it.

This book, then, will try to make its readers think - which means that it will probably make some quite angry but many others a little wiser. It is not possible to write a recipe for a dish which shall satisfy all tastes and it is not possible to write a book which shall satisfy all readers. We accept beforehand therefore the fact that many people will dislike these pages. Even the mystical aspirants amongst mankind are a mixed, complex lot, with contradictory outlooks and conflicting aims. There is no doctrine that will appeal to all.

(273-2) Literature has a high mission to perform in these awful times. For it can bless us with mental peace amid the outward turmoil of alarms and chaotic situations. It can console us with philosophic reflections about the fundamental objectives of life amid the agonies of personal loss and illness, and it can keep alive the lofty ideals of goodwill and tolerance in an era when hatred and violence have bulked so largely before our eyes. It is through great writings that so many mystics and thinkers of bygone centuries have legated a golden record of their aspirations, a sublime catalogue of their dreams, a motley manifestation of their spiritual

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(continued from the previous page) impulses and a factual document of their celestial traffics. These bygone men passed the torch of knowledge and inspiration from one generation to another until we find it ready to our own hands today. It is our privilege and duty not only to look for the flaming torch but to bear it, and not only to bear it but so to cherish it that it shall burn even more brightly still, when, in the days to come, a new generation will succeed to its possession.

(275-1)<sup>474</sup> This is my first book [in]<sup>475</sup> years.

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<sup>472</sup> Blank page

<sup>473</sup> "2" was typed at the top of the page.

<sup>474</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(275-2) These teachings are not the result of conjecture nor the mirror of opinion. They are insights got by an opening of the inner eyes. This fact must be pointed out, in all humility, if they are to carry to any reader the revelatory understanding which they have already brought the writer.

(275-3) During the worst crises and gloomiest weeks of the war, his faith in victory over the world-menacing evil powers never faltered. For it was not blind but based on inner revelation. If, therefore, his pen, so long silent, is raised again in grave prophetic warning there may be some substance and worth contained within that warning.

(275-4)<sup>476</sup> For the clairvoyant few to predict approaching disasters was to predict in vain. Wealth and Poverty hurried alike into the vortex of transient superficial pleasures; millionaire and mob gaily lived for the moment, reminiscent of that 18th-century person who flung the flippant remark "Après nous le deluge!" at the approaching French Revolution. Once before the war we set to work intending writing a [small]<sup>477</sup> book to show the world quite ruthlessly its own subconscious, to lay bare the laws of destiny under which it was inevitably moving towards the edge of a precipice, and to pass on a message from a higher source which was at once a piece of practical advice and a tocsin of stern warning. But after the penning of the first few paragraphs a dismal feeling of futility crept into the writer's heart, stole up to his brain in the form of clear-cut deeply pessimistic

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(continued from the previous page) thoughts and finally passed down the appropriate nerves and muscles into the right arm and hand, which became stiff and paralytic. The task brought such a sense of vain labour, of a rolling upward of the fabled stone of Sisyphus, that the pen unresistingly fell from his fingers. He visualised the dread horror – which lay in ambush for mankind if they did not turn back to insert some ethical ideals and spiritual wisdom in their social arrangements, but he visualised also

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<sup>475</sup> PB himself deleted "five" from after "in" by hand

<sup>476</sup> This para is mostly a duplicate of para 253-1; there are slight discrepancies between the two.

<sup>477</sup> PB himself inserted "small" by hand.

<sup>478</sup> Blank page

<sup>479</sup> PB himself inserted "3" at the top of the page by hand.

the hopeless situation into which their own thoughts and deeds had forced them. For their chaos was such that they could neither draw back nor go forward nor stand still. He saw clearly that the many who needed the message most would not heed it whilst the few who needed the accompanying knowledge were too entangled in the net which their karma had woven around themselves to find any immediate profit in his words. Why then continue to waste valued time and spoil virginal paper? Why should he torment himself and others by writing such a book of bitter prophecy? The practical result could be but – nil! He put the book aside and busied himself with other matters, with philosophic research into ultimate truths which brought him to sup with the Gods.

(277-1)<sup>480</sup> To put these dark forebodings between the covers of a book might help only a few readers but would thread despondency into the minds of all readers. At first this decided the question for me and I turned away from its further consideration. But six months later it suddenly intruded itself again and with it the idea that even despondency had a useful role to play in the evolution of human character and that I was merely being soft where I believed I was being compassionate. If ignorance and self-deception had contributed to creating this dark future for my fellows, not the perpetuation of these errors but their disintegration would contribute to the true welfare of my fellows. And if despondency forced reflection and this in turn exposed error, it ought to be welcomed, not evaded. Yes, it would not be wrong to persuade my reluctant pen, visit eager paper and work for humanity's best interest. For we need these great truths to

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(continued from the previous page) steady our hearts in an unsteady and unsure time. We need to be reminded that beneath its menace and its doom, there still are eternal life, eternal peace and eternal hope for us. We need to remember that the evil always passes, the Good alone endures. Yes, no one can really be hurt by the re-telling of these truths, someone will surely be helped by it.

(279-1)<sup>483</sup> It is during such a time of general bewilderment and cultural crisis that we

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<sup>480</sup> The para on this page is numbered 7, making it consecutive with the previous page.

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<sup>482</sup> PB himself inserted "4" at the top of the page by hand.



eagerly gaze at the horizon for new teachers who shall proclaim the eternal gospel of the divine significance and purpose of human existence, who shall lead us to the loftier hope and nobler faith without which we cannot live but merely exist as animals exist. Yet such teachers do not appear. It therefore behoves us, who are mere students, blundering wayfarers, to remain silent no longer, but speak, however stammeringly, the broken words whose truth we do know.

(279-2) This is no time for smooth words that hide the true state of affairs, no time for shallow optimism that screens the precipice along whose edge we are walking. Humanity passed through the five-year agony of life and death conflict against Nazi attempts at world domination because it earlier hugged the delusion either that the danger did not exist or that it was very little even if it did exist. It cannot afford to repeat that error. The peril in which it now stands from materialism, whether avowed, open or disguised, supported by out-of-date science or moulded from out-of-date religion, is just as grave in its own way because of its terrifying spiritual and physical consequences.

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(281-1)<sup>486</sup> I also wrote my book as a humble contribution to “other-mindedness” in a fear-and-money-ridden world, when all the basic values of life seem to be in the melting pot. I am told here in Europe that life is so difficult and the speed of it so rapid that one has no time to study the beautiful around one, but my point is just that it is we ourselves who make it so rapid and so difficult. If only we were content to search for less material wealth, we should have more time to devote to the search for “the beauty of life,” and it is only, in my view, an appreciation of this “beauty of life” so absorbed by the hearts and minds of a truly religious art-loving people as to appear in our daily lives, that can save this present civilisation from destruction. I feel I must unburden myself of this profound conviction and give the message which I feel it is my duty to give. If it passes unheeded, at least I am free from the accusation of not having had the moral courage.

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<sup>483</sup> The paras on this page are numbered 8 through 10, making them consecutive with the previous page. Para 9 was cut out of the page.

<sup>484</sup> Blank page

<sup>485</sup> PB himself inserted “5” at the top of the page by hand.

<sup>486</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

(281-2) It is vitally essential that I make it as plain as the daylight in this foreword, that the ideas contained in the following pages are not based on any dogmas or doctrines or cult, whether Eastern or Western, belonging to a particular religion. Rather do they belong to the inner spirit of all religions.

(281-3) Nevertheless, because these doctrines have a universal value their exposition must be made universally significant too and not merely for the American or Asiatic, the European or the Easterner.

(281-4) Thus, designed for helpful service and dedicated to human enlightenment, they have only begun to outline a grand system which unites in itself the three aspects of intellectual quality, moral sublimity and practical applicability. They are the product of a profound historical necessity.

(281-5) Our attempt is only a modest one, as befits our present opportunity but within its own limits it may serve a useful purpose in contributing its mite of enlightenment. Who knows what silent help it may give here and there at critical moments after it has been carried by ship or train from city to city or from land to land?

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(283-1)<sup>489</sup> Many of the good seeds have fallen on the stony ground of the general indifference to these matters but here and there some found room for lodgement. The seedlings have multiplied as they sprouted and grew.

(283-2) Should I keep silent? Or should I give the seeking world the benefit of my further observations, researches, studies and experiences? Should I remain self-wrapt in research? Or should I contribute to spiritual post-war reconstruction?

(283-3) With these pages my seven-year silence comes to an end.

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<sup>487</sup> Blank page

<sup>488</sup> PB himself inserted "6" at the top of the page by hand.

<sup>489</sup> The paras on this page are numbered 16 through 24, 24a and 24b, making them consecutive with the previous page.

(283-4) After so many years of research in exotic lands and association with Oriental illuminati, I have returned from global wanderings and brought my feet to comparative rest. I intend to make the West, that is Europe and America, my home.

(283-5) I am an uprooted cosmopolitan.

(283-6) I have written in these pages as simply and as directly as I could about something that is real, about experiences that are not less every human being's right because few have claimed that right.

(283-7) Mine is not the only hand through which such spiritual messages are being indited.

(283-8) Thus I have unwittingly started the outer circle of a movement which I had no intention of starting, a movement which has no physical organisation as its body and to which you will therefore be unable to find any reference in the usual directories. It is a movement which may be joined without fuss or trouble, without formality or fee. Membership depends on the applicant himself and not on me or other men.

(283-9) Our group has become an organism, not an organisation. It is a living growth, not a mechanical formation. It stands for the formulation of an East-West old-new outlook. Its books exist for the exposition of what is universally applicable in ancient knowledge, not in ancient foolishness, conjoined with what is worth keeping in modern civilisation.

(283-10) The meaning of these changes has hardly begun to penetrate the conscious mind of humanity.

(283-11) The voice of Truth is only half-heard.

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(285-1)<sup>492</sup> I can hear some readers of the foregoing pages murmuring because they have permitted me to carry them up into the uncertain region of cloudland. Since I intend to

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<sup>490</sup> Blank page

<sup>491</sup> PB himself inserted "7" at the top of the page by hand.

waft them even dangerously higher, it may be well to give a few pages' respite and take stock of certain mundane matters which have their affiliations hereunto.

(285-2) Just as association with a master throws the disciple's virtues and vices to the surface, so contact with the higher forces being released in the world brings both great evil and great spirituality to the surface. The evil, in the disciple's as in humanity's case, must manifest itself so that it may not lurk untouched but may be got at, grappled with and eventually destroyed. Let us not misunderstand appearances, therefore. Since last century, things have been getting worse only to get better. Today most people feel frustrated, restless and discontented. They search for happiness here and there, in this thing or that thing, through one person or another, or moving from excitement to sensation. All this is their unconscious reaction to the new spiritual forces arising in their midst and destined to be vigorously active in a couple of hundred years' time.

(285-3) Man's fundamental need of the quest is first somewhat superficially assuaged by religion but, growing stronger, is next more deeply satisfied by mysticism. But only when the precious waters of philosophy are fully drunk is it finally and perfectly met.

(285-4) In the midst of war great yearnings for peace went up from this planet. In the midst of peace there are grim threats and constant fears of the outbreak of another war. No good American, no good European, no good Asiatic can be happy about such a situation. Yet we seem to have drifted into it as by an inexorable fate. Fate? Ah, that is the word! That is the key to this dark and dangerous flow of events which threaten to engulf humanity again.

(285-5) The unlit darkness of today's horizon will eventually pass, to be followed by a rosy dawn. There is more - and better - for man.

(285-6) Why should men expect to get perfect governments when they themselves are so imperfect?

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<sup>492</sup> The paras on this page are numbered 25 through 29 and 29a, making them consecutive with the previous page.

<sup>493</sup> Blank page

(287-1)<sup>494</sup> No war has ever been fought in vain. Every war has taught those who have fought in it or suffered from it certain necessary but unpalatable truths. War holds not only bitter memories but also bitter lessons. Hard as it seems at the time, it is not without its virtues and values when seen in retrospect. We have helped to create these conditions which now trouble us. The rough, flinty road which we are compelled to walk, was partly made by ourselves. Mankind has received an unexampled series of unexpected shocks during the past decade or two. But from the powerful pressure of such world-shaking events, its mind has derived an instruction which it has hitherto been unwilling to derive from its own philosophical reflection. For it must submit to the tuition of personal anguish when it will not submit to the tuition of impersonal philosophy.

(287-2) He who in his civilian days was inclined to be somewhat casual in his attitude towards the important matter of getting on in the world, did well to have the ambition of becoming an officer on his tour of military duty. The varied experiences and hard discipline which he had to undergo in the army were just the kind of arousal he needed. This has helped him to face whatever has happened after the war with the required practical attitude.

(287-3) It is as misleading an over-simplification to assert that the war has made men more spiritual as it is to assert that it has made them more materialistic.

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(289-1)<sup>497</sup> Certainly the upheaval and disintegration created by this war make possible for the first time a world civilisation such as was impossible to occur before. However, everything comes down to character in the end and it will need a new humanity as well as a new order to make a new world successfully. In other words, humanity will have to change its outlook a little and become less materialistic and more spiritual or the new order would only degenerate again into the old order.

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<sup>494</sup> The paras on this page are numbered 1 through 4; this page is consecutive with the previous page. Para 2 was cut out of the page.

<sup>495</sup> Blank page

<sup>496</sup> PB himself inserted "2" at the top of the page by hand.

<sup>497</sup> The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

(289-2) A helpful sign of present-day history is that so many leading men have begun to see this truth.

(289-3) Those who hold the thought that the post-war world can continue to hold the materialistic outlook of the pre-war one without destroying itself hold an illusion. It would be pleasant for many to be able to do so comfortably, but that assuredly is not happening and those who look forward to it are merely cultivating self-deception.

(289-4) When this atomic nightmare will have passed and the anarchy which it brings about will have ended, humanity will pick itself up again and rebuild its civilisation in a new way. Warned by its own sufferings and by the devastation of its environment, it will surrender to the unavoidable and make higher principles the basis of communal life.

(289-5) The failure of the military and the political methods of solving the world crisis should be enough to show that its nature has not been properly understood. For all the efforts have been directed towards relieving the effects of the crisis, not towards removing its causes.

(289-6) After the shattering of great cities and the uprooting of agonised millions, smug unthought-out ideas began to disappear along with smug unthought-out lives. Disillusionment crept into the air. With the hoarse tumultuous roar of ack-ack guns, the need of a new conception of human existence sounded in human consciousness.

(289-7) After all, the horrors will come to an end but the heart will have learnt a bit of the lesson about the transiency of all things.

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(291-1)<sup>500</sup> The prejudices sedulously fostered in human groups by vested interests, the bias created and kept alive by traditional monopolies – these are still strong but not so

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<sup>498</sup> Blank page

<sup>499</sup> PB himself inserted "3" at the top of the page by hand.

<sup>500</sup> The paras on this page are numbered 12 through 19, making them consecutive with the previous page.

strong as they were before the war. For the contrast of its hideous realities deprived those orthodox dogmas which were only wordy abstractions, of some of their vaunted importance.

(291-2) The war and preparations for it aroused everyone to the need of re-adjustment to the new problems which it raised. Such a readjustment cannot be effected by escapist meditation alone nor by blind action alone nor by merely intellectual reasoning alone. What is needed to meet these problems successfully is a combination of all the three. This is one of the foremost lessons of the war.

(291-3) The fears which war engenders and the deprivations which it causes, are painful. Yet for those who are too attached to outward things they are often necessary teachers. Out of the fears, great heroism has been learnt; out of the deprivations, great unselfishness: But those who respond to such lessons are too few, the influence of the lessons themselves too ephemeral.

(291-4) If the closing years of the war showed that a dull apathy had settled over the German people's mind, they also showed that quickened intelligence had been stimulated in the democratic people's mind.

(291-5) Nothing can remain unaffected by the terrific impact of the war, as nobody can remain isolated from its consequences, and least of all the masses who have to fight it.

(291-6) The unexpected experiences and the broader associations which the war forced on millions of people have necessarily affected their general outlook.

(291-7) The ponderous unimaginative policies of the nineteenth century which survived till now have rightly received fatal hammer-blows from the war.

(291-8) The war has helped us to prepare for a better one by blotting out absurd superstitions and showing up life-crushing selfishnesses.

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<sup>502</sup> PB himself inserted "4" at the top of the page by hand.

(293-1)<sup>503</sup> In one sense, its distresses acted as a painful surgical treatment to heal their spiritual maladies and to correct their ethical errors.

(293-2) What they have brought out of this war depends mostly on what they went into it with.

(293-3) World War II has forced the speed and strengthened the thoroughness with which inevitable changes in our personal lives must now be carried through. This terrible, ghastly fact of World War II towers above everything. It is teaching us all better than any book. But alas, its lessons are negative. It cannot teach us what really IS. How petty are so many aims amid the unfolding of this gigantic world-drama.

(293-4) Man's intellect, when unbalanced by intuitive feeling and when directed by his animalistic and egoistic impulses, can only lead him to self-destruction in the end. In a total sense, this will not be permitted by the World-Mind. Therefore, its course will be hindered and he himself restrained as soon as the time is appropriate.

(293-5) However dark the times may be, he cannot lose his faith that the final issue of each stage or cycle will be good. He cannot doubt the ultimate triumph of the forces of truth and beauty

(293-6) This is the future of the human race - that all its traits of character, all its faculties of mind, all its activities of feeling and body, will one day be unfolded into happy equilibrium.

(293-7) They never hear the voice of conscience, never feel any sense of what is right or wrong. The only moral code which exists for him is that of success or failure. Anything that assists him to get what he wanted was ethically good; anything that hinders him from doing so is ethically evil!

(293-8) Nostradamus predicted that art and religion would dominate the coming era (twenty-first century onwards) and that wars would no longer be waged.

(293-9) We are trying to find the Truth-Expression of the spiritual way of life best suited to our needs and times, and to gain insight into what will lead to a better life for all.

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<sup>503</sup> The paras on this page are numbered 20 through 28, making them consecutive with the previous page.

<sup>504</sup> Blank page. PB himself inserted "Two (II)" at the bottom of the page by hand.



(295-1)<sup>505</sup> In the “Anguttara Nikaya, {Chatukkanipat<sup>506</sup>o}” Buddha says: “When the rulers or their representatives become unrighteous, the Brahman householders become unrighteous; when they become unrighteous, men in the towns and villages become unrighteous; when they become unrighteous, the influence of the sun and moon becomes poisonous. The planetary influences become bad, the days and nights are affected, the seasons are changed, poisonous winds begin to blow, the roads become impassable, the gods become angry, the rains do not fall regularly, the corn-fields become impregnated with poison, and when people eat the produce of these fields, they become weak and many diseases attack them.”

(295-2) This fleshly body, in which we live and move and have our being has, through sex and sport, become a cult to the modern world. We fall in our millions, prostrate votaries at its shrine, forgetful that its quick growth is followed by quick decay, that our idol is doomed to crumble. Too many moments of highest enthusiasm on the part of youth are often reserved for the new religion – sport. A whole theology has been built up around the strokes of a bat and the throws of a ball; hard hitters are now canonised as saints. He who throws his ball far enough may yet send himself, with it, to the new heavenly Jerusalem! And as for sex, the passions and emotions of the young are deliberately stimulated by the arts of literature, journalism, cinema and advertising just at the age when they ought to be disciplined.

(295-3) All these people are trying to evade personal responsibility by finding someone else to make their decisions and be responsible for the results, someone behind whom they can hide from the world’s stresses and under whose aegis they can shirk from the necessities of thinking, willing and experiencing.

(295-4) Mankind’s spiritual forces could not be genuinely mobilised under the old order, which was mortgaged to antiquated theories and which could not struggle on indefinitely under such a burdensome load.

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<sup>505</sup> The paras on this page are numbered 1 through 4; this page is consecutive with the previous page.

<sup>506</sup> “Chatukka Nipata” in the original; we have corrected it to the more correct “Chatukkanipato (meaning “The Book of Fours”) which is also conveniently the 4th chapter of the Anguttara Nikaya, a central work of Theravada Buddhism.

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(297-1)<sup>509</sup> In these respects ABCD was much more farsighted than his critics, who hugged antiquated traditions and the policies of bygone days as though they were eternal verities. In some ways he read the meaning of his tremendous time better than most other men; in other ways he was blind as a bat. For, most unfortunately for him and those who believed in him, his mind was narrowed by spiritual deficiency and poisoned by cynical materialism.

(297-2) The sufferings that World War II brought to so many have deeply shocked us but the significance of those sufferings must also be examined from a fresh standpoint. In all the theories offered to a bewildered world concerning its own woes, there is much anxiety and alarm at the symptoms but little search for the causes. If people accept a deceptive world-view as the Germans did and as the Russians do, or a defective one as so many others did and do, they must also accept the troubles and disasters which go with it.

(297-3) We must push the spade of enquiry deep down into the earth that surrounds the roots of this problem of wars and riots, aggressions and crimes, rather than be content with a mere surface view. The evils that menace our existence will then be found to grow out of two roots: ignorant egoism and unchecked emotion. The one is unnecessary, the other unreasonable.

(297-4) We have always maintained that the fundamental problems which are masked by all the sociological, economic, political and cultural problems, are the psychological and ethical ones. These are the really decisive factor.

(297-5) Unless we can see the psychological and ethical problems hidden behind the social,<sup>510</sup> economic political and international problems, we cannot see aright.

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<sup>508</sup> PB himself inserted "2" at the top of the page by hand.

<sup>509</sup> The paras on this page are numbered 5 through 9, making them consecutive with the previous page. Para 10 was cut out from the bottom of the page. This page is a duplicate of page 163 in Carbons 07, except that para 10 exists in that file intact.

<sup>510</sup> PB himself inserted a comma by hand.

<sup>511</sup> Blank page

(299-1)<sup>513</sup> THE CHRISTIAN PARADOX – by Cyril Scott. The theme of this book is that world conditions are the accumulated result of following principles at variance with those enunciated by all the great Sages of the past, especially by Christ. By re-stating the esoteric truths which the churches deliberately suppressed he exhibits the teachings of Christ in a new light. 144 pp.

(299-2) Exhausted by its tormenting struggles and repelled by its money-grubbing sordidness, they not only see our civilisation in despair but they see through it in disillusion. Its materialistic basis stands exposed, despite all the elaborate pretences of traditional religion with which it has been draped.

(299-3) The only language this materialistic age can hear is that which is spoken with sledgehammer vehemence. The gentle bleating of spiritual lambs passes by unheard today. We must fire our bitter broadsides at the degrading causes which have reduced mankind to its present condition.

(299-4) The world has foolishly made a fetish of organisations and institutions because it has under-valued the reality of thought, the power of character and the potency of truth.

(299-5) Our selfish materialism of today is creating the bitter destiny of tomorrow.

(299-6) It was the characteristics of this era and of those which led up to it that inevitably invited a painful reaction.

(299-7) It is a stupid and narrow outlook which equates the desire for material progress with the pursuit of materialism.

(299-8) The frustrated desires, tormented feelings and grievously imperfect lives of our epoch.

(299-9) Yet no other hand than its own sentenced mankind to destruction. This is a hard saying.

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<sup>512</sup> PB himself inserted "3" at the top of the page by hand.

<sup>513</sup> The paras on this page are numbered 11 through 22, making them consecutive with the previous page. Para 14 was cut out of the page.

(299-10) During the generation which has gone we learnt to live rapidly but not to live well.

(299-11) When we understand the forces which work behind the curtain of history, we stop groping.

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IX

C: Causes of the Crisis

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C: Causes of the Crisis

(301-1)<sup>516</sup> When it is said that war is a purifying agent, it is not meant that our morals are purified; on the contrary, war notoriously makes them temporarily worse. By enthroning passion and displacing reason, by generating wild fears and brutal hatreds, the very smoke of war tends to smother those civilised self-disciplines which make for decent living during the normal times of peace.

(301-2) The experiences which the human race has gathered during the past few hundred years have supplemented its knowledge, enriched its culture and improved its environment. But they have done all this at a price. For they have increased its intellectual vanity, impoverished its religious feeling and unbalanced its values.

(301-3) They live from day to day in a robot-like monotonous rhythm.

(301-4) Those who have scientifically engaged in psychical research, know that a psychological belt wherein a host of evil earth-bound spirits are congregated, surrounds this planet. Psychical researchers are aware too that such obsessing entities become most active at night, as anyone may discover by watching the conduct of a possessed person.

(301-5) We must develop strength to endure and cope with the confusion, the widespread bewilderment which is an unfortunate by-product of modern civilisation.

(301-6) They have for long had a divided mentality. On the one hand they are idealistic, fanatically eager to give themselves up to and for a cause that is an Idea. But on the

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<sup>514</sup> Blank page

<sup>515</sup> PB himself inserted "4" at the top of the page by hand.

<sup>516</sup> The paras on this page are numbered 23 through 29, making them consecutive with the previous page.

other hand, they are crudely materialistic; ready to sink down into narrow selfishness and brutal violence.

(301-7) Even the English mentality has been forced to change, despite its reputed conservatism. Consider what American Emerson wrote a century ago in his private notebook after journeying to the Island Kingdom and observing its people, "The English hate transcendental ideas like the mysticism of Eastern philosophy and religion." If he were to come again, he would have to revise those sentences. There is now some new interest in transcendental ideas, some attraction towards "the mysticism of Eastern philosophy and religion."

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C: Causes of the Crisis

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D: The Future War

(303-1)<sup>518</sup> MERLIN'S PROPHECY OF WORLD PEACE AND ENLIGHTENMENT.  
(from commentary to "Comte de Gabalis" by Bro. M.)

"A man shall grasp the lion within the earth, and the brightness of gold shall blind the eyes of those who behold it. Silver shall be of brilliant whiteness upon the circumference and shall disturb the different wine-presses. Mortals shall be drunk with the wine set forth for them and from a deferred heaven shall look back upon the earth. Their stern faces shall turn the stars from them and shall confound their usual course. They shall plough fields for those who are unworthy and for those to whom the moisture of heaven shall be denied. Roots and branches shall change places and the newness of the world shall be a miracle. The brilliance of the Sun shall be tarnished by Mercury's alloy of gold and silver and there shall be dread among those who investigate. Stilbon of Arcadia<sup>519</sup> shall change the disk of the Sun. The helmet of Mars shall call for Venus. The helmet of Mars shall cast a shadow. Iron Orion shall unsheathe his sword. The Phoebus of the sea shall trouble the clouds. The madness of Mercury shall pass all bounds. Jupiter shall forsake his lawful paths, and Venus shall desert the lines appointed for her. The ill will of the star Saturn shall subside, and it shall hinder mortals with a crooked sickle. The twelve houses of the stars shall deplore the transition of their guests. Gemini shall forego their accustomed embraces and shall

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<sup>517</sup> Blank page. PB himself inserted "Two II" at the bottom of the page by hand.

<sup>518</sup> The para on this page is numbered 1; this page is consecutive with the previous page.

<sup>519</sup> "Stillbon" in the original. "Stilbon is a Latinised form of the Greek ὁ Στίλβων, the Shining One, a name given in antiquity to the planet Mercury; while Arcadia is a district in Greece which latterly became so identified." From Bro. M's commentary on the text. – TJS '20

call the urn to the fountains. The scales of Libra shall hang obliquely until Aries shall put his curved horns under them. The tail of Scorpio shall produce lightnings and Cancer shall quarrel with the Sun. Virgo shall mount the back of Sagittarius and shall dim the flower of her virginity. The chariot of the Moon shall disturb the Zodiac and the Pleiades break forth into weeping. Hereafter the offices of Janus shall never return but his gates shall lie hid in the interstices of Ariadne's crown. The waters shall rise at the stroke of a wand and the labour of the ancients shall be recreated. The winds shall strive together with an awful blast and shall make their sound among the stars."

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(305-1)<sup>522</sup> When the Sun behind the Sun is coming into conjunction with the Sun of our Solar System and regenerating its Force, Senectute<sup>523</sup> appears to be an allusion to the skin of the World Serpent – Solar Force – which presses upon it (Superveniente) as the age grows old, and prior to the advent of that new epoch in evolution on this planet which the closer approach of the Parent Sun ever initiates." Latin texts translated from Prophetia Anglicana, Merlini Ambrosii Brittani.. Vaticana, etc. Francofurti Typis Joachimi Bratheringij, MDCIII.....re Merlin.

(305-2) A disciple of Gerald Heard said he says he considers humanity's near future black; its self-destruction inevitable; that the remnant must withdraw and save themselves.

(305-3) History threatens to reverse itself; and man, drunk with the belief in his seeming progress, standing apparently triumphant over the prostrate body of Nature, will suddenly find himself, and his achievements thrown to the ground in a single all-shattering movement.

(305-4) The unfortunate inhabitants of this planet are merely waiting for the cauldron of national greeds and racial hates, narrow prejudices and ancient selfishnesses to boil over once again into scalding war.

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<sup>520</sup> Blank page

<sup>521</sup> PB himself inserted "2" at the top of the page by hand.

<sup>522</sup> The paras on this page are numbered 2 through 10, making them consecutive with the previous page.

<sup>523</sup> For a full examination of this text refer to [https://www.sacred-texts.com/eso/cdg/cdg62.htm#fr\\_219](https://www.sacred-texts.com/eso/cdg/cdg62.htm#fr_219)

(305-5) If civilisation falls, it will not be utterly obliterated. Something will be left, some scattered remnants of population will here and there gather up its shattered fragments and slowly, arduously begin the work of reconstruction.

(305-6) They make the grievous mistake of confusing the man with his habiliments; his status in the universe with his status at the bank; and the value of his soul with the value of his car.

(305-7) Counsel to PB. Use the dangerous possibilities of bomb for ethical ultimatum paras.

(305-8) Men are appalled by their own forebodings of what is to come.

(305-9) Civilisation continues to remain under the hazard of disappearing within less than a generation after frightful convulsions.

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D: The Future War

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D: The Future War

(307-1)<sup>525</sup> The danger is not only that a third world war will come, but that it will come during the old age even of those who reached manhood in the first world war.

(307-2) War will not break out this year or the next or the next after that. It will become a real peril only around 1960. But we cannot avert it then if we do not change our thinking now.

(307-3) I see our civilisation moving onward to tribulations more terrible than those it has already suffered.

(307-4) That various groups of elderly men and middle-aged women are taking to sincere forms of religions and, in lesser numbers, to mysticism, whether Eastern or Western, for consolation is true. Through this they may be led to experience an inner change. None should be happier than ourselves over those who become morally

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<sup>524</sup> Blank page

<sup>525</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

awake. For then, indeed, we could rejoice with them. Jesus said: "Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance." Let us not forget these words. Let us remember that it is possible for every embodied being to attain the knowledge of its own inherent divinity. The Higher Self, speaking through its symbolic mouthpiece, Krishna, in the "Bhagavad Gita," says: "If one, even of demonistic conduct, were to be entirely devoted to me, he should be considered as a holy one treading the path of Yoga. Soon he comes to know truth and then attains to peace."

(307-5) The animalistic instincts which we have inherited from prehuman, primitive human reincarnations account for the causation of war as much as the manipulations of ambitious or the activities of fearful ones. So long as these instincts remain undisciplined and so long as the higher nature is not more eagerly cultivated, then the evils of war and revolution will reappear in some way or another even if peace is temporarily established. Consequently, all efforts on the usual political, educational, organisational and other levels - which are quite proper in their places - must be made side by side with the not less important effort to teach men the necessity of liberating themselves from their lower instincts through the various physical, mental, and spiritual techniques with which you are familiar.

The more numerous the individuals who can find peace and joy within their own hearts, the less will the dangers and horrors of further wars which threaten mankind be [able to spread.]<sup>526</sup>

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E: Present Effects of the Crisis

(309-1)<sup>528</sup> Spiritual faith is stronger in a few individuals but weaker in the great masses. The future is bright for better machines yet dark for better morals. A moral awakening and religious renewal was hoped for. That unfortunately is not the situation which has actually developed. Humanity has suffered but has not been prepared enough by its sufferings to let the new spirit have entry into its heart. Nothing is gained by blinking at these facts. The end of the war did not bring that new spirit amongst mankind which

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<sup>526</sup> PB himself inserted "able to spread." by hand.

<sup>527</sup> Blank page. PB himself inserted "Two (II)" at the bottom of the page by hand.

<sup>528</sup> The paras on this page are numbered 1 through 4; this page is consecutive with the previous page.



is the prerequisite to a better era. The social, political, economical structures now being erected will not succeed without it. It is a waste of time to enter any public activity which is foredoomed to defeat.

(309-2) Neither reason nor goodwill were able to force Europe to adopt a wiser and purer form of religion so utter impoverishment and bloody war had to force her to think. Only an overwhelming realisation that such a change is supremely urgent, supremely essential and supremely fundamental if civilised society is not to break down completely, will compel this reconstruction. And the situation created by entry into the post-war period provides this required but dearly bought realisation. And what is true of Europe, which suffered most during the war, will be true in a lesser degree of other parts of the world.

(309-3) You raise the question whether the present world conditions will not result in a quickened progress of seekers. I hardly think so. They will quicken the progress of humanity, as suffering, impoverishments, uprooting and deaths will teach the old but ever-new lesson of inner detachment through the emotion of being tired of such unsatisfying life. But in the case of the few who have already been striving for self-enlightenment the disturbed physical conditions and the undesirable emotional atmosphere will tend to interfere with their efforts. The seekers, however, will be able to progress quickly when the present upsets come to an end as you will one day observe.

(309-4) False beliefs will find it hard to survive the test of world crisis.

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(311-1)<sup>531</sup> It is useless to expect the world to stabilise itself satisfactorily for another few years. The sufferings of war had to be brought up to an unparalleled pitch before mankind woke up to the need of safeguarding itself against war. The economic stresses and political strains of post-war peace have similarly to exhaust mankind before it will

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<sup>530</sup> PB himself inserted "2" at the top of the page by hand.

<sup>531</sup> The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

wake up to the need of real reconstruction. The present iconoclastic events are beating the dust out of not a few outworn dogmas.

(311-2) Although these widespread war-time changes are leading to greater individualisation, this is not an affirmation that the break-up of family life is at all desirable. The moral dangers which such a dislocation would lead to have already been revealed in the war's effect on many young people. Family life is an indispensable social safeguard, the most valuable medium for promoting right moral attitudes amongst those who are passing through the stages of childhood and adolescence. A true individualisation of the human entity will not destroy but rather conserve all that is best in the family spirit.

(311-3) Those people who prefer pleasant make-believe to the truth, who like to lie in the comfortable bed of illusion rather than bestir themselves and get out into the frosty air of reality, who follow a mode of life merely because it is conventional, have had to bear not only the double load of physical and mental suffering which the war may have brought them but also the third one of bitter awakening.

(311-4) If we make a comparison between the conditions which preceded the destruction of the Greek and Roman civilisations, and if we note the chaos, dissension, strife and violence which then prevailed and now prevails, we shall be forced to regard the future of our own civilisation with apprehension.

(311-5) A wooden and complacent outlook in such iconoclastic times, such a severe crisis as has overtaken the world, is as dangerous to its holder as is the frustration which it breeds in others.

(311-6) A time like the present should not be used as an excuse to escape into the past but as an inspiration to bring in the future.

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<sup>532</sup> Blank page

<sup>533</sup> PB himself inserted "3" at the top of the page by hand.

(313-1)<sup>534</sup> Ignorance of the metaphysical meaning behind the contemporary world situation bewilders the emotion of honest men, confuses their reason and paralyzes their action.

(313-2) The speculations of its cleverest intellectuals are overwhelmed in their efforts to trace out the meaning of this tragedy. They fail to find a precedent for this seething cauldron of incredible sins and unparalleled sufferings, as they fail to find its principle. Opinion, of course, is rife but certainty dumb.

(313-3) So long as they do not understand what is happening, so long will they be unable to explain it correctly.

(313-4) If war and crisis have helped men on the downward path to take the plunge into having no religious faith at all, they have helped men on the upward path into finding a new faith at last.

(313-5) The smart young generation of those days did not trouble their well-groomed heads with philosophical thoughts. Instead they joined the social game with vehemence and energy.

(313-6) Their short-sighted satisfaction with worldly things and surface pleasures alone, their smug unconsciousness of spiritual needs, was shaken both by the distresses of war and the uncertainties of its aftermath.

(313-7) According to the old classical fable we had to look for truth in the bottom of a well; today we have to look for it in the bottom of a bitter disillusionment.

(313-8) The problem of how to keep moral integrity in a morally corrupting world has grown harder after the war, and not easier.

(313-9) Some who have undergone great sorrow have emerged with broken lives but others with strengthened and steeled wills.

(313-10) Today humanity has largely lost faith in itself, doubts its goodness, worries about its future, and is bewildered about its present.

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<sup>534</sup> The paras on this page are numbered 11 through 21, making them consecutive with the previous page. Para 17 was cut out of the page.

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(315-1)<sup>536</sup> Those who could think about life in these days but not believe in its ultimate goodness, become embittered and discouraged.

(315-2) Fear and suspicion are filling the minds of whole nations in this post-war world, robbing the individual of whatever little peace of mind he had left.

(315-3) This bafflement in the face of the world problem, produces inertia and paralyses initiative.

(315-4) All thoughtful men are rightly apprehensive about the course which post-war events will take.

(315-5) Even in many a monastery or ashram there are jealousies and ambitions, intrigues and frictions, struggles and differences. Even these holy institutions also find it hard to maintain unity and love among their members. But of course much less hard than the world outside does, for they are supposed to make the necessary efforts to end their quarrels quickly and to strive against negative feelings always.

[A]<sup>537</sup> world where all are brothers is a dream world. The religious enthusiast and the worldly cynic hold equally extreme, and consequently mistaken, attitudes toward the possibility of war, with its senseless maiming and killing, coming to an end. The one believes that his religion will be spread, accepted by all, and a world of love, good will and trust will follow. The other contends that this is a hollow dream, that men will not cease to be aggressively violent nor end their bloody strife. Each regards the basis of the other's outlook as a fallacy.

Philosophy is able to reconcile a part of each view, while rejecting the rest. It agrees with the cynic in saying that the millennium is obviously not close at hand, but it also agrees with the religionist in saying that the same old humanity will not for ever continue to show the same old ignoble characteristics.

(315-6) Outside of politics on no subject about which it is possible to write is there likely to be so much criticism on the one side, and so much support on the other, as on the subject of sex. Sometimes a daring writer ventures to suggest that it is possible to advance by degrees in the inner life, and that it is not essential for those aspirants who

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<sup>536</sup> The paras on this page are numbered 22 through 27, making them consecutive with the previous page.

<sup>537</sup> The original typist inserted a # here; we take this to be an indication to begin a new paragraph and have done so. –TJS '20

are already married or for those who hope to get married eventually, to forswear the bliss and risk of wedded union. He is immediately corrected by rigidly chaste ladies and gentlemen in the West as well as not a few brown-robed monks in the East, who will sternly inform him that he has perverted the spiritual teaching [and led these aspirants astray!]<sup>538</sup>

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F: Inner Nature of Crisis

(317-1)<sup>540</sup> War, being ultimately the expression of the mind's errors and the heart's passions, can only be stopped by getting at it in the places where it starts, in the mind and the heart themselves. Its cause being primarily internal it cannot be cured by an external remedy. This means that neither organised religion nor organised politics can save the world from the ruin that awaits it. We may wish them well in their attempts but we cannot help seeing facts which all history causes us to see. The guns and bombs, the gases and tanks of modern war are only the symbols of man's inner disorder. The reality behind them is his ignorance of spiritual laws, his blindness to the fact that all war is a consequence and not a cause. All the national days of prayer and the eminent ecclesiastics who led them have failed to stop two world wars in our time. And they failed because they were trying to escape from a consequence whilst leaving the cause untouched.

(317-2) A sage, looking at the world-situation today might declare that its issue will be neither all black with evil nor all white with good. New elements wearing both these colours will begin to appear but the balance which will be struck between them is not easily predictable. The tremendous tension within the emotional nature of humanity, the enormous pressure suggesting a purely materialistic reading of life, the vast conflict and disharmony between men themselves, the wide mental ferment which has made serenity almost impossible – all these constitute for an appreciable number of people the labour-bed upon which the infant of a divine intuition is being born. This intuition may manifest itself in different intellectual forms but its essence is always the same; that life has a meaning and a purpose beyond the sensuous and the selfish, that it is ultimately spiritual.

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<sup>538</sup> PB himself inserted "and led these aspirants astray!" by hand.

<sup>539</sup> Blank page. PB himself inserted "Two II" at the bottom of the page by hand.

<sup>540</sup> The paras on this page are numbered 1 through 3; this page is consecutive with the previous page.

(317-3) Many believed, even up to a \_\_\_\_\_<sup>541</sup> decades ago that humanity was ready for its next important step forward. But the Nazis showed that millions were equally ready for its next important step backward. Hence we must not over-estimate the power and scope of the idealism that so fortunately proved triumphant in the end.

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(319-1)<sup>544</sup> He who remains untaught by the events of the past two decades, who keeps his mind pre-war in a post-war world, who can trace no connection between humanity's materialistic thinking and humanity's dark calamities, will receive a worse lesson yet. Without forfeiting its Karmic character, everything that has happened has been intended to shock him into finding a new and higher concept of the significance of living.

(319-2) The crisis which has been growing within humanity will open completely in this century. It is an inner crisis, and its meaning is that humanity can go no farther in its downward path into the lust of the senses and the intellect, into the forgetfulness of its innermost divine soul, without the most dangerous consequences to its future, without losing the very thread of the possibility of one day recovering its spiritual memory. In today's world there is such indifference to the things of the spirit, such moral lethargy, that the higher power is forcing us either to call a halt or to perish.

(319-3) It is not enough to ask for help from Heaven. Mankind is in the throes of leaving adolescence and approaching maturity. Consequently Heaven wants it to stand a little more on its own feet, make its own choice and learn to be more like men. It must do this of its own volition.

(319-4) Mankind has entered a new cycle, one wherein each man must learn something of the truth for himself. In former cycles he did not need to bear this responsibility. In the present one, he must accept it.

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<sup>541</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>542</sup> Blank page

<sup>543</sup> PB himself inserted "2" at the top of the page by hand.

<sup>544</sup> The paras on this page are numbered 4 through 11, making them consecutive with the previous page.

(319-5) When we examine the forces which are active in the heart of sick humanity today, we must report little hope for the patient's future if we are to report faithfully at all.

(319-6) A muddy materialism which knows nothing higher than the pursuit of sensuous pleasure has become as unsatisfying as a grey rationalism which offers nothing better.

