

Vinyl VI

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Editor's Note: This volume – with one exception – is all material from Old Category vi: Emotions and Ethics. (That one exception is pdf page 369 which is Old Category vii: The Intellect.) When PB recreated his 28 categories in 1979, he left this one intact – even keeping its number. In both the Old and New categories the paras focus on the emotional element of the Quest. A lot of what PB calls “The Long Path” is discussed here – moral refinement, character development, etiquette etc. While some of these may seem trivial in comparison to mastering metaphysics or mysticism, when the power of the mind or heart awakens, a well-managed psyche will be found utterly essential. Otherwise the unreformed ego will take possession of the gifts of the Overself, with terrible consequences to the individual and those around them.

For more information about the people and texts PB quotes or references here, please see the file titled “Wiki Standard Info for Comments.” For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled “Introductory Readers’ Guide.” We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity’s sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020

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

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(1-1)¹ How far indeed are such speech and action from the true philosophical attitude.

(1-2) Many marriages are based on calculation, not on love. They are business transactions bearing social or financial rewards, not emotional ones. Yet if animated by goodwill they may be successful.

(1-3) They make blind or blundering efforts to find happiness.

¹ The paras on this page are unnumbered.

(1-4) Each quest thus has its own character and its own personality. This it shapes by the act of dedicating itself to the incorruptible integrity of the higher life.

(1-5) His attitudes will have to be purified, his perceptions clarified.

(1-6) Enthusiasm may degenerate into exaggeration.

(1-7) Truth is often ill-tasting. Why?

(1-8) He is loyally acting up to his ideal.

(1-9) Human character does not change quickly. There are few overnight miracles.

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(3-1)³ Can a man rise above the darker side of his own character?

(3-2) A well-mannered child is a testimony to a well-mannered home.

(3-3) There are events which harass a man and like some people drain him emotionally.

(3-4) Little happenings may have large meanings. This refers not to prophesy but to character.

(3-5) Choke the base impulse before it gets stronger.

(3-6) High sincerity may be found in many persons along with simple naivety.

(3-7) There should be no space in his mind for negative thoughts, no time in his heart for base feelings.

(3-8) Unless disciplines are put on human nature, animal instincts or human selfishnesses may drag it into wrong deeds.

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³ The paras on this page are unnumbered.

(3-9) Man lavishes his energies on desires and on belongings which, in the end, themselves fail to satisfy him.

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(5-1)⁵ What is to be deplored is the vulgarity in taste and the coarseness in speech – let alone graceless charmless mannerless behaviour.

(5-2) Men commit many sins and fall into many errors before the failure of their own conduct finally dawns upon them.

(5-3) Anyone can go on living but not everyone can go on living worthily.

(5-4) All that is base and low should be rejected by his mind.

(5-5) He is prudent, and puts restraints upon himself.

(5-6) There are compulsions in his mind which unconsciously sway his conduct and direct his thinking.

(5-7) The ascetic hopes to attain serenity through severity!

(5-8) Courtesy is the oil which lubricates the wheel of life.

(5-9) We need to be enthusiastic without being fanatic.

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(7-1)⁷ There is usually a gap between the ideal learnt and the ideal lived.

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⁵ The paras on this page are unnumbered.

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⁷ The paras on this page are unnumbered.

(7-2) If he practises goodwill to others it is more likely that the higher power will bestow grace upon him through others.

(7-3) There is never any justification for being unmannerly or worse rude.

(7-4) Being the kind of man that he is, how can he behave otherwise than he has behaved?

(7-5) The man of such immeasurable goodwill will express it in all ways all the time.

(7-6) The more he refuses to let negative emotions capture him the more will an inner harmony permeate him.

(7-7) There is little warmth and less humanity in such harsh fanatic teachings

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(9-1)⁹ Nor is it a question of choosing between being self-important and being humble, for the ego can be strong in both cases. It happens in the second case if accompanied by exhibitionism, and in the first case if accompanied by total concentration upon itself. The practice of detachment avoids both errors.

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(11-1)¹¹ The man who can win his way to freedom from anger and finally liberate the mind from passion may need much of his lifetime, if not all of it, for the work, but what he gains is of inestimable value. For this brings him closer to awareness of the Overself.

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⁹ The paras on this page are unnumbered.

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¹¹ The paras on this page are unnumbered.

(11-2) He cannot afford to imitate those who show a calm exterior while raging furiously within themselves. Not necessarily nor only for the sake of appearances or personal advantage but also because the ideal of self-control is very close to his heart.

(11-3) Men ask, "What is truth?" But in reply truth itself questions them, "Who are you to ask that? Have you the competence, the faculty, the character, the judgment, the education and the preparation to recognise truth? If not, first go and acquire them, not forgetting the uplift of character."

(11-4) He fails to see the human being in the proclaimed god in man. What he does see is not what is there but someone much different

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(13-1)¹³ Even if he finds himself in a moral solitude, as he may in the earlier years, it is still worthwhile to be loyal to ideals.

(13-2) To the extent that he purifies and ennobles himself he qualifies himself for the reception of superior insight.

(13-3) It was an act of reverence among pious Chinese or of courtesy among polite ones to hold hands with right palm inside the left one.

(13-4) In the past, he could do such things. But now he must bring them under the willed discipline, the deliberate control of his present ideal.

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(15-1)¹⁶ Is he trying to become cold, austere, inhumanly superior?

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¹³ The paras on this page are unnumbered.

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¹⁵ PB himself inserted "(VI.)" At the top of the page by hand.

¹⁶ The paras on this page are numbered 386 through 387, 104 through 109, and 370 through 371; they are not consecutive with the previous page. In addition, there are three unnumbered paras

(15-2) He may no longer believe in his strength to be virtuous, his wisdom to act rightly, nor even his aspirations to follow a higher path

(15-3) Those psychoanalysts who sneer at the man trying to discipline himself, praises the undisciplined condition as being superior, happier and healthier

(15-4) We are not called upon to renounce our human affections, our earthly ties, as the ascetics demand, but we are called upon to liberate our love from its egoism.

(15-5) He goes wherever the mood pushes him
Moods push him hither and thither

(15-6) His weaknesses must first be found and then removed – sometimes a lifelong task.

(15-7) The monk in some abbey, wearing the garment of renunciation, is to some extent protected by [it. For]¹⁷ its existence reminds him of his pledge-purpose and holds him back from any impulsive fall into worldly sin.

(15-8) A generous act not only helps the beneficiary but, if the motive is pure, ennobles the doer. The wisdom of the act is, however, a different matter and requires separate analysis.

(15-9) We need the body to fulfil our higher purpose through it. We need things for life, not life for things. Those who fail to make them a means to this higher end, fall into discontent and frustration.

(15-10) When desires die without regrets, he begins to taste real peace. When cravings slough off naturally, like a serpent's skin, he finds tranquil happiness.

(15-11) Their faith in a higher purpose of life having failed, it is not long before the labour of correcting and purifying human nature will seem unnecessary.

(15-12) I have heard distinguished men, keen-brained and successful executives, confess privately how their agnostic attitude toward life but masks a deeper longing for some mystic revelation, some religious experience, that would relieve their mental darkness and how unhappy they are because it has never occurred.

at the top of the page. This page is made up of four separate pieces of paper that were glued together.

¹⁷ PB himself changed "it for" to "it. For" by hand.

(15-13) This does not mean that Jesus himself ever taught philosophy to his immediate circle; nobody has yet found evidence that he ever did so. Where, for instance, will the reader find in his sayings any explanation of the nature of truth or discussion of the nature of ultimate reality? The period of three years from the beginning of his mission till his death was too short to raise such simple folk as had gathered around him, into mastery of both the second and third degrees

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(17-1)²⁰ Each of us is born with a certain type of personality, with his own particular attractions and repulsions, strengths and weaknesses. Each therefore has to find the path that suits him best.

(17-2) The peril of incompetent guides is not lessened when as so often happens they are sincere. For they may be, and usually are utterly ignorant of their own limitations.

(17-3) We not only misuse, or abuse, the body which God has given us, but also the mind.

(17-4) If, with the philosophic discipline, he has taken the burden of higher obligations upon himself, he has also become entitled to receive the blessing of higher compensations.

(17-5) Humbly to accept our limitations, after long experience and repeated test, is also a form of wisdom. The innate tendencies that make us what we are from birth, may prove too strong for our will to oppose successfully. Yet even if the leopard cannot change his spots, time may mellow their hard black to soft grey.

(17-6) Their own inadequacies may cause them to seek to establish relationships with those who are more developed

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¹⁹ PB himself inserted "VI" at the top of the page by hand.

²⁰ The paras on this page are numbered 353 through 354, one unnumbered, 394 through 395, one unnumbered, 397 through 398, three unnumbered, 401 through 402, and 402a; they are not consecutive with the previous page. Paras 17-1 through 17-3, 17-6, and 17-9 through 17-11 were typed on different pieces of paper and glued onto this page.

(17-7) When a certain form of suffering has become an educational necessity for him, it may be emotionally displeasing at the time but it will be intellectually commendable to him in later years.

(17-8) They see or sense that he never gives himself up entirely to the society in which he happens to be, that he keeps always a certain inward reserve and outward constraint. This puzzles, irritates [annoys]²¹ some, or arouses suspicion in others. Thus the seed of future hostility towards him is sown by their own imperfection.

(17-9) He needs to be on guard against his own bias, his own prejudices, if he knows what they are

(17-10) But can anyone detach himself from his own feelings? Can he particularly stand aside from his urges and phobias, his attractions and distastes?

(17-11) Cultivate calmness; try to keep the balance of your mind from being upset

(17-12) Repentance must be thorough and whole-hearted if it is to effect this purpose. He must turn his back upon the former way of life.

(17-13) Such power is not easily gained. A man must overcome much within himself, must hold his spine unbending and his effort undeviating.

(17-14) All those negative qualities which act as encumbrances to true [understanding]²² of situations, occasions, events and persons must be guarded against in attitude and action

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(19-1)²⁴ We may practise good will [untainted by selfishness]²⁵ towards all mankind without becoming mushily sentimental about 'universal brotherhood'

²¹ PB himself deleted "or" from before "annoys" by hand.

²² The original typist changed "vision" to "understanding" by typing over the original word with x's.

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²⁴ The paras on this page are unnumbered.

²⁵ "Untainted by selfishness" was typed below the line and inserted with a caret.

(19-2) Complete impartiality is as impossible to achieve as complete detachment. Where are those who can look at a situation from all its sides, or take the loss of all possessions without any feeling [of pain]²⁶ at all?

(19-3) We may regret the existence of these faults in others but we may not refuse to recognise them if practical dealings are involved.

(19-4) If a negative emotion is strong enough, it may not only [colour with his reasoning faculty, but even preclude its use]²⁷ altogether.

(19-5) He may try to be unprejudiced but the imperfection of human nature [his own personal deficiencies]²⁸ will bring failure to his effort more often than success.

(19-6) Excessive moral tolerance easily becomes moral lethargy

(19-7) Those who pour out such ugly invective and unmitigated abuse show thereby how far they have strayed from spiritual charity, let alone from ordinary good manners.

(19-8) He will not only cultivate an equable mind but also a sunny one.

(19-9) The Abbe Saint-Cyran's advice to a nun may be pertinent here: "It is against humility to want to do extraordinary things. We are not saints to do as the saints have done. One must hold oneself humbly in mediocrity and live in a certain disguise, so that people will see only ordinary things in you."

(19-10) The days when he could speak glibly and assuredly on the most recondite phases of spirituality gradually go. A new humility comes to him

(19-11) It is useful to look at the past by this new and clearer light, to review it from this impersonal angle.

(19-12) The hermit who behaves rudely may be showing his individualism, as he believes, but he is also showing his lack of spirituality. Polite manners imply thought for others

²⁶ PB himself inserted "of pain" by hand.

²⁷ PB himself changed "interfere with his use of the reasoning faculty, but preclude its" to "colour with his reasoning faculty, but even preclude its use".

²⁸ PB himself inserted "his own personal deficiencies" by hand.

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(21-1)³⁰ The materialistically-minded persons are too sceptical to take up this training and re-education of the mind; the self-indulgent ones are too lazily unwilling to disturb their comfort with it and come out of the groove in which they have sunk; while the egoistic are too uninterested in merely long-range, far-off and intangible benefits to see any value in it.

(21-2) It is not always easy to discriminate right from wrong conduct. Conscience may approve or disapprove of what we do, but its voice is not always clear or unmixed with desire.

(21-3) The moral precepts which philosophy imparts to its votaries are not only based on the familiar laws of goodness being coincident with happiness and of suffering being a reaction of evil, but also on the lesser-known facts of psychic sensibility.

(21-4) An ethical standard will no longer be something imposed from outside. On the contrary, it will be an inescapable necessity of his thought about relations with his fellows.

(21-5) Doctrines which are as thin as vapour and which, because they disregard the facts of human character and the common sense of human life, can lead to no practical result.³¹

(21-6) They become unbalanced to the extent that they refuse to put the [brakes]³² of discipline to their impulses, and [cool]³³ reasoned judgment [to]³⁴ their hot emotional enthusiasms.

(21-7) What is the use of gazing into the clouds and giving exhortations which are hardly practical?

(21-8) The man who is seeking regeneration of his character will not often have repose of his feelings. For he is called by himself to struggle with himself.

³⁰ The paras on this page are numbered 88 (parts 1 and 2), 88, and 185 through 194; they are not consecutive with the previous page. Para 21-3 was typed on a different piece of paper and glued onto this page.

³¹ PB himself inserted a period by hand.

³² PB himself changed "brake" to "brakes" by hand.

³³ PB himself deleted "take the ballast of" from before "cool" by hand.

³⁴ PB himself changed "aboard" to "to" by hand.

(21-9) So far as past errors are concerned, forget them and start afresh, as if it were your first day in this body; but so far as your present contacts are concerned, be kind to them, as if it were your last day in this body.

(21-10) It is hard for a man who is filled with bitterness about a situation in which he is involved, to be strictly objective toward it.

(21-11) He may come to self-approving attitudes but only after he has plumbed the depths of self-distrusting ones.

(21-12) We need to watch the direction which our feelings are taking when we give ourselves up to them without restraint unbalanced by reason and uncontrolled by intuition.

(21-13) When anger wells up for what appear to be sufficient reasons, they are accepted as justifying it.

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(23-1)³⁷ Be grateful to the one who criticises you, whether he be a friend or a foe. For if his criticism be true, he renders you real service. He may point out a flaw in your character that you have long neglected, with unfortunate results to yourself and others. His words may prompt you to remedy it.

(23-2) Too many of these neurotics are too full of unstable egoism to have their emotional complexes soluble by any other psychological treatment than a robust and direct attack upon these complexes. A mushy sentimentality will merely prolong their life.

(23-3) He will defend himself and others against evil aggression but he will not retaliate against it.

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³⁶ PB himself inserted "VI" at the top of the page by hand.

³⁷ The paras on this page are numbered 93 through 102; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page. Para 23-7 was typed on a different piece of paper and glued onto this page.

(23-4) Everyone is entitled to do what he can for himself but not everyone is wise enough to do what is good for himself.

(23-5) The freedom to command one's life in one's own way can be got only by first getting the fearlessness to disregard the criticism and to ignore the expectations of other people.

(23-6) What is the use of studying philosophy unless we are to become wiser in the future and unless we use its lessons to discipline the impulses and dominate the senses?

(23-7) Sane and balanced life commands us to keep physically fit so far as it is within our power – which means so far as karma permits. Physical fitness is the harmonious and efficient functioning of each part of the body. The yoga of body control must be broadly interpreted to mean not postural exercises alone, but the discipline of the whole physical organism. It is better for instance, to eat brown bread than to be able to contort the body in yoga posture No. 57!

(23-8) To practise non-violence is not only to contribute to the criminal's delinquency, but also prepares the way for new and successively larger crimes, thus hurting society physically and the criminal morally, whilst when eventually the criminal is punished he is also hurt physically.

(23-9) The wisdom of knowing his weaknesses, and pitting them against his strengths, is essential to the man who wants to live realistically and think honestly.

(23-10) It is a feat of emotional surgery to relinquish attachments and to renounce possessivenesses.

(23-11) Neurotics are moody, sometimes very attractive with their gay and brilliant charm but sometimes repulsive with their black despairs and criticising tantrums.

(23-12) Psychiatry takes itself too seriously and so overestimates the worth of its findings. If it could pick up a sense of humour, its results would be more accurate

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(25-1)³⁹ The first value of self-confession of sin is not so much getting rid of an uncomfortable sense of guilt or over a particular episode or series of episodes as getting at the weakness in character responsible for it or them, and then seeking to correct it. Merely to remove the sense of discomfort and to leave its moral source untouched, is not enough. Any priestly rite of forgiveness is ineffective until this is done. [(1st value)]⁴⁰ It must produce repentance if it is to be real and that in its turn must produce penance if it is to be successful in purifying his character. The second value of the confessional is to induce the sinner to make amends or restitution to those he has hurt and thus balance his karmic account with them.

(25-2) To the degree that he acts toward all men with goodwill, to a proportionate though lesser degree he fosters in them a like characteristic.

(25-3) No human relationship, not even the most romantic of marriages, is always and continuously free from its jarring moments or its boring ones or its annoying ones. The two members have their limitations, they are still finite and, in some ways, perhaps frail human beings. They still make mistakes sometimes and are sorry for them afterwards.

(25-4) Why should he judge another who, as the cause, will inevitably bring about in his own life effects corresponding to his misdeeds?

(25-5) Is such a man warm flesh and blood or a cold waxwork figure?

(25-6) The white lotus lives in the black mud. It is both an example and an inspiration to man.

(25-7) He should closely analyse his faulty actions to learn how and why they were at fault.

(25-8) The man who wants the spiritual prizes of life must elevate his thoughts and ennoble his impulses.

(25-9) The discipline brings the emotions under full control⁴¹ and, through physical as well as mental methods, thoroughly pacifies the nerves.

(25-10) It is not easy to attain the philosophic ideal. Even to imagine it seems a somewhat cold-blooded sort of affair.

³⁹ The paras on this page are numbered 26 through 37; they are not consecutive with the previous page.

⁴⁰ "(1st value)" was typed below the line and inserted with an arrow.

⁴¹ PB himself deleted a comma from after "control" by hand.

(25-11) Special training is needed if the attention is to be withdrawn from negative moods, ideas or emotions as soon as they arise.

(25-12) It is dismally hard to accept the wisdom of letting go, to learn the art of doing without.

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(27-1)⁴³ Among the negative emotions we must include prejudice and bias.

(27-2) We can never return again to the simplicity of a child. Yet Jesus taught us to do so. Why?

(27-3) Only when love ceases to be personal and becomes impersonal, when it passes out of the local into the universal, does it fulfil itself and attain its own unmixed and unadulterated integrity.

(27-4) He will not be able to correct himself unless he musters an unswerving honesty with himself.

(27-5) The very treasures for which they lose their ideals, their morality, eventually slip away from them, as if to teach a lesson.

(27-6) His true father or mother is Nature.

(27-7) He will bear calumny without inward reaction of resentment or outward display of complaint.

(27-8) The question is whether he is to accept the baser weaknesses as human or whether he is to struggle against them as unworthy of a human being.

(27-9) When we concentrate sufficiently upon a fear, it worsens into an anxiety.

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⁴³ The paras on this page are numbered 60 through 75; they are not consecutive with the previous page.

(27-10) Beware of giving birth to thoughts of hate envy, malice or wrath and sending them to another person. For they will reach him, yes, but will then return like a boomerang to their source.

(27-11) He will look sharply for the signs of weakness in himself and resolutely probe into their origins.

(27-12) Lao-Tzu:⁴⁴ "To excite emotion is to disturb tranquillity."

(27-13) The building-up of character naturally brings a better sense of proportion in one's dealings and outlook.

(27-14) What we have to allow is that those who live only to satisfy the ego and its earthly desires are not lost or sidetracked. They need and must gather in such experiences. It is a part of their necessary evolvment.

(27-15) Whoever looks to, and depends on, any human agent for his happiness, may find one day that the source of his happiness has failed him.

(27-16) He must keep out those thoughts which produce negative conditions or lead to negative emotions

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(29-1)⁴⁶ What more difficult goal can a man set himself than this one of self-mastery?

(29-2) An essential qualification is that he be prepared to try to view persons from a cosmopolitan outlook and hence without racial prejudice. He may not be able to obtain such an outlook at the beginning, and so he is required to hold it as an ideal for aspiration.

(29-3) He will undertake to reorganise his life, so far as his strength permits and to refashion his mind so far as he can.

⁴⁴ "LaoTse" in original.

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⁴⁶ The paras on this page are numbered o-I and 1 through 4; they are not consecutive with the previous page.

(29-4) They are welcome who are willing to equip themselves with proper and profounder knowledge, who wish to fit themselves by study of fundamental principles, by regular meditation, personal self-discipline and public service, for a higher life for themselves and a valuable one for society.

(29-5) It is only the few after all who have the inborn inclination to sacrifice everything if needs be in the hope of attaining truth. What [of]⁴⁷ the lesser souls who have no such passport, whose temperament, environment, family or position forbids them from aspiring heroically to the highest goal? Can we hold no hope for them? Is it to be a case of all or nothing? The answer is that nobody is asked to undertake more than lies within his strength or circumstances. There is room here for those with humble aims who do not feel equal to more than the slightest philosophic effort. Let them study these doctrines just a little where possible but even where this is not possible let them accept these teachings on simple faith alone. Let them absorb a few leading tenets which make special appeal to them or which are more easily understandable by them than the others. Let them practise a few minutes' meditation only once or twice weekly, if they do not find the time or tendency to practise more. Let them keep in only occasional touch by letter or otherwise with someone who represents in himself a definite personal attainment which, although beyond their own reach is not beyond their own veneration. Thus they take the first step to establish right tendencies. If however they are unable to do any of these things, let them not despair. There still remains the path of occasional service. Let them give from time to time as suits their capacity or convenience, a little help in kind or toil or coin, to those who are themselves struggling against great odds to enlighten a world sorrow-struck through ignorance. For thus they will earn a gift of glad remembrance and internal notice whose unique value will be out of all proportion to what is offered. The Karmic benefit of such offering will return to them to, but even if it be long deferred they will have the intangible satisfaction which comes from all service placed on the Overself's altar.

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(31-1)⁴⁹ [There is danger in a view of life which makes men unable to be satisfied with a simpler life and which stimulates their desires endlessly.]⁵⁰

⁴⁷ PB himself inserted "of" by hand.

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⁴⁹ The paras on this page are numbered 4-a, 4b, 5 through 9, 365, and 11 through 14; making them consecutive with the previous page. Para 31-8 was typed on a different page and glued onto this page.

(31-2) Mistakes and sins creep up out of memory to nag at him.

(31-3) Emotions unchecked by reason may become our betrayers. Beware of them when exceptionally strong and unduly excessive.

(31-4) There are so many sides to even the simplest situation that the aspirant will at times be bewildered as to what to do or how to act. He will waver from one decision to another and be unable to take up any firm ground at all. At such a time it is best to wait as long as possible and thus let time make its contribution too.

(31-5) He must explore his own past and glean the lessons from it. He must analyse the personal and environmental factors which composed each situation or influenced them and he must do all this as adequately and thoroughly as possible.

(31-6) The aim of the self-denial and self-discipline is to bring the aspirant through the period of emotional adolescence into the healthy state of emotional maturity.

(31-7) What is the quest but a process of reeducation morally, mentally and emotionally?

(31-8) When mysticism leads to stolid apathy toward world suffering, when it paralyses all sympathy for fellow creatures, it is time to call a halt.

(31-9) Psychoanalytic practices may be quite right in their place and for their purpose, but the technique used has no place in philosophy. We do not consider it necessary to delve into an aspirant's childhood in order to explain his present mental condition. For believing as we do that his past stretches away into numerous earlier reincarnations, it is obviously insufficient and inadequate merely to take the past or the present reincarnation alone for analysis. Nor do we consider it any use to try to explain his repressions and frustrations by attempting to interpret his dreams. For we consider most dreams to be merely a worthless melange of thoughts,⁵¹ events and experiences of the previous twenty-four hours. The really significant dreams are very few.

(31-10) He can be quietly enthusiastic about his cherished beliefs without indulging in propagandist shrieks.

(31-11) The man who uses his years to pardon himself, to excuse his errors, to justify his wrong doings, to manufacture alibis and to explain away his defeats, wastes them.

⁵⁰ PB himself heavily edited this para by hand. It originally read: "There is danger in a doctrine which makes men unable to be dissatisfied with a few positions."

⁵¹ PB himself inserted a comma by hand.

(31-12) The calm which falls upon the heart when it is at long last freed from the passions, is above appraisal.

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(33-1)⁵³ All experience shows what distress and misery often follows undisciplined passion and unruléd feeling.

(33-2) The aspirant who does his best at self-improvement however poor it may be, may leave the results to the higher power.

(33-3) His thoughts, his feelings and his actions must work in combination to effect this great self-purification which must precede the dawn of illumination. And this means that they must work upon themselves and divert their attention from other persons whom they may have criticised or interfered with in the past. The aspirant must reserve his condemnation for himself and leave others along to their karma.

(33-4) He must search himself for the real motives behind his conduct, which are not always the same as those he announces to other persons or even to himself.

(33-5) It would be easy for him to comb through the surface of his character during this self-examination, and yet miss the real motivations lying beneath it.

(33-6) By pointing out the way of development immediately ahead of the aspirant, as well as the goal remotely distant, philosophy shows its practicality.

(33-7) If he is to achieve his purpose, it should be clearly pictured in his mind and strongly supported by his will. It should be desired with all his being, believed in with all his heart.

(33-8) It might be thought that the philosophic discipline seeks to eliminate emotion. The truth is that it seeks to maturate emotion. The disciple's feelings – no less than his thoughts – must grow up and assume their philosophic responsibilities.

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⁵³ The paras on this page are numbered 17-a, 17b, 18 through 29, 29a, and 29b; they are not consecutive with the previous page.

(33-9) It will do him no harm but much good to step backward in self-examination and take a look from time to time at the broad over-all picture of his life.

(33-10) In this matter we mistake the common type for the normal type. The mystically-minded person is not usually met with, but he is nearer true normality than the materially minded one. For one part of his human psyche, – the intuitive – is at least functioning whereas it is “dead” in the other man.

(33-11) The philosophic discipline is a lengthy one.

(33-12) It is inevitable that such lofty aims should have slow progress as their corollary.

(33-13) We must fly the kite of idealism but we must also be able to jerk it back to earth on a minute’s notice.

(33-14) When his thought is securely established in these principles.

(33-15) If he is really sincere, he will try to reform his thinking and rebuild his behaviour on philosophic lines.

(33-16) Even if it is beyond his power to kill these passions without Grace,⁵⁴ it is within his power to curb them.

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(35-1)⁵⁶ The philosopher has to look very far into human history and very deep into human nature for the ultimate causes of human errors.

(35-2) A just view must take both these seemingly contradictory sides into account.

(35-3) It is certainly an indispensable condition but it is not the only and all-sufficing condition.

⁵⁴ PB himself capitalized “Grace” by hand.

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The original editor inserted “new 4” at the bottom of the page by hand.

⁵⁶ The paras on this page are numbered 29-c, 30 through 44, and 44-a; making them consecutive with the previous page.

(35-4) For a great peace filled my heart. The [white]⁵⁷ splendour of a hope that has seemed a mirage now flamed out of the lost years. It turned the dark past into a lighted avenue that led up the Hill of Patience to the House of Fulfilment.

(35-5) So stick to this quest with the iron determination not to stop until {you}⁵⁸ have realised the truth. Don't worry about the remoteness of the goal; leave all the results to fate and do the best {you}⁵⁹ can. With proper guidance the goal can be brought infinitely nearer than it seems. Those who know truth want to share it; what else do they care for?⁶⁰ Make up {your}⁶¹ mind and progress out of can't to can!

(35-6) He must examine himself with unsparing honesty.

(35-7) The hour will come when he shall outpass this stage of animalism.

(35-8) Philosophy by its very nature can only appeal to the adult intelligences among us. And unfortunately the possession of an adult body does not give a man the possession of an adult intelligence.

(35-9) When emotional tides or passional torrents sweep over his being, his will may be wholly impotent to meet them.

(35-10) If the teaching which he receives in his ears goes out in his acts, he is a true disciple.

(35-11) Resolutions which are made today may be broken tomorrow.

(35-12) The earlier stages through which he passes are eliminative. He has to cast out of consciousness all those tendencies which obstruct his world-view and which disturb his person-free poise.

(35-13) He must hold the balance between contending impulses.

(35-14) He will understand it best not by taking notes out of books but by yielding himself up to his higher intuition.

⁵⁷ PB himself deleted "lorn" from before "white" by hand.

⁵⁸ PB himself deleted "you" from before "have" by hand; we have restored it for readability. – TJS '20

⁵⁹ PB himself deleted "you" from before "can" by hand; we have restored it for readability. – TJS '20

⁶⁰ PB himself changed a period to a question mark by hand.

⁶¹ PB himself deleted "your" from before "mind" by hand; we have restored it for readability. – TJS '20

(35-15) He must let these lofty ideas work upon his character by holding them constantly and reverently within his mind.

(35-16) His intellectual welfare demands it, his moral feelings sanction it.

(35-17) It is not enough to repress a negative trait like jealousy or self-pity. One must also replace it by a positive trait.

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(37-1)⁶³ When a man sticks to unshakable principles and abides by unalterable ethics, he derives an inner strength which is not only protective but makes him feel secure.

(37-2) Subconscious evil creeps out of its cage in moments of temptation.

(37-3) We must so centralise our consciousness as to render it strong against the onslaughts of outside suggestion immune to the promptings of crowds and the dictation of places. Thus we learn to be our own true self not only at home, where it is easy, but also in the street and in others' homes, where it is hard. Thus we become truly individualised. Thus we are always serene among the anxious, good amongst the wicked.

(37-4) It is not easy for the student to assess correctly the motives which actuate his inner and outer life for an important group of them does not ordinarily reveal itself to his conscious mentality.

(37-5) He must train his mind to take its stand in all personal situations by the facts and not by wishes,⁶⁴ prepossessions or aversions.

(37-6) It would be truer to say that the man who has not disciplined his senses, is not yet what he supposes himself to be for in reality he is semi-animal, semi-human being.

(37-7) He must learn to exercise independent judgment.

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The original editor inserted "new 4" at the bottom of the page by hand.

⁶³ The paras on this page are numbered 44-b, and 45 through 63, making them consecutive with the previous page.

⁶⁴ PB himself inserted a comma by hand.

(37-8) Man as a sense-bound beast is in conflict with man as a spiritual being.

(37-9) He must train his thinking, his feelings and his conduct.

(37-10) No mind which works behind such a screen of preconceived assumptions can arrive at truth.

(37-11) From the moment that he has embarked on this quest he has, in a subtle and internal sense, separated himself from his family, his nation and his race.

(37-12) But it should do so with long-sighted vision, not short-sighted emotion.

(37-13) He needs to hold the sacred conviction that so long as he continues to cherish the Ideal, his higher self will not abandon him.

(37-14) He knows the higher purpose of his existence and abides by it.

(37-15) ...a selfless and sinless life.

(37-16) If we get what we want we often find that we get along with it a swarm of fresh problems to worry us.

(37-17) ...drugged by patriarchal teaching or mesmerised by backward-looking tradition.

(37-18) ...the sequence of correct thinking.

(37-19) He will have to undergo the pangs which arise when aspiration meets frustration.

(37-20) Those who take spiritual ideals to heart ought to react differently.

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(39-1)⁶⁶ A true appraisal should list both the good and bad qualities of a seeker. It should invent nothing, hide nothing.

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(39-2) This scrutiny must penetrate his character deeply. It must look first for the psychological causes of his dismal failures – the faults, the indisciplines and the inadequacies.

(39-3) This kind of self-confidence can only be dangerous to him. It lacks the firm foundation of reality.

(39-4) He should cold-bloodedly dissect his moral character and observe it for what it really is. Neither conceit about his present status nor pride about his past attainment should stand in the way to prevent or falsify this act. He above all men should not resort to the self-consoling deception of hiding behind an excuse for his own faults or a condemnation of other people's.

(39-5) These ideas may in time become so clear to his understanding and penetrate so deep into his feeling that he may feel as though he had held them all his life.

(39-6) Such a man can feel as joyfully enthusiastic about impersonal ideas as other men can feel only about personal fortunes.

(39-7) He should examine his past and study his present carrying out some mental stock taking of his ideas and actions, seeing them in the perspective.

(39-8) The search for truth becomes for such a man, neither a spare-time hobby nor an intellectual curiosity, but a driving moral compulsion.

(39-9) The ideal for which he is to strive is one thing; the effort towards its realisation is another.

(39-10) The student must avoid falling into the snares of self-flattery. An excellent means of doing this is to review the facts of his past life, picking out his sins and blunders his slips and falls.

(39-11) Each man is what he is by reason of his own unique accumulated experience and thought. It is futile to wish that he were other than that. He cannot help being himself. Therefore, without condoning crime or approving foolishness, we must be patient, understanding and tolerant of others.

⁶⁶ The paras on this page are numbered 64 through 71, 73 through 75, and 75a, making them consecutive with the previous page.

(39-12) Like a rock so firmly imbedded that it cannot be moved by human force but can only be blasted by dynamite,⁶⁷ [his moral]⁶⁸ character must be imbedded in the great Truths.

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(41-1)⁷⁰ Panchadasi: "Time must elapse between sowing and harvest, nay - even in the growth of such wild grass as the holy Kusa and the like; reflection on the SELF ripens into self-realisation by degrees, and in the course of time."

(41-2) As he learns the significance of the teaching, he learns the need of controlling his thinking.

(41-3) A man's biggest enemy is inside him.

(41-4) The mark of true goodness is first, that it never by thought,⁷¹ word or deed injures any other living creature and second, that it has brought the lower nature under the bidding of the higher and third, that it considers its own welfare not in isolation but always against the background of the common welfare.

(41-5) Nor is his tolerance grown out of laziness. It is grown out of understanding mated to kindness.

(41-6) Always quicker to turn his eyes toward and criticise himself rather than others, he will train himself to practise tolerance and exhibit goodwill unto all men.

(41-7) Somewhere within his interior self he must keep a circle fenced and reserved against the exterior world. No desire may cross it, no attachment may enter it. For it is his holy of Holies, his surest guarantee of peace and happiness, his sole certitude in an uncertain life.

⁶⁷ PB himself inserted a comma by hand.

⁶⁸ PB himself deleted a word from before "his" by hand. (it is hard to read, but may be "but"), and "moral" was typed below the line and inserted with an arrow.

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⁷⁰ The paras on this page are numbered 76 through 78, and 80 through 89; making them consecutive with the previous page.

⁷¹ PB himself inserted a comma by hand.

(41-8) His spiritual progress will be measured not so much by his meditational progress as by his moral awakening.

(41-9) He will learn to endure the blows of misfortune with a bravery heretofore unknown and a serenity heretofore unexperienced.

(41-10) There are those who come to the quest out of emotional unhappiness with themselves or out of intellectual search for it or out of intuitive joy in it. There are still others who come out of an inner necessity for it.

(41-11) By raising his point of view regarding any grievous situation, whether it involve himself alone or other persons, he attracts the entry of a higher power into it which will work for his benefit and in his favour.

(41-12) He never preens himself over his moral superiority to other men, thus exposing his own conceit and provoking their irritation.

(41-13) It is of great value alike to those who are practising self-help and self-improvement techniques as to those who are striving to develop a more spiritual life.

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(43-1)⁷³ Whereas all the great prophets like Jesus and Krishna make a religion out of love, the demonists make a religion out of hatred.

(43-2) His memories of the unhappy past or the mistaken present must be converted into lessons in wisdom. Otherwise his meditations over them will only turn them into breeding-ground [of]⁷⁴ resentment and other negative thoughts.

(43-3) Whether he evokes the past or dreams the future, he will stand aside from his own ego and judge the one or plan the other with impersonal detached wisdom.

(43-4) The fears which are natural or necessary should not be confused with the fears which are neurotic or excessive.

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⁷³ The paras on this page are numbered 63-a, 93 through 102, and 102a; they are not consecutive with the previous page.

⁷⁴ PB himself changed "or" to "of" by hand.

(43-5) He should be deeply ashamed of his failures; deeply repentant of his sins.

(43-6) If he will review all his past activities, motives and purposes in this impersonal,⁷⁵ detached and dispassionate way, he will find out where they were fallacious, misconceived or self-injuring.

(43-7) He can give others full understanding but only by intellectually identifying himself with them. This is an inner process which must be temporary, even momentary, if it is not to be dangerous too.

(43-8) It is true that every happening in the outer life can be accepted as being good for the inner life, that the most calamitous situation can be taken as God's will for us. But it is also true that unless we ask – and correctly answer – in what sense it is good and why it is God's will, we may fail to seek out and strive to correct the fault in us which makes it good and providential. For each situation presents not only the need and opportunity of recognising a higher power at work in our life but also with a problem in self-examination and self-improvement.

(43-9) Not only may there be fallacies in his thinking; there may also be fallacies in his actions and so they will not lead to expected or desired results.

(43-10) The ethical standards of the disciple are, or should be, as far beyond those of conventional good men, as theirs are beyond those of evil men.

(43-11) To be humble is to be willing to admit the galling fact that his own shortcomings (and not other people's) of character or intelligence were mostly responsible for most of his troubles.

(43-12) Since he needs to rule emotions and not let them rule him, to overcome passions and not become their victim, he must cultivate a diamond-like hardness. But [unless evil or foolish influences are seeking to sway him,]⁷⁶ this is not to be directed toward others, only to [himself].⁷⁷

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⁷⁵ PB himself inserted a comma by hand.

⁷⁶ "But unless evil or foolish influences are seeking to sway him," was typed below the line and inserted with a caret.

⁷⁷ PB himself changed "ourselves" to "himself" by hand.

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The original editor inserted "New 4" at the bottom of the page by hand.

(45-1)⁷⁹ Those who are satisfied to remain with their animal instincts form the larger group. Those who are struggling to advance beyond them, form the smaller one.

(45-2) Every aspirant knows that when this self-examination reveals the presence of wrong attitudes he must fight them.

(45-3) The truth will become truth for him not merely when he can understand it intellectually but also when he can accept it emotionally and still more when he can incorporate it into his behaviour patterns.

(45-4) The acquirement of spiritual wisdom does not necessarily prevent the disciple from making worldly mistakes, but because it develops the qualities which will prevent them, and because it takes to heart the lessons of experience, humbly and receptively, it does reduce the frequency of those mistakes.

(45-5) The growing pains of spiritual adolescence cannot be avoided and must be undergone, but they can be lessened in frequency and reduced in intensity.

(45-6) He is indeed free who is no longer liable to be tossed about by emotional storms, whose mind has become so steadied in the impersonal Truth that his personal feelings shape themselves in accord with it.

(45-7) He is that rare creature who finds benefits in being alone, advantages in being obscure.

(45-8) He may try to inhibit these uneasy feelings of self-criticism by offering excuses or to hide them altogether by self-righteously criticising other seekers.

(45-9) It is not that they do not understand each other's tongues so much as that they do not understand each other's emotions. Such is the wide difference between men for whom the quest is nothing and those for whom it is everything.

(45-10) If however an effort is not made to purify themselves by undergoing the philosophic discipline, then even this analysis of the past will yield little or no value to them. For experiences will be viewed not as they really are but as the viewer wishes to see them. The troublesome or painful consequences of their own blunders, weaknesses or sins will not be interpreted as evidence of such but as evidences of other peoples'.

⁷⁹ The paras on this page are numbered 102-b, 102-c, and 103 through 110, 110a, and 110b, making them consecutive with the previous page.

Their personal emotions will dominate and hence misread every situation. The sources of their own difficulties not being seen, the necessary changes in thought and behaviour will not be made.

(45-11) Weakness clings to us and will not leave quickly. We do not move step by step toward overcoming it but through regressions and lapses.

(45-12) He may for short periods undertake ascetic practices and subject himself to hard regimen not to try his own mettle but to better his health.

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(47-1)⁸¹ As his sensitivity develops and his conscience refines, he comes to regard certain actions as sinful which he formerly regarded as innocent.

(47-2) Where there is no attempt at self-improvement there is inevitable deterioration. Nature does not let us stand still.

(47-3) He must look within himself for the impurities and falsities, the malice and envy, the prejudice and bitterness which belong to his lower nature. And he must work with all his will power and thinking power to cast them out.

(47-4) To recognise our guilt in tracing the source of certain troubles, is always {hard}⁸² – so blinded by egoism are we. The philosophic discipline aims at creating the requisite personal disinterestedness in us.

(47-5) We must give others an imaginative sympathy at least, and try to understand why it is they hold certain attitudes.

(47-6)⁸³ It brings the everyday events of life into a broader perspective. This calms fears, quiets nerves and creates detachment.

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The original editor inserted “New 4” at the bottom of the page by hand.

⁸¹ The paras on this page are numbered 110-c, 111 through 121, 121a, and 121b, making them consecutive with the previous page.

⁸² We have changed “hand” to “hard”, presuming that the original was a typo.

⁸³ The original editor inserted an “x” into the left margin by hand.

(47-7) What is the goal of all his striving? Will it, nay, can it ever be reached? Does it really exist? In dark moods of defeatism, such questions may trouble him.

(47-8) This is the way of balanced development and symmetrical growth.

(47-9) If he wants to depend on his own judgment without doubts or misgivings, it must be trained by the philosophic discipline.

(47-10) He should learn to profit spiritually and practically by all his experiences, the pleasurable as well as the painful, the gay as well as the grave. But he can do this only if he reads from them, not what he wishes to read, not what will soothe or flatter his ego, but what is really their message and teaching. The unguided seeker finds it harder to succeed in this endeavour than his luckier fellow, but it is worth trying.

(47-11) The conflict with himself, with ill-will and evil will, with false thought and mistaken thought, can end only when the quest itself ends.

(47-12) As he proceeds nearer to truth, he will consciously and more quickly or unconsciously and more slowly, proceed nearer to goodness. What he knows must influence what he is.

(47-12) Our business is less with the defects of others and more with our own.

(47-13) The lessons remain long after the problems themselves have died.

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(49-1)⁸⁵ He always seeks and finds a convenient rationalisation for every error.

(49-2) If the philosophic path depended only on the suppression of desires,⁸⁶ passions and emotions, it might be faulty, its results unsatisfactory. Although, differently from psycho-analysis, it accepts the validity and value of suppression, it also joins

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The original editor inserted "New 4" at the bottom of the page by hand.

⁸⁵ The paras on this page are numbered 122 through 133, 133a, and 133b, making them consecutive with the previous page.

⁸⁶ PB himself inserted a comma by hand.

reeducation of the entire psyche to it. And a manifold practical technique is used in such reeducative work.

(49-3) It is an old custom of orthodoxy to crucify the hereticism of convention to persecute individuality.

(49-4) In the end this urge to turn his face towards the Real will run deeper than all his personal desires and passions.

(49-5) He must acknowledge that animals are sensitive beings, that they possess just rights and the right to live is one of them.

(49-6) There is no universal pace of movement from station to station on this quest. Each man must set the measure of his own growth, must climb according to his own strength. No man may be asked or expected to do more.

(49-7) Every beginner must remember that his own way to truth is not the only way. However, perfectly it suits his need and temperament, it may not suit another man's. Each gains his understanding of it according to the level of his evolution.

(49-8) He naturally feels a warmer emotion about his own kith and kin, his own friends, than about other people. He not only knows them better but they affect him more deeply.

(49-9) He will need all his resolve and insight to let none of the ego's weaknesses turn him from his purpose.

(49-10) He has not only to be brave enough to accept the aloneness that comes with every serious advance in the quest, but also strong enough to endure it.

(49-11) He must not only give up the slavery of passion but also the slavery of intellect.

(49-12) It is better resignedly to accept his limitations rather than rashly accept a purpose in which he cannot possibly succeed.

(49-13) He has to learn how to control himself. In most cases this is done little by little, and only in a few by an abrupt [effort of the will.]⁸⁷

(49-14) A sincere aspirant will not only expect criticism; he will demand it.

⁸⁷ PB himself changed "spurt" to "effort of the will" by hand.

(51-1)⁸⁹ He should develop the sense of self-criticism to a high and even painful degree. He cannot longer afford to protect his ego, as he did in the past, or to seek excuses for its sorry frailties and foolishnesses.

(51-2) If the results of such an examination disturb his self-confidence and shake his vanity, so much the better for his quest.

(51-3) If some are quick in developing their spirituality, most are slow.

(51-4) When his confidence in this teaching has ripened into certainty, his practices of its exercises will become more vigorous and more frequent.

(51-5) The outward effects show themselves in improved human relationships.

(51-6) Small mentalities inevitably have small horizons.

(51-7) Dr Johnson understood the philosophical attitude rightly when he said that we have both to enjoy life and to endure life.

(51-8) Few are willing to undergo the philosophical discipline because few are willing to disturb their personal comfort or disrupt their personal ease for the sake of a visionary ideal. The eagerness to improve oneself, the willingness to cultivate noble qualities are uncommon.

(51-9) He may arrive at a true appraisal of life after he has experienced all that is worth experiencing. This is the longest and most painful way. Or he may arrive at it by listening to, and believing in, the teachings of spiritual seers. This is the shortest and easiest way. The attraction of the first way is so great however, that it is generally the only way followed by humanity. Even when individuals take to the second way they have mostly tried the other one in former births and have left it only because the pain proved too much for them.

(51-10) How many of his troubles, seen now in retrospect, were well-deserved!

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The original editor inserted "New 4" at the bottom of the page by hand.

⁸⁹ The paras on this page are numbered 134 through 145, 145a, and 145b, making them consecutive with the previous page.

(51-11) Attitudes which neither save him from troubles, nor serve him during them, should be re-examined.

(51-12) It is not necessary that he should be conscious of his virtues but it is necessary that he should be conscious of his faults.

(51-13) He is not a monolith of rock, untouched and untouchable by any human feeling at all.

(51-14) Instead of brooding over his faults let him work to eradicate them.

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(53-1)⁹¹ On the battlefield of his heart where noble and ignoble emotions struggle repeatedly for dominion, he will find one part of his quest. In the self-absorbed thoughts of introspection, he will find another.

(53-2) His varied experience of human beings makes him familiar with the heights and depths of human nature, its saintly possibilities and its sinful actualities. This knowledge does not make him more cynical, [only]⁹² more patient.

(53-3) Nature has made no two human beings alike. However much he may share his views and life with another person, each man will have his own individual differences in thought and conduct. Hence attractions and repulsions frictions and misunderstandings will sooner or later arise between men. Perfect harmony with everybody and in everything on this earth is an unrealisable dream.

(53-4) The goodness which one man may express in his relation to another is derived ultimately from his own divine soul and is an unconscious recognition of, as well as gesture to, the same divine presence in that other. Moreover, the degree to which anyone becomes conscious of his true self, is the degree to which he becomes conscious

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The original editor inserted "New 4" at the bottom of the page by hand.

⁹¹ The paras on this page are numbered 150 through 156, 156a, and 156b; they are not consecutive with the previous page.

⁹² PB himself deleted "but" from before "only" by hand.

of it in others. Consequently the goodness of the fully illumined man is immeasurably beyond that of the conventionally moral man.

(53-5) His patience is the outcome of his understanding, his tolerance the outcome of his knowledge. The cosmic plan of evolution through birth after birth illuminates many situations for him.

(53-6) In the case of ordinary men the emotional reaction to a situation is all he is conscious of during the situation itself. The intellectual or intuitional judgment of it comes some time [afterwards, if it comes at all.]⁹³ But in the disciple's case, his self-training should be directed toward a side-by-side working of the two at one and the same time.

(53-7) Ultimately he must find fault with himself when he seeks to trace the cause of most of his troubles. But this will require him to bring great moral courage to the examination of his life's course. For the personal ego is an inveterate alibi-hunter. If he is to overcome its insidious suggestions, its slippery arguments, he must see himself in the worst light.

(53-8) So long as a man cannot live at peace with himself, so long will he be unable to live in peace with others.

(53-9) He soon reaches the limits of his self-control.

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(55-1)⁹⁵ It takes some courage to admit that his weaknesses may be the cause of his difficulties.

(55-2) So long as he is guided by his emotions, instead of guiding them, so long will he be subject to wild ecstasies and morbid depressions, the personal crises and unreasonable compulsions.

⁹³ PB himself changed "afterwards." to "afterwards, if it comes at all." by hand.

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The original editor inserted "New 4" at the bottom of the page by hand.

⁹⁵ The paras on this page are numbered 167 through 173, 173a, and 173b; they are not consecutive with the previous page.

(55-3) The ideal which beckons his feelings also directs his thoughts.

(55-4) He who enters upon this quest will have to revise his scale of values. Experiences which he formerly thought bad, because they were unpleasant, may now be thought good, because they are educative or because they reveal hitherto obscured weaknesses.

(55-5) It will be easy for critics to misunderstand the statement that he is to become intellectually feverless and emotionally passionless. We do not mean that he is to be deprived of all feeling, bereft of all enthusiasm, incapable of all affection. We mean that he is to seek an inward serenity which no feeling, no enthusiasm and no affection can distract.

(55-6) He should calmly recognise that suffering has its allotted function to perform in the divine plan, that other people have their lessons to learn through it when they will learn in no other way and that the spectacle of its operation should, in such cases, be met with intelligent understanding rather than with neurotic sentimentality. He should face the fact that many people will not learn from reason, intuition or teaching and that no one can really liberate them from their sufferings except themselves. Every other kind of liberation is a false one. Others may effect it today only to see the same condition return tomorrow. He should not, in certain situations calling for hard decision, for instance, show unjustifiable weakness under the belief that he is showing forbearance nor submit to anti-social egotism under the thought that he is practising love nor abandon his highest duties for the sake of making a false and superficial peace with interfering ignorance nor passively accept a flagrant wrong because God's will must always be borne.

(55-7) He should not self-pityingly assign the blame for the unfortunate effects of his own blunders to a heartless fate.

(55-8) He will not only cease to crave sensual joys but may even begin to detest them.

(55-9) How many are seriously interested in maintaining their ethical integrity?

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The original editor inserted "New 4" at the bottom of the page by hand.

(57-1)⁹⁷ He should freely and willingly acknowledge the close connection between so many of his misfortunes and his mistakes.

(57-2) Even if he does not see any practical result of all these efforts to improve himself, he need not lose heart and stop them. For time is on his side. Eventually the mind acts upon the body. Thoughts precede deeds. The inner work must fulfil itself one day.

(57-3) He will know inner calmness, true peace, when he knows nevermore any emotional agitation. And this is true of both its pleasurable as well as painful forms. Both have to be risen above. The attraction which attaches him to a thing or person and the repugnance which prevents him from seeking it, are to be felt without any movement of the emotions, much less of the passions.

(57-4) When a man's thought and conduct are supported by these values, he will never harm another man.

(57-5) The unreasonable, the impulsive and the foolish must mend themselves if they wish to enter into the philosophic experience.

(57-6) He should be able to give an imaginative sympathy to those whose outlook is far from his own, lower than his own. He should be able to probe understandingly into the mind and heart of men with whose views he profoundly disagrees and whose actions he instinctively abhors. He should be able even to put himself without wincing into the shoes of a hardened criminal. But he should do all this only momentarily, only just enough to glimpse what is this mystery that is his fellow-man, and then return to being himself, broadened but untainted by the experience.

(57-7) How can you rightly give the same rules on self-control to young men, in whom the lusts are hot, and to old men, in whom they are cold?

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(59-1)⁹⁹ Every time he takes the harder way of acknowledging a fault, repenting a wrong, and then earnestly seeking to make reparation to whoever has suffered by it, he

⁹⁷ The paras on this page are numbered 185 through 190, and 190a; they are not consecutive with the previous page.

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The original editor inserted "New 4" at the bottom of the page by hand.

will be repaid by the sudden descent of gratifying peace, of a happy serenity absent from ordinary hours.

(59-2) He should always prefer to heed deliberately the counsels of prudence rather than have to submit helplessly to the compulsions of necessity.

(59-3) He who is eager to evolve will not waste time in justifying his weaknesses but will voluntarily condemn them.

(59-4) The relativity of good and evil is no justification for the tolerance of wrong and evil.

(59-5) "Independent of" seems better word than "detached from" (from outside things).

(59-6) The more I travel and observe the more I come to believe that the only men who will make something worthwhile of philosophy are the men who have already made something worthwhile of their personal lives. The dreamers and cranks will only fool themselves, the failures and alibi-chasers will only become confirmed in their fantasies.

(59-7) Whenever they come to him, he should cultivate those rare moods of egoless clairvoyant perception which show him starkly to himself.

(59-8) He feels that he must enter irrevocably on the quest for moral self-perfection, however unattainable it may seem. For he does so in obedience to the inner voice of a conscience the ordinary man does not hear. And his feeling is a right one. The destination may be only a glorious dream but the direction is a serious actuality.

(59-9) It is the best minds, the noblest hearts of the human race which, historically, have enthusiastically given themselves to this quest. For they, with their superior sense of values, could best appreciate its high significance.

(59-10) The man who seeks to release himself from moral responsibility for his actions or his fortunes, can in no way make any real progress on the spiritual path. He may improve his capacity to meditate, he may become more sensitive psychically, but his real battle – against the ego – remains unfought and therefore unwon.

(59-11) Each victory makes the will a little stronger so that the next time he is confronted by the struggle, the latter becomes a little easier.

(59-12) It is necessary to accept the disciplines of the Quest.

⁹⁹ The paras on this page are numbered 191 through 200, 200a, and 200b, making them consecutive with the previous page.

(61-1)¹⁰¹ At different times different emotions will come into conflict with reason.

(61-2) With wisdom in temptation and fortitude in tribulation, guided by noble principles rather than by momentary impulses, he will expound the nature of philosophic ethics by the nature of his everyday living.

(61-3) He must constantly examine his actions and observe his feelings. But he is to do so impartially critically and by the standards of the ideal for which he is striving.

(61-4) Only so far as he is willing to confess his failings and shortcomings, is there hope to remedy them. Herein lies the true esoteric importance and value of the exoteric practice of "confession of sins." (But this is no justification of the particular forms and historical abuses which such a practice has assumed in certain religions).

(61-5) When anyone is guided by a healthy balance of emotion and reason, he is most often safely guided, but when by emotion alone, he is dangerously guided.

(61-6) He must engage in the unpleasant work of self-criticism. He must track down and expose mercilessly his own weaknesses and error, faults and imperfections.

(61-7) What he will think feel or do in any given circumstances will be most largely determined by these past tendencies. How important then the need of such critical self-examining exercises!

(61-8) Man's true intelligence is feeble whilst it remains imprisoned in egoism and narcotised by sensuality. He must liberate it by the philosophic discipline before it can become strong.

(61-9) Instead of hunting alibis or engaging in self-justification, he will find it more profitable in the end to hunt down his weaknesses and engage in removing them.

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¹⁰¹ The paras on this page are numbered 201 through 210, 210a, and 210b, making them consecutive with the previous page.

(61-10) Philosophy guides human conduct not so much by imposing a particular code of rules to be obeyed as by inculcating a general attitude to be developed. It does not tell us what to do so much as it helps us to get the kind of spiritual knowledge and moral perception which will tell us what to do.

(61-11) This emotional detachment seems unnatural and frigid, if not suicidal, yet it is really a capacity to see things as they unromantically are.

(61-12) The quality of detachment which he possesses, is a valuable one.

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(63-1)¹⁰³ If a man's attitude towards spiritual truth is determined by the fact that he was born in a particular place and not by wide search and deep thought, he does not deserve and will not find the highest truth.

(63-2) It would be foolish for philosophy to demand from any aspirant what is plainly beyond his capacity. It recognises that his past history and present equipment set certain practical bounds for his aspirations.

(63-3) If he wishes to follow this path, he must take his character earnestly in hand.

(63-4) If the quest is only an emotional whim or an intellectual fad for a man, he will make little headway with it. If on the contrary it is something on which his deepest happiness depends and he is ready to give what it demands from every candidate, if he is resolved to go ahead and never desert it, he will possess a fair chance of going far.

(63-5) Unless he passes through the portals of this discipline, he cannot receive truth, but only its parodies, distortions and imitations.

(63-6) If the aspirant is to remake himself effectively he must begin by attacking the lower emotions. They must be killed and eliminated from his life-scene. So long as they dominate it, so long will experience yield poisonous fruits instead of health-giving ones. Every fresh situation will only give fresh life to his ego because those emotions

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¹⁰³ The paras on this page are numbered 211 through 223, making them consecutive with the previous page.

will involve themselves in that situation and cause him to misread it. The first enemies, the hidden sources of his own difficulties, are within himself.

(63-7) The patterns of habit in thinking and behaviour become so rigid with time that the introduction of a new style of life, however desirable it may seem, initiates a long struggle.

(63-8) We are prisoners of our ego because we are prisoners of our past.

(63-9) A brave insistence on facing his inarguable prejudgments will be required of him.

(63-10) The man who would deliberately harm his fellows for his own ends, is a sinner.

(63-11) He can no more become an adept in twenty-four hours than a tree can become fruit-laden in the same time.

(63-12) If and when we can reconcile our feelings with the hard sharp truths of philosophy, we shall then find the secret of peace.

(63-13) It will give him the strength to withstand temptations

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(65-1)¹⁰⁵ When a mystic's words are spoken or written from too high a level for the aspirant so that he can see no trail leading up to that level itself, the aspirant is likely to become depressed and discouraged at the magnitude of the climb before him. Let him not lose heart too quickly at this point of his upward course for the path does indeed involve the work of many reincarnations. Here is his chance to learn two useful qualities, resignation and patience. Yes there is hope for him, but it is a realistic and not a dramatic one. He must learn to be patient because his labours are not in vain. He must learn to be resigned because the hour when he will gather their fruit is in God's hands.

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¹⁰⁵ The paras on this page are numbered 226 through 233; they are not consecutive with the previous page.

(65-2) He must walk towards the highest with every part of his being, with his whole [psyche]¹⁰⁶ matured and balanced. He must not only seek to intuit what is real but also to will what is good.

(65-3) [We]¹⁰⁷ sin by wandering away from our true inner [selves,]¹⁰⁸ by letting ourselves become wholly immersed in the thoughts and desires which surround [us,]¹⁰⁹ by losing our innermost identity and taking up an alien one. This is the psychology of sin as philosophy sees it. But it could not have gained the [knowledge]¹¹⁰ for such a view of man if it had not succeeded in itself overcoming the bondage of flesh,¹¹¹ feeling and thought and penetrating by means of its [flawless]¹¹² technique into the world of the divine spirit, which is the real man.

(65-4) It does not matter so much if he is not able to follow the quest as consistently and as reverently as he would like. What does matter is that after every lapse he should recall himself to the quest, after every fall he should rise again.

(65-5) It is the hardest thing in the emotional life of the aspirant to tear himself away from his own past. Yet in his capacity to do this lies his capacity to gain newer and fresher ideals, motives, habits and powers. Through this effort he may find new patterns for living and re-educate himself psychologically.

(65-6) The human journey from mere animal existence to real spiritual essence, is reflected in human ethics, where rules imposed from without are gradually supplanted by principles intuited from within.

(65-7) What is the proper way to receive criticism? Accept what is true, reject what is false, but do so unemotionally, without egoism.

(65-8) The voice of conscience varies with different men.

¹⁰⁶ PB himself changed "psychic" to "psyche" by hand.

¹⁰⁷ PB himself inserted "We" by hand.

¹⁰⁸ PB himself changed "self" to "selves" by hand.

¹⁰⁹ PB himself changed "our self" to "us" by hand.

¹¹⁰ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "knowledge" into the space at a later point by hand.

¹¹¹ PB himself changed "and" to a comma by hand.

¹¹² A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "flawless" into the space at a later point by hand.

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(67-1)¹¹⁴ Whatever good psychoanalysis may do anyone, remember that a full course may need a year or more and will cost very much more than a thousand dollars. It is not for the masses.

(67-2) If we will bring more sincerity and more integrity into our lives, more truth and more wisdom into our minds, more goodwill and more self-discipline into our hearts, not only will we be more blessed but also all others with whom we are in touch.

(67-3) It is not easy for the mind to keep the fragile balance between sanity and insanity through years of mystical experiment and abstruse reflection.

(67-4) Each man is what his own past incarnations, his own thoughts and passions have made him. He is not to be condemned for being vicious or blamed for being incompetent – unless the turtle is at fault for not moving as fast as a horse. As his experience of life deepens, his approach to it betters.

(67-5) Aesthetic appreciation, the feeling of delight in art, is not enough by itself to bring humanity into the perception of reality, that is, into truth. The Germans were one of the most music-loving peoples in Europe. So many of them sang, so many went to hear bands, concerts and recitals. Yet this did not prevent them from believing the deliberate untruth, the evil falsehood which fell from Hitler's diabolical lips. Artistic feeling, even poetic emotion, is not less exempt from the need of being equilibrated by reason than the other functions of man's nature.

(67-6) The quest is simply the attempt of a few pioneer men to become aware of their spiritual selves as all men are already aware of their physical selves.

(67-7) It is not a pleasant task to engage in such critical self-searching, such impartial self-judging.

(67-8) Moral relativity has led, when embraced by intellectual materialists or unphilosophical mystics, to foolish and even dangerous practical results. The fallacy is that although all points of view in morality are tenable, all are not equally tenable.

¹¹⁴ The paras on this page are numbered 244 through 253, and 253a; they are not consecutive with the previous page.

(67-9) His fumbles in the dark and his failures in the light are all part of the quest's inevitable course.

(67-10) He should humbly accept, and gratefully profit by the constructive criticisms of his more advanced, more experienced fellow disciples.

(67-11) The same power which, when misgoverned, drags men down into materialism, also lifts them into spiritual awareness when directed upward.¹¹⁵

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(69-1)¹¹⁷ He does not care for the passing interest of the crowd.

(69-2) The first urgent need is the purification of the subconscious mind and character-improvement as you rightly perceive. It is part of the philosophic discipline.

(69-3) The undisciplined mind is easily misled.

(69-4) Love the Overself with your whole heart if you would have it reveal the fullness of its receptive love for you.

(69-5) He must cast off the long mantle of arrogance and put on the short coat of humility.

(69-6) The philosopher is at heart without [a]¹¹⁸ race, a religion or a nationality. This is why he is also without prejudices.

(69-7) ...The sublime composure of being master of oneself.

(69-8) We use the term "emotionalist" in the same derogatory sense that we use "intellectualist."

¹¹⁵ This section is continued in the paras on page 71.

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The original editor inserted "New 4" at the bottom of the page by hand.

¹¹⁷ The paras on this page are numbered 285 through 300, 300a, and 300b; they are not consecutive with the previous page.

¹¹⁸ PB himself inserted "a" by hand.

(69-9) Spiritual development is an uneven process. An aspirant passes through alternating phases, serious setbacks and glorious advances.

(69-10) Such reasonings are mere afterthoughts. They did not form themselves before the doctrine was accepted but after it. They did not arise under the strict necessities of thinking but under the selfish wanderings of emotions.

(69-11) He will keep a secret untroubled poise amongst those who are utterly bereft of any reverence for life's higher meaning as amongst those who possess it.

(69-12) He will repel with abhorrence thoughts which he once entertained with pleasure.

(69-13) So many of our feelings and so many of our thoughts have until now been dictated by the body. Is it not time to think and feel also as the true self would have us do?

(69-14) He has to undergo a self-discipline which is integral, total and comprehensive.

(69-15) If there are some years which seem nothing but spells of stagnation, there may be others in which the momentum of his advance will certainly be [accelerated.]¹¹⁹

(69-16) It is a lifetime's undertaking but one not beyond his powers. It sets up a rare goal but one not beyond his reach.

(69-17) To feel detachment from earthly pleasures {is}¹²⁰ one thing, but to feel distaste for them is another.

(69-18) Fanatics obsessed by a single belief are apt to become intolerant.

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(71-1)¹²² He need not cease to be a human being merely because he has begun to be a philosopher.

¹¹⁹ PB himself inserted "accelerated." by hand.

¹²⁰ We have changed "in" to "is", presuming that the original is a typo.

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(71-2) If woman is to free herself from the inner weakness of her sex, she must free herself from merely emotional judgments and sensuous appeals.

(71-3) But to take the attitude in a depressing situation that the only action is to sit down and be depressed by it, is unphilosophical.

(71-4) He must be brave enough to rid his thinking of enervating falsities and his emotions of their devastating egoisms.

(71-5) Only an unflinching devotion to truth and an unyielding exercise of reason can see through these insincerities of sentimentality.

(71-6) The forms into which his life-theory is moulded is itself a product or rather a projection of the unconscious side of his mind, where a host of complexes maintain their existence remote from his criticism, examination or even discussion.

(71-7) Those who make philosophical writings their constant study are using life profitably.

(71-8) The time will come when, under the pressure of the mysterious inner self, this quest will become the most important enterprise of his life.

(71-9) Only those who feel the truth of these teachings are likely to be lifted above their own lower self to the extent of expressing them in action.

(71-10) He must develop himself from stage to stage in a properly coordinated manner. A merely fitful and impulsive effort made between intervals of sheer indifference will waste much of his force and lead at best to an uneven achievement.

(71-11) He will discover higher motives to inspire his deeds, wiser understanding to actuate his outlook.

(71-12) Partly because Life is a perpetual transition, we do not know how we shall behave the day after tomorrow. Let us not give pledges then but rather honour the law of life instead, and be free.

(71-13) How few are willing to rise above common prejudices into such a philosophical view!

¹²² The paras on this page are numbered 254 through 268, 268a, and 268b. They are not consecutive with the previous page – but they follow the paras on page 67.

(71-14) Beware of short-sighted decisions.

(71-15) He should aspire after those virtues which he does not possess but ought to possess.

(71-16) He can best use his critical faculties by turning them on himself rather than on others.

(71-17) No one gets angry without a cause, whether it be real or seeming. But the disciple may be criticised, insulted or opposed: still he will find no cause for anger.

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(73-1)¹²⁴ I have met men in all their fifty-seven varieties and know a little about the motives which actuate human nature.

(73-2) For it should be born out of a philosophical world-view, which unblinded by partisan opinions or selfish emotions, seeks the true welfare of all beings.

(73-3) Those who are prepared to follow this path to its end.

(73-4) To overcome difficulties does not mean to overlook them, to be careless about them.

(73-5) The instincts are to be purified, the passions calmed, the feelings refined and the thoughts concentrated.

(73-6) When prejudice prevails over truth.

(73-7) The whole of this quest is really a struggle towards a conception of life reflecting the supreme values. Hence throughout its course the aspirant will feel vague intuitions which he cannot formulate. Only a master can do that.

(73-8) When their thought-patterns are no longer their own, but some other man's.

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¹²⁴ The paras on this page are numbered 269 through 284, 284a, 284b, and 284c, making them consecutive with the previous page.

(73-9) He should never give himself up to despair, although he may give himself up in hard situations to gravest reflection and deepest resignation.

(73-10) ...biased by racial complexes or religious bigotry.

(73-11) He must not be afraid to be in a minority of one. Millions may be arrayed against the Idea in which he believes. It is easy then to conclude that they are right, he wrong.

(73-12) In his judgments he should aim at balanced ones.

(73-13) Extravagant criticism is as much to be avoided as extravagant praise.

(73-14) ...further implies eliminating all prejudices and purging all preconceptions from one's outlook. The mind must be open, not attached unduly to anything, not the victim of contemporary external influences, but ever ready to enquire.

(73-15) He has entered a world of being where few men will be able to follow him. Their lack of understanding will be the bar.

(73-16) The three duties of man are towards his soul, himself and his neighbour.

(73-17) Hold on to serenity amid all circumstances until it becomes an abiding quality.

(73-18) Against this larger background he can see his problems more fully and correctly.

(73-19) The character will respond to training.

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(75-1)¹²⁶ The cocksure views, the exaggerated estimates and the snap judgments which so often leap forth from sudden enthusiasms.

(75-2) ...his ideological illusions.

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¹²⁶ The paras on this page are numbered 302 through 314, 314a, and 314b; they are not consecutive with the previous page.

(75-3) ...the fundamental values by which we live.

(75-4) Do not make your aims too unreasonable, do not set up peaks impossible to climb.

(75-5) Intelligent generosity is philosophical. Sentimental generosity is not.

(75-6) Meditation is the most important contribution to the performance of this task. But still it is only a single contribution. It is not the whole task.

(75-7) We must look at [ourselves]¹²⁷ from outside, as impartially and aloofly as we look at X, that we may learn to know [ourselves]¹²⁸ and, one day, find [ourselves]¹²⁹.

(75-8) Alas! we soon repent of our repentance.

(75-9) ...that strange and sweet spell flung for ever over sensitive ripe and ready minds by a sage, when he uses his wisdom and goodness, like a caduceus to enchant them into becoming seekers after truth.

(75-10) It is better in every way that the teacher should belong to the same sex as the disciple.

(75-11) His idealism is not to be shipwrecked on the rocks of expediency and opportunism.

(75-12) To find such a purpose is to give meaning to the whole of our existence.

(75-13) The languid wish for self-betterment must grow into a real passion, the eagerness to learn must never stop.

(75-14) What is right conduct towards other men and women, and what are right relations with them?

(75-15) It includes a moral discipline, an intellectual training and a rule of conduct.

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¹²⁷ PB himself changed "ourself" to "ourselves" by hand.

¹²⁸ PB himself changed "ourself" to "ourselves" by hand.

¹²⁹ PB himself changed "ourself" to "ourselves" by hand.

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(77-1)¹³¹ It is not only needful to understand the characteristics of one's desires but also their source. This knowledge will help him to improve character and attain true self-reliance.

(77-2) The strength with which he has conquered both himself and life will be evident to those who are sensitive to more than merely commonplace things.

(77-3) Another common mistake is to believe a sage to be less divine because he is more human than preconceived notions had imagined him to be.

(77-4) ...the mental agitations and emotional vacillations will pass away, the animalistic passions and egotistic...

(77-5) It teaches us to profess and inspires us to practise the noblest of ideals.

(77-6) The nimble use of words is not alone a satisfactory substitute for the accurate use of facts.

(77-7) He has to reckon out the probable consequences of actions.

(77-8) It is an easy step from this stage to the next one, which is to make the maintenance of egotistic camouflage a principal object of his efforts.

(77-9) Such a valuable discipline for human emotions helps us avoid human disasters and disappointments.

(77-10) Self-conquest must be his secret wish, deliverance must become his impassioned yearning.

(77-11) He not only needs exterior stimulant in his quest but also interior support for it.

(77-12) All the karmic tendencies are not present in consciousness at the same time, some have yet to pass from the potential to the kinetic condition.

(77-13) If a man emotionally wishes to regard himself as your enemy, you cannot help that, but you need not look upon him as your enemy in turn. Regard him without emotion as your teacher.

¹³¹ The paras on this page are numbered 315 through 329, 329a, 329b, and 329c, making them consecutive with the previous page.

(77-14) The philosophic concept of life is wide enough to... and tolerant enough to...

(77-15) The ego will resort to many an evasion and many a subterfuge before it will relax its grip on a man.

(77-16) Why is it that we recognise the faults in others more easily and more quickly than in ourselves?

(77-17) He needs to maintain his resolve against all temptations.

(77-18) Such a change cannot be made in a day.

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(79-1)¹³³ He must make this quest stand out in his memory like Neon lights in the darkness of a New York street at night.

(79-2) That surface-shallow affection which is so often raised to the dignity of 'love' or that baser animal lust which mocks at both.

(79-3) He is torn between an intuitive idealism and an acquired materialism. In the end, his decisions are inconclusive, his actions wavering.

(79-4) It is easy to descend from these lofty ethics, hard to remain with them.

(79-5) He must not so clamp himself in the rigidity of any system as to turn it into a superstition.

(79-6) Straight thinking and sincere action.

(79-7) He will begin to look beyond his own self-interest and to transcend his possessive outlook.

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The original editor inserted "Five V" at the bottom of the page by hand.

¹³³ The paras on this page are numbered 330 through 347, 349, 349a, and 349-b, making them consecutive with the previous page.

(79-8) Philosophy cannot be so wrong after all if it leads us to such honourable worthy and beneficial goals.

(79-9) It is both the prize and the proof of his triumph.

(79-10) The true teacher identifies himself with his student and does not sit on a Himalayan height of self-esteem.

(79-11) He will be strong and happy, partly because conscious of his inner liberation from appetites and passions that enslave the multitude.

(79-12) ...our virtues and our frailties...

(79-13) I heard the call of truth.

(79-14) Yet this repentance, this remorseful conviction of our personal unworthiness, ought not to paralyse our hopes for the future by stamping us with an inferiority complex.

(79-15) They display their character in their actions.

(79-16) They criticise because they do not understand.

(79-17) To see an opportunity is not enough; we must also seize it.

(79-18) Those whose thoughts are easily led away into bypaths, whose understanding is constantly unable to grasp essentials....

(79-19) It is not enough to acquire a new ideology. He must also do something about it.

(79-20) His passions belong to the past. Their objects no longer attract him and may even repel him.

(79-21) As aspiration for the Overself grows stronger, other desires grow weaker.

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The original editor inserted "Five V" at the bottom of the page by hand.

(81-1)¹³⁵ What are the qualities which he should seek for in the Ideal?

(81-2) These secret purposes disguise themselves in a convenient form and if no other is convenient they will even use some open purpose which stands in total opposition to them. They emerge in the most unlikely and unlooked-for places.

(81-3) When he reaches this stage, he will cease to waver, either in allegiance to the doctrine or in practice of the discipline. He will be steadfast.

(81-4) The risk is greater because a human emissary of the adverse element in Nature will automatically appear at critical moments and consciously or unconsciously seek hypnotically or passively to lead him astray as he or she has gone astray. Our own world-wide experience, embracing the written reports and spoken confidences of thousands of individual cases of mystical, yogic and occult seekers, both Oriental and Occidental has gravely taught the need of this warning.

(81-5) Slowly, after many tumbles and falls, he will learn to cope with such situations.

(81-6) The only way for society to save the old lamps of antiquated institutions is to put new oil and new wicks in them.

(81-7) He must watch vigilantly for the impulses of self-interest which interfere with the truth of intuitions or reflections.

(81-8) To exercise such impartiality, where one's own interests are concerned, is hard.

(81-9) ...revive his fading aspirations to make something of himself spiritually.

(81-10) Personally I do not accept the Christian and Hindu conceptions that marriages are made in heaven and that we are allied as husband wife for all eternity, but I do accept the strict duty of acting with the utmost consideration for the other party, of being ready to renounce one's own happiness entirely rather than destroy the happiness of the other person.

(81-11) They are still frail and fallible mortals even though they are seeking and sometimes even glimpsing a state beyond all weakness and error.

(81-12) His refusal to yield to negative emotions does not make him [a]¹³⁶ callous,¹³⁷ unfeeling man.

¹³⁵ The paras on this page are numbered 350 through 359, 359-a, 359-b, and 359-c, making them consecutive with the previous page.

(81-13) He is indeed a prudent man who refuses to be blinded by passions or deluded by appearances.

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(83-1)¹³⁹ He will prudently look ahead not only to the consequences of his actions but also of his thoughts.

(83-2) The fact that he has faithfully and perseveringly kept going on the course that leads to the higher self will count for something even if he fails to reach it. For it will satisfy conscience, attract occasional inspirations or enlightenments and prepare the way for eventual success in another birth. The constant effort to follow the spiritual quest produces in time all the qualifications needed to achieve its goal.

(83-3) If he is to moan over the length of the road opening out before him, he should also jubilate over the fact that he has begun to travel it. How few care to take even that step!

(83-4) Neither extreme self-seeking nor extreme self-sacrifice will shape his conduct. He will balance personal interest against others' welfare.

(83-5) With so many obstacles to bar his way and so many pitfalls to endanger it, only a leech-like tenacious determination to follow the Quest to its very end, will serve the disciple.

(83-6) He may travel far along the road of philosophic discipline; he may pass beyond the animal passions and ignoble emotions; but he will not be required to pass beyond emotion itself.

(83-7) An idealistic adventure like the Quest cannot attract the common prosaic herd.

¹³⁶ PB himself inserted "a" by hand.

¹³⁷ PB himself inserted a comma by hand.

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The original editor inserted "Five V" at the bottom of the page by hand.

¹³⁹ The paras on this page are numbered 174 through 183, 183-a, and 183b; they are not consecutive with the previous page.

(83-8) There are too many people who put forth brief efforts and then expect undisturbed possession of spiritual heights for the remainder of their lifetimes. They want to buy success too cheaply and therefore fail to buy it at all.

(83-9) Before he can enter fully into the philosophic experience he must to a large degree make himself emotionally intellectually intuitively and actively fit for it.

(83-10) Some people can understand philosophy and some most monumental concepts in an unclouded flash but most people can understand even its simplest ones only by slow degrees. Here first acquaintance is not enough. There must be many subsequent meetings before intimacy can be established.

(83-11) The ability to silence the animal nature is not developed in a day. How many have fallen back and found themselves re-starting the task again and again.

(83-12) It should be a part of his aspiration to achieve emotional balance no matter how many wounding emotional experiences he may have passed through.

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(85-1)¹⁴¹ The urge to do something about the quest comes only at intervals and then subsides. It stays with him for a little while and then subsides. He should press the fullest advantage out of them whilst he can, whilst the inevitable reaction into indifference or even repulsion is still afar off.

(85-2) He must examine his character and study his habits, look at his mental life and regard his personal conduct as analytically, critically and impersonally as possible.

(85-3) Each man's moral character at any time is a result of his past life-experience stretching back through numerous births.

(85-4) How should the seeker act in the different kinds of situations in which he finds himself?

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The original editor inserted "Five V" at the bottom of the page by hand.

¹⁴¹ The paras on this page are numbered 157 through 166; they are not consecutive with the previous page.

(85-5) It is when man comes face to face with a real crisis, a real temptation or a real hardship that they show their real character, not only their self-imagined or publicly reputed one.

(85-6) If the independence of the philosophic position stops him from speaking for any particular established religion or mystical cult, it allows him to view all religions and all cults with fairness and detachment.

(85-7) When anyone attaches immensely more importance to something than it really has, there is the first sign of neuroticism.

(85-8) Its ideal is not a congealed rigidity, a Buddhistic immobility or a frozen indifference towards all that is human in life.

(85-9) He should act on the principle that if he cannot say what he means, he should say nothing.

(85-10) Many people talk mysticism or play with psychism so long as either promises them wonderful powers which most other people haven't got or wonderful experiences which most other people do not have. But when they come to philosophy and find that it demands from them a renovation of their entire character, they are seized with fear and retreat. Philosophy is not for such people. For it does not conform to their wishes. It tells them what they do not like to hear. It disturbs their egoistic vanity, and troubles their superficial serenity when it throws a glaring spotlight on their lower nature, their baser motives and their ugly weaknesses.

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(87-1)¹⁴³ It is notorious failing of most propagandists and many advocates of a new doctrine to offer it as a panacea for all ills. Philosophy can offer quite enough to humanity without being offered under such a guise.

(87-2) Ambition can be transformed into service.

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The original editor inserted "Five V" at the bottom of the page by hand.

¹⁴³ The paras on this page are numbered 360 through 376, and 376a; they are not consecutive with the previous page.

(87-3) It is the strength of unchecked emotion which holds them to these views.

(87-4) Philosophy sees the whole route and therefore can correctly point out the next step forward to those who are still groping their way along it.

(87-5) The emotional obstructions and passional tangles, the physical hungers and intellectual knots.

(87-6) Whatever weight W. places upon my opinion the latter must nevertheless be advanced very tactfully and with the greatest discretion if he is not to be unduly irritated and it ought not to be advanced directly in so many words but indirectly in a general attitude.

(87-7) ...spectacular psychic powers...

(87-8) Our desires determine the course which much of our supposedly rational thinking takes.

(87-9) What is abnormal to others is normal to him.

(87-10) We get muddled and worried by problems which have been manufactured for us by our own desires, instincts and passions. The need of disciplining them is evident.

(87-11) ...to cast him into the pit of misery, or to raise him to Elysian joy.

(87-12) The strength which is squandered in undisciplined sexual activity.

(87-13) Such a guru seeks neither money nor personal power.

(87-14) His passage through the years should ripen his experience in a worthwhile way, so that he should acquire a better judgment of affairs and a balanced perspective of life.

(87-15) It is not outside the limits of possible accomplishment.

(87-16) He whose eyes announce that he is striving to see the Divine.

(87-17) It is true that the respectable often hides the rotten.

(87-18) There are forces active below the level of consciousness which belong to two widely different poles of human character – the savage and the spiritual.

(89-1)¹⁴⁵ Only when he is utterly impregnated with this ideal, utterly at one with it...

(89-2) How meaningless and chaotic so many human lives seem to be!

(89-3) If men are to be judged at all then they should be judged not by the understanding which others possess but by their own.

(89-4) The path is hard to tread but so is life itself.

(89-5) Each faddist believes his own special fad would result in the millennium.

(89-6) But the renunciation of the lower nature is only the first step. The next takes time for it is the outgrowing of the lower nature through a long discipline.

(89-7) These secret doubts, these inward vacillations must be faced and overcome.

(89-8) We have been told by well-meaning ministers of religion and counsellors in psychology to practise Jesus' words, "Love thy neighbour." Now there are two different ways in which we can do so, because there are two different interpretations of these words – the religious and the philosophic. According to the first we have at least to be amiable toward our next door neighbour, or at most throw our arms around him and express our warm feeling for him in a gushily-sentimental, hyper-emotional manner. According to the second, and philosophic interpretation we have to understand that every person who crosses our path is our neighbour, everyone with whom we are thrown into momentary or continuous contact is our neighbour, whether at home or at work. It is in these immediate contacts that irritations are bred, differences are noted and dislikes appear. It is much easier to love humanity as a whole or in the abstract, than it is to love humanity in the individual and in the concrete. If in spite of the instinctive urge to manifest irritability, dislike, anger, resentment, or even hatred against those with whom you are thrown in [contact,]¹⁴⁶ you steel your will and resist the negative feeling. If you can take all these negative feelings and sublimate

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¹⁴⁵ The paras on this page are numbered 377 through 384, making them consecutive with the previous page.

¹⁴⁶ The original typist deleted "with" from after "contact" by typing over the original word with x's.

them into understanding, tolerance, and goodwill based on the teachings of philosophy, you are actually loving your neighbour in the sense that Jesus meant it. You will then see that such philosophic love is far removed from the hyper-emotionalism which blows hot and cold, and far superior to [it.]¹⁴⁷

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(91-1)¹⁴⁹ He has struck out along an unbeaten path and, remembering the powerful prejudices and deep ignorance which exist, he must accept its loneliness and disagreeableness as being natural and inevitable.

(91-2) After a life-time of world-wandering, after a varied experience among different races of people and in different classes of society, we have come to the firm and settled conviction that what is most to [looked]¹⁵⁰ for in a man is character and that the best test of character is not intellectual hair-splitting nor emotional wordy gush, not high-flown idealistic professions nor flowery mystical pretensions, but deeds.

(91-3) Our emotions rise and fall like the tide but reason if developed, remains constant.

(91-4) We have become aware of the disharmony and insufficiency of our inner life and this awareness has brought it the duty of reparation.

(91-5) We are not to kill emotion but to come to reasonable terms with it.

(91-6) Ali, the son-in-law of Muhammad, said, that anger is a species of madness.

(91-7) He must not confuse the itch for mere change, which is an intellectual skin disease, with the aspiration for needed progress, which is a state of intellectual good health.

(91-8) What a biography does not tell us is equally as important as what it does. No biography is ever accurate because no biography photographs more than one side of its subject. What a man does not say is not less important – sometimes even more

¹⁴⁷ PB himself inserted "no carbon" at the bottom of the page by hand.

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¹⁴⁹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

¹⁵⁰ PB himself deleted "be" from before "looked" by hand.

important as in the cases of a statesman a diplomat, a spy, a scoundrel and a sage – than what he does say.

(91-9) The philosophic appraisal of the present situation will always be the correct one. This in turn permits an adequate anticipation of its probable outcome and future developments.

(91-10) We shall understand the mysterious nature of conscience only if we understand its twofold character, what we commonly experience as the inward voice of conscience is simply the distilled result of accumulated past experience and this includes the experience of many many earth lives also. This voice is usually a negative one, inasmuch as it more often warns admonishes and hinders us from wrong conduct. There is a rarer experience of conscience, however, which is the voice of our own Overself, that divine consciousness which transcends our personal self. This voice is

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(continued from the previous page) usually a positive one, inasmuch as it more often directs,¹⁵² guides and explains with a wisdom which comes from the fears and hopes, the suggestions and customs, that organised society and patriarchal convention have implanted in our subconscious mind. Its external development of a so-called evil course of conduct may or may not coincide with the disapproval arising from ancient experience or divine wisdom,¹⁵³ for it is merely a matter of social convenience, cultural development or geographical custom. It may indeed be [defective,]¹⁵⁴ false or even quite immoral guidance, for mob passion [often]¹⁵⁵ masquerades as social conscience. This is the kind of conscience which has a history. It changes with changing circumstances and evolves with evolving grades of culture. The trial and death of Socrates is a classic case illustrating the conflict between genuine and pseudo-conscience. When I was in India I learnt that to commit suicide under any circumstance was the worst of human sins whereas when I was in Japan I learnt that the failure to commit suicide under certain circumstances was itself one of the worst sins. In both countries the individual pseudo-conscience tenders its counsel to commit or not to commit suicide according to the suggestions implanted from outside in the individual

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¹⁵² PB himself inserted a comma by hand.

¹⁵³ PB himself inserted a comma by hand.

¹⁵⁴ PB himself changed "defectively" to "defective" and inserted a comma by hand.

¹⁵⁵ PB himself changed "not seldom" to "often" by hand.

mind by collective society. We may sum up by saying that the voice of outer convention is conscience in its commonest form, that the voice of personal experience is the wisdom of the human personality [and the distillate of many incarnations,]¹⁵⁶ and that the serene [monition]¹⁵⁷ of the Overself is conscience in its purest form, the true innermost voice of divine wisdom.

(93-1)¹⁵⁸ From time to time his higher self will show him his own moral face as in a glass. But it will only show him that side of it which is the worst as well as the least-known one. He will have to look at what is thus exposed to him in all its stark fullness¹⁵⁹ and hidden reality, only because he has to re-educate himself morally to a degree far beyond the ordinary. The experience may be painful but must be accepted. He has invoked the Overself. Now its light has suddenly been thrown upon him. He is now able to see his ego, his lower nature, as it has not hitherto shown itself to him. All its [uglinesses]¹⁶⁰ are lit up, revealed, for what they really are. By thus showing up its true nature and evil consequences, this experience is the first step to making the ego's conquest possible.

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(95-1)¹⁶² Bernard Shaw once put forward the theory that this planet is the lunatic asylum for the whole solar system. Nobody took his theory seriously and everybody complimented him on his wit and humour. I, however, have long held a kindred theory, that the human race is evolving from insanity to sanity and that except in a few rare individuals – the sages – it is far from the goal. The dangers of expressing this view are such that I have hitherto held my tongue along with the view itself. To question the mental status of so many millions of people would have been an open invitation to be incarcerated without delay in an institution for the mad. But I am at last emboldened to say all this because a scientist, Dr Estabrooks, a professor of Psychology at Colgate University, has pronounced a similar judgment and even dared to put it into print.

¹⁵⁶ PB himself inserted "and" and moved "the distillate of many incarnations," from after "commonest form, that" by hand.

¹⁵⁷ PB himself changed "monitions" to "monition" by hand.

¹⁵⁸ The para on this page is numbered 11, making it consecutive with the previous page.

¹⁵⁹ PB himself deleted a comma from after "fullness" by hand.

¹⁶⁰ PB himself changed "ugliness" to "uglinesses" by hand.

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¹⁶² The paras on this page are numbered 36 through 43; they are not consecutive with the previous page.

(95-2) The renunciations which he is called on to make are admittedly hard. But he is not called on to make them all at once. He is given time – a lifetime!

(95-3) It is natural for most people to try to ignore the demands of the quest and thus find a gregarious comfort. It is also natural for them to avoid the labours of reflection and thus take life more easily.

(95-4) A time eventually comes when this inner life blooms vigorously and richly within him; when the revelatory whispers of truth are heard clearly and unequivocally; when the joy of liberation from desires and passions shines constantly in his heart; and when deepest reverence suffuses his whole world outlook.

(95-5) It is quite true that moral codes have historically been merely relative to time, place and so on. But if we try to make such relativity a basic of non-moral action, if we act on the principle that wrong is not worse than right and evil not different from good, then social life would soon show a disastrous deterioration,¹⁶³ the ethics of the jungle would become its governing law, and catastrophe would overtake it in the end.

(95-6) The mere fact that he has now become troubled by these shortcomings and faults is itself evidence of his progress, for previously he may not have been aware that most of them existed.

(95-7) The same human characteristic of emotion which enslaves and even harms him when it is attached to earthly things alone, exalts and liberates him when it is disciplined and purified by philosophy.

(95-8) The materialist resists evil from a selfish standpoint and with angry or hateful feeling, the mystic practises non-resistance to the point of martyrdom, the philosopher resists evil but from the standpoint of common welfare and in a spirit of calm,¹⁶⁴ impersonal duty.

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(97-1)¹⁶⁶ It would appear that ideals that seem too remote for realisation and goals that seem too high for achievement are not worth the trouble of setting up. Yet to abandon

¹⁶³ PB himself inserted a comma by hand.

¹⁶⁴ PB himself inserted a comma by hand.

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them altogether would be to lose the sense of right direction. That would be a mistake. It is wiser to keep them as ultimate ideals and goals, drawing from them inspirational and directional value. It is here and for such a purpose that the dreaming idealists themselves have their place, not in the all-or-nothing revolutionary way that they themselves think they have. It is needful to make a compromise between the facts about human nature in its present state and the ideals which it can hope to realise only in some future state. It is not necessary to go all the way with the extremists, whether in art, mysticism, politics or economics, in order to realise that we can learn something from each of them. Let us take what is adaptable in their views but let us reject what is decidedly extreme.

(97-2) It is the business of philosophy to show us how to be nobly serene. The aim is always to keep our thoughts as evenly balanced in the mind as the Indian women keep the pitcher of water which they may be carrying evenly balanced upon their heads. A smugly self-satisfied, piously sleek complacence is not the sort of exalted serenity meant here. It would indeed be fatal to true progress, and especially fatal to the philosophic duty of making one's personal contribution toward the betterment of human existence. When such equilibrium of mind is established, when the ups and downs of external fortune are unable to disturb the inner balance of feeling reason and intuition, and when the mechanical reactions of the sense-organs are effortlessly controlled, we shall achieve a true invincible self-sufficiency.

(97-3) I go to the cinema partly to get the opposition which will in a mild but varied form test my ascetic indifference towards earthly attractions and partly to get vivid instruction in their deceptiveness and vanity. The very scenes which excite the sensuality of most beholders, I use, by a process of keen intellectual analysis, to excite my repulsion. Finally, I also go to the cinema simply to enjoy myself with comedies and laugh over them.

(97-4) If he has cultivated the quality of calmness, then he will automatically derive from it the quality of patience. If he has not done so, yet he will get something of its atmosphere quite involuntarily and unconsciously from the stretching-out of his intellectual outlook by his metaphysical vast studies, with their unveiling of the cosmic plan, the eternal cyclic laws and the ego's own long-drawn

¹⁶⁶ The paras on this page are numbered 48 through 51; they are not consecutive with the previous page.

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(continued from the previous page) evolution. How valuable a trait of character Patience can be, is best revealed in the domain of action. It will stop premature deeds it will guide him to the knowledge when to act, it will teach him that wise activity is a well-timed ripened activity.

(99-1)¹⁶⁸ Sometimes the mere act of confession to an adept brings release to a troubled mind almost instantaneously and seemingly miraculously. Thus a highly placed government official who was troubled for many years with nightmares in which odious reptiles played a prominent role, was entirely and permanently freed from them by nothing more than mentioning his case to such an adept in whose attainment he believed. Again, an exceedingly busy businessman, who could find no time for meditation or spiritual study and saw no prospect of doing so for many years, became distressed and worried about this situation. He did not want to be submerged by material activities. He asked an adept for advice. He was told to begin each morning with a three-minute prayer and not worry. Since then his anxiety has vanished and he has enjoyed spiritual peace in the very midst of his work. At other times a question or two by the same adept will ferret out secreted episodes that are stifling progress or will bring up subconscious memories that are poisoning character. (Mention case here trapeze artist officer's wife met Spencer's refreshment room Madras disfigured appearance facial scar). The third group of effects are perhaps the most wonderful of all because they deal with causes that are the most deep-rooted of all. The innate tendencies born of former incarnations [may themselves be influenced beneficially]¹⁶⁹ by the healing association of an adept. He may sit quietly and listen very sympathetically to the troubled outpouring of a sufferer. At the end of a single session, the healing vibrations of the adept's interest may spontaneously effect an apparent miracle. The burden of long-felt grievance may fall away, the pressure of his agony be taken away. His inner being will give up its secret sins, expose its hidden uglinesses and surrender its private fears only to have them thrown instantly out of his mind and life.

(99-2) The punishments which they inflict unnecessarily upon themselves with their ungoverned emotions and their undesirable complexes.

(99-3) Both the conscious and unconscious strata of his mind contribute dark things to his life and feeling, instinct and action, which he would be better off without.

¹⁶⁸ The paras on this page are numbered 52, 52a, 52b, and 52c, making them consecutive with the previous page.

¹⁶⁹ "May themselves be influenced beneficially" was typed below the line and inserted with an arrow.

(99-4) Deep hurts and bitter experiences from a former unknown incarnation, throw their shadows on the present one.

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(101-1)¹⁷¹ When the life and teachings of men like Muhammad and Buddha are compared the most extraordinary differences become apparent. What in effect Buddha placed before his followers as the highest ideal was, "You may live a good life as a layman, but if you want to live a superior life you must become a monk." Muhammad,¹⁷² on the other hand, said literally, "No faithful [follower]¹⁷³ of mine shall ever become a monk." He even told his followers that under certain conditions they could practice polygamy and have four wives. Both these men are revered as wise, and yet such divergences exist in their teaching. The divergence arose because in their wisdom they had consideration for the degree of evolution of the people to whom they spoke, of their physical, mental and ethical needs, and of the circumstances of their lives. They gave to the people what they most needed, and the highest wisdom within their comprehension. They did not give them the hidden philosophy, the highest teaching open to man.

Even today it is useless to preach ethics to a gangster. He is not ready. Through the power of the Mind,¹⁷⁴ a Sage can place himself in perfect sympathy with every man. He can see the next step ahead which can be taken without undue difficulty. It was temperamentally and climatically easy for the Indians to renounce marriage, and it was therefore easy for Buddha to bring them a step further along the path by teaching complete monasticism. But the wild tribes amongst whom Muhammad lived could only grasp something much grosser, and so Muhammad in his wisdom gave them what would make them a little less savage; he gave them a practical ethical code for daily living, and at the same time stimulated their faith in after death rewards. Instead of telling them to retire to monasteries, which they were incapable of doing, and instead of telling them to practice meditation, which they would not have understood, he said in effect "No, go on with your daily life, but five times a day let go of all personal affairs for a few minutes. Kneel down, remember God, and pray." The Arab people could do that, and it acted as a check on their more barbarous instincts.

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¹⁷¹ The para on this page is numbered 111; it is not consecutive with the previous page.

¹⁷² "Mohammed" in the original.

¹⁷³ PB himself changed "followers" to "follower" by hand.

¹⁷⁴ PB himself inserted a comma by hand.

Such was the wisdom Muhammad and Buddha. But for us in the twentieth century to take the path of either would be foolishness, because it was not given to us but to a people of other times. The Sages do not give a doctrine which is once and for all delivered to all mankind. They give a teaching suited to a particular section of mankind and for a particular period.

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(103-1)¹⁷⁶ Along with the mystic's vision of the divine element in man we must put the demonic element

(103-2) It must be remembered always that mere intellectual study is not so essential as the building of worthwhile character, which is far more important in preparing for the great battle with the ego.

(103-3) How trifling all his earthly successes must seem to a dying man! Such is the state of mind which may be called inner detachment and which the aspirant needs to cultivate.

(103-4) The religious way of confessing a sin and turning from it thereafter sounds easy in theory but does not work out so easily in practice.

(103-5) For some people marriage does take away from the higher life but not for others. It all depends upon the two individuals concerned in it as to which of these results will come about.

(103-6) If the energy used in their pursuit of ambitions or pleasures could be diverted to the following of aspirations, – if he had the strength to remove everything else from his life except the quest how could he fail?

(103-7) It is not necessary to disown all one's property and material possessions in order to qualify for the "poverty" which monks vow themselves or to enlist oneself in the ranks of "the poor" whom Jesus described as being blessed. Correctly understood, the state of poverty is a spiritual one, and means inner detachment from outer things. It is the state of being free at heart from materialism and worldliness, ambition and egoism.

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¹⁷⁶ The paras on this page are numbered 16 through 24, and 24a; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

(103-8) When a negative reaction impulsively shows itself before you have been able to prevent it, make as your second thought a deliberate replacement or substitution of it, the opposed positive one. For instance, a reaction of envy at someone's good fortune should be substituted by the thought of appreciation of the good qualities or services which may have led to it.

(103-9) It is a strange paradox that on whatever desire a man wields the axe of non-attachment, he will thereafter become possessed of the power to attain it.

(103-10) The Quest is a contest which never ends. The protagonists are man against himself.

(103-11) My good and kindly friend Swami Ramdas says: "By seeing good in all persons, you become good but if you see evil, the evil in you will augment." We may match this with Emerson's: "People seem not to see that their opinion of the world is also a confession of character. We can only see what we are."

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(105-1)¹⁷⁸ When criticism becomes so harsh that it becomes hysteria, the man has lost his balance

(105-2) With most people the reaction to their environment and to events is mainly impulsive and mostly uncontrolled. So the first step for them is to become conscious of what they are doing, the second being to refuse to do it when reflection and wisdom dictate a better course. All this implies a taking hold of the self and a disciplining of its mechanism – body, feelings and thoughts. It leads to using the self with awareness and functioning in it with efficiency.

(105-3) How many people doom themselves to misery and beat their heads against walls of frustration because they will not discipline their desires by philosophic reflection or spiritual aspiration!

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¹⁷⁸ The paras on this page are numbered 28 through 34, and 35a; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

(105-4) It is so difficult to make a success of success. When the head is turned by it or swelled with it, danger appears and failure may follow.

(105-5) He will be honest enough to admit that he does care if things are going wrong, if possessions are falling away and if his desires are ending in frustration instead of fulfilment. But he will also be wise enough to declare that he knows peace of mind is still worth seeking despite these disappointments and that intuitions of the Overself are no less necessary to his happiness and well-being [than]¹⁷⁹ the comforts of this world.

(105-6) We have free will to change our character, but we must also call upon God's assistance. We are likely to fail without it and it is possible by striving too earnestly all alone to make ourselves mentally or physically ill. We should Pray and ask for God's help even when trying to make yourself have faith in a Higher Power as well as in ourselves.

(105-7) "He who spares the bad hurts the good," warns the old Roman proverb. Yet the critic who is at the same time philosophically-minded, will always seek to be constructive and will only show up the bad where he can also show us the good.

(105-8) So long as he accepts such a mean conception of himself, one so filled with negatives, so long will his experience of life be bad.

(105-9) If he puts up a curtain of equanimity between himself and his troubles, this is not to evade them but rather to deal with them more effectively

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(107-1)¹⁸¹ Remember that in examining yourself it is unlikely that you will be impartial

(107-2) The world's puny respectabilities and petty ambitions, its desires to accumulate possessions and be considered important or be well-liked – all these now seem to him as pathetic and childish.

¹⁷⁹ PB himself changed "as" to "than" by hand.

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¹⁸¹ The paras on this page are numbered 35 through 46, and 6a, making them consecutive with the previous page. In addition, there is an unnumbered para at both the top and the bottom of the page.

(107-3) When emotion is no longer able to cloud reason, when intellect is no longer able to dry up the feeling of conscience,¹⁸² a better judgment of affairs and clearer perception of truth becomes possible.

(107-4) It is right to rule the passions and lower emotions by reasoned thinking, but reason itself must be companioned by the higher and nobler emotions or it will be unbalanced.

(107-5) The neurotic, whose habitual reaction is entirely impulsive and quite unreasoned, may yet [be]¹⁸³ intellectual or cultured or artistic. But in this matter of reaction he is too dangerously close to the animal level of evolution, with its instinctive passionate response to stimulus.

(107-6) Things which are so ephemeral and fugitive that they vanish in our hand, which moreover are experienced in so short an existence, are not the worthiest goal of our seeking.

(107-7) He will meet with far more opposition within his own self than in the outside world.

(107-8) The cynic who looks at one side of it only, ridicules the possibility that human nature will markedly improve.

(107-9) The philosopher more than other men is a cosmopolitan creature. He scorns the fierce nationalisms which run riot in the world and feels the truth of Jesus' message of goodwill towards all men.

(107-10) They are among the most painful and disillusioning moments of life.

(107-11) Clarity of vision goes much better with purity of heart.

(107-12) So long as men behave like animals which snarl and bite at each other.