(319-7) All this horror and terror of the war, although karmically self-earned by the nations concerned, has all the same a brighter side and a higher significance for it will be a prelude to a step-up in human consciousness.

(319-8) The uncertainty of its future destiny worries humanity.

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(321-1)<sup>547</sup> The present spiritual situation of the age, its divisions, [conflicts]<sup>548</sup> and uncertainties demands a Teaching which can present its message unhesitatingly, firmly and clearly.

(321-2) Unless man betters himself, he will not get much of a better world. For the evil in himself will not become inoperative by reducing the number of his guns or by legal command or by economic reform.

(321-3) This is the ordained purpose. This is the hidden meaning of the upheaval, war, strife, breakdown and chaos of our times.

(321-4) Man is afraid. He fears that war is crouching at the door of his life, ready to spring on [him.]<sup>549</sup>

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<sup>545</sup> Blank page

<sup>546</sup> PB himself inserted "3" at the top of the page by hand.

<sup>547</sup> The paras on this page are numbered 12 through 26, making them consecutive with the previous page.

<sup>548</sup> PB himself inserted "conflicts" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

(321-5) Truth is a sword that hurts the sceptic, but a shield that protects the believer.

(321-6) How far have they entered into sharp recognition of this spiritual need?

(321-7) If our desires choke the inner peace which might be ours during times of prosperity, our fears choke it during times of adversity.

(321-8) The world is dying of spiritual starvation, but it does not know the real nature of its sickness.

(321-9) If the war has not matured their attitude towards life, its agony has not been productive.

(321-10) The overthrow of classic conceptions has been effected in this age. The war came as the final knock-out blow.

(321-11) Such an historical crisis gave millions of people the chance to make a fresh start in moral life.

(321-12) We have been compelled by the rigours and pressures of events to face basic issues.

(321-13) It is still too early to say definitely which of these two trends will be the outcome of the world crisis.

(321-14) The isolationist individual who stands unmoved by a crime being committed on his doorstep, is tempted by selfishness not to burden himself with another person's troubles.

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G: Philosophy and the Crisis

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<sup>549</sup> PB himself deleted the para following this one and inserted "transferred to L-67" by hand. The para originally read: "(16) Unless we recognise that the old era is tottering to its fall, our further moves will be futile ones."

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(323-1)<sup>551</sup> The present situation shows the utter failure of religion to control men; it will never be more than a temporary palliative; TRUTH alone can solve all national and international problems as much as it solves the personal ones. But truth is based on intelligence and mankind's intelligence still lags remarkably behind. So the adepts contribute their little bit towards enlightening others and wait with the terrible patience of those who think in terms of aeons, not years alone. The growth of intelligence will come through evolution, and then man will learn his personal responsibility for all deeds under the laws of re-embodiment and compensation; later he will learn that he cannot separate himself from the ALL, that the same Mind runs through us all and that humanity is just a big family wherein the older members are responsible for the welfare of the younger ones, the rich for the poorer, and so on. Universal compassion will then be the only right outlook for a properly educated man. Where would Hitler's crude racial separatism or Russia's equally crude hatred of the bourgeoisie be then?

(323-2) Philosophy constitutes the supreme keystone of all man's evolutionary building. The way to it is the predestined path to which he must ultimately come when he has exhausted all other cultural roads, all personal hopes, all worldly guides. It is the acme of his higher culture and the last lap of his ethical ascension. Its statuesque intellectual grandeur is akin to that of Himalaya. And as that mighty range mingles hard brown granite with soft white snow, so does this unique system mingle hard rational thinking with sensitive mystical meditation.

(323-3) We shall not indulge the vain hope of guiding all humanity out of the chaos in which it now finds itself, for humanity will refuse to follow the light which is itself guiding us. Deluded by its lower nature, blinded by its hollow traditions and hypocritical conventions, indifferent to the still small voice of truth merely because the voice of untruth blares more impressively, through the thousand loud-speakers of vested interests, the human race will continue to flounder confusedly and to suffer needlessly. But

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<sup>551</sup> The paras on this page are numbered 1 through 3; this page is consecutive with the previous page.

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<sup>553</sup> PB himself inserted "2" at the top of the page by hand.

(continued from the previous page) here and there are individuals who will nevertheless welcome the light we bring. For their sake we must patiently hold the torch aloft.

(325-1)<sup>554</sup> There are men who are in a cycle of going down deeper into selfishness, illusion, spiritual ignorance and extroversion. They have yet to touch the bottom of this descent, a contact which many older egos have also made before, but long ago left for the upward climb. Although the redemptive return of these unseeing entities is assured, for they cannot eternally and ultimately deny their own inmost nature, nevertheless they will respond to the blackest evil during the present phase of their descent. They are called "the Asuras," in the Bhagavad Gita, "the men of hatred, greed and lust."

(325-2) The coming of peace will affect different sections and divergent groups variously. Some will turn more than ever towards scepticism in thought and sensualism in conduct. Others will take the greatest interest in political reforms and economic changes and regard these as all-important for society and the individual. A third section will become aware of their spiritual poverty, feeling an inner void which do what they will, cannot be evaded and which they will have to fill by religious revival or mystical practices.

(325-3) On the one hand, carried away by the idealistic enthusiasms and millennial promises of merely emotionalist cults, some believe that a spiritual teaching has only to be propagated and it will spread triumphantly everywhere. On the other hand, confronted by the formidable spectacle of a whole world plunged in ignorance, conscious that the ordinary individual can do so little to uplift it, others drift into bewildered defeatism and actually do nothing at all. But this second attitude, although much more sensible and much more justifiable than its opposite one, is not quite philosophical.

(325-4) When he is led by metaphysical studies and mystical experiences to realise the vastness and tracklessness of what still lies before the human adventure, he becomes not terrified, as Pascal<sup>555</sup> was, but awed and humbled.

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<sup>554</sup> The paras on this page are numbered 4 through 7, making them consecutive with the previous page.

<sup>555</sup> Blaise Pascal

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(327-1)<sup>558</sup> Education possesses a magic which we cannot afford to despise. What Hitler has done to the hearts and minds of millions of Young Germans through his grip on the system of public education is a miracle only to those who do not understand how amenable the young are to the influence of instruction and to the ideas sown in their minds. The war will not have been utterly valueless if it teaches the world to divert some of the money which has hitherto been spent on armaments, into the channels of education.

(327-2) Although it is true that humanity is everywhere found in different stages of spiritual evolution, that some peoples are more advanced and others more backward, it is also true that a broad band of average condition comprises the greater part of those incarnated today. And it is this general average which will be most affected by the ego's cosmic change.

(327-3) The sufferings of war did not have a morally purifying effect on all people but only on some people. On others they had a morally degenerating effect; on profiteers, for instance, and on those who sought relief in a lower sensualism than they had hitherto known. Again, if the war ennobled some soldiers with sacrificial ideals it brutalised others with violent instincts. Consequently, there are now two general groups, one which has advanced spiritually and one which has worsened spiritually. If the first is readier to accept such ideas, the second is readier to reject them. The position with which we are thus faced at the opening of peace is somewhat confused.

(327-4) It would be a lunatic's dream to look forward to a widespread favourable result of our humble effort at making these teachings more readily available than in the past. We shall respect our responsibilities and opportunities in this matter and not betray them. But at the same time we shall insist on seeing things as they are and shall recognise that only a select few are already attuned to receive such ideas. The others will have to be taught, slow step by slow step, by life and time.

(327-5) The prophet's words pass unheeded, as ever. Mankind insist on getting their tuition from other sources.

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<sup>557</sup> PB himself inserted "3" at the top of the page by hand.

<sup>558</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

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(329-1)<sup>561</sup> Those of us who are the humble spokesmen of philosophy neither seek cheap triumphs nor expect swift victories. We know where human nature stands today. We are resigned to accept whatever results may come because we are convinced that the forces promoting human moral and mental growth are irresistible, that however slow and long the human journey may be, its final arrival at Truth and Beauty and Goodness can never be prevented.

(329-2) The separation of the human ego from its divine principle has reached its utmost depth in our time. Hence we have witnessed both in Nazi propaganda and Nazi atrocities, an evil never before known. But the evolutionary working is causing an abrupt about-turn. The moment is ripe for the beginning of a new trend towards the attainment of the Overself consciousness.

(329-3) They foresaw the crisis and the war, knew that the entire planet had begun to spin in a whirlpool of increasing disaster, but they were helpless. They did not count in the conventional social world. Whatever they could do would be a mere drop in a bottomless bucket of planetary tragedy. All that they can do nowadays is to fashion, each for himself, an attitude which shall be resistant to the corrosive cynicisms around them and which shall be immune to the dark impurities beneath.

(329-4) There are great truths which the world needs today, but which the world is not consciously seeking for, and therefore will not readily accept. Those who have found these truths, tested their correctness and worth, are consequently not willing to engage in the futile path of aggressive proselytising. They quietly make the truth available to whosoever is willing to take the trouble to seek it out.

(329-5) If the interest in philosophic mysticism be a genuine movement of thought and belief, then it is a movement without leadership. But perhaps that does not much matter. For the number of its adherents is small. And by its very character it could never become a popular mass interest but would necessarily remain the esoteric concern of an elite.

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<sup>560</sup> PB himself inserted "4" at the top of the page by hand.

<sup>561</sup> The paras on this page are numbered 13 through 17, making them consecutive with the previous page.

(331-1)<sup>564</sup> The stupendous trials of this war and the perplexing chaos of this period have demonstrated the need of inner support as the placid relaxations of peace had never done. Those who have found such support for the first time, who have wrested such profit from their misfortunes, who have alleviated their earthly grief by newly-learned lessons of religious, mystical or philosophical import, represent those who have responded to the new evolutionary influence of our transitional age.

(331-2) Enthusiastic dreamers know no balanced factual appraisal of the world's spiritual situation. Either they declare mournfully we are all doomed to cataclysmic self-made destruction or they assert joyfully that the perfect millennium will shortly dawn. The truth is that men are too good and too sensible to fall into the first fate but they are too wicked and too foolish to deserve the second.

(331-3) In this situation of world crisis, intelligent mystics should feel no longer able to support the traditional policies of inertia, indifference and escapism. They should be interested in humanity's present upheaval and future direction. They should be thinking about how they can contribute something - however little - to help it go upwards out of this terrible trial to a higher life and not sink downwards to a lower one.

(331-4) Only wisdom can keep its serenity and look behind the horrible events of yesterday and beyond the chaotic events of today. The unpurified heart and unequilibrated mind of the unwise confine understanding to the short-range point of view, limit perception to the surface of things and agitate feeling within the immediate moment.

(331-5) The time has come when it is dangerous, not to divulge these straight truths to everybody but to keep them back from everybody. The lack of spiritual reverence and the lowness of moral tone, the ignorance of karmic consequences and the violence of greed and hatred - these are the things today which are immensely dangerous to humanity - not the divulgements of philosophy.

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<sup>562</sup> Blank page

<sup>563</sup> PB himself inserted "5" at the top of the page by hand.

<sup>564</sup> The paras on this page are numbered 18 through 23, making them consecutive with the previous page.

(331-6) The implications are plain. Either the sages are men in a state of derangement, or else they know whereof they speak. The issue is unequivocal.

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(333-1)<sup>567</sup> The vision of a humanity elevated in character, spiritual in purpose and intelligent in understanding, is one which will remain nothing more than an unrealised vision for a long time to come. Yet this need not discourage us. The human race is under the slow but certain operation of evolutionary forces. There is a significant plan and we may keep our faith in it.

(333-2) The values which philosophy can give us are so important for our times that they should not be kept for an esoteric clique. It would be wiser, however, to wait until the post-war period has advanced to a date more favourable for their disclosure. Meanwhile we must put the time to good use by equipping our minds and preparing our characters for the task.

(333-3) Philosophy alone can show a way out of the dilemmas in which science, religion, metaphysics, politics and economics have unnecessarily involved themselves. But it can do this only if they are prepared either to undergo the philosophic discipline, which creates the correct insight into these dilemmas, or else to accept the findings of those who have already undergone it.

(333-4) It is the duty of philosophy to supply principles, not to work out programmes. But whoever has thoroughly grasped those principles should be able to apply them in most imaginable situations, although the success of his application will depend upon the extent of his equipment and the quality of his knowledge of the technical factors involved in them.

(333-5) The descent into materialism will be intellectually checked by science reversing its own nineteenth-century conclusions; the lapse into immorality by the vivid

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<sup>565</sup> Blank page

<sup>566</sup> PB himself inserted "6" at the top of the page by hand.

<sup>567</sup> The paras on this page are numbered 24 through 29, making them consecutive with the previous page.

demonstration of its tragic results in recent national and individual history; the fall into irreligion by the uprise of a more personal and more mystical faith.

(333-6) The message of philosophy has never been appropriate to any particular time, because it has always been above all historic times. Nevertheless modern man will find more in it than ancient or medieval man could ever find or get.

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(335-1)<sup>570</sup> Philosophy does not share the simple faith of those sentimentalists who hope that a new age of peace on earth and goodwill among men, of spiritual aspiration and mass salvation, will suddenly be born because a war has come to an end, a peace treaty signed or a Hitler overthrown.

(335-2) It was Dr Yin, a Professor of Biology in a Chinese University, who told a friend of mine at Cambridge whilst he was visiting there, that the West would be wise to learn more of the spiritual philosophy of the East before the East loses it altogether.

(335-3) We live at a time when so many materialistic undesirable suggestions are being noisily poured into mankind's mind, that those made by the quiet modest voice of philosophy are ignored, smothered or crowded out.

(335-4) A portion of what was formerly the possession of a small exclusive elite is now ripe to become the possession of the common people themselves. A fragment of what was exceptional wisdom in antiquity is ready to be regarded as ordinary knowledge in modernity.

(335-5) Which, amongst so many conflicting teachings, is the true one? Their effect upon the thoughtful seeker is to produce bewilderment. But he who understands the relativity of ideas, may move through them all with unruffled detachment.

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<sup>568</sup> Blank page

<sup>569</sup> PB himself inserted "7" at the top of the page by hand.

<sup>570</sup> The paras on this page are numbered 30 through 37, making them consecutive with the previous page.

(335-6) As one who has travelled around the world and as one who has endeavoured to apply the philosophical attitude towards life, he tries to keep his thinking about political international questions not narrow and partisan but global and impartial.

(335-7) The philosopher may directly help the few who are unconsciously or consciously seeking philosophy. He may indirectly help the larger number who are vaguely reaching out for spiritual comfort of some kind.

(335-8) He does not believe that he can save even his little corner of the world, let alone the whole world itself, but he does believe that it is worth trying to give it a nostalgic sense of an intangible lack and thus put it on the path that will make it a little less dark and a little more wise.

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(337-1)<sup>573</sup> If he cannot show a short cut out of the jungle of contemporary spiritual bewilderment, he can contribute some valuable compass readings which may help to form a better notion where the way out lies.

(337-2) Those Europeans who sneer at American dollar worship are really sneering at the effort to raise personal standards of living, to improve life on earth and to provide the body with a worth-while environment.

(337-3) With the coming of this twentieth century, scientific thought has moved up startlingly near to philosophical metaphysics, while popular thought is really less distant from philosophical religion than it appears to be.

(337-4) No price can be put on what it means to a man to be in possession of an entirely trustworthy system of principles, laws and truths for the understanding and conduct of life. No situation exists in which he cannot make use of them to his advantage.

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<sup>571</sup> Blank page

<sup>572</sup> PB himself inserted "8" at the top of the page by hand.

<sup>573</sup> The paras on this page are numbered 38 through 47, making them consecutive with the previous page.



(337-5) The message which philosophy has to deliver is the oldest one in the world. Yet, paradoxically, it is the most secret.

(337-6) Modern methods of transport and communication have only joined and not fused the different peoples together. The differences remain. The ideal of one people on one planet is far from realisation.

(337-7) An all-round overnight moral change in human nature seems highly improbable. But if these divine forces are really in our midst a quickened moral development in human nature is not at all improbable.

(337-8) Philosophy has something which no other cultural form has got. And it is something which evolving man must eventually feel the need of. The future is with it.

(337-9) Is it not ironical that those who have already solved the problem of man and who are in this important matter far in advance of the race generally, should be regarded as behind the times?

(337-10) If philosophy has hitherto been the preserve of an esoteric few partly because it could not be brought down to the masses, today a democratic age demands that the masses be raised up nearer.

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(339-1)<sup>576</sup> Those whose hearts could receive a nobler faith, whose heads could absorb a truer one, need not remain captives to an inferior one.

(339-2) Only after the guns of war are silenced do most men and women have the leisure in which to receive the instruction and appraise the worth of philosophy.

(339-3) If true philosophy is kept out of government policy and academic education, it is because the nations do not want it and are not ready for it – yet.

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<sup>574</sup> Blank page

<sup>575</sup> PB himself inserted “9” at the top of the page by hand.

<sup>576</sup> The paras on this page are numbered 48 through 57, making them consecutive with the previous page.

(339-4) I have tried to penetrate the mysteries of human and universal life, to save the chief enigmas of existence for we need to deepen our mode of looking at the world and life powerfully.

(339-5) The philosopher seeks to live in his century. He is not so immersed in the ideas of antique centuries that he is unable to interest himself in the ideas of his own.

(339-6) I prefer evolution to revolution in political affairs. All revolutions are born of violence, hatred and assassination whilst the attempt to establish and maintain them leads to oppression and despotism until their karma is exhausted. Evolution moves more slowly but it also moves more peacefully, more bloodlessly.

(339-7) The new situations which arose during the war called for new approaches in dealing with them. Never was so much demanded from the thought, feeling, will and intuition of the human race.

(339-8) Philosophy can smilingly await its hour for all roads lead to it, none away from it. Life is a mystery. Mystery provokes inquiry. Inquiry leads eventually to discovery. Discovery, by stimulating thought upon itself and by evoking intuition about itself, can end only in philosophy.

(339-9) Struggling students must make the best of this dark age, and whilst deriving inspiration and guidance from the texts of dead sages learn to think and act for themselves as children of the twentieth century should think and act.

(339-10) Only those who feel the premonitory force of these statements are likely to have the courage to bring their thinking to a logical conclusion.

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(341-1)<sup>579</sup> The philosophical group may have wisdom and character but despite this they are a small factor in such a large situation, being hopelessly outnumbered by all the others.

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<sup>578</sup> PB himself inserted "10" at the top of the page by hand.

(341-2) The Greek Stoics claimed that philosophy was the only cure for the inner maladies of the human race.

(341-3) He is never disturbed by untoward world events nor perturbed by untoward personal events. His mind floats in a sea of calmness.

(341-4) If we have forced a few of them to think, they may end with clearer conceptions even if they do not end with our own conceptions.

(341-5) Let us not deceive ourselves. We shall remain what we are, a few persons forming a scattered and inconspicuous group.

(341-6) Yes, we need guidance. But it must be dependable guidance, or we shall be led on wrong paths.

(341-7) Those who need reassurance of the divine existence after their ghastly war-time experiences may find it in philosophy.

(341-8) It is our duty to spread this teaching but not our duty to spread it among those who cannot profit by it.

(341-9) Philosophy gives the laugh to those who would make a religion out of feebleness.

(341-10) The experience of a world in crisis has brought many nearer to acceptance of philosophic truth.

(341-11) Human society has gone into the crucible. What will emerge therefrom is not clearly visible.

(341-12) It is because the philosopher looks at world events from a world point of view.

(341-13) The time has come to upraise the truth wisely, modestly and unselfishly.

(341-14) History will pronounce its own judgment in time.

(341-15) Our times must give forth their own Voice.

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<sup>579</sup> The paras on this page are numbered 58 through 73 and 74a, making them consecutive with the previous page.

(341-16) The quality of compassion presupposes the existence of some form of suffering toward which it is directed.

(341-17)<sup>580</sup> The memory of slain relatives and the sight of crippled ones teaches terrible lessons. Only the fanatic or the ruthless will refuse to absorb these lessons and will see in those very sufferings a stimulant to revenge, an inducement to plot for further war.

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(343-1)<sup>582</sup> Two years ago a Czech writer, Karel Capek,<sup>583</sup> published a novel called "The Absolute at Large"<sup>584</sup> in which he pictures an inventor who succeeds in utilising the energy of the atom, not for military purposes but only for peace-time industrial purposes. In the same book he imagines the effect of this discovery upon religion and metaphysics. Supporting the doctrine of pantheism and affirming that divinity is present in all matter, he pictures a divine by-product issuing from each atomic turbine. The consequence is all the people in the neighbourhood of the turbine become spiritually minded! They begin to renounce the world, to talk inspirationally, to perform miracles and to engage in revivals. The idea is a clever one, but is it a true one? How can spirituality be turned on by a mechanical instrument and let loose upon the people? The basic fallacy in Capek's notion is that divinity is contained within the atom. On the contrary philosophy says that the atom itself is in divinity, which requires no machine to release it. It is everywhere and always present and if it is to be released and communicated, that can only be done through a human instrument, not through an arrangement of steel and springs.

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<sup>580</sup> This para was originally numbered 74; it was changed to 74a and the text of the para was added at a later time with a different typewriter.

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<sup>582</sup> The para on this page is numbered 74, making it consecutive with the previous page. Para 75 was cut out from the bottom of the page.

<sup>583</sup> "Chapek" in the original. Referring to Karl Karel Čapek.

<sup>584</sup> Set in 1943, "The Absolute at Large" was first published in 1922.

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(345-1)<sup>587</sup> The sage kings assumed the prerogative of their office not by heredity but by inner worth. They were kings of the minds before they became kings of men.

(345-2) Dr Neumann's<sup>588</sup> "Reden des Gotamos," a translation into German of many of the Buddha's sayings, lay in manuscript for over thirty years because it could not find a publisher. Then in 1919, this lengthy volume was published in Berlin and immediately became a best seller among the middle classes. Buddhism, with its highly ascetic outlook, its over-emphasis on suffering, its denial of earthly hope, could offer this ruined people only an inward peace at most. Yet the intellectual elements among them clutched at it in their despair. There was at the same time a wave of interest in Eastern wisdom and Oriental thought among the intelligentsia. But, when economic conditions improved in a few years, most of the interest fell away. Again when Rabindranath Tagore visited Europe in 1921 bringing, as he himself said, the spiritual message of the East to the West, it was in post-war Germany that he achieved a sensational success; it was in post-war Germany that his lectures and writing gained an appreciation tremendously greater than they gained anywhere else. During that year nearly a million copies of his translated books were sold and there were always many more applicants than seats at his lecture.

(345-3) The evil which is present in the world may show a new, exaggerated and deceitful form but in itself is no new thing. On the contrary, it is an ancient thing. Plato predicted that if one of the gods came to this earth, he would not be allowed to live. His ethical ideals would be rejected in

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<sup>586</sup> PB himself inserted "(IX g)" at the top of the page by hand.

<sup>587</sup> The paras on this page are numbered 76 through 78, making them consecutive with the previous page, although the numbering no longer matches.

<sup>588</sup> "Meumann" in the original. Referring to Karl Eugen Neumann.

<sup>589</sup> Blank page. PB himself inserted "Two II" at the bottom of the page by hand.

(continued from the previous page) practice. His physical presence would be removed in murder.

(347-1)<sup>590</sup> The problem of our proper reaction to war is a difficult one. The duty of defending ourselves against, or rescuing the victims of, a murderous assault seems to be a moral one and just as applicable to an international scale as to an individual one. It seems right and reasonable to believe that open aggression should be resisted and even, to a certain extent, punished.

But with the advent of the atom and hydrogen bombs the method of fighting for any cause, even a righteous one, has become the greater of two evils where formerly it was the lesser. Where self-defence may lead to certain and suicidal self-destruction, we begin to pause, to consider and to hesitate.

An investigation of the destiny of nations from a philosophic point of view shows that the appearance of an aggressive invader on a peoples' borders must have some underlying karmic cause deeper than the obvious political or economic one. Just as the appearance of a certain unpleasant event in an individual's life is often due to corresponding faults or weaknesses in him which need to be remedied, so the invader's appearance points to deficiencies or errors in the invaded nation's inner life. They too need correction. There is no escape from this inner duty, and so long as the weaknesses remain so long will troubles appear or assaults threaten.

Until the nations achieve this moral development, they can hope only to restrict the violence and area of war, not to eradicate it. Such a restriction can be brought about by external means only by an international policeman army just as society's crime is restricted by local police. This single army to replace the many armies implies some kind of a world government. Yet national feelings are everywhere still unwilling to sacrifice themselves to a supernational government, and there is some ground for the refusal. There is no other prospect of its arrival through a third world war, whose aftermath would unquestionably be the birth of a world government to control international relations, leaving the separate peoples free to pursue their own policies in regard to internal ones. This is the only alternative path to peace, terrible though it be.

Meanwhile what is the duty of the spiritually awakened individual, as apart from the unawakened nations? Has the time come for him to practise a new approach? Does the old one of meeting violence with violence belong to the animal world? Then what is the new one which belongs to the human world? Must he cease to take life, withdraw from this course of endless slaughter, and seek protection from the higher

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<sup>590</sup> The para on this page is numbered 79, making it consecutive with the previous page.

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(continued from the previous page) powers by offering up even the will to live itself if needs be. The individual alone can test the truth and worth of this newer moral concept. For support of it offers no early likelihood of attaining sufficient strength as a political power. Philosophy can give no lead in the matter. The decision is a personal one. Each must decide for himself.

(349-1)<sup>592</sup> To accept God {as}<sup>593</sup> the source of this universe but to reject God as the source of those things contained in the universe which we dislike, is to deny God. Because we humans dislike evil and suffering, we separate them from God. But when we do that we separate ourselves from God.

(349-2) He is competent to deal with life who equip himself to deal with its darker sides as well as with its brighter ones with its difficulties and sufferings no less than with its joys and successes.

(349-3) Although war ennobles many people by providing them with larger motives and wider outlooks through the union of all individuals in a common aim, although it forces them to make personal aims secondary and subordinate to the common welfare, it still brutalises them. [It arouses bestial passions and forms evil characters.]<sup>594</sup> It is still an evil and destructive enterprise which takes away more than it gives, lowers more than it elevates.

(349-4) His consciousness of being the medium for some mysterious entity may be an authentic one. He may feel that this is actually so. When its inspiration is upon him he may move whole audiences and mould important individuals to his will. Where he does deceive others is in his naming this inspiring power as divine and not devilish, as good and not evil, as higher and not lower. The voice which he hears is not that of Providence, but of lying evil spirits.

(349-5) It is always a certainty that the practice of active goodwill directed toward those who regard him harshly will benefit his own development, while it is always a possibility that this practice may dissolve the harsh feeling against him. It is all gain and no loss. This is one part of the case for Jesus' advice to return good for evil.

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<sup>592</sup> The paras on this page are numbered 80 through 86, making them consecutive with the previous page.

<sup>593</sup> We have changed "is" to "as" to match the second clause in this sentence. – TJS '20

<sup>594</sup> "It arouses bestial passions and forms evil characters." was typed below the para and inserted with an arrow by hand.

(349-6) Philosophy's friendly words went round the planet during the darkest hours of both world wars to give those ready for it the hope they needed as well as the faith that evil is a passing phenomenon whose misdeeds would find it out.

(349-7) On the mystical level, all war is evil and all pacifism is good. On the philosophical level, the universality of this rule vanishes. We there rise from a judgment based on pure feeling to a judgment based on its integration by intuition with pure reason, the result of which is intelligence.

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H: Mysticism: Its Own Crisis and Future

(351-1)<sup>596</sup> The opposition to deeper spiritual aspiration and to wiser everyday living habits has grown stronger with each decade. The evils and difficulties are too formidable, too plentiful, too overwhelming to be overcome successfully. The battle against them can have no other ending than failure. The helpless individual who can do nothing for the salvation of humanity under these circumstances, can at least look to his own salvation and make some headway in achieving it. This involves retreat, withdrawal and perhaps even flight. But it is better than abject surrender to an environment which renders the practice of spiritual exercises a matter of formidable difficulty and in most cases almost impossible. It is better than wasting time and life in futile struggles and foredoomed endeavours.

(351-2) The desire of intelligent seekers in the West today is for a balanced doctrine and practical technique which will be free from all occult mystification or religious bigotry, which will satisfy the cravings of the heart and yet reconcile them with the conflicting claims of the head and which will be suited to the needs of men of affairs. Is it not possible, out of the rich mystical and philosophic past of mankind and out of the creative resources of present-day human intelligence, boldly to bring to birth a comprehensive explanation of the world and a practical method of self-discovery, which can be followed by men and women who still work at their daily tasks in the world?

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<sup>596</sup> The paras on this page are numbered 1 through 4; this page is consecutive with the previous page.



(351-3) Although the war aroused a number of people to mystical seeking, it was unfavourable to mystical practice. It broke into the privacy of the individual's life, introduced the communal pattern of living, and in many cases destroyed his chance for a long period of getting any solitude at all, and even much more of that precious creative silence which is indispensable for the mystical life.

(351-4) There was little opportunity for the exercise of the meditative faculties during the war.

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(353-1)<sup>599</sup> The calamity has come and the war has materialised out of the greedy heart of man. Well, it will give us a chance to test the worth of the inner calm won from all these years of study, when everyone around is so fretted with apprehension. I am sure you will realise that even a 33% success in maintaining this calm is a great asset nowadays. Whatever happens, switch to the CENTRE at the worst moments, give up the I, and the power will enfold your conscious self. But to hold to the ego at those moments is to be lost.

(353-2) During the wars of the Middle Ages in Europe and during the civil wars followed by the Japanese aggression in China, multitudes of men and women fled the world and entered monasteries, convents and mountain retreats to find the peace which the outer world denied them. The horrors of the exterior life drove them to renounce it in favour of the beatitudes of the interior life.

(353-3) The western intellectuals who consider the offering of eastern mysticism, are a little bewildered about it because they are not so sure of themselves after their wartime experiences. The eastern intellectuals who have 'gone western' are quite sure that their own mysticism is a survival of a superstitious past. The philosopher can afford to smile at this situation for he alone understands the full truth about it as he alone predicted its arisal long ago.

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<sup>597</sup> Blank page

<sup>598</sup> PB himself inserted "2" at the top of the page by hand.

<sup>599</sup> The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

(353-4) The intelligentsia thought that mystics were intellectual reactionaries. The worldlings thought that they were ineffectual imbeciles. Both are beginning to revise these opinions.

(353-5) This divine consciousness dissolves inveterate prejudice and removes embittered passion. But no human will can manufacture it. The world must acknowledge a higher authority than fleshly desire and evolve by self-striving beyond its present materiality before the Overself's grace will confer such an exalted state.

(353-6) What is the use of getting attached to a particular form when all forms are transient?

(353-7) The discoveries of our century have been corrosive to scientific materialism.

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H: Mysticism: Its Own Crisis and Future

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(355-1)<sup>602</sup> Wherever the fortunes of life may take you and whatever the dangers it may bring you, I hope you will always keep the thought of the Divine Overself as the best talisman to cling to. It is in these terrible times that you may come to appreciate more than ever the value of faith in divine wisdom behind life and assured immortality after death.

(355-2) We are not so foolish as to think that humanity is going to change its character everywhere and overnight. But we do think that many more people after the war will be interested in mystical ideas than there were before the war.

(355-3) The labour of discovering and realising the soul is something no other person can vicariously take over from him. He alone must do it because it is precisely through such labour that he can grow into soul consciousness.

(355-4) War and crisis have searchingly tested the value, truth, sincerity, quality, usefulness and condition of all forms of human activity. Mysticism likewise could not

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<sup>600</sup> Blank page

<sup>601</sup> PB himself inserted "3" at the top of the page by hand.

<sup>602</sup> The paras on this page are numbered 12 through 20, making them consecutive with the previous page.

escape being forced to face this test. Those in a position to gather the facts, know with what result.

(355-5) Is this teaching about the Overself merely the modernisation of an ancient superstition, the reviving of an old self-hallucination? Or is it the re-statement of a profound truth, the recollection of the most precious knowledge ever lost by man?

(355-6) We have been living in the most convulsive age of human history. Yet what has come out of mysticism to help us? Even in the war's darkest hours, all its retreats remained as sterile as though they were inhabited by Egyptian mummies.

(355-7) If the war has hindered many from pursuing the intellectual studies and meditational exercises associated with the quest, it has also helped many to turn towards it for the first time.

(355-8) More and more people are striving to realise the divine presence within themselves. But although markedly larger than was the case before the war, their number is still all too few.

(355-9) Mystical culture must now reconcile itself with the new era's demands, must deepen its thought and widen its attitude.

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(357-1)<sup>605</sup> Some, appalled by the tragic events which they have lived through, will turn in desperation to an escapist mysticism which promises the peace of forgetfulness.

(357-2) There is developing in the contemporary world an increasing sympathy with mystical attitudes and an increasing realisation of the insufficiency of intellectual ones.

(357-3) There will be post-war voices exhorting us to retreat from the wicked world, to confine our activities to western monasteries or eastern ashrams.

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<sup>603</sup> Blank page

<sup>604</sup> PB himself inserted "4" at the top of the page by hand.

<sup>605</sup> The paras on this page are numbered 21 through 31, making them consecutive with the previous page. Para 29 was cut out of the page.

(357-4) We who know that the Divine exists and daily commune with it, have watched the terrible spectacle of millions of our fellow-men capitulating to a dead materialism.

(357-5) This is his private secret place. Here he must keep out of the world. Here he stands alone in the divine presence.

(357-6) With the war ended, more people find the leisure for closer metaphysical study and deeper mystical meditation.

(357-7) When the atomic age means so much to the fortunes and outlook of humanity everywhere, it should surely mean something to that section of humanity which takes mysticism seriously.

(357-8) A highly exaggerated mystically sponsored Golden Age of the remote past is as suppositious as a materialistically-sponsored one of the near future is unrealisable.

(357-9) It is excellent that such individuals should accept mystical teaching but they are too few and too scattered to constitute a movement.

(357-10) With this awakening to the higher values, there will begin a quest of higher satisfaction.

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(359-1)<sup>608</sup> I use the word presumably with deliberation because my experience has led me to doubt it. It is men who are suffering and toiling in the world who have a heavier burden to carry than the monks in the ashrams. And it is the depth of suffering which in the end measures the extent of aspiration to be liberated from it.

(359-2) The danger today is that most men are not only unaware of their true relation to Nature but are also obsessed by their deceptive materialistic illusions about it.

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<sup>606</sup> Blank page

<sup>607</sup> PB himself inserted "5" at the top of the page by hand.

<sup>608</sup> The paras on this page are numbered 32 through 35, making them consecutive with the previous page.

(359-3) It is a wholly perverted view of life where wickedness is venerated in the belief that it is virtue, where the higher values are denied.

(359-4) We must temper natural desire to punish the violent criminal adequately with a wise mercy, which need not be stretched too far but must not be stretched too little.

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I: Outer Nature of Crisis

(361-1)<sup>610</sup> Most people who are at all thoughtful or sensitive have the feeling that they are living today in a squirrel's cage. The free space in which they can move physically is extremely limited. They constantly find themselves stopped short by its bars, in whatever direction they may turn. For world conditions dominate national conditions and thus predetermine the everybody's future as they have never done in the past. Their mental freedom is hampered by their individual helplessness in {the}<sup>611</sup> face of humanity's dismal general condition.

(361-2) What could any insignificant individual do when the task itself is so tremendous?

(361-3) With the passage of two world wars and the continuance of a gigantic world crisis, how many millions of people have found that their security was, after all, only an imaginary one! And this is true, not only of personal security, but also of national security.

(361-4) The immediate post-war period may also be marked by disorders, crimes and violence.

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<sup>609</sup> Blank page. PB himself inserted "Two II" at the bottom of the page by hand.

<sup>610</sup> The paras on this page are numbered 1 through 4; this page is consecutive with the previous page.

<sup>611</sup> We inserted "the" for clarity.

<sup>612</sup> Blank page. PB himself inserted "Two II" at the bottom of the page by hand.

(363-1)<sup>613</sup> “Conscious of danger in its depth, I would not preach the Law of Laws to men.” Thus Buddha told his disciples of one of the reasons why he first refused to make public his discovery of ultimate truth. To whom was this danger? If to himself, he was above fear. It was to his own generation. He expressly declared, on another occasion, “I have seen these things before, yet I did not reveal them. I might have revealed it, and others would not have believed it. Now, had they not believed me, it would have been to their loss and sorrow.” Buddha meant – and his meaning is further elucidated by other sayings, that those to whom he offers mystical truth and reject it, will bring hurt upon themselves by the very act of rejection. Such truth is accompanied by great power. It cannot be separated from its sayer. The sage doubted is the truth doubted. The sage rejected is the truth rejected. When this happens, the accompanying power – which would have blessed and helped if believed in – still affects those it touches but affects them adversely. It is like electricity, which is so useful a servant of man but so dangerous when not rightly treated, which may save life or destroy it altogether. The Prophet of an age or a continent knows these facts, as the law that brings him into birth knows it too. Consequently he appears when humanity has passed through such tremendous self-earned sufferings that the risk involved is saying the Word and thus showing them the only true way out, becomes an act of mercy by contrast.

(363-2) One great error which is found alike among the Christians, the Jews, the Muhammadans,<sup>614</sup> the Buddhists and other religionists is the belief that the next avatar will appear only to enable the dogmas, hierarchies and institutions of their particular religion to triumph over all others. The avatar is never exclusively their own because he always comes to bring a fresh message and sow new seeds. This was always historically true but it is most emphatically so today when he has to speak to the whole world.

(363-3) Lost religious faith is one link in a chain of which degraded morals is the next.

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<sup>613</sup> The paras on this page are numbered 1 through 3; this page is consecutive with the previous page.

<sup>614</sup> “Muhammedans” in the original

<sup>615</sup> Blank page

## J: Religion: Its Own Crisis and Future

(365-1)<sup>617</sup> The universal despair which has crept over the world – a world which has watched the savings of many years dwindle or disappear within a year or two, which has found its jobs become daily less secure – induces it to draw a slender comfort from that hope which is supposed to spring eternal in the human breast. The hope formulates in the possibility of hearing that Fortune’s wheel will now turn for them. Perchance the fates will relent tomorrow, relentless though they have been in the past. The old stand-bys such as religion and a good bank-balance, are going or have already gone. Can one blame them if, in their anxiety, they summon planetary support to allay their fears?

(365-2) If you look back over the tremendous change which has come about in human society and civilisation through the activities of science, invention, exploration, commerce, manufacture and art, you will find that the period covered is roughly about three hundred years. The movement for religious freedom started about the same time, after a thousand years of religious strait-jacket upon the human mind. Such freedom became necessary to prepare the way for the next great religious teacher and his coming would be useless if men did not have enough chance to seek truth and enough freedom to choose their faith.

(365-3) All external attempts to unite the different sects within a single faith, are a pitiable confession of their failure. Such an artificial federation will not achieve much. Union must come naturally and spontaneously from within, from the innermost heart, or it had better not come at all and because religious organisations are basically in competition with each other, this will not happen.

(365-4) The priest will not disappear altogether, however, in the new age but his status and duties will be transformed. In the past he claimed to be a mediator between God and man. Now he will be content with the less ambitious role of a teacher of man. In the past he exercised power in the government of society. Now he will be satisfied with demotion to being a counsellor of society.

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<sup>616</sup> PB himself inserted “2” at the top of the page by hand.

<sup>617</sup> The paras on this page are numbered 4 through 7, making them consecutive with the previous page.

<sup>618</sup> Blank page

(367-1)<sup>620</sup> The procession of false prophets, self-styled Messiahs and publicised Christs who have come and gone since the last century have served but to add to the bewilderment and uncertainty of the age. The confusion arose simply because the seekers after a spiritual prophet have tried to find him first in a human form and second, prematurely. The true saviour was then and is still to be found only in the inner sanctum of men's own hearts. Christ – the true esoteric Saviour – is, since the death of the earthly Jesus, no man, but the divine self in every human being. Hence men who look outwards for him, whether in [so-called reincarnations,]<sup>621</sup> organisations or buildings, look in vain. He is not there. Nor is there any other way to look inwards than the way of the mystic quest. On the second count, that men are expecting him prematurely, it is true that we are approaching the end of an era, the close of a long cycle. The signs of this transition are everywhere around us. They are as vivid and pointed as they were when the last great era closed with Jesus' coming two thousand years ago. However, the destined hour when the next major prophet is to appear among us has not yet struck, indeed will not strike in this century. Certain events have to happen first, events involving tremendous changes in the life of earth and man. Not before the middle of century the twenty-first will the proper conditions exist for his coming. Meanwhile, minor prophets will appear and are appearing. Humanity, so far as it must seek outwards because it is unable to seek inwards, may and should draw what comfort and guidance it can from them.

(367-2) Religion will always remain. It is only the ecclesiastical bonds on us which may have to be loosened or even thrown away.

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<sup>619</sup> PB himself inserted "3" at the top of the page by hand.

<sup>620</sup> The paras on this page are numbered 8 through 10, making them consecutive with the previous page. Para 9 was cut out of the page.

<sup>621</sup> PB himself inserted "so-called reincarnations," by hand

<sup>622</sup> Blank page

<sup>623</sup> PB himself inserted "4" at the top of the page by hand.



(369-1)<sup>624</sup> The need of new currents of resurgent spirituality is greater today than at any other historic period. Is it at all likely therefore that the continuity of divine revelation will not be sustained afresh to satisfy this need? Is it not a logical necessity that some Man should arise in our generation compassionately to utter anew the lost Word?

(369-2) A new religion will be born in this century because it is a historical necessity. It will grow and thrive at the expense of the older religions. And all indications point to the fact that it will be born in the West and thence spread to the East and over the whole world.

(369-3) Those who look for and those who expect a millennium of spirituality and justice, of goodness and truth or even the beginning of such a millennium, as a result of the spread and acceptance of some cult, have always been disappointed in the past and must be so again in our own time.

(369-4) The fortunes of [this]<sup>625</sup> religious faith will not be geographically equal. In the democratic countries which fought for moral ideals and emerged victorious from the struggle, such faith will grow strongly and widely whereas in the axis countries which met with defeat, it will grow weakly and sparsely.

(369-5) The new spiritual culture, whether it be religious or mystical, must be progressive if it is to serve our time.

(369-6) Even the masses are today much better informed and much more knowledgeable than they were in medieval times. The spiritual teaching which is to be acceptable to them must share the same qualitative advance.

(369-7) It is clear that an ecclesiastical change from one old orthodox institution to another will not meet the issue; a movement from Hinduism to Christianity or from Christianity to Hinduism, for example, will not satisfy the modern need.