(107-13) One man's right is another man's wrong. It is right for the primitive man to satisfy his momentary impulses, in his own view, but wrong for the civilised man to do so.

(107-14) He has to consider the effect of his actions on others

¹⁸² PB himself inserted a comma by hand.

¹⁸³ The original typist inserted "(be)" by typing it in the left margin.

(107-15) He ought not allow his personal sympathies and antipathies to deflect him from the pursuit of truth

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(109-1)¹⁸⁵ Real love is not something to be withdrawn [abruptly]¹⁸⁶ when the person who is its object [annoys or]¹⁸⁷ offends you

(109-2) It is admitted that someone else may well have been the principle cause of a personal hurt or ill from which we suffer but it is also needful that we honestly examine whether we ought not to take a share of the blame ourselves. For there is in us an instinctive wish to escape from our own responsibility in every painful situation.

(109-3) The practice of systematic self discipline will bring a man more and more to complete self-reliance and free him more and more from dependence upon sources outside himself.

(109-4) When human reactions in thought, feeling and conduct to outward stimuli are brought under control by reason, will and intuition, instead of being left as they usually are to their own blind instinctive response, the development of higher human potentialities will become possible to an extent beyond reach today.

(109-5) It is easy to let oneself be played upon by the allurements of his own passions. It is hard to endure the troubles appearing as their consequences.

(109-6) Let him not think the teacher brutal for pouncing on his faults.

(109-7) Can he look at his own conduct with sufficient discrimination and detachment to answer rightly the question, "Have I done well?"

(109-8) It is not enough to have good intentions, nor to cultivate rational understanding.

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¹⁸⁵ The paras on this page are numbered 47 through 59, making it consecutive with the previous page. In addition, there is an unnumbered para at both the top and the bottom of the page.

¹⁸⁶ PB himself inserted "abruptly" by hand.

¹⁸⁷ PB himself inserted "annoys or " by hand.

(109-9) How crude and elementary is our notion of self-control by contrast with the philosophical conception of it!

(109-10) Where others will become exasperated by a situation, he will practise forbearance.

(109-11) When earthly desires are extinguished, calm befalls a man.

(109-12) It is more prudent to conciliate such an enemy than to fight it briefly but vainly.

(109-13) Do we own property and possessions, or do they own us?

(109-14) When a man needs nobody and possesses nobody he is much closer to peace and strength.

(109-15) It is the test of goodwill given in the abstract to humanity when it comes up against irritating or repulsive or annoying individuals

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(111-1)¹⁹⁰ His general attitude in discussion or study should be unbiased and unprejudiced, his observation of men and their situations impersonal and serene. He must realise that small men cannot entertain large views, that he is called upon to be big enough to put aside his personal sympathies and antipathies at certain times. He must realise too that whilst a man's mind moves at the low level of harsh prejudice or hot passion, it cannot possibly arrive at just conclusions. That before he can arrive at the truth of a highly controversial matter, he must detach himself from partisan feeling about it. Only in such inner silence can he think clearly and correctly about it. Where his criticism is directed against others, it should be the result of calm impersonal reflection, not of emotional chagrin. This poised spirit will help him to avoid foolish extremes and dangerous rashness. He should not adopt a violent partisan spirit towards a problem or a principle but always calmly view all sides in a balanced way, for he knows that such a spirit always obscures the truth. It is because he himself holds no rigidly partisan view that the earnest philosophic student can see better than other people what is true and what is false in every partisan view. It is not often that all the

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¹⁸⁹ The original editor inserted "(4)" at the top of the page by hand.

¹⁹⁰ The para on this page is numbered 58; it is not consecutive with the previous page.

truth lies on one side and all falsehood on the other. His ethical attitude should be more tolerant and less unfriendly than the average as his intellectual attitude should be more inclusive and less dogmatic. He should refuse to imitate the irresponsible multitudes, with their surface judgment and facile condemnation. He should seek to understand and respect the views of others, he should take the trouble to put himself in their place, to give an [imaginative]¹⁹¹ sympathy to their standpoint. He need not fall into the error of necessarily sharing them, [and may still stand]¹⁹² on the intellectual foothold which he has secured.

Although this attitude will more and more show itself in personal and social, practical and general affairs as a matter of course according to his growth, it will also show itself in his spiritual life. The unprejudiced study and unbiased comparison of various systems of religions, metaphysics, mysticism and ethics will be for him valuable parts of philosophic culture. He should be both willing and desirous to understand all of the chief points of view, all the leading variants of doctrine in these systems, but at the same [time]¹⁹³ he will know his own mind and views even though and when he is seeking to know the minds and views of others, should estimate how limited, how distorted how falsified or how large an aspect of truth each represents. He can do with the help of the philosophic conception of

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(continued from the previous page) truth, which lights up all these others, because it stands at the peak up which they have climbed only a part of the way.

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¹⁹¹ The original typist deleted "quantity" from after "imaginative" by typing over the original word with x's.

¹⁹² PB himself changed "but should stand unshakably" to "and may still stand" by hand.

¹⁹³ PB deleted "truth, which lights up all these others, because it stands at the peak up which they have climbed only a part of the way" from after "time" by noting "PB leave this out" in the left margin by hand.

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¹⁹⁵ PB himself inserted "(58 cont.)" at the top of the page by hand.

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(115-1)¹⁹⁷ We must see things in their proper proportions. This is why the philosophic student must consider all available aspects of a situations, all sides of a question and both the past causes and future outcome of an event.

(115-2) Conventional people fond only of commonplace ideas may feel shocked at some philosophical statements. They do not see that their thinking is falsified because they have prejudiced their quest of truth from the start, because it is done within the context of conventional attitudes. How few can free themselves from the thick incrustations of prejudice; how many are unable to approach an idea with calm impersonal detached open-mindedness!¹⁹⁸ Most people naturally pick out from a teaching those views which please them and reject the others. Only the seeker who has disciplined himself morally and intellectually will be heroic enough to take unpleasing views along with the pleasing ones. Philosophy's teaching will appeal and can only appeal to those who have striven to escape from dogmatism, who have shaken off widespread prejudices and outgrown crudely materialistic ideas, and whose minds are sufficiently developed to realise the value of free views and flexible attitudes. Where [that]¹⁹⁹ has been insufficiently achieved, a special discipline is prescribed to complete the preparation.

(115-3) But although an uninformed, unchecked and unguided imagination can carry him into dangerous places or on useless journeys, can bog him down in utter self-deception or influence him to delude others, [nevertheless]²⁰⁰ when it has the right qualities the imaginative faculty can carry him far along the spiritual path. It can help him to create from within himself²⁰¹ good qualities and bettered attitudes which, ordinarily,²⁰² the discipline of painful events would have created from without. It is needed for visualising the Ideal, for acquiring virtues and for holding the Symbol in meditation. Hence the old Rosicrucian adept, Mejnour, who is one of the leading characters in that interesting occult novel, "Zanoni," says: "Young man, if thy imagination is vivid... I will accept thee as my pupil." And Bulwer-Lytton,²⁰³ the author, himself an experienced occultist, remarks: "It was [to]²⁰⁴ this state that Mejnour evidently sought to bring the Neophyte... For he who seeks to discover, must first reduce himself into a kind of abstract idealism, and be rendered up, in solemn and sweet bondage, to the faculties which contemplate and imagine."

¹⁹⁷ The paras on this page are numbered 61 through 63; they are not consecutive with the previous page.

¹⁹⁸ PB himself changed a period to an exclamation mark by hand.

¹⁹⁹ PB himself inserted "that" by hand.

²⁰⁰ PB himself inserted "nevertheless" by hand.

²⁰¹ PB himself deleted a comma from after "himself" by hand.

²⁰² PB himself inserted a comma after "which" and after "ordinarily" by hand.

²⁰³ "Bulwer Lytton" in the original. Referring to Edward Bulwer-Lytton.

²⁰⁴ PB himself deleted "not" from before "to" by hand.

(117-1)²⁰⁶ All extremists, whether in politics, or theology, are fond of propounding [either]²⁰⁷ false [or artificial]²⁰⁸ dilemmas. Either you are a Xist or a Yist, they assert. That you need limit yourself to neither of these things alone does not enter their brains, any more than that you may often treat the competitiveness and alternatives of those false dilemmas as complementaries. It is not only wrong to take up such an extremist attitude;²⁰⁹ it is also dangerous to the quest of truth. [Manifestly,]²¹⁰ both attitudes cannot be right at the same time. If we want the truth we must accept neither and search with less fanaticism for it. And we shall then discover that it is not so black or not so white as the extremists and partisans would have us believe. The choice before us is never really limited to two extremes. Philosophy refuses to confine itself so rigidly to them and points out that there is always a third alternative. But unphilosophic minds are too partisan to perceive this. They operate mechanically on the dialectic pattern. It is as natural for the ordinary enquirer to be a partisan, to suppress what is good and proclaim what is bad in an opponent's case, as it is natural for the philosophic student to bring both forward because he is genuinely a truth-seeker. Consequently most public discussions of any case present a picture of it which varies entirely with the mentality and outlook of the discussor. Even if the philosopher finds it necessary to take [one side in]²¹¹ any controversy, this never prevents his perceiving,²¹² admitting and accepting what is true in the opposite side. With [his]²¹³ understanding of the relativity of all human knowledge²¹⁴ and experience, he will understand that a multiplicity of possible standpoints is inevitable. Consequently he will become more tolerant and less inclined to accept the hard dogmatic "either this ultimate or that one" attitude. Nevertheless,²¹⁵ if philosophy affirms that different views of the same subject may each be right from their respective standpoints, it does not affirm that they are

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²⁰⁶ The paras on this page are numbered 64 and 64a, making them consecutive with the previous page.

²⁰⁷ PB himself inserted "either" by hand.

²⁰⁸ PB himself inserted "or artificial" by hand.

²⁰⁹ PB himself inserted a semicolon by hand.

²¹⁰ PB himself inserted "Manifestly," by hand.

²¹¹ PB himself changed "sies" to "one side in" by hand.

²¹² PB himself inserted a comma by hand.

²¹³ PB himself changed "this" to "his" by hand.

²¹⁴ PB himself deleted a comma from after "knowledge" by hand.

²¹⁵ PB himself inserted a comma by hand.

equally right. It recognises ascending levels of standpoint and consequently the progressive character of the resultant views.

(117-2) Only those people are entitled to freedom who understand and accept the responsibilities involved in it. And even such people are entitled only to so much of it as accords with the extent to which they possess this understanding and yield this acceptance. Outer discipline may go [only]²¹⁶ if, and [only so]²¹⁷ far as, inner discipline replaces it.

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(119-1)²¹⁹ While men are blinded by partisanship, they cannot see truth. While they are caught in a dust-storm raised by the lower emotions, they cannot judge correctly.

(119-2) He who follows the Quest will have to attend to his inferiorities of intellect, fill in gaps of personality, fight weaknesses of will and develop needed virtues by self-training.

(119-3) Introspective self-examination of this kind, done in this way, is not morbid and unhealthy. On the contrary, it is helpful and healthy.

(119-4) If he studies past experience in this impersonal and analytic way, what he learns will help him begin a self-training of character and intellect that will stop the commission of further mistakes or sins and eliminate the fallacies of belief or habit.

(119-5) He should not waste thought or harm others by destructively criticising them. Instead, if his life-path forces him to deal with them and therefore to understand them exactly as they are, he will calmly and constructively, gently and impersonally, analyse them. He will see their weakness without involving himself in egotistically emotional reactions to it – unless they are compassionate recognitions of the sorrowful results it must inevitably bring.

²¹⁶ PB himself inserted "only" by hand.

²¹⁷ PB himself inserted "only so" by hand.

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²¹⁹ The paras on this page are numbered 72 through 77; they are not consecutive with the previous page.

(119-6) When the family circle prepares the younger members for mature life, it does its duty. But when it sets itself up as the supreme value of human existence and its loyalties or attachments as the supreme forms of human ethics, it overdoes duty and breeds evils. It stifles individual growth and crushes independent thought. It is nothing more than enlarged self-centredness. It turns a means into an end. Thus the influence of a useful institution, if over-emphasised, becomes unhealthy and vicious. Parents who refuse to release their children even when the latter are fully adult, who constantly fuss around them with over-solicitousness and hover around with over-protectiveness, belong to the patriarchal age. They stifle the children's development, breed the daughter-in-law's or the son-in-law's resentment, and fill their own minds with unnecessary anxieties.

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(121-1)²²¹ The temptation to look anywhere else than within himself for the cause of his troubles, the impulse to blame other persons for discordant relations with them, may be accepted by the ordinary man but must be resisted by the disciple.

(121-2) The day may seem far when ethical ideal will become natural impulse. The disharmony between them may seem too great. The hope of bringing them together may seem groundless.

(121-3) Men not only permit themselves to be deluded by their ego-bred illusions, but even welcome them.

(121-4) Practical wisdom, no less than spiritual seeking, requires an imperturbable psyche, a serene disposition.

(121-5) His attitude towards those situations in life which are difficult or trying will show how far he has really gone in the Quest. If he has not undergone the philosophic discipline, he will either analyse these situations in a wrong egoistic way or else avoid analysing them altogether.

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²²¹ The paras on this page are numbered 78 through 84, making them consecutive with the previous page.

(121-6) He should be vigilant against his own violations of ethical standards but indifferent towards other people's sins where duty does not call upon him to deal with them.

(121-7) The ego's interference shows itself in practical life no less than in mystical life. Under its influence people create a false and favourable mental picture of a situation or of a person. They then expect one or the other to yield results that by their very nature could not be yielded. This leads to disappointment and unhappiness within themselves. Or the same people create a false but unfavourable picture and then severely criticise them for faults which do not exist outside the picture itself. This leads to disharmony and friction with others. From this simple instance we may see that the elimination of egotistic interference – which philosophic discipline sets for itself – is not merely a theoretical affair for dreamers or hermits with nothing else to do, but a practical affair promising great practical benefits for everyone who has to live or work in the world. The charge that philosophy is useless can only be made by those who have failed to inform [themselves sufficiently about it.]²²²

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(123-1)²²⁴ If philosophy disciplines his desires, it also consoles his sufferings. If it chastens him in rapture, it also sustains him in frustration.

(123-2) It does not mean that he is to force himself to like everyone under the sun equally well; that he is to negate every personal preference and deny every personal repulsion. It does not mean that he is no longer to discriminate his perceptions of human status and quality.

(123-3) Ordinary people let their reactions of like or dislike to other people or their resistance to daily happenings become too emotional in the one case and too violent in the other. The Quester has to free himself from these expressions of egoism, these dangers to correct judgment, these destroyers of inner tranquillity.

(123-4) He will find, with time, that this increasing detachment from his own person will reflect itself back in an increasing detachment from other persons. Consequently,

²²² "Selves sufficiently about it" was typed in the left margin and inserted with an arrow.

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²²⁴ The paras on this page are numbered 85 through 89, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

irritation with their faults, quarrel with their views and interference with their lives will show themselves less and less. It is pertinent to note, however, the difference between the ordinary mystic's detachment from personalities and the philosophical mystic's. The first tends finally to become mere indifference whereas the second always becomes compassionate.

(123-5) Such people do not come to hear the truth about themselves or to learn the truth about life. They come for confirmation of their own ideas, flattery about their own character and endorsement of their own conduct. This is why they will vehemently reject all criticism or correction.

(123-6) To be well-bred is not solely an innate blood-born attribute as so many narrowly believe; it can also be shaped by philosophy which is not less a matter of refinement of manners as it is of consciousness. It is not concerned with snobbish social elegance, as others also narrowly think; but it is with goodness and with aesthetics. It avoids vulgarity because that is so ugly. All these qualities may not usually be associated with philosophers but that is because in such cases there is not enough depth in them.

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(125-1)²²⁶ The wise student should emulate the masters when encountering a man who insists on controversial argument but who has no desire to learn the truth, no humility to accept it from those who, from broader experience, know more about the matter or who, from superior intelligence, judge it better than himself. The student should lapse into silence, smile, and take the earliest opportunity to get away! He should not waste time and breath or fall into friction and disharmony by letting himself be drawn into further talk. For the truculent and bull-headed man who argues against every standpoint he takes, who disputes each explanation he gives, will be impervious to whatever truth is given him. It is better meekly to acknowledge what he asserts, without criticising it or correcting its errors. It is better to let the man remain in the smugness of his mistaken views and let the situation be accepted since its change is not possible.

(125-2) We shall make the curious discovery that the more men worship their own fallacies of thought and belief, the firmer the conceit that they know the truth.

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²²⁶ The paras on this page are numbered 90 through 94, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(125-3) If a man is born with innate tendencies for this quest, nothing will keep him from it and he will surely come to it in the course of time. He may come because he is so satisfied with life that he believes in God's goodness. He may come because he is so disappointed in life that he disbelieves in God's goodness. But, by whatever the road, he will come to it because the urge will be irresistible.

(125-4) He must become thoroughly sick of his mistakes and sins before he will take the trouble to develop by self-training his discriminatory faculties and moral ideals.

(125-5) He will live leisurely in the moment yet not aimlessly for the moment. He will take things as they come yet a steady purpose will underlie this calm detachment. He will establish within himself a retreat from the furore and rush of modern existence yet not be apart from it.

(125-6) It is needful to develop the power to exclude from the mind all negative thoughts, however much personal emotion may prompt their acceptance. This is a discipline which cannot be imposed from without but must be submitted to from within.

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(127-1)²²⁸ Whilst utterly and apologetically patient with other people's pitiful or romantic illusions, he should firmly and austere have none with his own. His needs are too high, too distant from those of fools and weak beings, to be satisfied with anything less hard than reality itself.

(127-2) Most beginners must resign themselves with moral patience and intellectual far-sightedness to the fact that the removal of these old tendencies in character and the remedying of these old lacks in mentality, will take several lives on earth. It is going to be a hard long struggle to master the lower nature, to purify the emotions, to subjugate the ego and to acquire the strength to contemplate easily. But, little by little, all this can be done given sufficient time.

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²²⁸ The paras on this page are numbered 95 through 101, making them consecutive with the previous page.

(127-3) What it asserts is that the real truth already exists in the pithy core of man's mind, that it can be seen by anyone who will undo the illusions which cover it so thickly, the passions which obscure it so agitatedly and above all the egoism which fears it so greatly. This does not imply the development of new things: it implies the removal of old ones. It is concerned with the discovery of what we really are, not what we shall one day become.

(127-4) Down through the centuries there have always been men who made hearsay their truth, appearances their reality and conformity their virtue. They are the gregarious many, the countless victims of those twin illusions – the ego and the world.

(127-5) The process is not abrupt, sudden and dramatic. It is slow and very gradual. He must wait in patience while these seeds germinate and bear their [flowers]²²⁹ and later their fruits.

(127-6) The lower emotions and the moods they produce are his first enemies. Every antagonism and envy, every wrathful temper and animal lust, every self-injuring desire and socially-harmful greed, bars his way. And it will not move out of the way without a long fight.

(127-7) The truth comes when it is sought, but is found only when we are ready. This is why the aspirant must take himself in hand, must improve his character and discipline his emotions.

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(129-1)²³¹ It is true that the student of philosophy, understanding the impermanent and imperfect nature of this world, has in one sense renounced the quest of personal happiness but he has done this only as an end in itself. He comprehends that it is futile to on the one hand demand perfection and permanence when the ever-changing world cannot by its very nature give them. To seek to establish personal happiness under such conditions is to travel farther away from it. He comprehends on the other hand that so long as he feels for and with other living creatures, he cannot be fully happy whilst so many among them are immersed in suffering. But all this is not to say that he

²²⁹ PB himself changed "plants" to "flowers" by hand.

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²³¹ The paras on this page are numbered 102 through 104; making them consecutive with the previous page.

need forego the quest of the higher,²³² trans-worldly happiness which is entirely independent of persons, places and things and which is to be found within the Overself alone. Moreover he realises that it is his duty to attain it precisely because he must attain the power to lift those suffering creatures above their misery and gloom, to infuse in them the life-giving qualities of hope,²³³ courage and serenity which will help them triumph over difficulties. Thus there is no adequate reason why he should be less happy than other men. The depth of his thinking and discipline of his senses do not prevent his sharing in the beauty-bringing arts, the laughter-raising fun and the lighter diversions of human living. Indeed by his efforts to reshape his thought and conduct, he is eliminating a number of causes which would otherwise bring him future worry and misery, just as he is fortifying himself to bear present trouble with calmness and wisdom. Moreover he is on the path to realising for himself – if he has not already partially realised it – that inexpressible inner beauty and satisfying bliss which accompany the consciousness of the Overself. Even afar from its reflected light shines down upon his path, cheering the mind and warming the heart. No – he cannot be a miserable man. He is in the process of finding an exalted and enduring happiness which is not bought at the expense of others but rather shared with others.

(129-2) The first need of our readers is to obtain clear reasoned comprehension and a solid systematic grounding in the philosophy of truth. This they can get only by study, [meditation]²³⁴ and by putting into practice what they have learned.

(129-3) The student must hold the picture of his personal life as a whole. He must not see it only as it

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(continued from the previous page) is at some particular moment or period. If he can succeed in doing this, he will also succeed in banishing the constant oscillation between over-depression on one side and over-elation on the other, between being subjugated by the pain of today and by the pleasure of tomorrow. He will have attained peace.

(131-1)²³⁶ Some students have expressed disagreement with my use of the term 'compassion' when describing the enlightened man's loftiest social quality. They

²³² PB himself inserted a comma by hand.

²³³ PB himself inserted a comma by hand.

²³⁴ PB himself deleted "and" from before "meditation" by hand.

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believe the common term 'love' would be more correct. Now one of the fundamental terms of the New Testament is, in the original Greek, 'agapee' which is always translated as 'love.' But this is unsatisfactory because man's love may be selfishly motivated whereas 'agapee' has the definite implication of unselfish or better, selfless love. And the only English word which I can find to express this idea is the one which I have used, that is, 'compassion.' If we cast out its selfish sentimental or sensual associations, the word 'love' would be enough to express this attitude, but because these associations thickly encrust its meaning, the word 'compassion' is better used. The kind of compassion here meant does not condescend to help others. Rather does it stretch out its hands through innate fellow-feeling for them. It puts itself in the shoes of others and intellectually experiences life from their standpoint.²³⁷

(131-2) The student should not go about criticising or abusing others. He should not do so, because it is mentally unhealthy and hinders his own progress, because it will one day bring down criticism or abuse upon his own head, because he has to foster a compassionate outlook and because he ought to understand that everybody on earth is indeed here owing to his own imperfection so that the labour of showing up faults would be an endless one.

(131-3) Because this ever-and-everywhere-present Mind has become the basis of his life, even when he has travelled to the other side of the world, he always has a curious feeling of never being absent from his pupils and of his pupils never being absent from himself. And because of the intimate telepathic communion which is constantly going on between both, they also will have occasional flashes of the same timeless,²³⁸ spaceless feeling concerning him.

(131-4) Shortsighted views and inadequate conceptions may lead them to believe that they can steer their lives in such a direction but they will inexorably be driven towards the very goal they are seeking to escape.

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²³⁶ The paras on this page are numbered 104 through 107, making them consecutive with the previous page.

²³⁷ PB himself inserted a period by hand.

²³⁸ PB himself inserted a comma by hand.

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(133-1)²⁴⁰ The aspirant's progress will necessarily be uneven with spurts forward at one time and stagnation at another. But if he sticks to the quest and does not desert it, he will find eventually that help will come to him.

(133-2) If we misapply the right or overdo the good, we may create new foolishness and fresh wrongs. If, for example, we remain patiently inactive when it is time to effect a positive change then we fall into the sin of indolence.

(133-3) Evil arises only when an entity goes astray into the delusions of separateness and materialism, and thence into conflict with other entities. There is no ultimate and eternal principle of evil but there are forces of evil, unseen entities who have gone so far astray and are so powerful in themselves that they work against goodness, truth, [and]²⁴¹ justice. But by their very nature such entities are doomed to eventual destruction and even their work of opposition is utilised for good in the end, and becomes the resistance against which evolution tests its own achievements, the grindstone against which it sharpens man's intelligence, the mirror in which it shows him his flaws.

(133-4) So soon as a being limits interests and welfare to its own self exclusively, so soon is it bound to come into conflict with other beings. Thus evil originates through the first being's ignorance, not through the presence of an absolute and eternal principle of evil.

(133-5) So materialistic has the religious understanding of many men become, [they]²⁴² will only accept as the highest if not the only proof of life after death the appeal to their gross senses and not to their fine intuition or rational intelligence. That is to say, bodily form of a dead person has to materialise in [front]²⁴³ of their own or someone else's eyes to convince them that he has not perished after all.

(133-6) It is not emotion in itself that philosophy asks us to triumph over but the lower emotions. On the contrary, it asks us to cherish and cultivate the higher ones. It is not feeling in itself that is to be ruled sternly by reason but the blind animal instincts and ignorant human self-seeking. When feeling is purified and disciplined, exalted and ennobled, depressionalised and instructed, it becomes the genuine expression of philosophical living.

(133-7) This quest is not an easy one. For it asks man to control his emotions, cast aside his prejudices

²⁴⁰ The paras on this page are numbered 108 through 114, making them consecutive with the previous page.

²⁴¹ PB himself inserted "and" by hand.

²⁴² PB himself changed "that" to "they" by hand.

²⁴³ PB himself changed "from" to "front" by hand.

(continued from the previous page) discipline his flesh, suppress his egotism, foster his altruism, concentrate his thoughts and exalt his desires.

(135-1)²⁴⁵ We may have forgotten the early and original source of a present belief, an inveterate attitude or an intense feeling but yet it may have a powerful hold upon us and exert a powerful influence on our acts.

(135-2) These complexes and neuroses begin to lose their power from the first moment that we begin clearly to recognise and frankly acknowledge their existence. This indeed is the primary requisite of successful treatment, whether it be self-applied or whether it be the work of someone else.

(135-3) He who has conquered his own sorrows and abolished his own ignorance will find in time that others will come of their own accord to him. He will sit there imperturbable yet sympathetic, inscrutably poised yet gently understanding, the while the sorrowful and the aspiring, the world-worn and the seeking, pour out their sorrows and aspirations, their sins and ideals as at a priestly confessional yet without any assumption of priestly superiority on his part, without any pretence of moral height, and without any quackery of pontifical infallibility. When he speaks his detached,²⁴⁶ impersonal standpoint will help to re-orient their own, will show the truth of a situation and the lesson of an experience as their desire-tossed ego could never show it. And all the while the impact of his aura will gradually strengthen,²⁴⁷ calm and uplift them if they are at all sensitive.

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²⁴⁵ The paras on this page are numbered 115 through 117, making them consecutive with the previous page.

²⁴⁶ PB himself inserted a comma by hand.

²⁴⁷ PB himself inserted a comma by hand.

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(137-1)²⁴⁹ The very fact that he has become aware of these faults arises because the light has come into existence and begun to play upon the dark places in his character, thus generating a conscious desire for self-improvement. This awareness is not a matter for depression, therefore.

(137-2) It is a man's own internal defects which often conspire against him and which show their faces in many of the external troubles that beset him. Yet it is hard for him to accept this truth because his whole life habit is to look outwards, to construct defensive alibis rather than engage in censorious self-inquisition. Shaykh al Khuttali, a Sufi adept, addressing a disciple who complained at his circumstances, said: "O my son, be assured that there is a cause for every decree of Providence. Whatever good or evil God creates, do not in any place or circumstance quarrel with his action or be aggrieved in thy heart." Therefore, the aspirant who is really earnest about the quest should develop the attitude that his personal misfortunes, troubles and disappointments must be traced back to his own weaknesses, defects, faults, deficiencies and indisciplines. Let him not blame them on other persons or on fate. In this way he will make the quickest progress whereas by self-defending or self-justifying or self-pitying apportionment of blame to cause outside himself, he will delay or prevent it. For the one means clinging to the ego,²⁵⁰ the other means giving it up. Nothing is to be gained by such flattering self-deception while much may be lost by it. He must bring himself to admit frankly that he himself is the primary cause of most of his ills, as well as the secondary cause of some of the ills of others. He must recognise that the emotions of resentment, anger, self-pity or despondency are often engendered by a wounded ego. Instead of reviling fate at each unfortunate event, he should

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(continued from the previous page) analyse his moral and mental make up and look for the weaknesses which led to it. He will gain more in the end by mercilessly accusing his own stubbornness in pursuing wrong courses, than by taking shelter in alibis that censure other people. Like a stone in a shoe which he stubbornly refuses to move, the fault still remains in his character when he stubbornly insists on blaming things or condemning persons for its consequences. In this event the chance to eliminate it is lost and the same dire consequences may repeat themselves in his life again.

²⁴⁹ The paras on this page are numbered 121 through 122; they are not consecutive with the previous page.

²⁵⁰ PB himself inserted a comma by hand.

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The faith of the lower ego in itself, the strength with which it clings to its own standpoint are almost terrifying to contemplate. The aspirant is often unconscious of its selfishness. But if he can desert its standpoint he shall then be in a position to perceive how large an element it has contributed in the making of his own troubles, how heavy is its responsibility for unpleasant events which he has hitherto ascribed to outside sources. He shall see that his miserable fate derives largely from his own miserable faults. He is naturally unwilling to open his eyes to his own deficiencies and faults, his little weaknesses and large maladjustments. So suffering comes [to]²⁵² open his eyes for him, to shock and shame him into belated awareness and eventual amendment. But quite apart from its unfortunate results in personal fortunes, whenever the aspirant persists in taking the lower ego's side and justifying its every action, he merely displays a stupid resolve to hinder his own spiritual advancement. Behind a self-deceiving facade of pretexts,²⁵³ excuses,²⁵⁴ alibis and rationalisations, the ego is forever seeking to gratify its unworthy feelings or to defend them. On the same principle is the pseudo-patriotism which prompted the Italians to follow Mussolini blindly throughout his Ethiopian adventures to its final disaster, the principle of "My country! right or wrong," he follows the ego through all its operations just as blindly and as perversely, justifying its standpoints merely because they happen to be his own. But the higher Self accepts no rivals. The aspirant must choose between denying his ego's aggressiveness or asserting it. The distance to be mentally travelled between these two steps is so long and so painful that it is understandable why few will ever finish it. It is only the exceptional student who will frankly admit his faults and

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(continued from the previous page) earnestly work to correct them. It is only he whose self-criticising detachment can gain the upperhand, who can also gain philosophy's highest prize.

(141-1)²⁵⁶ The things which hamper the student's progress are varied and although they may bring despondency and discouragement, impatience and rebellion, they need not and should not be permitted to bring the loss of all hope. Difficulties there must be but they need not make us cowards. The times of swift progress are generally followed by

²⁵² PB himself changed "into" to "to" by hand.

²⁵³ PB himself inserted a comma by hand.

²⁵⁴ PB himself inserted a comma by hand.

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²⁵⁶ The paras on this page are numbered 123 through 126, making them consecutive with the previous page.

times of slow moving, success alternates with failure as day with night. He must go on with the faith and trust that obstacles are not for all time, that fluctuations on the path are inevitable, and that his own inner divine possibilities are the best guarantee of ultimate attainment. The trials of the path, as indeed the trials of life itself, are inescapable. He should endure the tribulations with the inner conviction that a brighter world awaits him; hope and faith will lead him to it.

(141-2) It is unfortunate that when anybody becomes cranky about some doctrine or practice, he becomes a fanatical extremist, considers it as the only true one, sees it as being irreconcilably opposed to others, recognises no intermediate position, shows foolish hostility toward every attitude that deviates from his own and loses capacity to think except upon this [mental single]²⁵⁷ rail. The extremist always sees men events and things in all-black and all-white without any finer shades between them. Hence he is governed by sweeping likes and dislikes. He lays an undue and extreme emphasis upon a particular aspect of truth and gives place to the other aspects, simply because he has not attained sound mental balance. Philosophy gets rid of such onesided,²⁵⁸ limited and unbalanced attitudes. The philosophic discipline gives a prominent place to the achievement of a well-balanced mind.

(141-3) Temptations and attractions no longer lie in the gaudy tinsel of the worldly life; they have departed from it; to take up their dwelling in the self-imposed discipline and cleansing regime of the philosophic life.

(141-4) The philosophical life is a simple life, partly because it seeks to escape unnecessary anxieties, partly because it wants to save time and energy for what seems more desirable.

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(143-1)²⁶⁰ So long as anyone lives in a state of uncontrolled emotion, and especially of ungoverned desire, so long does he remain unready for entry into the higher consciousness. For he is unable to bring his mind into that unruffled balanced state which is necessary to reflect like a mirror the truth and peace of that consciousness.

²⁵⁷ PB himself moved "mental" from after "single" by hand.

²⁵⁸ PB himself inserted a comma by hand.

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²⁶⁰ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(143-2) What is the quest but a process of moral re-education and mental self-conquest; a probing for and overcoming of those faults which keep the Light out of the mind?

(143-3) It is the building up of a strong character and a virtuous life which is a fundamental requisite for the beginner.

(143-4) His virtues and his shortcomings

(143-5) The overcoming of his desires and the conquest of his emotions form a joint effort which he is called on to make and can in no way avoid. They constitute indispensable lessons learned, and, this done, he is rewarded by liberated and deepened consciousness.

(143-6) Old situations have to be faced and new events met or mastered. Unfamiliar conditions created by humanity's rapidly-moving life have to be understood.

(143-7) He will not descend to inventing excuses for his lower nature and alibis for his moral failures but will accept the facts grimly. Rather he will freely acknowledge their existence but determine to struggle against them all the same.

(143-8) He must watch himself and analyse his conduct, so that he may check evil activities in time and correct his mistaken attitudes.

(143-9) His reason is to be freed from partiality, his emotion to be brought under control.

(143-10) Not only must reason check the vagaries of emotion; at times it must even challenge emotion itself.

(143-11) Out of this unyielding combat with his lower instincts will come, in time, an increasing self-possession.

(143-12) There are feelings which should be distrusted. There are reasonings which should be discarded. Only when the philosophic discipline has purified the heart and tranquilised the head, can we safely rely on ourselves for judgment.

(143-13) It is from life and experience, events and books, nature and art, intuition and meditation, that he is to gain incentive for ennobled thought and get inspiration for ennobled conduct.

(145-1)²⁶² effects of their own ungoverned emotion or their own uncontrolled passion and desire, he does not sink with the victims into those emotions, passions and desires, even though he feels self-identity with them. He cannot permit such feelings to enter his consciousness. If he does not shrink from his own suffering, it is hardly likely that the adept will shrink from the sufferings of others. Consequently it is hardly likely that the emotional sympathy which arises in the ordinary man's heart at the sight of suffering, will arise in precisely the same way in the adept's heart. He does not really regard himself as apart from them. In some curious way, both they and he are part of one and the same life. If he does not pity himself for his own sufferings in the usual egoistic and emotional way, how can he bring himself to pity the sufferings of others in the same kind of way? This does not mean that he will become coldly indifferent towards them. On the contrary, the feeling of identification with their inmost being would alone prevent that utterly; but it means that the pity which arises within him takes a different form, a form which is far nobler and truer because emotional agitation and egotistic reaction are absent from it. He feels with and for the sufferings of others, but he never allows himself to be lost in them; and just as he is never lost in fear or anxiety about his own sufferings so he cannot become lost in those emotions or the sufferings of others. The calmness with which he approaches his own sufferings cannot be given up because he is approaching other people's sufferings. He has bought that calmness at a heavy price – it is too precious to be thrown away for anything. And because the pity which he feels in his heart is not mixed up with emotional excitement or personal fear, his mind is not obscured by these excrescences, and is able to see what needs to be done to relieve the suffering ones far better than an obscured mind could see. He does not make a show of his pity but his help is far more effectual than the help of those who do.

[The altruistic ideal is set up for aspirants as a practical means of using the will to curb egoism and crush its pettiness. But these things are to be done to train the aspirant in surrendering his personal self to his higher self, not in making him subservient to other human wills. The primacy of purpose is to be given to spiritual self-realisation, not to social service. This above all others is the goal to be kept close to his heart, not meddling in the affairs of others. Only after he has attended adequately and – to some extent successfully – to the problem of himself can he have the right to look out for or intrude into, other people's problems.

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²⁶² The para on this page is numbered (53) cont.; it is not consecutive with the previous page – but it is a continuation of para 597-1.

This does not mean however he is to become narrowly self-centred or entirely selfish. On the contrary, the wish to confer happiness and the willingness to seek the welfare of mankind should be made the subject of solemn dedication at every crucial stage, every inspired hour, of his quest. But prudence and wisdom bid him wait for a more active altruistic effort until he has lifted himself to a higher level, found his own inner strength, knowledge and peace and learnt to stand unshaken by the storms, passions, desires and greeds of ordinary life.

Hence it is better for the beginner to keep to himself any pretensions to altruism, remaining silent and inactive about them. The dedication may be made, but it should be made in the secrecy of the inmost heart. Better than talk about it or premature activity for it, is the turning of attention to the work of purifying himself, his feelings, motives, mind and deeds.]²⁶³

Just as the word compassion is so often mistaken for a foolish and weak sentimentality, so the words [egolessness,]²⁶⁴ unselfishness and unselfcentredness are equally mistaken for what they are not. They are so often thought to mean [non-separateness]²⁶⁵ from other individuals or the surrender of personal rights to other individuals or the setting aside of duty to ourself for the sake of serving other individuals. This is often wrong. The philosophical meaning of egoism is that attitude of separateness not from another individual on the same imperfect level as ourself but from the one universal life power which is behind all individuals and on a deeper level

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(continued from the previous page) than them all. We are separated from that infinite mind when we allow the personal ego to rule us, when we allow the personal self to prevent the one universal self entering our field of awareness. The sin lies in separating ourselves in consciousness from this deeper power and deeper being which is at the very root of all selves.

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²⁶³ PB himself inserted the section from "The altruistic ideal" to "minds and deeds" here from page 147 by noting "INSERT (A) (see end)" in the margin by hand.

²⁶⁴ PB himself deleted "separateness and" from before by hand.

²⁶⁵ PB himself changed "separateness" to "non-separateness" by hand.

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(149-1)²⁶⁸ Emotion that is unchallenged by reflection,²⁶⁹ may be misleading. Wait on your problems and crises. Time cools emotion, thus helping it to become truer, and allows vague ideas to formulate themselves.

(149-2) He should not care about any injury to his personal feelings; he can always profit by such injuries and learn much; they may be even good for him.

(149-3) He will appear in a nobler light if he refrains from crying out against critics.

(149-4) The serenity which possesses his heart, permits him to regard the shabbiness, the injustice or the meanness of the treatment which he may receive from others with lofty indifference. With resignation too, it ought to be added, for he realises that nothing better need be expected from such characters and such perceptions as theirs.

(149-5) He remains unperturbed by ill-manner yelps and lying yawps and quietly continues to go his own way.

(149-6) He must train himself to become so accustomed to bearing the injustice of surface judgments, that he will expect few of the other kind.

(149-7) How much better to live in dignified silence, ignoring the petty printed sniping and jealous vocal yapping of those who incarnate the dog, the reptile or the flea!

(149-8) Everything depends on the standpoint which a man adopts. There are two sides to every case. This does not of course mean that both are equally good, for they never are, but only that both exist and should be accounted for.

(149-9) Nothing that his enemies say will ever have the power to wound him if he listens to it with the ear of inward detachment.

(149-10) He should pursue an even path, undisturbed by the malevolence of jealous enemies, unmoved by the criticisms of the thoughtless and ignorant. His mind is made up, his resolve to spend the remainder of his incarnation in quest of enlightenment of others is unalterable. He should surround himself only with those who have formed a like resolve and who are not likely to vacillate from loyalty to it, come what may.

²⁶⁸ The paras on this page are numbered 54 through 67, making them consecutive with the previous page.

²⁶⁹ PB himself changed a period to a comma by hand.

(149-11) The disciple's inner work is manifold but sincere striving for self-improvement is the most important part of it.

(149-12) It needs candour mentally to recognise one's error as such and it requires courage to reverse one's actions as a result.

(149-13) All this is only to state the philosophic ideal. It is next needful to ask by what way of living it can best be realised.

(149-14) It silently rebukes our sins, stretches our self-criticism and raises our aspirations.

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(151-1)²⁷¹ It is as proper and natural to be emotional about religion as it is to be calm about philosophy. But the evolution into this calmness is not brought by the death of that emotion.

(151-2) Is it entirely useless to point out an ethical height to which very few can soar? No - the usefulness lies in the sense of right direction which it gives, in the inspiring love of truth and hope of self-betterment which it arouses.

(151-3) The first law of the disciple's life is to bring [his own]²⁷² thoughts under law.

(151-4) The emotions will need constant schooling.

(151-5) Such a man may have many acquaintances, may make a modest number of friends but he is unlikely to find more than a few intimates,

(151-6) He will take all events [with calmness,]²⁷³ and even his detractors with an easy smile!²⁷⁴

(151-7)²⁷⁵ Without pride in his achievements but without morbidity over his [failures]²⁷⁶

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²⁷¹ The paras on this page are numbered 69 through 79; they are not consecutive with the previous page.

²⁷² PB himself changed "this" to "his own" by hand.

²⁷³ PB himself changed "calmly" to "with calmness," by hand.

²⁷⁴ PB himself inserted an exclamation mark by hand.

(151-8) Help in his work of self-preparation and self-purification will often come to him effectively disguised as misfortune.

(151-9) His errors and shortcomings can be excused by his sincerities and intentions, but that is not enough. He may accept such excuses but life itself will not.

(151-10) He refuses to place his life at the mercy of impulsive feeling.

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(153-1)²⁷⁸ Philosophy cannot give any man complete happiness, because it cannot make him completely oblivious of every tragedy which is happening around him. But it can give him the greatest possible happiness that life on this earth can yield. And this will not have the fragility and transiency of every other kind but will rest upon a rock-like, lasting base.

(153-2) To retain its hold the ego will devise subterfuges in his action and insinuate concealed evasions into his thinking.

(153-3) He should keep a cool, philosophical perspective even when everyone else seethes with violent emotion and bitter prejudice. He should preserve his independence even when everyone else submerges his own in a fashionable party or a popular group.

(153-4) He must constantly make allowances for the possibility that his own attitudes are not the higher self's.

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²⁷⁵ PB himself deleted the entire para before this para by hand. It originally read:

"(75) The monk has the advantage of living in an external atmosphere which does not draw out his lower nature by its emphasis on lower things. He has the benefits of an environment which is friendly to his higher aspirations."

²⁷⁶ PB himself deleted "- naive and fallacious" from after "failures" by hand.

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²⁷⁸ The paras on this page are numbered 84 through 87; they are not consecutive with the previous page.

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(155-1)²⁸⁰ Make peace with yourself by confession of failure, by repentance and amendment, by rejection of false values and futile dreams.

(155-2) Is the philosophic goal an attainable one, and its technique a workable one?

(155-3) His new sense of proportion begins to make changes in his values, his attitudes, and his motives. He puts first things first, secondary things in their proper place. He meets problems, which once frightened him, with calm assurance.

(155-4) He must be brave enough to risk, when necessary, the disapproval of the tribe and the frown of his neighbour.

(155-5) He has to search out and rid himself of phobias and prejudices, inhibitions and neuroses, obsessions and other mental ills. He has to see himself not as his admirers but as his enemies see him.

(155-6) In seeking his own welfare he need not leave out others' welfare. There is room for both. Consequently he need not injure, harm, exploit, or rob them as the price of his own achievement. That he cannot satisfy his personal interests without subjugating other people's is a delusion into which the ignorant man easily falls. But the law of karma holds a sword over his head.

(155-7) Philosophy places a high appraisal upon this quality. It says blessed is the man who can keep serenely balanced and inwardly progressive amid the carking troubles and exciting pleasures of the modern world.

(155-8) Terms of the psyche: intuitive feeling, emotional feeling.

(155-9) The compassionate man is naturally lenient toward others' weaknesses and tolerant of others' differences.

(155-10) Both are guilty but both are not equally guilty.

(155-11) He must first work at the cleansing of his mind. This is done by vigilantly keeping out degrading thoughts and by refusing entry to weakening ones.

²⁸⁰ The paras on this page are numbered 88 through 99, making them consecutive with the previous page.

(155-12) He will be neither a slavish sycophant of modern sophistication nor an over-enthusiastic votary of ancient folly.

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(157-1)²⁸² The work of research proves endless. The task of collecting all the data has no finish to it and if we are to arrive at any conclusion at all, there is some point at which we have to cut short our investigation and reflection. Thus, by the very act with which we serve the cause of practical truth, we render a disservice to the cause of theoretical truth. The very means whereby we make a decision, join a party, take a side, or evaluate a right from a wrong produces only a makeshift result.

(157-2) The goodness which philosophy inculcates is an active one, but it is not a sentimental one. It is more than ready to help others but not to help them foolishly. It refuses to let mere emotion have the last word but takes its commands from intuition and subjects its emotions to reason. It makes a clear distinction between the duty of never injuring another person and the necessity which sometimes arises of causing pain to another person. If at times it hurts the feelings of someone's ego, it does so only to help his spiritual growth.

(157-3) Those who do not seek to improve themselves will not be able to bear the criticisms which may be uttered by their well-wishers.

(157-4) If the aspirant will take care to fill his mind with thoughts that are always elevating, always positive, and always constructive; if he will be vigilant to keep out all thoughts that are degrading and destructive, this simple technique will keep his mind so continuously filled with the right kind of thought and feeling that he will unconsciously and little by little completely overcome the wrong kind. Thus his character will change and approach his ideals.

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²⁸² The paras on this page are numbered 100 through 103, making them consecutive with the previous page.

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(159-1)²⁸⁴ But because few persons can detach themselves from their own egos sufficiently, few persons are fit to be the sole judges of their own actions. It is therefore useful to ask for criticisms from other people.

(159-2) Nearly everyone complains at the slowness of [his]²⁸⁵ inward growth and the stubbornness of [his]²⁸⁶ lower impulses.

(159-3) What has been personally observed in the spiritual struggles of thousands of people, both Orientals and Occidentals, has also contributed valuable data towards these instructions.

(159-4) So many earnest aspirants struggle for long periods but seem to make no progress, it is not to be wondered at that the cry for competent instruction is insistent and repeated.

(159-5) When the beast in man will bow in homage before the intelligence in man, when the ideal of perfected being set up for him by the serene figure of the Sphinx shall be recognised, accepted, and striven for, then indeed will he become a conscious collaborator with the universal Mind. Whoever knows how and where to look can find in himself the assurance of this ultimate victory.

(159-6) As the full meaning of reincarnation and of karma sinks deeper and deeper into his mind, a generous tolerance will rise higher and higher in his feelings. He will begin to see that every wrong-doer is what he is because of his past experience and present mentality and has to act in the way he does and cannot act in any other way. The life of such a man develops inevitably and naturally out of his character, out of his mode of thought, and out of his experience on this earth in the present and in former lives.

(159-7) Out of his own heart a man may seek guidance for his future. His former sins become his future teacher. His errors once perceived show him the right way. His thoughts once overcome provide him with new strength and new virtues. His trials met and mastered open new doors of consciousness to him. His weaknesses offer him a challenge and if he takes it up and if he uses his will to transmute them, he will be the gainer.

²⁸⁴ The paras on this page are numbered 107 through 114; they are not consecutive with the previous page.

²⁸⁵ PB himself changed "their" to "his" by hand.

²⁸⁶ PB himself changed "their" to "his" by hand.

(159-8) If we consult psychological facts rather than personal wishes we are much more likely to arrive at the truth.

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(161-1)²⁸⁸ We are all imperfect and the making of mistakes is to be expected. The mishandling of problems need not surprise us and the yielding to weaknesses is a common experience. Let us grant all this but it does not excuse us from being bereft of the desire for self-improvement, of the aspiration for self-ennoblement, nor of the search for self-enlightenment.

(161-2) In looking back over the past, he humbly perceives his mistakes and sadly apportions the blame for his failure to himself. He no longer wastes his time in hunting alibis or in criticising other people for his troubles. Nor does he complain of fate. He now sees that in aspiring for spiritual growth and praying for spiritual help, those very experiences which exposed his weaknesses and brought out his faults were the answers to his prayer, the grace shed upon his aspirations.

(161-3) The seeker has to contend not only with limiting environments but also with internal enemies. Apathy delays him, and depression obstructs [him, and loneliness]²⁸⁹ frustrates him

(161-4) One of the first requisites is to cultivate a sense of balance, a healthy poise between thinking and doing, believing and doubting, feeling and reasoning, between the ideal and the actual.

(161-5) In all dealings which involve other persons, he has to free himself from the common attitude.

(161-6) The frenzies of passion let loose, the manias of the lower emotions run wild are never again to be known to him. This high standard is the goal. It may seem unattainable to a human entity, yet history and biography prove that it is not.

(161-7) The quest will lead him for a long time up a steep and rugged way.

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²⁸⁸ The paras on this page are numbered 115 through 123, making them consecutive with the previous page.

²⁸⁹ PB himself changed "him. Loneliness" to "him, and loneliness" by hand.

(161-8) The quest imposes tasks to be undertaken over the years and work to be done upon oneself. It is not for the easy-going and indolent.

(161-9) Idealism is as necessary as realism. But acceptance should depend on whether the idealistic visionary has wild, unfactual fantasies to offer us or whether he has attainable advances, worthwhile directions, to [offer.]²⁹⁰

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(163-1)²⁹² The disciple should be as relentless in his periodic, critical observation of himself as he should be merciful in his observation of other people. He must never shrink from exposing his own faults to himself and he should not trouble himself with the faults of other people, except that his dealings with them render it essential to allow for such faults.

(163-2) He must review his faults and errors and weaknesses and sins with honest impartiality and humble guilt. He must seek to know every situation, what the hidden factors are, which arise out of his selfish thoughts or undisciplined emotions or blind passions. And knowing them, he must resist them!

(163-3) It is easy to believe mere softness to be compassion. It is easy to deceive oneself in this way. But a vigorous analysis of one's thoughts and observation of their results in action, will expose the very real difference between them.

(163-4) A sharply self-accusing honesty of purpose, blunt integrity of conscience, will have again and again to thrust its sword into his conduct of life. An ethic that far outleaps the common one will have to become his norm. Conventional ideas of goodness will not suffice him; the quest demands too much for that.

(163-5) With the passing of years, if his inner life is at all progressive, emotional restraint and mental control reveal themselves as signs of such progress.

²⁹⁰ The original typist deleted "Practical wisdom in overcoming the most difficult" from after "offer" by typing over the original words with x's.

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²⁹² The paras on this page are numbered 129 through 138; they are not consecutive with the previous page.

(163-6) His faith will be reinforced by occasional gleams of partial knowledge. It will help him greatly to endure the burdens and overcome the dangers of life's course.

(163-7) Little by little, in tranquil moments or in deliberate meditation, there will come to him the revelation of errors in conduct and thought which, until then, he did not even know were errors.

(163-8) Most men live as prisoners of ideas which are not even their own but which have been suggested to them by other men. Independent thinking is rare.

(163-9) They believe what they wish to believe.

(163-10) The moral side of the quest begins with a contrite heart.

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(165-1)²⁹⁴ He is never the enemy of any human being but only of the sin in that being. All his social-relational thinking is governed by goodwill but his conduct is ruled by reason added to the goodwill. In that way, he does not fall into unbalanced sentimentality nor harm others under the delusion that he is benefitting them.

(165-2) The disciple must have no room for false sentimentality if he seeks truth. Consequently, he will not apply the phrase "a broken heart" to himself at any time, for he knows that what it really means is a broken ego, a severed attachment to some external thing which has to be given up if the way is to be cleared for the coming of Grace. It is only when he is unwilling or unable to do this for himself that destiny steps in, taking him in his search for truth and reality at his word, and breaks the attachments for him. If he accepts the emotional suffering which follows and does not reject it, he is able to pass into a region of greater freedom, and of progress to a higher level. His heart is not broken arbitrarily or capriciously, but only there where it most needs to be broken, where passion, desire, and attachment bind him the strongest to illusion and to error.

(165-3) He must try to keep his life in his own hands if he would keep it free from influences that would take away the ideals which he has specifically set up for it to

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²⁹⁴ The paras on this page are numbered 139 through 144, making them consecutive with the previous page.

follow. If he values freedom he must refuse to put himself in a position where he will be compelled to echo the views of those who do not share his ideas. He may have to choose between the trials of sturdy independence and the temptations of enervating security.

(165-4) Ideas influence their thinker himself, thoughts react on their generator if they are intensely held, deeply felt, and frequently born. Thus they help to form tendencies and shape character. The aspirant can take advantage of this truth.

(165-5) Enmity from others stirs him, not to infuriated anger but to calm perception of its cause.

(165-6) The utterance of pious platitudes is not enough.

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(167-1)²⁹⁶ Some well meaning moralists who say that the disciple should no longer look for the evil in others, swing to the other extreme and say that he should look only for the good. Philosophy, however, does not endorse either point of view, except to remark that we have no business to judge those who are weaker than ourselves and less business to condemn them. It further says that to look for the good only in others would be to give a false picture of them, for a proper picture must combine the bright and the dark sides. Therefore it prefers mentally to leave them alone and not to set any valuation upon them, to mind its own affairs and to leave them to the unerring judgment of their own Karma. The only exception to this rule is when a disciple is forced to have dealings with another man which make it necessary for him to understand the character of the person with whom he is dealing, but even this understanding must be fair, just, calmly made, impartial, and unprejudiced. Above all, it must not arouse personal emotions or egoistic reactions: in short, he will have to be absolutely impersonal. But it is seldom that a disciple will have to make such an exception. He should refrain from giving attention to the imperfections and shortcomings of others, and he should certainly never blame them for these. He should turn his critical gaze towards himself alone – unless he is specifically asked by others to examine them – and exercise it to correct himself and improve himself and reform himself.

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²⁹⁶ The paras on this page are numbered 145 through 150, making them consecutive with the previous page.

(167-2) Is he to remain the prisoner of his own past thinking or is he to free himself from it? Is he to remain faithful to everything he once believed even after he has found it to be no longer true or only partly true? Has long habit so committed him to certain ideas that he can no longer escape into better and larger ones?

(167-3) Prudence takes its walk between two extremes.

(167-4) Suggestions from our own past, from our surroundings, or from other minds are continually coming to us.

(167-5) The past can be made to yield up its clumsy mistakes.

(167-6) Obedience to the Overself will then become the only code of ethics that he can follow.

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(169-1)²⁹⁸ To start on the quest is the first step. To continue on it is the second, and possibly harder. Thoroughly to finish the quest is the hardest step of all.

(169-2) To finish the course he has started will try his resolve and test his character to the utmost. For he will have to travel through frustrations and disappointments, through stagnations and set-backs, to gain the self-mastery and earn the Grace²⁹⁹ which can render him independent of his own moods and environments.

(169-3) The aspirant of today may be the adept of tomorrow, but the course is interminably long, the goal reached only through innumerable experiences and efforts.

(169-4) The past can be made to yield up its clumsy mistakes – his own and other people's – its sins and its sorry failings. They can be studied analytically and learnt from humbly.

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²⁹⁸ The paras on this page are numbered 151 through 157, making them consecutive with the previous page.

²⁹⁹ PB himself capitalized "Grace" by hand.

(169-5) What man will set out on a task which he can never hope to accomplish? It is too much to expect the average seeker to become a mahatma. We portray the nature of this quest not because we hold such a vain expectation but because we believe in the value of right direction and in the creative power of the Ideal. The general direction of his thoughts and deeds – rather than those thoughts and deeds themselves – as well as the ideal he most habitually contemplates, is what is most important and most significant in his life.

(169-6) In the ordinary man there is no desire constantly to improve the moral nature, no hunger imperatively to enter the mystical consciousness. Spiritually, he is in a state of inertia, unwilling and unready to use any initiative in enlarging the horizons of the ego. Most, but not all, of this inner laziness can be traced to the fact that he is the victim of his own past, the prisoner of his own particular innate tendencies, and habitual thinking. Nevertheless, the same evolutionary process which has placed him where he now is, will also advance him to a higher point.

(169-7) What he cannot do in the beginning, he may be able to do in the middle of his journey. He should not let misgivings about his capacity to travel far stop him from travelling at all.

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(171-1)³⁰¹ He may have to pass successively through the three stages of intemperate idealism, disappointed idealism, and philosophic idealism. The last is as balanced and discerning as the first is not.

(171-2) But although philosophy refuses to accept a wild emotionalism or an unbalanced one or an egotistic one, it would be a grave mistake to think that it refuses to accept emotion altogether in its own sphere. On the contrary, it asserts that without the intensest possible feeling, a genuine devotion to the Overself³⁰² cannot be given. And without such devotion, the Overself in turn is unlikely to give its Grace.³⁰³ What philosophy does ask however, is that emotion should be balanced, purified, and deepened.

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³⁰¹ The paras on this page are numbered 158 through 167, making them consecutive with the previous page.

³⁰² PB himself deleted a comma from after "Overself" by hand.

³⁰³ PB himself capitalized "Grace" by hand.

(171-3) Pride, greed, and jealousy are three lower emotions which have harmed many an aspirant's inner life.

(171-4) He who considers thought and feeling to be realities will not accept stiff ceremonial formalities at their conventional worth.

(171-5) The ego will do anything rather than make confession of, and find redemption from, its own errors. Hence its evasive tactics are many, various, and skilful. One is to lay its own faults at another man's door. Another is to escape facing the main problem by raising a petty side-issue.

(171-6) The pleasant and painful vicissitudes of human life are common to all,³⁰⁴ but a correct viewpoint regarding them³⁰⁵ is not. So the philosophical discipline aims to provide it.

(171-7) This balance needs to be restored, and if he will not effect this for himself, then Nature will intervene and do it for him.

(171-8) It is in the nature of unbalanced and un-philosophic mentalities to see everything in extremes only and to confront others with the unnecessary dilemmas which they pose for themselves.

(171-9) A mind surcharged with hysteria or neuroticism will not be able to appreciate, let alone find, the highest truth.

(171-10) Time, with the varied experiences it brings; Reflection, with the matured conclusions it leads to; Intuition, with the new directions it supplies; these create a set of values for him which influence, control, or even determine his conduct.

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(173-1)³⁰⁷ Once he has started on this quest in earnest, he will never be able to leave it again. He may try to do so for a time and to escape its claims but in the end he will fail.

³⁰⁴ PB himself inserted a comma by hand.

³⁰⁵ PB himself deleted a comma from after by hand.

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For some power which he cannot control, will eventually and often abruptly emerge in the midst of his mental or emotional life and control him.

(173-2) This conflict of loyalties will end in mental and volitional paralysis.

(173-3) Such is the grand objective. What is the means of its attainment?

(173-4) From the first day that he began to tread this path, he automatically assumed the responsibility of growth. Henceforth there had to be continuity of effort, an ever extending line of self-improvement.

(173-5) No one can be devoid of feeling and the philosopher will not be exempt from this rule. But whereas the ordinary man's feelings are transient emotions, passions, stresses, or moods, the philosopher's feelings nourish a sustained, elevated state.

(173-6) There is a point at which no aspirant can surrender his ideals under the compulsion of a materialistic society, can no longer come to terms with it. Such a point will be vividly indicated to him by his own conscience. It is then that, of his own free-will, he must accept the cup of suffering.

(173-7) He must be on his guard against frittering his energies away on activities irrelevant to his supreme purpose.

(173-8) If he is to gather experience he can hardly help making mistakes. For they are often the heavy cost of inexperience. But he can certainly help repeating those mistakes. And this depends first,³⁰⁸ on how ready he is within his own heart to admit them as such; second,³⁰⁹ on how ready he is to search for weaknesses of character or capacity which may lie behind them.

(173-9) This quality of seeking to understand views which he does not share, must be fostered.

(173-10) Those who already possess a flair for mysticism will naturally advance more easily and more quickly than those who do not. But that is no reason for the unmystical to adopt a defeatist attitude and negate the quest altogether.

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³⁰⁷ The paras on this page are numbered 168 through 177, making them consecutive with the previous page.

³⁰⁸ PB himself changed a semicolon to a comma by hand.

³⁰⁹ PB himself changed a semicolon to a comma by hand.

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(175-1)³¹¹ Once he has engaged himself in this quest there is no rest or happiness for him unless he obeys the laws that govern it and carries out the duties that pertain to it.

(175-2) The ego's inflated pride and obstinate self-will lead it constantly to justify its deeds, however foolish or wrong they be. [How can he get past this obstacle?]³¹²

(175-3) His moral thought and metaphysical ideation will be so deep and earnest that they will converge upon his emotional feeling, when that has been sufficiently purified, and coalesce with it. Thus they become part of his inner being.

(175-4) Everything he can do to mend his failings³¹³ should be done.

(175-5) He has a great end in view. He must make thought and deed conform to it.

(175-6) He will hold to the quest amidst all the vicissitudes of fortune with a calm resolve.

(175-7) He must be prepared to spend a whole lifetime in making this passage from aspiration to realisation.

(175-8) He should begin with the belief that his own character can be markedly improved and with the attitude that his own efforts can lessen the distance between its present condition and the ideal before him.

(175-9) In this world he has to deal with people. To deal efficiently with them he needs to understand their characters. But to turn a blind eye towards their weaknesses will only mar this understanding and spoil this efficiency. Even where he seeks to help them, such results will only hinder his compassionate aim.

(175-10) He who has achieved goodness in thought and feeling cannot fail to achieve it in action.

³¹¹ The paras on this page are numbered 194 through 207, making them consecutive with the previous page (as per the typed note at the top of the page that reads "PARAGRAPHS 178-193 HAVE BEEN WITHDRAWN").

³¹² PB himself inserted "How can he get past this obstacle?" by hand.

³¹³ PB himself deleted a comma from after "failings" by hand.

(175-11) Too often a counsel of perfection is nothing less than a counsel of despair.

(175-12) To command our obedience and gain our reverence... certain disciplinary steps have to be taken on this quest.

(175-13) If, as he constantly finds, other men have different characters and hold different views from his own, he will not blame them for it. Now³¹⁴ he understands why this is so, and understanding, accepts it. [Thus he develops the broader outlook which truth demands from its worshippers]³¹⁵

(175-14) The range of his goodwill excludes none, includes all. He recognises no enemies, only unevolved men.

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(177-1)³¹⁸ He will not climb to this height without rebellious backward looks to the easier plain he has left behind.

(177-2) A time comes when the seeker is so thoroughly penetrated with philosophic ideals that the higher life will become the everyday life.

(177-3) If he obstinately shuts his eyes to all those facts which displease him, he can still claim to use logic but not reason.

(177-4) The student should seek clear ideas and warm feelings in his spiritual studies and devotional aspirations.

(177-5) He cannot stake too much on the outcome of such exalted strivings. Even all that the world can offer falls far below what the quest can offer. If outer sacrifices and inner renunciations are called for, the compensation will be more than just. In the end he gains immensely more than he loses. So why not let go freely if the quest bids him do so.

³¹⁴ PB himself deleted a comma from after "Now" by hand.

³¹⁵ PB himself inserted "Thus he develops the broader outlook which truth demands from its worshippers" by hand.

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³¹⁷ PB himself inserted "VI" at the top of the page by hand.

³¹⁸ The paras on this page are numbered 213 through 220; they are not consecutive with the previous page.

(177-6) Few people can take in the truth. Most often it calls forth protests or evasions, bigotries or antagonisms. Hence the need of some preparation to make them fit to receive it.

(177-7) The negative emotions include arrogance and vanity, cowardice and moral weakness.

(177-8) In his upward climb he should slowly learn to drop the emotional view of life and to replace it by the intelligent view. Thus he will show his passage from a lower to a higher level. But it is to be an intelligence that is serene in activity, impersonal in judgment, warm in benevolence, and intuitive in quality. There should be no room in it to hold bias or bigotry on the one hand, or dead logic-chopping on the other.

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(179-1)³²⁰ It is true that environment contributes to the moulding of character but not true that it creates or even dominates character. Thought and will are linked with our own reincarnational past. Character can be improved by effort and Grace.³²¹ If we will only attend to the first and persistently carry out the inner work required on ourselves, destiny will attend to the second and not seldom remove the outer obstacles or improve the outer environment in the process.

(179-2) The beginnings of this higher life are always mysterious, always unpredictable, sometimes intellectually quiet and sometimes emotionally excited.

(179-3) There is much talk by those who always want their own way, but who forget that self-discipline is not less necessary than self-expression.

(179-4) It is in the very nature of emotion to vary like the wind. Consequently, he who would attain inner peace cannot base his attainment upon emotion alone. He has to find something much more stable than that, much more constant than that. This is not to say that the life of the spirit is without feeling, but it is a calm, unbroken feeling.

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³²⁰ The paras on this page are numbered 221 through 229, making them consecutive with the previous page.

³²¹ PB himself capitalized "Grace" by hand.

(179-5) The quest upon which he has entered will be a long one and the task he has undertaken a hard one. But the Ideal will also be his support because his conscience will endorse his choice to the end.

(179-6) He may act at times against his own higher ideals. He may stumble even when trying to follow them. But he will not forsake the quest.

(179-7) It will not be a headlong gallop to the finishing post. There will be obstacles, delays, failures³²² and falls on the way.

(179-8) The mistake of taking personal feelings as fit judges of truth or reality is a grave barrier which often lies across the portal of philosophy. People put a grossly exaggerated value on them and are thus led astray from the true knowledge of a fact or a situation.

(179-9) Such inward invulnerability seems too far away to be practicable. But the chief value of seeking it lies in the direction which it gives to thought, feeling, and will. Even if it is unlikely that the aspirant will achieve such a high standard in this present incarnation, it is likely that he will be able to take two or three steps nearer its achievement.

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(181-1)³²⁴ He should study the teaching until conviction is settled. He should correct his ideas, purify his emotions, and subdue his passions.

(181-2) Whatever promotes a man's spiritual advance is good for him, whatever hinders it is bad.

(181-3) The ideal is never to depart from this balanced state of mind.

(181-4) More and more its light will enter his mind, its strength his heart, and its presence his meditative periods.

³²² PB himself deleted a comma from after "failures" by hand.

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³²⁴ The paras on this page are numbered 230 through 246, making them consecutive with the previous page.

(181-5) As he grows in wisdom, he automatically gains in strength.

(181-6) He is to live for the praise and blame, not of other people, but of his own higher self.

(181-7) The course is an uneven one; long intervals of stagnation and even failure may offset the brief exaltations. Perseverance, faith, patience, and hope are therefore indispensable.

(181-8) He shows an uncommon patience because that is Nature's way. He expresses an impartial understanding because that is Truth's way. He accepts people just where they are and is not angry with them because they are not farther along the road of life.

(181-9) His past is a matter for analytic consideration, not for melancholy brooding. He must gather its fruit in the lessons it yields, convert its sufferings into virtue and wisdom.

(181-10) He must begin to analyse his own attitudes.

(181-11) Inner Peace has been the yearning of many but the possession of few. Why this contrast?

(181-12) Each aspirant has to struggle with the demon inside himself if he is to realise his higher purpose in life.

(181-13) There is a disciplinary part of philosophy which leads the aspirant through systematic exercises in mind-stilling, in self-control, in emotional restraint, and in bodily purification.

(181-14) If the human race has not yet learnt to love its neighbour, it is not likely to take the farther step of loving its enemy.

(181-15) He must refuse to violate his intellectual integrity or sacrifice his spiritual independence.

(181-16) This is no matter for tea table cults, we have to devote our whole lives to it.

(181-17) He must needs declare open war on his own passions, for he now sees that he cannot have them and peace [too.]³²⁵

³²⁵ Typed note at the bottom of the page reads "(MORE)".

(continued from the previous page) Like all war this one will witness both victories and defeats, hardships and sufferings. But out of these battles with himself he may progress, learning discrimination and gaining will-power.

(183-1)³²⁷ As he develops more intelligence and subtler perceptions, he will wake up from being merely a conventional puppet and become a real person at last.

(183-2) He should reflect upon his own behaviour and try to learn wisdom from its results and reactions.

(183-3) Tolerate weakness in others but not in yourself.

(183-4) All his entire psyche must enter into this operation of seeking reality, not merely his intellect or his will or his emotion alone.

(183-5) He must substitute fundamental principle for emotional opportunism as the governing factor of his life.

(183-6) He must learn the delicate art of holding his possessions loosely, of refraining from clutching at them.

(183-7) It is irksome, distasteful, and even painful to make a daily practice of such strict, scrupulous self-examination. Therefore we find few persons attempting it.

(183-8) He must conquer the animal and purify the human elements within himself.

(183-9) The very idea of a quest involves a passage, a definite movement from one place to another. Here, of course, the passage is really from one state to another. It is a holy journey so he who is engaged on it is truly a pilgrim. And [as on]³²⁸ many journeys difficulties, fatigues, obstacles, delays³²⁹ and allurements [may]³³⁰ be encountered on the way, yes! and here there will certainly be dangers, pitfalls, oppositions³³¹ and enmities

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³²⁷ The paras on this page are numbered 247 through 255, making them consecutive with the previous page.

³²⁸ PB himself changed "like" to "as on" by hand.

³²⁹ PB himself deleted a comma from after "delays" by hand.

³³⁰ PB himself deleted "incidents (of these)" from before "may" by hand.

³³¹ PB himself deleted a comma from after "oppositions" by hand.

too. His intuition and reason, his books and friends, his experience and earnestness will totalise to constitute themselves as his guide upon it. There is another special feature to be noted about it. It is a homeward journey. The Father is waiting for his child. The Father will receive, feed, and bless him.

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(185-1)³³³ It will not be enough, if he wants to find time for graver pursuits, to throw out of his life all harmful pleasures; he will also have to throw out time-wasteful and useless ones. Such exercise of self-denial proves a profitable one in the end, whatever it costs in the beginning.

(185-2) The man whose thinking is unbiased by prejudice and whose feeling is untainted by selfishness, is invested with a moral authority which others lack.

(185-3) We aspirants ought not to waste our time or sully our minds to criticise the weaknesses of others. There are countless people in this world who expend their energies in this useless task. It brings them no gain. It keeps them tied to the lower nature. It attracts worldly troubles to them. We are to be as constructive and positive as they are destructive and negative. This will lessen the disharmony in our surroundings and increase the harmony in our hearts.

(185-4) We cannot enter the Void if we carry any possessions – material or intellectual, emotional or social – with us. This is surely what Jesus meant when he said the rich man could not enter the kingdom of heaven. It is not the bank book that can prevent anyone's entry but rather the heart that is unable to leave the bank book.

(185-5) Anger and hatred are dangerous emotions to carry about with you. Whether or not they lead to actions harmful to the person they are directed against, they are certainly harmful to you. Conquer them quickly, get these psychological poisons out of your system.

(185-6) His intellectual clarity must be deep and his emotional tolerance broad.

(185-7) Having set this goal, the next need is to attain it.

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³³³ The paras on this page are numbered 256 through 264, making them consecutive with the previous page.

(185-8) The philosophic outlook has disciplined itself to face unflinchingly the true facts about a situation, whether or not they are attractive or repulsive to its taste. How hard this is only those who have undergone the discipline know.

(185-9) But most people are, in fact, very far from the stage where they can sagely trust their emotions or indiscriminately yield to their instincts.

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(187-1)³³⁵ The time will come when he can no longer lower his character in the eyes of Truth merely to raise his rating in the eyes of society.

(187-2) But it is not all his ideas which govern man's life. Only those are decisive which are breathed and animated by his feelings, only they prompt him to action. Hence a merely intellectualist acceptance of these teachings, although good,³³⁶ does not suffice alone.

(187-3) The need of taking care against being thrown off his emotional feet by sex, anger, hatred, or resentment,³³⁷ –

(187-4) Petal by petal the bud of his growing virtues will open as the years pass. His character will be transformed. The old Adam will become a new man.

(187-5) He walks at first with the clumsy footsteps of the neophyte.

(187-6) He who does not take the trouble to impose the philosophic discipline upon his thoughts, feelings, impressions, and reactions, can not hope to arrive at an unfalsified perception of the world.

(187-7) It is not enough to talk about the higher consciousness, it has also to be attained. But this can only be done by a conscious effort.

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³³⁵ The paras on this page are numbered 265 through 276, making them consecutive with the previous page.

³³⁶ PB himself inserted a comma by hand.

³³⁷ PB himself inserted a comma by hand.

(187-8)³³⁸ All a man's enemies are not outside. Some are within himself. Ungoverned passions, for instance, may harm him both spiritually and physically.

(187-9) He is not only different in that he seeks both to commend and to criticise, whereas the ordinary man seeks only to do the one or the other, but also in that he seeks to understand the world-view and life-experience which have given rise to such a viewpoint.

(187-10) [Each is]³³⁹ so accustomed to obeying the lower ego that [he finds his]³⁴⁰ greatest comfort in continuing to do so, [his]³⁴¹ greatest discomfort in disobeying it. In so far as the quest seeks to bring about such a reversal of acts and attitudes, it becomes the most difficult enterprise of [his]³⁴² whole life. Much new thinking and much new willing are required here

(187-11) The aspirant must try to abolish prejudices, to take broad views, to practice more tolerance.

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(189-1)³⁴⁴ If this process of self-examination is to bear fruit, the disciple must pick out those virtues which he lacks or in which he is partially deficient and he must set to work, as a practical exercise, to cultivate them. If his practice is to be complete it will take him into the emotional, intellectual, and volitional parts of his being. He should constantly strive to think, to feel, and to do what he should be and do.

(189-2) Emotionally speaking, the path is a crucifixion of the personal ego. The aspirant's heart must be searched and searched until it is free from all reservations and utterly surrendered to the higher self. It is impossible to pass through such a process without undergoing the terrible ordeal of crushing some feelings and surrendering

³³⁸ PB himself deleted the para before this para by hand. It originally read:

"(272) 'Mystical philosophy' is a better term than pm (philosophical mysticism - ?). Memo to PB."

³³⁹ PB himself changed "We are" to "Each is" by hand.

³⁴⁰ PB himself changed "we find our" to "he finds his" by hand.

³⁴¹ PB himself changed "our" to "his" by hand.

³⁴² PB himself changed "our" to "his" by hand.

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³⁴⁴ The paras on this page are numbered 277 through 279, making them consecutive with the previous page.

others. The adept is indeed the man who has triumphed over his emotions, but it would be an indefensible and inexcusable error to think he lives in a complete emotional vacuum, that he is a man without feeling or sensibilities of any kind. Bulwer Lytton has pictured for us in his brilliant novel "Zanoni" a character of this type, the Rosicrucian adept Mejnour. This picture is close to reality in certain respects but it is far from reality in other respects. Let us not make the mistake of believing that the adept does not know the meaning of the words affection, sympathy, compassion, joy, enthusiasm, and even ecstasy. He does, but he knows them all within the higher self, which rules them. The only emotions he does not know are those lower ones, such as anger, resentment, hatred, prejudice, bitterness, lust, pride, and intolerance. Yes! – the philosophical life does not lack emotional content but it is not the kind of narrow, selfish, vacillating emotion so many human beings are accustomed to.

(189-3) There will be murmurings, complaints, and disheartenments; there may even be short or long lapses; but he will understand sooner or later that he will have to go through with this quest till the very end. Something that is certainly not his ordinary self, drives him to do so. Indeed, his power of choice or freedom of will have become irrelevant to this particular matter.

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(191-1)³⁴⁶ Is it within the capabilities of the average human being today? Can he easily acquire the philosophic qualifications? It would be a disservice to philosophy itself as well as a misguidance of people to put forward the claim that it can be assimilated without exceptional patience and unusual endeavour.

(191-2) He should take attitudes he has inherited by the accident of birth, the views he has acquired from the suggestions of environment, the beliefs he has accepted through tradition and instruction and deliberately and attentively submit them all to the searching light of these universal and eternal truths. It may be that social necessity will prevent him from applying some or even all the results of his inquiry but for the sake of his own inner integrity, this must be done.

(191-3) After all, it is not so pleasant to remain the helpless slave of the body's appetites and the mind's fancies, if we have to face the disagreeable results of our follies.

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³⁴⁶ The paras on this page are numbered 280 through 288, making them consecutive with the previous page.

(191-4) His first task is to dig up and uncover mercilessly and impartially the hidden roots of his character, and especially of his attachments, weaknesses, and repulsions.

(191-5) His whole life in thought and deed must be made to render account of itself to his own highest and most impartial judgment.

(191-6) Pessimism will corrode our better nature, optimism may disillusion itself in the end. The middle way is the better way – and also the truer way. For it gives both sides of the case.

(191-7) He must give himself up to the daily practice of devotional exercises in prayer and meditation. He must give up to this practice time that might otherwise be spent in pleasure or wasted in idleness.

(191-8) Those who can only learn self-discipline by leading the restricted life of asceticism may do so. The wise however will rule themselves by reason, which is not something one suddenly calls up for the first time in one's life but the matured fruit of a gradually-growing habit of thinking.

(191-9) The victim of exterior suggestion is never quite an innocent victim for his own quota of consent must also be present.

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(193-1)³⁴⁸ The student will now see how necessary it is to develop the quality of equipoise. Without it he is at the mercy of every desire and passion, every emotion and impulse, every negative thought, which rises from within himself or is picked up from contacts or neighbours outside himself. But with it there will be at least a conflict before surrender or a conflict leading to victory.

(193-2) He should profit from experience by searching to the utmost for the lesson underlying it. He should ask himself for the significance of everything, every event and every person that comes into his life.

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³⁴⁸ The paras on this page are numbered 289 through 295, making them consecutive with the previous page.

(193-3) In the end the Quest becomes an effort to separate himself from his lower principles, to disown his lower nature, and to repudiate his lower self. He must consider the task a lifelong one, and therefore guard against premature complacency by making repeated self-scrutiny with humility and abasement.

(193-4) The faults of character and defects in personality which bar advancement in the quest will also bar advancement in other spheres of human life. Being in him they will inevitably bring their results on the physical plane in the course of time. They will manifest themselves in his business or career, his home or social relations. It is not too much to say, therefore, that the self-improvement brought about by the quest's discipline will be to his advantage in other ways.

(193-5) He must see his weaknesses as clearly as if they were under a microscope, he must appraise his faults as bravely as if the most important consequences depended on the result.

(193-6) The family link becomes unhealthy when it becomes exaggerated. No personal relation is enduring. All end with the efflux of time. Even the most enduring of all – the disciple-master one – must end too with the disciple's own graduation.

(193-7) The virtue which he is to practice is not bounded by the standards set by law and custom nor even by conventional morality. His standards are far higher and far nobler. For they are not measured by human weakness but by human possibility. If, for so much of his lifetime they have to exist side by side with his shortcomings, the latter are not accepted but are resisted.

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(195-1)³⁵¹ At off intervals during the day he is to pull himself up abruptly and note the nature and character of his thoughts. Then he is to ask himself why he is holding them or what is impelling him towards them.³⁵²

The [purificatory]³⁵³ worth of this practice is great. It gives him the chance to become aware of negatives and throw them out [but]³⁵⁴ best of all it trains him in

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³⁵⁰ PB himself inserted "VI" at the top of the page by hand.

³⁵¹ The paras on this page are numbered 297 through 299; they are not consecutive with the previous page. In addition there is an unnumbered para at the top of the page, which was typed on a different page and pasted here.

³⁵² PB himself inserted a period by hand.

detachment. From this exercise he is to go on to its sequel, which applies the same attitude towards what the body's senses tell him and also towards what his emotions and passions make him feel.

(195-2) At any given moment, a man thinks and acts according to, and as a result of, his whole mental and physical experience of life, and his whole character and nature. These cannot be limited to the single short life on earth he now knows, for that will not explain many of his tendencies and traits. They must include all his previous lives.

(195-3) If his lower emotions and earthly passions are to be brought under proper control, will and reason, intuition and aspiration must be brought into the struggle against them. If his acts are to be his own, and not the result of environmental suggestion; if his thoughts are to arise from within his own mind, and not from other peoples' minds he must learn the art of fixing them on whatever he chooses, and concentrating them whenever he wishes.

(195-4) "Friends are friends if nothing can separate them," observed the Buddha. He spoke not of the superficial relation which subsists between persons belonging to the same class, rank, profession, or locality. True friendship is not formed as are most of these by self-interest, vanity, custom, or habit. It is a profound tie formed not seldom between those who have lived together and died together under remote skies and remoter centuries no less than in familiar lands and more recent times. We are bound to each other by links that have lost themselves in the archaic past, links of affectionate studentship and hallowed trust, and – not seldom – the [mutual]³⁵⁵

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(continued from the previous page) suffering of sharp persecution, when the prison cell and the torturer's stake were the punishment for expressing or believing truth.

(197-1)³⁵⁷ He will not only take care not to exceed his own just rights, not only be scrupulous not to invade other people's rights, but he will even take care not to interfere with their free will.

³⁵³ "Purificatory" was typed below the line and inserted with a caret.

³⁵⁴ "But" was typed below the line and inserted with a caret.

³⁵⁵ Typed note at the bottom of the page reads "(MORE)".

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³⁵⁷ The paras on this page are numbered 300 through 308, making them consecutive with the previous page.

(197-2) The individual mind not only exists within the World Mind; it is born of the World-Mind.

(197-3) The ego never fails to find an excuse for its wrong actions or a way to deceive him. Thus, driven out of one place within the psyche, it seeks refuge in another.

(197-4) The same act which is wrong when done in anger and on impulse, may become right when done in calmness, after due reflection. Such an act might be, for instance, the protection of other persons against an unjust invasion of their rights or a violent aggression against their bodies.

(197-5) (EVIL) Is there an unchangeably evil principle or Person, utterly incapable of being redeemed, in the world?

(197-6) "Brotherhood? No, be the thought far from me. They are Adam's children – alas, yes, I well remember that, and never shall forget it; {hence}³⁵⁸ this rage and sorrow. But they have gone over to the dragons; they have quitted the Father's house, and set up with the Old Serpent; till they return, how can they be brothers? They are enemies, deadly to themselves and to me and to you, till then; till then, while hope yet lasts I will treat them as brothers fallen insane." – Carlyle, "Latter-Day Pamphlets"

(197-7) The particular problems which life has presented him with are exactly the ones suited to his own personal development. In their solution by his own efforts and his own thinking, lies his own advantage and growth. To turn them over to someone else, is an evasive and undignified action harmful in the end.

(197-8) In the philosopher, unity and balance have been achieved so that emotion is always reasonable and reason is always in accord with emotion.

(197-9) The ideological struggle which goes on in his mind at this stage is a natural outcome of his advancing knowledge and experience.³⁵⁹

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³⁵⁸ I looked up the original; "hence" was missing from PB's version, but is needed for comprehension. —TJS '15

³⁵⁹ This section is continued in the para on page 201.

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(199-1)³⁶¹ All reaching out towards the transcendental is to be encouraged, however elementary it be.

(199-2) He who trims his sails to the winds of expediency reveals his insincerity.

(199-3) The emotional life becomes more steadied as more years pass and we take the trouble to learn from them.

(199-4) Efforts at self-improvement and self-development consciously and deliberately made, is an indispensable requirement. All talk of dispensing with it because one has surrendered to a master, is self-deceiving. All avoidance of it self-disappointing in the end.

(199-5) It is a prime rule that quality of character and education of conscience are more important than nature of belief. And this is much more applicable to would-be philosophers than to would-be religionists.

(199-6)³⁶² He does not need to join any definite society or become a member of any established association. The Quest is an individual affair.

(199-7)³⁶³ His efforts should be directed towards establishing a firm and durable control over the lower nature which is still only partly conquered and therefore still somewhat rebellious at times.

(199-8) Another characteristic of the philosopher is his capacity to see the point of view of all, of the sinner and the criminal, the weak and the ignorant equally with that of the saint and the sage. This is born partly out of his developed intelligence, partly out of his profound impersonality and partly out of his wide compassion. This leads to the consequence that when seeking practical remedies for social wrongs, or redress for private ones, he seeks beneath the surface for ultimate causes. A merely superficial view, which may deceive millions of people is rejected by him. The punishment of a crime without accompanying ethical education, for instance, he regards as clumsy and inefficient brutality. Prison punishment, especially, should be set in a framework of ethical instruction which includes the doctrine of karma. Without such a setting its deterrent effect is not sufficient to make it more than a half success and a half failure.

³⁶¹ The paras on this page are numbered 115 through 117, 86 through 87, 119 through 120, and 120a; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page.

³⁶² This para is a duplicate of para 101-2 in Carbons 18 (7th Series).

³⁶³ This para is a duplicate of para 101-3 in Carbons 18 (7th Series).

(199-9) We can combat fear by remembering that the Overself is always with us. The power of such thinking is its rightness and its constructiveness. It is right because the Overself is the real source of strength and courage so that recalling its ever presence in us helps to tap that source. It is constructive because it uses up the energy that would otherwise have gone into the fear-thoughts.

(199-10) Few people look at life, places, persons, art or literature from any other angle than a biased one. Consequently their judgments are summary and unthought-out, emotional and not calm.

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(201-1)³⁶⁵ He must remember that he has set his feet upon a path, and he has begun to move on that path. He must continue to do so. He must not desert the Quest under any circumstances. He must go on until the goal is reached. It is impossible in life to avoid at some period or other difficulties, trials, handicaps, obstacles, temptations³⁶⁶ and so on. They must come, but that is no reason why anyone should give up the Quest. One should stick to the Quest in spite of all that is happening to one. Even if he gets a sense of failure – he may get it – or a sense of intense depression, and he may think that the Quest is too difficult, and its rewards remote, and he may be tempted to give it up. He must understand what is happening. He should understand that he is expressing a mood, a mood of depression, and a sense of failure. But he should remember that it is just a mood; it will pass away. And so he can say to himself: ‘Very well, I will not occupy myself with thoughts of the Quest for the present. I can feel no enthusiasm for it.’ Very well, but he must not give up the Quest. He should realise that he is doing it just for the present, that tomorrow or next week, or next month, or even next year, he will take it up and continue, that he is not giving it up, that he is just ‘lying low,’ so to speak, for a while, but keeping in the back of his mind that he is sticking to the Quest, even though for a while he has to give up conscious effort. If he feels that he has failed; if he feels that he has sinned, even they are no reasons why he should give up the Quest. He may fall a thousand times. That does not justify his giving up the Quest. He must pick himself up and try for the thousand and first time. There is no steady, smooth progression to the goal. It is not an easy path. He walks, and there is no possibility of moving towards the goal without meeting with hindrances and rebuffs.

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³⁶⁵ The para on this page is numbered 309; it is not consecutive with the previous page – but it follows the paras on page 197.

³⁶⁶ PB himself deleted a comma from after “temptations” by hand.

And he has to learn to be patient and to be tolerant with himself, not to withdraw because he meets with those rebuffs, or because he becomes dissatisfied with himself. He must not give up. He can wait, and then he can continue, and even if he falls, still he can say he will try [again.]³⁶⁷

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(continued from the previous page) Because he may really fail a thousand times, [it]³⁶⁹ may be that he is destined to succeed the thousand and first time. So he must try, because he never knows which of his efforts is going to be a successful one, and if he persists, there will come a time when this effort will and must succeed. It is as though the gods like to play with him for a while to try his patience and endurance, just to see how keenly he wants this attainment. If he gives up at the first few hindrances or rebuffs, it means that he is not so very keen after all, but if he can endure and keep on, and keep on, and still keep on, no matter what happens, well then, the gods say, here is someone who really wants truth, so we must give it to him. That is the attitude which he must develop. It doesn't matter how troubled he is personally, or how dark circumstances are; they will change because they must change. The wheel of destiny is turning all the time. So he must not let circumstances or his own inner moods deter him from continuing on the path. As a matter of fact, once he has begun on the right-hand path, there is no turning back. He has accepted the responsibility, and he will have to go on with it, and if he tries to turn back, what happens is that he meets with nothing but suffering and disappointment in order to force him to return to the path. So, it is really a serious undertaking to enter upon this path, because he has to continue, and the gods will give him no rest if he runs away from it, once he has really set his foot on it.

(203-1)³⁷⁰ In the 20th Sutta of "Majjhima-Nikaya," Gotama recommends students who are haunted by a bad idea of undesirable character to try five methods for expelling it: (1) attend to opposing good idea; (2) face the danger of the consequences of letting the bad idea emerge in action; (3) become inattentive to the bad idea; (4) analyse its antecedents and so paralyse the sequent impulse; (5) coerce the mind with the aid of bodily tension.

³⁶⁷ Typed note at the bottom of the page reads "(MORE)" and PB himself inserted "(over)" at the bottom of the page by hand.

³⁶⁸ Blank page

³⁶⁹ PB himself deleted "and" from before "it" by hand.

³⁷⁰ The paras on this page are numbered 310 through 311, making them consecutive with the previous page.

(203-2) In this matter I must take my attitude from Epictetus when he asked, "Who, then, is the invincible man?" He himself answered it thus: "He whom nothing that is outside the sphere of his spiritual purpose can dismay."

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(205-1)³⁷² Lao-Tzu said, "Do nothing by self-will but rather conform to heaven's will, and everything will be done for you." The whole of the quest may be summed up as an attempt to put these wise words into practice. However the quest is not a thing of a moment or a day, it extends through many years, nay, through a whole lifetime. Therefore merely to learn how to "do nothing" is itself a long task, if it is to be truly done and if we are not to deceive ourselves.

(205-2) The key to understanding Lao-Tzu's book, "The Simple Way," is to understand that it describes a goal and not a path to a goal. It does not give advice to aspirants as to what they should do, but it describes the actualised condition of an adept. Hence it would be foolish for aspirants to adopt its policy of Wu wei, meaning inaction, doing nothing, to take one instance, and let everything be done for them – as it would be foolish for a sheep to dress itself up in the skin of a lion and then attempt the exploits of a lion. It would be foolish for a beginner to apply the technique, adopt the way of life, assume the power, and expect the results of an adept. He would begin with self-deception and end with confusion. He would fail because he has not yet himself attained contact with the ruling power.

(205-3) To take such sentences from Lao-Tzu's book as, "The way undertakes no activities, and yet there is nothing left undone," and to assume, as so many Western commentators assume, that it means complete retirement from the world as a way of life because everything will be done by the Higher Power is to confuse the minds of aspirants. The virtue and power lie not in the retirement but in the linking up with the higher force which flows through the adept, a force which is unable to flow through the beginner. To take another sentence from Lao-Tzu: "The Sage manages his affairs without assertion and spreads his doctrine without words," would again be foolish or dangerous if applied to the beginner. It is natural for the ego to assert itself and it will continue to do so even if he retires from the world. Only when the ego loses the power

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³⁷² The paras on this page are numbered 312 through 314, making them consecutive with the previous page.

to rule the affairs of a man does the Overself step in and rule them for him, but this position is not reached merely by saying or wishing that it should be [reached.]³⁷³

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(continued from the previous page) It represents the culmination of a life-long struggle. Then again unless a man has become completely united with the force which lies within the depths of silence, he must necessarily depend upon words to spread a doctrine: only the adept who has united himself with that force, which is immeasurably more powerful than the intellect, can afford to remain silent with the perfect confidence that the doctrine will spread despite it.

(207-1)³⁷⁵ The conventionalists will be able to make nothing of a man whose nonconformity and intractability are entirely spiritual and therefore entirely inward. They will be able to make nothing of a man who belongs to no religious affiliation, no political party, yet who is more devout than any affiliate, more concerned with humanity's welfare than any politician.

(207-2) The follower of a labelled cause, movement³⁷⁶ or party tends to become unfair to competing causes, exaggerating their weak points but minimising or even shutting his eyes to those of his own. He who refuses to attach himself but remains independent is more likely to judge without prejudice and after genuine investigation of both sides.

(207-3) No right action, done through unswerving faithfulness to the philosophic ideal, is ever wasted even if its results are not to be seen. It will surely bear its good fruit at some time in the individual's existence, however long deferred and however far off that may be.

(207-4) He has silently to overcome and set right within his own mind the one-sidedness of most people's views, the unfairness of their attitudes, and the incompleteness of their development.

³⁷³ Typed note at the bottom of the page reads "(MORE)".

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³⁷⁵ The paras on this page are numbered 315 through 322, making them consecutive with the previous page.

³⁷⁶ PB himself deleted a comma from after "movement" by hand.

(207-5) They are weak or they are leaners. They want someone to whom they can take their worldly troubles, their emotional turmoils, or their domestic distresses.

(207-6) His progress will not be smooth and orderly. It may be abrupt and broken.

(207-7) When wholetime meditations and his spare-time thoughts are unremittingly given to uprooting passions that hinder spiritual progress and cultivating ideas that promote it, the neophyte will not be left without reward.

(207-8) It is not that he is asked to become inhumanly frigid and unfeeling but that he is asked to become disciplined.

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(209-1)³⁷⁸ He may wander through the low haunts of life, seeking the smiling figures of Fortune and Love. He may go, too, into the higher abodes of better people. In both places he finds illusion and frustration. So it comes about that he ceases his wandering and sits silently by a lone hearth. He knows then what he had always dimly suspected.

(209-2) It is easy to express the wish to become an instrument in the hands of the Divine but hard to become one in actuality. Countless pious persons say countless times, "Thy will be done," but they seldom do it. They are not to blame, however. For they are ignorant of the fact that before their words can get any real meaning, they themselves must pass through a discipline, a preparation, a self-development, and a balancing-up.

(209-3) Few men can live by the pattern of their ideal alone, few can follow the quest all the way and all the time.

(209-4) It is the human being alone of all living creatures on this earth who willingly submits himself to restraints on his emotions and actions for purely moral reasons.

(209-5) If a man remains incorrigibly egoistic and irrationally emotional in his attitude towards the experiences of life, he will know neither inner peace nor outer harmony.

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³⁷⁸ The paras on this page are numbered 323 through 331, making them consecutive with the previous page.

(209-6) He must discipline himself in patience, where patience is needful. He must learn to wait and let a situation ripen until it is really ready for him to use advantageously. On the other hand, it would be foolish for him to delay and over-prepare, for an opportunity which occurs [once]³⁷⁹ may never occur again.

(209-7) Such self-examination will be fruitful if it suppresses nothing and reveals everything; more especially if it seeks out failings rather than [virtues.]³⁸⁰

(209-8) In this blend of analysing the results of past actions, reasoning about the probable results of present tendencies, measuring up to the standards of spiritual ideals, and obeying the quiet whispers of intuition, he will find a safe guide for shaping his future course of conduct.

(209-9) Some people are slowly brought to the quest by the inescapable conclusions of reason, others are brought into it more quickly by the natural guidance of instinct.

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(211-1)³⁸² As man's impulses to action come mainly from his feelings; hence it is necessary to re-educate his feelings if we get him to act aright.

(211-2) You may recognise the voice of wisdom when having to make a decision by the fact that it proceeds out of deep inner calm, out of utter tranquillity, whereas impulse is frequently born in exaggerated enthusiasm or undue excitement.

(211-3) Let us not say that the aspirant has set himself an impossible task. Let us say rather that he has set himself a task whose accomplishment is so distant that it must be looked for in a later incarnation.

(211-4) A lapse in artistry may be pardoned but a lapse in sincerity may not. Be sincere! That is the message from soul to self, from God to man.

³⁷⁹ PB himself deleted a comma and "and" from after "once" by hand.

³⁸⁰ PB himself deleted "TITLE: A TITAN AMONG PYGMIES" from after "virtues" by hand.

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³⁸² The paras on this page are numbered 332 through 343, making them consecutive with the previous page.

(211-5) Only when this search for a higher life has become an absolute necessity to a man, has he found even the first qualification needed for the Quest.

(211-6) Philosophy requires every acolyte to submit to a self-imposed discipline. He shall not knowingly cherish an untruth in his feeling, is the first and easier. He shall not unknowingly cherish an untruth in his thinking, is the second and harder.

(211-7) The student must streamline his attitudes by eliminating unworthy complexes and overcoming awkward dissociations.

(211-8) The grave moral problem has followed naturally after the grave intellectual problem. What values are we to place on the experiences of life, on the instincts of man, and on the social codes?

(211-9) Do not form any false or one-sided conceptions about this quest. If it will bring you joy it will also bring you suffering; if peace, then also struggle.

(211-10) He must stop regularly to ask himself whether his actions are right ones and whether his thoughts are true ones.

(211-11) No man can function as a spiritual counsellor for long without sadly noting how few finish the grade, how many slip into a smug complacency.

(211-12) To know the real worth of such a principle we must not only know its intellectual origin but also its practical result.

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(213-1)³⁸⁴ Whoever holds fiercely to his hatreds can not only never enter the kingdom of heaven, but will certainly never enter the kingdom of truth.

(213-2) He has only to resolve that he will always be faithful to his higher self and the trick is done. But alas! resolution is one thing, execution another.

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³⁸⁴ The paras on this page are numbered 344 through 356, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(213-3) We must interpret the word duty in a larger sense, not merely as some social task imposed on us from without, but as a spiritual decision imposed on us from within.

(213-4) His ideals are to be lived and more so when, in difficult situations, desertion seems the pleasanter way.

(213-5) By practicing more frequently and more vigilantly this reflective self-watchfulness, the aspirant will advance more quickly and less arduously.

(213-6) Calvin taught that all men were more or less mad because their reason had been corrupted by sin.

(213-7) There will be times when he, who built on philosophic coolness through the years, who thought himself proof against tears, will yield to them all too readily, and too helplessly.

(213-8) So long as he mistakes his own longings for actualities, so long will disappointment wait for him in the end.

(213-9) Philosophy is reasonable enough to appeal to the most scrupulous thinking.

(213-10) How many unreflective and selfish persons have uttered the words, "I love you" to someone else – wife, friend or teacher – when what they actually if unconsciously meant was, "I love myself and use you to serve my interests or to satisfy my feelings."

(213-11) [right]³⁸⁵ to shut the door on [past]³⁸⁶ if [have]³⁸⁷ analysed its meanings and profited by its lessons, but not otherwise.

(213-12) He is not always aware of his motives, and sometimes deceives himself about them. This is either because some of them lie in the dimmer parts of his being or because they are hidden by the illusion making power³⁸⁸ of the ego itself.

(213-13) Who is to rule the entire man? There is only one part of him fit to do so, one perfect in every way, and that is the Overself.

³⁸⁵ PB himself deleted "You are" from before "right" by hand.

³⁸⁶ PB himself deleted "your" from before "past" by hand.

³⁸⁷ PB himself deleted "you" from before "have" by hand.

³⁸⁸ PB himself deleted a period from after "power" by hand.

(213-14) The day may come when his attitude to certain things may change from eager indulgence to quiet indifference.

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(215-1)³⁹⁰ Between his sincere aspiration and his habitual weakness, there will be a recurrent struggle

(215-2) He may legitimately take pride in the fact that he is called to the philosophic life, that he has accepted the philosophic ideal. For it is not the kind of pride which can vaunt itself over other men; its aims are to be fulfilled rather by humbling the ego and reducing its sway.

(215-3) A man may feel the desire for spiritual truth but if [he]³⁹¹ is morally deficient and intellectually defective, emotionally egoistic and volitionally weak, he is unfit to attain it. He must first pass through the siege of philosophic discipline.

(215-4) One quality of his everyday conduct which will be noticeable to others will be his self-effacement. He is immediately ready to enter into their standpoint, sympathetically and helpfully, to listen patiently whilst they talk only about themselves and their own affairs.

(215-5) He must beware of being side-tracked into something seemingly significant but relatively unimportant, something in which he may get so engrossed that he loses sight altogether eventually of his original objective. The quest of the Overself is then deserted and the quest of some side-show takes its place.

(215-6) This unconscious inner resistance to truth.

(215-7) It is an essential part of the philosophic discipline that he shall give up the conceits, the attachments and the prejudices of his personality.

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The original editor inserted "Seven VII" at the bottom of the page by hand.

³⁹⁰ The paras on this page are numbered 416a, 417 through 425a, and 425a; they are not consecutive with the previous page.

³⁹¹ PB himself inserted "he" by hand.

(215-8) It is perfectly possible to become impersonal in attitude and yet remain individual in consciousness. The winning of the one condition does not mean the losing of the other.

(215-9) The life of an aspirant must necessarily be an ever-recurring combat against his egoism, his passions, his desires, his extroversion, his attractions and repulsions. Hence it can be neither an easy nor a smooth one.

(215-10) If a man does not discipline himself he will be tossed to and fro by the {various}³⁹² experiences of everyday life.

(215-11) With cupidity in his heart and passion in his blood, he hurts himself and injures others.

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(217-1)³⁹⁴ The worldly insanity which pursues shadows as if they were realities, which divides its men into rivalries even as it punishes them with sicknesses, must be [cured and its urges forsaken.]³⁹⁵

(217-2) Most of us have to earn our livelihood here on earth. But let us first reassure ourselves that we are earning it rightly, ethically.

(217-3) When the intellect is enslaved by desires, by greeds, by ignorance, it readily finds several defences against the call of the Quest. When it has become a little freer and listened to the call, it just as readily finds defences against making any practical application of what it has learnt.

(217-4) He may discover that the battle is not really over, that atavisms of the old animalistic life, rooted either in the present or in former births may come pouring over the threshold of the conscious ego.

³⁹² We have changed "varies" to "various", presuming that the original was a typo.

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³⁹⁴ The paras on this page are numbered 349a, 350 through 359, 359a, 59-b through 59-f; they are not consecutive with the previous page.

³⁹⁵ PB himself changed "cures" to "cured" by hand, and "and its urges forsaken." was typed below the para and inserted with an arrow.