(369-8) One prediction may be safely made. If a new saviour of humanity really does arise and does something to save humanity instead of merely talking about it, he will definitely not arise from any political party.

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<sup>624</sup> The paras on this page are numbered 11 through 18, making them consecutive with the previous page.

<sup>625</sup> "this" was typed in the left margin and inserted with a caret by hand.

<sup>626</sup> Blank page

(371-1)<sup>627</sup> Whilst the race was still infantile, both intellectually and ethically, it had to be instructed by a kindergarten method. Truths had to be explained by a picture-book manner, spiritual instruction given through symbolic plays, through<sup>628</sup> rites, processions and ceremonies, to appeal to the show-loving childish imagination. But now that it has grown up into adolescence, it is ready for a higher kind of religion.

(371-2) The suspense and suffering of war have turned many minds toward religion, as a faith, for emotional comfort and mental relief. But whether they got all the help they expected from traditional organised religion is a question. Peace will produce a number of new sects and these may draw away from orthodoxy and absorb many whose new-found interest requires a more satisfying ideological essence and a more inspiring external form.

(371-3) In these cases, suffering and hardship have made them dissatisfied with their own resources, have forced them into awareness of a strongly needed want, have caused them to turn with longing towards a higher power, have created a suggestible state of mind and have made it possible for the message of spiritual truth to fall like a spark on gunpowder. But in most other cases, where men are excessively preoccupied with their earthly concerns, or utterly indifferent towards mystical values, or strongly prejudiced against new doctrines or even totally antagonistic to unorthodox ones, this has not been so.

(371-4) Amid the confusions and dangers of today, this faith in a divine plan of the world can support us like a rock.

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<sup>627</sup> The paras on this page are numbered 19 through 23, making them consecutive with the previous page. Para 20 was cut out of the page.

<sup>628</sup> PB himself deleted a comma from after "through" by hand.

<sup>629</sup> Blank page

(373-1)<sup>630</sup> Thus, out of the pain and death of war, one section of humanity has learnt to cherish the finer values of life and to nurture those attributes which distinguish them from the animals, whereas another section has become more selfish, more destructive and more sensual. The limited degree of freewill which both possess, has been used for advancement by the one and for debasement by the other.

(373-2) Those who thought that the gamble with death which war brought to almost the entire younger generation, called them to snatch hastily at brief, trivial frivolities, or even entitled them to cast moral restraints impatiently aside, naturally outnumbered those who were brought by the same tragic gamble to a more serious and spiritual outlook and a more disciplined and elevated conduct. It is the easier way to forget danger in feverish but transient pleasure, the harder one to remember it in stern, ennobling self-dedication.

(373-3) If it will lead to anything it will lead to a greatly altered world. The religious and cultural problems which follow in its wake cannot be dealt with in the old way. Men feel the need and utter the demand for a rational,<sup>631</sup> realistic revision of religion and a broadening of science and outlook which will be iconoclastic in scope.

(373-4) The world crisis has kindled in one division of mankind a rasher sensualism and hastier materialism than ever before but in another division it has kindled a stronger yearning and a deeper sense of spiritual lack.

(373-5) The war has passed over our heads and left us with three groups of religious attitudes: men who believe in the reign of higher laws, men who disbelieve in it, and (the largest group) men who half-believe in it.

(373-6) The movement from one intellectual standpoint to a higher one, from materialistic denial to spiritual faith, is proceeding in our time. But it is proceeding too slowly.

(373-7) The war has stirred vague feelings in others that they would like to believe in religion, if only they could believe in it as something true. The need of faith is there but the doubt of reason is also there.

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<sup>630</sup> The paras on this page are numbered 24 through 30, making them consecutive with the previous page.

<sup>631</sup> PB himself inserted a comma by hand.

<sup>632</sup> Blank page

(375-1)<sup>633</sup> Neither historians in the Near East nor writers in the Roman Empire showed the slightest recognition of the coming power and eventual significance of Christianity during its first century of life. Is this an astonishing fact?

(375-2) The spiritual condition of a large section of post-war humanity will be a precarious one. Neither the inheritance of a parental creed nor the membership of a national church will save it from falling into this condition.

(375-3) We would like to see but would be unwise to expect a spiritual springtide of global dimensions abruptly inundating the world. But it would be quite reasonable to expect numerous spiritual brooklets which will assuredly swell with the centuries.

(375-4) We must beware of accepting wide and deceptive generalisations about the post-war spiritual condition of humanity. The temptation to make them is strongly there for the propagandist, the fanatic or the prejudiced, but should be resisted by the better-balanced minds.

(375-5) The failure of the historical element in orthodox religion to withstand modern scientific examination, is also one of the reasons why educated minds have turned towards mysticism. For here they become quite independent of the truth of the records or falsity of the myths of certain past events.

(375-6) The new faith will avoid many faults which have crept into the older ones. If it substitutes a lay ministry for a professional ministry and if it relies on its innate strength by remaining independent of the State.

(375-7) The problem of ceremonies should be disposed of, by first, making it clear to all that they do not possess any indispensable function and certainly not so for salvation; second, leaving worshippers to use or omit them as conscience directs or temperament prefers.

(375-8) In the individual life it mostly happens that grace descends only after a period of great suffering. In humanity's life it is the same. Only when war and crises have run their course, will new spiritual light be shed on us.

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<sup>633</sup> The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

(377-1)<sup>635</sup> That is to say, they have been persuading people that Jesus was indulging in Oriental exaggeration or did not mean what he said when he uttered those beautiful words. Either they did not know the truth or else they could not bear the truth. For all reflection and all experience prove that Jesus meant precisely what he said.

(377-2) In many characters, the war may lead to after-effects of cynical sensualism but in others to a noble aspiration for a bettered self and juster world.

(377-3) If some people have become more spiritual and others more sensual because of their war-time experiences, there are still others who have become more selfish. The war has lowered their ethical standard and increased their envy, greed and malice.

(377-4) The world has moved too far from the quest of religious values to the quest of earthly ones; it is passing too quickly from faith in the myth to faith in the machine.

(377-5) Only through a lengthy evolution can a spiritual type of humanity be bred, not through a sudden about-turn, not overnight. Those who hope for a new age of spirituality will be disappointed.

(377-6) Spiritual forces will become active deep within the heart of mankind but it will take time for the results of this activity to become visible.

(377-7) Most decent people are in a state of bewilderment about the relationship between God's reputed benevolence and his actual indifference to the world's distress.

(377-8) As the old orthodoxies are failing, new religions are being created, new prophets are appearing, new sects are arising.

(377-9) The new religion should speak to the masses with more clearness and more common sense than the existing ones.

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<sup>634</sup> Blank page

<sup>635</sup> The paras on this page are numbered 39 through 49, making them consecutive with the previous page.

(377-10) The time has come to teach the masses principles which formerly they were taught in parables.

(377-11) New types of religion are required to meet the new attitudes of mind which have arisen.

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(379-1)<sup>637</sup> The very sense of an inner lack which exists in so many people today, is itself a recognition of their spiritual deficiency.

(379-2) Their faith has been unsettled but it has not found anything new to rest on.

(379-3) The war has brought some a belief in God but to many more a need to believe in God.

(379-4) How, in the post-war atmosphere of tension and confusion, bitterness and restlessness, can faith in sweetness and light insert itself and make its way?

(379-5) Amid the chaos of these times, there is no better resolve than for it to seek and follow the heavenly light itself.

(379-6) A willingness to think seriously, to search for the truth about religion and to respect the higher purpose of life, must first become evident.

(379-7) In the true concept of spiritual life, there is plenty of space for the rational, normal and practical life too.

(379-8) To the materialist such statements possess simply no meaning at all.

(379-9) They believe the highest wisdom is to snatch what pleasure they can.

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<sup>636</sup> Blank page

<sup>637</sup> The paras on this page are numbered 50 through 64, making them consecutive with the previous page.

(379-10) The modern man should be able to feel that he can participate in its services and share its dogmas without doing violence to his awareness of living in modern times.

(379-11) To the sensitive and evolved man, collective worship is less helpful and more difficult than private worship.

(379-12) Prayer which is private and individual is superior in quality and sincerer in tone than prayer which is public and collective.

(379-13) A professional clergy, which does no useful work for its livelihood but exists at the expense of its flocks, which will not give its preaching free, but demands pay,  

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(379-14) If the clergy are to be supported by anyone else rather than by their own work, it should be by the worshippers themselves, and not by the State.

(379-15) The animists have not explained religion away. They have explained away only the idea of it.

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(381-1)<sup>640</sup> Having experienced the disappointments of earthly hopes, some men and women who have suffered deeply during the war now begin to fall back upon spiritual ones. They have taken passage from a known and experienced life to an unknown and unexperienced one.

(381-2) No materialistic organisation of society can prevent the appearance and development of spirituality in the individual, but it can create the conditions which will obstruct the appearance or hinder the development of spirituality.

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<sup>638</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>639</sup> Blank page

<sup>640</sup> The paras on this page are numbered 65 through 66, making them consecutive with the previous page. In addition, there are four unnumbered paras at the bottom of the page that have each been pasted on from a separate sheet of paper.

(381-3) Rev William Hornaday<sup>641</sup> (INT) "There is so much negative and hostile thought today that we need more than ever to instruct people in the ever-presence of God, so that they turn to THAT rather than those thoughts."

(381-4) We all are suffering the [evil]<sup>642</sup> effects of dispersed radio-activity even now. The dosage is small but cumulative, worsening with every year that passes.

(381-5) The real causes of war are not removed, nor the problems which start it solved, by producing weapons and using violence. The causes remain and reappear, only the problems change their faces

(381-6) If the future prospect of mankind is not as bright as the nineteenth-century scientists thought it would be, the present plight of mankind is also hardly cheerful.<sup>643</sup>

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L: New Age Challenge

(383-1)<sup>645</sup> Humanity is discovering that it cannot solve its old problems in the old way – the logical thing to do is to try a new way. In an age of materialistic intellect and materialistic religion such as ours, that new way must consist of turning towards a spiritualised intellect and a spiritualised religion. The first step for the intellect to take is humility; the first step for the religious feeling to take is obedience. The intellect must sink down in the self-abasement of constant prayer to the Higher Power; the religious feeling must obey sincerely and honestly the admonitions given it by the great prophets. The intellect must no longer go on deceiving itself and the religious feeling must no longer go on deceiving God.

(383-2) Those who are appalled at the sight of the cracking foundations of civilisation, the turmoil and cares and disturbances of our time, may sometimes turn in their despair to the thought that surrender to an oriental mystic cult will alone save humanity. But let them go into the Orient itself and travel extensively and observe penetratingly. Then

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<sup>641</sup> William H.D. Hornaday

<sup>642</sup> "evil" was typed below the line and inserted with an arrow by hand.

<sup>643</sup> The next subsection "K" can be found on page 587.

<sup>644</sup> Blank page. PB himself inserted "Two II" at the bottom of the page by hand.

<sup>645</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page. This page is not consecutive with the previous page because subsection "K" is out of sequence (the first page can be found on page 587).



they will discover that the Orient is itself in need of salvation, is itself threatened by the same doom which threatens the Occident.

(383-3) As we approach the close of this epoch, the tempo increases, the chaos spreads, the egotism waxes and the face of evil smiles more and more triumphantly: but like the intersection of two arcs, a new epoch opens. If exhaustion and darkness have spread over the world scene, they have not spread alone – mingled with them are the beginnings of anticipation and light. If materialism has soaked so deeply into mass thinking that men and women tremble for their own future, spiritual truth has entered the minds of some who have resisted it, but because the old epoch has been with us so long and the new one is just being born, these latter form at present only a negligible group.

(383-4) The possibilities of such a situation are not unpredictable. There is dark catastrophe lurking in it but also bright opportunity.

(383-5) Men have reacted differently.

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L: New Age Challenge

(385-1)<sup>647</sup> If humanity will listen to and understand aright the message of this world crisis, it will realise that only by drastic changes in its inner life can it find the wherewithal to meet that crisis.

All those spiritual ideas and moral ideals about which aspirants thought and talked before the war, have had to be brought down into active existence since then. It has been a time, not for dreamy meditation, but for inspired action.

Yes, a better world is coming! But it is coming so slowly and through so many false starts and shameful lapses, that scepticism of it is as reasonable as belief in it.

(385-2) The coming age will arise phoenix-like, out of the destruction and violence of the dying one. It will, by reaction, be a constructive and peaceful one. The spectre of war will be exorcised. Mankind will learn to inhabit a peaceful planet.

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<sup>646</sup> Blank page

<sup>647</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

(385-3) But because we affirm that the powers of evil will destroy themselves in the end, this must not be mistaken to mean that we may all sit down in smug complacency. We ought not to make this an excuse for inaction. On the contrary, it should inspire us to stronger efforts to preserve the noblest things in life from their attack.

(385-4) The keynote of yoga for this coming age should be divine immanence<sup>648</sup> – that<sup>649</sup> which is in oneself, in others and in Nature. Democracy – the unification of society – will triumph. The opportunity to acquire knowledge will be freely available to the lowest. This includes mystical, philosophical as well as worldly knowledge. The racial prejudices, the political separativeness and the religious preferences which assisted human progress at a former level of evolution but which now hinder it and cause strife and conflict, will be broken down.

(385-5) The need of a twentieth-century sage to guide twentieth-century people, is plain. For people are seeking truth and yearn for happiness where it never has been and never can be found – that is, in materialistic thinking and selfish living.

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L: New Age Challenge

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L: New Age Challenge

(387-1)<sup>651</sup> Hitherto we have used the thinking faculty to extend our hands and lengthen our legs, that is to say, to create ingenious tools, instruments, devices and to invent amazing land, sea and air vehicles. This has brought us powers surpassing those of most animals but they do not make us more than clever animals. The evolutionary hour is now at hand when we must also use thinking for higher purposes, when we must let it guide us not merely to mass production or quicker locomotion but to the dignity of our own divinity.

(387-2) The modern world has walked long enough on the road to self-destruction, far enough away from the true guidance of Nature. It has lost itself in a jungle of ignorant attitudes, artificial instincts and bad habits. The only hope is to make an accelerated

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<sup>648</sup> PB himself deleted a period by hand.

<sup>649</sup> “T” and “t” were overtyped as the first letter of “that”; we chose the lowercase “t” for clarity.

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<sup>651</sup> The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

turn-about and quicken its pace as it returns to a wiser life. It must apply the wisdom of the sages gifted with insight to the needs of mind and body.

(387-3) The end of a vanishing old arc is crossed by the beginning of the uprising new one. Hence the few hopes amid the many despairs, the few lights amid the wide darkness. Alas! it is not a new age that is here, not even its beginning, but only the dawn before the beginning of its beginning.

(387-4) Those who gaze, half-hypnotised, at the past and do not sense that we are about to enter a historically new epoch, will inevitably resist it. They forget that at such a time life will naturally express itself in what is fresh, novel and different.

(387-5) Some cynic has said that we learn from history that we learn nothing from history. This is because our cynical friend's knowledge of human history is too short. The few thousand years about which our scholars can talk - what are they in comparison with the millions of years during which man has played his little game on this planet?

(387-6) Who can study recent history and not perceive that the world is being forged with relentless finality into a single unit, into a consolidating reconstruction which is long overdue?

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(389-1)<sup>653</sup> History's first task will be to get a group of superior men, who are dependable enough to carry out these aims faithfully and who are disinterested enough to carry them out selflessly. It is from such a group that there must arise educators of future generations.

(389-2) The ideology of such an advanced philosophy cannot be successfully and quickly spread by lip or pen. It can spread slowly but steadily by the force of evolutionary experience alone. Men must grow into its acceptance, they cannot be converted. Such has hitherto been the historic generalisation. But the twentieth century

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<sup>652</sup> Blank page

<sup>653</sup> The paras on this page are numbered 17 through 22, making them consecutive with the previous page.

is outstanding for the rushing tempo of its ideological development. We may rightly expect therefore that more men are ready for this philosophy than ever before.

(389-3) These ideas are not really new. But they have been half-forgotten or wholly overlooked. Anyway, the time is ripe to re-state them. But they must be re-stated with electrical sparkle and spring freshness. The old forms simply will not suit us.

(389-4) The evolutionary forces are against those who would cling to the comfortable pre-war egotisms and materialisms. Inability to draw correct lessons from recent experience still being widespread, they may try their utmost to do so but will only gather fresh miseries for their trouble. They must either move their thinking with the new times and their morality with the new ideals or endure the consequences.

(389-5) So long as man does not know what the world really is, he can hardly be expected to know what he is talking about. And so long as his word lacks truth, so long will society lack worth. Chaos abounds everywhere because nothing else need be expected from a race which knows much about momentary affairs and so little about the Real. Universal affairs must first be understood properly before human life can be made worthwhile.

(389-6) The fact is that the era in which we live is an end one, not yet a new one. It is only a passage and not an arrival.

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(391-1)<sup>655</sup> How few people are really teachable. What has a decade of suffering taught humanity? The war is now a memory but millions of men and women are exchanging fresh illusions for old ones, millions of others are sharing bitter disillusion without any deep understanding of them.

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<sup>654</sup> Blank page

<sup>655</sup> The paras on this page are numbered 23 through 31, making them consecutive with the previous page.

(391-2) Spengler,<sup>656</sup> with his bitter mind, saw in these events the final death-throes of western civilisation. Others however see in them the first birth-pangs of a gloriously better epoch for that civilisation. But today we are still in the stage of transition to it.

(391-3) We are struggling into a finer epoch. But because we are and have been struggling blindly, the course of events had and have to get worse before it could get better.

(391-4) Although the spirit of enlightenment will pulsate throughout the whole world, it will not uniformly affect the whole world. Where the response is quick and eager, there its visible results will be greater than where response is slow and apathetic.

(391-5) When we consider that two discoveries alone, electricity and the petrol engine, have shaped entirely new environments for the human being, we may well marvel at the kind of world in which mankind will live a hundred years from now.

(391-6) The Atomic bomb is a grim reminder that many of the old ways of social living, many of the old ways of personal thinking, must be drastically revised. They cannot guide us in the new era we are now entering, still less inspire us.

(391-7) The world crisis has tested our character, our belief and our life. We had to bear it, could not shrink from it, and had to gaze at the result which confronted us.

(391-8) If the understanding of spiritual law remains no better than it is, if acceptance of the law of consequences remains as little as it is, the darkness of night will inevitably fall upon our civilisation.

(391-9) [The old motives will not work today.]<sup>657</sup> The pathway of greedy acquisition upon which humanity now stands must be left for wise co-operation.

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<sup>656</sup> Oswald Arnold Gottfried Spengler

<sup>657</sup> PB himself moved "The old motives will not work today." from the end of the para to the beginning by hand.

<sup>658</sup> Blank page

(393-1)<sup>659</sup> There are those who are very anxious about the great struggle but feel so powerless in it. Confronted by this stupendous figure of world-suffering, they feel that they can do nothing. Is the distress which they feel at the situation to be multiplied by the feeling of not being able to do anything more about it than look so helplessly on?

(393-2) When men will look upon other men not as belonging to superior or inferior social classes, to alien or similar races, but as belonging to the human race, they will begin to be wiser, kinder and happier.

(393-3) The "Hidden Teaching Beyond Yoga" has stated that the spiritual message of the new era is co-operation. The atomic challenge will judge them by their response to this message.

(393-4) From one point of view the atomic bomb has created wholly new problems. From another point of view, it has only pushed to the front for urgent dealing quite old ones. Both are correct.

(393-5) The religious enthusiasts and mystical visionaries [who]<sup>660</sup> fervently believed that a new era of faith and love would start when the war would end, are being or will be disillusioned by harsh realities.

(393-6) Their need is for definite, invigorating ideas which will deliver them from wearisome perplexity and for an illuminating faith by which to live in a darkened world.

(393-7) Now that the German tiger has been caged, we may find more time for metaphysical studies and turn again more often to mystical practices. For reflection is the child of leisure.

(393-8) There is one group which tutored by horrible sin has found that life is not what sentimentality-based religion led it to suppose, and another group which tutored by horrible suffering has found that it is not what progress-worshipping materialism led it to suppose.

(393-9) This evolutionary influx will increasingly pass from the phase of being an underground disturbance to the phase of being a surface appearance.

(393-10) What else are we to expect, human nature being what it is?

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<sup>659</sup> The paras on this page are numbered 32 through 41, making them consecutive with the previous page.

<sup>660</sup> "who" was typed in the left margin and inserted with an arrow by hand.

(395-1)<sup>662</sup> It is a psychological fact which is still recapitulated in children that the human race shows in the early stages of its growth, a strong tendency towards imitation. It was very easy for the rulers, leaders and priests of a tribe to get the whole tribe to copy whatever model was shown it.

(395-2) A world in stupefying trammels of medieval exploitation became inwardly stagnant, but a world re-vivified by the fresh breezes of such an order will become spiritually alive.

(395-3) The second world war now belongs to the past. Yet nobody feels that peace has come, everybody fears what the future might bring. None of us is living happily ever after.

(395-4) Neolithic passions have shown themselves as still existent and still potent. Is humanity no better for all its long story? A glib answer is easy, an accurate one is hard.

(395-5) What is to be the conscious expression of this new sanctified idea which is to kindle spiritual aspiration and release self-disciplinary energy?

(395-6) The end of the war has opened a period when humanity may either advance forward or retrogress backward with great swiftness.

(395-7) The change which is needed in men's thoughts is a drastic one.

(395-8) The new era cannot wait for the conveniences of materialists.

(395-9) They have shut the great realities out of their lives.

(395-10) The need of new attitudes and fresh horizons is clear.

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<sup>661</sup> Blank page

<sup>662</sup> The paras on this page are numbered 42 through 56, making them consecutive with the previous page.

(395-11) The suddenness with which they were compelled to face new situations, the difficulty with which they could maintain past values have enforced re-thinking.

(395-12) The world crisis brought for the first time the agony of loss and the grief of parting into many lives.

(395-13) We live in the last days, not of the world but of an age.

(395-14) The era of dynamic democracy is at hand.

(395-15) A new historical era is opening rapidly before our eyes.

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(397-1)<sup>664</sup> The new era is still too shapeless and embryonic to be easily recognisable. Nevertheless it is here.

(397-2) We are not only witnessing the advent of a new era but also of new lights to suit that era.

(397-3) If tomorrow's world is to be a better one, it must be more balanced, more satisfactory from the higher point of view.

(397-4) That man today needs to arouse his mind to his own higher need, is a correct standpoint.

(397-5) Then again the backwash effects of the war will be markedly different from its tidal effects.

(397-6) What practical measures does philosophy propose?

(397-7) This terrible force enables modern civilisation to kill itself off quickly or develop itself profitably.

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<sup>663</sup> Blank page

<sup>664</sup> The paras on this page are numbered 57 through 71, making them consecutive with the previous page.



(397-8) It can enrich civilisation immeasurably or annihilate it rapidly.

(397-9) It is palpably unfair, if not ludicrous, to set up as a judge of the subject on such meagre investigation.

(397-10) How could a bunch of neurotics become the pioneers of a higher race and obtain universal recognition for superior ideas?

(397-11) Unless we recognise that the old era is tottering to its fall, our further moves will be futile ones.

(397-12) [Humanity]<sup>665</sup> has always suffered during its long history but lately it has suffered much more than usual.

(397-13) The opening post-war period will be the hollow of the world-crisis wave.

(397-14) These pacifist ideas are as dangerous yet absurd as their advocates are stupid yet earnest.

(397-15) Has world-thinking progressed enough consciously, deliberately and honestly to set up the search for truth? The answer is that individual world-thinkers have done so but taken as a group humanity has not done so.

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(399-1)<sup>667</sup> Everywhere we see humanity passing through memorable changes at a speed unknown to earlier ages. Each decade moves more quickly than its predecessor.

(399-2) [Humanity]<sup>668</sup> cannot change morally so abruptly, cannot jump from a lower to a higher level of [conscience].<sup>669</sup>

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<sup>665</sup> This para was initially typed as the following before it was deleted and retyped by the typist: "(68) Humanity cannot change morally so abruptly, cannot jump from a lower to a higher level of conscience."

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<sup>667</sup> The paras on this page are numbered 72 through 73, making them consecutive with the previous page.

(401-1)<sup>671</sup> The Hindus invaded and oppressed the Dravidians of India and untouchable millions suffered. Why wonder that they were invaded and oppressed in their time by Moghuls and English?

(401-2) With reference to your second point, fate and freewill, what I meant was that ordinarily man is subject to fate simultaneously with the fact that he is also operating his will. The two factors are ever present. But as the same fate was made by him in former lives, and he had the freedom to make it as he wished, ultimately there is freedom. You ask why "the dilemma is self-created and does not exist in Nature?" I plead guilty to having been deliberately obscure. I could not explain the problem without going at length into the esoteric philosophy, the study of which proves that where everything is ONE the individual will and fate fall out of consideration from the standpoint of the ONE, or Nature. The Sage is the man who has realised this oneness and hence for him such questions do not arise.

(401-3) Matthew Arnold pointed out that not only is the man required, but also the moment. If destiny permits its human instrument to be active among us at times, those times are measured by the active karma in humanity's history and by the cyclic character of humanity's evolution.

When the way is dark and the going is difficult, then, more than at any other time, is the light of truth needed, rather than a will-o'-the-wisp illusion which can only lead us astray. If, as it wrongly seems, we can do without the revelations of the sage and the seer in ordinary times, nevertheless they become indispensable in the extraordinary times in which we live today. For the fact is that we have lost our way, missed our path, and the only remedy is not to continue further in the same direction but rather to get back to the right road. It is not by hiding from ourselves the

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<sup>668</sup> This para was initially typed as the following before it was deleted and retyped by the typist: "(73) The immediate post-war period may also be marked by disorders, crimes and violence."

<sup>669</sup> The para after this one was typed and then deleted by the typist. It originally read: "(74) All thoughtful men are rightly apprehensive about the course which post-war events will take."

<sup>670</sup> Blank page

<sup>671</sup> The paras on this page are numbered 1 through 3; this page is consecutive with the previous page.

tremendous gravity of our situation that we shall be saved from it, but rather by facing it and especially by facing our own failure to comprehend or to master it.

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M: Karma Settling Old Era

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M: Karma Settling Old Era

(403-1)<sup>673</sup> An ethically blinded world may not perceive the actuality and factuality of Karma. Hence, it may not comprehend that it was Europe's remorseless collective karma which compelled Chamberlain<sup>674</sup> – pacifist though he was – finally to declare the war for whose {avoidance}<sup>675</sup> he had dedicated the work of a whole decade. There is no other God pulling historic strings than the karmic laws of retribution and re-adjustment. And let us not forget that this destiny is not an arbitrary tyrannical power; it is self-earned by the nations as by individuals and thus self-called into operation. The sufferings it brings to peoples are really the reactions of their own near or remote deeds. They are visited by the consequences of their own making. Karma works in its own time to set straight all crooked things, not in ours. Nevertheless we can sometimes see it move quickly enough to teach a vivid lesson both to those who suffer its consequences and those who observe that suffering.

(403-2) Great catastrophes, such as earthquakes, and floods sweep hundreds to their doom, but individuals here and there escape, for their destiny is different. Such escapes often occur miraculously; they are called away suddenly to another place or protected by seemingly accidental occurrence. Thus individual destiny, where it conflicts with collective or national destiny, may save his life where others are struck down.

(403-3) The uninitiated eye will regard these worldwide disorders as a chaos of unconnected facts, apparently. Profound investigation reveals that there is a general connection – Karmic retribution.

(403-4) Both destiny and man are back of the tremendous happenings of our times. Both superhuman directive and human will are working behind them.

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<sup>673</sup> The paras on this page are numbered 4 through 9, making them consecutive with the previous page.

<sup>674</sup> Arthur Neville Chamberlain

<sup>675</sup> "avoidal" in the original; we have amended this to the more natural "avoidance." – TJS '20

(403-5) The striking way in which the modern world is moving toward its doom is not accidental but predetermined. Yet this terrible inevitability is not imposed from without by arbitrary power. It arises from within, from the world's own characteristics.

(403-6) These things must be said. We ignore them at our own peril.<sup>676</sup>

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M: Karma Settling Old Era

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N: What Can We Do?<sup>678</sup>

(405-1)<sup>679</sup> The hope which came to so many hearts when the United Nations was born under the Californian sun the year after the war ended, has been wounded for most of us and even slain for some of us. The dream that was then is far, far different from the reality that is now. Are we therefore to despair of mankind and to desert the dream altogether? Is the era of cooperation, which can alone make human life further possible on this planet, never to come? Has so much blood been shed, so much misery been endured, only that more blood may be shed in the future and more misery endured?

(405-2) How is the human race to recover these truer instincts, these holier intuitions? The change required will be required in all the parts of the human being – thought, feeling and body. Physically, there will be the need of counteracting a hostile environment and a wrong diet. Retreat from the cities to the country and great reform in the selection and preparation of foods will be indispensable as a groundwork for the mental training. The first need is to abandon chemically poisoned, denatured and devitalised foods, to leave the air of cities rendered impure with soot and filth as well as harmful with gasoline fumes and to indulge in short one to three day fasts during the four equinoctial days marking the change-over of each season.

(405-3) The age needs a more advanced conception of the matter than did the tribal and patriarchal ages. It was sufficient in those days to shift all your spiritual responsibility on to the paternal shoulders of a teacher. But the history of man is the history of a living evolution, not the epitaph of a dead body. Today you must begin to bear this

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<sup>676</sup> The paras on this page continue on page 629.

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<sup>678</sup> Pages 405 and 407 were changed from "L" to "N" by PB himself.

<sup>679</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page – but it is likely that they follow the paras on page 629.

responsibility yourself. You are to become your own teacher in the school of your own experience. Men and books are only to help you work out your lessons.

(405-4) He must needs attend to the things of earth and self. But if he over-attends to them, if he dwells over-long in their midst, then loss, pain or death will come to teach him the lesson of their transience.

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N: What Can We Do?

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N: What Can We Do?

(407-1)<sup>681</sup> Philosophy does not believe that any man is doomed to continue to sin, but that every man is capable of rising to a life higher than that which he has previously lived. It believes, too, in the forgiveness of sins and in the truth of hopefulness. It is not pessimistic but reasonably optimistic in its long-range views.

(407-2) These are lessons for others, not for you. Your lesson is to realise how humanity is interdependent, one family. What happened in Poland affects you in England and what is happening in Europe is affecting conditions here in India. We are one. We cannot escape altogether from our partial responsibility for our weaker and more ignorant fellow-mortals. It is our duty to raise them, so far and so little as we can.<sup>682</sup> That is why service of others is the guiding motive of the enlightened.

(407-3) His willingness to acknowledge he has faults and lots of them is admirable – so few ever like to confess such a thing – but they are not so deep or so numerous as he imagines. He should not forget that he has some merits too and they are well able to balance the others and keep them where they belong. As for perfection, alas, the sage too is still striving for it.

(407-4) Our sympathy goes out particularly to young seekers. They are perforce inexperienced in the ways of the spirit and the ways of the world. They are often bewildered by the contradictions and differences between schools of thought. Their enthusiasm is warmer and their idealism more generous, which makes them more liable

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<sup>681</sup> The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

<sup>682</sup> PB himself changed a comma to a period by hand.

to errors in thought and blunders in conduct. Their need of guidance is both evident and urgent.

(407-5) But some of us cannot afford to wait until the hair turns grey around our temples before acquiring a modicum of wisdom. We need it before then. For us therefore there are books, the recorded wisdom of other men, the inscribed experience bought by their pain and their struggle.

(407-6) Individual capacity to serve mankind is in such a vast crisis in most cases extremely limited.

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N: What Can We Do?

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N: What Can We Do?

(409-1)<sup>684</sup> There is no other way left for us today than the way of looking right through the facts of the contemporary situation, to their underlying significance, their foundational cause, if we are to understand it aright. We must have the courage to acknowledge them for what they are. We must have the strength to be pessimistic if pessimism is required by truth. We must have the humility to confess our errors.

(409-2) The antique method whereby a master's teachings are made compulsive upon the student, is unsuited to the modern man who is now beginning to come of intellectual age. Today the student is advised to keep mentally free and open, weighing and judging the worth of all teachings - including his master's - by every means of appraisal known to him.

(409-3) Out of the silence of the dead past there are a thousand inspired voices to speak to the living present. If the aspirant will listen to them, these voices of noble and illumined men may instruct and guide him through different stages of the quest. They are to be heard in books both well-known and little-known.

(409-4) Man cannot shunt the responsibility for his own salvation on to such a master's shoulders. The changes brought about by evolution have widened his ethical, intellectual and spiritual duties.

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<sup>684</sup> The paras on this page are numbered 11 through 19, making them consecutive with the previous page.

(409-5) The serenity of the Overself never varies and consequently the man who accomplishes the complete surrender to it, is unvaryingly serene and unshakably tranquil.

(409-6) We must face the gloomy fact that the peace has been lost, that the years ahead are but an interval between wars and that humanity's large self-destruction is inevitable.

(409-7) Men must begin to know such truths for themselves. The age of patriarchal domination over their minds is vanishing.

(409-8) So many people do not even know what the real problems of our time are; others, knowing, do not know what to do about them.

(409-9) An insignificant individual like himself may be able to contribute little in such a direction but even that little is better than doing nothing at all.<sup>685</sup>

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N: What Can We Do?

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IX

O: The Heroic Attitude

(411-1)<sup>687</sup> As I sit at this oaken table and face my future, I can now do so without worry and with an almost complete calm. I realise now what I have but dimly realised before, that though the agonies which will yet come to me will be no less real than the agonies which have gone before, there remains a vast freedom of action to mould the man within me who has to endure those agonies. I know now that I can build up the figure and form of a great hero within the small space of my heart; that this hero can fight the darkest fate with bravery and with determination; but that if defeat is starred to come, he will smile and say, "This, too, will pass," and not be too bitter about it. I CAN mould this inner man; and I WILL do so.

This, then, is my future; the fortunes or misfortunes of fate are the lesser part; the soul that meets and fights that fate is the greater part; and that soul can be shaped by MY OWN hands.

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<sup>685</sup> The paras on this page continue on page 631.

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<sup>687</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page - but it is likely that they follow the paras on page 631.

(411-2) I like to reckon time as a wise history reckons it, and not by the meaningless counting of calendared years. I look for the rise and fall of civilisations, the birth and death of races, and above all for the grand manifestations of Himalayan men.

(411-3) He will need to remain firm while the waves of post-war moral anarchy wash around him, to grasp clear principles while the storms of post-war intellectual confusion rage hither and thither.

(411-4) Whilst tempests lash the rock on which we stand and seas beat against it, we shall stand firm in the post-war chaos and confusion.

(411-5) Humanity is delinquent, its history a failure. But are we to surrender to defeatism in a disheartened mood of utter helplessness? Is the only alternative a false optimism which momentarily relieves but eventually destroys us,

(411-6) If they will not face this truth now they will have to face it later, when the pitiful discovery that they have been living under illusions will be all the more shattering. For all such evasion has to be paid for. Irrationality contains its own nemesis.

(411-7) Change and its [truth]<sup>688</sup> can never be falsified.

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O: The Heroic Attitude

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(413-1)<sup>691</sup> The forces of evil which are unloosed upon the world attain their maximum potency with the attainment of maximum hatred. Hence revolution based on hatred is not foolish; it is criminal

(413-2) The horrible repetition of wars succeeding one another down through man's history will not end until he ends his destruction of harmless creatures.

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<sup>688</sup> PB himself changed "truths" to "truth" by hand.

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<sup>690</sup> Since these pages were not marked with a specific subhead, we have reverted them to the basic Old Category ix.

<sup>691</sup> The paras on this page are numbered 48 through 53; they are not consecutive with the previous page. They may follow the paras on page 565.



(413-3) When world forces outside our personal control and apparently entirely immutable compel us to travel along an undeviating general direction that moves closer to disaster, what can we do? When we seem to have no say at all in what is happening and the course of events leaves us utterly helpless as individuals, what other refuge is available than the inner one? Here at least there are higher forces which can sustain our existence and console our reflection.

(413-4) The desperate fatalism which such conditions may breed,<sup>692</sup> the numb feeling that he is no longer free to make his own life, the horror of being washed about by dangerous tidal-waves of evil or senseless forces, leads to an impossible situation. He loses confidence in himself.

(413-5) We may not look for the end of this great crime of slaughtering innocent human life and ultimate reconciliation of warring peoples until they first put an end to the lesser crime of slaughtering innocent animal life. All dreams of world peace are delusory if this be not done.

(413-6) Millions of people seem to carry on their lives quite comfortably and form their opinions quite easily without the necessity of troubling themselves about the place in one for spiritual laws and in the other for spiritual truths. It is as if such things simply did not exist. The realm of spiritual truths has become like a foreign country to them, the spiritual life like a queer eccentricity. It is not that they are incapable of understanding the truths, for many of them have fair intelligence; or that they are too distant from the life, for many of them are good in heart and conduct. But when so many people are so unaware of, or so indifferent to, the higher purpose of life it requires no special foresight to forecast what gloomy changes will take place in their future course. Those whose interest in life begins and ends in their little egos, who cannot believe in and immediately reject the need of putting a higher purpose into all their activities, naturally fall into unavoidable error and experience avoidable sufferings.

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<sup>692</sup> We inserted a comma for clarity.

<sup>693</sup> Blank page

<sup>694</sup> PB himself changed—or rather corrected—pages 415 through 439 from Old Category xvi: The Absolute Mind to Old Category ix: The Negatives. Given the content, the original classification must have been a typist's mistake. —TJS '20

<sup>695</sup> PB himself inserted "RB#4: 6, 10, 33, 34, 51, 58, 67, 85, 88, 89, 90, 94, 97" at the bottom of the page by hand.

(415-1)<sup>696</sup> When, as in the past decade, the trend of civilisation is more and more towards emphasis on the lower emotions, more and more towards strife and division, anger and hatred, violence and lust, the future of civilisation will be correspondingly imperilled.

(415-2) The flimsy moral codes of so many contemporaries, their shallow pleasures and opportunist principles

(415-3) Evil men and dangerous forces thrive today as they did in Nazi days.

(415-4) The lost hopes and corrosive discontents of Europe.

(415-5) The mistake is to be so affected by the evils as not to see the good, so eager to destroy what is wrong that the right is destroyed along with it too.

(415-6) Unless those men who are blocking the forward path develop a better sense of time values, unless they acknowledge the truth and then apply it, they and their institutions will be punished by karma.

(415-7) Civilisation will be terribly wounded but not mortally wounded. The larger cities will suffer destruction but here and there a remnant of people will remain.

(415-8) Humanity has mostly failed to pick up the spiritual challenge of these events.

(415-9) If such a superior arrangement is beyond our reach in the present state of human character, and if we cannot change that character, then we must put up with and suffer the consequences of, the inferior arrangement which now serves us.

(415-10) The age permits and demands heterodox independent thought given out with courageous frankness. It has forced us to face repressed or half-repressed thoughts and instincts and, so to speak, we have to come to terms with them. It has seen through the hollow mummery of much so-called religion.

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<sup>696</sup> The paras on this page are numbered 1 through 13; they are not consecutive with the previous page. Paras 4, 6, and 10 were cut out of the page.

<sup>697</sup> Blank page

(417-1)<sup>698</sup> There is a ridiculous notion among some mystical circles that new spiritual faculties are being unfolded in our time. The truth is that there was, proportionate to total population, a larger number of spiritually perceptive persons in ancient times and even in medieval times, than there is today. This was inevitable because external conditions were simpler and less filled with allurements and entanglements, and because intellectual development was in harmony with and {not, as with us, far away from}<sup>699</sup> the inner life. What, however, might be stated with verifiable truth about our own times is that a new kind of mentality is being evolved. We shall synthesise and harmonise the scientific, the metaphysical, the religious, the mystical, the practical, without falling back, as the ancients did, into monasticism and asceticism.

(417-2) This is a world of struggle. The word peace has only a relative meaning. The notion that a society, a civilisation or an individual can exist in a continuously inert state is an illusory one. So soon as one kind of war ends, another kind of war begins. A peace of endless stagnation is impossible. The last kind of peace is that wherein the forces which must inevitably contend against each other, are properly balanced.

(417-3)<sup>700</sup> The [state]<sup>701</sup> of strident noise is a serious problem in modern cities. According to intensity and frequency it strains attention, exhausts emotions, disturbs thought and irritates nerves.

(417-4) The good and the evil in man are such long associated partners that co-operation of the good alone between men is impossible. At some point of their contact, in some way, the reptilian evil will creep in and make its unpleasant discordant presence felt. Hence universal brotherhood is only a beautiful dream, to be shattered upon awakening to the ugly facts.

(417-5) We have to accept the solid fact that men do not change overnight, that starting new institutions and necessarily filling them with the same old faces that we already know, will not and can not bring about a new world. Until we begin to recognise this, and start working for new hearts and new minds even more than for institutions, we shall not come near to solving our problems.

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<sup>698</sup> The paras on this page are numbered 14 through 18, making them consecutive with the previous page.

<sup>699</sup> We have changed "not as with us away from" to "not, as with us, far away from" for clarity.  
— TJS '20

<sup>700</sup> PB himself inserted "(16)" in the left margin by hand to indicate the start of a new para.

<sup>701</sup> PB himself changed "statement" to "state" by hand.

<sup>702</sup> Blank page

(419-1)<sup>703</sup> How far have we travelled in time and idea from Lao-Tzu,<sup>704</sup> who would [rigorously]<sup>705</sup> keep out the State's interference, to Karl Marx who would vigorously bring it in.

(419-2) To get rid of an old problem by the expedient of replacing it with a new one is not to solve it.

(419-3) The great changes in human thought and society which marked the birth of the Christian epoch in the West, find their parallel in the great changes that are even now beginning to mark the coming birth of the next epoch. The labour pains have already begun, but actual birth will not take place until the next century.

(419-4) Today, the mission of philosophy is a planetary one, for truth is needed everywhere, and for the first time can be transmitted everywhere. We speak here in terms of geographical fact, for vested religious interests and totalitarian political despotisms still continue to serve their masters, the darker forces of evil, by obstructing the contemporary planetary enlightenment.

(419-5) The Director General of Archaeology of India visited Germany shortly before the war. He told me there were 27 University chairs of Sanskrit in Germany prior to the Nazi regime. Under Hitler they did next to nothing for there were hardly any students to use them!

(419-6) Human malevolence and depravity on the one hand, human suffering and despair on the other, have reached their apogee in our generation.

(419-7) We see this groping for new forms in the geometrical arrangements of colour in "abstractionist" painting and in the bare-faced, streamlined fronts in architecture of the "thirties."