(217-5) We do not get the prize of unshakable peace without offering to pay the necessary price.

(217-6) We are cast out of heaven by our own passions and kept out by our own attachments. If today we are miserable exiles, the way to remedy such a situation is clear. We must free ourselves from the one and disentangle ourselves from the other.

(217-7) It will not come suddenly. It will be attained slowly through many ups and downs, arduously over a long period.

(217-8) The pull of the future is too weak and the hold of the past is too strong upon him.

(217-9) The building of a better character than the one we already have, is a primary duty.

(217-10) The moral strengthening which comes from it.

(217-11) When the psyche is calm, purified and self-possessed, it is fit for the higher revelation. But to gain this condition the baser emotions must be suppressed. And some which human weakness or human egotism tolerates as being "natural" and therefore "right" come within this category.

(217-12) He is a man without the passions of politics and without the prejudices of religion.

(217-13) Discontented with himself and impatient with others, he is a happy man at this stage.

(217-14) Is he willing to be his own stern disciplinarian?

(217-15) Be strong without being stubborn.

(217-16) Exasperating circumstances may test his temper.

(217-17) Meditation without purification may lead to hallucination.

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(219-1)³⁹⁷ There is to be nothing in himself to impede the intuitive power.

(219-2) Life without this inner purpose is aimless and empty, negative and futile.

(219-3) He must discipline the body's demands, the emotional natures, impulses and the intellect's wanderings.

(219-4) He who has not the courage to face himself as he is, to look at his weak points along with his better ones, is not fit for philosophy.

(219-5) The defect is not in philosophy but in the incapacity of people to understand philosophy.

(219-6) Before anyone can carry out an independent investigation of truth he must first possess the capacity to do so. To develop this capacity where it is lacking, the philosophic discipline is prescribed.

(219-7) This quest is an irreversible journey. Once you have really started on it there is no turning back. You may believe that you have given it up in despair or turned away from it for a worldlier existence but you are only fooling yourself. For one day either a deep repressed hunger will suddenly reassert itself or else a cataclysmic turn of events will drive you back to seek this last and enduring refuge of man.

(219-8) It is perfectly true that environment does count, and often heavily, in the sum of life. But it is also true that if one's faith is strong enough or if one's understanding is deep enough, the quest can be pursued effectively anywhere, be it a slum tenement or a stockbroker's office. It is easier to pursue it in some places, harder in others, but the law of compensation always operates to even matters out. If there is a total giving up of oneself to this higher aim, sooner or later there will be a total result, whatever the external circumstances may be.

(219-9) If he deserts reason to follow impulse, or if he lets emotion draw him this way and that way, he will block the way for intuition.

(219-10) Too often does desire gain its object only to find that it still has not gained its happiness.

(219-11) Hidden motives must be forced to the surface.

³⁹⁷ The paras on this page are numbered 361-a, 362 through 368, and 368-a through 368-e; they are not consecutive with the previous page.

(219-12) Should he adjust his principles to his circumstances?

(219-13) He is required to inspect himself with more honesty than ever before.

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(221-1)³⁹⁹ The suppression of a failing is temporarily useful but leaves it still a part of one's nature and able to reappear one day

(221-2) To detect conduct in character and complexes of the animal and its lusts, is the first step to overcome them.

(221-3) First he believes in it vaguely, then he understands it precisely, next he practices it daily and in the end he becomes one with it utterly.

(221-4) If we believe that a man is acting evilly let us not rush to judge him harshly and to condemn him publicly. It is wiser and kindlier to hear slander in silence, to read it in charity and to withhold comment in public.

(221-5) Our only enemies are those inside ourselves,⁴⁰⁰ they are our weaknesses and vices, our lower passions and intellectual deformities. It is better to fight them than to fight other men.

(221-6) The intellectual formulations which the metaphysics of truth presents are inspired by an experience and insight which are beyond the intellect itself.

(221-7) The ego has enthroned itself. It asserts its supremacy in all matters. This situation may be allowed for ordinary people in the ordinary affairs of everyday living but it cannot be allowed for truth-seeking people in the graver issues of the quest. The seeker must indeed cultivate the habit of looking on his ego as his enemy, must resist rather than flatter it.

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³⁹⁹ The paras on this page are numbered 391 through 402, and 402a; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

⁴⁰⁰ PB himself inserted a comma by hand.

(221-8) To become a seeker in intention is admirable as the first step but it is only the first one. To qualify as a seeker in fact is the second. What are the required qualifications?

(221-9) All quests involve some travelling, the periodical shift from one point to another. The spiritual quest involves constant intellectual [travelling, but]⁴⁰¹ only a single important shift,⁴⁰² that from the ego's stand-point to the Overself's.

(221-10) They are dismayed because their actual self is so different from their ideal self.

(221-11) He ought to study his past errors intently, not to reproach himself emotionally but to reform himself constructively.

(221-12) There is no room for negatives in his character and no chance for weaknesses to touch it.

(221-13) To criticise or condemn another is to provoke his antagonism.

(221-14) Much good behaviour is thinly veneered, being the consequence of social prudence rather than personal virtue

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(223-1)⁴⁰⁴ The suggestions put into his head by his surroundings, the inclinations saddled on his shoulders by heredity, join with the basic character brought over from past births

(223-2) However unrealisable the ideal may be in all its perfection, if we persist in holding it before us in aspiration we shall certainly approach it more closely in action. And the effort will give us more faith in life, make us more sensitive to its finer rhythms.

⁴⁰¹ PB himself changed "travelling. But" to "travelling, but" by hand.

⁴⁰² PB himself inserted a comma by hand.

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⁴⁰⁴ The paras on this page are numbered 448 through 458; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

(223-3) Nevertheless however ready to come to terms with an imperfect society, however intimidated by the political power of an institutional religion, the philosopher will not feign his assent to false doctrines. He must be true to the best that is in him when such assent is demanded of him.

(223-4) But philosophy does not trust to developed reason alone to control emotion and subjugate passion. It trusts also to psychological knowledge and metaphysical truth, to developed will and creative meditation, to counter-emotions and the prayer for Grace.⁴⁰⁵ All these different elements are welded into one solid power working for him.

(223-5) He will awaken to the realisation that the chaotic unplanned character of the ordinary man's life, cramps his own possibilities for good.⁴⁰⁶ He will perceive that to let his thoughts drift along without direction and his feelings without purpose, is easy but bad.

(223-6) With loftier ideals to engage him, his life path will inevitably be more complicated and less simple than the ordinary man's. A certain percentage of faulty decisions and mistaken judgments is, under these circumstances, likely to happen. If he uses them and their consequences as themes for serious reflection, the harm done will be compensated; they may then become stepping stones to success.

(223-7) If we let it stay in the mind long enough and feed it often enough, a worry can easily become an obsession.

(223-8) The passage from jealousy to hatred is not a long one

(223-9) Moral nobility is not the sole possession of either the rich or the poor, the educated or the ignorant.

(223-10) So many people are true only to the lower part of themselves, false to the higher part.

(223-11) He should not imagine that he is being humble when he {is}⁴⁰⁷ merely being servile.

(223-12) He must like to take other people's criticisms with nothing more negative than a mere shrug of his shoulders.

⁴⁰⁵ PB himself capitalized "Grace" by hand.

⁴⁰⁶ PB himself inserted a period by hand.

⁴⁰⁷ We have changed "to" to "is", presuming the original was a typo.

(225-1)⁴⁰⁹ To be willing to search for the hidden motives which underlie some of his actions?

(225-2) Freedom is not in itself a good or bad thing; the way it is used whether wisely or recklessly, will determine its value.

(225-3) Those whose ego is strong will be unwilling to criticise themselves and unable to perceive the truth about themselves.

(225-4) This dreary, withering abandonment of normal human feelings which fanatical ascetics praise and seek, is unnecessary and unphilosophical.

(225-5) If indifference and detachment mean that the man has ceased to care, then he has ceased to understand philosophy.

(225-6) Can he bring himself to revise old emotional attitudes?

(225-7) It is the strength or feebleness of his attachments and desires which largely govern his first and earlier paces in the relinquishment of ego.

(225-8) Whether in situations which provoke sadness or in circumstances which arouse joy, he tries to keep his calmness

(225-9) However fine the virtues which it cultivates may be, they are still ego-chosen and ego-grown, still self-centred. Which may help to interpret Jesus' pronouncement: about all our righteousness being as filthy rags to God.

(225-10) Where good manners are sincerely felt and sincerely practised, they represent consideration for other people, abandonment of the self-centred habit we are born with. And what does this in turn represent but a surrender of the ego? Which helps to explain why Hilaire Belloc could write:

"Of Courtesy it is much less
Than courage of heart or holiness,
Yet in my walks it seems to me

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⁴⁰⁹ The paras on this page are numbered 473 through 483; they are not consecutive with the previous page.

That the Grace of God is in Courtesy."

(225-11) Although there are some points where they touch one another, there is a fundamental difference between philosophic detachment and the unassailable [insensibility cultivated by]⁴¹⁰ the lower order of Hindu yogis or the invulnerable unfeelingness sought by the ancient Stoics. Some part of the philosopher remains an untouched, independent and impartial observer. It notes the nature of things but does not allow itself to be swept away by the repulsiveness of unpleasant things or lost in the attractiveness of pleasant ones. But this does

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(continued from the previous page) prevent him from removing himself from the neighbourhood of the first kind, or from finding pleasure in the second kind. It is the same with his experience of persons. He is well aware of their characteristics; but however undesirable, faulty or evil they may be he makes no attempt to judge them. Indeed, he accepts them just as they are. This is inevitable since, being aware of his [and]⁴¹¹ their common origin in God, he practises goodwill towards everyone unremittingly.

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(227-1)⁴¹² If he is willing to know the grim worst about his character without turning aside from the quest in despair and without seeking alibis to justify it, he will make a good beginning.

(227-2) The simple refusal to think negative thoughts, if strongly and persistently held, will 'cleanse' the mind in time.

(227-3) The emotional hurts which meant so much and felt so deep when he was spiritually juvenile, will come to signify less and less as he becomes spiritually adult. For he sees increasingly that they made him unhappy only because he himself allowed them to do so, only because, from two possible attitudes he himself chose the little ego's with negative and petty emotionalism as against the higher mind's positive and universal rationality.

⁴¹⁰ The original typist deleted "of" from after "insensibility" by typing over the original word with x's. "Cultivated by" was typed below the line and inserted with an arrow.

⁴¹¹ PB himself deleted "own" from before "and" by hand.

⁴¹² The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(227-4) They read or listen not to find truth but to find confirmation of their own misconceptions of truth.

(227-5) Amid his gross brutalisations and maniacal exaggerations, Nietzsche's evil mysticism expressed some truth. He affirmed rightly that life must be hard if it is not to be trivial.

(227-6) Only by shedding the miserable little ego, standing outside its orbit and refusing to indulge its negative emotions, can he find strength and peace.

(227-7) Nature seeks to achieve its own ends, which renders it indifferent to all personal ends. It considers no man's feelings but only his level of development, that he might be raised to a higher one.

(227-8) He must walk at his own pace, not society's hasty trot. He must choose his own road, not the most trodden one. The way of life which his neighbours follow does not suit him, so he must alter it. He holds the desire to fashion himself creatively into something better than he is at present, something nobler, wiser and more perceptive. But they hold no such desire, are content with static existence.

(227-9) A man may exalt himself to touch a diviner life or entangle himself in a more animal one.

(227-10) There are promptings in man which come from beneath his present stage and others which come [from beyond it.]⁴¹³

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(229-1)⁴¹⁶ The disciple is held to a higher ethical standard than other men.

⁴¹³ PB himself inserted "from beyond it." by hand.

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⁴¹⁵ PB himself inserted "VIII DIET" at the top of the page by hand, next to a section where text has clearly been cut out of the page – the category note most likely was in reference to those paras, rather than the remaining contents of this page.

⁴¹⁶ The paras on this page are numbered 13 through 22; they are not consecutive with the previous page.

(229-2) All those things in man – his egotism, his desires, his passions and his false materialist ideas – which prevent him from turning towards his higher self must be overcome.

(229-3) The more they send him hatred, the more must he draw forth compassion from within to meet it.

(229-4) He has not only to understand these limited points of view but also to respect them.

(229-5) The mind is the real root of the tree of character which, despite its thousands of branches, leaves and fruits, possesses but this single root.

(229-6) The way to salvation must include a return to the truer natural instincts buried beneath those imposed on us by civilisation.

(229-7) This grand section of the quest deals with the right conduct of life. It seeks both the moral re-education of the individual's character for his own benefit and the altruistic transformation of it for society's benefit.

(229-8) Whilst outwardly and resolutely doing all he can to foil the evil designs of his opponents he must inwardly and resignedly detach himself from his troubles.

(229-9) The adepts are not creatures of sentimentalism. They do not love their neighbour in a gushy emotional way. How could they, when he expresses only his lower human nature or his beastly animal self? Not only do they not love humanity individually, they do not even love it in the mass.

(229-10) When a man's ego is inflamed with vanity, nothing can be done for him. He must then get the tutoring of the results of his vanity – which cannot in the end be other than painful.

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(231-1)⁴¹⁸ It is not necessary to be sullen in order to be serious. The man who walks rudely through the crowded streets of life, who flings his contempt from mien and

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speech, is but a melancholy misanthrope not a philosopher. He thinks he has surrounded himself with an atmosphere of detachment, when he has merely succeeded in surrounding himself with an atmosphere of surliness.

(231-2) Just as the writer turns his experiences of society to writing use, and creates art out of the best and worst of them, so the disciple turns his experiences of life to spiritual use and creates wisdom or goodness out of them. And just as it is harder for the author to learn to live what he writes than learn to write what he lives, so it is harder for the disciple to convert his studies and meditations, his reflections and intuitions into practical deeds and positive accomplishments than to receive these thoughts themselves and make them his own.

(231-3) He may become so sensitive as a consequence of meditation that other people's thoughts, feelings or passions may reflect themselves into his own nature temporarily when he is physically near them or mentally dealing with them. In such cases he will probably mistake the result for his own, thus expressing what is really alien to his mind or acting outside of his individual pattern of life. This is particularly true when a strong emotion like anger is directed against him. He may then feel instinctively angry with the other person. Unwittingly, he may become disloyal to the Ideal merely through being ignorant of what is happening psychically, and unguarded against it.

(231-4) It is not only in practical life that emotional control will be needed but also in mystical life. The very intensity of his emotions – however noble and aspiring they be – will confuse the reception of the truth during meditation and mingle it with the meditator's own preconceptions.⁴¹⁹

(231-5) You cannot walk this path without courage. For you will have to battle against the world and against yourself.

(231-6) He learns by practice how to isolate his mind and insulate his feelings whenever they come into contact with the lower-ranged auras of other people.

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⁴¹⁸ The paras on this page are numbered 23 through 28, making them consecutive with the previous page.

⁴¹⁹ PB himself inserted a period by hand.

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(233-1)⁴²¹ A wiser scale of measures will rank the quality of a man's character above the quantity of his possessions.

(233-2) It will be the hardest of efforts to learn to refuse to identify himself with his emotions and to practise the art of separating himself from them.

(233-3) His quest of the Overself must be an untiring one. It is to be his way of looking at the world, his attitude toward life.

(233-4) The barriers that hold him back are of his own making.

(233-5) Until he has attained that inner strength which can concentrate thoughts and dominate emotions, it will be foolish to say that environment does not count and that he can mingle with society as freely as he can desert it. Without this attainment he will be affected by people and surroundings; he will be weakened by most of them or strengthened by a few of them.

(233-6) The sincere, who are honestly desirous of discovering Truth at whatever cost, will be helped within their limitations; the insincere, who seek to support their petty prejudices rather than to follow Truth, will have their hearts read and their hollowness exposed.

(233-7) Both poor and rich alike, both mendicants and magnates, are constantly subject to the vicissitudes of clamorous desires or chilling fears, and know not the happiness of mental quiet, the pleasure of uninterrupted peace.

(233-8) To comprehend one's nature is one thing but to control it, to learn to obey deep intuitions rather than rash impulses, is quite another.

(233-9) Most men walk through life with masks over themselves. The first step to truth is to take off this mask, to be oneself.

(233-10) Either man does not hear the interior message or else he does not want to hear it. That which causes him to be so deaf, may be mere heedlessness but it is more likely to be worldly desire and personal conceit.

(233-11) "Those men who do not realise that we must all die at some time, quarrel. Those others who realise it settle their quarrels." — Dhammapada I.6.

⁴²¹ The paras on this page are numbered 29 through 39, making them consecutive with the previous page.

(235-1)⁴²³ Childhood, adolescence and the threshold of manhood represent the most impressionable period of the human being's life. 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 fully realised this truth and turned it to suit his own devilish purposes with such startling success as to vindicate its immense importance. He falsified science and mutilated history, but his greatest harm was to poison the minds of the younger generation with that most dangerous of all infections – hatred. He cunningly taught millions of young boys and girls to think daily and solely of the righteousness of his cause until they came to believe in it with the strong faith that an earlier generation gave to God.

(235-2) A man must know his limitations, must know that there are certain desires he can never attain and certain people with whom he can never be at ease. Moreover, he must know other men's limitations too, must realise that he can never make some understand, let alone sympathise with, his mystical outlook and that he can never bring the unevolved herd to give up their materialistic, racial or personal prejudices.

(235-3) An indiscriminate granting of freedom would, in the present condition of human nature, mean at least as much evil as good. Without going to the extreme of regimentation, some limitation upon it is absolutely needed.

(235-4) Criticism is rarely acceptable when it comes from outside. For it is then supposed to have a hostile motivation. Neither the spirit of genuine truth-seeking nor that of friendly constructive helpfulness will be correctly understood; they will only be misunderstood.

(235-5) The term 'good' is used here with clear consciousness that there is no absolute standard of goodness in common use, that what is regarded as good today may be unacceptable as such tomorrow and that what one man calls good may be called evil by another man. What then is the sense which the student is asked to give this word? He is asked to employ it in the sense of a pattern of thinking, feeling and doing which conforms to his highest ideal.

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⁴²³ The paras on this page are numbered 40 through 44, making them consecutive with the previous page.

(237-1)⁴²⁵ Those who regard altruism as the sacrifice of all egoistic interests are wrong. It means the doing well by all, including ourselves. For we too are part of the all. We do not honour altruistic duty by dishonouring personal responsibility.

(237-2) Face yourself if you would find yourself. By this I do not only mean that you are to seek out and study the pathetic weaknesses of your lower nature, but also the noble inspirations of your higher nature.

(237-3) A little fun is indeed worthwhile, going to a theatre or cinema is good relaxation, and an occasional dip into light fiction is a pleasant respite from the day's care. But life is on the whole a serious thing, larger than humour, sterner than relaxation.

(237-4) His standards will change from the old materialistic valuation of things owned and cash kept to personal character and personal competence expressed in noteworthy achievement.

(237-5) Whilst they are dominated by stormy emotions and ungoverned passions, it will {be}⁴²⁶ either too difficult or too dangerous to practise meditation. It is a necessary preparation, therefore, to make some effort to improve the character.

(237-6) He will not care to meddle in politics, for an arena of strife, struggle, the clash of selfish interests, lies and libels will naturally be distasteful to him. But if destiny bids it, he will swallow his reluctance.

(237-7) The quest does not offer this inner peace immediately. On the contrary, it offers a long struggle before such a reward can ever appear on the horizon.

(237-8) The habit of constantly identifying himself with what is best in himself, develops a repugnance towards sin but leaves a calm tolerance towards sinners.

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⁴²⁵ The paras on this page are numbered 45 through 54, making them consecutive with the previous page.

⁴²⁶ We have inserted "be" for readability.

(237-9) It is time to stop when such a flexible all-things-to-all-men attitude begins to destroy strict honesty of purpose and truth of speech. No sage can stoop so low, but pseudo-sages may.

(237-10) The act must illustrate the man, the deed must picture the attitude. It is thus only that thought becomes alive.

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(239-1)⁴²⁸ Philosophy is not a matter of theory alone. It is also a matter of conduct. It imposes responsibilities on the conscience and restraints on the will.

(239-2) A man may despise formalities and question conventionalities but, in a community where they are all-powerful, may yet decide not to dispense with them.

(239-3) He is not to let his own riches or someone else's love any more than his own poverty or someone else's hatred, make him forget the Quest.

(239-4) How many of his thoughts and feelings are really entrants from outside, picked up or sent to him by other men and women.

(239-5) If they are wise and adopt a philosophical resignation to the inevitable, recanting the past and rectifying the present, they need suffer far less than those who do not.

(239-6) In such an atmosphere of emotional storm, it is not likely that they can keep their thinking on a sane level.

(239-7) The ordinary man is too complacent to search for shortcomings within himself. The earnest aspirant must be humbler.

(239-8) [Some]⁴²⁹ people become neurotic through too much strained activity but others become neurotic through too little!

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⁴²⁸ The paras on this page are numbered 55 through 68, making them consecutive with the previous page.

⁴²⁹ It would appear that PB himself inserted "VII" in the left margin of this para BUT that is not true. This is a bleed-through from the page which was originally directly beneath this one – page 241 where we can clearly see the VII appropriately marking 241-2. – TJS '20

(239-9) He does not ask anything of anyone. He has had enough experience of this world to appraise human nature at its actual worth.

(239-10) We must be ready to fly the face of worldly wisdom if our inner mentor so bids it. We shall not rue the day we acted so.

(239-11) Harsh feelings, bitter resentments and selfish attitudes will not yield balanced judgments.

(239-12) The philosopher is free from the erratic movements of a merely emotional world-outlook.

(239-13) He will steadfastly refuse to give himself up to violent passions or violent emotions.

(239-14) The desire for motherhood is Nature's urge in the individual; it is entirely on a par with the illusions of sex; see it for what it is worth, no more or less, leave the rest to fate; you may then enjoy it if it comes or remain undisturbed if it does not.

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(241-1)⁴³¹ There is the common friendship in which the emotional attitude may one day pass from affection to animosity, and there is this rare friendship which, because it is based on something deeper, diviner and more enduring than mere emotion, witnesses only the ripening of affection into real love.

Dear Friend, see'st thou not
that whatever we look on here
Is but an image, shadow only
of a beauty hid from our eyes.

Dear Friend, hear'st thou not
this jarring tumult of life
Is but a far discordant echo
of heaven's triumphant harmonies.

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⁴³¹ The paras on this page are numbered 69 through 70, making them consecutive with the previous page.

Dear Friend, know'st thou not
that the only truth in the world
Is what one heart telleth another
in speechless greetings of love.

From "The Spirit of Man" – an anthology – Robert Bridges.

(241-2) [Few]⁴³² people outside the Royal Society know that Sir Isaac Newton, whose book "The Principle" changed science to its foundations, was not only one of England's greatest men of science: he was also one of her most ardent students of mysticism. There is a large mass, estimated at one million words, of unprinted papers which he left behind in a box at Cambridge – papers which must surely have been well known to his bewildered biographers but which have never been published out of fear of harming Newton's reputation by the mere revelation of this interest in a subject which was for so long taboo in scientific circles. After his death Bishop Horsley inspected the box with a view to publication but on seeing some of the contents, he slammed the lid with horror. The existence of these papers is well known to, and has been testified by, Sir Robert Robinson, President of the Royal Society, who, asking how Newton could be both a mathematician and a mystic, himself answered that it was because he "perceived a mystery beyond and did his best to penetrate it." Also it is well known to the late Lord Keynes, the famous economist, who was moved by them to

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(continued from the previous page) exclaim that Newton's "deepest instincts were occult," and that "the clue to his mind is to be found in his unusual powers of continuous concentrated introspection."

In a lecture given to a small private audience at the Royal Society Club in 1942, Lord Keynes said this about Newton: "Why do I call him a magician? Because he looked on the whole universe and all that is in it as a riddle, as a secret which could be read by applying pure thought to certain evidence, certain mystic clues which God had laid about the world to allow a sort of philosopher's treasure hunt to the esoteric brotherhood... He believed that these clues were to be found partly in certain papers and traditions handed down by the brethren in an unbroken chain back to the original cryptic revelation in Babylonia... All would be revealed to him if only he could

⁴³² PB himself inserted "VII" in the left margin of this para by hand.

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persevere to the end, uninterrupted, by himself... All his unpublished works on esoteric and theological matters are marked by careful learning and extreme sobriety of statement. They are just as sane as the 'Principia.'"

A large section of these papers seeks to deduce secret truths of the universe from apocalyptic writings, another examines the truth of Church traditions, a third deals with alchemy, the philosopher's stone, the elixir of life, the transmutation of metals, a fourth consists of copies of ancient mystic manuscripts or translations of them.

There, in the University Library at Cambridge about half of these silent memorials of Sir Isaac Newton's secret studies still rest today, while the other half were sold by auction and dispersed in private hands in 1936.

Newton's library had such titles in it as Agrippa's "De Occulta Philosophia," "Fame and Confession of the Rosie Cross," Geber's "The Philosopher's Stone," several of Raymond Lully's and four of Paracelsus'. His own personal annotations appear in most of the volumes. He studied Jacob Boehme very closely and copied long pieces from his works.

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(continued from the previous page) Even such a hard-headed scientist as Professor E.N. da C. Andrade was forced to confess, at the Tercentenary Celebrations in 1946, "I feel that Newton derived his knowledge by something more like direct contact with the unknown sources that surround us, with the world of mystery, than has been vouchsafed to any other man of science. A mixture of mysticism and natural science is not unexampled – Swedenborg has important achievements in Geology, Physiology and Engineering to his credit."

Archbishop Tenison said to Newton: "You know more divinity than all of us put together."

(245-1)⁴³⁵ The Roman Stoics who sought to control their emotions and master their passions, placed character above knowledge. We pursue a similar albeit less rigorous discipline in controlling feelings by reason because we place knowledge above character. The latter is made a preliminary to attainment of the former.

(245-2) Can we bring philosophy into touch with men's lives and give it a dynamic influence in the making of men's characters?

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⁴³⁵ The paras on this page are numbered 71 through 78, making them consecutive with the previous page.

(245-3) Man's [main]⁴³⁶ business is to become aware of his true purpose in life; all other business is secondary to this primary concern.

(245-4) It is desirable to bring one's outer life into harmony with one's ideals, but such a thing can seldom be achieved at a stroke. Patience is necessary.

(245-5) These ideals have been reiterated too often to be new, but concrete application of them to the actual state of affairs, would be new.

(245-6) He finds in philosophy an intellectual satisfaction which is undoubtedly the purest, noblest, most impersonal of all satisfactions. It is certainly more enduring than emotional satisfaction.

(245-7) We each possess our own heavenly latitude and must seek out our true compatriots on that line.

(245-8) The emotions of a woman change like the direction of the breeze; who can say whither they will turn tomorrow?

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(247-1)⁴³⁸ Why call in a painter? Your portrait is already pictured to the world by your thought and word and deed which will go forth among men and tell them what you are.

(247-2) It is always a pity when thinkers are not equal to their own thoughts. Schopenhauer, that melancholy metaphysician, is a case in point. He extolled the Buddhistic calm of Nirvana and the supreme beatitude of living in deep thought, but he did not hesitate to beat his landlady when she committed some trivial transgression. In his attitude to events and his relation with men, it is the business of the philosopher to display qualities flowing from the ethos of his teaching, but it is not necessarily [the

⁴³⁶ PB himself moved "main" from after "business" by hand.

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⁴³⁸ The paras on this page are numbered 79 through 86, making them consecutive with the previous page.

business of a metaphysician to do so.]"⁴³⁹ This is the practical and moral difference between them.

(247-3) Is it not better to take counsel of reason than to yield to the ardour of impulse, the throb of emotion or the stir of passion? For if these are leading in a right direction, they lose nothing but, on the contrary, get confirmed by being reasoned out.

(247-4) Because he has put himself under special obligations by the mere act of putting himself on this quest, he must freely and quickly confess his weaknesses, as a preliminary to setting about their correction. Condonation, justification and alibis may be left to those who are uninterested in the quest.

(247-5) How few are willing to endure the disciplines of the quest? For this there is, there can be no blame and no surprise. For how unnatural those disciplines seem to be!

(247-6) He will not let social convention push him into a life that is not his own.

(247-7) If it stubbornly insists upon the throwing out of negative thoughts, philosophy does so because it knows for what harm, for what wretchedness and for what troubles they are responsible. It condemns malice and anger, envy and hate not only because they injure others but also because they injure in every way the man in whom they are allowed to dwell.

(247-8) Everyone is taught and knows the good of family life but few are told the bad of it. And that arises when it stops distinctive individual growth and contracts mankind into selfish and self-centred little groups.

(247-9) He begins to feel the need of putting more and more distance between himself and the noisy frivolous conversation of those people who are not of his spiritual blood at all.

(247-10) Is he to reject outright the fundamental desire for a mate? Can it not fall into place even if a limited place – within the philosophic scheme of things?

(247-11) This is the severe apprenticeship which philosophy requires, the progressive discipline which it imposes. Nor could it ask less, if it is to win the unshatterable poise

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⁴³⁹ "The business of a metaphysician to do so." was typed below the line and inserted with an arrow.

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(continued from the previous page) and impeccable mind which provide the correct atmosphere for its last and highest revelations of truth.

(249-1)⁴⁴¹ The conflict between lower and higher values, between the false and the true interpretation of life, goes on all the time within all men. But he who brings it into the open and looks it in the face is the man who has gained more than a little wisdom from the impact of experience.

(249-2) Philosophy says that the marriage state is necessary for most people, the less advanced. It also says that even for the others, the more advanced, the smaller love of two persons mating can coincide with, and remain within the larger love of the individual for the Higher Self. Of course, this is only possible if the relationship is a successful and harmonious blending of the two personalities.

(249-3) It is his first step to the time when the impulse to good will become automatic and natural, through long self-training.

(249-4) The philosopher does not exhibit the common fault of rejecting and condemning every other standpoint in order to support his own.

(249-5) He will mind his own business and leave the judgment or condemnation of others to the law of recompense.

(249-6) He is not so foolish as to seek to impose the austere ethical standards of the higher philosophy upon those who are still unable to get beyond the level of the lower religion.

(249-7) Although he identifies himself with their true welfare he manages to keep himself detached from their personal affairs.

(249-8) He should keep on probing out his weaknesses and thinking about them constructively, their causes and consequences. The improvement of character and the elevation of moral condition are the foundation of all spiritual work.

(249-9) To unwrap his inner self of thoughts, emotions, desires, motives and passions; to decide what is worth keeping and what cutting out in it, this is his first task.

⁴⁴¹ The paras on this page are numbered 87 through 94, making them consecutive with the previous page.

(249-10) The longer he lives the more he discovers real peace depends on the strength with which he rules his own heart, real security depends on the truth with which he rules his own mind. When he leaves his emotions in disorder they bring agony – as the accompaniment or the follower of the happiness they claimed at first to be able to give. When he lets his thoughts serve the blindnesses of his ego, they deceived misled or troubled him.

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(251-1)⁴⁴³ Is such an attitude of detachment fit only for the old and feeble, for those satiated and jaded with existence?

(251-2) If he is troubled by negative thoughts, the first step to deal with them is to set up opposing counterwaves, to breed regularly, and deliberately, their positive enemies.

(251-3) Failing to establish himself on the truth, he hides the weakness of his position under the abusiveness of his phraseology, and conceals his lack of rational arguments beneath the plenitude of his personal innuendoes.

(251-4) It is true that experiences which involve the emotions and make demands on them may come at any time. But we are free to surrender to these emotions or to control them.

(251-5) Unless there is honest effort to apply practically the knowledge got and the understanding gained from this teaching, unless there is real striving after personal betterment and individual discipline, the interest shown is mere dabbling, not study.

(251-6) If a man has trained himself to reject self-pity as an emotional egoism that is harmful, he is not likely to encourage its display in other men merely because they conventionally expect him to be sympathetic. Yet it must always be remembered that when pity, which begins in the emotions, is filtered through the reason,⁴⁴⁴ it is not destroyed but balanced.

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⁴⁴³ The paras on this page are numbered 96 through 105; making them consecutive with the previous page (para 95 was cut off the bottom of the previous page).

⁴⁴⁴ PB himself inserted a comma by hand.

(251-7) So long as a man carries a flattering picture of himself,⁴⁴⁵ deterioration of character waits in ambush for him.

(251-8) He is not interested in defending his past record or denying his errors. He understands that there are no excuses for excuses and that to make them habitually is to confess failure to overcome the ego.⁴⁴⁶

(251-9) He must begin by mentally surrendering all personal claims on all things and all persons.

(251-10) Vague daydreams, flagging aspirations and spluttering emotions may start him on the quest but will not be enough to keep him on it.

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(253-1)⁴⁴⁸ How can anything be right in worldly practice if it is wrong in ethical theory?

(253-2) He will cultivate foresight, he will try to see the consequences of his actions at the same time, or even before, he does them.

(253-3) If Nature is hard, truth is cruel. It is unsparing to our egoistic desires, merciless in ferreting out our personal weaknesses.

(253-4) There is all the difference between a sturdy independence and in inflated self-esteem.

(253-5) We suffer emotionally when our view of a situation is shown by experience to be self-deceptive. But if this view is itself involved in, and part of, our general view of life, then this disillusionment gives the chance to introduce a truer and higher one. Thus the suffering becomes its purchase price. But if we prefer to hug the emotion and refuse the lesson, we invite its recurrence at some future time.

⁴⁴⁵ PB himself inserted a comma by hand.

⁴⁴⁶ PB himself inserted a period by hand.

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The original editor inserted "Eight VIII" at the bottom of the page by hand.

⁴⁴⁸ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(253-6) Without dropping into the artificial attitude which pretends to give small value to outward circumstances, he can yet try to set himself free from their mental dominion.

(253-7) These message are all formulated by the faculty of intuition. Hence their lofty tone. But the emotions, desires and intellect, being on a lower level ignore the message in practice and action. Hence disobeyed they bring suffering or disappointment.

(253-8) There is no room on this quest for those who insist always on finding reassuring excuses for their conduct, on blaming others for their own troubles and on looking in every direction except that of their own ego.

(253-9) He must study his character and examine his actions taking care to guard against self-deception.

(253-10) Is there no basis of morality and taste, no standard of judgment and ethics, except that which the individual brings with himself or creates for himself? The situation is not so anarchic as it seems for there is a progressive evolutionary character running through all these different points of view.

(253-11) The truth crushes all the falseness [and]⁴⁴⁹ all the deceptiveness in sentimentality and emotionality but leaves intact what is

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(continued from the previous page) sound in them. The ego eagerly wants to nourish itself with these pitiful illusions, therefore.

(255-1)⁴⁵¹ The inner security and ineffable peace of this state cannot be got for the asking. They have to be fought for by refusing to be unduly elated by good fortune or unduly depressed by misfortune, by allowing no attachments to touch the heart and no entanglements to hold the mind.

⁴⁴⁹ PB himself deleted "in" from before "and" by hand.

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⁴⁵¹ The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

(255-2) [Are]⁴⁵² the quest's goals worth what he has to pay for them? Is it even worth embarking on if he remembers how few seem to reach those goals? Time alone can show him that no price is too high and that right direction is itself sufficient reward.

(255-3) From the moment when he discovers his own subconscious potencies, a new life opens up ahead of him.

(255-4) He will learn to keep his self-recollectedness even when in the company of a crowd.

(255-5) To convert these inspired hours into divine actions must become our goal.

(255-6) Our trouble is that our notion of what constitutes reality is incorrectly limited to the world of the five senses, with the sad consequence that we devise dozens of ways of finding happiness but never arrive at it.

(255-7) Whoever wants quick results had better not begin this path. A man is willing to spend five years to prepare himself to master engineering but he is frequently unwilling to spend more than five weeks to master mind itself.

(255-8) His detached reflective and mellow attitude towards life contrast sharply with the agitated cloudy and emotionalist attitude of so many who have never known self-discipline.

(255-9) If your passion is transferred from a passing object or human body to the more durable and beautiful soul, you will be progressing from a lower to a higher plane.

(255-10) Perhaps one prime value of a book is its power to remind students of fundamental principles and its ability to recall them to the leading points of this teaching, for these are easily lost or overlooked amid the press of daily business.

(255-11) We should reconstruct faith on a better basis.

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⁴⁵² PB himself changed "Is" to "Are" by hand.

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(257-1)⁴⁵⁴ The undiscerning often believe that because some great saints have been fools in worldly affairs, a saint who is always clever cannot be great. Yet the spiritual aspirations which diminish a man's desire for worldly activities, do not therefore diminish his competence for them. He who is born a fool usually remains so; he who is born clever usually stays so: and both cases are unaffected by the attachment of the heart to God.

(257-2) If he is to become a good Yogi, he must learn to do his daily meditation as easily in a flat in Chelsea as in a hut in the Himalayas.

(257-3) The continued study of this philosophy will inevitably lead the student to accept its practical consequences and thus make the universal welfare of mankind his dominant ethical motive.

(257-4) The value of such study is immense. It involves a re-education of the whole mind of man. It strikes at the root of his ethical ignorance and destroys the selfishness and greed which are its malignant growths.

(257-5) When emotions are aroused it is not possible to make cool and reasonable judgments.

(257-6) Our rational perceptions still remain half-dormant. Many fool themselves with the belief that the promptings of their shifting emotions are the voices of reason. Their credulity masquerades as common sense.

(257-7) When fears and wishes wholly control a man's thinking, instead of reason and truth, we must guard ourselves against his statements, commands, doctrines and ideas.

(257-8) Are you prepared to devote many years and much concentration to such studies? Enlightenment is no simple matter but rather a work of profound labour.

(257-9) Because one thought minted from the mind of a man who has searched long and far for truth is worth a thousand from the mind of one who has never searched for it at all, it would be time well spent to take up a few of these ideas. Each of them thus becomes a diamond with which to scratch the glass of ignorance.

(257-10) Our doctrine provides a scientific case for ethics, for compassion, for service.

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⁴⁵⁴ The paras on this page are numbered 23 through 32, making them consecutive with the previous page.

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(259-1)⁴⁵⁶ The man who swims out on the tide of every new enthusiasm is not likely to take hold on what is truly factual.

(259-2) The golden mean Majjha or Madhya, is explained in the verse of Dhammapada: "Not by nakedness, nor by plaited hair, not by dust, not by fasting, not by lying on the bare ground, not by rubbing with dust and not by sitting motionless can one purify oneself, if one is not free from desire."

(259-3) Baruch Spinoza wrote in his "Ethics": "Human power in controlling the emotions consists solely in the Understanding, it follows that no one rejoices in blessedness because he has controlled his lusts, but contrariwise his power of controlling his lusts arises from this blessedness itself."

(259-4) So long as the mind pursues satisfaction and not truth it will never attain truth. Yogic Samadhi is a form of satisfaction. Therefore the successful yogi may feel happy. But he does not know the meaning of life. The craving for gratification of some desire – whether it be the desire of flesh, fame or God – enslaves man, makes him a dependent and sets up a stone wall twixt him and truth.

(259-5) Both emotion and reason have their proper place in practical life, but in the philosophic life where the Quest is truth alone and not satisfaction, there is no place for emotion other than a secondary one. Its power over man is so great however that it will continually come into conflict with this ruling, it will struggle desperately to resist reason and to silence its voice, it will contradict the dictate of calm considered judgment and seek by sheer force to dominate the mind. Again and again the uprush of emotion will disturb the would-be philosopher and destroy his equanimity, thus rendering impossible a correct appreciation of the truth he seeks.

(259-6) We begin and end the study of philosophy by a consideration of the subject of ethics. Without a certain ethical discipline to start with, the mind will distort truth to suit its own fancies. Without a mastery of the whole course of philosophy to its very end, the problem

⁴⁵⁶ The paras on this page are numbered 33 through 38, making them consecutive with the previous page.

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(continued from the previous page) of the significance of good and evil cannot be solved.

(261-1)⁴⁵⁸ The prejudiced mind repels true ideas, which can take no hold in it. Hence we give yoga to such people to discipline their minds.

(261-2) We have begun to question Nature and we must abide the consequences. But we need not fear the advancing tide of knowledge. Its effects on morals will only be to discipline human character all the more. For it is not knowledge that makes men immoral, it is the lack of it. False foundations make uncertain supports for morality.

(261-3) Even such normal factors as curiosity and ambition become disturbing when they become excessive, unbalanced, and drive the enslaved mind.

(261-4) There must be a certain ethical maturity before a man will even be willing to listen to such a teaching, and there must be a certain intellectual maturity before he will be able to learn it. There must be the will to analyse, the capacity to take an impartial attitude, the strength to renounce the vulgar view of things and the desire to travel the road of truth inexorably to its last and logical conclusion. The fount of seeking must not be consciously or unconsciously muddled by selfish motive. It is not suggested that these preliminary qualifications must be present in their perfection and fullness – such will be the final result and not the first attempts on the quest – but that they should be present to a sufficient degree to make a marked disciplinary contribution to one's inner life.

(261-5) That satisfaction which fate so often denies man in the outer world, he may find through philosophic effort in the inner world.

(261-6) The animal lust physically to unite and the human desire emotionally to possess, need to be controlled.

(261-7) Searching examination of the subconscious motives impulses and desires is needed.

(261-8) When passion overthrows reason, we usually miss the path of wisdom.

⁴⁵⁸ The paras on this page are numbered 39 through 47, making them consecutive with the previous page.

(261-9) We must plunge into this profound question, however forbidding its face.

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(263-1)⁴⁶⁰ If every momentary passion is to cloud a man's judgment and confuse his reason; if he is to become angry with every doctrine which he dislikes, if he is swept away by the emotional claims of mere prejudice when examining a theory or a viewpoint; if his heart is agitated with bitterness, over personal injustices incurred, to the extent that he declines to see both sides of a matter; he can never come to a right conclusion but will be tossed about like a rudderless ship, his emotions of hate fear or love for ever interposing themselves between him and the truth. He who exhibits anger at views which he dislikes, for instance, is exhibiting his unfitness to study philosophy. For psycho-analysis of his state of mind yields the fact that he gets angry not because the views are untrue but because they are repugnant to him, the individual named, A. We must learn to seek after truth not by our heartfelt emotions, nor by our vivid imagination, but by our keen reason.

(263-2) This and this alone can give that solid foundation to a man's life which money only seems to give.

(263-3) The conflict in Man's heart between these two selves – his higher and lower – ranges all the way from the simplest issues to the subtlest.

(263-4) You must possess an insatiable longing for light if you are ever to emerge from the darkness.

(263-5) He will react to these situations according to the character he possesses, the aims and ideals which possess him.

(263-6) Freedom means being able to make money without contracting into the sense of anxious possession which goes with it.

(263-7) If he can attain the wisdom to see this truth and achieve the willingness to obey it, he will go far.

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⁴⁶⁰ The paras on this page are numbered 48 through 56; they are not consecutive with the previous page.

(263-8) All worldly happiness suffers from being incomplete and imperfect. Most worldly happiness is transient and unstable.

(263-9) It is his business as a student of philosophy to be constructive.

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(265-1)⁴⁶² He will not waste time in seeking the unattainable or striving for the impossible. For truth, not self-deception, is his goal; humility, not arrogance, is his guide.

(265-2) Whoever accepts praise must also accept blame. Whoever is inwardly unaffected by the first will likewise be inwardly unaffected by the second. What action he may then take outwardly depends on his individual circumstances.

(265-3) He may have richness of feeling without falling into riotousness of sentimentality.

(265-4) Each virtue is the fruit of a long self-discipline, a constant self-denial. It is not picked up easily, but has to be cut from the solid rock.

(265-5) If he is as determined as he is sincere, as unselfish as self-disciplined, as sensitive as intuitive, he may expect to go far on the quest.

(265-6) He must set himself to avoid past mistakes. He must watch his conduct so that it does not repeat foolishly the errors of earlier years, nor express the weaknesses which brought suffering to himself or others.

(265-7) Is it a coincidence that the marked moral deterioration of the Japanese, culminating in their alliance with the German Nazis, their unprovoked assault on Pearl Harbour and their atrocities upon helpless people, ran side by side with their abandonment of the vegetarian diet which formerly prevailed so universally among them?

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⁴⁶² The paras on this page are numbered 58 through 65; they are not consecutive with the previous page.

(265-8) So few feel any need to better their characters, to engage in the enterprise of self-improvement. So many complacently accept their frailties and faults, their spiritual inertia and emptiness, as normal and satisfactory.

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(267-1)⁴⁶⁴ And he must make this appraisal of his past without vanity or arrogance, with scrupulous fairness and deliberate self-criticism.

(267-2) – as he advances his false desires will fall away – these vain contests of the worldly life.

(267-3) The philosopher achieves what is rare, a cool mental detachment from a thing or a person united with a tender feeling for it.

(267-4) It is a weakness, which the philosophic discipline remedies by inculcating the effort of refusal to accommodate truth to personal likes and dislikes, emotional bias and distortion.

(267-5) We must not crucify truth to assist a political cause.

(267-6) Any education that does not teach us the truth about ourselves, about the world and about life is mis-education.

(267-7) Many a man would seize eagerly on this belief that he could not be personally blamed for his wrong-doing.

(267-8) If we are to listen to the pessimists, happiness consists in not having been born. Those who believe they possess it already, nurture a futile illusion. Therefore whoever tries to reach it, is reaching for the unattainable.

(267-9) The question is, How far can such conduct be regarded as commensurate with philosophic ideals?

(267-10) The gaining of internal peace means the losing of emotional disturbance.

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⁴⁶⁴ The paras on this page are numbered 66 through 76, making them consecutive with the previous page.

(267-11) A wise man would have recognised the latent power and evil influence of such a belief from the first moment of its appearance and so far as lay in his power he would have tried to nip it in the bud. For left alone it was certain to wax stronger and stronger with monstrous speed whereas boldly crushed in its infancy it would not have become the danger to him which later it did become. But it could not be crushed only by a merely negative policy of fighting it; there would also have to be positive policy of introducing something vital and new to take its place.

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(269-1)⁴⁶⁶ If he can keep from getting emotionally involved in the situation and remain instead emotionally detached, he will be able to keep his peace of mind.

(269-2) Such a man would be wiser to make the best of both worlds than to balance so precariously between them.

(269-3) He has come upon this great truth that the palpitations of desire and the agitations of passion shut the door to inner peace. He sees that he may appreciate the objects of desire and passion but only as if from afar and without possessiveness. Is it really possible to achieve such appreciation disinterestedly and unemotionally?

(269-4) This unending probe into the meaning of his own life and humanity's life, this constant self-examination of character and motive, leads to a swifter development of his mind and growth of his ego, a faster realisation of himself and unfolding of his inner potentialities.

(269-5) With each coming of this experience, there is a going of bitterness out of his heart. More and more he sees that people cannot help being what they are, the products of their own past experience and present characteristics, the living milestones of a cosmic evolutionary process. How can he blame, resent or condemn them? More and more, therefore, does tolerance suffuse his attitude and acceptance mellow his contacts with the world.

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⁴⁶⁶ The paras on this page are numbered 77 through 84, making them consecutive with the previous page.

(269-6) He is no partisan critic. He belongs to no group and wants none. He wants to see all round a problem, and not just the underside of it, nor any single side alone.

(269-7) He should study analytically and impersonally both the practical and philosophic lessons of such bitter sweet episodes.

(269-8) The aspirant must bring to light his conflicting emotions, must achieve internal harmony, if he is to free his mind for this pursuit of truth.

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(271-1)⁴⁶⁸ There is hardly a man who is satisfied with what he has, who does not want something more or something else.

(271-2) He neither hopes for the best nor fears the worst, for he lives in perfect serenity.

(271-3) He is not asked to abandon his social aspirations, for instance, in favour of his spiritual aspirations, but to balance them sanely. He is asked not to seek the one at the cost of the other, not to desert worthy ideals at important moments. The major decisions of his life must be grounded on a reconciliation of being in the world with not being of the world.

(271-4) Theirs is the happiness of slaves and prisoners, slaves in the senses and prisoners of the body. It is the happiness of ignorance because it does not know what joy and freedom, what calm and beauty, lies beyond both.

(271-5) The path is a progressive one and therefore the recognition of response to his prayer for enlightenment will be progressive also. At first he will have doubts and uncertainties about the response but if he preserves with his efforts it will become clearer and clearer provided he make proper use of the help which has been given [him].⁴⁶⁹ His desire for spiritual attainment is not in the same class with all the earthly desires. It is aspiration and therefore entitled eventually to Grace.

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⁴⁶⁸ The paras on this page are numbered 97 through 104; they are not consecutive with the previous page.

⁴⁶⁹ PB himself changed "you" to "him" by hand.

(271-6) If he will persevere to the very end of the path to spiritual realisation his reward will be proportionately high in worthwhile inner achievements.

(271-7) The emotional agitations will certainly come to an end when he finds his real inner peace, for he cannot have the two together. To have the peace he has to give up the agitations.

(271-8) Each seer gets hold of some facet of truth and contributes that to the world-stock. Let us be tolerant.

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(273-1)⁴⁷¹ The wiser teachers among the ancients advocated asceticism only as a temporary practice as a means of getting some self-discipline whereas the more fanatical teachers insisted that all their followers should become ascetics. Life is not limited to disciplinary mysticism alone. It has many other things to offer man's many-sided nature.

(273-2) It is the business of the disciple who is in earnest to pry beneath the surface of his actions and discover their real motivating forces, to examine his feelings and impulses and ascertain their hidden character, and not to interpret them falsely at his ego's bidding. He has to probe into his attitudes and discover what they spring from; he has to learn to analyse his feelings impartially and coolly – a task which few men like to do or can do; he has to achieve a clear understanding of the cause of his failures and errors.

(273-3) In the New Testament Apocrypha we find a curious sentence: "For the Lord himself, having been asked by someone when his kingdom should come, said, 'When the two shall be one, and the outside as the inside and the male with the female.'"

(273-4) To the degree that we have no control of our [thoughts]⁴⁷² and no control of our bodies, we blunder our way through life and suffer the consequent penalties.

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⁴⁷¹ The paras on this page are numbered 106 through 110; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

⁴⁷² The original typist deleted "own" from before "thoughts" by typing over the original word with x's.

(273-5) The solemn man and the frivolous flighty woman are fit mates for marriage provided they are not extremely opposites. Temperaments may oppose but must not be too extremely opposed. The finest successes of Hymen come from the coupling of circumferential opposites who possess a central unity. This cryptic phrase calls for interpretation.

(273-6) When great men are criticised by other great men, they should be all ears. When they are criticised by small men, they should be quite deaf.

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(275-1)⁴⁷⁴ The first step in dealing with one who is difficult to live with,⁴⁷⁵ who is irritable, impulsive, quick to take offence, explosively bad tempered,⁴⁷⁶ condemnatory and sulky is to control in yourself what you wish him to control in himself: to set an example through self-discipline to stimulate his higher will and to give out love.

When correcting his mistakes or shortcomings remember it is not so much what you say as how that matters. If done calmly, gently,⁴⁷⁷ kindly and unemotionally, it will be effective. If not, it will arouse his ego into antagonism or resentment and fail of effect.

Every time he speaks to you do not answer at once. Instead, pause, collect yourself to the dangers of the situation and answer slowly, taking especial pains to be more polite than circumstances call for. If you do not do this, his fault may be aroused in him immediately and you may then pick it up sensitively too,⁴⁷⁸ then both will display it.

Remember that negative fault finding acts as an irritant to him and as a poison to your inner relationship. Correct him by positive affirmative suggestions, of what to do rather than harass him with criticisms of what not to do.

In short, be polite outwardly and surrender the ego inwardly. Only by first conquering the weakness inside yourself can you rightly hope that he will ever even begin to struggle against the same weakness inside himself. If he is the unfortunate victim of temperament, that is, of his ego, remember that he is a younger soul, that you

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⁴⁷⁴ The paras on this page were numbered 112 through 116; they are not consecutive with the previous page. The original typist deleted the para numbers 113 through 116 by hand, combining the paras into one.

⁴⁷⁵ PB himself inserted a comma by hand.

⁴⁷⁶ PB himself inserted a comma by hand.

⁴⁷⁷ PB himself inserted a comma after "calmly" and a comma after "gently" by hand.

⁴⁷⁸ PB himself inserted a comma by hand.

are older and check yourself. [Iamblichus tells us that: the]⁴⁷⁹ Pythagoreans did not punish a servant nor admonish a man during anger, but waited until they had recovered their serenity. They used a special word to signify such "self-controlled rebukes," effecting this calmness by silence and quiet.

Pythagoras himself advised: "[The scars and ulcers which advice sometimes cause should be minimised as much as possible.]⁴⁸⁰ The corrections and admonitions of the elder towards the younger, should be made with much suavity of manners and great caution; also with much solicitude and tact, which makes the reproof all the more graceful and useful.⁴⁸¹

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(277-1)⁴⁸³ A book that has not taken a laugh at life somewhere in its ramble, becomes a bore. A man who has not found the fun in life at some time, has somehow failed. But at the same time everyone cannot give years and years of intense thought and concentration to trying to solve the most difficult problems of life without becoming stamped with gravity not only in mind but also in body. If he is well-balanced, however, he will appreciate the lighter side of life and enjoy it without losing his earnestness.

(277-2) This spiritual quest takes the aspirant through many moods. He will alternate at times between blank despair and exalted joy. Though naturally affected by these moods, he ought nevertheless to try to keep a certain balance even in their very midst, to cultivate a kind of higher indifference towards them and patience towards their results. This can be achieved more easily by obtaining a firm conviction of the transient character of such moods.

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⁴⁷⁹ "Iamblichus tell us that:" was typed at the end of the paragraph and inserted with an arrow, and PB himself changed "The" to "the" by hand.

⁴⁸⁰ "The scars and ulcers which advice sometimes cause should be minimized as much as possible." was typed below the para and inserted with an arrow.

⁴⁸¹ PB himself inserted a period by hand.

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⁴⁸³ The paras on this page are numbered 113 and 115, making them consecutive with the previous page.

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(279-1)⁴⁸⁵ Nature has implanted true instincts in our body to sustain and protect it. If we, through slavish acceptance of society's bad habits, pervert those instincts or dull their sensitivity and poison our body,⁴⁸⁶ Nature forces us to suffer sickness and pain as the warning consequences of such perversion.

(279-2) He can buy this rare peace only at a costly price, He can be immune to the miseries of life only by being immune to its elations.

(279-3) The only relatives he recognises are not blood ones but love ones, inner not outer,⁴⁸⁷ lasting spiritual affinities not temporary physical accidents, mental not geographical ones.

(279-4) If he is to lift himself above the improper beguilements of sex, this is not to say that he is to lift himself above the proper functions of sex.

(279-5) No single factor is usually responsible for a particular [evil]⁴⁸⁸ and no single remedy can cure it. Reformers are usually one-eyed and take our attention away from important contributory causes in order that we may fasten it upon the one which they happen to have picked out. They are doubtless well-meaning, but are apt to be dangerously fanatical.

(279-6) Where the Overself lives fully in a man, he will not need to consider whether an act is righteous or not. Righteous acts will flow spontaneously from him and no other kind will be possible. But for a beginner to practise prematurely such non-resistance to his impulses would be dangerous and foolish.

(279-7) Too many films are turned out to a cheaply melodramatic or allegedly funny formula. Soon after the start of a picture one knows how it is going to unfold. It is inane, a denial of true artistry, a false escape from reality, a waste of time. One can attend cinemas only when they show versions of a good novel, a good play, or a worthwhile comedy

⁴⁸⁵ The paras on this page are numbered 117 through 125; they are not consecutive with the previous page.

⁴⁸⁶ PB himself inserted a comma by hand.

⁴⁸⁷ PB himself inserted a comma by hand.

⁴⁸⁸ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "evil" into the space at a later point by hand.

(279-8) The same human being who is now able only to express hate and envy, will one day be capable of expressing only love and calmness.

(279-9) When a man is ready to confess his ignorance he is ready to begin his study of philosophy. When a man is ready to drop the distorting influence of the emotions and passions which actuate him, he is ready to begin the study of philosophy.

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(281-1)⁴⁹⁰ Ascetic living is frequently supposed to be a sign of mystical practice. Although this has been largely true historically, it is not quite true [of]⁴⁹¹ mystical philosophy. For the primary aim of mysticism in the West and of Yoga in the East is the attainment during rapt absorbed meditation of a certain state of exalted consciousness and not a certain arrangement of physical existence; a condition of being rather than doing, of mind rather than body. Physical regimes are engaged in negatively only to remove obstacles, not positively

(281-2) So many seekers for the eternal blessedness of the philosophic goal are still struggling with themselves or still yearning for personal guidance and help.

(281-3) But what prevents him from converting this potential consciousness into an actual one? For the transformation could be made if a great change of heart and a little change of head could be brought about.

(281-4) Many of the stupid overworded objections to the so-called impracticability of ethical idealism will be disarmed and disproved. He will ruefully wake up to the fact that the mentality, which begins by imagining rigid restrictions on what can be done to construct a better life, ends by imposing them.

(281-5) If he finds himself attacked by a strong temptation or about to be overcome by an old obsession, he should at once think of the master, of his name and picture, and call for his help.

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⁴⁹⁰ The paras on this page are numbered 126, 127, and 129 through 136, making them consecutive with the previous page.

⁴⁹¹ PB himself inserted "of" by hand.

(281-6) These problems involve tremendous present and future issues for him. He wants to do what is right but it is not easy to see what is right. What is to be his attitude?

(281-7) There is an opportunity to strengthen his will, overcome a bad habit and show his determination to quicken progress by dropping smoking altogether from the first day.⁴⁹²

(281-8) A certain solemn French philosopher has without a single smile dissected the subject of laughter from first to last page of his book.⁴⁹³

(281-9) He who believes there is no emotional warmth and no practical vitality in the philosophic attitude towards life believes wrongly.

(281-10) We seem to have lost some of our primal ferocity.⁴⁹⁴ Formerly an insult brought us to cross swords with drawn steel; now it merely causes us to cross swords with long drawn correspondence!

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(283-1)⁴⁹⁶ Men usually follow more outward rules, mystics take guidance from the light within.

(283-2) Such a man will show forth calm surety and inner dominance.

(283-3) — Talmud: “Ten enemies cannot do a man the harm he can do himself.”

(283-4) Whether you live as a labourer or a lord, it is your character that counts most in the end.

(283-5) — Shakespeare: “Do not for one repulse forego the purpose that you resolved to effect...”

⁴⁹² PB himself inserted a period by hand.

⁴⁹³ PB himself inserted a period by hand.

⁴⁹⁴ PB himself changed comma to period by hand.

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⁴⁹⁶ The paras on this page are numbered 137 through 142, making them consecutive with the previous page.

(283-6) "Hatred⁴⁹⁷ ceaseth not by hatred," declared the Buddha.⁴⁹⁸ "It ceaseth only by compassionate love." This counsel is much the same as Jesus' injunction to love our enemies. Many people who wish to do what is ethically right and feel that their best course is to follow the ethics prescribed by such great souls as Jesus or Buddha, get confused here and wallow in sentimentality under the mistaken impression that they are following these counsels.

But the sentimentalists misunderstand Jesus if they believe that he taught us to practise outwardly and practically unconditional and universal forgiveness. On the contrary, he made repentance the pre-requisite of such visible forgiveness. Those who refuse to repent and persist in wrong doing must be inwardly and silently forgiven but otherwise left to suffer the karma of their actions. What is really meant is that we should be big-hearted enough not to exclude our enemies from our good will to all mankind and that we should be big-minded enough to comprehend that they are only acting according to their own experience and knowledge of life. This is to "forgive them for they know not what they do." When we hold them in thought and when we imagine them with feeling we must do so without anger, without hatred, without bitterness.

All doctrines which are based on hatred emanate from the blackest of evil forces. Hatred is always their indicator just as compassion is always an indicator of the good forces. By practising great-hearted compassion, we help to counteract whatever ill-feelings have been generated. Therefore let us not at any time or under any provocation lose ourselves in emotions of resentment, bitterness and hatred. We must not hate the most misguided of our enemies. We may oppose their false ideas resolutely, we may hate their sins, but not the sinners. We must pity even the most violent of them and not spoil our own characters by accepting their example. We must not sink to the low level of seeking revenge. The desire for revenge

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(continued from the previous page) is a primitive one. It is opposite to the tiger and reptile kingdom but in the human kingdom, should be replaced by the desire for justice.

These two attributes – hatred and pity – stand at opposite poles to each other; the one as being the worst of all human vices and the other as being the best of all human virtues. This, then, is a further reason why we must take care not to fall into the all-too-easy habit of hating enemies. For they are still members of this great human family of

⁴⁹⁷ PB himself inserted quotation marks by hand.

⁴⁹⁸ PB himself inserted a period by hand.

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ours, still creatures planted like us on this woeful planet both to learn its immediate lessons and to share its ultimate redemption.

(285-1)⁵⁰⁰ One general guiding principle whether or not a young aspirant on the quest should enter into marriage is that it is necessary there should be spiritual harmony. Both must pursue the same ideal for if disharmony enter this would lead to disaster. Both must stand within measurable distance of each other on the spiritual path. In addition to that it is advisable that there should be physical, magnetic and temperamental suitability to each other. In any case this decision is a matter which should not be rushed and it will be well to take enough time for consideration. It would be also well to ponder the opinions of wise friends who have met the other person. A decision about marriage should not be made on the basis of emotion alone but the checks of critical reason and outside judgment should also be introduced.

Committing himself to a life partnership in marriage is not only of vital importance to his worldly life but also to his spiritual life. It may either help his inner progress or else lead to spiritual disaster. It is necessary therefore he should explain his views to the lady that he is interested in and if she is unable to accept them sincerely within a reasonable period then he may face the fact that he would be headed for a stoppage on his spiritual journey if he married her. To make a mistake in marriage will bring both pain and trouble to his wife as well as to himself. He should resolve to choose correctly or else to wait patiently until the right girl appears.

(285-2) If ours has suffered more than earlier generations it has also enjoyed more. If life cannot be always rosy, it need not be always grey.

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(287-1)⁵⁰² It is the work of a lifetime to venture on such a great improvement of character as will place the lower self under our control, instead of our being controlled by it. We are likely to get disheartened at times by the seeming slowness of progress. This is partly because we are too apt to think in terms of this single incarnation only whereas those who understand life's actual range think of it in terms of dozens and scores. Hence we have to learn a certain tolerant patience with ourselves, while at the

⁵⁰⁰ The paras on this page are numbered 143 through 44, making them consecutive with the previous page.

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⁵⁰² The paras on this page are numbered 145 through 151, making them consecutive with the previous page.

same time maintaining an ardent aspiration for self-improvement and a critical attitude towards our weaknesses. This sounds contradictory but it is not really so. It is rather a matter of getting a proper balance between the two attitudes.

(287-2) To accept our moral weaknesses, to overlook our failure to practise control of thoughts, [and]⁵⁰³ smugly to condone this unsatisfactory condition by calling it 'natural,' is to show how powerful is the ego's hold upon us.

(287-3) Few men have enough honesty to analyse themselves as they really are, fewer still enough insight to do it quite accurately. Most men ruffle the surface of their motives and character.

(287-4) It is a useful practice, both for general moral self-improvement and for combatting our ego, every time we become aware that we are preoccupying ourselves with other people's faults, to turn that preoccupation upon ourselves and let it deal with our own faults, which we usually overlook. For we earn the right to judge others only after we have judged ourselves.

(287-5) The philosophic ideal includes mental disciplines and emotional controls and hardenings of the will but this does not mean that it also includes a dried-up heart, a narrow mind and a cold merciless temperament.

(287-6) When a man's desires and yearnings, thirsts and longings are so strong as to upset his reasoning power and block his intuitive capacity, he is stopped from finding truth. In this condition he shuts his eyes to those facts which are displeasing or which are contrary to his desires and opens them only to those which are pleasing or agreeable to his wishes. Thinking bends easily to desires so that the satisfaction of personal interest rather than the quest of universal truth becomes its real object.

(287-7) Goethe says: "I prefer the harmful truth to the helpful falsehood. Truth will heal the wound which she may have given." And again he says: "A harmful truth is helpful, because it can be harmful only for the moment, and will lead us to other truths which must become ever more and more [helpful.]"⁵⁰⁴

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⁵⁰³ The original typist deleted "our" from before "and" by typing over the original word with x's.

⁵⁰⁴ PB himself deleted "on" from after "helpful." by hand.

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(continued from the previous page) On the other hand, a helpful lie is more harmful, because it can help only for the moment and then lead to other lies which must become more and more harmful.

(289-1)⁵⁰⁶ The creative force is his to use as he will. Its region of activity may be limited to the lower physical or may be uplifted by a strong will and a firm purpose, to the higher spiritual.

(289-2) It is the ego that gives way to moods of sulkiness, bad temper, irritability and impatience. Let him remember that on the outcome of your efforts to control yourself, your faults and emotions, your speech and your actions, much will depend for his worldly and spiritual future.

(289-3) If the quest seems to demand too much from us, that depends on what we ourselves demand from life. The statement is true only if we ask for little but false if we ask for much.

(289-4) Disciplinary life is crowded out in the world nowadays, yet in medieval and antique times Europe had a place for it, when monasteries and wandering friars were plentiful until their inner degeneration brought about their partial disappearance.

(289-5) Just as in practical chemistry an acid and an alkali have hostile reactions against each other quite naturally, so two human temperaments may affect each other in the same way.

(289-6) Family life gives great joys on the one hand and grave anxieties on the other. It was always like that and we cannot alter but must accept it. With all its ups and downs the householder life is the best after all. But most of the qualities needed for spiritual development can be got from it.

(289-7) Asceticism is merely a temporary technique enabling a man to get control of his heretofore uncontrolled appetites, emotions, passions and desires. So far it is useful. But when pushed too far, it seeks to perpetuate a means at the cost of an end.

(289-8) Epictetus: "You have a remedy in your own heart against all trials – patience against opposition."

⁵⁰⁶ The paras on this page are numbered 152 through 157 and 159 through 160, making them consecutive with the previous page.

(291-1)⁵⁰⁸ In his own heart he has no enemies and is always ready to make his peace with those who have acted as such.

(291-2) However even those who treat him as an enemy but whom he does not regard as such, as well as those who turn the basilisk glance of envy upon him, will be useful tutors of the values of existence and after every kind of onslaught he can sit quietly beneath a friendly tree and understand better why fame is a gift of doubtful value, a sword with two edges whose sharpest and cruellest is jealousy; why it is as satisfying to have malignant enemies as to have benevolent friends, for they afford practical instruction in non-attachment and self-purification, priceless tuition which no friend is ever likely to give him; why a man is sometimes indebted to his bitterest opponents for the favour of a useful criticism which has somehow crept in among their ugly lies, while his best friends injure him by being silent; why he must be content to walk alone with truth and refrain from asking of the world that understanding which it is incompetent to give; why most warm human longings for a happiness dependent upon others inevitably end in the dismal dust and cold ash; and why the finite ego affords too narrow a life for the infinite Mind, of which, as Jesus told his wondering hearers, we know neither whence it cometh whither it goeth.

(291-3) If he will be strong enough to rise above the cowardice of conformity and above the embarrassment of setting himself apart from others, he will receive a proportionate though intangible reward. He will know the delight and strength of being himself [to]⁵⁰⁹ that extent.

(291-4) This work must begin with a discipline of the body because it is the servant of the ego. To the extent that we bring it to follow the Ideal, to that extent is the ego's path impeded and obstructed.

(291-5) When a man is past the middle of his life-journey, it is hardly the time as well as hardly enough to show adolescent attitudes.

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⁵⁰⁸ The paras on this page are numbered 161 through 168, making them consecutive with the previous page.

⁵⁰⁹ PB himself changed "that" to "to" by hand.

(291-6) Women possesses a great power in possessing the power of love. She can lift and redeem men, succour and save them, or degrade and destroy them. But with it comes a great responsibility.

(291-7) He who understands the Truth at long last, does so only because he becomes the Truth.

(291-8) When men tear at his reputation or airily destroy his good name without the slightest investigation, when they fail to understand, because they prefer to misunderstand, he should pay them the attention of complete and contemptuous silence.

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(293-1)⁵¹¹ What is the meaning of such sentences as the early Christian "The pure in heart shall see God," and the still earlier Chinese "When the heart is swept clean, wisdom shall flourish."

(293-2) It is not so much that we have to change ourselves as to give up ourselves. We are so imperfect and faulty, so selfish and weak, so sinful and ignorant, that by giving up our own selves is meant being more than willing to part with what is not worth keeping. But to what are we to give them up and how are we to do it? We are to [invoke]⁵¹² the higher self, request it daily to take possession of our hearts minds and wills, and to [strive]⁵¹³ actively to purify them. Much of our striving will be in the form of surrendering egoistic thoughts impulses and feelings, by crushing them at the moment of birth. In that way we slowly give up our inner selves and submit the conduct of our outer selves to a higher will.

(293-3) At its peak moments, which can arise only in its first or last stages and which belong only to its affectional rather than passional side, human love catches and reflects feebly the nature of divine love.

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⁵¹¹ The paras on this page were numbered 7 through 13, and the original typist renumbered them to 175 through 179, 197a, and 180. They are not consecutive with the previous page.

⁵¹² The original typist deleted "daily" from before "invoke" by typing over the original word with x's.

⁵¹³ "Strive" was typed above the line and inserted with a caret.

(293-4) But, after all, these qualities are only the negative pre-requisites of spiritual realisation. They are not realisation itself. Their attainment is to free oneself from defects that hinder the attainment of higher consciousness, not to possess oneself of true consciousness.

(293-5) Most men, not yet dulled by age or suffering find that the propinquity of women causes sex-consciousness to interfere with their thoughts and to influence their feelings.

(293-6) Marriage is not inconsistent with the philosophic path but it often is with the mystical path.

(293-7) The prospect of entering upon a course of severe asceticism is, to the modern man, a frigid and repellent one. If the spiritual life is inseparable from such a course, then the spiritual life is not for him.

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(295-1)⁵¹⁶ The negative, discordant and disruptive emotions require treatment by psychological means just as much as the physical body [may require]⁵¹⁷ treatment by [medical surgical herbal naturopathic magnetic or manipulative means]⁵¹⁸

(295-2) If we need not follow an extreme asceticism, we must obey a moral discipline that seeks to purify thought,⁵¹⁹ feeling and conduct. If we are not asked to become martyrs and heroes in the battle against lower impulses and calculating worldliness, we are called to the battle itself.

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⁵¹⁵ PB himself deleted "HEART" at top of page by hand. Underneath the top para, the title "ESSAY ON PURIFICATION" has also been crossed out (we believe that PB himself had edited the title to either "Essay on Heart Purification" or "Essay on Heart").

⁵¹⁶ The paras on this page were numbered 14 through 15 and 17 through 22, and the original typist renumbered them to 181 through 182, and 184 through 189. They are consecutive with the previous page. In addition, there is an unnumbered para at the top and bottom of the page.

⁵¹⁷ PB himself changed "requires" to "may require" by hand.

⁵¹⁸ PB himself changed "chemical-medical-surgical or herbal-naturopathic or magnetic-manipulative healing." to "medical surgical herbal naturopathic magnetic or manipulative means" by hand.

⁵¹⁹ PB himself inserted a comma by hand.

(295-3) A merely physical or purely emotional love will fade and die when events test if it really seek the happiness of the beloved rather than the pleasure of the lover.

(295-4) He will bring his emotions under control and not permit his balance to be upset by every little happening or unliked word.

(295-5) The first step is to deny every form of outward expression to those emotions which are definitely harmful to his spiritual progress: to resentments, wraths, envies and hates.

(295-6) His lower nature, with its human desires and emotions, its animal propensities and passions is to be well checked and well disciplined.

(295-7) A temperate asceticism hardens the will, fortifies against temptation and profits character.⁵²⁰ Such self-imposed discipline of animal desires and earthly aggrandisement, pays high dividends.

(295-8) All desires are naturally quenched in the void because nothing that is relative can co-exist with it. This ever-renewed contemplation of our infinite Root will in time dissolve our lower tendencies and give the quietus to our animal passions. Thus it is not merely a theoretical exercise but a practical one yielding valuable fruit.

(295-9) Life is grey enough without being made greyer by sacrificing the little colourful pleasures which art can bring to it or the little cheering comforts which invention can contribute to it.

(295-10) Is he to strive to become a creature without any human feelings at all, a cold, mechanical, utterly indifferent person?

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(297-1)⁵²³ How can we renounce the attachments to everything and everyone and yet enjoy life, fulfil obligations or remain in the world? How do this without flight to a

⁵²⁰ PB himself inserted a period by hand.

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⁵²² PB himself deleted "(HEART)" at the top of page by hand.

⁵²³ The paras on this page were numbered 23 through 27, and then PB himself renumbered them to 190 through 194. They are consecutive with the previous page.

monastery? How remain an affectionate husband, a devoted father? In the case of things, the answer has been given earlier. In the case of persons, the answer ought now to be given. We renounce the 'materiality' of the loved one and with it the clinging to her material image, her physical possession, her personal ego. We hold on to the concept of her 'spirituality,' her essence, her real being. We then know that this true self of hers can not be separated from our own; the elusory relationship is replaced by a real one, the perishable pseudo-love by an undying essential one.

(297-2) The act of renunciation is always first, and only sometimes last, an inward one. It is done by thoroughly understanding that the object renounced is, after all, only like a picture in a dream and that again, like a dream, it is ephemeral. Its illusoriness and transitoriness must be not only mentally perceived but also emotionally taken to heart. If we give up our wrong belief about it, we may not have to give up the object itself. Now this admonition cannot be made to stop with visible things only. To be honestly applied, it must be applied to visible persons also. No matter how fondly we love somebody we must not flinch from seeing the metaphysical truth about him nor from accepting the consequences of such perception.

(297-3) The wise student will recognise that he gains more than he [loses by such]⁵²⁴ sacrifices as this discipline of the body calls for. The benefits of resisting custom's dominance are both disproportionate and durable, with a value so high as to make the discipline bearable and the sacrifices smaller.

(297-4) We must not, like the mystics, talk as if man were nothing else but a divine being. We are philosophical students and should not be so one-sided. We must tell men the whole and not a half-truth, which means we must tell them that they are a mixed lot, divine at the centre but slightly devilish at the circumference; altruistic in their potential nature but somewhat selfish in their actual one.

(297-5) Many complain about being troubled by sensual desires. They ask a [prescription]⁵²⁵ to cure this trouble. One was given by the Buddha in Dhammapada. Here it is: "As when a house roof is not properly secured, then the rain finds a way through it and drops within, so when the thoughts are not carefully controlled the desires (sex) will soon bore through all our good resolutions. But as when a roof is well stopped when the water cannot leak through, so by controlling one's thoughts and acting with reflection, no such desires can arise or disturb us.

⁵²⁴ "Loses by such" was typed below the line and inserted with a caret.

⁵²⁵ PB himself changed "receipts" to "prescription" by hand.

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(299-1)⁵²⁸ We moderns are unlikely to fall into the opposite error of despising the good things of this world.

(299-2) The fundamental task of man is first to free himself of animalist and egotist tyrannies, and second; to evolve into awareness of his spiritual self.

(299-3) Even if it is asking too much to live philosophically all the time, we can do so some of the time.

(299-4) Excessive indulgence will cloud intelligence and befuddle purpose.

(299-5) The man gazing down from life's mountain top sees more and understands better than the man looking up from life's dark ravine.

(299-6) Whatever purifying renunciations and ascetic disciplines are to be effected should be effected naturally, inevitably and without strain from within.

(299-7) We may have serenity only if we are willing to resist our desires at some times and to understand them at other times. There is a devil and an angel in each man. Both are hard at work from within upon our feelings, and from without upon our circumstances.

(299-8) Premature asceticism is neither effective nor wise. It is always better to wait for the inner prompting before starting on any particular discipline.

(299-9) There is nothing wrong with relaxation, amusement and pleasure until they are carried too far and turned into the paramount end of life.

(299-10) The ideal of asceticism and indifferentism have much good in them but they are obviously imperfect ones. Philosophy takes them up, rejects their imperfections and uses their merits.

(299-11) This effort to improve character, harden will and purify feeling should ceaselessly engage him.

⁵²⁷ PB himself deleted "HEART" at the top of page by hand.

⁵²⁸ The paras on this page were numbered 28 through 43, and the original typist renumbered them to 195 through 211. They are consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(299-12) Philosophy offers itself to men of the world although monks may take to it if they wish. It ends in inspired action, not in dull reverie.

(299-13) Ascetic panegyrics on the simple life find their logical conclusion in grinding poverty and utter destitution.

(299-14) A temporary under-indulgence of the body is the best cure for a permanent over-indulgence of it.

(299-15) We need not a fussy asceticism but an inspired humanism.

(299-16) Where the ascetic avoids and flees the world's evil, the philosopher faces and overcomes it.

(299-17) The ascetic character easily becomes a self-righteous one. The monastic character easily falls into depreciation of those who live in the world whilst praising itself as following a higher way of life. All this is not necessarily true.

(299-18) By attacking a weakness now, while it is still in the bud, we avoid the much greater effort which would be required later.

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(301-1)⁵³¹ The weakling who is incapable of resisting whatever can bring him pleasure, who has never learnt discipline from the results of his weaknesses, has no other way to harden his will than the way of ascetic withdrawal.

(301-2) The emotions which suffuse his heart and the pictures which hold his mind, must all be purified.

(301-3) How few of the images which fill his mind come from his higher self, how many from his animal self!

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⁵³⁰ PB himself deleted "HEART" at the top of page by hand.

⁵³¹ The paras on this page were numbered 44 through 54, and the original typist renumbered them to 212 through 222. They are consecutive with the previous page.

(301-4) Nanak, the founder of the Sikh faith, pilloried the useless asceticism of the Yogis: "To fast, to endure great heat and cold – all these works of penance are works of dark ignorance," he explained.

(301-5) The more successfully he can keep himself free from worldly ties, the more extensively he will be able to serve mankind.

(301-6) The aspirant who seeks to live spiritually in the world should marry for something more than physical enjoyment and comfort, more even than intellectual and social companionship. He must find a woman whose inner being is polarised to the same ideals as his own, who will walk by his side through every vicissitude as a fellow-pilgrim and a whole hearted seeker.

(301-7) Contemporary society is apt to laugh at and even to hinder these aspirations. We are not likely to become saints. All the likelihood runs in the opposite way. So let us not hesitate to practise a little self-denial, a little self-discipline, yes! even a little asceticism.

(301-8) The body is not to be despised with the ascetic nor neglected with the mystic. It is to be understood and rightly used. It is to be cared for as one of the instruments whose total contribution will enable us to fulfil the spiritual purpose of life on earth.

(301-9) Although the asceticism that yields durable results is part of man's interior life, that is, is really mental, nevertheless a preliminary period of temporary physical asceticism is often helpful to enable novices to develop the will-power needed in the mental discipline.

(301-10) Patanjali: "This (divine) light shines from within only when all the impurities of the heart have been removed by the practice of yoga."

(301-11) Just as one of the causes of suffering's existence is to arouse man to the effort needed to eliminate it, so one of the causes of the sexes' different existence is to enable them to grow spiritually by providing them with a mutual attraction to be physically disciplined and mentally eliminated.

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(303-1)⁵³³ Without changing a person's feelings no change for the better in his own life, in himself, and in his relationship with other persons can be stable.

(303-2) It is right and proper to set aside certain periods from time to time for spiritual retreat and inward communion, for serious study and earnest reflection. But such periods can never be stretched out for a whole lifetime without paying the price in faulty balance and enfeebled will. They should come to an end within a reasonable time for they are only a means to an end. The recluse who makes them an end in itself, has lost his head.

(303-3) To discipline the body by the higher will is one thing but to fear it or revolt against its needs is another.

(303-4) "Reason schools the lunacies of passion," wrote that passionate French poet, Ronsard, after seven years of self-tormenting,⁵³⁴ hopeless infatuation.

(303-5) Such passionate loyalty to the soul will bring him its help in his struggles against flesh and feeling to reach it.

(303-6) So many people confuse their love of someone with their desire to possess him or her. The two are separate and the higher the love, the less possessive it becomes.

(303-7) The vegetarian who refuses to turn his body into a graveyard for slaughtered animals is obeying not only a moral law but also a hygienic and an aesthetic one.

(303-8) On the one hand he must tear himself away from his earthly passions. On the other hand he must give himself up to his sacred aspirations.

(303-9) To take an extreme instance, it would [have been]⁵³⁵ both foolish and wrong to attempt to teach mystical religion to such demon-obsessed types as the [fanatics].⁵³⁶ Foolish, because doomed to failure. Wrong, because some of the knowledge thus gleaned would be placed at the source of evil doing.

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⁵³³ The paras on this page were numbered 57 through 63, and 65, and the original typist renumbered them to 225 through 231, and 235; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

⁵³⁴ PB himself inserted a comma by hand.

⁵³⁵ PB himself changed "be" to "have been" by hand.

⁵³⁶ PB himself deleted "Nazi" from before "fanatics" by hand.

⁵³⁷ Void page

(305-1)⁵³⁹ We shall understand the position of mysticism best when we understand that it is only an ante-chamber to philosophy.

(305-2) The ascetic who wants to dodge experience in the belief that it is either valueless or vile, is the unfortunate victim of a widespread inability to distinguish between means and ends in these matters of yoga, renunciation and the like.

(305-3) After all, even the hermit who condemns the world and the flesh, has to carry on his quest in some corner of the world and through the body of flesh, whether he likes it or not.

(305-4) Neither penance nor asceticism need be permanent. They are but stages, after all. The aspirant will receive an inner prompting when to bring them to an end. If however he be unintelligent, excessively obstinate or emotionally unbalanced, he may disregard the prompting and turn what should be a means into an end.

(305-5) Instead of trying to flee from unpleasant world conditions by hiding in ashrams, if we try to read just ourselves to these conditions and to help those who are heroically battling to improve them, we shall not only better serve others but also best serve our own self.

(305-6) Those who light one cigarette after another do not sin against morality; they sin against health.

(305-7) A fourteenth-century German Churchman, John Tauler, said: "Let the common people run about and hear all they can, that they may not fall into despair or unbelief; but know that all who would be God's, inwardly and outwardly, turn to themselves and retire within."

(305-8) Vasistha: To those who have gained internal composure, the whole world becomes calm.

Sruti: Whoever has his standby in Self – all desires harboured in his mind turn away. (PB He has freedom of the spirit.)

(305-9) A blind unintelligent asceticism may be helpful to unintelligent persons. But it will only repel the modern seeker and impede the path of the modern aspirant.

⁵³⁸ PB himself deleted "HEART" at the top of page by hand.

⁵³⁹ The paras on this page were numbered 66 through 76, and the original typist renumbered them to 236 through 246. They are consecutive with the previous page.

(305-10) A temporary retirement from the world for contemplation and study will be quite beneficial if done for short period and at proper intervals.

(305-11) What is this tremendous force which can turn a man who sensuously delights in the world to a man who ascetically denies it? He will come to see that safety quite often demands the postponement or even denial of immediate enjoyment.

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(307-1)⁵⁴¹ "With an untroubled soul, abiding in himself he enjoys extreme happiness. This tranquillity may be described as resembling sweet sleep, or a lamp which in calm air burns without flickering. So, as time goes on, fixing his soul in itself, eating little, inwardly purified, he sees the soul in himself." – Mahabharata.

(307-2) The marriage partner should fulfil both the human characteristics needed for satisfaction and the spiritual qualities needed for affinity. Where fate denies this, wisdom counsels abstention from marriage altogether.⁵⁴² Otherwise unnecessary unhappiness is invited.

(307-3) Those who want only to gratify bodily appetites and have no use for spiritual satisfactions, may regard ideals as quite futile. They may find the only rational purpose in human action is to cast out all aims except selfish ones, subordinating all moral restraints to the realisation of those aims in the process.

(307-4) When we say that it is not contrary to philosophy if we remain human along with it, we do not of course mean to remain vicious, or evil, or undisciplined. We mean rather what Plato means when he spoke of living well, what Spinoza – so simple and austere in his own person – meant when he wrote: "It is, I say, the part of a wise man to feed himself with moderate pleasant food and drink, and to take pleasure in dress, music, the theatre and other places of the kind which he may use without any hurt to his fellows."

⁵⁴⁰ Void page

⁵⁴¹ The paras on this page were numbered 78 through 80, and 83, and the original typist renumbered them to 248 through 250, and 253. They are not consecutive with the previous page.

⁵⁴² PB himself inserted a period by hand.

(309-1)⁵⁴⁵ [That]⁵⁴⁶ glimpse is his initiation into the spiritual life and therefore into the sacrificial life. It is but the first step in a long process wherein he will have to part with his lower tendencies, give up his ignoble passions, surrender his baser inclinations and renounce egoistic views.

(309-2) Those who have been forced by circumstances and especially by the necessity of earning a livelihood, to spend their whole life in materialistic surroundings, to fall in with the excessively extroverted attitudes of today, will naturally desire to take advantage of the first opportunity to reverse this trend and give themselves up to an interlude of solitude, meditation, study and spiritual companionship. For such the monastic retreat has a justified existence and a definite value.

(309-3) I feel that, in an overpopulated world, it is no longer a duty to leave a brood of still more humans behind me at death. And I feel too that in an over-materialistic age, it is nobler to beget true ideas and divine inspirations than for others to beget children.

(309-4) The disappointed escapist seeks compensations for life, the inspired activist seeks life.

(309-5) Your life speaks louder than your lips.

(309-6) Thus he builds a mental cloister out of which no work, however pressing it be, can drive him. It will be superior to, and safer than any physical cloister or earthly ashram.

(309-7) A normal wholesome human existence demands no useless asceticism.

(309-8) The difference between the philosophic life and the hermit's life is the difference between self-centred dreaming and strenuous service, between a barren peace and a fruitful one, between a salvation sought for one man and a salvation sought for all men.

⁵⁴³ Void page

⁵⁴⁴ PB himself deleted "HEART" at the top of the page by hand.

⁵⁴⁵ The paras on this page were numbered 84 through 93, and the original typist renumbered them to 254 through 264. They are consecutive with the previous page.

⁵⁴⁶ The original typist deleted "Two or more paragraphs appear on each of the attached" from before "That" by crossing out the original word with /'s.

(309-9) "To belong to God and yet to stay with men," in Balzac's phrase.

(309-10) Marriage multiplies burdens, entanglements, anxieties, difficulties and worldly preoccupations. The single man has a better chance to wed his life to a single undistracted aim. Nevertheless philosophy does not condemn marriage but leaves it to individual choice. Indeed, when two persons are temperamentally harmonious and spiritually suitable, it definitely approves of marriage.

(309-11) He who devotes himself to sterile fantasies which benefit nobody, not even himself, is no true philosopher. The latter will be forced by the direction of his reflections

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(continued from the previous page) to take a kindly interest in what is going on around him. Truth will compel him to work for the world's welfare no less than his own. He cannot remain a mere spectator.

(311-1)⁵⁴⁹ The modern attitude, which has proved so significant in science is safer. The era of mystery-mongering is past. Knowledge which is not verifiable,⁵⁵⁰ can not be received with certitude. Overmuch profession of the possession of secret powers opens the doors to imposture. He who is unable to offer adequate evidence had better not seek the public ear. It is only the supersession of human reason that has made it possible to support error for so many centuries.

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(313-1)⁵⁵² Whether he marries her or merely remains a friend, it is largely alike to him for his happiness must fundamentally depend on the Inner Beloved, not on any outer

⁵⁴⁷ Void page

⁵⁴⁸ PB himself deleted "HEART" at the top of the page by hand.

⁵⁴⁹ The para on this page was numbered 99, and the original typist renumbered it to 270. It is consecutive with the previous page.

⁵⁵⁰ PB himself inserted a comma by hand.

⁵⁵¹ Void page

one. So he resigns the problem to the Overself; the surrender of his personal will to its higher Will must decide the matter.

(313-2) If we could develop the moral strength necessary to stop desiring, we would attain an immense inner tranquillity. Such attainment would also be a mark of our spiritual tranquillity.

(313-3) So long as we believe that some other person is essential to our happiness, so long shall we fail to attain that happiness.

(313-4) Quotation to be cited from Lysis: a disciple of Pythagoras: "It is unlawful to give away things obtained with labour so great and with assiduity so diligent to the first person you meet. We should consider how long a time was needed to efface the stains that had insinuated themselves in our breast before we became worthy to receive the doctrine of [Pythagoras.]"⁵⁵³

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(315-1)⁵⁵⁶ Mysticism is not to be confused with any religion. Mysticism can drop all the religions from its hold and yet be unaffected. No religion can help the true mystic, but he can help any religion with which he cares to establish contact. His presence alone inside any fold will give it more than a momentary grandeur, and cause men to look on an old Church with new respect. This is why mysticism can stand on its own feet, and why it does not need the doubtful legends and theatrical liturgies of institutional religion.

(315-2) The mystic who becomes immobilised by his inheritance of asceticism and escapism will also become indifferent to the sorrows of a mankind whom he regards as

⁵⁵² The paras on this page were numbered 101 through 106, and the original typist renumbered them to 273 through 277. They are consecutive with the previous page.

⁵⁵³ The original typist deleted the two paras after this para by typing over them with /'s. They originally read:

"(105) When a man has outgrown the tutelage of religion and tired of the barren negative period of agnosticism which succeeds it, he is ripe for the tutelage of mysticism.

(106) That a theme for meditation should be formulated in"

⁵⁵⁴ Void page

⁵⁵⁵ PB himself deleted "HEART" at the top of the page by hand.

⁵⁵⁶ The paras on this page were numbered 107 through 109, and the original typist renumbered them to 279 through 281. They are consecutive with the previous page.

materialistic. The sage, self-disciplined to live in the world with his heart and thought moulded after his own fashion will not turn in contempt or helplessness from the so-called materialistic but, on the contrary, will find in their ignorance the motive for his incessant service of enlightenment to them. The stultified stony apathy of the first is shamed by the courageous acceptance of life as a whole of the second.

(315-3) We must use the material things, yes and not abandon them but we must do so without attachment. We may love the good things of life like other men but we ought not to be in bondage to this love. We should be ready to abandon them at a moment's notice, if need be. It is not things that bind us, not marriage, wealth or home but our craving for marriage, wealth or home. And what is such craving in the end but a line of thinking, a series of mental images?

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(317-1)⁵⁵⁹ Good intent or sincere motive cannot by itself be enough to protect the fool against his own gullibility, the uncritical against his own stupidity and the uninformed against his own ignorance. All this is as true of the quest itself as of that part of its practice called meditation.

(317-2) It is necessary to understand that meditation performed incorrectly may attract unseen mischievous spirits or else it may unbalance the mind.

(317-3) The practice of meditation is accompanied by certain risks if it is also accompanied by ignorance and indiscipline. The first risk has been dealt with in "The Hidden Teaching" and "Wisdom of the Overself;" it is mystical hallucination, self-deception or pseudo-intuition. The second is mediumship. Whereas spiritualists believe it confers benefits, philosophers know it causes injury. Whereas the former regard it as a process for getting new faculties, powers and gifts, the latter regard it as a process for losing reason, will and character.

(317-4) It is not really safe or wise for anyone to attempt the exercises without some degree of moral development and even of intellectual development. I have explained in

⁵⁵⁷ Void page

⁵⁵⁸ PB himself deleted "HEART" at the top of the page by hand.

⁵⁵⁹ The paras on this page were numbered 111 through 115, and the original typist renumbered them to 283 through 287. They are not consecutive with the previous page.

[my book,]⁵⁶⁰ "The Wisdom of the Overself," why the intellectual checks upon meditation are necessary. Unfortunately I have not explained why moral qualifications are also necessary, so this I propose to do whenever opportunity of further publication arises. At one time I was inclined to accept the teaching that the practice of meditation alone would of itself purify the character. Wide observation since then has led me to doubt the wisdom of this teaching. It is better that strenuous effort at self improvement and self discipline should go side by side with efforts in meditation.

(317-5) Life is too tragically short at all times and too dismayingly swift-passing at the present time for us to find any pleasure in echoing to the last letter Patanjali's rules prohibiting the practice of meditation before character

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(continued from the previous page) has been purified, desires dismissed, attachments broken and asceticism followed. Hence we have not done so in past writings. If meditation is to be wooed only after a monkish virtue has been pursued and found, then the hope and possibility of a mystical inner life for twentieth-century man seem alien and remote. But this did not mean that we could not perceive the value or importance of those rules. On the contrary, by advocating constant reflection upon the lessons of earthly experience, by inserting such a theme into the formal meditation practices themselves, we took some of their essence without taking their appearance. This proved to be not enough, however. We found that the [lack]⁵⁶³ of equal or larger emphasis upon moral culture as upon meditation, led many readers to neglect or even ignore the first whilst plunging recklessly into the second.

(319-1)⁵⁶⁴ Those who desert the quest's moral ideals but not its mystical exercises, who seek to gain selfish victories over the rights and minds of others by the use of mental or occult power, become evil-doers and suffer an evil end. Theirs is the way of the left-hand path, of black magic and of the sin against the Holy Ghost. Until retribution falls upon them in the end, they bring misery or misfortune to all who accept their influence.

⁵⁶⁰ PB himself changed "my latest book, published three years ago" to "my book" by hand.

⁵⁶¹ Void page

⁵⁶² PB himself deleted "HEART" at the top of the page by hand.

⁵⁶³ PB himself inserted "lack" by hand.

⁵⁶⁴ The paras on this page were numbered 117 through 118, and the original typist renumbered them to 289 through 290. They are consecutive with the previous page.

(319-2) The adept who attains perfect inner serenity can do so only by paying the price of foregoing the emotional agitations,⁵⁶⁵ attractions and repulsions which constitute much of the inner life of most people. Having attained it himself,

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(continued from the previous page) he can lead others to it only by pointing towards it as a reachable goal for them too. He may not yield to personal favouritism or egotistic caprice based on likes and dislikes in selecting those whom he is to help. Indeed, because of this it is said that he is more interested in mankind collectively rather than as individuals. Now if he had to commit emotional suicide to reach his present height, it is unreasonable to expect that he should flatter or encourage those who, although seeking the same height, seek also to preserve or nourish their egoistic emotions. The latter are nearly always closely linked to egoistic desires. An inward detachment from all eagerness for earthly life is the grim price that must be paid before entry into the kingdom of heaven can be got. Such detachment requires soft sentimentality to yield to hard recognition of the impersonal realities of the human situation. And this recognition must assuredly lead the seeker far away from conventional points of view concerning his personal duties, his family relations and his social behaviour.

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(323-1)⁵⁶⁹ He cannot afford to let down his guard against the lowest impulses.

(323-2) The standpoint from which the question of sex is best approached was explained in my [book,]⁵⁷⁰ "The Wisdom of the Overself." It is neither pro-ascetic nor anti-ascetic. The man who is called to the spiritual quest is also called to engage in a battle with his animal instincts. If they are to rule him, he will never know peace. And sex being one

⁵⁶⁵ PB himself inserted a comma by hand.

⁵⁶⁶ Void page

⁵⁶⁷ PB himself deleted "HEART" at the top of the page by hand.

⁵⁶⁸ Void page

⁵⁶⁹ The paras on this page were numbered 122 through 123, and the original typist renumbered them to 293 through 294. They are not consecutive with the previous page.

⁵⁷⁰ PB himself changed "recent book" to "book," by hand.

of the most powerful of such instincts, it must necessarily be brought under control and disciplined. This

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(continued from the previous page) is true of all its three phases: mental, emotional and physical. It is quite possible,⁵⁷³ healthy and natural for a man to live a perfectly continent life for many years, the sperm being reabsorbed into the body, provided his mental life is kept equally pure. This is achieved by constant reflection upon the matter from the standpoints of experience, observation and idealism, as well as by deliberate sublimation when passion is felt. Those who say the sperm must be got rid of are merely making intellectual concessions to their own moral weakness. But on the other hand it is equally true that if a man does not feel able to rise to such a standard, he may live a normal married life and yet make spiritual advancement provided he disciplines himself firmly, keeps constantly in view the limited nature of sex satisfactions, nurtures the incessant yearning for and love of the Soul and especially seeks to purify his thought-life. There are different requirements about the extent and nature of sex discipline at different stages of the path. Your own innermost promptings are the best guide here for they come from the higher self. But they need to be separated from bodily impulses and emotional broodings, which is difficult to do. It is immaterial for the adept whether he lives a celibate or married life. The attitude towards sex will always depend upon individual circumstances.

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(327-1)⁵⁷⁶ It is true that thought precedes action, that actions express thoughts and that to rule mind is to rule the entire life. But it is also true that man's battle with himself proceed by progressive stages, that he exerts will more easily than he changes feeling.

⁵⁷¹ Void page

⁵⁷² PB himself deleted "HEART" at the top of the page by hand.

⁵⁷³ PB himself inserted a comma by hand.

⁵⁷⁴ Void page

⁵⁷⁵ PB himself deleted "HEART" at the top of the page by hand.

⁵⁷⁶ The paras on this page were numbered 141 through 142, and the original typist renumbered them to 312 through 313. They are not consecutive with the previous page.

Therefore, the discipline of inward thinking should follow after... and not before... it. To counsel him to take care of his inner life and that then the outer life will take care of itself, as so many mystics do, is to be plausible but also to show a lack of practicality. Man's heart will feel no peace as his mind will know no poise until he abandons the lower instincts and gives himself up to this unearthly call. First, he must abandon them outwardly in deeds, later he must do it inwardly even in thoughts. This will inevitably bring him into inner struggle, into oscillation between victories and defeats, elations and despairs. The way up is long, hard, rugged and slow to tread. It is always a stage for complaints and outcries, battles and falls. Only time – the master power – can bring him to its lofty end. Only when the lessons of birth after birth etch themselves deeply and unmistakably into his conscious mind through dreadful repetition, can he accept them cooperatively, resignedly, and thus put a stop to the needless sufferings of desire, passion and attachment.

(327-2) [Baruch]⁵⁷⁷ Spinoza: "After experience had taught me that all things which are ordinarily encountered in common life are vain and futile, I at length determined to enquire if there were anything which was a true good... whether, indeed, anything existed by the discovery and acquisition of which I might be put in possession of a joy continuous and supreme to all eternity."

"The cause of these evils appeared to me to be that all happiness or unhappiness depends solely upon the quality of the object to which we are attached by love... All these evils arise from the love of that which is perishable. But love for an object which is eternal and infinite feeds the mind with joy and nothing else, and a joy which is not followed by sorrow. This then, is something greatly to be desired and to be sought after with all our strength."

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(continued from the previous page) "The things that commonly happen in life, and are esteemed among men as the highest good, can be reduced to these three: riches, fame, and lust, and by these the mind is so distracted that it can scarcely think of any other good."

(329-1)⁵⁸⁰ The strife and opposition of the world gives you the opportunity of testing progress, an opportunity which the monk does not get. Retreat, retirement and solitude

⁵⁷⁷ PB himself changed "Benedict" to "Baruch" by hand.

⁵⁷⁸ Void page

⁵⁷⁹ PB himself deleted "HEART" at the top of the page by hand.

are certainly necessary, but only temporarily and not for a lifetime. Retreat for a limited time, for a week, for a day or for an hour, and then go, return to the deserted arena. Retreat for a month, or for six months or a year, if you feel the necessity of it, but go back and ascertain what you have really attained. Moreover hold the rhythm of solitude in the midst of activity.

(329-2) Nobody can successfully cut himself off from contact with other human beings. No man can really sever his relations with every other man.

(329-3) The Chinese Sage, Chuang Tzu,⁵⁸¹ once said: "He who needs other is forever shackled."

(329-4) Hermitages are only fit⁵⁸² for some men at some phases of their lives.

(329-5) Marriage hinders some aspirants because of the distractions and burdens it imposes but it helps others because of the release from sex-tormenting thoughts which it may give. When sensibly fitted into the framework of a spiritual understanding of life, marriage need not be a bar and success may be achieved.

(329-6) Deep within his heart he will strive to depersonalise his relations with his wife, his children, his family, and even his friends. But in the domain of action we should find him the best of husbands,⁵⁸³ the most loving of fathers and most faithful of friends.

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(331-1)⁵⁸⁵ The contemporary definition of the word yoga in India is "union with God." To a philosopher this is an unsatisfactory one. For originally the word, when split into its syllables Ya and gam, meant "the way to go." Later it came to mean "the way to perfection." But in both cases the application of this term was not limited to God as a goal, although He was a common one. For there were materialistic, mental religious

⁵⁸⁰ The paras on this page were numbered 143 through 146, and 148 through 149, and the original typist renumbered them to 314 through 317, and 319 through 320. They are consecutive with the previous page.

⁵⁸¹ PB himself inserted a comma by hand.

⁵⁸² PB himself changed "fir" to "fit" by hand.

⁵⁸³ PB himself inserted a comma by hand.

⁵⁸⁴ Void page

⁵⁸⁵ The paras on this page were numbered 152 through 153, and the original typist renumbered them to 323 through 324. They are not consecutive with the previous page.

and philosophic yogas: indeed one could be an atheist and still pursue a particular yoga. The correct interpretation of the word indicates therefore a carelessness and looseness in its use, on the one hand, and a radical misunderstanding of its right meaning, on the other.

(331-2) The Yogi who lives in contented isolation from the burdens and worries of family existence is not helpful to the poor fellow who has to till the field and produce the grain with which to feed him. For, from some source or other, he has got to be fed whether he live in cave or jungle. He cannot live on roots and barks and leaves; that is a pretty fiction for fables and fairy tales. He needs rice, or wheat, milk and vegetables and probably some fruits.