(419-8) The human entity's present evolutionary position is just about midway in the whole journey through its own kingdom.

(419-9) We stand only at the porch of this new era and are not yet inside it.

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<sup>703</sup> The paras on this page are numbered 19 through 30, making them consecutive with the previous page.

<sup>704</sup> "Lao-tse" in the original

<sup>705</sup> PB himself changed "keep out rigorously" to "rigorously keep out" by hand.

(419-10) The twentieth century must bring forth its own prophets, the West its own appropriate wisdom.

(419-11) Humanity is no longer able to walk on its perennial journey. It is today hobbling on crutches.

(419-12) The point now attained in human evolution [by the ego]<sup>706</sup> offers us the key to a correct understanding of the world crisis.

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(421-1)<sup>708</sup> With the war as a grim and vivid memory behind them, but still only a memory, it is now possible for those who found its background too unpropitious for practising meditation, to turn towards this exercise in real earnest.

(421-2) The teaching must be suited to the times, relevant to our circumstances, and useful for our needs.

(421-3) If they have not emerged from the desolation of war and the tension of crisis with higher values than they cherished before, their future will be dark indeed.

(421-4) Are our hopes of a better world valid or not?

(421-5) The end of the war meant the beginning of a new opportunity for mankind. Is it sufficiently ready to seize what may not recur?

(421-6) The movement has always been slow, often erratic, with many relapses and much hesitance; but taken as a whole it has nevertheless been a forward one.

(421-7) What will emerge from the clash of interests and forces around us? Is there a predetermined result? The situation itself is a confused one and therefore the answer cannot be a simple one.

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<sup>706</sup> PB himself moved "by the ego" from after "attained" by hand.

<sup>707</sup> Blank page

<sup>708</sup> The paras on this page are numbered 31 through 43, making them consecutive with the previous page. Paras 33, 34, and 39 were cut out of the page.

(421-8) The issue is whether they wish to take their place with the evolutionary forces or against them. The Nazis did the latter and lost.

(421-9) The revival of old, out-of-date, irrational dogmatisms will not solve contemporary man's religious problem, although it may temporarily help him to evade that problem.

(421-10) When so many are still guided by violent passion and exaggerated self-interest, it would be incorrect to say that peace had descended on earth after these two, great, disastrous wars.

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(423-1)<sup>710</sup> The most urgent requirement is not a fresh scientific and technological advance but a fresh spiritual and moral one.

(423-2) The inner life of humanity<sup>711</sup> and consequently the outer arrangements which reflect and express that [life, have]<sup>712</sup> come to a decisive turning-point.

(423-3) There is no other way out than to impose a limit upon their greed, to build a fence round their selfishness.

(423-4) Can we detect a revival of religious feeling and mystical intuition in the heart of contemporary man? With much joy and deep thankfulness the earnest well-wisher of humanity would like to answer, "yes" to this question. But such an answer would not be quite true. Although it would not be quite false.

(423-5) It [was then]<sup>713</sup> too early to form a final conclusion about the world's [fate, but the ominous] tendencies [were] noted.

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<sup>709</sup> Blank page

<sup>710</sup> The paras on this page are numbered 44 through 56, making them consecutive with the previous page. Para 51 has been cut out of the page.

<sup>711</sup> PB himself deleted a dash from after "humanity" by hand.

<sup>712</sup> PB himself changed "life - has" to "life, have" by hand.

<sup>713</sup> PB himself heavily edited this para by hand. It originally read: "It is still too early to form a final conclusion about the word's fate. Give it some more time, although meanwhile tendencies may be noted."

(423-6) If their ignorance of spiritual truth has brought men to this calamity, their knowledge of spiritual truth could bring them out of it.

(423-7) His idealistic talk should not be mocked by his realistic action whenever his self-interest happens to be touched.

(423-8) The kingdom of heaven will have to be established in men's hearts, for it can be established nowhere else.

(423-9) They are so naive and so materialistic as to think complacently that with electric home-washers and radio-sets, human progress is sufficiently assured.

(423-10) The need today is not for compromise or patchwork. It is for one, outright, generous gesture.

(423-11) The spiritual possibility of man's improvement will be realised through the pressure of forces working both within his entity and within his environment. But it will not be realised smoothly. There will be lapses, set-backs, and retrogressions, albeit temporary ones.

(423-12) All attempts to better the world which do not better the basic element in the world situation - the human entity itself - are narcotic drugs, not radical cures.

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(425-1)<sup>715</sup> Modern man has been called on to endure the strains of unprecedented crisis and the horrors of unprecedented war.

(425-2) They live and move in a thick fog of spiritual darkness but fondly delude themselves into the belief that they live and move in blazing sunshine!

(425-3) Some have heeded the message and will receive its protection. But most have not. The response is sadly insufficient to prevent the doom which menaces contemporary society.

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<sup>714</sup> Blank page

<sup>715</sup> The paras on this page are numbered 57 through 69, making them consecutive with the previous page. Paras 58 and 67 were cut out of the page.

(425-4) It will not appeal to the hide-bound dogmatists [nor]<sup>716</sup> the unthinking sensualists but only to those who are in search of new light.

(425-5) The war produced two different reactions among people. Either it uplifted them or it degraded them.

(425-6) Although Nature's unfoldment of the ego first blinds it with ignorance, her further unfoldment enlightens it with knowledge.

(425-7) People who consider the atomic discoveries thoughtfully are numbed by the doom to which they seem to point so rigidly. So, with a paralysed initiative, they wait for it.

(425-8) The "peace" has become a breeding ground of moral despair and emotional resentment, of political chaos and spiritual degeneration.

(425-9) All so-called remedies for humanity's present sicknesses, other than the philosophical, are only palliative at best, false at worst.

(425-10) The lives of so many good men in our time have moved inexorably to disaster, like the gloomy story of a Greek tragedy, that the helpless but friendly onlooker may well wonder where God is.

(425-11) It is inevitable that the thoughtful will move ahead of the mass of public opinion. But they must beware and restrain themselves - not too much but also not too little.

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(427-1)<sup>718</sup> No economic rearrangement of society can confer Utopian happiness upon it so long as the individuals who compose that society still have the old bad thoughts and leave the old lower emotions unbridled. What is inside men's minds cannot be left out of the reckoning. If spiritual ignorance and animal passions, criminal instincts, human

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<sup>716</sup> PB himself changed "or" to "nor" by hand.

<sup>717</sup> Blank page

<sup>718</sup> The paras on this page are numbered 70 through 77, making them consecutive with the previous page.



greeds, and materialistic attitudes fill those minds, no economic system will be able to produce harmony or yield happiness.

(427-2) There will be no war in the near future. But there will be no solutions of the world's problems either. The nations will drag on from crisis to crisis, through chaos to chaos, until the 3rd world war does actualise [by 1962.]<sup>719</sup> The possibilities for evil were not at all exhausted by the 2nd war but emerged intact and await the turn of hands on destiny's clock for their fresh fulfilment.

(427-3) The real enemies of mankind today – as in the recent past – are doctrines which have issued from the womb of hate and greed, suspicion and violence and grown only to spread hate and greed, suspicion and violence. For the inevitable harm of such thinking is as self-destructive as it is socially destructive.

(427-4) The hunger for reality does not take a philosophical form in the less evolved herd. It may there take a political form, a social form, an emotional form, etc. Only with the herd's own evolution, will its [awareness of the true objective]<sup>720</sup> evolve.

(427-5) They are much less concerned with the questions and answers of religion and much (more) concerned with the questions and answers of politics or economics. Spiritual seekers are rare.

(427-6) We shall sow seeds, diffuse ideas, [transmit]<sup>721</sup> inspirations and watch them take root in the minds of others but it is a later generation which shall watch them grow into sturdy plants and bear good fruits in the lives of many more men. There is more hope for acceptance of worthwhile ideas from the younger people. For they stand [at]<sup>722</sup> the door of life and fumble for the key.

(427-7) That which served materialists in the past will not serve them today. It will only destroy them.

(427-8) It is a time of protest and challenge.

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<sup>719</sup> PB himself changed "between 1962 and 1975" to "by 1962" by hand.

<sup>720</sup> PB himself changed "object" to "awareness of its true objective" by hand.

<sup>721</sup> PB himself deleted "and" from before "transmit" by hand.

<sup>722</sup> PB himself changed "before" to "at" by hand.

<sup>723</sup> Blank page

(429-1)<sup>724</sup> Our generation has seen [many women and young men]<sup>725</sup> come [nearer]<sup>726</sup> their own. It was right and reasonable that masculine tyranny should go and that senile governance should be overthrown. This long overdue and much welcome advance is admirable but it does not justify going to the farther extreme of romantic idealisation of anyone and everyone merely because he is young and she is a woman. The danger of this species of thinking and course of action which have always led in the end to disaster, is that it still infatuates young, shallow minds. From the silly notion that the old would make no mistakes we are in danger of swinging pendulum-like to the equally silly notion that the young can make no mistakes. Nearly all the leaders of Nazi Germany were young men. Yet the mess into which they have got their own country and indeed all Europe is unparalleled in history.

(429-2) There is no inner aim, no spiritual significance, no worthwhile objective in their lives. They move through the years towards – nothing. They move from action to action without any consistency of principle. They grope through life like players in a game of blindman’s buff. They either do not know how to conduct their existence or else they fail to conduct it in the right way. In both cases they need help, guidance, direction. But unasked-for advice is unwelcome.

(429-3) What is the use of idealistically proclaiming the illusion that the world is one and indivisible when everywhere we see that it is many and divided? We should be better occupied in proclaiming the truth, which is that humanity’s real welfare is one and indivisible and that reason and circumstances are moving it in the direction of realising this fact but that it is still at so low a stage of evolution as to be generally unready and often unwilling to resolve correctly the mental conflict within itself which is the result.

(429-4) This evolutionary change, this redirection of the ego’s forces reflects itself in the chief events of the world crisis. But it would be naive to expect such a colossal change to mature and bear all its fruits within our own lifetimes. It will need [a]<sup>727</sup> hundred years at least for even the first small fruits to appear and ripen.

430<sup>728</sup>


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<sup>724</sup> The paras on this page are numbered 78 through 81, making them consecutive with the previous page.

<sup>725</sup> PB himself changed “young men and all women” to “many women and young men” by hand.

<sup>726</sup> PB himself changed “into” to “nearer” by hand.

<sup>727</sup> PB himself deleted “three” before “hundred” by hand – we have inserted “a” for clarity.

<sup>728</sup> Blank page

(431-1)<sup>729</sup> The author is neither a professional scientist nor [an]<sup>730</sup> academic philosopher, nor [a]<sup>731</sup> theoretical theologian. He does not claim to have had the highly specialised training which would really fit him to write authoritatively upon the subjects pertaining to such men. Therefore in entering their domains he feels himself to be an intruder, whom they will necessarily [treat with]<sup>732</sup> scorn [and]<sup>733</sup> contempt. He does claim, however, that what books and dons have not taught him, life has taught. Through intense and wide living and due and deep reflection thereon, he has come to the perception of a true science, to the recognition of a true philosophy and to the realisation of a true theology. No don and no book can go farther than that, farther than TRUTH. The fashionable theories of our time have their entrances and make their exits, but there is an enduring Truth which outlives all change. Hence what is set down here through inward vision and uncommon experience bears its own authority and will convey its own trustworthiness to whosoever is ripe to receive it.

(431-2) We have been most industrious during the past three years in moving backward into militaristic barbarism. We need now to be only a little less industrious in moving forward into a post-war world which is reasonable, kindly, and equitable. Then we shall have a planet better worth living in. All the means for world amendment are here but all the will for world amendment must also be produced. The masses are unconsciously feeling their way toward this. Let those who care only to save or better their own particular situation and nothing for that of others, beware lest the masses fall into demagogic deceptions and seek this amendment through wrong courses of action.

(431-3) We shall delight to announce our message but we shall hesitate to argue its truth; if you can receive these thoughts without a stirring of resentment in your breast, that is your privilege and our happiness; but if you can make nothing of them, we regret the fact but shall not feel disposed to chop logic with you. Only those born and gifted with intuition are likely to accept them; all others are heretics and infidels and as such must be left to the kindly power of their higher selves, who can give sight to the spiritually blind – an accomplishment we have yet to acquire.

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<sup>729</sup> The paras on this page are numbered 82 through 84, making them consecutive with the previous page.

<sup>730</sup> PB himself inserted "an" by hand.

<sup>731</sup> PB himself inserted "a" by hand.

<sup>732</sup> PB himself inserted "treat with" by hand.

<sup>733</sup> PB himself changed "to" to "and" by hand.

<sup>734</sup> Blank page

(433-1)<sup>735</sup> These ideas are becoming vivid in the minds of so many persons not because of the activity of one man but because evolutionary forces from within and environmental ones from without have prepared and developed these persons to receive and appreciate them. Had this man never lived, they would still have been received and appreciated. Nevertheless it is also true that such a man brings the movement to a clear head and provides it with an impulsion along a definite road which he cuts for it.

(433-2) [When]<sup>736</sup> we possess this key to the history of [the]<sup>737</sup> world and individuals, we shall be astonished at the enormous number of proofs which an examination of such history will at once yield. In case after case we see that the life of a man or of an empire moves in cycles of fate. For years honour after honour will pile upon a fortunate man, or he will steadily and increasingly amass riches; then the tide turns, the rhythm changes, and difficulties, antagonisms, and deprivations succeed one another in his life.

(435-1)<sup>739</sup> It was hard to study metaphysics during the era of bursting bombs, almost impossible to practise meditation during the din of a six-year war. The call then was to action in the service of menaced humanity, to prayer, in the deepening of personal faith, and to endurance of ideals amid a planet's trembling and rocking.

(435-2) For no nation can escape collective responsibility for its acceptance of the codes and policies, the ideas and actions, the standards and loyalties that bear its name.

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<sup>735</sup> The paras on this page are numbered 86 and 87, making them consecutive with the previous page, although the numbering no longer matches. Para 85 was cut out of the top of the page; paras 88 and 89 were cut out of the bottom of the page. These missing paras can be found on duplicate page 177 in Carbons 27.

<sup>736</sup> PB himself deleted "PB" from before "When" by hand.

<sup>737</sup> PB himself inserted "the" by hand.

<sup>738</sup> Blank page

<sup>739</sup> The paras on this page are numbered 100 through 109; they are not consecutive with the previous page - but they follow the paras on page 157.

(435-3) [Those]<sup>740</sup> who imagine this book contains a mere set of vague and ineffective words, flung out for public notice for a time only, to die down and disappear before the next craze for a mystery novel, are doomed to sorry disillusionment. History itself will echo every warning made here, and prove every point.

(435-4) All historic currents of human thinking will one day flow, whether they like it or not, in this direction.

(435-5) It was not merely the fate of this or that country which was at stake; it was the fate of all mankind. Only an inadequate comprehension of its background and an imperfect perception of its consequences could limit its significance to anything less than a universal one.<sup>741</sup>

(435-6) The terrific shocks which nations and individuals received during the war aroused them to the imperative need of finding new ways of life. The breakdown of old supports was most marked. What people would not do voluntarily was expedited by the painful hammer-blows of calamitous karma into urgent birth.

(435-7) Its need is for the stimulus of thought, the satisfaction of ideals, the pursuit of truth, the acceptance of intuition, and especially for taking hold of the ultimate values of life.

(435-8) All those who realise the importance of such a formulation to mankind, should contribute their quota towards its realisation. This book therefore is only a mere beginning.

(435-9) No crisis which humanity has faced in the past is comparable with the present one either for spiritual gravity or physical consequences.

(435-10) What is true of single persons is equally true of whole nations.

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(437-1)<sup>743</sup> Destiny is at work and all the multitude of prayers to God are not going to save humanity from what it creates for itself. Nothing could have been more ironic

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<sup>740</sup> PB himself changed "Fools" to "Those" by hand.

<sup>741</sup> PB himself typist inserted "(31 - ego)" after the para; PB himself deleted it by hand.

<sup>742</sup> Blank page

than the bombs falling on Warsaw Cathedral [when]<sup>744</sup> more than a thousand worshippers were inside praying for God's protection on Poland.

(437-2) Copy quote from "The Wisdom of the Overself"<sup>745</sup> page 156, Rider ed. top para, where I predict near coming of staggering new inventions which will transform human [life, i.e. atomic energy utilisation]<sup>746</sup>

(437-3) These problems seem insoluble only when they are approached in the old way and by the old methods. The best hope lies in courageously dealing with them in new ways and by new methods. Thus we are being compelled either to give up in despair and end in failure, or to start a genuine new order and have some chance of success.

(437-4) The extreme contemporary human suffering has also been an educational discipline in this wisdom. What men cannot yet receive with their conscious intelligence they are already receiving with their subconscious intelligence.

(437-5) If greater knowledge brings greater power, it also brings greater responsibility. The more he receives from the Overself's grace, the more should he give to humanity's need.

(437-6) There was a continuous expansion of democratic government until the first world war in Europe but a sharp declension from it after the war.

(437-7) It is unjustified escapism. Post-war sensualism is as much a form of escapism as post-war ashramism.

(437-8) What he learns for himself, by his own experience or reflection, possesses a value far above what anyone else teaches him.

(437-9) The travail of our epoch is but too painfully obvious.

(437-10) If people were sensitive enough and intuitive enough they would recognise this to be the most fateful message of our times.

(437-11) Formerly it was right and proper for man to think exactly as his ancestors thought. Today it is right and proper for him to think independently as an individual.

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<sup>743</sup> The paras on this page are numbered 110 through 122, making them consecutive with the previous page.

<sup>744</sup> PB himself deleted "last September" from before "when" by hand.

<sup>745</sup> "W. of O" in the original.

<sup>746</sup> PB himself changed "life." to "life, i.e. atomic energy utilisation" by hand.

(437-12) Life today is full of enigmas.

(437-13) The profounder a truth the more it will be misunderstood and misapplied.

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(439-1)<sup>748</sup> We live on a curious planet which contains men dead to all higher impulses and men who are continuously awake and alert to their diviner selves. But I doubt whether it contains anyone who does not feel the silent influence of Nature's landscapes.

(439-2) Nationalism in its old unrestricted form is finished. It is left with no other alternative than to truncate itself or else witness the greater part of the very nation whose interests it seeks to promote bombed out of existence.

(439-3) The vogue for fortune-tellers is natural during a period of widespread unsettlement and warlike upheaval. Continental Europe experienced a similar vogue during the Napoleonic period.

(439-4) Scientific criticism of that kind which had so openly undermined religious faith in the nineteenth century has largely come to an end.

(439-5) Life today is a great opportunity for those who want to serve, although it is a great misery for those whom the war caught spiritually unprepared.

(439-6) The stress of war has lifted. The chance for quiet thought and peaceful contemplation has returned.

(439-7) Contemporary happenings and attitudes are the climax of the modern trends.

(439-8) The uncertainty of fortune and the brevity of satisfaction are two lessons of our [time.]<sup>749</sup>

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<sup>747</sup> Blank page

<sup>748</sup> The paras on this page are numbered 123 through 136 and 136a, making them consecutive with the previous page. Para 128 was cut out of the page.

<sup>749</sup> PB himself deleted the para following this one by hand. It originally read: "(132) Amid the horrors of the present period you have to look and cling to the Intangible and draw from it the strength to support it all." PB himself deleted "(132) Amid the horrors of the present period

(439-9) Will the course of peace bring an end to their optimistic dreams?

(439-10) We find great exaltations only to lose them again.

(439-11) With the dramatic appearance of the atomic bomb on the world's [stage, we have more than ever before]<sup>750</sup> [to look and cling to the Intangible and draw from it the strength to support it all.]<sup>751</sup>

(439-12) Today has at least a fuller opportunity than the days of<sup>752</sup> our forebears, through the collected store of past recorded wisdom and a broader perspective through the studies of comparative religion.

(439-13) Those who seek refuge from total war are seeking something not easy to find.

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(441-1)<sup>756</sup> Questions about man's future and civilisation's prospects trouble us. More pessimistic answers are gloomily given than optimistic. It is not easy to do otherwise, when the facts are so tragically plain and when they lie so plentifully all around us. Philosophy least of all can afford wishful thinking. It too sees the night falling but whilst counselling stoic resignation it does not discourage constructive resistance. And it reminds the individual that society's catastrophes should urge him all the more to seek and find the one necessary refuge – his own sacredness.

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you have" and moved "to look and cling to the Intangible and draw from it the strength to support it all." to the end of para 135 (439-11) by hand.

<sup>750</sup> PB himself changed "stage - " to "stage, we have more than ever before" by hand.

<sup>751</sup> PB himself moved "to look and cling to the Intangible and draw from it the strength to support it all." from deleted para 132 to after "before" by hand.

<sup>752</sup> PB himself deleted parentheses around "the days of" by hand.

<sup>753</sup> Blank page

<sup>754</sup> PB himself inserted "RB #6: 7, 12, 15, 16, 38, 46, 51, 55, 68, 89" at the bottom of the page by hand.

<sup>755</sup> "Chapter XVI" in the original (this page corresponds to page 351 in Carbons 03 where the original title is very clear). Pages 441 through 460 were all "Chapter XVI" in the original. PB himself changed all these to Chapter IX by typing "IX" over "XVI", but at some point he chose to place these in Category IX – which is a good fit. – TJS '20

<sup>756</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.



(441-2) In the end society consists of its individual members. They are the materials out of which it is built. How then can it be better in quality than the general average of their individual quality.

(441-3) If catastrophe and obliteration threaten humanity and if the individual is hopeless when confronted by them, it is logical to conclude that although humanity might not be able to save itself, the individual can save himself from these disasters if he believes that inner salvation is at least a possibility where outer salvation is not. Yes, you and I can save ourselves from within even when we cannot save ourselves from without. That at least is a better lot than the man who can save himself neither from within or from without and puts his faith in political action alone. For politics is simply, is merely a system of human bargain actuated by self-seeking. It can invoke the aid of no higher power because it does not rise higher than this self-seeking interest itself. But the individual is free to lift himself above this sordid plane and therefore he is in a position to invite the attention and aid of higher powers.

(441-4) The custodians of the higher philosophy will not waste their time by engaging in futile activities. They recognise the psychological fact that only those people who want higher spiritual help will be prepared to accept the higher philosophical teaching. When dissatisfaction with the orthodox teachings is present and inability to find another to replace them is also present and when the proper moral intellectual and intuitive capacities also exist, then there will be favourable ground for the reception<sup>757</sup> of such philosophy – but not before such conditions do exist.

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(443-1)<sup>759</sup> There is a trend towards mysticism but it is only a trend; it is very far from growing to the dimension of an organised movement.

(443-2) More and more individuals have come to understand philosophy's worth. The future is with it, even though it be a far-off future.

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<sup>757</sup> "recept-" in the original.

<sup>758</sup> Blank page

<sup>759</sup> The paras on this page are numbered 5 through 14, making them consecutive with the previous page. Paras 6, 7, 12, and 15 were cut out of the page.

(443-3) It is hard to keep spiritual values intact when the times and environment oppose them.

(443-4) The advent of a new era is now inevitable but the advent of a better one is not.

(443-5) The awful fact of innate evil, the hideous mystery of innate sin must be recognised and faced. We cannot make bad men into good men, but Nature, Life, with millions of years at her disposal, can.

(443-6) The attempt to revive all the precise forms of thought belief and practice of a bygone age as a solution of the problems of our own, is useless.

(443-7) As the after-effects of the war disclose themselves, two separate and distinct forms should be noted.

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(445-1)<sup>761</sup> A large class has emerged from the war which has had its lower nature strengthened by the grim experience. It does not care for serious truths nor noble ideals.

(445-2) He may love mankind without being in love with mankind. He may act with unwearying altruism and compassion towards them and yet with clear sight of their moral uglinesses and mental deformities.

(445-3) The Play of intellect must be countered by {the} passivity {of}<sup>762</sup> intuition, the flow of emotion must be checked by the stability of reason.

(445-4) The atom bomb leaves no alternatives between self-reform and self-annihilation. Humanities' situation is critical urgent and grave. For human attitudes must be changed, and changed quickly. Yet human feelings are unprepared unwilling and unready to make this change.

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<sup>760</sup> Blank page

<sup>761</sup> The paras on this page are numbered 17 through 26, making them consecutive with the previous page. Para 16 was cut out of the page.

<sup>762</sup> We inserted missing words "the" and "of" for clarity.

(445-5) The wild feelings which make these young men sneer at the pursuit of virtue and applaud the practice of violence, spring from their lower nature.

(445-6) Belief in the final defeat of evil is really a kind of perception at second-hand.

(445-7) In our last two books we gave the verbal warning that the smooth continuity of human history and thought with its own past, has been abruptly broken. This is destiny's ordainment. The atomic energy released has given a more tangible warning with the same meaning.

(445-8) Humanity escaped from the most fearful danger, the most awful evil of its modern history. The gospel of hate failed to capture it, but only just failed.

(445-9) History will take a decisively new turn when men resolutely fight, not against each other but against themselves.

(445-10) Although the war is still not far-off, we can begin to see the hazy outline of its effects. The belief that one of them would be a great spiritual awakening, a widespread religious moral and mystical renewal, is now exposed as illusory, if not idiotic.

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(447-1)<sup>764</sup> A world without meaning, a life without purpose - this is the miserable consequence of materialism!

(447-2) We have seen countries caught by sorrow or devastated by ruin on a grand scale.

(447-3) The man of an earlier generation who looked through the slot of Edison's<sup>765</sup> kinetoscope and was thrilled by what he saw, would be pitied by cinema-audience of the present generation for getting so much emotion out of so little an experience - such is the complacency bred by familiarity.

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<sup>763</sup> Blank page

<sup>764</sup> The paras on this page are numbered 27 through 35, making them consecutive with the previous page.

<sup>765</sup> Thomas Edison

(447-4) Unless humanity recognises that demonic powers are loose in its midst, are inspiring hatred violence suspicion and greed, it will not go down on its knees to ask help from a power greater beyond outside itself.

(447-5) Although the practice of mysticism and the living of philosophy will remain limited to the few privileged for them by innate capacities, the belief in mystical tenets and philosophic truth will soon have its historic chance.

(447-6) We must be careful not to confuse inevitable developments with evolutionary developments, events that just have to be with events that better the preceding ones.

(447-7) If human nature were either more developed than it is at present or else more ready to change its habitual point of view, a unified world-system could be quickly realised. But unfortunately it is not. To be governed by wishful romantic thinking and see the situation as being other than it really is, will do no good. This is certainly the direction in which it is being forced to travel but the goal is still some distance off.

(447-8) What is the significance of only a few individuals out of millions taking interest in philosophy? It is too small to be worth reckoning when appraising humanity's further course.

(447-9) The war a memory, the peace an actuality, we can now better discern the course of humanity's fate. For it is linked inseparably with the tendencies of humanity's character. The perspective which offers itself to our view is not an encouraging one.

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(449-1)<sup>767</sup> If it is a materialistic exaggeration to assert that social improvement is the only way to individual improvement, it is not less a mystical exaggeration to assert that self-improvement is the only way to social improvement. Both methods are indeed necessary.

(449-2) They suffer but they do not learn. Yet this is true only of society as a whole, not of certain individuals in it.

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<sup>766</sup> Blank page

<sup>767</sup> The paras on this page are numbered 36 through 45, making them consecutive with the previous page. Para 38 was cut out of the page.

(449-3) Evolution is inevitable but it is not continuously inevitable. It moves through retrogressions as well as progressions. If our civilisation does destroy itself, that too, will be part of the way in which we educate ourselves.

(449-4) It is not impracticable idealism and muddled thinking – however well-meaning the one and honest the other may be – that will meet the situation.

(449-5) To be a neighbour does not make anyone neighbourly. Modern transport and communication have brought the most distant nations together. Yet they have still to learn to live in peace. And this is the result not of human engineering but of human understanding.

(449-6) If humanity rejects this opportunity to form a new inner life for itself

(449-7) If Mankind were to be saved, a Saviour would appear. No such man has arisen. And this is because mankind is truly doomed.

(449-8) Outside their little net of daily work, they are uninstructed in any larger significance of life and events. What is worse, they have not shown any inclination to be instructed or ever thought of it as having any value for them.

(449-9) It would be quite fantastic to assume that all people have improved markedly in character. It would be quite unrealistic to assume that they are all worse.

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(451-1)<sup>769</sup> If we were to judge the future spiritual prospects of mankind by the present century's history, we would be hopeless and despairing. But Nature has resources we hardly guess at, man has compulsions he hardly sees. There is hope.

(451-2) The number of awakened individuals must be compared with the number who still remain asleep in ignorance and materialism. Then it will be realised how greatly the latter rules humanity.

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<sup>768</sup> Blank page

<sup>769</sup> The paras on this page are numbered 47 through 52, making them consecutive with the previous page. Paras 46 and 51 were cut out of the page. In addition, there is an unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

(451-3) We have only to take note of the ill-will and ill-feeling everywhere present to discover how greatly the past war and the present crisis have lowered the moral temperature of humanity.

(451-4) Many have been forced to stop and think about the failure of science to improve man despite its success in improving his tools. For the nineteenth-century naivete about 'progress' which had believed one would inevitably lead to the other, has been exposed for the foolish thing it is.

(451-5) The aftermath of war in Europe has been a moral devastation which matches the physical devastation. Selfishness \_\_\_\_\_<sup>770</sup> larger, ideals have fallen, character has decayed, emotion has been brutalised and faith has been washed out. The spiritual damage from which Europeans are suffering cannot be repaired by politics alone. Yet it is on politics that most Europeans rest their hopes for salvation.

(451-6) Non-violence is, and always has been, desperately needed by the world. But it must be applied sensibly and understood wisely. For, ill-placed or false, it will encourage crime, condoning it rather than deterring men from it.

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(453-1)<sup>772</sup> This dreadful climax, which would destroy so much of what man has wrought, may not be imminent but, if there is no change of thought and heart, it is certainly inevitable.

(453-2) If we recognise human ignorance and wrong-doing for what they are, and if we believe in the educative value of experience and suffering, we must also recognise and believe that all these recent happenings, however dreadful, are for the best.

(453-3) Some men have begun to think about life. They want to know its meaning and to trace out its purpose. The world upheaval, war and crisis have forced them into situations which showed up their ignorance of both.

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<sup>770</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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<sup>772</sup> The paras on this page are numbered 53 through 64, making them consecutive with the previous page. Para 55 was cut out of the page. Paras 63 and 64 were added at a later time with a different typewriter.

(453-4) Why does this passion of unrest sweep across men in every country, in every clime?

(453-5) The political insincerity which people too readily accepted, was paid for in war and misery.

(453-6) We are men in the hard grip of adverse fate, who struggle even when they fear they cannot win, who go on and on like the heroes of Greek tragedy, despite frustration and defeat.

(453-7) In these tragic times, men have not only public anxieties pecking at their minds, but also the personal problems resulting from them. The future is so doubtful and confused that the very thought invokes worry and incites fear.

(453-8) A crisis situation has confronted mankind for two decades.

(453-9) Whilst so many are obsessed by materialistic outlooks, it is inevitable that they should lose the moral sense and commit blunder after blunder and consequently suffer distress after distress. Yet of the worst result of these obsessions they are not even aware. And that is, to live so remote from their own inner core of divinity as to miss the most worthwhile values and meanings of life itself.

(453-10) To outgrow the instinctive cravings of the primitive animal-man and to supplant them by the noble aspirations of the well-advanced truly human being, is the only way to guarantee peace on earth.

(453-11) The crimes and terrors of this era are as repulsive in individuals as they are in nations.

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(455-1)<sup>774</sup> Unless we look behind the world's problems into the real and spiritual problems which they reflect, we can not properly understand them or solve them.

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<sup>773</sup> Blank page

<sup>774</sup> The paras on this page are numbered 63 through 75, making them consecutive with the previous page, despite there being a repetition of para numbers 63 and 64. Para 68 was cut out of the page.

(455-2) What we see in man's external world reflects what is within his internal world.

(455-3) It is the danger and tragedy of our generation that just at the time when man's power to injure his fellows has reached its peak, the religious checks and controls of hurtful propensities have fallen to their lowest influence.

(455-4) Some emerged from the war wiser in mind, bigger in heart; but others emerged brutalised and narrower.

(455-5) In earlier times man had to seek and find protection from Nature. In our own times he has to find protection from himself. His power is now too frightening.

(455-6) Deeply imbedded in the human character and the quality of human consciousness, lie the real causes of our present distresses. Not the political nor the economic alone are responsible, for these are after all expressions of mental attitudes.

(455-7) A period so filled with confusion and so rife with evil, drives thoughtless people to more sensuality and materialism but thoughtful ones to more aspiration and higher values.

(455-8) All seekers in our time, save for a tiny handful, must reckon with the compulsive external facts of their present environment and its position in a tremendous world shift.

(455-9) No student of philosophy could live happily under a totalitarian regime, which stifled personal freedom and opposed personal thought.

(455-10) That the human entity can endure through and survive after so much suffering, testifies to the latent resources embedded in its feeling, thought and will. Yet what is the ultimate \_\_\_\_\_ing<sup>775</sup> of those resources? It is the Overself.

(455-11) If philosophy cannot offer all the answers to these present-day troubling questions, at least it can offer some of them.

(455-12) Otherwise we must dumbly await the gigantic conflagration of a doomed world.

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<sup>775</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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(457-1)<sup>777</sup> Those who are weary of the world's stupidities and disgusted with its selfishnesses, may raise their voice in futile protest or remain dumb in the awareness of helplessness.

(457-2) {Humanity's}<sup>778</sup> situation has not been one of complete fatalism although it has been one of high probability.

(457-3) The world is not ready for a fresh mystical revelation, not ready to follow a new religious seer, because it is not ready for a self-denying and flesh-denying life. It would not know what to do with such a revelation and it could not accept the discipline preached by such a seer.

(457-4) There is a vast ferment at work today, a tremendous process of world change.

(457-5) Compulsive fears and corrosive anxieties, enfeebling doubts and neurotic complexes, trouble the minds of so many millions in our age, as thwarted hopes and enchaining environments depress their hearts.

(457-6) Men's lives are so disoriented in this age, their minds so confused and their feelings so frustrated that the spiritual truth – could they only appreciate its worth – would be accompanied by proportionately more solace now than it was at other times in the past.

(457-7) Because humanity's troubles must find their solution within themselves, all the so-called solutions offered from without have proved disappointing. And because the attempt to find scapegoats in other men, other political parties, other doctrines of belief and other nations is really an attempt to relieve themselves of this personal responsibility, they have so far failed to find an end to their troubles.

(457-8) Has there been no effect upon national squabbling and personal striving of this threat to the planet which could turn it so quickly into a burnt and blackened interstellar wanderer?

(457-9) No one who accepts philosophical principles could also accept the political doctrine which denies spiritual values, cancels human rights, advocates the conferring

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<sup>777</sup> The paras on this page are numbered 76 through 84, making them consecutive with the previous page.

<sup>778</sup> "Humanity" in the original; we have changed it for grammar's sake. – TJS '20

of arbitrary totalitarian power upon the small group and uses violent, unscrupulous and ruthless methods of achieving its [aims.]<sup>779</sup>

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(459-1)<sup>781</sup> Blind enthusiasts who believe that a spiritual millennium may be attained at a single leap.

(457-2) The result is an emotional but not an intellectual agreement.

(457-3) Those inspirers of evil-doing and racial animosity who fondly believe that they can protect themselves against the forces of spiritual evolution which are stirring within the consciousness of mankind, are dwelling in an atmosphere of futile make-believe.

(457-4) Historical disaster and outward catastrophe might destroy civilisation but could not destroy humanity. Its inner life will go on.

(457-5) Destiny is compelling us to think internationally, which is the way a philosopher always thought without destiny's grim compulsion.

(457-6) ...the devastating experiences of war.

(457-7) How many sensitive persons have stood aghast, bewildered dumb and stupefied at this terrible spectacle of a materialist society.

(457-8) If they will open themselves to this new spiritual impulse.

(457-9) Internal disquiet and external disorder characterise our times.

(457-10) ...too bewitched by the past to heed the call of the future.

(457-11) The bitter lessons of war may be learnt aright but they may also be soon forgotten.

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<sup>779</sup> PB himself deleted the following after this para by hand: "(note to PB) It is needful to write and include in NB extended essay on Prayer in view of neglect of this subject hitherto."

<sup>780</sup> Blank page

<sup>781</sup> The paras on this page are numbered 85 through 107, making them consecutive with the previous page. Para 89 was cut out of the page.

(457-12) The creative utterance of our age.

(457-13) Yes, philosophy will hearten us as well as enlighten us.

(457-14) They feel a growing need to secure inner stability in an unstable world, inner wholeness in a broken world.

(457-15) My actions gyrate round my thought.

(457-16) ...the spiritual negations of our time.

(457-17) To achieve prominence is one thing but to achieve power is another.

(457-18) His illusions are being relentlessly undermined.

(457-19) The primacy of a spiritual-world outlook must be acknowledged. This is the indispensable basis of a successful world renovation.

(457-20) Social experiments of vast significance have been one consequence of war.

(457-21) The enigma of humanity's near future...

(457-22) Thought is the cause; thought is the cure.

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(461-1)<sup>784</sup> An evil man's mistakes sometime strike back at him later when he least expects them, and can least afford them.

(461-2) Let us not forget that there have been in history, and are today apostles of evil, enemies of moral culture who poison the unwary with the fervent propaganda that wrong is right.

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<sup>782</sup> Blank page

<sup>783</sup> PB himself changed "XXIX" to "IX" by hand.

<sup>784</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(461-3) Eighteen hundred years ago the Emperor Marcus Aurelius complained that so many people were malignant. He obviously had a hard job at times to keep, in his exposed position, the philosophic tranquillity of the stoics which he tried to attain.

(461-4) The student who has got involved with sorcery or black magic must cut off every possible connection and communication with the source of evil. Then, he must destroy or get rid of any articles or writings in his possession coming from it. He must express repentance for his errors of judgment and pray for guidance in the future.

(461-5) The crisis does not bring forward in men's minds any question that is really \_\_\_\_\_.<sup>785</sup> What it does is to throw a tragic spotlight on certain long-asked questions and to compel widespread attention being given to them.

(461-6) The Mormons I was informed are storing huge quantities of seed against the 3rd World War. This will not only conserve their own sustenance but also prevent them being overrun and looted by \_\_\_\_\_<sup>786</sup> who are seeking fully grown food.

(461-7) We live in an age of division of labour. It may make for industrial efficiency for a man to spend his whole life putting the heads on pins, but I fancy that he will be something less than a man at the end of 50 years. The artisans of old time, both in Europe and Asia, were equipped to practise all of a craft or even several arts at once. Moreover they created their own designs and then executed them by their own hands.

(461-8) Those who are enemies to their own real good, and so to their own selves will necessarily be enemies to one another.

(461-9) Evil arises where the good is still undeveloped from its latency, but sometimes it is the distortion of the good.

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(463-1)<sup>788</sup> Man's success in using his knowledge of the working of the external world can come only if it is linked with the knowledge of the working of his own psycho-

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<sup>785</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>786</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>787</sup> Blank page

physical mechanism and function. For if the first leads him into self-destruction, as it is now doing, the second can control and safeguard him against such an ill destiny.

(463-2) The end of all one-sided growth is usually catastrophic. This is true of the outer world of science as of the inner world of man himself. If the wonderful achievements of the scientist in controlling physical energies have now become highly dangerous to man, this is simply because they are unbalanced by equal knowledge of his own nature and equal achievement in controlling it.

(463-3) The intellectual confusion of our times is remarkable. Nearly one half the world's population or at least its leaders subscribe to materialistic and atheistic doctrines; while the other half reject them.

(463-4) All we can say, amid this gathering darkness, is that the individual must look to himself if he would first reason for any hope at all.

(463-5) We will understand this problem better when we understand that the presence of good and evil in the universe does not signify a division of power but a division of thought.

(463-6) We are now paying the price of our failure to gain control of nature within ourselves while boasting of our control of nature outside ourselves.

(463-7) There are no sins, only mistakes. A man does not knowingly choose evil; he chooses what at the moment seems good.

(463-8) Since the evil is a part of life, only the foolish will refuse to see it. But only the wise will insist on seeing it for what it ultimately is.

(463-9) But whereas it could arise spontaneously and peacefully out of inner change, it is arising instead abruptly and violently out of outer change.

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(465-1)<sup>790</sup> A PRAYER FOR THE WORLD

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<sup>788</sup> The paras on this page are numbered 9 through 17; they are not consecutive with the previous page.

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In this time of confusion and anxiety, of strife and trouble, it is our holy duty to remember our dependence on Thee, O real Governor of the world!

We realise that the darkness in the world today has come because so many have forgotten their dependence on Thee.

Those whose positions of power or influence have placed them in the nations' councils need, in their grave responsibility, the help of Thy communion and the benefit of Thy guidance as never before, that they may not stray into error or weakness.

Therefore, we shall daily pray, for them and for ourselves, in minutes of private worship or silent meditation that all may regain the feeling of Thy presence. We shall constantly confess our short-comings and faults, but we promise to strive to better and ennoble our lives. We shall endeavour to cast out all evil thinking and materialistic belief.

Our need of Thy mercy and grace is vast. Show us the way to win them, O Infinite Father of all beings, Whose love is our last resource.

(465-2) The demons of hate, violence and lust have found lodgement in too many contemporary hearts.

(465-3) He cannot be an ineffectual bystander whilst humanity undergoes unparalleled tragedy and unprecedented agony.

(465-4) If anything ever impressed me with the truth of civilisation's transitory nature it was my reading of the Frenchman Volney's<sup>791</sup> book "The Ruins of Empires" together with my visit to [the]<sup>792</sup> remains of two cities. The one Anuradhapura, in Ceylon, sixteen miles long and sixteen miles wide [stretching]<sup>793</sup> in the sunshine with thousands of golden and silver pillars,<sup>794</sup> was now eaten up by jungle growth or dissolved into dust! The other Angkor, in Cambodia [displaying]<sup>795</sup> huge temples [rising]<sup>796</sup> out of the thick clogging undergrowth and broken, weather-beaten statues of the Buddha tangled with, or root-bound in, gnarled wrinkled trees.

VAPOROUS HEAT

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<sup>790</sup> The paras on this page are unnumbered.

<sup>791</sup> Constantin François de Chasseboeuf, comte de Volney; his book was translated by Thomas Jefferson! (Volney is a nom de plume, a merging of Voltaire and Ferney) – TJS '20

<sup>792</sup> PB himself inserted "the" by hand.

<sup>793</sup> PB himself changed "stretched" to "stretching" by hand.