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(333-1)⁵⁸⁷ Said Raja Janaka: "My wealth is boundless, yet I have nothing. Even if the whole of Mithila were burned to ashes, nothing of mine will be burnt."

(333-2) I have more respect for the man who builds a career of usefulness and service to his community than for the man who turns his back on cares or responsibilities so as to sink into the smug peace of retreat. At the best the latter will address useless appeals to mankind to be better whereas the former will do something more positive and more effective.

(333-3) He who wants society all the time is as unbalanced as he who wants solitude all the time.

(333-4) Whoever is human has a human body and is therefore no less concerned with the needs of that body than those who frankly say so. The ascetic may dodge issues by his confusion of thought and his slavish acceptance of tradition, but he cannot get away from the fact that he is not a disembodied entity and must partake of all those physical activities and biological functions which pertain to the human body. The needs of the flesh are neither to be revered, as with materialists, nor reviled as with ascetics.

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⁵⁸⁶ Void page

⁵⁸⁷ The paras on this page were numbered 182 through 185, and the original typist renumbered them to 354 through 357. They are not consecutive with the previous page.

⁵⁸⁸ Void page

(335-1)⁵⁸⁹ The disciplinary virtues are intended for beginners as a means of forcibly breaking them from the strength of their egoism and materialism. The aspirant may rightly be judged by their presence of absence in his character, thus the first virtue is an external imposition – like all other virtues – upon the yogi’s character to make him feel his oneness with them more; it is obligatory on him in order to force him nearer to this ideal, whereas the philosopher by ripe understanding knows his oneness and needs no outward compulsion to feel it. This inner virtue which he practices sets him free to disregard it externally if necessary because his mind remains always unchanged. The yogi has withdrawn from the world and its duties but not so the philosopher; therefore the latter may as a magistrate for instance, have to punish an offender, which is external injury.

(335-2) The yogi is compelled to practise continence, this in order to conserve and concentrate his force and life attention, but the philosopher may even be married because he has gained that concentration and goal-attention which the novice is merely seeking. Similarly with all the rest of the five virtues; they are all externally for students but not necessarily for philosophers, for beginners and intermediates but not for the advanced.

(335-3) He will have eyes open enough to see the sordid evil in men yet a world-view large enough not to become cynical about them.

(337-1)⁵⁹¹ If the aspirant makes a daily endeavour to guard his thoughts and watch his actions, he will soon begin to get results in clearing out of his way those obstacles which must be cleared before real advance can be made.

⁵⁸⁹ The paras on this page were numbered 187 through 188, and the original typist renumbered them to 359 through 360. They are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

⁵⁹⁰ Void page

⁵⁹¹ The paras on this page are numbered 145, 243, 235, 148, 225, and 15 through 17; they are not consecutive with the previous page.

(337-2) He should not narrow himself down into a fanaticism which takes extreme positions.

(337-3) It is necessary to explore find and face his problems before he can resolve them. This will require a ruthless impersonality and a maturity of experience which not many possess. Therefore it is here that the wholesome books and the advice of friends may be sought.

(337-4) The progressing disciple who reaches an advanced state will find that his powers of mind and will develop accordingly. Where they are not accompanied by sufficient self-purification they may become dangerous to himself and hurtful to others. His vigilance over thought and feeling must become greater accordingly. To dwell upon thoughts which belong to a lower level out of which he has climbed may open up a pitfall in his path; to hold bitter feelings against another person may throw discord into that person's life.

(337-5) The student should train himself to note, study and state accurately views which he could not join in himself. In order to do this he will have to keep his emotional feelings against them out of his examination of statements. He will have to suspend his intellectual judgment of them also, however firmly he may hold his own views upon any subject it is a useful discipline to subdue the ego and put himself into the mentality of those who hold different views and to try to understand why it is that they hold such views. This will be a valuable exercise in keeping bias out of his thinking and the conceit of always being right out of his opinions.

(337-6) His attitude towards other teachings must be deprived of personal feeling and possessed of intellectual sympathy.

(337-7) It is the human being {alone}⁵⁹² of all living creatures on this earth who willingly submits himself to restraints on his emotions and actions for purely moral reasons.

(337-8) He will little by little adjust himself to his handicaps and live in emotional peace despite them.

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⁵⁹² We have changed "along" to "alone", presuming the original is a typo.

⁵⁹³ Blank page

(339-1)⁵⁹⁴ It has been said in “The Quest of the Overself” that a married couple should grow together in companionly worship of the Light. If they do this they have found the basis of true marriage, successful marriage. Now in India a newly-wedded couple are pointed out in the sky at night by a Brahmin priest, a star called “Vasistharundhati.” It is a pleasant little ceremony and supposed to be auspicious. For Vasishtha was a great sage who lived thousands of years ago, Arundhati was his wife, and their marriage was a model of its kind in perfect conjugal happiness, wifely devotion and mutual spiritual assistance. The ancient records link this star with this couple in their legend. Now the invention of the telescope has enabled us to discover that this star, which is the middle one in the tail of Ursa Major or the Great Bear is really a double star, that is, it consists of two separate stars situated so close to each other as to appear a unit to our naked eyes. Moreover it is also a binary star, that is the pair revolve around a common centre of gravity. Can we not see a wonderful inner significance in the old Indian custom? For the marital happiness of Vasistha and his wife was due to their having found a common centre of spiritual gravity!

(339-2) What a man will not renounce he is always forced by Nature to renounce either abruptly or gradually at his

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(continued from the previous page) death. But because the latter is involuntary he gains nothing but must repeat the same bitter experience incarnation after incarnation until he learns the practice of philosophy – which is so to live as to judge both life and death aright.

(341-1)⁵⁹⁷ There must arise an awareness of his hidden defects, of those distorted emotional and intellectual factors, those subtly warped purposes, which have grown up with his past and now dominate his subconscious being. He must open up the covered places of his heart and he must do it ruthlessly and fearlessly.

(341-2) When the Western practicality has become permeated by the ancient Eastern contemplativeness, and when Eastern civilisation is rebuilt by Western initiative, the

⁵⁹⁴ The paras on this page were numbered 221 and 223, and the original typist renumbered them to 393 and 395. They are not consecutive with the previous page.

⁵⁹⁵ Void page

⁵⁹⁶ PB himself deleted “HEART” at the top of the page by hand.

⁵⁹⁷ The paras on this page are numbered 225 through 226, and the original typist renumbered them to 397 through 398. They are consecutive with the previous page.

whole of mankind will come to healing. Reverie is not enough. Dream and do. Let the buds of high thought burst into the flowers of heroic action. In the present chaotic and critical state of the world it is better for those with spiritual ideals to throw their weight into positive service of humanity. We must do something to objectify these ideals.

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(343-1)⁶⁰⁰ Memorable are those minutes when we sit in silent adoration of the Overself, knowing it to be none other than our own best self. It is as though we have returned to our true home and rest by its hallowed hearth with a contentment nowhere else to be known. No longer do we possess anything, but are ourselves ineffably possessed. The individual hopes and fears, sorrows and desires that have so plagued our days, are adjourned for the while. How can, how dare we hold them when our own personal being is tightly held within an all-satisfying embrace?

(343-2) The practice of philosophy does not preclude a man from living normally in the world, from marrying and begetting children, from acquiring possessions and dwelling in comfort, or from building a successful business or professional career. It does not regard the normal human life as inferior and illusory but the abnormal ascetic life as high and holy. It takes both in its stride and looks on both as correct in their own places because both are needed there, but it seeks to achieve at the earliest moment a same balance which shall free the man from the tyranny of both.

(343-3) The average American wants economic security because he wants to satisfy a higher standard of material living than exists anywhere else in the world. And the average American is right. Let him not degrade himself materially at the behest of monks and ascetics who wish to impose an ideal on others which was never intended for the world at large.

(343-4) The notion that a woman cannot have a husband, bear children and wear fine dresses if she wants to and still enter the kingdom of heaven, is as stupid as it is barbaric. Yet this is the constricted teaching which is propagated in the name of "higher" spirituality. But its proponents are usually monks themselves, men who having found what suits the taste, temperament or circumstances of their particular

⁵⁹⁸ Void page

⁵⁹⁹ PB himself deleted "HEART" at the top of the page by hand.

⁶⁰⁰ The paras on this page were numbered 230 through 233, and the original typist renumbered them to 402 through 405. They are not consecutive with the previous page.

personality, would proceed to impose such taste on all mankind by raising it to the dignity of a universal law. My plaint against ascetics therefore is that they turn their very limitations into vaunted virtues.

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(345-1)⁶⁰² The simple life need not be a squalid one. The austere life need not be an ascetic one. There is room for aesthetic appreciation in the first and for reasonable comfort in the second. Both must respect the finer instinct and not decry them.

(345-2) When a man has outgrown the tutelage of religion and tired of the barren negative period of agnosticism which succeeds it, he is ripe for the tutelage of mysticism.

(345-3) He who controls the mind, controls the body, for the one acts upon and through the other.

(345-4) Philosophical mysticism cannot appreciate, much less accept, the kind of non-attachment which runs to fanatic extremes or which makes too great outward fuss of itself. It cannot find any enthusiasm for Ramakrishna's refusal to handle money because he regarded it with such horror that the auto-suggestion brought a painful burning sensation to the palm of his hand when, accidentally, he did touch it. It cannot admire Chertkov,⁶⁰³ who was Tolstoy's closest friend and disciple, in his refusal to handle money to the point of necessitating his wife to sign his cheques and his secretary to pay for his purchase.⁶⁰⁴ It admits the moral purity and sincerity of both these men but deplores their mental unbalance.

(345-5) In this matter philosophy says that what is important is not your possession of things but your mental and emotional relation to them.

(345-6) Buddhism is a religion founded on disillusionment

⁶⁰¹ Void page

⁶⁰² The paras on this page were numbered 235 through 238, and 240 through 241, and the original typist renumbered them to 407 through 410, and 412 through 413. They are not consecutive with the previous page.

⁶⁰³ Referring to Vladimir Chertkov.

⁶⁰⁴ PB himself inserted a period by hand.

(continued from the previous page) with life. But philosophy, being more than a religion, cannot rest solidly balanced on such a slender foundation. If with Buddhism it sees the ugliness, the transiency and the suffering in life, it also sees the beauty in Nature and art, the Eternal behind life and the satisfaction in it. Why should philosophy pretend to see no bright places because it can see the dark ones? Why should it deny the trill of music in human existence because it can hear the wail of misery? This is why it is as quietly happy as it is gravely resigned.

(347-1)⁶⁰⁷ He arrives at purity by a cultivated discipline of the mind rather than by a forcible atrophy of the senses.

(347-2) He may still feel the need of certain things, he may even like to have them but he will not feel that they are essentially important to his happiness.

(347-3) It is only a surface view of life which invariably associates spirituality with poverty and materialism with prosperity.

(347-4) "To the unwary, there may be fear even in the forests; for he is surrounded by his six enemies, (passion, anger, avarice, delusion, pride and malice); and to that wise man who has conquered his senses and found joy in his Self, what harm can household life do?" —Srimad Bhagavata

(349-1)⁶¹⁰ The modern man is predisposed to want too much of the comforts and too many of the pleasures of the world. A little asceticism will therefore do him no harm and may bring him much benefit.

⁶⁰⁵ Void page

⁶⁰⁶ PB himself deleted "HEART" at the top of the page by hand.

⁶⁰⁷ The paras on this page were numbered 242 through 245, and the original typist renumbered them to 414 through 417. They are consecutive with the previous page.

⁶⁰⁸ Void page

⁶⁰⁹ PB himself deleted "HEART" at the top of the page by hand.

(349-2) There is no other deliverance from the burdens of life.

(349-3) Such a ruthless cutting-off of human feelings is not necessarily desirable and not always achievable.

(349-4) It is not enough to refrain from sensual acts. It is no less needful to refrain from sensual thoughts.

(349-5) The thread-like intuition which will lead him out of animality into serenity, will be his best guide if he can find it and heed it.

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(351-1)⁶¹³ For instance, the Pythagorean maxim, "Do not walk in the public streets" had an inner significance which meant "Shun the views of the unenlightened masses." Again, "Do not eat the heart of an animal" meant "Do not give way to the emotions of despondency and anxiety." The interdiction against beans should not be taken literally, but only symbolically.

The real teaching of Pythagoras during his lifetime to his personal disciples as compared with the recorded teaching made by later generations of followers who had lost much of the inner significance of his wisdom, cannot be got by taking those records too literally. The records contradict each other in many particulars. Consider how most of Pythagoras' biographers say that he forbade the use of woollen bedclothes and enjoined the use of linen ones only. On the other hand, Diogenes Laertes says in his biography that linen had not yet been introduced into the country where Pythagoras lived and that his bedclothes were always woollen! Aristoxenes said that Pythagoras permitted the eating of all animals except oxen, rams and lambs - whereas the biography preserved by Photius says that he taught the abstention from all animals because of his belief in the transmigration of souls. Even the absurd story that Pythagoras refused to save his life from his assailants by making his escape across a bean field is only one of several conflicting stories about the manner of his death and none of the other stories mention this bean field at all. Such contradictions should make

⁶¹⁰ The paras on this page were numbered 248 through 252, and the original typist renumbered them to 420 through 424. They are not consecutive with the previous page.

⁶¹¹ Void page

⁶¹² PB himself deleted "HEART" at the top of the page by hand.

⁶¹³ The paras on this page were numbered 255 through 257, and the original typist renumbered them to 425 through 429. They are not consecutive with the previous page.

us very wary of accepting the assertion that he really forbade beans as an article of diet. What then is the real meaning of the injunction to abstain from eating beans, for which incidentally the only authority I can trace is Hierocles' inclusion of it in his collection of the Golden Manimo, it is an entirely symbolic injunction and it means "Abstain from following the broad popular path." Beans were used in the democratic election procedures as a convenient means of casting votes for candidates, and in the course of time came to symbolise the democratic or popular way of life which was so abhorrent to the aristocratic character and secretive nature of Pythagoras and his teachings.

Concerning the interdiction of cremation, it should be remembered that Pythagoras got most of his training in the Egyptian schools, where the practice of mummifying the dead was the rule and where cremation was abhorred.

(351-2) Some measure of ascetic discipline is needful to harden his will.

(351-3) The danger here is that he is apt to become excessively self-centred, to live in and for himself alone.

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(353-1)⁶¹⁶ He can rise to the higher self only by letting go of the weights that keep him in the lower one.

(353-2) He must practice self-control if he seeks self knowledge.

(353-3) He should refuse to crush his aesthetic instinct.

(353-4) Peace reigns within him because desires do not reign there.

(353-5) This pessimistic but provocative theme.

(353-6) The one side of the problem if lust challenges our conscience; the other, our intelligence.

(353-7) ...grown through such endeavours into a completer life.

⁶¹⁴ Void page

⁶¹⁵ PB himself deleted "HEART" at the top of the page by hand.

⁶¹⁶ The paras on this page are numbered 258 through 271, and the original typist renumbered them 430 through 441, and 441a. They are consecutive with the previous page.

(353-8) When asceticism is made an end in itself, it becomes barren, sterile and joyless.

(353-9) Desirelessness is the last test of the mystic's moral strength and practical sincerity. Can he give up without undue bitterness this thing which he most treasures because he seeks a higher value? Can he cut the last attachment to the world for the sake of reaching that state which is beyond the world? If his thinking and behaving can survive this test, great will be his reward.

(353-10) Smoking not only harms the body but also depresses the mind. The cumulative and ultimate effect of the poison which it introduces is to lower the emotional state by periodic moods of depression.

(353-11) If he could find a companion who had the character and capacity to help, and not to hinder, his own inner pilgrimage, then it might be useful for him to marry, but if she were to fall short of this ideal then greater inner misery would descend upon him. There is a certain fate about such matters and if she has to come, she will come into his life of her own accord. In any case it will be advisable to wait to make sure that the inner harmony does really exist.

(353-12) When a man begins to excuse in his own mind an evil course for the sake of an excellent objective, he begins unconsciously to change his objective.

(353-13) To have reached this standpoint indicates a tremendous advance on the conventional and popular one. The student is to be congratulated on having done so. But it is still insufficient and incomplete.

(353-14) "IF..." is usually the symbol of failure, but "I can" and "I will..." is a powerful motto that is always the sign of the success-bound.

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(355-1)⁶¹⁸ The fast helps not only to cleanse the body but also the heart.

⁶¹⁷ Void page

⁶¹⁸ The paras on this page were numbered 272 through 279, and the original typist renumbered them to 444 through 450. They are not consecutive with the previous page. The paras on this page are duplicates of paras 215-2 through 215-9 in Carbons 18 (7th Series).

(355-2) Happiness cannot be found by those who seek it as a goal in itself. It can be found only by those who know it is a result and not a goal.

(355-3) With simpler homes and fewer pleasures, with physical bonds and emotional attachments reduced to a minimum, it is easier for a man to fortify his life and cultivate his soul. When he denies satisfaction to his various desires, he eventually exhausts the desire to live itself. With this sterility the cycle of reincarnation comes to an end⁶¹⁹ and the peace of Nirvana is his.

(355-4) A reasonable asceticism is not a depressing or tormenting asceticism.

(355-5) A man may live celibately for years and be none the worse for it. Indeed he may be all the better. The effects will depend on his mental attitude, the kind of thoughts he has about it.

(355-6) He perceives clearly that peace will come and can come only by giving a complete quietus to the animal nature and the lower human self, only by sternly forbidding every passion and every negative emotion.

(355-7) Passion, with its savage insistentcies and appeasements, its animalist intrusion, has no place in this serene, tender affection which unites their minds – the hushed peace, the mesmeric strangeness and the golden felicity of this mood.

(355-8) A self-tormenting frustration, imposed from without, is not the same as and not to be mistaken for a self-improving asceticism, imposed from within.

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(357-1)⁶²² The ascetic denial of the senses and the appetites, the passions and the emotions, is justified when its aim is to master self and life, not if its aim is to negate them.

⁶¹⁹ This word is obscured by a hole punch; we have inserted "end" from the duplicate para 215-4 in Carbons 18 (7th Series).

⁶²⁰ Blank page

⁶²¹ PB himself deleted "HEART" and "Cont." at the top of the page by hand.

⁶²² The paras on this page were numbered 280 through 287, and the original typist renumbered them to 451 through 457. They are consecutive with the previous page.

(357-2) He who asks for happiness asks for something he cannot and shall not get while his body breathes. The wise man does not ask more from life than it can yield. If it cannot give happiness it can give peace.

(357-3) If he is to gain this prize of inner strength he must remain aloof from the body and cold to its pleasures, retreating from emotion as to an invulnerable citadel within.

(357-4) It is perhaps not true to write that the man must become utterly detached. No one who is yet embodied, yet compelled to deal with the world without him and traffic with it for his necessities can be called that, however free he has made his heart and however firm he has made his mind.

(357-5) The highest form of love is covered by Spinoza's formula: Amor dei intellectualis.

(357-6) It is true that we have not yet heard of one man who has succeeded in travelling to the stars. Nevertheless, their light is useful to most men to point out the way. Therefore, if we place an ethical ideal before mankind which shall be worthy of the true ends of human life, we are not wasting our and their time.

(357-7) As this diviner self displaces the earthly one in his will, heart and mind, it is natural that what he hitherto felt as temptation will be felt as such less and less. On the philosophic path he will attain to this without immunizing himself in any cloister but rather in the very midst of worldly activity.

(357-8) The sex problem can only be settled by reference to the degree of evolution the individual has attained. To ask for complete celibacy from the beginner in the quest, however enthusiastic he may be, is to ask for confusion, unbalance and possible disaster, if he is still young and vigorous in body. It is better for him to pass through and outgrow what the ancient Hindus called "the householder stage" before he ventures into the saint's. [Only]⁶²³ the exceptional man can proceed direct to the higher stage and yet maintain his progress undisturbed.

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⁶²³ PB himself deleted the para break from before "Only" by deleting "(17)" and inserting "Cont" by hand.

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(359-1)⁶²⁶ He will accept the pleasant things of life if they come his way, but he will not long for them nor be unhappy if they never come.

(359-2) These acts of self-denial, these austerities, are to be valued not for their own sakes but for the sake of the purification of the soul.

(359-3) The old idea was that a spiritually-minded person should sport a long beard, indulge in ascetic self-denials and be portentously solemn. The new idea is that he should keep his spiritual mindedness but be more human, more like one of ourselves.

(359-4) Nobody need be frightened away from the quest by unnecessary fears and imaginary obstacles. Complete asceticism and full retirement are not asked for by philosophy. It asks instead for a spiritualising of life in the world. It is [realistic]⁶²⁷ even when being [idealistic].⁶²⁸ It leads men on from where they already are, not from where they find it impossible to be.

(359-5) They can take to a simpler life. It does not demand a bare and spartan existence. It means only that they can eliminate useless luxuries and excessive pleasures, stop buying what they need not buy and keep money they cannot afford to spend. By living a simpler life, by becoming more frugal and less spendthrift, they can cut down their wants, diminish their desires, lessen discontent and perhaps even become happier. It will be easier to call their soul their own.

(359-6) How many have found out the truth of those couplets of Abdur Rahman Jami, celebrated medieval Persian mystical poet,

“If from the Primal you stand bereft,
When fades the Shadow, naught to you is left.
Nor will the Shadow long remain with thee:
The Rose’s colour hath no constancy.”

(359-7) We believe that the battlefield of the quest is more within the mind than the flesh. Ascetics who gaze with disdain upon a useful life in the world have hitched their wagon to a cloud, not to a star.

⁶²⁵ Typed note at the top of the page reads “HEART” but this header has been crossed out on the preceding and following pages, so we have omitted it here as well. — TJS ‘20

⁶²⁶ The paras on this page were numbered 23 through 30, and the original typist renumbered them to 303 through 310, and then to 464 through 471. They are not consecutive with the previous page.

⁶²⁷ PB himself changed "realist" to "realistic" by hand.

⁶²⁸ PB himself changed "idealist" to "idealistic" by hand.

(359-8) The earthly things we so much esteem are fugitive and shall fall from our grasp like yellow autumn leaves from a tree.

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(361-1)⁶³¹ The ascetic colouring of mysticism and philosophy has hitherto been bar and stumbling block to the comfort-loving and active modern man.

(361-2) We intensely want the personal, the concrete and the passional. We dread and shrink from the impersonal, the abstract and the tranquil.

(361-3) The necessity of achieving mental harmony and union of ideals in marriage, counsels great caution in selecting one suited to be a life companion. A wrong decision in this matter [may]⁶³² be disastrous in every way, whereas a right one will be [helpful in many ways.]⁶³³

(361-4) It is a reasonable act to reject whatever hinders the attainment of one's ideal. The rejection of personal possessions, of physical goods and worldly powers which become such hindrances is therefore not wrong. But we ought to distinguish between the mere external symbol of possession and the real internal attachment to it. The latter is solely mental. True asceticism must be practised inside the heart. A publicly advertised asceticism has no intrinsic value.

(361-5) It is to the extent that a desire stands in the way of pursuing this quest that it is to [be]⁶³⁴ negated, but only to this extent. This means that a total asceticism is usually unnecessary as it is often undesirable.

(361-6) The necessities of Nature hold us in their thrall but there is first, a difference between them and the desires of the ego and second, a difference between the true necessities which are inescapable from physical

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⁶³⁰ PB himself deleted "(HEART)" at the top of the page by hand.

⁶³¹ The paras on this page were numbered 1 through 5 and 8, and the original typist renumbered them to 315 through 319 and 322, and then to 476 through 480 and 483. They are not consecutive with the previous page.

⁶³² PB himself changed "will" to "may" by hand.

⁶³³ PB himself changed "quite helpful." to "helpful in many ways." by hand.

⁶³⁴ PB himself inserted "be" by hand.

(continued from the previous page) existence and the false ones which have been imposed on us by age-old habits, traditions, environments and outer suggestions.

(363-1)⁶³⁷ Rom Landau says that the spiritual seeker may partly overcome sex desire by sublimating it into creative work or intellectual activity but fully and finally only by surrendering it to the Spirit.

(363-2) How can he discover the truth that some of his strongest desires arise out of imagined needs if he lets them envelope him in a haze of excitement or of emotion?

(363-3) So long as man has got to live in this world, so long as he is still not a disembodied spirit, such ascetic advice totally to disregard the influence of physical things is childish and impracticable.

(363-4) When he can bring himself to see clearly that no woman has anything to offer him which the Overself cannot offer more satisfyingly – be it ecstasy or beauty, intimacy or love, comfort or companionship, the glamour of sex will pall.

(363-5) He may not give more than a part of himself to these lesser loves. His deepest feeling must remain remote from them.

(363-6) Only after long experience and severe reflection will a man awaken to the truth that the beauty which attracts him and the ecstasy which he seeks, can be found free of defects and transiency only in the Soul within.

(363-7) This world is probably quite unsatisfactory to most people but they have to put up with it all the same.

(363-8) When we [reach]⁶³⁸ the Olympian heights and stand to survey the scenes of our long struggles, we shall then not regret that we were [tried,]⁶³⁹ tempted and tortured by

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⁶³⁶ PB himself deleted "(HEART)" at the top of the page by hand.

⁶³⁷ The paras on this page were numbered 8 through 12 and 14 through 17, and the original typist renumbered them to 322 through 326 and 328 through 331, and then to 484 through 488 and 490 through 493. They are consecutive with the previous page.

⁶³⁸ PB himself deleted "shall" from before "reach" by hand.

⁶³⁹ PB himself inserted a comma and deleted "and" from after "tried" by hand.

conflicting desires, for without them we should only become mechanically good. Even our sufferings turn to sympathy.

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(365-1)⁶⁴¹ He will be a worldly ascetic and an ascetic worldling. He will be a self-disciplined sybarite. He will be a synthesis.

(365-2) The blood and violence, the fear and suffering, associated with the production of meat should be enough to make kind hearted,⁶⁴² sensitive people shun it.

(365-3) If he can shed the mummy wrappings of acquired notions, complacent bigotries and superstitious customs, and look at the problem with fresh eyes, he is more likely to succeed in his quest of truth. If he can re-examine the whole meaning of it as though it were a newly discovered problem, he is more likely to move towards its correct solution. If he will refuse to be intimidated by dietary precedent, and begin to rethink the whole matter of eating's why and wherefore, he will reach astonishing results. For more nonsense about diet has come down to us by ignorant tradition and unthinking inheritance.

(365-4) Hitherto I shunned writing on this topic because it had been overwhelmingly invaded by bigoted writers who could fasten their minds only on this single aspect of the truth, by fanatic reformers who had spent their lives applying themselves solely to this one idea, until all of them got so unbalanced that their [view]⁶⁴³ of truth was out of focus or distorted. I felt view that they had brought ridicule on the subject and [so I]⁶⁴⁴ did not care to touch it.

(365-5) Happiness is not the monopoly of the successful. One of the happiest men I ever knew was an aged tramp who wandered from poorhouse to poorhouse across the country. His eyes were blazing with a strange [light].⁶⁴⁵

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⁶⁴¹ PB himself renumbered the paras on this page to 497 through 499, and 501 through 502 by hand (the original numbers are illegible). They are consecutive with the previous page.

⁶⁴² PB himself inserted a comma by hand.

⁶⁴³ PB himself inserted "view" by hand.

⁶⁴⁴ PB himself inserted "so I" by hand.

⁶⁴⁵ PB himself inserted "cont" at the bottom of the page by hand. This para is continued in para 547-1.

(367-1)⁶⁴⁷ The common experiences of living teach us this, both negative wisdom of avoiding evil and this positive wisdom of doing good in their own way, just as the great crises of living teach it to us in theirs. Every ethical precept given out by the prophets is well illustrated in them.

(367-2) The extremes of abstention which follows repugnance indifference or self-struggle and the satiety which follows helpless yielding are both undesirable.

(367-3) It may well be a long or lifetime struggle to overcome his lower nature, and a hard one. Nevertheless, it will be better than tamely submitting to it. For strength is built out of weakness.

(367-4) There are other forces at work in us besides these which everyone recognises. Some are higher and nobler than our ordinary self, others lower and unworthier.

(367-5) Undue humility can be a fault, although not so repugnant a fault, as undue arrogance. The first trait underestimates itself and thus refrains from what it clearly ought to attempt. The second over-estimates itself, and tries to do what it lacks the fitness for. Moreover, the first is too apt to depend on others until it becomes incapable of leading an independent life, while the second is too low to seek expert advice which might save it from falling into failure or error.

(367-6) Here is a man – Spinoza – who said he was supremely happy. How few among us today dare say that, distracted or frustrated, burdened or anxious as we are?

(367-7) When circumstance forces someone into playing the good man, he will either become a hypocrite or else begin to become something of the character he pretends to.

(367-8) We are not in full agreement with those who attack all success as unspiritual or better living as materialistic. Whoever has realised his early purpose, if he has done so honourably and if the purpose itself is worthy, or conducive to society's well-being – is a success. If he receives rewards for his accomplishment, there is nothing unspiritual in accepting them. And whoever appreciates attractive clothes, good quality food,

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⁶⁴⁷ The paras on this page are numbered 173 through 181; they are not consecutive with the previous page.

modern aids to efficient comfortable living is – if he develops his self-control along this appreciation – taking better care of his physical instrument and making more of his physical environment. He is not necessarily materialistic. The meaning of the word ‘spiritual’ should not be unjustly circumscribed.

(367-9) What is better and what is worse in conduct? How can we distinguish good from evil?

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

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(369-1)⁶⁵⁰ ...they blink in a metaphysical twilight.

(369-2) We know that the world will accept a lie more readily than the truth; but we do not know that the lie will ultimately be run to the ground.

(369-3) Smug satisfied minds which take life for granted and the world for what it appears to be, will not seek the struggles of philosophy nor raise its questions.

(369-4) He needs that scientific spirit which patiently waits until it can collect sufficient facts and thoroughly works to analyse those facts.

(369-5) His power depends upon his concepts. If they are false they will lead him astray.

(369-6) Our knowledge must be tested to see if it be knowledge, and not fancy, opinion or imagination

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⁶⁴⁹ PB himself inserted “VII” at the top of the page by hand – this most likely was in reference to the paras that were cut away from the top of the page, rather than the remaining contents of this page.

⁶⁵⁰ The paras on this page are numbered 196 through 208 and 208a. They are not consecutive with the previous page.

Paras 369-1 through 369-12 are duplicates of paras 269-5 through 269-16 in Carbons 03. This page is correctly marked Category VII there, so we have corrected it here. – TJS '20

(369-7) It is not that mystical experience should be rejected because it is valid only for the mystic himself but that its advocacy should rest also on reasoned grounds.

(369-8) Wrong thinking can never go with right living.

(369-9) The mere appearance of understanding words without any reality behind it.

(369-10) Philosophy is scientific in that it must deal with facts, not with pious hopes or idle theories.

(369-11) By the aid of logic a man may as easily deceive himself as he may delude others.

(369-12) Man can turn to religion for immediate aid, to mysticism for personal peace and to philosophy for a deferred but final solution of all their problems.

(369-13) Because he does not make the conscious thinking process the arbiter of all his judgments, he does not necessarily fall into a nebulous state of moronic idiocy.

(369-14) One of the most important contributions of real knowledge in this field is that it helps to remove superstition

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(371-1)⁶⁵² Human lacks, human sufferings and human failures drive most of the people who come to it, to the quest as compensation. But there are a few whose human circumstances are satisfactory yet who come to the quest also. They are the seekers after truth, the explorers trying to find a higher consciousness. Both classes are welcome of course. But the second class exemplify the quest at its best.

(371-2) Philosophy begins its instructions to the neophyte by the startling assertion that neither he nor any other candidate is ready or qualified to receive truth. It declares that

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⁶⁵² The paras on this page are numbered 222 through 223, and 232 through 233. They are not consecutive with the previous page.

this qualification, this readiness, must first be developed in the candidate himself. This work of development is called the philosophic discipline. He should study himself and examine his experiences in the most critical light. Alibies, pretences and excuses should be mercilessly rejected. The dice of doubtful cases should be loaded against it and he should begin with the premise that he is either faulty in judgment or guilty in conduct.

(371-3) The complete acceptance of philosophy involves a complete reordering of a man's life. His conduct will be motivated by new purposes which will themselves be the result of his new values. He will stop acting impulsively and start acting rationally. But in actual practice we find that the acceptance of philosophy is never so complete as this. The individuals will bring it into a part of life but not into the whole of their lives. It is only gradually absorbed and the ideals which are sought to be realised are only gradually set up.

(371-4) The illumined man will not condemn the unillumined one for not being better than he is, for not having developed a higher standard of thought, of feeling and of conduct. He does not make the mistake of confusing the two levels of reference, of setting up his own criterion as being suitable for others. This must not be understood to mean however, that because he gives them his intellectual sympathy, he also excuses them morally, for he does not. A misdeed is still a misdeed even though its relativity may be recognised.

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(373-1)⁶⁵⁴ After all, there must have been a corresponding inner weakness in him to have permitted him to become the victim of a temptation. Consequently it is often better not to ask for protection against the temptation. This simply hides and covers over the weakness and permits it to remain in his mental makeup. It is better to ask for the strengthening of his own will power; to cultivate it through creative meditation through exercise specially directed to the purpose; to picture the arousal and hardening of this will power during the very moments of seeing himself emerge victorious by his own forces.

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⁶⁵⁴ The paras on this page are numbered 236 through 241, and 92. They are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(373-2) It is far more important to develop the strength within himself needful to break the spell than to beg for preventative protection against it. In the first case he progresses enormously and rapidly, in the second it is static.

(373-3) He should ferret out the weak places in his nature by noting the mistakes he has made.

(373-4) Hence, all too readily, he believes that he is acting rightly, and the other man wrongly.

(373-5) However disheartening the slowness of his growth may be to his emotions, the remembrance that he is a sage in embryo should always be encouraging to his reason.

(373-6) The first moral slip is also the worst one. For the effort to cover it up involves a further lapse. Then the road runs downhill from slip to slip.

(373-7) How shall a man meet different moral situations? What line of conduct he should follow on different occasions? How shall he resolve each conflict of duty? These are questions which he alone can best solve. It is his own conscience which is at stake. However, this does not mean that he should disdain whatever sources of guidance may be available to him. It means that what he has to do in particular circumstances at his particular stage of evolution is not necessarily what other men would have to do.

(373-8) At this stage the sincerity which he has achieved is full and complete. From which we may gauge the pathetic self-deception and pitiful hypocrisy which lurks in so many human relations.

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(375-1)⁶⁵⁷ Although we have stated in "Wisdom of Overself" that a love restricted to the limited circle of wife,⁶⁵⁸ family or friends is unphilosophic and should be extended in universal compassion to all mankind, this should not be mistaken to mean that such a

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⁶⁵⁶ PB himself deleted "(XV)" at the top of the page by hand.

⁶⁵⁷ The paras on this page are numbered 68 through 70; they are not consecutive with the previous page.

⁶⁵⁸ PB himself inserted a comma by hand.

restricted love ought to be abandoned. On the contrary it should have its fullest place within the larger one. We have also written in the same book that 'love' is one of the most misused words in English. We may now add that it is also one of the most debased words. Why? Because very often it is based on sheer self-interest and not on the beloved's interest and gives only so long as it gets, because not seldom the greater the ardour with which it begins the greater the antipathy with which it ends, and [because]⁶⁵⁹ it frequently mistakes the goading of animal glands for the awakening of human affection. True love does not change or falter because the beloved has changed and faltered or because the physical circumstances wherein it was born have become different. It cannot be blown hither and thither by the accidents of destiny. It is not merely an emotional attraction although it will include this. "Love is not love which alters when it alteration finds. O no! it is an ever-fixed mark," wrote Shakespeare. (See also 70 and 71).

(375-2) What is the worth of the philosophic attainment? Perhaps one of the best answers would be; suppose all men and women possessed it, what would civilised society be like then? It would certainly be freer of its present defects and fuller of realised virtues. War would be unknown, destitution would vanish, peace, knowledge, beauty, joy and goodness would flourish.

(375-3) How can I love my enemy, it is asked, or anyone who is outwardly or inwardly repugnant to me? The answer is that we are not called on to love what is evil in our enemy nor what is ugly in anyone. We are called on however to remember that alongside of the evil there is the divine soul in him, alongside of the ugliness there is the divine beauty in him. His non-awareness of it does not alter the fact of its existence. And because he is a bearer of something grander than himself, unconscious of it though he be we are to meet his hostility with our good will, his baseness with our nobility, and thus help him by our thought or our example to move onward – even if no more than one millimetre – towards the discovery and realisation of his own divine soul. When we are enjoined to love others we are really enjoined to sympathise with them as fellow living creatures and to have compassion for their sufferings or ignorance. If the thought of our enemy arouses hatred,⁶⁶⁰ dislike or fear, he will continue to haunt. The only way to be free of him is to arouse our compassion for him, to extend good will towards him. In the moment that we feel like this we exorcise his wraith and are liberated.

(see also 68 and 71)

⁶⁵⁹ PB himself deleted "if" from after "because" by hand.

⁶⁶⁰ PB himself inserted a comma by hand.

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(377-1)⁶⁶³ "Love thy neighbour as thyself," – the dictum preached by Jesus and practised by the sages seems to offer a remote and unapproachable ideal. But it will not seem so if we come to understand what Jesus meant and how the sage is able to realise it. Every man does indeed love himself but he does not love the whole of himself. There are defects and weaknesses in himself which he hates. He cannot therefore be expected to love them in his neighbour. But he can be expected, if he perceives that these faults eventually bring painful karmic results, to feel compassion for those who suffer from them. In the case of the sage not [only]⁶⁶⁴ is such a consideration operative but also the perception of his neighbour's existence within the one universal Mind in which he feels himself to be rooted. It is easy and natural for him therefore to practise loving-kindness towards his neighbour. Here, at this final stage of knowledge which is sagehood, the 'I' in a man becomes inseparable from the 'you.' Both exist simultaneously within him, whereas in the ordinary man they stand fundamentally opposed to each other. No longer is the personality the sole content of the mind: it is now but a partial content. In his inmost attitude he is conscious of unity with others and consequently emanates a perfect sympathy toward them. This is not the sentimental attitude which often goes with others and consequently emanates a perfect sympathy toward them. This is not the sentimental attitude which often goes with the superficial emotion called love. It is profoundly deeper. It can never change whereas emotional love may turn to dislike or even hate. This inner sense of unity can in no wise alter. It is always there. Nor can it even be impeded by physical or selfish considerations. There is nothing in another man's face or body, fortune or misfortune, mind or heart, which can obstruct the ceaseless flow of the blesser. "We two are rooted in the same Overself" remembrance which he cherishes within himself. He has understood the inner-penetration of the many in the One and of the One with the many. What he feels for himself is not different from what he feels for others but what he does for himself will be necessarily different because wisdom demands recognition of the superior and hence more responsible role which has been allotted to him in his game of life. (see also 68 and 70).

(377-2) It is futile for anyone who has muddled his own life to set out to straighten the lives of others. It is arrogant and impertinent for anyone to start out improving humanity whilst he himself lamentably needs improvement. The time and strength that he proposes to give in such [service will be better used in his own. To meddle with the

⁶⁶² PB himself deleted "(XV)" at the top of the page by hand.

⁶⁶³ The paras on this page are numbered 71 through 72, making them consecutive with the previous page.

⁶⁶⁴ PB himself inserted "only" by hand.

natural course]⁶⁶⁵ of other men's lives under such conditions, is to fish in troubled waters and make a fool of

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(continued from the previous page) himself. Only when he has himself well in hand, is there even a chance of rendering real service. A man whose own interior and exterior life is full of failure, should not mock the teaching by prattling constantly about his wish to serve humanity. Such service must first begin at the point nearest to him, that is, his own self.

(379-1)⁶⁶⁸ Imagination could not grasp, even if sympathy could sustain, all this planet's inescapable human misery and animal pain at once. No man living could ever measure the one or alleviate the other. During the 1940's millions of men and women and [beasts]⁶⁶⁹ lived in torture or died in [agony],⁶⁷⁰ starved in famine or liquidated in explosion. He must perforce accept the quantitative limits which Nature, insulating his personality, sets for him here or else set up his own. However distressed a man may be when confronted by depressing national situations or by painful international tragedies, knowing that he can do nothing about them, that they are beyond his limited power as a single individual to influence,⁶⁷¹ alter or reshape, he will have to let the responsibility for them rest on the proper shoulders and accept the lesson in karma's working. He is not a second Atlas to bear the enormous burden of the whole world's accumulated agony on his little shoulders. Nevertheless a man who is at all sensitive enough to respond emotionally to all the piled-up misery that lies around him, imaginative enough to recall it even when he is isolated from it by good fortune, can such an one remain immured in his own individuality and become impassive enough to live undistressed by the woes of others, untouched by their cries? Hence although personally helpless in such present matters, he can at least work patiently to improve future ones by working to improve future humanity. He will seek to find a sensible

⁶⁶⁵ PB himself changed "natural course will be better used in his own. To service meddle with the" to "service will be better used in his own. To meddle with the natural course" by hand.

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⁶⁶⁷ PB himself deleted "(XV)" at the top of the page by hand.

⁶⁶⁸ The paras on this page are numbered 73 through 75, making them consecutive with the previous page.

⁶⁶⁹ PB himself deleted "have" from after "beasts" by hand.

⁶⁷⁰ PB himself deleted "have" from after "agony," by hand.

⁶⁷¹ PB himself inserted a comma by hand.

balance between the good manners of attending to his own spiritual business and the compassionate duty of making his knowledge and experience available to others.

(379-2) His first duty is to himself, only when this has been properly attended to is he free to consider his second duty, which is towards mankind. Nevertheless he is not to fall into the error which would defer all consideration of such altruism until he has completely realised his Overself. If he does so, it may be too late to create a new attitude. It ought always to be at the back of his mind, it should be the ultimate ideal behind all his immediate endeavours.

(379-3) The philosopher will fall neither into the cold unfeeling indifference of the recluse nor into the frothy effervescing fussiness of the sentimentalist. He knows that the first attitude is generated by excessive introversions, the second by excessive extroversion. His ideal

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(continued from the previous page) being the wise balance between them, he will attend properly to his own self-development but, side by side with it, work helpfully for mankind.

(381-1)⁶⁷⁴ The need of self-help precedes the duty of service. He must lift himself out of the errors and weaknesses of the flesh before he can safely or effectively lift others. He will be able to serve others spiritually precisely in proportion to the extent he has first served himself spiritually. There are profounder forms than the merely intellectual or merely muscular, too subtle for the materialists to comprehend, whose power is based on mentalist truth. Service does not primarily consist of repeating parrot-like what he has read. It consists of so deepening his consciousness, and so developing his character that he can speak with authority, make every word count because of the spiritual experience behind it. If a man can deepen his consciousness, he will discover the instrumental means whereby he can help others to deepen their own. Power will flow from his mystic 'heart' to any person he concentrates upon and will get to work within that other's inner being. It will take time for the results to show, however,

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⁶⁷³ PB himself deleted "(XV)" at the top of the page by hand.

⁶⁷⁴ The paras on this page are numbered 76 through 78, making them consecutive with the previous page.

(381-2) Regardless of the fears and dreads, the hesitancies and timidities of the lower ego, he must carry out whatever his newly-found commander bids him do. But this will not be so hard and unpleasant a task as it might seem to others. For he will now feel at least the same satisfaction in yielding to the higher self's bidding that he formerly felt in yielding to the lower one's desires. And with the bidding will come the needed strength courage and wisdom to obey it. The world's opposition and danger may be recognised but will not deter him. It is not by his own will that he engages himself in such work but by a will that supports and guides him better than ever he could support or guide himself. This he clearly comprehends and gladly accepts.

(381-3) Whoever has attained this blessed state would not be true to himself if he were not ardently happy to share it with others, if he were not ever ready to help them attain it too. And this desire extends universally to all without any exception. He excludes none – how could he if the compassion which he feels be the real thing that comes with the realised unity of the Overself, that is of the Christ-self, and not merely a temporary emotional masquerader! He himself could have written those noble words which St Paul wrote more than once in his Epistles: "In him there cannot be Jew or Greek, Barbarian, Scythian, but all are one man in Christ Jesus." Despite this he soon finds that iron fetters have been placed on his feet. For he finds first; that only the few who are themselves seekers are at all interested and second; that even

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(continued from the previous page) among this small number there are those who, because of personal dislike, racial prejudice, social snobbery or family antagonism, are unwilling to approach him and third; that the mischievous agencies from occult spheres through false reports and stimulated malice delude a part of those who remain into creating an evil mental picture of him, which is utterly unlike the actuality. For when such a man really begins to become an effective worker in this sacred cause, the evil forces begin their endeavours to pull him down and thus stop him. They may inspire human instruments with fierce jealousy or personal hatred of him or they may try other ways. It is their task to destroy the little good that he has done or to prevent whatever good he may yet do. It is an unfortunate but historic fact that many an aspirant is carried away by the false suggestions emanating from such poisoned sources.

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⁶⁷⁶ PB himself deleted "(XV)" at the top of the page by hand.

(383-1)⁶⁷⁷ St Teresa: “Whence did St. Paul draw strength to support his labours? We see clearly in him the effects of visions and contemplations which came indeed from God; not of a delirious fancy, nor the arts of the spirit of darkness. After the reception of such great favours, did he go and hide himself in order to enjoy in peace, the ecstasy which overwhelmed his soul, without occupying himself with other things? You know that on the contrary he passed his whole days in apostolic labours, working at night in order to earn his bread.”

(383-2) Ancient spirituality thought that what was most important was to cultivate individual soul. Modern materialism thinks it should be social betterment. These two goals have usually been placed in opposition. But modern spirituality refuses to accept such a false dilemma. Let us seek both the cultivation of the soul, it declares, and the betterment of social conditions. Why, when we open our eyes to the one need should we shut them to the other? Humanity’s outer need does not justify the neglect of our own inner need, nor this the neglect of the other. No amount of humanitarianism can counterbalance the duty of devoting time and energy to spiritualising our own self also, but this ought not become so self-centred as to become a total and exclusive devotion.

(383-3) Philosophy does not encourage a morbid dwelling over past sins, lost opportunities or errors committed. That merely wastes time and saps power. The analysis finished, the lesson learned, the amendment made, what is left over must be left behind. Why burden memory and darken conscience with the irreparable if no good can be done [by it.]⁶⁷⁸

(383-4) After substantial progress has been made with the purifying work, and some progress with the meditational work, favourable conditions will exist for the light to appear of itself.

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(385-1)⁶⁸¹ The man who finds battling with his environment is too much for him, is entitled to take to the woods, if that kind of relief attracts him.

⁶⁷⁷ The paras on this page are numbered 79 through 80, making them consecutive with the previous page. In addition, there are two unnumbered paras at the bottom of the page.

⁶⁷⁸ PB himself inserted “by it.” by hand.

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⁶⁸⁰ PB himself deleted “(XV)” at the top of the page by hand.

⁶⁸¹ The paras on this page are numbered 59 through 65. They are not consecutive with the previous page.

(385-2) In starting this task he knows that he is not carrying out his own personal desire but following a way chalked out for him by the higher self.

(385-3) How much of this talk about practising universal brotherhood is false emotionalism! How few could ever really feel about their neighbours like that! How easy the general sentiment, but how hard its individual application!

(385-4) He should seek to develop on all the four sides of his nature – the intellectual, the emotional the practical and the intuitional. The entire endeavour should be directed towards discovering his weaknesses of character and remedying them, strengthening his capacity to think abstractly and metaphysically, refining and ennobling his feelings, disciplining and understanding his passions, cultivating and responding to his intuitions. Thus the philosophic quest is an integral one. It aims at a total illumination of the mind and transformation of the character.

(385-5) He needs this occasional or even periodical retreat from his occupations and removal from his distractions if he is to rise to his best possibilities.

(385-6) Aloneness is good for a man but when it is felt as too overpowering, it is not. Then the balance must be redressed by society.

(385-7) The threefold ideal of rational religion, practical mysticism and liveable philosophy should be better appreciated in these times than ever before.

(385-8) Like his diet and his philosophy, his active personal life should be carefully balanced, fully-rounded.

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(387-1)⁶⁸⁶ There are 3 different forms of wrong action which he must carefully separate from each other in his mind if he is to adhere to the principals of philosophical living and if he is to place a correct emphasis where it should belong. First, the most

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⁶⁸³ The original editor inserted "Tenth Series" at the bottom of the page by hand.

⁶⁸⁴ "6" in the original.

⁶⁸⁵ PB himself deleted "CHAPTER XV" at the top of the page by hand.

⁶⁸⁶ The paras on this page are numbered 151 through 159; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

important, is the sin of moral behaviour; second, is the error in practical judgement; third is the transgression of the social code.

(387-2) When he has exhausted every means of finding a right and reasonable solution to his problem, it is time to hand it over to the higher self. Let him not indulge in self-pity under the delusion that he is indulging in self-abasement. There is a total difference between the two emotional attitudes for the first will only weaken his capacity for the spiritual quest whereas the second will only strengthen it.

(387-3) He gives to others not out of any feeling of superiority – although he humbly knows as a simple honest fact how tall he is – but out of a feeling of human fellowship with them in many cases or out of human compassion for them in others.

(387-4) Thus by well-guided practice he develops the creative power from within himself.

(387-5) 'Bustan' of Sadi: "Thou standest not by thine own strength – from the Invisible are thou sustained each moment."

(387-6) The demands which his personal, domestic, and professional life make upon him have also to be met.

(387-7) If he is lacking in the development of any side of his nature, the balance ought to be restored.

(387-8) In the Masonry of ancient times the initiate was given the symbol of two pillars in his course of instruction. The meaning was that a true balance should sustain his progress.

(387-9) He seeks neither applause nor profit from others. On the contrary, he is ever willing to give them out of the spiritual store he possesses. But his giving is free from sentimentality and futility because he restricts it by wise discrimination.

(387-10) When anyone is carried away by an emotion, in most cases it happens before he knows it. This is why some sort of training in self-awareness, self-observation and self-control becomes a requisite. All of these can be practised during the day at odd times more easily and effectively if the day itself is reviewed at night.

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⁶⁸⁸ The original editor inserted "Five" at the bottom of the page by hand.