<sup>794</sup> PB himself changed a semicolon to a comma by hand.

<sup>795</sup> PB himself changed "displayed" to "displaying" by hand.

<sup>796</sup> PB himself deleted "over" after "rising" by hand.

<sup>797</sup> Blank page

(467-1)<sup>798</sup> The history of a nation is really a translation from the history of its soul.

(467-2) The thoughts which have gestated unspoken in man's minds and their feelings which have fermented unexpressed in their hearts have been and are being thrown up to the surface through the upheavals of our times, externalised as it were in their events.

(467-3) The war period has shown how uncertain are all materialistic standards how much they are at the mercy of military political and economic shifts. It must therefore articulate in thoughtful minds a quest of higher standards which shall transcend such uncertainties and shifts.

(467-4) Great errors have been made and [much]<sup>799</sup> selfishness been shown in the past. But it will not help us today to keep on telling on such old history. The torn and tormented world wants and has begun a new history. We are starting afresh let us therefore not receive dying bitterness or reopen healing sores but turn our attention to constructive issues repairing our weaknesses and remedying our mistakes.

(467-5) The fears and frights of the war set in motion a rapid change of values. It provides mankind with a chance to learn in a single year fundamental lessons which would need a whole life-time and more to learn in a less eventful period.

(467-6) The decline of French prestige through the war inevitably led to the decline of French language's prestige also. There will be greater need than ever before in the post-war period for a universal language. The dominance of the American and English will inevitably lead to the displacement of French by English as such an international language. But English is an extremely difficult tongue for foreigners to learn. Esperanto is much easier but much less likely to become accepted. With the invention of the [system]<sup>800</sup> called "Basic English" however it should be a fairly easy matter for the average foreigner to master our language for simpler practical and non-cultural purposes.<sup>801</sup>

(467-7) Because this Mind is common to all men, it is an inevitable and inescapable consequence of awakening to its existence [that]<sup>802</sup> the initiate rises above a merely personal outlook and maintains a sympathetic attitude towards all men.

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<sup>798</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>799</sup> PB himself changed "such" to "much" by hand.

<sup>800</sup> PB himself changed "custom" to "system" by hand.

<sup>801</sup> PB himself inserted "(see para 76)" after this para by hand.

<sup>802</sup> PB himself deleted "and" from before "that" by hand.

(467-8) The conventional attitude which left Mozart to die in a pauper's grave but set up elaborate marble monuments to numerous mediocrities is not one to be admired.

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(469-1)<sup>804</sup> The younger generation which mistook its cynical sophistication for wisdom and its exuberant worldliness for realism, got unwelcome shocks and unpleasant surprises when it had to face the war.

(469-2) We learn by bitter wartime experience that events which occur on the opposite side of the world could affect our own personal lives quite as much as events which occur on the opposite side of the road. We had to send our sons to the Far East as a soldier because of a Japanese invasion there. We had to walk to the office because no petrol and no tyres are available for our car for precisely the same reason. Must we also learn the same lessons by bitter peace-time experience? Only by opening our shut eyes and seeing the interdependence of mankind, the unity of the human race, the internationalistic nature of the new era, can we avoid pain-bringing errors of an out-of-date political economic industrial agricultural social and racial self-centredness. We open our atlases and examine our maps immeasurably more frequently than our ancestors did. Contemporary events have forced us to acquire this wider knowledge of geography this increased familiarity with strange places and their peoples. We can no longer sit in ostrich-like isolation even if we want to. The goal, far-off though it be, is that all mankind shall become one united family and that this planet shall become its single home. Such is the assured statement of philosophy which illumines the dark background against which we live and thus revives our fading faith in the fortunes of mankind.

(469-3) Western man has touched the low water mark of his ethical materialism; he will fall no farther. Henceforth he will begin to rise toward the realisation of his nobler possibilities.

(469-4) If a nuclear war - so far unknown - should happen in our time and leave as its aftermath most of mankind dead and much of the planet devastated, nobody should

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<sup>803</sup> Blank page

<sup>804</sup> The paras on this page are numbered 9 through 11, making them consecutive with the previous page. In addition, there are two unnumbered paras at the bottom of the page that were pasted from separate sheets of paper. It is likely they were pasted over para 12.



complain about such a result. Everybody had [years]<sup>805</sup> of warning but its deterrent effect was too small against immense stupidity, indifference, cruelty, short-sightedness and wishful thinking. Neither the memory of past agonies (in two world wars) nor the [imaginary picture]<sup>806</sup> of coming ones [would then have]<sup>807</sup> been strong enough to teach [us the dreadful lesson.]<sup>808</sup>

(469-5) Ought we refuse to fight [other men]<sup>809</sup> for our ideals and yet be willing to die for them if required? Ought we meet violence unresistingly, even if this attitude leads to the sacrifice of our own lives?<sup>810</sup> Was Gandhi's ideal right for his own people but wrong for the Western people? These are hard questions.

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(471-1)<sup>812</sup> During the past few years, man has externalised his thoughts. On the one side fine ideas, on the other ignoble ones have taken shape in utterances and institutions, leaders and systems and above all in the conflicting aims of war.

(471-2) If the collective sufferings are terrible they are also in some degree avertible. For they will go on and on until selfishness the aggressiveness and the injustice of all nations; they will continue<sup>813</sup> until we all awaken to the reparation where this is due.

(471-3) After the immediate physical reactions to this holocaust are over, will the world witness a resurgence of truer ideas and nobler ideals?

(471-4) The war has undermined the complacency, the security and the thoughtlessness of many. This need not matter however if they realise it is their chance to advance forward into a new world outlook and a better personal one.

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<sup>805</sup> PB himself deleted "twenty" from before "years" by typing over it with x's.

<sup>806</sup> PB himself changed "imagination" to "imaginary picture" by hand.

<sup>807</sup> PB himself changed "has" to "would then have" by hand.

<sup>808</sup> PB himself changed "us." to "us the dreadful lesson." by hand.

<sup>809</sup> "other men" was typed below the line and inserted by hand.

<sup>810</sup> PB himself inserted a question mark by hand.

<sup>811</sup> Blank page

<sup>812</sup> The paras on this page are numbered 13 through 19, making them consecutive with the previous page, although the numbering no longer matches.

<sup>813</sup> PB himself changed "nations - they will continue -" to "nations; they will continue" by hand.

(471-5) So long as those who lead nations or rule peoples have wholly or partially inadequate understanding of the profounder significance of human existence, so long will those nations and peoples be led from one painful blunder to another.

(471-6) When man exhausts his own remedies, when all his strivings, schemes, methods and struggles end in futility when he himself finishes up in a cul-de-sac, then and then only will he stop in despair like the prodigal son and turn his way homewards.

(471-7) We shall have to renounce this fetish of achieving absolute agreement and full unity among those who differ from each other in fundamentals. Human nature and human mentality [being]<sup>814</sup> in [their]<sup>815</sup> present unregenerate and diverse condition [as]<sup>816</sup> they are, it is futile to pursue an unrealisable ideal.

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(473-1)<sup>819</sup> Society in our time has found itself in a terrible predicament but it must itself shoulder a large part of the responsibility for this predicament. For its institutions, its culture and its leaders have shown under the gruelling tests of war how pathetically deficient they have been.

(473-2) Selfishness in the human heart remains intact even when it has twentieth-century machinery through which to express itself. Nevertheless it is also true that the possibilities of new scientific destructiveness allied to old traditional selfishness become so devastating in the end that mankind are forced for the sake of sheer self-preservation as a race to curb and put limitations on their own instincts. Hence although it is often deplored that new inventions like the aeroplane are too far ahead of man's moral sense to be used rightly, we may safely {see}<sup>820</sup> how even their misuse leads eventually through consequent suffering to a compensating re-adjustment of his moral sense. The inventor unwittingly opens two paths,<sup>821</sup> one to moral degeneration and the other to

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<sup>814</sup> "being" was typed below the line and inserted with an arrow.

<sup>815</sup> PB himself changed "the" to "their" by hand.

<sup>816</sup> PB himself inserted "as" by hand.

<sup>817</sup> Blank page

<sup>818</sup> PB himself deleted "XVII" at top of page by hand.

<sup>819</sup> The paras on this page are numbered 20 through 24, making them consecutive with the previous page.

<sup>820</sup> The same para occurs in Carbons 30 83-1. We have imported "see" from there for clarity's sake. — TJS '20

<sup>821</sup> We inserted comma for clarity.

moral improvement. The first appears first also in time but its existence is permanent. Only a short-sighted view will deplore the rapidity with which inventions are appearing on our horizon. A larger view, the philosophical one, accepts the fact on historical necessity.

(473-3) Education cannot transform a child into what its former earth lives have never made it but education can certainly modify its baser attributes and enhance its better [ones.]<sup>822</sup>

(473-4) To understand clearly what is happening behind the terrific world events of our time is the essential requisite before we can properly influence those events and expedite worthy historic processes.

(473-5) Another of the practical application of philosophy is the injunctions to waste nothing. The usefulness of anything is entirely a matter of relativity. That which is useless to you in a certain connection may become useful in a different connection or at a later time. Again, it may still be useless even when considered under these two aspects but yet it may be most useful to another person. Therefore if there is some thing you don't want to keep, give it away to someone

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(continued from the previous page) who needs it. Don't throw it away and destroy it. You are only a steward. If you take purely personal standpoint or if you live merely for the present moment such counsel may make no appeal to you. If, however,<sup>825</sup> you have risen to the philosophic and universal standpoint and consider everything not merely relative to your own ego but also to the All, then you will see your responsibility in this matter. This does not mean you are to become miserly. On the contrary you are to become generous. For in the last counting everything belongs to Mother Nature. We are only her stewards and our task is to use her possessions wisely and co-operatively.

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<sup>822</sup> PB himself deleted the para following this one by hand. It originally read: "(22a) Prosperity can descend upon mankind only when the resources of this planet are developed by a society organised as a single unit."

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<sup>824</sup> PB himself deleted "XVII" at top of page by hand. This was originally referring to "Chapter XVII" not class XVII. See Carbons 03.

<sup>825</sup> We inserted comma for clarity.

(475-1)<sup>826</sup> We have to restore the supremacy and demonstrate the practicality of the moral ideal in both political and economic affairs.

(475-2) So long as these fundamental principles of life do not present themselves clearly to mankind's consciousness and so long as their basic importance remains unrealised, so long will avoidable sufferings continue to flay the inhabitants of this planet like whips upon the skin.

(475-3) Through sheer necessity and under compulsion of screaming bombs and sinking ships men and women who held loyally to the views which had served them and their forefathers well, have already had to renounce much of those views. Only under the stress of this unprecedented global war could such tremendous changes of outlook and transformations of spirit have become possible. But this means that people have bought their new ideas at the price of unprecedented world suffering. Are they to buy the still needed and still bolder and larger changes at the price of further world suffering? Or will they be wise enough to accept the counsel of philosophy's disinterested reflection? For the post-war period will not cease to demand from us what the war period itself has demanded - a stretching of our mental muscles to adapt them to this world-transformation.

(475-4) The human situation which has emerged from the cataclysms and anguish of war and crisis, still shows insufficient spiritual awakening. And yet this [awakening]<sup>827</sup> - and this alone - is the only instrument of our salvation that [is]<sup>828</sup> worth looking for because it is the only one which is not doomed to be destroyed. All other instruments may be effective in ordinary times. But we are living in exceptional times. Today they can offer only the illusion of success or happiness with the actuality of failure or misery.

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(477-1)<sup>830</sup> But so few men are fortunate enough to have the time leisure energy and opportunity for spiritual culture, that the awakening from social lethargy is often the first sign of any awakening at all. The social awakening may [nowadays]<sup>831</sup> be a

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<sup>826</sup> The paras on this page are numbered 25 through 27 and 27a, making them consecutive with the previous page. Para 27a was typed upside down at the bottom of the page.

<sup>827</sup> PB himself inserted "awakening" by hand.

<sup>828</sup> PB himself deleted "it" from before "is" by hand.

<sup>829</sup> Blank page

<sup>830</sup> The para on this page is unnumbered. The top and bottom of the page were cut off.

<sup>831</sup> PB himself inserted "nowadays" by hand.

troubled upheaval rather than a smooth progress. But human egoism and passion being what they are at the present evolutionary stage, this is inevitable. However, the awakening must be understood as the first part of a deeper awakening from spiritual slumber which is yet to come. We must see in all this social renovation a necessary preliminary and [unavoidable]<sup>832</sup> preparation for the subsequent spiritual one. [When the]<sup>833</sup> political scientific and economic reorganisation of the world which is going on before our eyes culminates, when more settled conditions begin to prevail again, men will realise that materialism has brought them its best and worst. And realising, they will turn to discovery of their inner needs. Therefore we may expect no general spiritual awakening in our own lifetime whilst this external new era is being established,<sup>834</sup> but after that<sup>835</sup> such an awakening will surely come because it is evolutionarily due. Thus there is room<sup>836</sup> for both an optimistic and a pessimistic outlook; neither alone is quite true. If we look only at the next few years, there is gloom all round. But if we look [through them to]<sup>837</sup> some decades farther ahead there is light.

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(479-1)<sup>840</sup> During the first world war, a sex-ridden civilisation which had sought intense pleasures found intense pain. Did it learn the implicit lesson? No! It plunged more wildly than ever in the quest of sexual joy, only to find still worse agony in the second world war. The more it has wasted the gift of life, semen, the more it has lost the essence of life, blood. Semen is white blood. Nature has punished man's careless dissipation of the one with a forced loss of the other. The time has come to teach the lesson of sexual responsibility in clear words. If humanity refuses to learn and obey spiritual laws, the horror of a third world war, compared with which the second will be mere child's play, cannot be escaped.

(479-2) There are, of course, a few in every land, who long ago passed this point in their development and more who have recently passed it. They are the pioneers, sensitive to

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<sup>832</sup> PB himself inserted "unavoidable" by hand.

<sup>833</sup> PB himself changed "The" to "When the" by hand.

<sup>834</sup> PB himself inserted comma by hand.

<sup>835</sup> PB himself deleted a comma by hand.

<sup>836</sup> The rest of this para was pasted on from a separate sheet of paper.

<sup>837</sup> PB himself inserted "through them to" by hand.

<sup>838</sup> Blank page

<sup>839</sup> PB himself inserted "IX" at the bottom of the page by hand.

<sup>840</sup> The paras on this page are numbered 32 through 33, 43d, 43e, and 44 through 47; they are not consecutive with the previous page. The top and bottom of the page were cut off.

spiritual ideals and struggling to follow them. But now the challenge has been issued to humanity as a whole. Its unseen guardian has issued an ultimatum. It must make the passage and will not be allowed to delay any longer.<sup>841</sup>

(479-3) We are finding that it is easier to improve man's environment than man himself.

(479-4) Those who bring even a keen intelligence to bear upon the human situation find its future unpredictable, its present unintelligible.

(479-5) No other epoch of history ever offered so much opportunity to create a worthwhile everyday life for all humanity. No other ever delivered so terrible a warning about the results of failure along with the opportunity.

(479-6) Here is something which the whole world can neither circumvent nor push aside, a situation which warns and challenges at the same time.

(479-7) Is it any comfort to know that although the next war may be much more destructive in its effect, it will also be much more rapid in its course?

(479-8) Even if our civilisation becomes extinct, life itself will not become extinct. A remnant of humanity will survive and will carry on.<sup>842</sup>

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(481-1)<sup>844</sup> {*continued from 617-3*} be governed, and what is thus begun will proceed to extend itself by its own terrific impetus. These are the last moments of inescapable decision. What is sown now will fructuate later. Within a year or so the trends will become fixed and it will then be too late for a new and better sowing. Civilised society may as easily perish as survive. If the first happens it will be killed by the evils in its own character. If the second, it will be saved by rising to the good in its own character.

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<sup>841</sup> A line of text after this was cut out of the page.

<sup>842</sup> The bottom of the page (including para 48) has been cut out. The paras on this page continue on page 483.

<sup>843</sup> Blank page

<sup>844</sup> The paras on this page are numbered 41 through 43, 43a and 43b; they are not consecutive with the previous page – but they follow the paras on page 617. The first para is a continuation of para 617-3.

(481-2) Every problem that harasses mankind today was first born as a spiritual problem and only later grew into a political or economic one.

(481-3) These are convinced that there is no other way out than to find a new way of life and a teaching for mid-twentieth century.

(481-4) Folly and evil play the most powerful parts on the contemporary world stage.

(481-5) Those of us who are driven by troubles, disappointments or frustrations to seek solace in mysticism do well. Nevertheless it is true to say that we do not understand the inner peace it will yield us is after all an intermittent one. Only from the philosophical standpoint will we be able to find an enduring peace. Those of us who started to endure the wartime horrors with such a standpoint were able not only to maintain but also to fortify it. After the violent stresses of war, we shall need constructive principles to guide our disturbed thoughts and mystical practices to steady our disturbed emotions. Only such intellectually-based principles can remain unclouded by the happenings of a world in crisis. The message philosophy proclaims, with its balanced estimate of fundamental human nature, brings tranquillity to the heart depressed by grim appearances of the contrary.

(481-6) If their experience had been received aright, it would have kindled a new devotion to the spiritual values which give it a higher meaning.

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(483-1)<sup>846</sup> How precarious is the human foothold on happiness at all times is a fact that is so seldom recognised that evolutionary necessity has forcibly brought it to nearly everyone's attention in our own times!

(483-2) We live in an age which is dying before our eyes in convulsions, madness and misery.

(483-3) The physical starvation or privation which afflicts so many millions in Europe and Asia is deplorable but the spiritual starvation or moral degeneration which afflicts

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<sup>845</sup> Blank page

<sup>846</sup> The paras on this page are numbered 49 through 54; they are not consecutive with the previous page – but they follow the paras on page 479, although the numbering no longer matches. Para 53 was cut out of the page.

[many more]<sup>847</sup> is really a worse evil. This idea may seem strange, even repulsive, to most people. For its truth can become evident only after carefully thinking out the causes and consequences of both situations, although it is evident in a flash to those who have enough intuitive insight.

(483-4) The Greek States saw the value of arbitration not less than the World Union and provided for it in their treaties. Yet it failed to keep the peace between them and broke down as a means of keeping out war. The trouble then was precisely the same as the trouble today. It was not in defective arrangements but in defective character. It was moral.

(483-5) The attempts to prevent war and unify the nations can meet with no success while we make no attempt to discipline the violent impulses and greedy calculations which cause war. Only when human evolution has gone farther, and the brute's instincts have been sufficiently disciplined in us, shall we drop war. But the clash of egoisms will still remain. Our frictions and battles will continue; their outer form will, however, change for the better and be lifted to a plane [more truly human]<sup>848</sup> beyond the merely animal, and

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(485-1)<sup>851</sup> Not only is the whole world faced with eventual war but large areas are already threatened with the collapse of their social structures, the crash of their economic systems, the half-starvation of their peoples. The quest for salvation from these perils goes on but only momentary palliatives are found. Civilisations wearing a garment consisting wholly of patches. Nothing can save it from progressively falling to pieces except getting a new garment. Nothing can save it from apocalypse except bringing to the surface the hidden truth about itself. No economic reform, no political change can save the human race today. Those who believe otherwise have been disillusioned in the past and are being disillusioned today, even though they often fail to see it. The only salvation which will be effectual must come from within, must reform and ennoble character. It must change thought and rule feeling for then only will conduct and fate also change.

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<sup>847</sup> PB himself changed "them" to "many more" by hand.

<sup>848</sup> "more truly human" was typed in the left margin and inserted with a caret by hand.

<sup>849</sup> Blank page

<sup>850</sup> PB himself inserted and then later deleted "g" at the bottom of the page by hand.

<sup>851</sup> The paras on this page are numbered 57 through 59; they are not consecutive with the previous page. Para 58 has been cut out of the page.



(485-2) War tests all things. And it tests them in such a searching manner that no cheating is possible. And this gruelling war through which we have just passed showed up the difficulties and weaknesses of the former way of life which ruled nations and individuals. The mere facts that such an evil phenomenon as Nazism was possible and that it could be triumphant even for two or three years, showed that many impulsive people suffering from the general impoverishment and mass unemployment had despaired of finding a satisfactory existence under the old order, even if they made the mistake of believing that Hitler had anything better to offer them.

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(487-1)<sup>854</sup> Those who believe in a sudden religio-mystical revival to change mankind almost overnight, are far from philosophy. But still they are only being foolish. Those however who not only believe this but also believe that it is they or their particular religious organisation that will help to bring about the revival, are also being self-conceited.

Just as the Germans were presented with the choice between Hitlerian revolution and democratic evolution as well as the chance of escaping a misery so much worse than the one Hitler offered to save them from, so humanity today has both choice and chance. The real decision is between obedience to a spiritual leading or denial of it.<sup>855</sup>

With all-too-many people, both among the vanquished and the victors, everything within themselves remains as before the war. If anything, they are even spiritually emptier than before, because the negative feelings of bitterness, resentment, selfishness, suspicion or violence have now taken hold of their hearts.

If we look the situation of contemporary humanity fully in the face, putting aside suggestion and propaganda, we shall have to confess that its salvation will never be brought about by the little mystical groups and large religious sects.

The 'Kingdom of God on earth' is not a political concept but a personal one. Its realisation will never be found outside but only inside the individual mind and heart.

(487-2) Both the opening of such a transitional era and its close are marked by a stupendous crisis. With them, not less than with the whole stream of events between

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<sup>852</sup> Blank page

<sup>853</sup> "IX" was typed over "(XVI.)" at the top of the page.

<sup>854</sup> The paras on this page are numbered 37 and 37a; they are not consecutive with the previous page.

<sup>855</sup> The rest of this page was pasted on from a separate sheet of paper.

both, the law of consequences punishes wrong-doing, expiates sins, strikes balances and grants justice.

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(489-1)<sup>857</sup> It is both wise and right that we should study the religious faiths and doctrines of the past, practise the yoga techniques and asceticisms of bygone eras and revere the inspired teachers and prophets of other lands and times and not treat them as quaint picturesque museum pieces. To gain the larger outlook which philosophy demands, we must familiarise ourselves with the chief teachings of the past, with the chief messages of the whole world. It is indeed through assimilation of all these bygone teachings that the present one will best be assimilated; through their comprehension this will be more fully comprehended too. They give us something which we can bring to bear on the knowledge which belongs to our own times and help us grasp it more effectively. Only after we have done this, only after we have absorbed them into our inner being through study and sympathy, are we entitled – nay expected – to stand aside from them and concentrate exclusively on the new teaching, the contemporary message of our own era. For it is foolish and wrong to remain immured in the antique systems and not to proceed beyond them. We have been born in this twentieth century to understand what was not previously revealed and to discover what will conform to its advanced needs.

(489-2) I wrote long ago that the only certain thing about the present age was that it is an age of change. But however startling and swift it has hitherto been, I am just as certain that this is only a beginning, that what is yet to come will accelerate the [tempo.]<sup>858</sup> The long reluctant and lingering adjustment that we are trying to make, the holding on to [obsolete]<sup>859</sup> 16th- to 19th-century attitudes is too slow to catch up with the pace, too niggling to be directly relevant to 20th-century requirements. Neither ruled nor rulers seem willing to look at their predicament as it really is

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<sup>856</sup> Blank page

<sup>857</sup> The para on this page is numbered 66; it is 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.

<sup>858</sup> PB himself deleted “and widen the” from after “tempo” by typing over it with x’s.

<sup>859</sup> “obsolete” was typed below the line and inserted with an arrow by hand.

<sup>860</sup> Blank page

(491-1)<sup>861</sup> If God can speak to one man he can speak to any other, if to Jesus' and Muhammad's times, then to our own times also; if in Palestine and Arabia then in Europe and America also. Help for modern man can best come from those who understand the modern mind. Man's environment alters with the course of time and so does man's mentality too. A simple repetition of what he was in former centuries or a mere revival of what he knew in former centuries is not efficient today. There is no traditional form of this teaching which will hold good for all time. This is always true but it is particularly true today, when we live in the middle of a general transition from the separative cycle of evolution to the unitive. During the period of human evolution in which our generation lives, it is unwise retrogressive and inexpedient to look only to ancient sources for inspiration knowledge and revelation.

(491-2) The inner wisdom itself, being out of time and space, does not and cannot vary, but the outer forms under which it is found, do vary. This is not only because of the geographical and historical differences which condition those forms, but because an evolutionary development is also affecting them. This is an important reason why the coming era must find an inspiration adequate to its more progressive needs, must add new truths to the old ones.

(491-3) Men like Lenin and Lincoln<sup>862</sup> - strange as the conjunction may seem - are the instruments of destiny.

(491-4) They have made a religion out of an economic doctrine but it is a religion which is [totally]<sup>863</sup> bereft of spirituality.

(491-5) The world admires volume and is impressed by violence.

(491-6) It is a question which will be better answered by events themselves.

(491-7) In every epoch men have to relearn these same lessons.

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<sup>861</sup> The paras on this page are numbered 69 through 70; they are not consecutive with the previous page. In addition, there are seven unnumbered paras at the bottom of the page that were pasted on from three separate sheets of paper.

<sup>862</sup> Abraham Lincoln

<sup>863</sup> PB himself inserted "totally" by hand.

(491-8) Inside himself, the Good the True and the Beautiful [may]<sup>864</sup> seem to be the governing forces but outside himself, in the world of toiling and fighting men, the Bad, the False and the Ugly [may]<sup>865</sup> seem dominant.

(491-9) So long as the mass of people remain mentally asleep, so long as those who lead them make stupid [unrealistic]<sup>866</sup> decisions so long will both be faced with a destructive future.

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(493-1)<sup>868</sup> The first social goal which philosophy sets before its votary is the dropping of class race and creed prejudices, – not be it remembered of their actualities. Although racial differences must be taken into account, cultural variations must be recognised and the contrasts of living standards must be noted; although the oneness of mankind is a metaphysical and not a physical fact and although its mystical unity is not its practical uniformity, all this is no excuse for racial prejudices and hatreds or for unfair partialities and discriminations. In the case of the colour bar, this has been particularly cruel in the past and will be dangerous in the future. He must be too wise, too tolerant and too decent to be caught up by the fanatic nationalisms, the unashamed savageries, the battling brutalities, the social hostilities, the racial animosities and religious intolerances of unenlightened men. Whoever breathes the rarefied atmosphere of truth can only regard with sorrow those who insist on breathing the murky fogs of overweening race nationality sect or colour discriminations. Whoever practises the philosophic discipline is walking the path to the consciousness of being a world citizen. He cannot help but be a confirmed internationalist. This is a logical and practical result of his knowledge and attitude. He sees clearly that we are all children of the same supreme Father, all rooted in the same infinite Mind, all brought together on this planet to carry out the same noble tasks of self-regeneration and self-realisation. Consequently he is friendly to men of all nationalities, all races, all countries. They are not disliked suspected or hated ignored neglected or ill-treated because in the flesh they happen to be foreigners. He sees that the truth is there are no Englishmen Frenchmen or Germans but only human beings harbouring stuffy mental complexes that they are English French or German. Nevertheless the man who has liberated himself from this fleshly materialism need not

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<sup>864</sup> PB himself inserted “may” by hand.

<sup>865</sup> PB himself inserted “may” by hand.

<sup>866</sup> PB himself moved “unrealistic” from after “decisions” by hand.

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<sup>868</sup> The paras on this page are numbered 72 through 73; they are not consecutive with the previous page.

cease thinking of himself as a citizen of his particular country. But he will alongside of that think of himself as a citizen of the world.

(493-2) Many poor sick souls have crossed my orbit who became neurotics and psychopaths only because the spiritual tendencies with which they were born could not adjust themselves to a materialistic environment or a misunderstanding Society. The consequence has been business failure, nervous breakdown, shattered lives, chronic melancholia, madness or suicide. Neither they nor those amongst whom fate had thrown them could help being what they were. None were to be blamed.

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(495-1)<sup>871</sup> The problem of a common world language is an interesting and important one. Out of the crucible of war only two of the existing languages will emerge with any likelihood of leadership. They are English and Russian. And of these two only English will count most in a general reckoning of their pros and cons – chiefly because it is already in worldwide use. Therefore it would seem a safe and sound counsel to affirm that in addition to their mother tongue every pupil throughout the world be taught English as a secondary and universal one. But the matter is not so simple as that. For an age when so much will have to be constructed anew and when so many defective ideas will have to be replaced by better ones, will find it more profitable to construct a better means of inter-communication also. Such an endeavour must be made. For the foreigner finds certain avoidable difficulties in his way when he seeks to learn English. These difficulties can be got rid of if England has the courage to cast convention to the winds and boldly inaugurate some much needed changes in its tongue. English must first be simplified, regularised and phoneticised. Such an auxiliary language will then become the supreme medium for international culture and commerce, travel and conference. Books and magazines of planetary importance will appear not only in the language of the country of origin but as quickly as possible if not simultaneously in the language of the whole race too.

The chief advantage of Esperanto over English as a means of international intercourse is that it can be mastered in one twentieth the time. This is a tremendous advantage. Those who have seen at first hand what difficulties foreigners encounter in the study of the complexities and confusion of English, can alone appreciate it.

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<sup>869</sup> Blank page

<sup>870</sup> "IX" was typed over "(XVI)" at the top of the page.

<sup>871</sup> The para on this page is numbered 76; it is not consecutive with the previous page.

The twentieth century will assuredly see one language chosen to be universally spoken and written and to be taught as a second tongue among all the peoples of the world.<sup>872</sup>

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(497-1)<sup>875</sup> [Whoever]<sup>876</sup> doubts the truth of this message, thereby deprives himself of its benefits. But this is equally true of the believer who fears its truth. If the future holds distress and suffering, blows and disasters, it is to be met with courage sought and asked from the higher self. According to our faith, it will be given us.

(497-2) If it be unpleasant to accept the grim inevitability of world disaster, it is better than hiding from it. For at least we shall thus give ourselves the chance to meet the thought with proper preparedness every time it harasses us. By learning the art of thought-control, by studying the higher laws that govern life, above all by seeking out the true self within us, we shall be able to create enough mental peace and emotional courage to make the best of the worst.

(497-3) The human race will more and more be driven back on its last reserves.

(497-4) Although we of this generation are so ill-fated that we shall have to endure the terrors of Armageddon in our time, this danger will not materialise until about [1960.]<sup>877</sup>

(497-5) The most frenzied exponents of materialistic values today are those who have developed enough intellect to lose their faith in the hypocrisies of conventional religion but who have lost their true intuition along with their false belief. Such are the leaders and advocates of communism everywhere. Thus the good in their development is offset by the evil. The result is spiritual chaos [and social turmoil]<sup>878</sup> for the masses who

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<sup>872</sup> PB himself inserted "(see para 6)" at the end of the para by hand.

<sup>873</sup> Blank page

<sup>874</sup> "IX" was typed at the top of the page. PB himself inserted "XXI" at the top left of the page by hand. This refers to Chapter XXI (see Carbons 03 and elsewhere for "Chapter" structure). PB himself also deleted "(NEW BOOK)" from the top of the page by hand.

<sup>875</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>876</sup> PB himself deleted the first para on the page by hand; it originally read: "(1) If I have been so unproductive, there is a reason."

<sup>877</sup> PB himself changed "two or three years after or before 1965" to "1960" by hand.

<sup>878</sup> "and social turmoil" was typed in the left margin and inserted with an arrow by hand.

follow them. Since both the religious and their rebels have contributed to this situation, there is no remedy save in a clearer sight on the part of both.

(497-6) As ever the human race after the war contains two classes: those who follow blindly the circle-like (but really spiral) course of slow natural evolution and those who follow consciously a course set for the peaks of enlightenment. The first makes up most of the race but the second class holds the spiritually-seeking few.

(497-7) The self-reforms which humanity will not initiate by its own free consent, it will have to initiate at the harsh bidding of force.

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(499-1)<sup>881</sup> What is the use of philosophy in a social situation that is hopelessly imperilled, in a struggle that moves before our eyes to the anguish of defeat? Its acceptance by a few individuals cannot change the situation itself, cannot save civilisation from the doom it has brought upon itself. What philosophy can do is to help the individual, both in the privacy of his inner life and in the reactions to his outer fate. In a desperate situation such as we have confronting us today, philosophy bids him remember that this reaction offers him the chance of rising swiftly to a higher status, the opportunity to be ennobled rather than crushed by disaster. It reminds him of what is after all the higher purpose of life – the building of character and the pursuit of wisdom. It bids him develop the spiritual hero in himself and face what must be faced with serenity and reflection. If such advice seem too high for his modest powers, it is none the less practical. For even if no one could live up to it – which is untrue – anyone would be better able to cope with fate if he tried to.

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<sup>879</sup> Blank page

<sup>880</sup> PB himself deleted "NEW BOOK" from the top of the page by hand.

<sup>881</sup> The para on this page is numbered 10, making it consecutive with the previous page, although the numbering no longer matches; a section above this para was cut out of the page, likely including the para numbered 9.

<sup>882</sup> Blank page

<sup>883</sup> PB himself deleted "(N.B.)" and "NEXT BOOK" from the top of the page by hand.

(501-1)<sup>884</sup> It is the conduct of children to accept truth only if it comforts [them]<sup>885</sup> and to reject it when it disheartens [them;]<sup>886</sup> to seek it when pleasant but to shun it when disagreeable. It is the conduct of grown men to seek it for its own sake, whatever its effect upon their personal emotions may be.

(501-2) There are a few simple truths which most people have to learn or, if once learnt and now forgotten, have to be reminded of.

(501-3) This fear of another war fills more human minds in our time than at any in history. It is clearly not in the self-interest of these minds to let such a war actually happen. Yet they see and feel that the course of events is driving everything and everyone before it into precisely such a calamity.

(501-4) Against this, it might be said that such preachments are equivalent to asking for the millennium.

(501-5) The speed of our era is also a warning reminder of the change and dissolution which await everything and everyone. The Tibetan mystic Milarepa<sup>887</sup> put this sad thought into one of his poems, "All worldly activities end in being dispersed; buildings in destruction; meetings in separation; births in death."

(501-6) When suffering reaches its Zenith or frustration is drawn out too long, when the heart is resigned to hopelessness or the mind to apathy, people often say that they do not wish to live any more and that they await the coming of death. They think only of the body's death, however. This will not solve their problem for the same situation, under another guise will repeat itself in a later birth. The only real solution is to seek out the inner reality of their longing for death. They want it because they believe it will separate them from their problems and disappointments. But these are the ego's burdens. Therefore the radical separation from them is achievable only by separating permanently from the ego itself. Peace will then come – and come forever.

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<sup>884</sup> The paras on this page are numbered 11 through 16, making them consecutive with the previous page. The paras on this page were originally numbered 1 through 6.

<sup>885</sup> "them" was typed above the para and inserted with a caret by hand in the space where a word was erased.

<sup>886</sup> "them" was typed in the left margin and inserted with a caret by hand in the space where a word was erased.

<sup>887</sup> "Mila Repa" in the original

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(503-1)<sup>890</sup> There is no future for the old Churches. Their power over people will gradually decay but they will not vanish before new religions arise first to exist side by side with them, later to replace them.

(503-2) Humanity did not come into its present grievous situation by chance. The whole picture of thoughts and their consequences, passions and their evils, acts and their effects, must be seen all together under the light of this immutable karmic law.

(503-3) Evil desires and unjust acts were the seed: the horrors of war were the fruit. The awful retribution which fell upon whole nations was impelled and guided by the power behind the eternal and immutable law of consequences. Up to a certain point, it could have been modified, even prevented, but beyond this point nothing could annul its appointed course.

(503-4) The old teachings are not so satisfying to the keener intelligence of our time.

(503-5) Those who insist on this excessive adherence to materialistic thought and refuse to recognise the new evolutionary current of stimulated intelligence and spiritual individualisation, are trying to live in the modes of the past and have failed to find the purpose of their present incarnation.

(505-1)<sup>893</sup> History returns periodically to the same basic problems, the same fundamental crises. Where a whole people has failed to solve them, or tried to solve them in the wrong way, they are brought together again by reincarnation and presented with a fresh chance to make good or suffer the same consequences.

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<sup>889</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>890</sup> The paras on this page are numbered 17 through 23, making them consecutive with the previous page. Paras 20 and 21 were cut out of the page.

<sup>891</sup> Blank page

<sup>892</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>893</sup> The paras on this page are numbered 24 through 30, making them consecutive with the previous page. Para 25 was cut out of the page.

(505-2) So many are oppressed by these moods of coming doom, so many are gripped by these fears of impending dissolution, that it requires some courage to work out quite independently a considered and correct mental attitude for oneself.

(505-3) The luxury of modern civilisation is turning to impoverishment; its speed is merely racing into self-destruction.

(505-4) Karma is balancing out every nation's credits and debits.

(505-5) The hopelessness which mankind's situation naturally leads to is not less divinely-intended than any other effect of destiny's turn.

(505-6) The intellect, uncontrolled by intuition and unguided by revelation, has spawned the two great masters of our time - Science holding the atom bomb and Communism holding revolution. Science, which in the last century, promised so much, gave us the terrible problem of atomic war instead. Its ardent advocates pointed at it only yesterday as the road to our salvation. Today it has become the road to our destruction. This is not to say that it was a false light, but that we mistook its proper place and claimed too much for its human possibilities. We let it run away with us and with our religion. We lost ourselves and our bearings. It made us regard Nature as self-operative in a solely mechanical way. It left life on earth without spiritual meaning, without moral purpose. Communism is the other heaven-promising panacea which has helped to make this earth a little hell. There can be no worth-while future for humanity if it accepts the leadership of men, like communists, who regard conscience as a disease. The Communist insensibility in practice to human suffering accords ill with

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(continued from the previous page) its vaunted idealism in theory. Communism's twisted ethic of wild hatred, its hard cruel face, its blind slavish obedience to a brutal organisation which cares more for itself than for the workers it was supposed to save, its insane preachments against religion and denial of life beyond matter, have brought through suffering to make its claims sound absurdly exaggerated. But the intellectual movement which produced Science and the social movement which produced Communism, will not continue unchecked. They are approaching the utmost limit

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<sup>895</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

possible. The violent materialism for which they are responsible will culminate in the next Armageddon, which will not only end them, but also end the epoch itself.

(507-1)<sup>896</sup> This opening up of old mentally shut-in states, this dissolution of long-standing bigoted Sectarianism will increasingly be one characteristic of the age. They are being brought to pay, by attack from without and disintegration from within, for the falsity they contain. It is true that the course of time, human nature being what it is at the present degree of evolution, the new conditions that will replace them will become as shut-in, as bigoted and as selfish as the earlier one. When that happens they too will be called to an accounting.

(507-2) Because sufficient people were unable or unwilling to learn the proper lessons of the first world war they had to suffer the consequences of this failure in a worse form – the second world war. If the latter’s lessons are in turn also left unlearned, then those consequences will come in the worst<sup>897</sup> possible form – a third and atomic world war.

(507-3) Those who believe that the spiritual awakening of mankind must express itself necessarily through the old faiths, the old organisations, believe that the way forwards leads backwards. The old forms may share some of the fruits of this awakening but it will be only until the new forms get strong enough to replace them more and more.

(507-4) The psychological forces at work in the crisis and the spiritual laws of life itself must be understood if the crisis itself is to be understood.

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(509-1)<sup>900</sup> Is there any single source to which we can track down the entire multitude of disturbing events which continue to afflict the nations year after year? Is there one fundamental explanation which will explain all the other explanations that are constantly being offered us? For our answer we must go to those who possess no accredited position in the scheme of things today, whose very existence is largely

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<sup>896</sup> The paras on this page are numbered 31 through 34, making them consecutive with the previous page.

<sup>897</sup> “worse” in the original

<sup>898</sup> Void page

<sup>899</sup> PB himself deleted “(N.B.)” at the top of the page by hand.

<sup>900</sup> The paras on this page are numbered 35 through 39, making them consecutive with the previous page.

unknown and whose voices are so quiet that they are seldom heard above those of the multitude which come to our ears.

We must go to the men of deeper insight, clearer vision and impersonal outlook. Truth is a shy goddess and reveals herself only to those who court her in the right spirit, ready to crush all personal prejudice and to put aside all other desires at her bidding. Such men are rare and therefore the true understanding of life is equally rare. The eyes of such men are really open because they are no longer blinded by self-interest.

(509-2) This post-war world is hard to live in. We are paying the price for the visionless selfishness, the voracious greeds, and the stupid materialism of the past decades. It was for us to become aware of the new undercurrents of thought and feeling and to become conscious of their import. If we failed to do so it was because our intuition needed improvement. The distressing record during the past two decades of a leadership which lacked both realism and idealism {partly}<sup>901</sup> explains the inevitability of this war. The blind incompetent and materialist men who helped to write this record hugged their errors and deluded themselves into looking for the foe everywhere but in their own minds. The world is in such grim chaos because it has had materialistic leaders and no spiritual leadership.

(509-3) The threat of an uninhabited and uninhabitable planet is too titanic a concept for most human minds to absorb.

(509-4) The total number of those who believe in these truths and apply these principles, is too small to have any effective influence or make any change.

(509-5) This belief in an inevitable destiny had largely gone from the modern mind, until the activities of Hitler and the atomic menace began to put it back there.

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(511-1)<sup>904</sup> Disintegration spreads in the old world, despair grows.

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<sup>901</sup> We deleted "and" from before "partly" for clarity.

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<sup>903</sup> PB himself inserted "Tenth series" and "(IX)" at the bottom of the page by hand.

<sup>904</sup> The paras on this page are numbered 41 through 47, making them consecutive with the previous page, although the numbering no longer matches. The top of the page (likely including para 40) was cut off, and para 45 was cut out of the page.

(511-2) He who subscribes to these truths today must feel isolated among his contemporaries.

(511-3) Through ignorance of destiny's laws and through weakness in his psychological being, man creates the conditions which must finally express themselves in violent conflict with his fellows.

(511-4) They seek through escape literature to detach their minds from these troubled times. But that, not being the right way, is likewise not the effectual way.

(511-5) They have not even the consolation of looking to future happiness as a compensation for present misery.

(511-6) Whereas the character of some men develops under pressure, the character of other men breaks down.

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(513-1)<sup>907</sup> The repetition of ideas prevailing in previous generations become automatic, the imitation of their thought-patterns become instinctive.

(513-2) But time or circumstance, trouble or suffering broke forcibly into this complacency and started revaluations.

(513-3) Those who shout constantly for freedom need to be reminded of its corollary – responsibility. If they use their freedom to behave anti-socially or destructively then they are no longer entitled to it.

(513-4) There is so much evil in the world, born of so much ignorance, that a person of noble heart and enlightened mind shines out all the more.

(513-5) The evil things we have seen and still see all around us in contemporary humanity, have come to the surface only to be carried off again. The decadence of

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<sup>905</sup> Blank page

<sup>906</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>907</sup> The paras on this page are numbered 48 through 52, making them consecutive with the previous page. Para 50 was cut out of the page and two unnumbered paras were pasted in its place from different sheets of paper.

human society and the degeneration of the human race which shadow contemporary history, are signs of the scum arising out of the human subconscious. But they arise only to be cleared away. Out of this clearance there will later come an awakening to the Good, an appreciation of the True. In this sense their darkness is an inverted precursor of the light, the worse which makes a way for the better. It is a token that the cycle of materialism will eventually turn on itself and yield to a cycle of spirituality.

(513-6) The end result of experience and reflection will be a saddened resignation to the fact that an enormous amount of evil is active among us and that some sorrow, caused by contact with it, is inescapable.

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(515-1)<sup>910</sup> The war, with its inescapable impact, brought, for the first time, a sense of fatalism to many soldiers and civilians.

(515-2) They know in their hearts that they doubt their capacity to stand up to the dark future and possess no guarantee of<sup>911</sup> -?-

(515-3) The cold wind of adversity is blowing upon mankind's face.

(515-4) The shadows of slaughter have fallen everywhere. What is all this the result of? Ignorance! Those who know what life means and why we are here are lamentably few. The millions perish in darkness. There is therefore no better service for him nowadays than to contribute the knowledge he has gained in the hope that it will alleviate the dark corners of the world of their distresses. I say 'corners' deliberately for the world at large will be too insensitive to him.

(515-5) Such are the signs for all to read that to predict ruin for the civilisation in which we live, is the unpleasant and involuntary judgment forced on a perceptive observer.

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<sup>908</sup> Blank page

<sup>909</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>910</sup> The paras on this page are numbered 53 through 62, making them consecutive with the previous page. Paras 57 and 63 were cut out of the page.

<sup>911</sup> sic

(515-6) The post-war world has had to learn severe lessons through disillusion and disenchantment. Its hopes have mostly gone the way of the wind. Its joys are mostly shadowed round by menaces.

(515-7) It is impossible to reconcile the criminal ethics and materialistic ideology of Communism with the lofty ethics and mystical ideology of philosophy. There is no communication and every disparity between them.

(515-8) Civilisation has gone so far in its foolish pursuit of mere surfaces, its dangerous neglect of true ideals, that it can hardly draw back now but must suffer its self-created fate – destruction.

(515-9) Who is to be the [Teacher, the Guide, the Deliverer,]<sup>912</sup> of our age? Who is to say the word which so many are waiting to hear? Where is the message to go forth that shall bring us back to the road we have lost? Where is the voice to utter thoughts and revelations that shall instruct and inspire us?

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(517-1)<sup>915</sup> It is a good thing in ordinary times to go back to the past for its spiritual treasures casketed in fine books. It is then a privilege and a satisfaction to find that they have come down, well presented and quite safe, through century after century. But these are extraordinary times, urgent times, filled with pressure and crisis. The voices we feel most need to hear are living ones, speaking from out the same circumstances as those amid which we dwell, continuous and contemporaneous with us.

(517-2) Amid the babel of passion-led or self-interested earth limited voices which we hear today, we listen wistfully for a truer voice speaking with a new accent. We are waiting piously to hear the divine Word. Some suppose it can speak in Sanskrit and will echo forth only from the Himalayas. But they are wrong. It may speak in English or Dutch, may echo forth in Arizona or The Hague. Who knows? Let us commit ourselves to no narrow doctrine of spiritual monopoly, be it Hebrew or Hindu. Some

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<sup>912</sup> PB himself changed “teacher” to “Teacher” and typed “, the Guide, the Deliverer,” below the line and inserted it with an arrow by hand.

<sup>913</sup> Blank page

<sup>914</sup> PB himself deleted “(N.B.)” at the top of the page by hand.

<sup>915</sup> The paras on this page are numbered 64 through 71, making them consecutive with the previous page, although the numbering no longer matches. Para 68 was cut out of the page.

think it must speak resoundingly and masterfully, like a missionary. They too are wrong. It may speak quietly gently and humbly, like a mystic.

(517-3) Nothing that they do in this line can stop the course of events.

(517-4) We hear increasingly the melancholy voices of the mourners for a dying civilisation.

(517-5) Where is the angel who shall graciously deliver us, or at least guide us out of this paralysis of fear?

(517-6) It is not only within us, it is also behind around and over us. Therefore our age has the possibility of being equal to itself and its needs. The light which once shone, can shine again today.

(517-7) The higher values of life have been attacked and threatened with every decade, as the virus of materialism has spread around the globe. We are secretly or openly fearful that the flood of evil may overwhelm us utterly. Yea! an old and exhausted civilisation is dying.

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(519-1)<sup>918</sup> So many people in Europe must feel they have no future to live for and only an apathetic present in which just to exist, not live. Since God permits this, evidently God perceives its value in the evolutionary scheme

(519-2) Is it suggested here that we should let events take their course? Is it advocated that supine surrender to defeatism and alarmism is the only useful attitude to take? Is this a situation in which we must openly say that all is lost and nothing can be saved? No - this is not the message of this book.

(519-3) What is the correct attitude for a philosophically minded man in the face of these tragic and disastrous world events, these humiliating evil trends? He will do best to live in retirement, if he can, and play the part of a spectator.

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<sup>917</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>918</sup> The paras on this page are numbered 72 through 79, making them consecutive with the previous page.



(519-4) The thoughtful man must feel alarmed by these ever-widening manifestations of brutality and violence, materialism and atheism.

(519-5) There is real need of psychological preparation for the strains of present peace and the terrors of future war.

(519-6) The world-wide spread and colossal nature of certain events and trends are beginning to engender fatalism. There seems nothing else to do than to submit to the disciplines of destiny.

(519-7) When the Graeco-Roman power moved towards its end and the official religion towards decrepitude, an influx of Oriental faiths and ideas gained many devotees. Among them was the doctrine of astrology, belief in which, paradoxically, was both the cause and effect of fatalism. Each new disaster sent more people to worship the divinities from Africa and Asia and to consult the astrologers from Chaldea<sup>919</sup> and Syria. Is there not in this a parallel for our own days? Are we not taking what suits us from the beliefs of the Hindus and the Buddhists? And how many Europeans a century ago knew nothing of destiny but now begin to believe they see it accomplished in their midst?

(519-8) An exhausted people may become too tired to believe in anything or to hold on to principles, may live from moment to moment in weary opportunism.

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(521-1)<sup>922</sup> Men who have no moral code, no social or personal conscience, no respect for the rights and interests of others, have seized the seats of power.

(521-2) It is a period of watchful tension between nations, of uneasy truce, of settled unsettlement. It is certainly not peace. It is not yet war.

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<sup>919</sup> "Chaldaea" in the original.

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<sup>921</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>922</sup> The paras on this page are numbered 80 through 88, making them consecutive with the previous page.

(521-3) What can one person do when confronted by such formidable and world-wide happenings?

(521-4) The dismal results of the present examination do not necessarily imply hopelessness.

(521-5) Before the war the world lived under frequent crises. With the coming of war it lived amid catastrophes. Who, in such circumstances, could hold on to mental calm, to freedom from anxiety?

(521-6) The quest is to be followed amid the clash of arms in war as amid the quiet of domesticity in peace. Only its external routine will differ.

(521-7) To persist in such a course is to mistake perversity for wisdom. For a tremendous shift of the balance of world forces is taking place before our eyes.

(521-8) Let us blame none but ourselves. This holocaust was needed in order to bring humanity fully to its senses, to purge its materialistic atheism of its pride and to show it how hollow and hypocritical was its facade of civilisation.

(521-9) The growth of totalitarian beliefs before that fateful September day in 1939 when the first bombs broke upon Europe again, however much and however rightly it is to be deplored, is not to be dismissed as an historical accident. Powerful causes must have lain behind it. The philosophically minded have to probe beneath the surface and find why totalitarianism succeeded in making for a time the fatal appeal which it did. And, leaving aside such success as it gained through wielding the bloody clubs of brutal violence and barbarian terror, as well as its offering of a speedy solution of harassing economic difficulties, among these reasons we shall find that it represented a half-formed substitute in the popular mind for the religion which it had lost. We shall never understand the meaning of totalitarianism's appeal unless we begin to understand that it was not only the outcome of a few evil men's crooked personal

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(continued from the previous page) ambitions, but also the outcome of a falsely directed religious instinct.

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<sup>924</sup> PB himself deleted "N.B." at the top of the page by hand.

(523-1)<sup>925</sup> Without that perspective of evolutionary and karmic movement which the study of philosophy bestows, we look in vain for the deeper meaning of historic trends, crises and culminations.

(523-2) It might be well for us to realise that our present earthly arrangements and possessions are all provisional; they do not possess immortal life. We slip easily into the misapprehension that the things which surrounded us when we were babies must consequently continue to surround us when we are old men and women.

(523-3) We cannot successfully rest on achievements of the past when stormy winds of change rush to and fro across the face of our planet. The war has written the death-warrant of old, decaying ideas.

(523-4) No country has made a real recovery from war's devastations. Many stumble from year to year in a hand-to-mouth struggle. No fundamental and permanent improvement is to be seen anywhere.

(523-5) If we remain impervious to its plain lessons we ought not to be startled when old tragedies repeat themselves. After all, the reading of history is but the killing of time if we do not learn from it.

(523-6) Thus is inaugurated this important work. The magnitude of the task cannot be over-rated. The urgency of its practical fruition in a war-ruined world, cannot be overlooked.

(523-7) The shock of what has happened in Europe and Asia is formidable.

(523-8) Has the modern way completely failed? Will its worship of noise and size be unable to mix with the worship of eternal verities? Is the attempt to combine an east-west ideal foredoomed?

(523-9) Such is the swiftly-moving time-spirit. It will not be denied, none can successfully impede it and it must be accommodated. It is a challenging demand that human life be deliberately hooked to a better ethical basis, that the continuance of materialism is insanity.

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<sup>925</sup> The paras on this page are numbered 89 through 97, making them consecutive with the previous page.

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(525-1)<sup>928</sup> History has taken a contrary course to that predicted by these prophets. Events pass ironic judgment upon their talk.

(525-2) How shall we find inward comfort amid these discomfoting events?

(525-3) Men are in a situation of extreme danger when they take their darkness to be light.

(525-4) Those who find no consolation for their afflicted hearts in cold intellect, no satisfaction in submitting to the materialistic tendencies of our time, will turn to mystic lore.

(525-5) But it is not enough to explore the world of ideas and find those fit for our immediate use; we have also to remember that the critical situation of today calls for an effort to adjust to it that will be proportionate.

(525-6) The patriarchal teacher did all their thinking for them. He relieved them of all moral and intellectual responsibility. They had only docilely to accept his conclusions and sheepishly obey his commands.

(525-7) The wise man will not take other men as being better than they really are or more intelligent than their powers of understanding permit them to be. He will, on the contrary, take a scientific rather than a sentimental view, see clearly what precise possibilities they possess for immediate improvement of character and what ideas they can immediately grasp.

(525-8) None of the wars which mankind have hitherto suffered was Armageddon, for the last war was fought out fully and extended its devastations only in three continents and partly on the fourth, but the fifth was not affected in the same way. When Armageddon comes, it will devastate all five continents.

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<sup>927</sup> PB himself deleted "N.B." at the top of the page by hand.

<sup>928</sup> The paras on this page are numbered 98 through 106, making them consecutive with the previous page. Para 105 was cut out of the page.

<sup>929</sup> Blank page

(527-1)<sup>931</sup> In the war period, when millions were overborne by sorrow and loss and fear, the quest's practical worth in conferring inner serenity and outer courage justified it.

(527-2) So many people expected so much from the cessation of war. But the course of peace disappointed them. They are frustrated, discontented, restless and even bitter. They do not understand that the relief they seek and the satisfactions they demand must come from themselves, that it is not enough to look to Governments, committees etc., for these will necessarily fall short of expectations.

(527-3) Will this truth come rising out of a prophet's appearance and inundate the world like a flood? One smiles sceptically at the thought.

(527-4) We face further years of the same uncomfortable tensions, the same bad international relations, as we have had since the war ended. The problems will either not be solved at all or else solved piecemeal. The gap between the hostile standpoints has gotten too wide for smooth settlements.

(527-5) It is because all humanity is approaching the threshold of a new era, a better era, that all the devils of the old era put forth their fiercest efforts, whilst there is yet a little time, to degrade human character, to drag it down into the hells of the worst forces and emotions – hate, envy, aggressiveness and brutality.

(527-6) Every doctrine which disregards this human need of finding a relationship with what is beyond the merely human, will fail to understand the present world situation and every doctrine which repudiates this need will consequently fail to offer any real help in dealing with such a situation.

(527-7) The violence and vice of our times are the direct consequences of the irreverence and materialism of our times.

(527-8) Nazism and Communism are the same only in their loathsomeness but different as leprosy and cancer are different.

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<sup>930</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>931</sup> The paras on this page are numbered 107 through 114, making them consecutive with the previous page.

<sup>932</sup> Blank page

(529-1)<sup>934</sup> Excerpt from article in a Czech magazine on contemporary Czech literature. "Those ideals which were formerly given to the world by prophets of religion, headed by Jesus the Nazarene, are now practically applied by scientific socialists beginning with Karl Marx." Such is the plausible self-deception into which so [many]<sup>935</sup> intellectuals have fallen. This quotation shows a grave lack of understanding of religion, of the prophets and especially of Jesus. The distance between the Nazarene and the author of the first Communist Manifesto is not merely horizontal, it is vertical. The two men stand on different levels, belong to different worlds.

(529-2) What is the meaning of these cataclysmal events which have overtaken humanity?

(529-3) There has been a steady movement towards mysticism for many years. The two wars, however, introduced two spurts into the movement.

(529-4) We who live in this mid-twentieth century of ours have been born into an intellectual tradition which is vastly different from that of all earlier epochs. There has been a general change of outlook on the part of modern mankind with which no previous change will compare. For the first time both Orient and Occident have met and faced a cultural crisis of tremendous magnitude, a political crisis of vast ramification, and an economic crisis that grips everyone.

(529-5) We cannot ignore the spirit of our times without inviting failure, and we cannot despise it without inviting danger. We must needs face its reality.

(529-6) How can we abate or even eliminate those age-long jealousies which split Europe, those religious and economic antagonisms which militate against the unity of mankind all over the world? They exist very fiercely and we cannot close our eyes. There is but one way to do this but it is not an attractive way, for it is the slowest, [most]<sup>936</sup> uphill way of all. It is the way of gradual education into truth. Humanity must take these lessons to heart, or perish.

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<sup>933</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>934</sup> The paras on this page are numbered 115 through 120, making them consecutive with the previous page.

<sup>935</sup> PB himself deleted "Czech" from after "many" by hand.

<sup>936</sup> PB himself inserted "most" by hand.

<sup>937</sup> Blank page

(531-1)<sup>939</sup> [A]<sup>940</sup> disabling sense of futility and prostration holds the thoughtful mind in our time, [a]<sup>941</sup> frustrating truth of Greek and Shakespearian tragedy spills over the footlights into our very midst.

(531-2) The gloomy feeling of individual helplessness and public hopelessness pervades nearly everyone; what can a single man or a single government do to avert the tragic repetition of twentieth-century history? So many feel today like the man in a [locked up]<sup>942</sup> cell condemned to death who abandons the hope of reprieve and merely awaits his end.

(531-3) Those who feel deeply humanity's distress and need, but who understand just as deeply the true cause and the true cure,

(531-4) Those who have waited the four years since the war's end for signs of any wide and massed spiritual renewal, have waited in vain. A few more men and women than before 1939 feel the Spirit's power and express the Spirit's love, a hundred thousand more here and there would like to hear and even receive the Spirit's message through a chosen prophetic vessel, but the millions who after all make up the mass of people, remain inert, lethargic, apathetic and unresponsive to the Spirit, uninterested in its manifestations, unable to draw from their hideous war-time experiences the correct lessons.... This renewal may come yet. The post-war barrenness may end. But it is not likely that such an event will happen without the further shock<sup>943</sup> and distress of a third war, immeasurably more devastating, more depopulating and more corrosive in its effects than the second war.

(531-5) This war was a calamitous avalanche which had been seen running its fatal course for years until it crashed to the bottom with startling suddenness. The catastrophe could not have been avoided. A new age had to emerge, {for}<sup>944</sup> these

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<sup>938</sup> PB himself changed "(IX)" to "(N.B.)" at the top of the page by hand, then deleted "(N.B.)" by hand and typed "(IX)" at the top of the page.

<sup>939</sup> The paras on this page are numbered 121 through 125, making them consecutive with the previous page.

<sup>940</sup> PB himself changed "The" to "A" by hand.

<sup>941</sup> PB himself changed "the" to "a" by hand

<sup>942</sup> "locked up" was typed below the line and inserted with an arrow by hand.

<sup>943</sup> PB himself deleted a comma by hand.

<sup>944</sup> "For" in the original; we have opted for the more normal lower case. —TJS '20

obsolete materialistic views and selfish societies had first suicidally to destroy themselves.

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(533-1)<sup>947</sup> These psychological conditions do not exist and it does not seem that they are at all likely to exist in the near future.

(533-2) Unless the problems of our time are tackled on a different and deeper level than the surface one, they will remain stubbornly unsolved.

(533-3) The belief that this new shrinking of the planet, this closeness of peoples heretofore alien, this multiplication of transport and contact, would bring about universal brotherhood is a self deceptive one. Propinquity of bodies cannot create propinquity of hearts and minds.

(533-4) Civilisation as we know it will be thrown back. Everyone knows this yet no one can do anything to save it.

(533-5) Humanity gropes its way in a fog, hurting its shins every time it blunders.

(533-6) Everything that had happened before was only to point the way, to show the world the line it must follow.

(533-7) The need of moral betterment is great.

(533-8) We may wag our sapient heads at the conflicting and contradictory picture in front of us – bestial growlings and divine whispers.

(533-9) The meaning of our age puzzles the [thoughtful man]<sup>948</sup> and perplexes the [religious one.]<sup>949</sup>

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<sup>945</sup> Blank page

<sup>946</sup> PB himself deleted "(N.B.)" at the top of the page by hand.

<sup>947</sup> The paras on this page are numbered 138 through 150; they are not consecutive with the previous page. Paras 138 through 146 were originally numbered 13 through 21.

<sup>948</sup> PB himself changed "philosopher" to "thoughtful man" by hand.

<sup>949</sup> PB himself changed "priest" to "religious one" by hand.



(533-10) Reasonable men cannot afford the luxury of indulging in such Utopian day-dreams. The monotonously unending list of wars throughout human history cannot be brought to a sudden terminus by any paper treaty. Their bloody carnage arises out of the degeneration of human character; it will cease out of the slow and painful regeneration of human character.

(533-11) The world does not need a change of head so much as a change of heart; it needs newer attitudes rather than newer ideas.

(533-12) The presence of hatred as one of its animating ingredients is a moral disadvantage to any social movement. This is one reason why modern communism is built on an unsure foundation.

(533-13) In the post-war world where everybody over-values political economic and materialistic panaceas, the philosopher may find a modest and humble duty of spiritual service to perform

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(535-1)<sup>951</sup> He soon sees that although there is really nothing that he can do about humanity's dangerous situation there is something that he can do about his personal situation. He may try to put his body into surroundings more attuned to, and expressive of, his ideals, and he may try to put his mind into a state more imbued with, and fortified by, these ideals.

(535-2) That the famed Opera House of once-gay, once-dancing and once-musical Vienna is now but a burnt-out shell, is symbolic of what destiny is trying to [teach]<sup>952</sup> humanity.

(535-3) Every hope for mankind's betterment has ended in miserable bankruptcy. Every plan for political salvation has ended in gloomy frustration. Peace, [tolerance,]<sup>953</sup> order and progress have flown away.

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<sup>950</sup> Blank page

<sup>951</sup> The paras on this page are numbered 151 through 159, making them consecutive with the previous page. Para 157 was cut out of the page. The paras on this page were originally numbered 1 through 9.

<sup>952</sup> PB himself changed "do to" to "teach" by hand.

<sup>953</sup> PB himself changed "toleration" to "tolerance" by hand.

(535-4) [Is]<sup>954</sup> the race of man incurably bad, incurably unteachable?

(535-5) Unless there be a change of moral ground, a shift of ethical standpoint, a new spiritual approach, the hopes aroused by political changes, shifts and innovations will be false ones.

(535-6) Viewing its recent record, remembering the events of his generation, should the philosophically-minded man shrug his shoulders in despair of the human race?

(535-7) We may face the tragic inevitability of a third world war with fear and gloom or with calm and resignation.

(535-8) If we look at the large panorama of twentieth-century history, with its tortures and devastations, its epidemics and destructions, its famines and depopulations, above all, its menace of horrors yet to come, we can see how trivial a thing in fate's eyes is personal life, how unimportant in them is personal emotion. What does fate, God, Nature, care about the little histories, the little loves, the little griefs of pullulating humans, who must appear in those same eyes as hardly more noteworthy

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(continued from the previous page) than pullulating ants! There are millions – nay billions – of these men and women who are so like each other in their basic natures and desires, that it does not make any difference to the planetary Mind or the protoplasmic Force whether some of them die or survive, mate or frustrate, are ecstatically happy or dully miserable, stay perfectly whole or limp hideously maimed.

(537-1)<sup>956</sup> We may frankly admit that those who opposed and fought Hitler were not entirely disinterested in their motives and that they made many mistakes out of selfishness in the past. But this must not blind us to the fact that later the commission of several of those mistakes was frankly acknowledged and an attempt made to atone for them even though under the duress of danger and loss.

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<sup>954</sup> PB himself changed "To" to "Is" by hand.

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<sup>956</sup> The paras on this page are numbered 160 through 166, making them consecutive with the previous page. The paras on this page were originally numbered 10 through 16.

(537-2) The breath-taking happenings of the past generation mean, if they mean anything at all, that the configuration of societies and systems is altering rapidly. They must be interpreted in no less serious a sense than that. Under the tremendous impact of these calamitous events, the brain cells of the dullest heads among us have started into unwonted activity. They have noticeably begun to comprehend that they are participating in [some] new and vast world-change.<sup>957</sup>

(537-3) We use the words 'inner' and 'outer' of it because it is needful to make a distinction between the metaphysical doctrine of the movement and its practical programme. The former may be materialistic and bad, yet the latter may have some good points in it.

(537-4) When we penetrate these social, economic, political, educational and national problems to rock bottom we find that they are really ethical problems.

(537-5) We shall see this attitude developing more prominently as the new cycle runs its fuller course.

(537-6) There are such insecurity and instability, so much demoralisation and so much discontent.

(537-7) If man's present seems hazy and uncertain, his far future is clear and sublime. Evolution is a fact.

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(539-1)<sup>959</sup> Philosophy views the various departments of world activity from their standpoint as a whole. This rare synthetic outlook, this magnificent breadth of vision, this unique co-ordination of the entire panorama of life, enables the mystical philosopher to suggest the wisest courses of action to his fellow beings. Those who direct States put themselves and their people in moral peril if they ignore or despise his value.

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<sup>957</sup> PB himself changed "something new and vast - world-change" to "some new and vast world-change" by hand.

<sup>958</sup> Blank page

<sup>959</sup> The paras on this page are numbered 167 through 174, making them consecutive with the previous page. They were originally numbered 17 through 24.

(539-2) It is true that there are conventional, narrow and stiff people who travel like suitcases and learn nothing from their travels. But it is more true that most people absorb something from others and are liberalised by contact with foreign lands.

(539-3) The world will change, and change for the better, when we put our schools in order, when we educate our children less in geography and more in unselfishness, less in history and more in high character, less in a dozen other subjects and more in [the art of right]<sup>960</sup> living.

(539-4) What is it that motivates these people? First it is selfishness, second it is materialism, third it is inertia. But the selfishness often masked under the guise of tradition; the materialism often hidden under the form of religion; and the inertia is often covered by convention.

(539-5) What of the future? Those who perceive the necessity of a radical renewal of the common life and particularly of the spiritual life, will in their private hearts align themselves with its pioneers.

(539-6) We must begin to resurrect our best self. We must begin that adventure in synthesis of new ways with spiritual wisdom that holds out a higher hope to mankind than any other.

(539-7) To pick one's way through the intellectual circles of today, we must be prepared to meet with mental monstrosities, with prophets of profanity and with superficial cynics.

(539-8) What is the nature of man? What is his highest good? The struggles of civilisations against each other reflect their different answers to these questions.

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(541-1)<sup>963</sup> It is precisely at such a transitional time that conventional modes of thought are quickly shattered and customary modes of living are rapidly broken up.

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<sup>960</sup> PB himself inserted "the art of right" by hand.

<sup>961</sup> Blank page

<sup>962</sup> PB himself crossed out XVI (which may have referred to a chapter rather than category) and typed in IX. This is far easier to see on page 305 of Carbons 07.

(541-2) People bring figures and statistics to prove their point. Away with them! The only figures we ought to see are those of flesh and blood.

(541-3) The folly of an optimism which supposes that paper ideals will be translated into positive action is obvious.

(541-4) Many think they will find safety by withdrawing from the city.

(541-5) Those who, like Rene Guenon,<sup>964</sup> nostalgically advocate a return to “tradition” usually mean a return to the social cultural and religious life of the middle ages. They do not see that such a return could only be possible by including the obsolete economic environment of the middle ages too. Consequently it would mean the reappearance of such social relics as feudal lords and feudal serfs, the disappearance of the machine and electric power-house, the reversion to an agricultural and pastoral activity, the use of simple methods of production and primitive methods of exchange. Much the same diagnosis and remedy as Rene Guenon’s are being put forth by T.S. Eliot in the world of poetry, but with more success and with the emphasis on mystical religion rather than on metaphysics. Eliot deplored the chaotic plight and sinful condition of modern society, the exaggerated individualism of modern literature. He demands a return to tradition, a recovery of the sense of history and community, a submission to the church in culture and morality. Granted that the unsatisfactory spiritual conditions of today point to the necessity of moving out of them. The Guenons and Eliots seek to escape them by moving backwards. The wiser ones seek to overcome them by moving forward. The first group find comfort in a decayed past because they lack vision to enter an unknown future. The second group accepts the duty of hard pioneering and labours to create a new and better kind of life for humanity.

(541-6) Such messages to humanity are admirable and express lofty teachings. But, alas! [will]<sup>965</sup> humanity take this lesson to heart enough to inaugurate the abolition of war and the advent of permanent peace?

(541-7) Man, unhelped by the divine, depending on his own human efforts, must fail.

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<sup>963</sup> The paras on this page are numbered 175 through 182, making them consecutive with the previous page. Para 178 was cut out of the page. The first three paras were originally numbered 25 through 27.

<sup>964</sup> René Guénon

<sup>965</sup> PB himself changed “humanity will” to “will humanity” by hand.

<sup>966</sup> Blank page

(543-1)<sup>967</sup> There is need of more personal experience in religion during the coming era. The old beliefs are too faded and the object of their worship too remote. [It is only the spiritual leaders capable of helping others to realise such an experience, who can show mankind the way to a true external peace.<sup>968</sup> But] if mankind do not listen in sufficient numbers to the few leaders who are now available, then their sufferings will not abate but rather continue and worsen. People do not realise the importance of such work as we are doing, because they rely on external methods too much and on internal ones not enough. Wrong thoughts and false belief being at the root of their troubles, only correct thought and true beliefs will bring them out of such troubles. The philosopher's work is to make this remedy available to them. There [he stops]<sup>969</sup> for [he]<sup>970</sup> will not force it down their throats. Nor could he.

(543-2) Sri Aurobindo's hopeful view about the establishment of a perfect society on this earth is one which, I must humbly say, [does not seem]<sup>971</sup> quite in accord with [realities.]<sup>972</sup> I wish he were right and I were wrong for it would be delightful to expect such a Utopia to be realised one day. But the raising of human consciousness to the level of superman will not guarantee unity of outlook and attitude. Differences in these respects and consequently, differences in action will still remain. Take for example, the difference in attitude towards the world war, shown by Sri Aurobindo himself, Sri Ramana Maharshi<sup>973</sup> and Swami Ramdas. If unity is to be really attained it could only be attained by evolving to a level even still higher than that of superman. And this indeed is the ultimate goal. But there is a further reason for the difficulty of realising Utopia. When such a goal has been attained there will be no need to re-incarnate on this earth, which is in some ways, a purgatorial planet. That is to say, it is the natural residence for imperfect [persons,]<sup>974</sup> and not for perfect ones.

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<sup>967</sup> The paras on this page are numbered 184 through 186, making them consecutive with the previous page, although the numbering no longer matches. The top of the page (likely including para 183) was cut off.

<sup>968</sup> This sentence was pasted on from a separate sheet of paper. It originally read: "It is only the spiritual leaders who can help others to such an experience, who can show mankind the way to a true external peace." PB himself also inserted "But" by hand. ("But" appeared in the original but was obscured by the pasted-on sentence.)

<sup>969</sup> PB himself changed "we stop" to "he stops" by hand.

<sup>970</sup> PB himself changed "we" to "he" by hand.

<sup>971</sup> PB himself changed "is not" to "does not seem" by hand.

<sup>972</sup> PB himself changed "my own" to "realities" by hand.

<sup>973</sup> "Maharishi" in the original

<sup>974</sup> PB himself changed "things" to "persons" by hand.

(543-3) In devoting time to spiritual reform, we go to the root of all other reforms. If men get rid of their spiritual ignorance it is inevitable that they will more quickly get rid of undesirable conditions in every other department of their life. Nowadays we must especially guard ourselves against the one-sided unbalanced doctrines, the selfish degrading ethos and the false materialistic ideas which have so widely permeated the political, cultural, commercial and religious [terrain]<sup>975</sup> of our time. No Marxian magic and no financial wizardry can turn a planet peopled by men and women

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(continued from the previous page) still dominated by hates, greeds, selfishnesses and lusts, into a physical utopia. Ultimately the experience of all history, both individual and national, teaches the lesson that the physical well-being is alone not enough. It contributes towards the true happiness of man on earth but does not complete it. The welfare of the body is not an end in itself but only a means to a higher end. Hence philosophy, in its consideration of the methods to be used to achieve such an end, says that external rearrangement of social forms will not of itself bring about fully satisfactory results. A rearrangement from within is equally if not much more necessary.

(545-1)<sup>977</sup> The moral decay is not complacently accepted by everybody and a number, among the younger people as well as among the middle aged, are dissatisfied with it to the point of being willing to give a hearing to spiritual messages that offer new leads or new hopes.

(545-2) The old Hebrew prophets foretold the historic and dramatic events which have come to pass in the life of modern Israel. But, they also predicted, these events are to be followed by the coming of a Messiah.

(545-3) How far have the war's lessons, so painful as they have been, entered into the heart and mind of people? I always said during the war that if the challenge of this awful conflict did not arouse people spiritually to a fresh start and morally to an amended life, then Nature herself would take a hand in the game. She began to do so with famines accompanied or followed by epidemics of sickness. From which we must

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<sup>975</sup> PB himself changed "terrains" to "terrain" by hand.

<sup>976</sup> Blank page

<sup>977</sup> The paras on this page are numbered 187 through 192, making them consecutive with the previous page. Para 188 was cut out of the page.

sadly deduce that the war's lessons have been insufficiently learned, except of course by a small minority. If we did not know that suffering was an important part of God's plan for human evolution – whatever Mrs Eddy<sup>978</sup> may say to the contrary – we would have to yield to despair. When these troubles are over, there will be a better hearing for the prophets. However, even though our inmost attitude to these troubles remains untouched and serene, our compassion must be touched and made active, if we are to be philosophical mystics.

(545-4) What happened in the two years following the war's end decisively influenced what would happen in the next twenty years.

(545-5) In the dismal world conditions of today it is a paramount necessity to obtain some glimpse, however meagre, of the divine plan which is working out for all our lives. Only in this way can we cooperate with it understandingly and adequately.

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(547-1)<sup>980</sup> That we are nearing the dissolution of the larger part of the human race is feared by politicians and seen by philosophers.

(547-2) This dread of humanity's future spiritual destiny, this fear that without a powerful religious recall it is doomed, this belief that a lame external activity is needed to bring about such recall, this desire to set humanity on a quest beyond its own wish and strength – this is unfaith and unwisdom.

(547-3) That the world's peace will eventually come, we may believe, but it will come only after receiving a further experience of suffering since humanity does not heed sufficiently,<sup>981</sup> spiritual messages from its teachers.

(547-4) If Atlantis went to its grave under the impulse of violent eruptions that rocked the world, the Atlantean use of atomic power for warlike purposes lay behind the eruptions themselves.

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<sup>978</sup> Mary Baker Eddy

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<sup>980</sup> The paras on this page are numbered 193 through 197, making them consecutive with the previous page. Para 196 has been cut out of the page. In addition, there are four unnumbered paras at the bottom of the page pasted on from separate sheets of paper.

<sup>981</sup> PB himself inserted a comma by hand.



(547-5) None of us can afford not to know the kind of world he is living in, the kind of creatures he is surrounded by.

(547-6) The world wars have hardened hearts, brutalised natures and externalised interests. That is, they have made people more materialistic. But on the other hand they have also brought Orient and Occident into closer touch, so that the cultures of both have widened. Our spiritual knowledge [has been enlarged]<sup>982</sup> and aesthetic life has been refined.

(547-7) Against these titanic forces that seem to be driving [human affairs]<sup>983</sup> on a collision course [that could end in extermination,]<sup>984</sup> the private person tends easily to feel powerless, uncertain and frustrated.

(547-8) The teachings and warnings of great sages have been disregarded, [and]<sup>985</sup> the preachings and counsel of inspired prophets [left unheeded.]<sup>986</sup>

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(549-1)<sup>988</sup> Our modern society will save itself or go down into fiery self-destruction according to its own thought and conduct. Its choice is being symbolised by the kind of leadership to which it is responding. Wise and good men may save it but stupid, misguided and mediocre leaders will offer spurious solutions and prolong its confusion. Evil men will certainly destroy it.

(549-2) Those who are unable to think correctly about this tragic world situation must be pardoned, but those who refuse to think correctly about it do not deserve pardon.

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<sup>982</sup> "has been enlarged" was typed below the line and inserted with a caret by hand.

<sup>983</sup> PB himself changed "the world" to "human affairs" by typing over the original phrase with x's and typing the new one above the line and inserting it with an arrow by hand.

<sup>984</sup> "that could end in extermination" was typed below the para and inserted with an arrow by hand.

<sup>985</sup> PB himself inserted "and" by hand.

<sup>986</sup> PB himself inserted "left unheeded." by hand.

<sup>987</sup> Blank page

<sup>988</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(549-3) It is a technique of this evil power to paralyse its intended victims by frightening them. If we give way to fear, we give aid to its effort. It cannot be beaten without open defiance and ready valour.

(549-4) These conclusions were based both on the evolutionary doctrines of the hidden teaching as well as on the insights which had been vouchsafed to us, but they were also in general agreement with the conclusions of thinkers throughout the world, even though these had started from different standpoints.

(549-5) The situation is filled with extreme tensions which can not be indefinitely prolonged but which have to explode in upheaval. And the age-old form taken by such upheaval is usually war.

(549-6) The pre-war structure of society, being built on the sands of a merely external and materialist view of life, was unable to withstand the storms of war and began to come down with a crash.

(549-7) We see every indication around us that the old order of foolish ideas and self-centred ideals is undergoing its last stages of existence. Its cultural possibilities are close to exhaustion.

(549-8) If anyone wants to see a better world he must make his contribution toward it. And this demands inexorably that he begin with himself and make his character and conduct better.

(549-9) The average student can more easily shed racial, religious and nationalistic prejudices than others because philosophy's atmosphere is naturally cosmopolitan. The teachers of every race meet and mingle there.

(549-10) The evil forces can so terrorise society as to destroy the spiritual truth which is needed to feed that society's higher purpose of being, but they can and do bury it.

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(551-1)<sup>990</sup> How little men collectively learn from the past is shown by every textbook of history, which teems with constant repetitions of the ugliest passions.

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(551-2) The only hope which present-day mankind can really find lies within themselves. The promises held out by political changes prove to be deceptive. They may ease our worldly situation a little and for a while but they leave us still filled with anxieties, forebodings and confusions.

(551-3) So long as any civilisation plays the hypocrite to its best beliefs, so long as the inner life does not matter while the outer life can give it all the satisfactions it seeks, so long may one predict with full assurance that the arc of its history will sooner or later take [a]<sup>991</sup> downward plunge into [disaster.]<sup>992</sup> Why this should be so is no mystery if one understands that God has set man upon this earth to fulfil and realise [obscure]<sup>993</sup> higher purposes as well as the obvious lower ones. He evades the challenge only at the risk of unwittingly calling into existence destructive forces that will terrorise his civilisation and frighten him into remembrance of what [those]<sup>994</sup> higher [purposes]<sup>995</sup> {demand}<sup>996</sup> of him.

(551-4) Our emergence from the old beliefs, attitudes and outlooks is attended with pain and suffering. It could have come more smoothly had we been conscious cooperators with the evolutionary forces. The inner reform which mankind would not effect in normal times they have, out of sheer necessity and utter inevitability, to effect under the relentless pressure of abnormal times. When change is progressive it should be welcomed. The first inner change which civilisation needs today is a change of motive. In the past it has worked for outright materialistic ends. In the future it must work for more spiritual ones.

(551-5) It is as if the higher law provides penalties for ignorance of it; as if the higher power, having given man intelligence and intuition bids him find out the spiritual facts of his situation or take the consequences.

(551-6) It is not only a real solace to have the reassurance that a higher power supports the universe and a higher intelligence sustains its operations but, in this period of widespread calamity and evil, a vital necessity.

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<sup>990</sup> The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

<sup>991</sup> PB himself deleted "rapid" from after "a" by hand.

<sup>992</sup> PB himself deleted "and ruin, if not destruction" from after "disaster" by hand.

<sup>993</sup> PB himself inserted "obscure" by hand.

<sup>994</sup> PB himself changed "the" to "those" by hand.

<sup>995</sup> PB himself changed "purpose" to "purposes" by hand.

<sup>996</sup> We changed "demands" to "demand" for clarity.

(551-7) Wisdom lies neither in a general return – as if it could be done to outmoded ways of life and thought – nor in a continuance of the present excessively materialistic ways.

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(553-1)<sup>998</sup> The philosopher who has opened his mouth too freely and frankly told what he has foreseen in the belief that preparation for the worst offers some protection against the worst soon learns to shut it tight again. For he learns that if it is unpleasant such truth is unwanted, and also that he is dangerously misunderstood as regarding as desirable what he merely regards as inevitable. During the first world war a few illumined seers, both Oriental and Occidental, knew how it would develop and how it would end. Before the peace treaty was signed they knew that a second war would break out about twenty years later. As early as 1942 they knew both the outcome of that conflict as well as the course to be taken by the peace to succeed it. They knew then the general direction of world events for the following confirmed their understanding which did not come to them by reasoning or by calculation but by revelation. Where it could serve a worthier cause, they passed on fragments of this knowledge to responsible leaders during both wars, to sustain and inspire them. So long as the seers could give a message of hope, their words were welcome. So soon as, with the first years of peace they gave a message of warning in both cases, their words were unwelcome. Because man is inwardly free however outwardly bound, free in his spirit but not in his ego, their prophecies were always conditional upon his rising to fulfil his spiritual possibilities, when they would necessarily have to be entirely changed. This was the unknown x-factor which made and makes perfect prediction quite impossible. But the likelihood of its fulfilment has become thinner with each year, the most crucial and fateful period was the 18 months following the second war's end. Its failures point the way to the realisation of forebodings, to the fulfilment of doom.

(553-2) If the hindrances to our progress cannot be removed voluntarily and fully, they will be uprooted painfully and forcibly. That is why we are being emancipated through blood and fire from the ethical errors and materialistic prejudices of the past, and why ours is an epoch of disintegration. Those who have tried to save what is unworthy in the past from this tendency have got nothing for their pains.

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<sup>998</sup> The paras on this page are numbered 18 through 19, making them consecutive with the previous page.

(555-1)<sup>1000</sup> Where the worldly hope is failing today, there is a turning in sheer despair or in intuitive thought or consoling faith to God

(555-2) The sufferings of war should have induced a subconscious awakening in the minds of many and we witness this being brought into awareness with the return of peace, as the terrible but natural tension subsides.

(555-3) The recent economic struggle between nations, unilluminated as it was by any high ethic, would only have culminated in war.

(555-4) There is really another unseen and vicious struggle beneath the visible one, a desperate aggression against the soul of humanity itself of which the war became an outward symbol.

(555-5) For these reasons a country which is over-industrialised ought to elevate the position of agriculture, and vice versa.

(555-6) If we create a more generous and better {enlightened}<sup>1001</sup> environment, it will better serve mankind during the new upward twist of the evolutionary spiral. Warned by our dangers and illumined by our sufferings, relaxed from hesitations and relieved of complexes, we should not find this tremendous task beyond our capacity.

(555-7) What they could have achieved smoothly in peace time had to be achieved abruptly in war time. What they would not do willingly at the bidding of heart and reason they had to do unwillingly at the bidding of pain and conflict. What they believed could not possibly be done until several centuries had passed was done within their own life time.

(555-8) New forces are infusing themselves into the life of our time. From them humanity may draw both the fresh strength it needs for today's changes and the fresh inspiration it needs for tomorrow's creations. Moreover, an activity like politics, which too often involves the ability to fight without scruples, to lie before elections and to

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<sup>1000</sup> The paras on this page are numbered 20 through 28, making them consecutive with the previous page.

<sup>1001</sup> "enlightened" in the original.

intrigue after them, to mouth moral principles publicly and express disbelief in them privately is too repulsive.

(555-9) It is undesirable for the capital of a country to be situated in a mammoth industrial town. Those who govern a nation ought to reside in a small city set by the sea or in the green countryside. A rigorous process of liberating millions of industrial and commercial workers from the clutches of mammoth towns must form an essential part of the new program.

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(557-1)<sup>1003</sup> There is no reason why village handicrafts and cottage light-powered industries should not be encouraged alongside of large-scale mass-production in factories. An avenue should be developed which combines the merits of modern mechanical production methods with the merits of medieval hand methods. And this is the yet young 'cottage industries.' Cheap and widespread electric power, small and easily-manipulated machines, local centres for the supply of raw materials and the purchase of finished goods, - all these will combine excellently with the "garden city" plan for urban workers and also find profitable winter employment for agricultural workers. This factor must now be taken into account.

(557-2) Where a family wants particularly to keep all its members together during all the working day, it should be provided with a small agricultural property or a small workshop, which are better suited to such a purpose. It is desirable that small-scale industries should exist alongside of heavy industry, and cottage industries diffused alongside of factory ones. There is plenty of room for mass production and there is plenty of room for individual production. The mass production of automobiles brought within the purse of the middle class what was before within the purse of the rich alone. It is in the making of common necessities, especially that mechanical mass-production has an impregnable case. But even here the mechanic may and should work in cooperation with the artist. Much material could be fabricated in little one-room workshops and then sent to the central assembly depots or chief finishing factories.

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<sup>1003</sup> The paras on this page are numbered 29 through 34, making them consecutive with the previous page. There is no para 30 (nor any space for it); it appears the original typist inadvertently omitted it.

(557-3) If one thing is clear about the coming age, it is that henceforth a brusquely awakened humanity refuses to drift helplessly but intends energetically to give a positive direction to its fate and fortune.

(557-4) Is it not a shame that what mankind should have done to balance and improve its civilisation but did not do, it will be compelled to do by the destruction and subsequent reconstruction of atomic war?

(557-5) Least handicapped by outward traditions and most possessed of a flexible mentality, that mind where the general level of intelligence has been fed by streams from so many different sources will be broad enough and comprehensive enough to understand the human problems better than any other mind and consequently able to find better solutions for them.

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(559-1)<sup>1005</sup> War tests character and reveals how far it has grown or how far it has degenerated. If the crisis smashed illusions and uncovered weaknesses, it also showed up surprising goodwill and revealed unsuspected latent strength. Even the horror and tragedy of this period left a train of effects not altogether bad. The comfortable inertia and pre-war half-heartedness of the people Hitler disturbed, joined with the stimulus of opposition to him, roused some of their own latent forces into fresh activity and shocked them into the striving for their ideals. As the war proceeded they came to see that they must change their approach to many other problems too. They became conscious of other sins of omission – such as the economic and social. They began to think and talk of a better world which must be built after the war. Their triumph will consist not only in this but also in preserving the ethical values which the Germans lost. If war came as the world's karma, its bloodshed suffering and destruction brought some mental illumination to those who responded to it rightly. Through such tribulations properly endured the character of mankind begins to be purged and merely selfish motives to desert them. The new ideals which have passed through such pains of travail are themselves the heralds of a brighter, happier and wiser new age of world history that will manifest itself in the not-too-distant future.

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<sup>1005</sup> The paras on this page are numbered 35 through 37, making them consecutive with the previous page.

(559-2) If present-day world misery demonstrates anything at all, it demonstrates the failure of the materialistic outlook, the futility of expecting peace and prosperity from purely material sources, the danger of ignoring the stubborn fact that personal character counts most in the making of a people's happiness. The old way of sheer materialism has been tried and found to end in a dangerous morass. The new way of a nobler life and deeper faith does not look so tempting. Yet other way there is not except to sink in a still deeper morass.

(559-3) This much is certain, that the crisis situation does not permit people to stand mentally still. They are compelled to form views and make decisions about the direction they want to take. These experiences of crisis or war become in their totality the door opening to a new era of thought for many persons. Some seek new paths to spiritual salvation and are prepared to welcome unfamiliar and unorthodox influences.

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(561-1)<sup>1007</sup> Mankind has reacted differently to the terrifying convulsions of the war. Some have been shattered by the experience, others have been hardened by it. It has made some men more thoughtful and less sensual but others more sensual and less thoughtful. But the inner value of all mankind is being brought to the surface and assayed for its true worth.

(561-2) All this war and crisis offers a moral challenge to humanity, a last chance to choose the right road. Yet many have failed to perceive this and have "escaped" into sensualism and materialism. But it is only a false escape. Those to whom that great struggle was but a temporary inconvenience, who looked forward to a return backward to so-called normal times, are deaf to the twentieth century's voice, and blind to its significance. They may be too stubborn to learn its moral lessons, as they were too stupid to learn the lessons of the previous peace. They may try to resist them, but they will needlessly suffer.

(561-3) Because a nation is after all only a collection of individual humans, it asserts that the national ego must begin to renounce its sovereignty in favour of the Overnational entity which it must now create or be likewise crushed by fate. Such an Overnational

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<sup>1007</sup> The paras on this page are numbered 38 through 42, making them consecutive with the previous page.



order must come into being quickly if we do not want to throw away all that civilisation has given us.

(561-4) Confusion and disorder rule the post-war world. This is inevitable because they already rule the minds and hearts of men. Human thought projects itself upon its environment. The mental confusion of our times prevails in every department of the inner life. The need for spiritual principles, clear thinking and consistent analysis if much more desirable here becomes much less attainable. There is all the more need, therefore, for an illuminating knowledge which can act as a pathfinder through the confusions, a bestower of peace amid the disorders.

(561-5) Only those who refuse the lessons of mankind's historic past can suppose that peace, which it has never had for more than short periods, will suddenly bloom all over the earth and remain here continuously, in defiance of the violent and destructive instincts which still lurk in mankind.

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(563-1)<sup>1009</sup> Governments may prepare systems of defence and rescue, of protection and relief, but the only adequate form that will save half their peoples is outside their capacity and beyond their courage. They are too hypnotised by the past to be able to rise abruptly out of it and meet an utterly different kind of future. It is for the individual who does not want to die prematurely to prepare now with the work of saving himself. This is neither a selfish nor an anti-social course to follow for in doing so he will best be able to help and save others. It is the only practical thing he can do and it is a duty which he owes himself and his family to refuse to hang on to the coats of helpless leaders who are being driven toward the edge of an abyss. There is nothing wrong in practising such self-preservation and any real service that he can render to humanity will only become possible through it.

(563-2) Einstein<sup>1010</sup> thought that an atomic war would destroy 90% of mankind. We doubt that but we do not doubt that it would destroy at least half of mankind. Yet we do not think that it will be either the explosiveness of the bombs nor the radio-active emanations which follow in their wake, that will be so responsible for this result as the

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<sup>1009</sup> The paras on this page are numbered 43 through 45, making them consecutive with the previous page.

<sup>1010</sup> Albert Einstein

consequent breakdown of the highly-centralised form of civilised living which has been developed in modern times. For with it will come the disorganisation of city supplies and the temporary paralysis of country farms the disappearance of orderly government the moral chaos and gross selfishness that will manifest themselves during the anarchic struggle for survival, and the inability of city-dwellers to endure and adapt themselves like pioneers to the primitive conditions with which they will abruptly be faced.

(563-3) We have said for years that the atomic war is inescapable and that the planetary devastation consequent upon it, is unimaginable. But because of its very nature, it can last only a short time. What will last comparatively longer is the period of chaos and anarchy which will succeed it. During that period, more people are likely to die than during the period of bombing itself. For the great centres of population, where millions of people are now cooped up in towns and cities, will either be destroyed by the actual explosions and their inhabitants by the radio-active emanations left by the explosions, or if not destroyed they will become paralysed and unable to supply their inhabitants with the necessary food and materials wherewith to live and carry on their vocations. The entire commercial and

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(continued from the previous page) industrial system of today is so centralised and so complex that the means of supporting those people will be absent. The system itself will be disastrously disorganised. The transportation and distribution of food and goods will cease for a period of time. It is during that period, which in some cases may be only a few months but in others as much as a few years, that the difficulty of survival will be most pronounced. The sensible thing to do is to prepare ourselves for it and to learn how to keep ourselves fed, sheltered and alive until the reorganisation of communal existence and the beginnings of normal living return again.

(565-1)<sup>1012</sup> The problem of preparing to meet the onset of war and its destructiveness has never before had to be met in such a way and on such a scale as it will have to be met in the impending future. Only an ostrich-like attitude or a paralysis induced by fear will refuse to admit it into consciousness as a problem that must be thought about and its solution sought. Those who dislike to give it such thought in advance will not have the time to do so when the terrible actuality does arrive. They are making a grave

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<sup>1012</sup> The paras on this page are numbered 46 through 47, making them consecutive with the previous page.

mistake. Everyone knows that the first places to receive bombs will be the metropolitan cities, the centres of government, the industrial towns, the ports and junctions, the military bases and aerial fields. Is it not practical wisdom therefore for those who can to withdraw from them and for those who cannot to explore every possible means to find a way out, making every possible sacrifice to do so rather than wait passively until the fatal day? Now it is a tragic irony that most explosions and destructions will certainly happen in the temperate zone, where people are least fitted for primitive forms of living, whereas the least will happen in the tropical and semi-tropical zones, where people are better fitted for such living and better able to endure and survive the breakdown of civilised existence. Therefore the first physical preparation is to accustom ourselves to a simple hardy life and to train ourselves in the techniques of pioneer living.

(565-2) In view of the immense hardships and difficulties that will face us after the war, part of the advance preparation for this period should be the building up of bodily health and strength, endurance and robustness. Another part should be to learn how to live simply with a few things and without luxuries,<sup>1013</sup> how to live in and with nature by our own labour. Thoreau's<sup>1014</sup> book "Walden" is very relevant today.

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(567-1)<sup>1016</sup> Every man is personally concerned in the complex and troubled situation of the world today.

(567-2) Can anyone escape the tension, the disturbance and involvement in the world crisis today? Even the fact that Tibet - the hermit country -could<sup>1017</sup> not do so is both a symbol and a warning.

(567-3) Events of supreme importance to the entire world are taking place in our time but their meaning is often obscure to our comprehension.

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<sup>1013</sup> We inserted a comma for clarity.

<sup>1014</sup> Henry David Thoreau

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<sup>1016</sup> The paras on this page are numbered 48 through 58, making them consecutive with the previous page. They were originally numbered 1 through 11.

<sup>1017</sup> We inserted a dash for clarity.

(567-4) When humanity's props have all collapsed, when the continual shocks which have been given to its earthliness and its attachments achieve their full effect, it will turn – increasingly –to<sup>1018</sup> that which alone can save it.

(567-5) From the sun and from the atom – from the very atmosphere that surrounds us – the newer sources of energy to push wheels round will be opened commercially to us. No longer put to destructive uses, they will develop civilisation in unheard of ways.

(567-6) I do not say that war must come. I say only that another crisis, as desperate as war, will arise, that a tide of catastrophe will break suddenly over the world.

(567-7) It is looked upon with indifference because its importance is unknown. It is not thought about because it is regarded as not worth thinking about.

(567-8) The opportunities to wage war can be brought under international control by external means, and within our time they will be so brought when mankind is driven by necessity to take such a measure for the sake of the race's own survival. But the psychological causes that urge men to wage war – these remnants of the animal left in man – can only be dealt with by internal means.

(567-9) When a later generation passes judgment on our times, seeing them for what they are, and neither better or worse than they are, it will note this fact.

(567-10) The life they know, sundered from direct contact with the earth, has long since become artificial

(567-11) There are those who fear that our civilisation is close to its nadir, that all its social progress will end in a vast setback.

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(569-1)<sup>1020</sup> We have lived for some centuries in an age of interrogation. Ancient opinions and traditional conventions have received rude challenges. Those that could not prove their truth or worth have not seldom had to go.

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<sup>1018</sup> We inserted a dash for grammar's sake.

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<sup>1020</sup> The paras on this page are numbered 59 through 72, making them consecutive with the previous page.

(569-2) The appalling activities of certain members of the human race in our own times, may cause us to lose faith in humanity or even God.

(569-3) It is perhaps natural and pardonable for refined natures to shrink into themselves when they look out at the horrors in the world today.

(569-4) We find ourselves today in need of new explanations. The unparalleled chaos of our times on the one hand, the unprecedented researches of science on the other, leave the old teachings a little unsteady as supports and guides.

(569-5) To turn our gaze to past times and look for similar situations in them and then to observe what happened thereafter, will not avail us today. For such a situation has never before existed. It is without historical precedent.

(569-6) In the past only a few out of many thousands sought philosophy for its own sake. Today, because it offers mental relief from the anxieties of our times, more are coming.

(569-7) They cultivate the vain and fanciful hope of an impending spiritual revival.

(569-8) The extent to which any single man is able to force world events today is small. Unseen forces of universal law are, on the contrary, using gifted individuals to control, influence and fulfil the destiny of mankind.

(569-9) When society becomes more conscious of the World-Idea's demand from it, a way of living and form of civilisation better designed to meet that design will be promoted.

(569-10) The atom bomb has brought possible destruction to modern civilisation.

(569-11) There is so much confusion and so much illusion in the modern scene.

(569-12) If these teachings were mere theory and could not be fitted to the facts of life today, they would not be worth while. But they have proved their worth in every kind of peace, war and crisis.

(569-13) Are we menaced by the calamity of a ruined and dying world?

(569-14) The dictator, the politician and the journalist must take part of the responsibility for leading the masses to this lugubrious situation.

(571-1)<sup>1022</sup> Man will emerge into world citizenship sooner than we think.

(571-2) It is my private belief that partial war, involving a limited area only and avoiding the use of the most destructive weapons, is likely to happen, first, and that full war, involving most countries and the use of atomic bombs, is likely to begin sometime between 1960 and 1963.

(571-3) Will war ever cease in this world?

(571-4) Whilst mankind will be driven to take eventually the only practical means for its self-protection against war, which is the creation of an international form of association with a single international police army, such an external means would in the end not be enough if it were not accompanied by an internal means, which is the casting out of those anti-social, aggressive or destructive lower forms of thinking and feeling which it has brought over from the animal stage of existence.

(571-5) The coming epoch will, through its new inventions and new machines, make it possible for the whole working class to live in comfort and leisure. The coming awakening will prompt them to use this leisure more constructively than hitherto, in hobbies, arts, crafts, studies, and self-improvement.

(571-6) This drawing-together of the different peoples out of their earlier isolation which modern civilisation has brought about, has not only increased their knowledge of each other but also increased their effect upon the life and fortune of each other. Out of this has grown the complexity of contemporary political, economic and racial problems. What one nation does is liable to affect not only its neighbours but also far-away nations to the point of actual war. Therefore, there is much greater need of learning for what purpose all the human race has been placed on this earth than there was in earlier and more isolated times.

(571-7) Large groups in the human race are trying to continue the old life in forms that belong to outgrown stages of their development. The effort is a misdirected one, and brings confusion, strife or self-injury as the penalty.

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<sup>1022</sup> The paras on this page are numbered 73 through 81, making them consecutive with the previous page.

(571-8) In the absence of an impartial and effectual world-authority, the only alternative to war as a means of settling disputes is renunciation of the right to kill.

(571-9) Mystics may disregard the events of their time but philosophers cannot.

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(573-1)<sup>1024</sup> In the coming age nuclear energy will be brought to the service of creative peaceful purposes. Its concentration on destructive military ones will be brought to an end.

(573-2) Not many persons concern themselves with the things of the higher mind, with the search for Spiritual truth and the quest for life's hidden meaning.

(573-3) Something has happened to many people through the experiences of war and crisis, disaster and chaos. Their minds are more open to these ideas, and their lips more willing to discuss them. Fifteen years ago such talk would have been jeeringly dismissed as transcendental nonsense.

(573-4) The atomic menace is itself an instrument for the Biblical Day of Judgment, trying and punishing humanity for its murderous tendencies in war and peace.

(573-5) The planetary spirit is accelerating its own development and this necessarily accelerated the development of all living creatures – plant, animal and human, which dwell upon it. This is why man's experience crowds into one life what formerly he crowded into a few and why world history crowds into one year the events which formerly took several years. If this increase in tempo has also accelerated human suffering by crowding it more closely together, it has also paradoxically increased human pleasures too.

(573-6) Not any military, political or economic preparation, whether defensive or aggressive, has any hope for mankind's true protection, if it does not include learning and obeying these higher laws. There are healing, restorative, guiding and protective forces amid us even today, trying to reach the human race and to penetrate the dense,

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<sup>1024</sup> The paras on this page are numbered 82 through 89, making them consecutive with the previous page.

dark conditions surrounding it. If they are recognised and received in time, it will be saved from a frightfully destructive event. But if human blindness and inertia prevents this from happening, the penalty will have to be paid.

(573-7) What cannot be achieved by all mankind as a whole, since their negative conditions are too deep and too widespread, can still be achieved by those individuals who are less caught in such conditions and more responsive to right ideas.

(573-8) They imbibe no lessons from history, no gains from experience.

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(575-1)<sup>1026</sup> We are told that economic necessities must be satisfied before spiritual ones. But why not both together, side by side, since there is no separation between them? The way in which we gain the mundane ends is always governed by our spiritual background.

(575-2) We cannot legislate the human race into a change of heart. But we can legislate the conditions which will be less obstructive to such a change than existing conditions.

(575-3) That men who belong to the mountain-tops are used as agents for the world's good or evil destiny, is understandable.

(575-4) We are moving towards this climax of a war to end all wars with the inevitability of a Greek tragedy.

(575-5) Where the ego rules in the business world it is trying to get more than it gives. This is an offence against the law of justice, an attempt to get what is not its fair due. The dark karma of such an attempt may be seen in the strife and conflict and clash of interests and lack of peaceful harmony which sound as discords in the politico-economic relationships today.

(575-6) Philosophy today represents a refuge for those suffering from the hatred and strife in the world as well as a source of goodness and wisdom for those who seek to permeate their life with meaning.

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<sup>1026</sup> The paras on this page are numbered 90 through 101, making them consecutive with the previous page.



(575-7) In my experience, acquired through a world-wide series of observations, there is a general reaction to the crisis with recognisable features.

(575-8) They have been converted from this faith in materialism only by the ugly spectacle of its effects on the modern world, and especially in lands whose rulers are infatuated by it.

(575-9) All people need to learn something about the forces affecting their life today, but especially those people who seek truth, study philosophy or follow religion.

(575-10) Under the strains of modern living their minds tire and find no interest in knowing the meaning of life or even in caring whether or not there is a meaning.

(575-11) Only those who have equipped themselves with the necessary inner qualities and have the necessary good fortune and foresight, are likely to survive this dangerous time.

(575-12) A new generation is coming along which has seen known or fought in war. It is disinclined to make the effort needed for close metaphysical thinking or to practise the restraint needed for inner meditative stillness. Yet it senses the lack of peace within itself.

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(577-1)<sup>1028</sup> They feel helplessly lost or adrift amid the torrential flow of contemporary events.

(577-2) Through the efforts of pioneers and the evolution of thought, there has unquestionably been some awakening in many countries, particularly European countries, to these new-old teachings and practices of a mystical or Oriental character. They are no longer so startling or so unfamiliar as they formerly were. This awakening has been greatly accelerated by their presentation in a modern form, however primeval they are historically. The need for them was very real as a necessary counterbalance to

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<sup>1028</sup> The paras on this page are numbered 102 through 109, making them consecutive with the previous page.

the contemporary tendencies, and as a self-protective reaction to the contemporary helplessness.

(577-3) If they could penetrate, by some mystical insight, the awful horrors and repulsive episodes which mar modern history, they would find something unimaginably grand, beautiful and wise behind it all, unseen and undreamt by the human agents responsible for this misery.

(577-4) Other forces are operating in the world crisis which are quite beyond the knowledge experience and perception of most people. They are certain spiritual forces of destiny and evolution.

(577-5) The mass of people does not take [to]<sup>1029</sup> truly spiritual concepts. Extroversion, egoism and preoccupation with personal or worldly affairs keeps out any interest or attention in such concepts. Only the crushing shock of atomic war will provide an impulsion toward them from without.

(577-6) When the philosopher enters the arena of public affairs with his calm unbiased judgment, his contributions towards the public good have a lasting value commensurate with his freedom from the small personal incentives which actuate the work of those who have not achieved the philosophic attitude of mind.

(577-7) It is the work of evolution in our time to bring to the surface of thought and action the most ferocious instincts and darkest bestiality which many men still hide their civilised exterior. But such an outbreak of evil is destined eventually to modify evil itself, to tame those instincts and subside the bestiality. The night is darkest just before dawn.

(577-8) It is in the nature of the human situation today that mystical aims should not appeal to more than a small limited number, that their dissemination should depend less on discussion than on the compelling force of historic circumstance. The voices of time and tragedy will be heard increasingly in favour of such aims.

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<sup>1029</sup> "to" was typed above the line and inserted by hand.

<sup>1030</sup> Blank page

(579-1)<sup>1031</sup> If the modern world's descent into extreme violence aided by the skill of science is not to be utterly self-destructive, it must be stopped at some point. How near or how far we are from that point is visible enough to the seers. This is certain, that we shall reach it and that if no other way is effectual by then, we shall reach it with a shock so great as to affect the nervous system and mental outlook of the larger part of the human race. That will be the historic moment when the West and the East will begin their upward climb once again toward Spiritual values, although each hemisphere in its own way.

(579-2) In all the history of man was there ever a period like this? Yet, although man has changed himself and his environment in every way, he has failed to change in the most important way - morally and spiritually. Who has the hardihood to declare that {in}<sup>1032</sup> the face of the bestiality and cruelty which have appeared during this generation there is less evil abroad in the world now than formerly? And who has the equal hardihood to declare in the face of the religious, mystical and philosophic testament in writing which has come down with the centuries, that we have more intuitive knowledge of the eternal truths more personal communion with the spiritual self than the men of antiquity.

(579-3) In these troubled times and turbulent days, we need to hear such calm reminders and to cherish such beneficent truths.

(579-4) Some of our generation have embarked on this quest of conscious self-discovery but many more will have to do so before this century closes.

(579-5) Those of us who are eager to see a more mystical life implanted in the ground of everyday life today, look constantly for signs of this change.

(579-6) There are seeking individuals but no wide seeking movement. Most of the others wander in darkness yet are not concerned about it. The world claims their interests and absorbs them.

(579-7) The ills which afflict the world need to be ameliorated. On that most men agree but they are dissatisfied with each other's proposals for the method of such amelioration.

(579-8) Mankind has proved itself unworthy to handle powers of atomic destructiveness and unable to manage its affairs without stupidity or its relations without evil-doing.

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<sup>1031</sup> The paras on this page are numbered 110 through 117, making them consecutive with the previous page.

<sup>1032</sup> We inserted missing word "in" for clarity.

(581-1)<sup>1034</sup> [In]<sup>1035</sup> this epoch and on this planet, this and at this place, there are opportunities as well as challenges.

(581-2) The close of war also closed Europe's lordship over the rest of the world. Her grand cycle has ended. The future is not with her. She has been exhausted by the effort of war and distracted by its aftermath of internal conflict. The political economic, mechanical and cultural initiative of modern civilisation are already falling from her faltering old hands and being picked up by young and vigorous hands. This is due, in part, to much of the best character and capacity from Europe being drawn off and collected in America.

(581-3) It was the hope of a freer life which first sent men across the oceans to plough American soil as it was the hope of a fuller one which later sent them to fill American cities. By comparison with the old existence, both hopes have been realised. New York, the great pyramid of Western activity, one of the world's busiest cities, beneath whose shadow railroad tracks start out to leap the continent and within whose heart is a multitude of populous offices and ever running elevators, is set with deep crevasses.

(581-4) The straight clean-cut lines of the exterior, the modernistic cubes and parabolic curves of their interior, are fit symbols of directness and newness; the sky-jutting spires are apt symbols of the altitude of achievement which beckons young ambition.

(581-5) Unfortunately the land which produced a great psychologist like William James and a grand mystic like Ralph Waldo Emerson, seems to have exhausted its resources with them. Its materialism has stemmed out of the early needs of the nation, the inexorable necessity of firmly establishing a physical civilisation before a cultural one could be established, the gathering together of ambitious, optimistic energetic, determined and enterprising men and women from the old world. There are repulsive features in its culture still and grave problems, to be solved.

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<sup>1033</sup> Blank page

<sup>1034</sup> The paras on this page are numbered 118 through 123, making them consecutive with the previous page. They were originally numbered 110 through 115.

<sup>1035</sup> PB himself deleted the para before this one (originally numbered 109) by hand. It originally read: "The seeker who refines his emotions, quietens his mind and sharpens his philosophic insight into the nature of ego, inevitably becomes more unselfish, more possessed by ideals of service as he proceeds along the path."

(581-6) Most Americans dearly love to join movements, to publicise ideas, to share group activities and to form social organisations.

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(583-1)<sup>1037</sup> The search for true ideas must be made, the willingness to accept better ideals must be displayed. These alone are capable of leading us toward a civilisation of which we need be less ashamed than the present one and more hopeful of the future.

(583-2) It has often been the hope of the more fervent religious and mystically minded people that our worldly civilisations would be forced by events to give way to more theocentric ones.

(583-3) It is a silly mistake which some mystically-minded enthusiasts fall into, that everybody is soon going to follow mysticism! The only basis they have for this assertion would appear to be that they move within a tiny circle where everybody is following mysticism and that they are judging the larger world outside by what is happening inside the circle.

(583-4) If men cannot come to good will toward one another through other means, then they will be forced into it through the terrible and unbearable character which war, under the direction of intellect ungoverned by faith or intuition, has assumed.

(583-5) I tried to give my readers the benefit of being forewarned about the inevitability of these events.

(583-6) The war will strike the nervous system of human beings as an earthquake strikes a whole city. Their psyche will feel paralysed in some cases or torn to pieces in others.

(583-7) A new and higher epoch in our history will come by divine cyclic law: nothing and no one can prevent its birth. And that will occur through the incarnation of spiritually intuitive men born for this special purpose. It is such an epoch alone which will witness the realisation of dreams of world peace and justice, dreams whose failure

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<sup>1036</sup> Blank page

<sup>1037</sup> The paras on this page are numbered 124 through 131, making them consecutive with the previous page. The first three paras were originally numbered 118 through 120.

of realisation by political, military and other means will force by necessity the attempt through the last and only effectual means – moral and intellectual – renewal

(583-8) Powerful forces in the heaven worlds are gathering for transmission and will enter our world at an appropriate time, which is fixed and measurable within this century. These forces will stimulate new thoughts and new feelings, new intuitions and new ideals of a religious, mystical and philosophic kind in humanity. It will verily be the opening of a new epoch on earth, comparable to that which was opened 2,000 years ago by the coming of Christ. The impulse will bring science into religion and religion into science: each will sustain the other and both, purified and vitalised, will guide humanity to a better and truer life. Insofar as science is an expression of man's desire to know, it is in perfect harmony with the highest spirituality. Only when it is unguided by his

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(continued from the previous page) intuitive feelings, his heart, and put at the service of his animal nature alone, does it become anti-spiritual and brings him self-destruction as a punishment.

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K: Nazism and the Second War

(587-1)<sup>1041</sup> Mussolini told the Italian troops whom he sent to fight in Russia: "We shall triumph because history teaches that peoples which represent the ideas of the past must give way before peoples which represent the ideas of the future." What he said of history was true but what he predicted of Fascism was false. It was false because there is no future for the glorification of brute force elevated, though it be, to the pedestal of a

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<sup>1039</sup> Blank page

<sup>1040</sup> Blank page

<sup>1041</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page pasted on from a separate sheet of paper. This page belongs between subsections "J" and "L" and follows the paras on page 381.

philosophic doctrine, in a century which is getting sick and tired of war and which is growing more enlightened and more rational.

(587-2) The old idea that the prosperity of one nation may be gained by robbing the possessions of another, is as mistaken as any burglar's. For karma will eventually demand an appropriate toll.

(587-3) In the very week that Hitler started his invasion of Russia, I told India, in a Bombay newspaper interview, that it would end in disaster, and why. Events confirmed that prediction.

(587-4) Kersten<sup>1042</sup> relates that at his first meeting with the Gestapo chief, he found a copy of the Koran on Himmler's<sup>1043</sup> night table, and that the holy book of the Muslims accompanied the dread little man on all his travels.

(587-5) Hitler came into power at Berlin in the very same month and the very same year that Roosevelt came into power at Washington. The timing was both symbolic and karmic.

(587-6) Hecatombs of broken bodies and broken hearts were raised upon the archives of this unhappy time.

(587-7) Government by personal dictatorship is not a desirable form.

(587-8) The pacifist attitude encourages wicked men to grasp their opportunities and commit crime.

(587-9) The absence of the spirit of cooperation and good will, the fanaticism of religious superstition [or]<sup>1044</sup> the machinations of unscrupulous politicians, and the hooligan element which exists on the fringe of the unevolved masses must ultimately be blamed for [most]<sup>1045</sup> riots.

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<sup>1042</sup> Felix Kersten

<sup>1043</sup> Heinrich Luitpold Himmler

<sup>1044</sup> PB himself changed a comma to "or" by hand.

<sup>1045</sup> PB himself changed "terrible" to "most" by hand.

<sup>1046</sup> Blank page. PB himself inserted "Two II" and deleted the upside-down "(IX)-(J) (65) These are bit tge great ringing" at the bottom of the page by hand.

(589-1)<sup>1048</sup> The counsel of Jesus “Resist not evil” does not apply to other men’s acts but to our own thoughts. We are to turn aside from a negative thought-habit by the simple method of substituting the opposite and positive one. We need not spend our strength resisting the thought of misery, for example. We are to substitute hope for misery, whenever the latter appears.

(589-2) Communism could be defeated and Socialism avoided if the appeal they make to the discontented could be eliminated. This in turn requires the cause of discontentment be itself eliminated. That cause is the too unequal distribution of (a) profits (b) income and (c) capital. The remedy (a) is to make labour an equal partner with capital in the sharing of profits by a system of co-partnership. The remedy for (b) is to fix maximum and minimum incomes. The remedy for (c) is inheritance reform.

(589-3) We shall find the benefit of philosophy’s teaching not only if we apply them to ourselves but also if we apply them to our human relations.

(589-4) Without knowledge of these higher laws, men blunder into sin and suffering. With the increased power to hurt others which the advances of science have brought them, the need of this knowledge has become acute. For the fear and hate which they have brought over from their animal phase of evolution will still motivate the use of this power.

(589-5) The disappointments of this post-war era, which was expected to bring an era of peace but has brought only more threats of war, have turned more and more Europeans to seek comfort or guidance in religion, mysticism or philosophy. This is noticeable in several countries but especially in England, France, Germany, Denmark and Holland.

(589-6) Despite delusions about their progress in conquering Nature all men are still controlled by Nature’s higher laws. Violation of those laws always brings suffering but the present-day violation will bring disaster.

(589-7) Man has used himself so badly and for such a long period that his present parlous state is evidence of the need for a quick reform.

(589-8) The energy and thought which they put into being bad, will one day be put into being good.

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<sup>1047</sup> Since these pages were not marked with a specific subhead, we have reverted them to the basic Old Category ix.

<sup>1048</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.



(591-1)<sup>1050</sup> If men have to move once again through the whole cycle of war and chaos, tragedy and suffering, before they will be willing to listen to a true prophet, then they are unlikely to be deprived of the experience.

(591-2) The common attitude towards life, which is materialistic rather than spiritual, which speaks for the satisfaction of desire in the present rather than striving for goals to be attained in the future, which would take life as it seems to be rather than try to evaluate it, can only lead to eternal failure and frustration in the end.

(591-3) In the heart's deepest place, where the burden of ego is dropped and the mystery of soul is penetrated, a man finds the consciousness there not different in any way from what all other men may find. The mutuality of the human race is thus revealed as existing only on a place where its humanness is transcended. This is why all attempts to express it in political and economic terms, no less than the theosophic attempts to form a universal brotherhood, being premature, must be also artificial. [This is why they failed.]<sup>1051</sup>

(591-4) Those who expect an apocalyptic spiritual conversion of mankind, as if its character could grow out of evil into good with mushroom-like quickness, are mere visionaries yearning for the impossible.

(591-5) It is a melancholy reflection that the spiritual blindness of our age lets vegetate unused for national benefit the profound insight and perfect impartiality of such a man.

(591-6) With all the world held in jeopardy by this impending catastrophe, never was serious thinking more needed.

(591-7) We must make a new start. But the question at once asks itself. In what direction?

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<sup>1049</sup> Blank page

<sup>1050</sup> The paras on this page are numbered 12 through 23; they are not consecutive with the previous page – but they follow the original paras on page 627. Para 18 was cut out of the page.

<sup>1051</sup> PB himself changed "They fail." to "This is why they failed." by hand.

(591-8) We need the courage to meet these menacing times and reassurance about their ultimate outcome to bear them with fortitude.

(591-9) It means that we have to let go of outworn standards, and narrow conceptions.

(591-10) It is not a question of what we like or prefer or believe. It is a question of accepting quietly or else defying vainly, the course of events and the trend of destiny.

(591-11) The closer world catastrophe comes to him, the farther are accustomed props being taken away from him. Governments fail him and possessions are either disintegrating or

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(continued from the previous page) endangered. The worse the menace, the more he has to depend on himself, on whatever forces he can find within his own mind and own heart.

(593-1)<sup>1053</sup> To believe that the old past was quite barbaric, that the new present is quite civilised, as those who pin all their faith to the 'progress' brought about by science, shows definite ignorance of the past and lack of insight into the present. Moreover it also shows a dangerous lack of humility, dangerous because the first need of humanity is to be humble, is to confess its failure and admit its weakness.

(593-2) Each of the world wars which afflicted mankind was the inevitable self-earned effect of causes previously set going. The unerring law of karma brings whatever good or evil recompense is deserved. The debit account of wrong done is allowed to run on until the end of the page and then it has to be totalled and the balance entered to adjust the total. The great famines, like the great wars, which afflicted and still afflict mankind, constitute part of this adjustment, part of the payment which mankind is forced to make by the higher governing law of karma. Their causes are as plural as the causes of the wars, although on the deepest level there is only the same single cause of human ignorance leading to human wrongdoing. One of them is the refusal of mankind to utilise the earth's grain harvests for its own direct use, diverting them instead to the use of animals deliberately bred for slaughter and then eating the grain

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<sup>1052</sup> Blank page

<sup>1053</sup> The paras on this page are numbered 24 through 26, making them consecutive with the previous page. Para 25 was cut out of the page.

indirectly in the form of those animals' corpses. Such a way of supporting life is both utterly unnecessary and utterly cruel. The life of innocent creatures cannot be taken upon such baseless grounds without impunity. Retribution has hit mankind again and again in the past, with the weapons of hunger, disease and war, and it is hitting them again in the present. No reorganisation of agricultural methods on more efficient and more productive lines, no rearrangement of trading relations, no governmental subsidies in cash, tractors, seeds, fertilisers, pesticides or equipment, will save mankind from suffering famines and enduring starvation if it does not face the real challenge and meet it. A

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(continued from the previous page) radical change of life is demanded from it, a repentant change of heart is the only way to win back Nature's smile. It must stop this unjustified murder of helpless living beings, murdered merely because they are lower in the scale of evolution. It must accept the perfectly sufficient diet of grains, cereals, vegetables, pulses, fruits, nuts and dairy produce which will enable it to live with less suffering and more health, less punishment and more conscience, than a meat diet permits.

(595-1)<sup>1055</sup> Such a message, diagnosing the hidden sickness of our times and indicating the correct therapy, is too valuable, too important, to be held back because of doubts about its reception, doubts caused by its loftiness. Some part of it may still be accepted even if more of it may not.

(595-2) The gusts of hate or anger or greed which blow men off their mental balance, blow them eventually to war.

(595-3) These are the forces which foment hatred and disrupt society, which deny truth and garble fact.

(595-4) It sickens a man as it frustrates him to be disillusioned. Therefore when he senses that it is impending he puts off the evil day as long as it is possible to do so. But today such postponement is no longer possible.<sup>1056</sup>

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<sup>1054</sup> Blank page

<sup>1055</sup> The paras on this page are numbered 27 through 30, making them consecutive with the previous page. Para 31 (and possibly more) was cut out of the page.

<sup>1056</sup> The bottom of the page was cut out.

(597-1)<sup>1059</sup> History has already proved the truth of this statement during our own lifetime.

(597-2) Can we succeed in adjusting this ancient wisdom to the needs of the modern world?

(597-3) Humanity is being driven into a corner.... Truth is its only help, its only hope.

(597-4)<sup>1060</sup> Nothing here written should be read as a prediction but everything should be read as a warning only. Humanity as yet is on trial and no verdict has been finally given.

(597-5) This condition of destructive criticism and hostile denunciation, of general tearing-down, exists partly because we live in an end-period, in a time of liquidation.

(597-6) The world crisis develops through the years and does not dissolve, and its unending strains as well as its recurring shocks have made conventional society begin to lose confidence in itself. Its supports weaken or even crash entirely with each fresh phase of the crisis. Its guides have to fumble and grope their own way. In its doubts and hesitations, its bewilderments and confusions, it has more than once held the thought, "Perhaps there is something in these exotic spiritual ideas, these strange mystical beliefs after all?" .

(597-7) These disorderly exhausting years make the slow-moving tidily-ordered pre-1914 days, to those who remember them, seem veritable bliss.

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<sup>1057</sup> Blank page

<sup>1058</sup> PB himself deleted "(N.B.)" at the top of the page and inserted "2nd series" at the bottom of the page by hand.

<sup>1059</sup> The paras on this page are numbered 126 through 137; they are not consecutive with the previous page. They were originally numbered 1 through 12. Para 129 was cut out of the page and replaced with an unnumbered para pasted on from a separate sheet of paper.

<sup>1060</sup> A para was cut out of the page here; the remainder of the paras were attached by glue to this page. The beginning of this para was cut off—or more likely PB cut away a prior full sentence or more. —TJS '20

(597-8) The fatuousness and the pointlessness of it all, the shallowness of life under the present circumstances.

(597-9) Humanity is being driven into a corner. Either it must introduce a higher principle into its living, or perish.

(597-10) It is veritably the Day of Judgment that has fallen upon us. We are being judged and punished for ignoring or despising the higher purpose of life on earth.

(597-11) Are they really indifferent to the civilisation's ruin and humanity's tragedy?

(597-12) We can no longer march forwards, assured by science of our wonderful destiny and inevitable progress.

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OPERATION SHIELD

(599-1)<sup>1063</sup> Karl Stern "In<sup>1064</sup> view of the imminent danger from outside this is a superhuman demand. It seems a natural right of every nation to defend itself in times of danger"

(599-2) {Karl Stern}<sup>1065</sup> "We have two ways open. We can develop rearmament. Or we can do the opposite, discard all arms, even those of defence, and try to build a pacifist state, no matter what the political conditions around us may be. In the first case, we will most certainly be overtaken by a terrible fate [of utter destruction.]<sup>1066</sup> In the second alternative, we will experience a rebirth."<sup>1067</sup>

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<sup>1061</sup> Blank page

<sup>1062</sup> PB himself deleted "OP SHIELD" and inserted "IX" at the top of the page by hand. Operation Shield was PB's 'code' for collecting information on how and where to survive nuclear war. Sometimes he just drew a little shield instead of writing it out (see 601). – TJS '20

<sup>1063</sup> The paras on this page are unnumbered.

<sup>1064</sup> PB himself inserted quotation marks by hand. We inserted them at the end of the para as well.

<sup>1065</sup> The quotation marks in the original suggest that this is also from Karl Stern, so we have attributed it to him. – TJS '20

<sup>1066</sup> "of utter destruction" was typed below the line and inserted with a caret by hand.

<sup>1067</sup> PB himself inserted quotation marks by hand. We inserted them at the beginning of the para as well.

(599-3)<sup>1068</sup> None of the Powers, great or small, has been able to resolve the world crisis. It drags on through the years, getting aggravated with each year. This is because all the Powers try to resolve it against the wrong background, using ideas and methods which may have formerly been right but [now]<sup>1069</sup> are obsolete and inapplicable. This is the Nuclear Age. It requires a totally new approach.

(599-4) There are physicists who hold the theory that the nuclear tests have been destroying the protective meteorological sheath in the troposphere far overhead, and hence the violences in Nature and erratic weather of recent years; this quite apart from the poisons distributed by fallout.

(599-5) There is no third way of evasion, much less of escape. The world's leaders are being forced into a choice between two possible ways only: the old way (which has been tried and failed) or the new one (which is untried and seemingly incredible).

(599-6) Instead of relying on flight into the unknown and uncertain, it is better to rely on God. In the first case he may be making a false escape and duping himself, but in the second case he opens the way for true guidance in the matter

(599-7) The Eastern leaders remain mentally behind their iron and bamboo curtains. The Western leaders have failed to reach them, despite talk, conferences and meetings on the physical level. Is not that failure by itself a sufficient pointer that new approaches, new methods, must be used if those on the other side are to be reached at all? Not to attempt the latter leaves nothing else than to resign ourselves to the dreadful inevitable outcome of prolonged failure.

(599-8) The optimism which finds comfort and reasons for believing that neither side would be so foolish as to use the nuclear bomb, is itself foolish. "The danger is an absolute one," wrote Wayland Young in a letter to the editor of a British magazine, Encounter, "and we must avoid it absolutely."

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<sup>1068</sup> This para was pasted on from a separate sheet of paper. "PB" was on the original or base sheet and this para was trimmed to allow that to precede it on the same line. We take this to mean the end of the Karl Stern quotes and the recommencement of PB's own writings. – TJS '20

<sup>1069</sup> PB himself moved "now" from after "inapplicable" by hand.

<sup>1070</sup> Blank page

<sup>1071</sup> This little figure is PB's "shield" indicating that this page (at least) refers to his "Operation Shield" efforts to plan a community to outlive nuclear war. – TJS '20



(601-1)<sup>1072</sup> it will end as similar enterprises have ended in the past – in dissensions and squabbles, jealousies and idleness, intrigues and rebellions. That is, it will end in failure and have to be dissolved.

(601-2) I have not been given any special commission to organise this undertaking. Each individual must make his own plans for it.

(601-3) The Shaker sect built very successful communities who mainly grew and preserved fruit, medicinal herbs and garden seeds.

(601-4) Such an atomic way could not stretch out into a prolonged struggle.

(601-5) It is desirable to let the decision wait until the last year or two of the present period.

(601-6) The only practical way to deal with a problem of more advanced and less advanced students, of their relatives and friends, of anti-social, highly strung neurotic, irritable temperaments, is to have two separate groups in two different places – a primary and secondary community.

(601-7) It is not helpless dreamers and irresponsible neurotics who can save themselves, let alone others.

(601-8) I am opposed to all forms of totalitarianism communism and regimentation. I have witnessed its consequences both under the communistic government and ashram management. I would not submit myself to it nor ask others to do so. Consequently I am opposed to any colony or group organisation being formed which might allow this to happen, whether under a leader with messianic complexes, or a committee.

(601-9) The close proximity of group life combined with its segregation and isolation generate ugly frictions as well as pleasant friendships.

(601-10) I am not willing to take such ugly decisions and to take the blame for them.

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<sup>1072</sup> The paras on this page are numbered 2 through 11; they are not consecutive with the previous page. In addition, there is an incomplete unnumbered para at the top of the page (likely para 1), the beginning of which was cut out of the page.

(601-11) Women, when they have been uprooted, take settling down harder than the men. Either they find their local society too narrow, or they complain of isolation.<sup>1073</sup>

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(603-1)<sup>1076</sup> You must remember that you will meet with those individuals who are themselves the bearers of antagonistic forces, instruments of darkness – sometimes consciously mostly unconsciously, people used by evil forces. So far as possible you must avoid such people. Certainly never enter into intimate association with them, whether the relation be business or personal. If you do you will find that sooner or later some of their unfortunate karma will tumble on you and you will have to suffer with them. These people are opposed to your quest and all that it stands for, although they may talk as believers in spiritual things, indeed they often belong to some cult or other. But they do not understand truth or live it. They cannot help you and you are not strong enough to carry them. So leave them alone. And that is not always easy, because often they are people of a kind that force themselves into your life. Sometimes you can know them by this hall-mark, by this aggressive way which they try to entangle you. It may even be necessary at times to deal with such people with a firm hand, even mercilessly and relentlessly. If so, do not hesitate, but do it without any personal feeling of any kind.

(603-2) Plato's striking assertion that "Until philosophers are kings or kings philosophers cities will never rest from their evils – no, nor the human race," is often quoted and indeed is provocative enough to be worth quoting. But its exact truth is open to question. For if the great prophets like Jesus and Buddha invested with higher power in virtue of their special missions as they were, could not make a single city rest from its evils, not even all their followers, how is it possible that men not so invested could do so? What they could unquestionably do would be to limit the area and strength of these evils as well as to provide conditions which would tend to discourage their future growth. Just as the world was saved by the work of Jesus and Buddha from becoming measurably worse than it did become, so would it be possible for the king-philosophers to bring about a similar result in their own way and land.

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<sup>1073</sup> The section below this para has been cut out of the page.

<sup>1074</sup> Blank page

<sup>1075</sup> PB himself deleted "XXIX" at the top of page and inserted "IX" at the bottom of the page by hand.

<sup>1076</sup> The paras on this page are numbered 18 through 19 and 19a; they are not consecutive with the previous page.



(603-3) J. Middleton Murry:<sup>1077</sup> "My pacifism was reached by an unusual path. It became evident to me that accepted methods of violence and terrorism must in the end be self-defeating, that any party which hoped to achieve a society of human brotherhood must itself be a brotherhood. [You cannot get an inwardly peaceful society by methods of violence. The means will always determine the quality of the end.]"<sup>1078</sup>

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(605-1)<sup>1081</sup> Nothing is being done to avoid nuclear catastrophe, everything to bring it on

(605-2) But instead of waiting, with Plato, for philosophers to become kings, why not begin to make ordinary men into philosophers?

(605-3) The longer we wait to make a settlement, the harsher will its terms be.

(605-4) If the forces of Evolution or laws of nature, as the expression of the World-Mind, have evoked the World-Idea and with it the possibilities of evil, we must unflinchingly accept the logical conclusion. This is that the World-Mind certainly permits the presence of Evil, allows and does not hinder its actuality. Nevertheless, we should always couple with this admission, equal and attendant truth that there is a higher outcome from the working of evil, a nobler purpose in its actuality. Through the operations of the law of recompense and the pressures of divine evolution it is transmuted into good. Evil has nowhere else to turn in the end except to turn itself into good!

(605-5) The small worries and the small afflictions of everyday living only nag at a man whereas the large calamities may shatter him.

(605-6) Life today is filled with too many cares or uncertainties for anyone in any part of the world to enjoy complete happiness.

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<sup>1077</sup> John Middleton Murry

<sup>1078</sup> "You cannot get an inwardly peaceful society by methods of violence. The means will always determine the quality of the end" was typed in the left margin of the page and inserted with an arrow by hand.

<sup>1079</sup> Blank page

<sup>1080</sup> PB himself deleted "XXIX" at the top of page by hand.

<sup>1081</sup> The paras on this page are numbered 20, 20a, 21 through 28 and 28a, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

(605-7) Life with its variety of experiences is always testing him anyway but it is when he is under stress that he is tested most.

(605-8) The Oriental mystics say that it is as useless to spend time in seeking the world's material progress as it is to try to see its moral progress.

(605-9) Wrong-doing will be avoided not because it is punished by the law of recompense even when it is not punished by the law of society, but because of the strong inner conviction that right-doing is its own reward, its own satisfaction.

(605-10) It was a clergyman with wide American and English experience, Rev. Joseph F. Newton,<sup>1082</sup> who declared pessimistically in old age that no one had found out how to step up the morality growth of mankind. It was an educator, Horace Mann, the founder of America's public school system, who optimistically declared his faith in the improvability of mankind.

(605-11) Satan can pretend to be an Angel of Light. There are adepts in evil who hide their real aim behind an outward show of altruistic purpose.

(605-12) Vernon Bartlett tells in his autobiography that he noticed, when interviewing Hitler, [that]<sup>1083</sup> the dictator's mental state was almost trance-like.

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607<sup>1085</sup>

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(607-1)<sup>1086</sup> Philosophy will not disregard the bad in others, and the sin in ourselves, but having seen them clearly it does not react negatively in useless condemnation. Instead, it reacts constructively in trying to realise the meaning of evil, the consequence of sin, and then proceeds to cultivate the opposite quality, the good of that particular evil, as honesty where there is dishonesty and so on.

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<sup>1082</sup> Joseph Fort Newton

<sup>1083</sup> PB himself inserted "that" by hand.

<sup>1084</sup> Blank page

<sup>1085</sup> PB himself inserted and then deleted "Tenth Series" and deleted "XXIX" at the top of the page by hand.

<sup>1086</sup> The paras on this page are numbered 29 through 31 and 31a through 31g, making them consecutive with the previous page.

(607-2) He understands why evil exists and why, in the sense that contrast is necessary to manifested universe, it is ineradicable and why, in the sense that there is ultimate progression from the worse to the better it is doomed.

(607-3) Rasputin<sup>1087</sup> was not the only evil genius around the ill-fated Russian Czar. There were others, chief of whom was Badmayev,<sup>1088</sup> a Tibetan black magician and witch-doctor. There were also several mystical idiots.

(607-4) There is nothing to stop him from violating every ethical principle on an extensive scale.

(607-5) At every front the material world opposes us.

(607-6) They are crude remnants and ugly reminders of the savage violence which he has inherited from pre-human reincarnations.

(607-7) The evil in human relations springs from the ignorance in human beings. As each one brings the principle of truth into his own consciousness, he brings it into his relation with others as a result. The love which accompanies it denies birth to cruelty, anger, and lust or dissolves any which already exist.

(607-8) There is in the very midst of humanity today, albeit hidden and awaiting its hour of manifestation, that which is the very opposite of what has already manifested itself through the evil channels. There is divine pity as against barbarous cruelty, sublime wisdom as against materialistic ignorance, altruistic service as against aggressive selfishness, and exalted reverence against hard atheism. There is the recall to a forgotten God. There is redemptive grace. There is a hand outstretched in mercy to the worst sinner, and in consolation to the worst sufferer. Those who are mystically sensitive feel its presence even now, however intermittently.

(607-9) No man is beyond redemption for no man is utterly evil.

(607-10) It is regrettable but also probable that people will have to endure much disillusionment before these truths will cease being unpopular. All are being dragged unconsciously but inevitably toward the fatal end of all this modern scientific ingenuity.

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<sup>1087</sup> Grigori Yefimovich Rasputin

<sup>1088</sup> Peter Badmayev ("Badmaev" in the original)

<sup>1089</sup> Blank page. PB himself inserted "New 7" at the bottom of the page by hand.

(609-1)<sup>1090</sup> The<sup>1091</sup> only effectual way to meet this crisis is the way of recognising that an era of materialist error and extreme selfishness has come to an end, the way of wiping the slate of old wrong-doing quite clean, the way of making a complete break with the past, the way of doing the large and generous deed as a start-off for the new era.

(609-2) Human race has evolved to a point where its condition of receptivity to these teachings is more favourable than at any previous time.

(609-3) Beatrice Russell: FRAGMENTS OF TRUTH FROM THE UNSEEN<sup>1092</sup> (published [in London "Psychic News" 1952])<sup>1093</sup> (1)<sup>1094</sup> You are living through a very terrible time in the earth's history. [Appalling things are happening in the world today.]<sup>1095</sup> There will come a dreadful pause in all culture, all knowledge, because of the evil trends in the world. But these are only pauses; knowledge is bound to go on increasing. (2)<sup>1096</sup> The evil powers that make the wars are the source of endless sorrow to the world's inhabitants. The fight against them must always go on until people are all so filled with love that the evil powers are vanquished. (3) Mankind, weary and sickened by the appalling horror and slaughter of war, will turn eagerly to new leaders who will arise full of the ideal of the Brotherhood of Man and the Federation of the World.

(609-4) The disadvantage of attempting to avoid sufficient consideration of these truths and of shutting his eyes to their consequences, is that the pleasanter time thereby gained is much more than offset by the immense worsening of the climax when it does come.

(609-5) What sort of a person could appear to save mankind, and how he could ever do so, is a matter of opinion, not knowledge.

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<sup>1090</sup> The paras on this page are numbered 36, 36a, and 37 through 40; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the bottom of the page.

<sup>1091</sup> The first part of this para through "wiping the slate" was pasted on from a separate sheet of paper.

<sup>1092</sup> PB himself underlined "Beatrice Russell: FRAGMENTS OF TRUTH FROM THE UNSEEN" by hand.

<sup>1093</sup> "in London "Psychic News 1952" was typed above the para and inserted with an arrow by hand.

<sup>1094</sup> PB himself inserted "(1)" by hand.

<sup>1095</sup> "Appalling things are happening in the world today." was typed below the line and inserted with an arrow by hand.

<sup>1096</sup> PB himself inserted "(2)" by hand.

(609-6) Science has put increased power, for [constructive]<sup>1097</sup> good or [destructive]<sup>1098</sup> evil, into man's hands. But neither science nor religion have been able to put increased moral power into them to balance it.

(609-7) John Connell: "The world is muddling itself towards irreparable disaster; it is a kind of crazy cowardly stumbling from the world of reality to the emotional fantasy of a [gigantic]<sup>1099</sup> death-wish. It is a retreat from responsibility. In all the long muddle of human history, men could go to war for a cause in the hope that right would prevail. But now we have abandoned these last outposts of innocence. We cannot now say that we have not had ample warning."

(609-8) What man, what country can feel safe so long as thermo-nuclear weapons remain in existence? But if they are banned what of the lesser horrors which War Departments have developed - germs, gases, rays and other [obscene]<sup>1100</sup> nightmarish things?

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IX<sup>1102</sup>

(611-1)<sup>1103</sup> Is the ego nothing but an unreal person engaged in unreal actions and experiencing unreal events?

(611-2) If a man could keep himself out of his thinking and feeling, he would more easily arrive at truth. If he could believe [his personal views]<sup>1104</sup> to be nothing but truth everything, he would sooner receive its grace.

(611-3) The 'I' which says, "I think so and so" or "I feel so and so" or "I do so and so" is the first thought to arise, as well as the last one to die. This 'I' is the personal ego. There can be no thinking or feeling or willing without a prior sense of identity as to the person in whom these functions manifest. The ego-thought is always the prior thought, but its activity follows so swiftly as to seem simultaneous. Indeed, the mental

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<sup>1097</sup> "constructive" was typed below the para and inserted with a caret by hand.

<sup>1098</sup> "destructive" was typed above the para and inserted with a caret by hand.

<sup>1099</sup> "gigantic" was typed below the line and inserted with a caret by hand.

<sup>1100</sup> PB himself inserted "obscene" by hand.

<sup>1101</sup> Blank page

<sup>1102</sup> "XI" in the original, likely a typo for "IX"

<sup>1103</sup> The paras on this page are numbered 47 through 57 and 57a; they are not consecutive with the previous page.

<sup>1104</sup> PB himself changed "himself" to "his personal views" by hand.

emotional and volitional activities flow out of the ego's own activity - hence, there can be no real conquest or control of mind, feeling or body without the conquest of ego itself. This done, victory over them follows automatically. This not done, their subjugation suppresses their manifestation but leaves their root unharmed. The way to attack this root is to concentrate attention on the source whence the ego-thought arises.

(611-4) It is the bottommost layer of his consciousness.

(611-5) He is beginning to detach himself from his own ego when he is experiencing a strong self-distrust and a great doubt about the value of his own judgment.

(611-6) The end of the ego's dominance does not mean the end of the ego itself.

(611-7) The ego is simply that idea of himself which man forms.

(611-8) The ego is so prolific that its sprouts issue forth in every direction.

(611-9) Such blind selfishness brings mutilated lives and ugly minds.

(611-10) True altruism does not mean that he is to substitute the service of someone else's ego for his own.

(611-11) Each person's life is coloured by his individual attitude. This is shaped by the ego and limits both his experience and his understanding of life. At every stage of the quest, the seeker must try to track the ego to its lair, but only at the final stage can he force it into the open, to be seen at last for what it really is. It had deceived him all along into believing it was the true self.

(611-12) For the self to efface itself - that is indeed the triumph of triumphs! Yet however far off and impossible this seems now, a good start can be made by humbling it.

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613<sup>1106</sup>

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<sup>1105</sup> Blank page

<sup>1106</sup> PB himself changed "IX" to the symbol representing "Operation Shield" by hand.



(613-1)<sup>1107</sup> Noel Barber on Tibet: “Religion was now openly declared to be the enemy by the Chinese rulers. Soldiers used holy images of the Buddha for target practice, scriptures were burned, Lamas executed.”

(613-2) There are psychic injuries.

(613-3) Rose Macaulay:<sup>1108</sup> People will break his heart. He’s being hurt. He’ll go under. He should have been a scientist or scholar; something in which knowledge matters and people don’t. (2) I’m clearing out. Running away. This is too strong for me to fight. I can’t do it. The world’s hopeless just now. So given over to lies and muddle. I’m not joining that mess. What’s the use against the pressure? To go in for journalism or public life is to put oneself deliberately into the thick of the mess without being able to clean it up.

(613-4) There is so much [human]<sup>1109</sup> evil in the world today that it would be frightening, did we not know that there is also a Power higher than man in the world.

(613-5) Earl of Birkenhead:<sup>1110</sup> “The<sup>1111</sup> idealist degenerates into the pacifist and consequently becomes a danger to the community. Athens, in her decline, had no lack of such advisers and, unhappily, preferred their sloppy folly to the ardent eloquence of Demosthenes”

(613-6) Stephen Lister: I am not so stupid as those who want their refuge to be either safe from,<sup>1112</sup> or proof against,<sup>1113</sup> gamma rays. (b) There is always a formula less costly than war if men of goodwill try to find it.

(613-7) Swami Sivananda<sup>1114</sup> wrote me<sup>1115</sup> that Nehru had made his contribution to world peace by embracing the Panch Sila. These are the 5 principles or virtues which Nehru borrowed from Buddhism and offered to the world’s rulers as guidance. But, as

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<sup>1107</sup> The paras on this page are unnumbered – the top of the page has been cut off.

<sup>1108</sup> These are inexact excerpts from Rose Macaulay’s novel “Potterism,” first published in 1920.

<sup>1109</sup> “human” was typed below the line and inserted with an arrow by hand.

<sup>1110</sup> a.k.a. Frederick Edwin Smith. This para is a paraphrased excerpt from “Idealism in International Politics” in “The Speeches of Lord Birkenhead,” published in 1929.

<sup>1111</sup> We inserted open quotation marks for clarity.

<sup>1112</sup> PB himself inserted a comma by hand.

<sup>1113</sup> PB himself inserted a comma by hand.

<sup>1114</sup> Swami Sivananda Sariswati

<sup>1115</sup> The original underlined “Swami Sivananda wrote me” by hand.

Dr Mishra, himself an Indian, sarcastically commented to me, "Would Khrushchev<sup>1116</sup> listen to them?"

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(615-1)<sup>1118</sup> Like weeds after heavy rain, new human evils spring up afresh after the old ones are pulled out. Humanity's battles to keep itself from being dragged down have to be renewed.

(615-2) They find a completely worldly life sufficient for their needs. They do not want, do not miss, and are quite indifferent towards, spiritual things.

(615-3) Utopian world conditions, where everything everywhere will be all right for everyone, exist only in human imagination running to excess

(615-4) Those [propagandists]<sup>1119</sup> who [eagerly]<sup>1120</sup> use recent history to foretell the advent of a society which will be completely materialistic are completely wrong. For a world where everyone rejected the idea of a soul in man and God behind the universe, would not last long. Such atheism is the sin against the Holy Ghost, and would be punished accordingly.

(615-5)<sup>1121</sup> Until the nuclear weapons were invented, some sort of a case could still be made out for a just war, a defensive war. But no kind of case can be made out for their honourable use in a future war. It would be unlike all previous ones, too horrible and widespread in effects to be just, too complicated to be defensive. For the entire human species and its earthly home would be caught in it

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<sup>1116</sup> Nikita Sergeevich Khrushchev ("Kruschev" in the original)

<sup>1117</sup> Blank page. PB himself deleted "CHAPTER XV" (upside down in the middle of the page) by hand.

<sup>1118</sup> The paras on this page are unnumbered.

<sup>1119</sup> "propagandists" was typed above the line and inserted with a caret by hand.

<sup>1120</sup> "eagerly" was typed below the line and inserted with an arrow by hand.

<sup>1121</sup> This para was taped onto the page from a separate sheet of paper. The bottom edge is cut in a way that suggests that the para originally had more text at the end.

<sup>1122</sup> Blank page



(617-1)<sup>1123</sup> It is correct to say that one consequence of this evolutionary development will be the achievement of emotional harmony amongst mankind through mutual goodwill. But this is not the same as the achievement of intellectual unity, of perfect identity in view and attitude. This is impossible and unattainable. Each human ego has its own peculiarities, its own unique experience and its own psychological differences. No two are the same. Harmony as an ideal relation and ethical goal, yes, but unity as a necessary pre-requisite of [it,]<sup>1124</sup> no!<sup>1125</sup>

(617-2)<sup>1126</sup> In the first case, it will save its civilisation and live. In the second case, it will die amid the ruins of all that it has built up through the centuries.

(617-3)<sup>1127</sup> Let us have no romantic expectations of a sudden change for the better in humanity. So facile an evolution is against history and beyond probability.

(617-4) The trends of destiny, and the consequences created by them, can be observed and noted much more accurately by the philosophically-minded than by any other people. For it is only they who can go so long a way behind the scenes of life. The post-war period opened with critical and dangerous years. Critical because it was so easy to fall into chaos; dangerous because annihilation could so easily follow the chaos. The decade and a half immediately following the second world war gives humanity its last chance to accept the moral truths resulting from this evolutionary crisis. If the agony of recent years has not sunk deeply enough and spread widely enough to guarantee this acceptance, if it will not cope quickly enough and adapt itself speedily enough to the altered situation, then Nature will resort to bitter necessity and civilisation will sink engulfed in unimaginable chaos and conflict. Humanity's destiny rests on the decisions and movements made in the period since the war ended and lasting for three or four years. The reason for this is that after that period the direction taken can not be changed, the forces released can not<sup>1128</sup>

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<sup>1123</sup> The paras on this page are numbered 38, 43c, and 40; they are not consecutive with the previous page. In addition, there is an unnumbered para following para 38.

<sup>1124</sup> PB himself inserted "it," by hand.

<sup>1125</sup> A section below this para was cut out of the page.

<sup>1126</sup> This para was pasted on from a separate sheet of paper.

<sup>1127</sup> This para was pasted on from a separate sheet of paper.

<sup>1128</sup> This para continues on page 481.

<sup>1129</sup> Blank page

(619-1)<sup>1130</sup> The quotation in “Hidden Teaching Beyond Yoga” last chapter (re general Simha and War) was taken from Paul Carus book “Gospel of Buddha”<sup>1131</sup> chapter 51, para 17. Since then I have ascertained that it does not appear in any known Pali text, and [must]<sup>1132</sup> consequently [be]<sup>1133</sup> an interpolation by Carus himself.

(619-2) The proper course is to try kindly reasonable and non-violent methods of resisting aggression. If they fail then forceful ones become the only alternative. But they should not blur the goodwill which must be felt towards all men, including enemies.<sup>1134</sup>

(619-3) It may be asked why the counsel to practise non-violence was ever given at all by saints and prophets. Obviously it is [ethically]<sup>1135</sup> the highest instance of forgiveness and {practically}<sup>1136</sup> the most effective way of transcending the ego.

(619-4) Whatever evil we see manifest actively in a man’s life comes from his ignorance of the Overself and will vanish with its finding.

(619-5) Mr Morrow Smith, an experienced British Prison Chief Officer, yet a man withal of humane character, wrote in “The Prison Screw”: “Corporal punishment is as repugnant to me as it is to any civilised human being... Nevertheless I am forced to accept that there are occasions when it is a necessary {evil}...<sup>1137</sup> these facts must never blind us to the true nature of the inner hard core of prison society. These men are ruthless in [all]<sup>1138</sup> they do. Compassion and kid-glove treatment are no doubt fine and praiseworthy in theory, but they are utterly out of place when it comes to handling thugs of the worst type.”

(619-6) The casualties of war are no longer to be measured by bodies tumbling in the trenches but by bodies dissolving into white powders

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<sup>1130</sup> The paras on this page are unnumbered.

<sup>1131</sup> “The Gospel of Buddha” was first published in 1894.

<sup>1132</sup> PB himself inserted “must” by hand.

<sup>1133</sup> PB himself inserted “be” by hand.

<sup>1134</sup> There are two “O”s and a “£” in the left margin; these are random bits of some other note or calculation. — TJS ‘20

<sup>1135</sup> PB himself moved “ethically” from after “forgiveness” to after “it is” by hand.

<sup>1136</sup> PB himself moved “transcending” from after “way of” to after “and” by hand. However, this appears to be an error and it is likely he meant to move “practically” to this spot. We have made this change for clarity.

<sup>1137</sup> We deleted “can be” from after “evil” for the overall clarity of the para. — TJS ‘20

<sup>1138</sup> PB himself deleted “that” from after “all” by hand.

(619-7) Repeating the old methods must remain ineffective.

(619-8) The pre-nuclear methods and views will destroy and not save them, will have the very opposite effect from the one intended. Of what avail is it to call for peace passionately while preparing all the conditions for war [unwittingly?]<sup>1139</sup>

(619-9)<sup>1140</sup> The human race is at an impasse and this is the only way out for it, the only real alternative to war or to practising Christianity

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621<sup>1142</sup>

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OPERATION SHIELD

(621-1)<sup>1143</sup> The pursuit of non-violence in the international field is like the pursuit of politico-economic utopia – a dream. It is laudably idealistic but, unfortunately, it is also ill-founded. The pacifism which preaches a total and absolute non-violence, applicable all the time and in all situations, fails to recognise what is written all over the universe – the law of opposites. It is their balance which holds all things in the world, all creatures in Nature, together. In human life their conflict breeds violence and their recession, peace. War can change its form, can lose its brutality, can be lifted to a higher level altogether where words displace weapons, and this will certainly happen. But war [at worst, friction at best]<sup>1144</sup> will not disappear so long as the ego in man [with its negative emotions]<sup>1145</sup> is his ruler.

(621-2) The simple and obvious way to prevent nuclear war is to prevent the preparation of nuclear weapons for it.

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<sup>1139</sup> PB himself moved “unwittingly” from after “passionately while” by hand.

<sup>1140</sup> This para was typed upside down at the bottom of the page.

<sup>1141</sup> Blank page

<sup>1142</sup> PB himself deleted “OP” and inserted “IX” at the top of the page by hand. He first deleted the ‘shield’ symbol for his “Operation Shield” and then reinstated it. This refers to his research on how & where to survive a nuclear war. – TJS ‘20

<sup>1143</sup> The paras on this page are unnumbered.

<sup>1144</sup> “at worst, friction at best” was typed above the line and inserted with a caret by hand.

<sup>1145</sup> “with its negative emotions” was typed at the end of the line and inserted with a caret by hand.

(621-3) The era when the massive accumulation of armaments was the best kind of defence has disappeared. The security it afforded no longer exists. There is no real defence – military or civil – against today’s atomic warfare other than its avoidance.

(621-4) Those who ignore the world’s changes and science’s advances in order to continue the traditional policies of a prenuclear age, mislead others and themselves.

(621-5) How can events of such magnitude pass over mankind without bringing the greatest and gravest changes in their train?

(621-6) So long as this enormous distrust of each other remains, so long will the desire for disarmament on both sides fail of realisation. There is no likelihood that it will not continue to remain. Therefore if this failure is ever to be brought to an end, what cannot be reached by both sides agreeing together must be reached by one side acting alone. That is, the goal of full disarmament can only be reached by stages, and this is the first stage. It has some unsatisfactory and disconcerting features, it raises new doubts and fears, but all that is outweighed by the enormous gain of preventing a nuclear war.

(621-7) As the crises increase in number or frequency, so does their despair.

(621-8) These are momentous hours in world history, when the destiny of all mankind may soon be decided.

(621-9) In other times what they sought from drink or sex, ambition or adventure, was happiness. But in these times what they seek from them is [- short of killing themselves -]refuge<sup>1146</sup> from unbearable hopelessness and fatiguing uselessness.

(621-10) How much we yearn for a stable and peaceful world, how little we find it!

(621-11) It is not only a spiritual crisis for mankind but also a spiritual opportunity.

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(622-1)<sup>1147</sup> If we examine the situation we find that every one of the factors which caused earlier wars is again present

(622-2) ANTI-ESCAPISM: It is a fallacy to believe that there are any special zones which are not danger zones. Therefore it is a wrong course to emigrate anywhere expecting that such a place will provide safety and security when destruction and

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<sup>1146</sup> “ – short of killing themselves –” was typed below the line and inserted with a caret by hand.

<sup>1147</sup> The paras on this page are unnumbered.

poison fall upon the globe. Running away is no way out; [whatever]<sup>1148</sup> place you run to remains as dangerous as the place you run from. It is better to go into the silence and find your protection there. Then, if the higher self directs you in or after meditation to move to another zone, you may accept its guidance. The removal will be a right course, because intuitive, whereas the other is dictated by the blind intellect's cleverness. This is another way of saying, "Seek ye first the kingdom of heaven, and all these things (including protection) will be added unto you." In his new book "Witness," J.G. Bennett<sup>1149</sup> confirms this: He writes, "The group of people working with me was very little affected by the war. None was killed or seriously wounded. This was done without deliberate withdrawal from war activity, and it appeared to be the consequence of having set ourselves to serve an aim beyond our own welfare... those who are called to serve a great purpose." (1962) He also says: "If the leaders of mankind were so lacking in responsibility and understanding, and the masses so passive and inarticulate, what could the future bring but new and more terrible wars?" (c) I did not have the passionate belief in the sacredness of human life that converted many into pacifists.

(622-3) It is in such times of crisis that we need most to bear the great truths in mind.

(622-4) Is it not symbolic of the age in which we live that the three most celebrated apostles of peace - Gandhi, Count Bernadotte<sup>1150</sup> and Dag Hammarskjöld<sup>1151</sup> - were all murdered; destroyed by the very violence they had tried to bring to an end.

(622-5) L.T. Symons:<sup>1152</sup> Mankind has, by his own actions, narrowed down his choice to where, at the present moment in history, he literally has to choose between Christ and chaos. A change of front is necessary. Why not as a last resort try something that has never yet been put to the test? Has Jesus really the solution to the world's problem?

(622-6) All these happenings synchronise with the inner conditions, situations and challenges detected by the sensitive seer. The [world]<sup>1153</sup> crisis reflects humanity's spiritual crisis.

623<sup>1154</sup>

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OPERATION SHIELD

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<sup>1148</sup> PB himself deleted "simply because" from before "whatever" by typing over it with x's.

<sup>1149</sup> John Godolphin Bennett. His autobiography "Witness: The Story of a Search" was first published in 1962.

<sup>1150</sup> Folke Bernadotte

<sup>1151</sup> Dag Hammarskjöld ("Trig Hamerskold" in the original)

<sup>1152</sup> Leslie Tasman Symons

<sup>1153</sup> PB himself moved "world" from after "All these" to after "The" by hand.

<sup>1154</sup> PB himself deleted "OP" and inserted "IX" at the top of the page by hand. He then reinserted the Shield symbol for "Operation Shield." - TJS '20

(623-1)<sup>1155</sup> Prof C.E.M. Joad.<sup>1156</sup> (a) In the end men will see the point of disarmament, if they wish to avoid war, as they saw the point of sanitation when they wished to avoid plague. But it will take them a long time yet and they may have to suffer a great deal more in the process. (b) I believe in disarmament by example.

PB: Although all leaders admit the annihilatory character of nuclear war and agree it is unthinkable, yet their actions reflect nineteenth-century thinking, [as]<sup>1157</sup> if [pre-nuclear]<sup>1158</sup> conditions still prevail. With both sides spending more and more on defence every year, the situation becomes utterly illogical. The pity of it all is that despite these fantastic expenditures [we are no nearer any real]<sup>1159</sup> peace [than before.]<sup>1160</sup>

(623-2) No leader will heed the true solution of this gigantic problem because every leader is ignorant of the higher laws which control destiny and evolution.

(623-3) Merely because both sides want to avoid a war is not enough to prevent it happening. Proper steps must also be taken, and within the proper time.

(623-4) A new approach is so obviously and urgently needed, yet so little is done to find one, for the correct approach calls for something like wrenching our mental muscles before it can be found acceptable.

(623-5) If the world's leaders could only understand the inner nature of this conflict, and of the other two which this century has seen, so [much]<sup>1161</sup> impending [danger]<sup>1162</sup> could be averted.

(623-6) The attainment of national non-violence, as well as the personal practice of it, is a beautiful dream, but still only a dream. Nowhere in Nature is it realised. Even in human life it was realised only in a few cases like those of St. Francis of Assisi in Europe and Gandhi or the Maharshi<sup>1163</sup> in India. But Gandhi let the ruling British authority perform violence against his followers, while the Maharshi<sup>1164</sup> let the thieves who broke into his ashram give him blows. So the practice of violence was, for them, stopped only

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<sup>1155</sup> The paras on this page are unnumbered.

<sup>1156</sup> Cyril Edwin Mitchinson Joad

<sup>1157</sup> PB himself changed "and" to "as" by hand.

<sup>1158</sup> PB himself moved "pre-nuclear" from after "nineteenth-century" to after "if" by hand.

<sup>1159</sup> "we are no nearer any real" was typed below the line and inserted with an arrow by hand.

<sup>1160</sup> PB himself changed "will not be permanently preserved" to "than before" by deleting the original phrase by hand and typing the new one below the line.

<sup>1161</sup> PB himself changed "many" to "much" by hand.

<sup>1162</sup> PB himself changed "dangers" to "danger" by hand.

<sup>1163</sup> "Maharishree" in the original, referring to Sri Ramana Maharshi

<sup>1164</sup> "Maharishree" in the original.

partially. This may be why, another Indian, Krishnamurti,<sup>1165</sup> calls non-violence “a fictitious ideal.” Jainism, the [ancient]<sup>1166</sup> Indian religion which has proclaimed non-violence as its foremost ethic, shows the most excessive scruples against unwittingly taking insect and worm life. Yet what we know today, through the use of scientific appliances, about the micro-organisms in air, water and food, renders all that care ridiculous.

(623-7) The {happenings}<sup>1167</sup> of the past two or three decades have moved more quickly than the [minds of the]<sup>1168</sup> people to whom they have [happened]<sup>1169</sup>

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625<sup>1171</sup>

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(625-1)<sup>1172</sup> “I’m sorry; but I cannot lift a finger in politics. It would only get bitten.” – Di Lampedusa<sup>1173</sup>

(625-2) The compromise with evil leads in the end to confusion and weakness, [a]<sup>1174</sup> gradual decline of standards, a wavering fealty to opportunism and a fatal contradiction of principles.

(625-3) The central message of philosophy to [the]<sup>1175</sup> modern era is that man is not isolated but supported by a friendly power, not left in the dark but surrounded by helping hands.

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<sup>1165</sup> Referring to Jiddu Krishnamurti.

<sup>1166</sup> “ancient” was typed below the line and inserted with an arrow by hand.

<sup>1167</sup> When PB himself changed “happenings” to “happened” and moved it to follow “have” he left a lacuna at the beginning of the sentence. We have therefore replaced “happenings” while placing “happened” at the end of the sentence. – TJS ‘20

<sup>1168</sup> “minds of the” was typed below the line and inserted with a caret by hand.

<sup>1169</sup> PB himself moved “happened” after “The” to after “have” by hand.

<sup>1170</sup> Blank page

<sup>1171</sup> PB himself deleted “XXIX” at the top of the page by hand.

<sup>1172</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page and two unnumbered paras at the bottom.

<sup>1173</sup> Giuseppe Tomasi di Lampedusa. PB himself underlined “Di Lampedusa” by hand.

<sup>1174</sup> PB himself deleted “to” before this “a” by hand.

<sup>1175</sup> PB himself inserted “the” by hand.

(625-4) Sin is a cumulative affair. The first one leads inexorably to a whole series and so to final disaster.

(625-5) Although our practical duty involves resistance to evil it should be clear that such resistance is itself an evil, but it is the lesser of two evils and a necessary result of the imperfect side of human nature today. It plays the same part in each individual's life that a police force plays in the social life. The presence of the policeman is an indication of the presence of the criminal. With the development of human character, criminal tendencies would disappear and with them police forces. But we cannot anticipate that time so far as the immediate present is concerned, although we ought to deal with the crime in the most enlightened way possible.

(625-6) The coldly calculated torture of animals in the name of scientific progress must be paid for in different degrees by those who allow it as well as by those who perpetrate it. The practice of vivisection is a sinful one. The men who do it will have to pay the penalty one day, quite often by being born into a maimed and hurt body. Some among them, who gradually lose every vestige of pity from their character,<sup>1176</sup> become [heartless]<sup>1177</sup> monsters.

(625-7) The wise man refuses to accept removable evils and avoidable sufferings.

(625-8) If philosophy could not take up, examine, explain the place and predict the future that will dissolve them of the ugliest sides of life and the worst forms of sin, it would be incomplete and unable to live up to its name. But it does do so. There is nothing so dark that its significance and destiny will not be shown up by philosophy's revealing light.<sup>1178</sup>

(625-9) If the opportunity which existed during the 1½-year period after WWI had been properly appreciated and used, today's menaces would not have come into existence.

(625-10) When Lao-Tzu<sup>1179</sup> saw that Chou was breaking up, he left the kingdom

626<sup>1180</sup>

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<sup>1176</sup> PB himself inserted a comma by hand.

<sup>1177</sup> PB himself deleted "cold" from before "heartless" by hand.

<sup>1178</sup> The original paras on this page continue on page 191.

<sup>1179</sup> "Lao Tzu" in the original

<sup>1180</sup> Blank page



(627-1)<sup>1181</sup> Some of us feel that we can do nothing to alter the course of events and must conform to them

(627-2) We see despair and foresee destruction.

(627-3) What is the prospect before mankind? No individual can live today in Tibetan isolation, no mystic can climb his ivory tower and expect to meditate for long in undisturbed privacy above the tumult and strain of our times. No one can afford to be indifferent to this prospect.

(627-4) We may put off the realisation of the menace of war for a certain number of years, but only for then.

(627-5) Men who have lost the sense of life's spiritual significance, and who do not even have any insistent questions about it, will not respond to such events in the correct way.

(627-6) If some men give life in wartime service of their country, this man gives it truth. If his message is not heeded appreciated or understood, that is no reason for belittling the service he has tried to render. Any man may give his life whereas only the man who has won to perception of truth can give it to his fellows.

(627-7) The clash between totalitarian ideologies and democratic ones, between humanistic and religious ones, between intellectualist and intuitive ones, has created a void in modern cultural life which can be adequately filled only by philosophy.

(627-8) From its failure, so repeated and so tragic, to handle its life, humanity will have no other course than to retreat into religious and mystical consolations or else to give itself up to utter hopelessness and grim despair.

(627-9) Most people have failed to recognise that the forces of destiny are back of these events. Even the powerful impact of such stirring events as history has recorded in our own times has not been enough to bring about this recognition. Yet they sense their own helplessness, although they do not understand that it is the very inevitability of their karma which has made them feel this helplessness.

(627-10) We may hope to find inner freedom from all troubles but not outer freedom from more than a proportion of them.

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<sup>1181</sup> The paras on this page are numbered 1 through 11 and 11a; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

(627-11) The traditions and foundations of a world of pretence and hypocrisy, of selfishness and materialism, have been crumbling down since this century began. The two wars merely accelerated the process. We have seen the change at work in religion and art, in human relations and political ideas, in morality and literature. Those individuals who have moved away in new directions from the old traditions are mostly unbalanced groping and muddled, fanatical, half-demented and violent.

(627-12) If we want a better world, a newer age, we must get a better [kind]<sup>1182</sup> of people to inhabit that world.<sup>1183</sup>

(627-13) There are two trends visible in the world today: a materialising and a spiritualising one, a strengthening of the ego and a weakening of it. If the second trend is still mostly fumbling and confused, it is certainly an upward one

628<sup>1184</sup>

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IX

M: Karma Settling Old Era

(629-1)<sup>1185</sup> Are human life and human destiny ruled by mere chance or by iron law? If by chance, then our race is wholly at the mercy of evil men, but if by law, then we may hope to see the pattern of ultimate good eventually show itself in its history as these men and all men are steered back to righteous courses by suffering and intuition, by revelation and reflection.

(629-2) It is nonsensical to say that a single man makes a historical epoch. He is the embodied reaction called to play his part by the destiny of his times and by the thoughts of those among whom he is thrown.

(629-3) Destiny uses such a man to fulfil her ends, to bring about the changes for better or worse. Hence destiny makes or breaks him.

(629-4) This need not lead to fatalistic despair.

(629-5) The two attitudes need not conflict.

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<sup>1182</sup> PB himself deleted "1949" before "kind" by hand.

<sup>1183</sup> The original paras on this page continue on page 591.

<sup>1184</sup> Blank page

<sup>1185</sup> The paras on this page are numbered 10 through 19, 19a, and 20 through 21; they are not consecutive with the previous page - but they follow the paras on page 403.

(629-6) He may discern a pattern in the flux of these events, a meaning in the facts of this history.

(629-7) Their normal way of life has had to be greatly changed.

(629-8) He who through spiritual complacency, refuses to open his eyes, must pay the penalty.

(629-9) The insanity and hatred of our times seem without parallel. It is hard to discern through them the image of God in which man is supposed to be made. Is it [wished-for]<sup>1186</sup> fancy or basic covered-up fact?

(629-10) In its movement through cycles of experience, the human race is exposed to contrasting influences, both benign and malevolent.

(629-11) War brings a shake-up of mental habits along with the shake-up of physical circumstances

(629-12) This one event has dominated the [intelligent]<sup>1187</sup> human mind in the mid-twentieth century more than any other. This release of the atom's energy has forced a rethinking of the human position in politics, society, health, economics etc

(629-13) Phoebe Bendit:<sup>1188</sup> "Mankind, whatever the outer appearances, is at the turning point between Path of Outgoing and Path of Return, a critical point in both evolution and human history."

630<sup>1189</sup>

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M: Karma Settling Old Era

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N: What Can We Do?

(631-1)<sup>1190</sup> Nothing can stop the onset of these changes, as history will show

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<sup>1186</sup> "wished-for" was typed below the line and inserted with a caret by hand.

<sup>1187</sup> "intelligent" was typed below the line and inserted with a caret by hand.

<sup>1188</sup> PB himself underlined "Phoebe Bendit" by hand.

<sup>1189</sup> Blank page. PB himself inserted "Two II" at the bottom of the page by hand.

<sup>1190</sup> The paras on this page are numbered 20 through 31; they are not consecutive with the previous page - but they follow the paras on page 409. In addition, there are three unnumbered

(631-2) When the ego inwardly reaches such a point in its development and outwardly finds the requisite conditions, the time is ready for the next change.

(631-3) The aspiration which mounts upward from his heart is answered by the grace which descends downward into it.

(631-4) The old oriental idea is to be lost in the Infinite. The new occidental ideal is to be in tune with the Infinite.

(631-5) The fact is they have gotten off to life with the wrong foot first; they have made a false start. There is no other way to correct this than to retrace their steps and begin afresh.

(631-6) Such a great chance may be taken but only at the cost of a great risk.

(631-7) Can he do nothing more for humanity than sigh for them?

(631-8) The coming year will watch the culmination of mankind's fateful months of decision.

(631-9) Whatever form the spiritual awakening of our time will take, it will have to embrace many of these ideas. Our time will come.

(631-10) Can we really exercise a free will and thus circumvent prediction?

(631-11) Bolivar,<sup>1191</sup> the great South American liberator, died disappointed, and said that to serve the people was to plough the ocean

(631-12) Why did H.P. Blavatsky<sup>1192</sup> write, in the 1880s, that "Russia was the only country where the pure ideal of Christ is still preserved"?<sup>1193</sup>

(631-13) If God's in his heaven and all's well with the world, are we in error to attempt reforms where they are obviously needed or to right wrongs where they are heavily oppressive? No - this is no error, for the attempt itself will then be [induced by]<sup>1194</sup> the divine presence

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paras: one at the top of the page, one between paras 30 and 31, and one at the bottom of the page.

<sup>1191</sup> Simón Bolívar

<sup>1192</sup> Helena Petrovna Blavatsky

<sup>1193</sup> We moved the question mark outside the quotation marks for clarity.

<sup>1194</sup> PB himself changed "part of" to "induced by" by typing over the original phrase with x's and typing the new one below the line and inserting it with a caret by hand.

(631-14) SPR Charter: “Never before in history have we lived in an environment which has been drastically altered within one generation, with the altering processes now being accelerated to a near point of turbulence.”

(631-15) ‘Crisis’ is derived from Greek word meaning ‘to decide.’ I fitly used the term in the title of my last book because a decisive turning point had been reached in human history, forcing two alternative directions for an inescapable movement

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N: What Can We Do?

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<sup>1195</sup> Blank page. PB himself inserted “Two II” at the bottom of the page by hand.

<sup>1196</sup> Blank page (divider page with a tab marked “9”)

<sup>1197</sup> Blank page (divider page with a tab marked “9”)