(389-1)⁶⁸⁹ If he catches himself criticising his critics, being indignant with those who oppose him or despondent because others have denounced him, he ought to pull himself up sharply. Instead, let him enter into their shoes for a few moments to understand why they dislike or attack him as they do, and then to give their attitude his mental sympathy for these few moments. Their statements about him may be totally false or quite true, somewhat exaggerated or wilfully distorted. Nevertheless, let him continue to step imaginatively into their shoes. This attempt will not be easy and an inner struggle will probably be unavoidable before he can bring himself to make it. He is not asked to endorse their attitude or approve the emotions which give rise to it but only to practise this useful exercise for developing tolerance and diminishing egoism. Even if the others have tried to bolster up their own egos by deriding his, the activity may seem pleasant but will prove unprofitable. For not only does it break any harmonious relation with him but it poisons their own psyches. Thus they punish themselves. Why should he let resentment drag him into the same error? On the contrary, they offer a chance to deny his ego, to exalt his ethical outlook and to shift his emotional centre of gravity from the negative pole to the positive one. Let him regard them as his tutors, possibly his benefactors. Let him take these episodes as chances both to do needed work on himself and to refuse to identify himself with negative emotions. They are to be used for present instruction and future guidance. Thus he lifts himself out of his personal ego, actually denying himself as Jesus bids him do.

Until it becomes perfectly natural and quite instinctive for him to react in this philosophic manner to every provocation, temptation or irritation, he needs to continue the inner work upon himself. He needs to drill himself every day in those particular qualities in which he is deficient. Each new problem in his relations with others must be accepted also as a problem in his own development if the foregoing is to be practised. But after that has been done and not before, since it is an indispensable pre-requisite, he may dismiss the problem altogether and rise to the ultimate view, where infinite goodness and calm alone reign and where there are no problems at all

⁶⁸⁹ The para on this page is numbered 1; it is not consecutive with the previous page.

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(391-1)⁶⁹¹ In the sphere of human relations he will hold himself to certain attitudes which eradicate the negative tendencies in him and stimulate the positive. When thrown among those who do wrong and practise evil, he will not fall into anger, hatred, resentment or bitterness but will use the occasion to rise into patience, detachment or indifference, knowing that such persons will at some time and somewhere infallibly receive the painful return of what they have given out. When, on the contrary, he is brought into the company of those who do right and practise virtue, he will rejoice in their goodness and be glad to witness their conduct. When he finds himself among those suffering misfortune he will pity and when among those enjoying good fortune he will feel no envy.

(391-2) He says foolish things because he holds foolish thoughts. When wisdom enlightens his mind, he will utter fewer words but they will be more prudently uttered.

(391-3) It is not enough to overcome the jealousy which begrudges other people having advantages denied us: we must also take the next step and overcome the envy which feels discontented at not having those advantages and continues to desire them for itself. Jealousy would go out of its way to hurt those others by depriving them of their possessions, but envy would not fall so low.

(391-4) Once he forms this resolve to follow the bidding of intuition and reason when they oppose emotion and passion, he will find it both a safeguard and a test. If at any time he should temporarily weaken from this resolve, he may become uncertain as to the correct course to pursue when at a cross roads.

(391-5) The familiar and unpleasant weaknesses still persist, the new beginning he has so often hoped for does not come to realisation. It is easy for a man to get discouraged by the chilly memories of his past; or at least impatient.

(391-6) Most people are so unable or else so unwilling to see their faults that even when the latter are pointed out, they refuse to give assent. They prefer to wear the mask of self-deception. Why? Because the shattering truth hurts their ego.

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⁶⁹¹ The paras on this page are numbered 2 through 7, making them consecutive with the previous page.

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(393-1)⁶⁹³ It is not possible for these finer elements to become little by little paramount in his outlook, consciousness and conduct without a corresponding decline in the coarser ones. He will gradually become the ruler of his physical appetites and then master of his bodily desires. Indeed, as all his longings for the Overself slowly gather themselves together into a great dedicated life, there is an equally great shift-over from the animal part of his being to the truly human and allied with an opening-up of the angelic or divine part.

(393-2) If he can put aside the failings of the flesh and make his heart pure, if he can steel himself against the wiles of women and the call of ambition, he may hope to draw near in consciousness to God.

(393-3) The process of inner disentangling in the quest of total freedom may have to be wide-sweeping. Not only desires but also duties may have to go, not only long-hoarded possessions but also relatives and friends.

(393-4) The philosopher or prophet whose detachment of feeling and clarity of insight cause him to warn men against their blunders, seems to engage himself in a somewhat futile activity. But is it really so?

(393-5) Most negative traits belong to the feelings of adolescence, most positive ones to those of real maturity. It is when the negative one's appear in adults that they become neurotics and must be treated as psychic sickness.

(393-6) Jesus' Sermon on the Mount is not merely a pretty speech. It is a discipline. Therefore it is only for his disciples. The masses who seek benefits or follow convention not being ready for the effort cannot be called disciples.

(393-7) The ego will prevent you from uncovering all the distortions and weaknesses, the deficiencies and failings which cripple the inner life and thwart its growth. It may be useful to call in the help of someone else who can look at us from the outside - a frank friend, relative, counsellor or teacher.

(393-8) The desires which impel him and the aspirations which uplift him strike some kind of a balance according to their strength. This balance forms the basis of his conduct.

⁶⁹³ The paras on this page are numbered 8 through 15, making them consecutive with the previous page.

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(395-1)⁶⁹⁵ He must look for the real unconscious motives behind his actions.

(395-2) Resolutely must he refuse entry into his mind the first onset of a negative thought. For it is then that their baleful sorcery can be most easily unspelled.

(395-3) He is careful about his emotional reactions and knows that if appreciations bring pleasure, criticisms must inevitably cause pain. If he is to find and establish peace, it can only be at the cost of accepting and applying a view of life something like the Stoic's.⁶⁹⁶

(395-4) While too many people are busy criticising or condemning others, he is busy criticising and correcting himself. He is careful not to mind their business for them but to keep his thoughts on his own failings and shortcomings.

(395-5) He studies his mistakes with great care, for he knows that they can be turned into useful stepping stones.

(395-6) His feet will rest on the firm rock of spiritual peace only after they have walked through storms and tempests.

(395-7) There is need of a more human approach to the quest than that used by modern Oriental ascetics and medieval Christian mystics.

(395-8) This is the ideal which the philosophic discipline holds before its adherents, whether such an ideal can be attained is another matter.

(395-9) He may react to this situation in two ways. He may sink into feelings of melancholy cynicism about life or he may rise up to philosophic appraisal of it.

(395-10) The gulf between careful criticism and unbalanced denunciation is a psychological one.

(395-11) The distance from lip to heart is sometimes immense. Who has not known men who had God prominent in their heard speech but evil prominent in their silent desires?

⁶⁹⁵ The paras on this page are numbered 1 through 9, 9a, and 10 through 14; they are not consecutive with the previous page.

⁶⁹⁶ PB himself capitalized "Stoic's" by hand.

(395-12) The sages were never so unpractical as to offer a rule of life whose logical application could only be that all men should enter monasteries and all women enter convents.

(395-13) The idea that perfectly harmonious human relations can be established between human beings still dominated by egoism, is a delusional one. Even where it seems to have been established, the true situation has been covered by romantic myth.

(395-14) If the value of a calm stability in our emotional life could be sufficiently known and appreciated, we would have less unhappiness, less tragedy and less inefficiency.

(395-15) They live in a constant state of emotional turmoil, which puts the peace they are seeking farther and farther from them. They live on the edge of hysteria, without protection because they are without self-discipline.

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(397-1)⁶⁹⁸ The man who goes away from a home only to go into a monastery, who gives up earthly pleasures for the sake of spiritual ones, is taking the way that best suits him. But he should not believe that it best suits all other seekers too, nor that it is the only effective way.

(397-2) The steps from inner conviction to outer conduct are always inevitable, if sometimes invisible.

(397-3) Who applies, who can, who dare apply the precept of love to his neighbour as to himself?

(397-4) Sincere criticisms should always be welcomed, although the extent to which they are justified is another matter which should be determined humbly,⁶⁹⁹ impartially and unemotionally. As a seeker after truth, he should constantly seek out his error and deficiencies. Whoever points them out to him, is a benefactor. Friends rarely render this service.

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⁶⁹⁸ The paras on this page are numbered 15 through 21, and 23 through 26, making them consecutive with the previous page.

⁶⁹⁹ PB himself inserted a comma by hand.

(397-5) Can he rise above the passions which drag him down and conquer himself?

(397-6) Two and a half thousand years ago Gautama attained peace more completely than our sense-bound intellect-confined contemporaries can imagine. On the statues which have come down to us from near his time there appears the flicker of a smile. Yet this was the man who formulated the tragedy of human existence, the everlasting frustration of human desire.

(397-7) There is the danger, however, that those who begin by being spiritually insensitive may end by becoming spiritually offensive.

(397-8) Such a teaching has been called pessimistic. We answer: how can it be so when it teaches the way to the ending of all sorrow, the way to the achievement of all serenity? Where is the pessimism in denouncing the baser joys for the sake of receiving the better ones? The teaching would be pessimistic if it saw no hope at all for humanity and if it denied the worth of all satisfaction, but on the contrary it offers an immeasurable hope and it shows the way to transmute lower into higher satisfactions.

(397-9) There is quite enough sexual stimulation today coming from every source including the radio, movies, stage, publicity, press, and fashion business without having further able assistance from gifted scholars.

(397-10) He should bestow an intellectual sympathy on all even though he cannot bestow an emotional sympathy.

(397-11) Although we are divided in awareness from the higher power, we are not divided in fact from it. The divine

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(continued from the previous page) being is immanent in each one of us. This is why there is always some good in the worst of us.

(399-1)⁷⁰¹ They commit the mistake of going too far when they combat asceticism. They rightly object to its fanaticism, but this does not justify its total denunciation. It has a

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⁷⁰¹ The paras on this page are numbered 27 through 28, 30 through 34, and 36 through 38, making them consecutive with the previous page.

place, however limited, and a very necessary place, however temporary, in the life of all those who seek to rise above a merely animal existence. Because so many ascetics have been ignorant and extremist and unbalanced, this is no reason for refusing to honour the need of a prudent, sensible and balanced restraint of the lower nature.

(399-2) The underside of human nature is not pleasant to look at, nor are the retributive consequences of its behaviour pleasant to experience.

(399-3) He may perpetuate these negative emotions or else try to control and eliminate them.

(399-4) The capacity for emotion is not to be lost but the inability to control it, the helplessness under it, must be lost.

(399-5) He should set up as his goal this mood of sustained inward tranquillity and train himself to allow no wave of emotion or upsurge of passion to dispel it.

(399-6) Adverse criticism should be as acceptable to him as flattering notice.

(399-7) He has enough to do with the discovery and correction of his own deficiencies or weaknesses, not to meddle in criticism of other peoples.'

(399-8) Negative transference, positive transference, balanced orientation, all are stages of external adjustment and deserve no higher evaluation than that on the internal level alone is the surest equilibrium attainable.

(399-9) A great distance separates the life of a disciple from the life of the unaspiring, where emotions are involved. To overcome or renounce such personal feelings is really to crucify the ego. Yet only by such crucifixion whether voluntary or forced, can the serene contentment of the true self be found.

(399-10) In every man's life there comes a time when he must choose between two roads or decide between two moralities.

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(401-1)⁷⁰³ Let him take the criticisms of others under full consideration, whether they be friendly and constructive or hostile and destructive in origin. He may emotionally feel chagrin at hearing them but this should not be allowed to stop any effort to correct or improve himself.

(401-2) The thinker may get somewhat impatient with the conventional world, may rail at its ridiculous fictions and absurd fanaticisms, its false values and smug hypocrisies but in the end, he must compromise with it if he is to live in it. Hardly a man can afford to go off as a solitary and live his own values. The millionaire may do so, if he wishes, but the sage must.

(401-3) In many circles, the man who exhibits moral superiority irritates and provokes others into accusations of hypocrisy and pretension.

(401-4) "The wise man is scarcely ever moved in his mind, and always enjoys true peace." These lines could not have been written by Spinoza if he had not himself felt this peace at times. His statement means only that the subjugation of emotions, the discipline of passion, leads to a serene state of mind.

(401-5) The happiness which earthly fortune brings is uncertain and precarious, the hopes it arouses subject to disappointment and frustration.

(401-6) When a man comes to understand that he has no greater problem than the problem of himself, no worse enemy than the enemy within, he comes to wisdom.

(401-7) Parents should respect the child's individuality and not let it get too dependent and too attached, thus robbing it of the capacity to grow mature and self-reliant.

(401-8) When criticism is trying to be helpful and constructive, it should be welcomed. We need it for we need a reappraisal of ourselves from a less egoistic standpoint.

(401-9) When contention becomes stagnant and kills the living element in custom or religion, it suffocates the growing element in man's soul.

(401-10) When he has brought the host of conflicting emotions to rest, when he has trained the thoughts to obedience, when he has fought and beaten the ego itself, he comes to a state of peace.

(401-11) A man must be strongly individual and bravely independent to throw off the ties of smug conventionality and to reject the fictions of social intercourse.

⁷⁰³ The paras on this page are numbered 39 through 51, making them consecutive with the previous page.

(401-12) He learns through experiences and results to mistrust his own emotional impulses, to pause and examine them critically before yielding to them.

(401-13) How few nourish their character on high principles, how many on cynical opportunism!

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(403-1)⁷⁰⁵ While the aspirant fails to take an inventory of his weaknesses and consequently fails to build into his character the attributes needed, much of his meditation will be either fruitless or a failure or even harmful.

(403-2) When emotions make reasoning distorted, the perceptions blurred and the approach unsteady, they are no longer to be trusted.

(403-3) Those whose emotions are strongly held by personal psychological problems would be better prepared for the quest if they first got their lives straightened out or first underwent personal readjustment. Where their attitudes are neurotic,⁷⁰⁶ hysteric or psychopathic, it is rash impertinence to dare to consider themselves as candidates for probing the divine mysteries.

(403-4) It is the thought of attaining happiness in some way which induces men to commit most crimes just as it is the thought of attaining truth which induces them to hold the most materialistic beliefs. Although they see both happiness and truth from a wrong angle and so are given this deceptive result, still the essential motivation of their lives is the same as that of the questers. The segregation in thought of a spiritual elite as being the only seekers, is valid only for a practical view, not for an ultimate one.

(403-5) If you can go to a man you greatly dislike and remember that he, too, will one day discover his spiritual identity and express a finer, more lovable self, it will be easier to be calm, patient, just and at ease with him.

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⁷⁰⁵ The paras on this page are numbered 52 and 54 through 61, making them consecutive with the previous page.

⁷⁰⁶ PB himself inserted a comma by hand.

(403-6) He may look at what has happened in five different but equally valuable and equally necessary ways (a) as a test (b) as opposition of adverse force (c) as a problem to adjust himself to psychologically (d) as a temptation or tribulation to be met and overcome morally (e) as the outworking of past karma to be intelligently endured or impersonally negotiated.

(403-7) The renunciation of negative emotions and the ruling of blind passions may hurt painfully but they are indispensable to growing up.

(403-8) If he is to keep his inner peace he must always keep the innermost part of himself aloof and deny the world any intimacy with it.

(403-9) How frivolous the conduct, how shallow the emotions and how complacent the mentalities of such people!

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(405-1)⁷⁰⁸ It is not enough to wish to better one's character. One must also know how to begin the task aright and how to continue it correctly. Otherwise he gropes blindly and falls into the old weaknesses, the old errors, even if they take new forms.

(405-2) He has to find out what unwise tendencies are operative in his character without his knowledge, what wrong impulses arise from his subconscious self and lead to harmful actions.

(405-3) It has taken several lifetimes to shape his present character and he is not likely to jump out of it in a year or two.

(405-4) When men or mobs get into a frenzy they get into a condition where the gravest mistakes of judgment or the worst crimes against others can be made.

(405-5) When his feelings are really a conscious or subconscious cover for other feelings, nothing will help save the uncovering of what the ego has hidden.

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⁷⁰⁸ The paras on this page are numbered 62 through 74, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(405-6) [He]⁷⁰⁹ is urged to become aware of his strength and weakness, his merits and faults. This is the first step.

(405-7) He must not himself be swayed by emotions into unreasonable actions nor lured by intellect into unintuitive ones.

(405-8) The point is that he is not oppressed by the aspiration to the degree of becoming a neurotic egoist, as so many do become.

(405-9) He may know that he is beginning to progress when he becomes his own strictest judge, his own severest critic.

(405-10) Happiness? Is it so important and so necessary? Are not strength, understanding and peace of mind more indispensable to a human life?

(405-11) Life is stretching before the young person as a wonderfully interesting adventure, and that the future is his chance to bring out all that is best in him.

(405-12) So long is the time needed for a man to change his character, so persevering the endeavour and so strong the resistance to his emotional trends, that the task must be rated as harder than most people believe it to be.

(405-13) When a man feels the presence of a diviner self within his breast, when he believes that its power protects and provides for him, when he views past errors and future troubles alike with perfect equanimity, he has a better capacity to enjoy life and a truer expression of happiness than those who delight only in ephemeral pleasures and sense satisfactions. For it will endure into times of adversity and last through hours of calamity, where the other will crumble and vanish.

(405-14) The man who is perpetually calm may seem to be perpetually emotionless. But this is not so. It would be truer to say that he is free of negative emotions, not of the higher ones.

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⁷⁰⁹ The original typist deleted "Some" from before "He" by typing over the original word with x's.

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(407-1)⁷¹¹ It comes to this: that we have to view our own life's events in a bifocal manner, both impersonally and personally.

(407-2) Those who under-rate the difficulty of self-changing, who promise a simple and easy path to a successful result, render the flock of gullible aspirants only a disservice. Wishful thinking may bring such aspirants to this path but eventual disappointment will throw them off it.

(407-3) When he finds out that all his efforts at self-improvement are movements around a circle, that the ego does not really intend to give itself up in surrender to the Overself and therefore only pretends to do so, he realises that left to himself he cannot succeed in really changing his inner centre of gravity. Help is needed from some outside source if he is to free himself from such a hopeless position.

(407-4) At the beginning of each temptation there is a choice offered, as though one stood at the crossroads and must take one which leads upward to peace and wellbeing or the other which leads downward to hell. In the offering,⁷¹² the chance to escape from the oncoming temptation is given. If the chance is taken immediately it can be escaped but there is the slightest dallying with the luring picture, then the chance is lost. Therefore there should be instant rejection of it.

(407-5) To the degree you keep ego out of your reaction to an enemy, to that degree you will be protected from him. His antagonism must be met not only with calmness, indifference, but also with a positive forgiveness and active love. These alone are fitting to a high present stage of understanding. Be sure that if you do so, good will ultimately emerge from it. Even if this good were only the unfoldment of latent power to master negative emotion which you show by such an attitude, it would be enough reward. But it will be more.

(407-6) The relationships which develop between him and other people become a further channel for expressing what he has of this understanding, this peace, this self-control.

(407-7) The Stoic view that the stilling of emotions and the overcoming of passions are needful to man's true happiness, is quite near the philosophic view.

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⁷¹¹ The paras on this page are numbered 75 and 77 through 82, making them consecutive with the previous page.

⁷¹² PB himself inserted a comma by hand.

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(409-1)⁷¹⁴ If the mind is to engage with success in the quest for truth, it must first be unfettered and then unprejudiced.

(409-2) He must learn to keep the equable detachment of his mind undisturbed and the clear sight of his intuition unclouded.

(409-3) Many years are needed for a man to gain this composure of self, this sureness of purpose.

(409-4) It is futile to expect any sudden and dramatic reform of human character.

(409-5)⁷¹⁵ His cheerful enjoyment of life did not pull down the blind between Whitman and his mystical experience of life. Asceticism is certainly a way, but it is not the only way to the goal.

(409-6) The unity between our character and our destiny is inseparable; the connection between our way of thinking and the course of events is unerring.

(409-7) When a man discovers that the same Overself dwells in his enemy as in his own heart, how can he ever again bring himself to hate or injure another?

(409-8) A gloomy preoccupation with his sinfulness, a neurotic obsession by his frailty, is discouraged in the philosophic way of self-improvement.

(409-9) The gain of building an equable character and evenness of mind is not only a spiritual one, it is also a contribution to personal happiness.

(409-10) He should accept criticism and try to get help out of it. But he should not accept all of it, only what is true. He need not worry about critics even while he minds them.

⁷¹⁴ The paras on this page are numbered 86 through 93, and 95 through 99; they are not consecutive with the previous page. Typed note at the top of the page reads "(PARAS 84 & 85 WITHDRAWN)" - apparently they were originally a link between this page and the preceding one. - TJS '20

⁷¹⁵ PB himself deleted the para before this one by hand. It originally read:
"(90) The problem of making right choices or wise decisions is no easy one."

(409-11) The eagerness of desire betrays him into romantic self-deceptions and leads him into wounding frustrations. The ego lures his hopes constantly onward only to lacerate them in the end.

(409-12) This truth insinuates itself into the mind in all its quiet sublimity. We alas! can receive only the mere flavour of it, such as the resistance of our ego, whereas a Buddha, with squatting body and dreaming face, can receive the full total force of it.

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(411-1)⁷¹⁷ To cultivate equanimity when life is full of splendours is as necessary and as much our duty as when it is full of miseries.

(411-2) If you cannot govern your own life satisfactorily, the time has come to hand over the task to the Higher Self.

(411-3) Surrender to the Higher Self is one thing; apathetic resignation to life is another. The one act gives birth to, or is the consequence of mystical intuition. The other merely shuts out or prevents the arising of such intuitions.

(411-4) We must put out of our minds every weakening impulse by instant reference to the strength of the Overself, every evil thought by a call to the infinite good of the Overself. In this way character is uplifted and made noble.

(411-5) Happiness depends on our understanding of life, understanding depends upon the penetration of insight, insight depends upon right instructions received from a competent teacher.

(411-6) Values are imposed upon things by human feelings, human desires and human purposes. The common criterion of value is whether a thing or an occurrence brings an agreeable feeling or satisfies a personal want. But as wants and feelings are subject to change, so likewise first valuations are subject to revision with time. Indeed, it may happen, as indeed in the case of marriage it often does happen, what was formerly valued as good, is later branded as bad.

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⁷¹⁷ The paras on this page were numbered 1 through 8, and the original typist renumbered them to 100 through 107. They are consecutive with the previous page.

(411-7) We must get to the very source of those deep seated karmic,⁷¹⁸ mental and emotional tendencies if we would attain the Real which they obscure. When this is done a tremendous sense of liberation is experienced, an inner revolution undergone, and then follows the “lightning flash” of insight into the nature of the Real.

(411-8) To the degree that we are able to transcend the world thought within our consciousness, to that degree we are able to transcend the gravitational force of worldly desire itself. But this presupposes a knowledge of the mentalistic doctrine. Therefore even in the sphere of ethics can be seen the usefulness of such knowledge.

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(413-1)⁷²⁰ We may first take to this quest to find a way of escape from our sufferings, whether mental or physical, but gradually we become aware that this negative attitude is not enough, that we must also realise positively the mysterious purpose of human existence.

(413-2) This is the power that coaxes the unwilling personality to enter the fires of expiation, this is the urge that makes a man swim through bitter waters to find wisdom.

(413-3) Just as a man who has escaped from the inside of a burning house, and finds himself in the cool outdoors, understands that he has attained safety, so the man who has escaped from greed, lust, anger, illusion, selfishness and ignorance into exalted peace and immediate insight, understands that he has attained heaven.

(413-4) To attain knowledge of Brahman the mind must be held in the prerequisite state of being calm, tranquil and in equilibrium, not carried away by attachment to anything. After this is established, and only then, can you begin enquiry with any hope of success. Unless the mind is balanced you cannot get Brahman.

(413-5) The kind of truth you will find will depend on the kind of man you are, the kind of thinking of which you are capable, the kind of experience you have had, and the kind of instruction you have received. The man with a distorted mind, for instance, will

⁷¹⁸ PB himself inserted a comma by hand.

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⁷²⁰ The paras on this page were numbered 9 through 15, and the original typist renumbered them to 108 through 114. They are consecutive with the previous page.

discover only distortions of truth, that is, there will be a basis of truth beneath his ideas, but their structure will be perverted or distorted.

(413-6) The notion that it is first necessary to become a monk or to live like a saint before one can hope to acquire this knowledge is erroneous. One must find the inner self, and this of itself will purify us, subdue passions and tame selfishness. When the magic touch of the Overself falls upon us, our long held foolishness withers away, and our tightly clutched vices die off and disappear.

(413-7) The duel between good and evil goes on daily in millions of hearts. It is indeed an unceasing one.

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(415-1)⁷²² Perceive these two things now, the dreamlike character of life in the world, and the illusory character of the personal ego. Hence the need of the "What am I?" enquiry that the illusion of the ego may be dispelled. When you can see these things clearly, then you may be still and undisturbed, unentangled and unillusioned amid the struggle of life. You will be wise, free, impervious to the petty persecution of men, their lies, malice and injuries, for being no longer identified with the personality, you are no longer their target.

(415-2) But beware of those barren hours when no gleam lights up the mind, when no inward voice arises to heal our soreness. Beware of these dark moods, for they lay rule and measure upon our vaunted merits.

(415-3) The student must work for the welfare of the world, yes, but he must do it in his own way, not the world's way. He must not only do the right thing at the right time, neither too early nor too late, but also in the right way, He will not desert the world, but rather transfuse his little corner of it with truer ideals.

(415-4) Disinterested action does not mean renouncing all work that brings financial reward. How then could one earn a livelihood? It does not mean ascetic renunciation and monastic flight from personal responsibilities. The philosophic attitude is that a man shall perform his full duty to the world, but this will be done in such a way that it

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⁷²² The paras on this page were numbered 16 through 20, and the original typist renumbered them to 115 through 119. They are consecutive with the previous page.

brings injury to none. Truth, honesty and honour will not be sacrificed for money. Time, energy, capacity and money will be used wisely in the best interests of mankind, and above all the philosopher will pray constantly that the Overself will accept him as a dedicated instrument of service. And it surely will.

(415-5) Amid the tragic gloom and harsh vicissitudes of present day life, when possessions are precarious and even life itself uncertain, philosophy offers, as always, light, fortitude and peace.

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(417-1)⁷²⁴ We westerners have to bring two polar opposites into harmony, for we have to adjust our temperamental inclination towards the practical, the actual, the visible and concrete with rising other-worldly needs of the transcendental, the real, the silent, the invisible and abstract. It is from this deeper part of our being that there arises our noblest ethics and our loftiest ideals.

(417-2) The economic and political reconstruction of the world is a vitally important task, but its ethical reconstruction is immeasurably more important. The former touches the surface of life only, the latter touches its very core.

(417-3) A physical reconstruction which is rotten at its moral centre, try as it may, can never bring more happiness. It will succeed only in bringing more misery.

(417-4) The history of Russia during the two decades following the revolution grimly illustrates this point, just as the history of Russia during the two decades before the revolution also illustrates how the retributive character of the revolution was karmically created.

(417-5) Any new order which offers to fill stomachs and actually empties hearts is both a mockery and a danger.

(417-6) We can depend on making a correct ethical choice always only when we have consciously worked out a true philosophical basis for all our ethics; otherwise we shall be at the mercy of those many possible changes of which feeling itself is at the mercy.

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⁷²⁴ The paras on this page were numbered 21 through 29, and the original typist renumbered them to 120 through 128. They are consecutive with the previous page.

(417-7) Mentally man can do what no animal can. He can consider conduct from a purely ethical standpoint, he can struggle at heart between right and wrong, self and selflessness.

(417-8) The pacifism which would turn a man into a weakling or a wild fanatic is not for the student of philosophy. He knows that it is his duty to help promote public good. He knows too that he must be strong and balanced and self-reliant.

(417-9) All ethical paths are twofold inasmuch as they must consist of the acquirement of virtues and the expulsion of vices.

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(419-1)⁷²⁶ The right move made at the wrong time may no longer be a right one. If made too late, it may lose much of its effectiveness; if made too early it may meet with failure.

(419-2) We must learn not only to develop right qualities of character, but also not to direct them wrongly. Misplaced charity, for instance, is not a virtue.

(419-3) In ethics we are to seek a sublime common sense which means that we are not to help ourselves to the ignoring of others, not to help others to the ignoring of ourselves.

(419-4) The economic and ethical viewpoints can be harmonised without much difficulty.

(419-5) Ethical practice is the best ethical precept. Merely telling man to be kind and not cruel is utterly futile. They must be given adequate reasons to justify this precept.

(419-6) To float in a stratosphere, whilst all human interests and all human emotions surge below, is not asked of the student.

(419-7) It is perfectly right at a certain stage to be indifferent to the welfare of organised society, and to maintain an attitude of stolid apathy towards its affairs. For the ascetic is seeking to gain a self-mastery in which the world will only hinder him.

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⁷²⁶ The paras on this page were numbered 30 through 39, and the original typist renumbered them to 129 through 138. They are consecutive with the previous page.

(419-8) It has been said that ideas rule mankind. This is but a half truth, but be it as it may, it can be unhesitatingly asserted that ideals rule the traveller on this quest. If they do not, then he is not embarked on the quest. But an ideal is only an abstract conception. Unselfishness, freedom, goodness and justice are intangibles, and their practical application has altered from age to age according to the conditions prevailing in different times and places. An ideal must have a concrete shape or it becomes sterile.

(419-9) It is not enough to pursue the good blindly without adequate knowledge of metaphysical truth and with all the ethical understanding which this implies.

(419-10) Individual taste may distort the truth of what is heard or seen.

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(421-1)⁷²⁸ Even a good man will fall occasionally into evil ways from which all his good intentions will fail to save him.

(421-2) It is not only a question of what course of action will be most effective, but of what will be most ethical. Neither of these two factors can be ignored with impunity; both must be brought into a balanced relation.

(421-3) The first and immediate consequence of perceiving philosophic truth is a moral one. There is a strong appeal to the intellect and an equally strong appeal to the heart. These two viewpoints are not opposed to each other.

(421-4) The notion that we should not neglect feeling is commendable, but the notion that feeling should guide reason is questionable.

(421-5) We must retain our determination and our loyalty to the quest in all circumstances. Physical pains, climatic extremes must not deter us. We must console ourselves with the thought that these things are certain to pass away. They are mental

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⁷²⁸ The paras on this page were numbered 40 through 48, and the original typist renumbered them to 139 through 147. They are consecutive with the previous page.

figments, ideas which will be [negated,]⁷²⁹ whereas the truth and reality we seek belong to the immutable, and can never be [negated.]⁷³⁰

(421-6) Procrastination may be perilous. Later may be too late. Beware of being drawn into that vast cemetery wherein men bury their half-born aspirations and paralysed hopes.

(421-7) We who have lived through the past decade have witnessed the tremendous spectacle of a whole nation yielding to unbalanced emotion and ungoverned passion, and thus falling into wrongdoing and ruin. This is a weighty lesson for all who can bear it. Let them profit by Germany's error.

(421-8) Acceptance of change. Bright flowers soon become discoloured when plucked, their fragrance turns to noxious odour, and their beautiful forms turn into unshapely amorphous masses. Thus the very things which make them attractive for us make them repugnant to us with time.

(421-9) For they cannot escape change, nor the sorrow that change brings,⁷³¹ nor the loss of individual existence which it also [brings.]⁷³²

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(continued from the previous page) Such is the universal law which dominates all things and all creatures. When we try to press a permanent happiness out of this world of impermanent things we are deceiving ourselves. There is no escape.

(423-1)⁷³⁴ If the philosophical code attracts some by its moral nobility, it attracts others through their personal necessity.

(423-2) "Most people are other people. Their lives are a mimicry."

⁷²⁹ PB himself deleted "and sublimated" from after "negated" by hand.

⁷³⁰ PB himself deleted "or sublated" from after "negated" by hand.

⁷³¹ PB himself inserted a comma by hand.

⁷³² PB himself deleted "Such" from after "brings." by hand.

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⁷³⁴ The paras on this page were numbered 49 through 52 and 54 through 57, and the original typist renumbered them to 148 through 151 and 153 through 156. They are consecutive with the previous page.

(423-3) Because an even mind is necessary if inner peace is to be reached, philosophy instructs us to take both the troubles and the joys of life with calmness.

(423-4) Blinded by negative emotion and limited by the personal ego, how can they find the pure truth? They can find only a negative and limited truth, a half-truth and half-falsehood. [What]⁷³⁵ they perceive in the world or in men is the measure of their own standards where opinion, prejudice and ignorance sway the observer. They enter into the observation as if it were fact.

(423-5) He cannot meet hatred with hatred but only with resignation. His answer to enmity is to condone it. His attitude to opposition is to be tolerant.

(423-6) Are you Happy? is a question people often ask him. But he has not sought happiness. He has sought to find out why he is here and to fulfil that purpose.

(423-7) Why should he share the lives of those who find their highest purpose in being polite to others of their own class but snobbish to the lower class, in gossip and dance and games?

(423-8) By making other persons responsible for our suffering, we feel that we escape from the duty of making ourselves responsible.

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(425-1)⁷³⁷ Everything that belongs to the ego and its desires or fears has to go. For some men it is hard to put aside pride, for others it is harder to put aside shame, but both feelings have to go.

(425-2) We find by rueful experience that years are needed to begin to correct a weakness, let alone complete the correction. The moral adjustment to truth is a long drawn affair. This is disheartening if we seek quick results. The formidable nature of our task of self-changing thus discloses itself. Tendencies built up through many a

⁷³⁵ PB himself changed "That" to "What" by hand.

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⁷³⁷ The paras on this page were numbered 58 through 63, and the original typist renumbered them to 157 through 164. They are consecutive with the previous page.

lifetime cannot be altered, without Grace,⁷³⁸ in a single year. Patience is called for in dealing with them.

(425-3) At the end of many years, after passing through many varied experiences, as we draw close to the terminus of life, we realise that we have not altered our character in fundamentals. We know then that many lifetimes may be needed to change ourselves.

(425-4) There is a difference between the temporary elations produced by favourable outer circumstances and the true happiness produced by constant inner striving.

(425-5) After a man has perceived his evil characteristics and his bad qualities, he should take the next step and set about counteracting them.

(425-6) The notion that a yogi must needs be a hard and gloomy person is a common but not a correct one. Some yogis are like that but others are not. The philosophical yogi cannot be reproached on this account. He does not lack the human touch and he responds spontaneously to the joy which dwells in the secret heart.

(425-7) The Buddhist who gloats over the miseries of life and points continually to its horrors is not necessarily wiser than the hedonist who sings over its joys and points continually to its beauties. Each has exaggerated his facts; each is too preoccupied with a single facet of existence. Wisdom lies in the impartial appraisal and the balanced view.

(425-8) It is not easy to extract the truth out of situations where deeply-felt desires have overwhelmed calmly-reasoned judgment.

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(427-1)⁷⁴⁰ The passage from D.H. Lawrence to Brother Lawrence is the passage from a mysticism that exaggerates sexual desire to a mysticism that ignores it. Either attitude is ill-balanced. A philosophical mysticism must revolt against both Lawrences, for it cannot risk the madness which shadows the modern one, not be satisfied with the incompleteness of the medieval one.

⁷³⁸ PB himself capitalized "Grace" by hand.

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⁷⁴⁰ The paras on this page were numbered 66 through 71, and the original typist renumbered them to 165 through 170. They are consecutive with the previous page.

(427-2) Because so large a part of human activity must be attributed to the impulses of sex, it is unreasonable to attribute the whole of human activity to that same source. Those analysts who do so have something to learn about the unconscious quest of every creature for its own spiritual self-realisation.

(427-3) Only they who have brought all the different sides of their being into equilibrium as well as they who have lived fully between the opposite poles of human experience, can appreciate the quest for serenity over the quest for happiness. Goethe in Europe was one man who appreciated this superiority as Buddha in Asia was another.

(427-4) So long as a man identifies himself with the physical body, so long will he perforce have to identify himself with its desires and passions. Only when he transfers this self-identification to the infinite mental being can he completely detach himself from them.

(427-5) We often imagine we have made a new friend when we have merely made a new acquaintance. He only to whom we can speak our private thoughts is our friend, and none else. He who flies to our aid when all others flee away is our friend, and none else. Above all he whose sympathy is so perfect that he understands and forgives our failings, he is indeed worthy to be our honoured friend.

(427-6) There is no hope for present-day humanity in a narrow shrivelled asceticism, a cold hard rejection of normal living, however much this helped or suited medieval humanity. A larger and more generous outlook is needed.

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(429-1)⁷⁴² If it would be wrong for the monk, who has renounced worldly life, to resist evil, it would be foolish for the householder not to do so.

(429-2) Resist beginnings; therein lies his wisest path. What is easy to do at first becomes hard to do later when time has given growth and strength to a feeling.

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⁷⁴² The paras on this page were numbered 72 through 85, and the original typist renumbered them to 171 through 184. They are consecutive with the previous page.

(429-3) It is needful to penetrate into motives, to examine their true nature and free oneself from any deceit about them.

(429-4) A willing discipline of the character by one's own self may often take the place of an unwanted and unwilling discipline by outer events.

(429-5) The fact that he is becoming aware of his weaknesses more acutely and that he now sees egoism in himself where he formerly saw virtue, is a revelation made by his progress towards truth.

(429-6) Philosophy will create within him a disgust for evil, a disdain for what is ignoble, a taste for what is refined and beautiful, a yearning for what is true and real.

(429-7) The human and the natural are not to be dropped in disgust.

(429-8) The ego can find every reason for a wrong deed except the right one – its own guilt.

(429-9) Resist beginnings – that is the most practical way to deal with negatives.

(429-10) The temptation to blame others for unpleasant situations in which we find ourselves involved with them, is always a powerful one.

(429-11) He will give up disparaging others, however blameworthy they seem to be.

(429-12) If two wrongs do not make for right, neither do two follies make for wisdom. To add a further blunder to the original one, will do no good and may do much evil.

(429-13) Because the soul is present deep down on each human heart, none is so depraved that he will not one day find the inward experience of it.⁷⁴³

(429-14) It is better to malign his own character than to wait for others to do it.

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⁷⁴³ PB himself inserted a period by hand.

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(431-1)⁷⁴⁵ It is useless to prate and prattle of altruistic motives when the essential motive imposed on us by Nature is self-interest. Every man has a complete right to be selfish. Trouble arises only when he hurts others in order to fulfil this aim. Then the same Nature which prompted him to concentrate on his own existence will punish him. For the law of compensation cannot be evaded; that which we have given to others, of woe or good, will someday be reflected back to us.

(431-2) The right way to regard possessions and property is to replace the sense of ownership by the sense of trusteeship.

(431-3) Scarcely any desired thing comes to us without its twin drawback or disadvantage. When we begin to perceive this we begin to regulate our desires more carefully.

(431-4) Sinfulness is relative. What is right for a man at a low stage may be wrong for him at a higher stage, and in the highest stage, he may act rightly yet sin in thought.

(431-5) Sufficient unto the day is the evil thereof say the apathetic, the sluggish,⁷⁴⁶ the inert, and they refuse to look forward. They experience the evil alright. If time is simultaneous and the future already exists, what is the use of making any effort?⁷⁴⁷ This despairing but plausible objection overlooks the parallel fact that the future is not fixed for all eternity; it is always fluctuating because it is always liable to modification by the intrusion of new factors, such as an intense effort to alter it or an intense interference by another person. The future exists, but the future changes at the same time.

(431-6) From the personal viewpoint, with its several limitations, a man cannot always see what is best for him and [may]⁷⁴⁸ mistakenly want what is even harmful for him.

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⁷⁴⁵ The paras on this page are numbered 185 through 189, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

⁷⁴⁶ PB himself inserted a comma by hand.

⁷⁴⁷ PB himself changed a period to a question mark by hand.

⁷⁴⁸ PB himself deleted "even" from after "may" by hand.

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⁷⁵⁰ PB himself inserted "VI" at the top of the page by hand.

(433-1)⁷⁵¹ His goodness, forgiveness and comprehension should go out to those who seem to have misjudged him. What they feel about him seems to them to be the truth about him. It is the best they know, why blame them if appearances deceive them?⁷⁵² If he continues to send them such kind thoughts, he actually lifts himself out of his own ego, he vanquishes his own egoism.

(433-2) Those are much mistaken who think the philosophic life is one of dark negation and dull privation, of sour life-denial and emotional refrigeration. Rather is it the happy cultivation of Life's finest feelings.

(433-3) The crinolined dullness of early Victorian women compares strikingly with the vivacious brightness of the modern Miss. Two or three generations have sufficed to knock man's stuffy and stupid notions of women on the head.

(433-4) Pride can take a dozen different disguises, even the disguise of its very opposite, humility. The quicker he grows and the farther he goes on this quest, the more must an aspirant examine his character for its traces and watch his actions to detect it.

(433-5) From Lord Beaconsfield's novel: "Ah,"⁷⁵³ said Coningsby,⁷⁵⁴ "I should like to be a great man." The stranger threw at him a scrutinising glance. His countenance was serious. He said in a voice of most solemn melody, "Nurture your mind with great thoughts. To believe in the heroic makes heroes."

(433-6) If a man becomes cold, pitiless, impenetrable, if he sets himself altogether apart from the life and feelings of other men: if he is dead to the claims of music and the beauties of art; be sure he is an intellectualist, or fanatical ascetic not a [philosopher].⁷⁵⁵

(433-7) Rousseau taught that human nature was essentially good whereas Calvin taught that it was essentially bad. Philosophy teaches that the innermost core of human nature is essentially good but the outer and visible husk is a mixture of good and bad, varying with individuals as to the proportions of this mixture.

(433-8) Every man betrays himself for what he is. He can hide his thoughts and dissemble his feelings, but he cannot hide his face. Therein are letters and words which tell plainly what sort of a man he really is. But few there be who can read in this strange language.

⁷⁵¹ The paras on this page are numbered 197 through 205; they are not consecutive with the previous page.

⁷⁵² PB himself inserted a question mark by hand.

⁷⁵³ PB himself inserted quotation marks by hand.

⁷⁵⁴ PB himself inserted a comma by hand.

⁷⁵⁵ PB himself deleted "Philosophy must make men who make history." from after "philosopher." by hand.

(433-9) Any analytical remorse maybe helpful in uncovering faults or deficiencies but a morbid remorse will hinder betterment and paralyse aspiration.

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(435-1)⁷⁵⁷ He who can detach himself from emotion even while he continues to feel it, becomes its true master.

(435-2) Only those who hold the same spiritual conception of life can be true affinities in friendship.

(435-3) The past is a moving film of egregious errors and dismal failures.

(435-4) The aspirant needs to rise above his emotional self, without rising above the capacity to feel, and to govern it by reason, will and intuition.

(435-5) He who seeks a position of influence or power, seeks also the responsibilities and penalties which follow after it. Ambition gives good prizes but its roses have thorns.

(435-6) The quest for an ideal place or person can never be satisfied, consequently it can never really end. What we may hope to find are better places, better persons. The dream of the Best will [always]⁷⁵⁸ remain only a dream.

(435-7) Time may bring him more perception, experience may bring him more knowledge, but he will gain inner strength only as he uses his opportunities aright.

(435-8)⁷⁵⁹ The only gentlemanly thing to do when the raucous clamour of falsehood grates on the air and the frightful spectre of animosity gibbers at him is to oppose them with silent fact of what he is and leave it at that. It is better therefore that he let personal abuse find likeminded ears and pay it back only with dignified silence. He who understands what he is about and who is conscious of the purity of his motivation

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⁷⁵⁷ The paras on this page are numbered 206 through 214, making them consecutive with the previous page.

⁷⁵⁸ PB himself inserted "always" by hand.

⁷⁵⁹ There is a question mark pencilled in the left margin of this para, probably from an editor requesting that the para be checked over.

can afford to smile at his 'critics' remembering the Turkish admonition: "Let the dogs bark: the caravan marches on." His sense of dwelling in the Overself would be of little avail if he reacted to these unpleasant events and unfortunate experiences in the way which personal emotion would persuade other men to react. It is natural for the egoistic part of them to feel resentment, indignation, bitterness, disillusionment and even sadness over base calumnies,⁷⁶⁰ the personal hatred and prejudice they have endured. But it is equally natural for the diviner part of him to feel undisturbed, unsurprised and compassionate over the same treatment. For here there is a perfect understanding that these opponents can only act according to their knowledge and experience, can only view him, because of the limited facts at their disposal and the limited evolutionary character they possess, through the spectacles of ignorance. Karma will assuredly take care of their deeds; his business is to take care that he send them his kindest thoughts, keeping the devils of separateness out of their relation, holding firmly to the feeling that they are all members of the same grand life.

(435-9) He should be humble enough to admit when it is right, the justice of criticism directed against him.

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(437-1)⁷⁶² Without inner detachment and outer discipline, a man will be the hapless sport of his impulses and tossed from pleasure to trouble by his senses.

(437-2) What man can trust his own critical judgment of himself? Will his ego be willing to betray itself?

(437-3) Sentimentality is a disease. The sooner an aspirant is cured of it, the quicker will be progress.

(437-4) What then is all this repentant religio-mystic activity in prayer and reflection since his novitiate began but a form of confession of his sin? Confession is a rite as necessary to those outside the church, apart from priests as it is to those inside. The object is a kind of psychoanalytic procedure, to bring the sin to the surface by re-living

⁷⁶⁰ PB himself inserted a comma by hand.

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⁷⁶² The paras on this page are numbered 215 through 222, making them consecutive with the previous page.

the past if forgotten in the past, and correct it mentally and imaginatively as well as in the character by resolves for future change. The result is purifactory.

(437-5) Those who are not deceived by the fictitious good-fellowship of saloons and taverns, may find his calm cool presence more truly cordial than those who seek emotional displays.

(437-6) Human nature is universally frail; this is no exception. Nevertheless if he is appalled at his mistakes, if this anguish is doubled because what he has done wrongly is irreparable, is there nothing else left to do than to give himself up to helpless despair? The true answer is more hopeful than that. "I know that if I keep patient while cultivating humility and silencing the ego's pride, I shall grow away from old weaknesses and overcome former mistakes." – This should be the first stage of his new attitude. For the next one he can at least go over the events of the past and amend them in thought. He can put right mentally those wrong decisions and correct those rash impulsive actions. He can collect the profits of lessons expensively learnt.

(437-7) It was Jesus' closest relative, his own mother, who sought to sidetrack him from his mission, compelling him to exclaim, "Woman! what have I to do with thee?" It was the Maharshi's⁷⁶³ own mother who sought to drag him back from his meditation-cave to a worldly life, compelling him to tell her, in effect, not to alter a course already preordained for him. The duties towards one's family are limited ones: whereas the duty towards one's soul is an unlimited one.

(437-8) Where the good and the evil are so closely blended together, as in human character, unless he makes his self-portrait harsh,⁷⁶⁴ uncompromising and unbeautiful, he will waste many years in illusions, only to [find]⁷⁶⁵ at the end that everything still remains to be done.

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(439-1)⁷⁶⁷ No man can become philosophical and yet derive complete satisfaction from or attach complete importance to whatever is favourable in his external life. He sees too

⁷⁶³ "Maharishee's" in the original.

⁷⁶⁴ PB himself inserted a comma by hand.

⁷⁶⁵ The original typist deleted "out" from after "find" by typing over the original word with x's.

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⁷⁶⁷ The paras on this page are numbered 223 through 228, making them consecutive with the previous page.

clearly how transient, how imperfect and how compensated by disadvantages it all is. Indeed he outgrows the excessive common interest in and the excessive common preoccupation with the ebb and flow of external life. He finds more and more trivial what he once found – and the generality of men still find – worthy of serious attention.

(439-2) Is it possible to be inwardly aloof from the pleasurable things of the world and yet be outwardly able to enjoy them? Is it possible to love another in a human way but yet retain the inner detachment requisite for resting in philosophic peace? Can we make the best of these two worlds? The answer is that just as we can learn by practice to remain inwardly peaceful in the midst of outward turmoil, so we can learn to remain peaceful in the midst of outward pleasure. But this practice is hard to learn and most beginners fail at it. For a man to train himself in emotional control over the mad loves and insane passions, the recurrent longings and tormenting desires, is like training himself to die. Let no one under-estimate this tremendous task.

(439-3) Large cities are also large concentrations of all that is bad in human nature. Whether by falling [into]⁷⁶⁸ temptation or by picking up psychic infection, men are always exposed to moral degeneration in such cities. This is why so many mystics and most ascetics have refused to live in them.⁷⁶⁹

(439-4) It is everywhere the state today that most people are automatons, merely reacting to the outward world of the five senses in a mechanical manner. They do not really control what is happening to them but merely drift with the forces playing through the sense-stimuli. The consequence is that they do not actually possess or use the power of free will. They are puppets on Nature's stage.

(439-5) He may try to keep up the illusion that he is a well-fitting part of these surroundings called civilisation, a member of the society into which he was born, but in the deepest layer of his heart the reality will deny it. He no longer belongs to a race caught up in appearances, ensnared and hypnotised by them to the point of self-destruction.

(439-6) Fear weakens a man, hate destroys him in the end but love brings him his best.

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⁷⁶⁸ PB himself deleted "proff-" from after "into" by hand.

⁷⁶⁹ PB himself inserted a period by hand.

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(441-1)⁷⁷¹ They turn to this or that for a substitute happiness, to drink or diamonds, but in the end either the changing fortunes of life itself or the black form of death parts them from it, while before the end destiny always throws in a counter-weighting grief. Thus they never get either an enduring or a true happiness. If the desire remains they will one day have to look this fact in the face, that a transient or substitute one is not enough, and begin the final search. If the desire goes, squashed by much suffering, the prayer for mental peace replaces it.

(441-2) The forces at work in the human heart are not fundamentally different in Tibet, the highest inhabited country in the world and the most solitary country in the world, from what they are in the U.S.A. They may be and are modified in their expression by environmental differences but not in their essential nature.

(441-3) The philosophic way of living asks for more than most men possess, more command of the passions, more discipline of the thoughts and more submissiveness to intuition.

(441-4) Yet with all this confession of, and grappling with, his weaknesses, he should not let himself be tormented by them. The truth of reincarnation must teach him patience and consequently reconciliation with his imperfect state.

(441-5) The philosopher is usually too comprehensive in his outlook to confine his stand to one of two sides; he prefers to take a third position

(441-6) The consolations of human affection [are]⁷⁷² sometimes uncertain, the fervours of human passion are often transient.

(441-7) We must begin by admitting the existence of a twofold self in us: – This is the cause of our inner conflicts and tensions. This is the origin of the struggle set up in man's heart and mind.

(441-8) If some who have tried it recommend marriage, others repudiate it. Schopenhauer, the lonely thinker of Danzig, whose bitter mind and unfortunate early experience, inspired his caustic and famous essay "On Women," never knew the shared happiness and reciprocal good fortune of true marriage. Such a relationship demands much from each for its successful accomplishment, but it gives much in return. This we can see theoretically. If it fails often to fulfil theory we have to enquire whether any

⁷⁷¹ The paras on this page are numbered 229 through 236, making them consecutive with the previous page.

⁷⁷² PB himself inserted "are" by hand.

human desire is ever fulfilled in a wholly satisfying way. We shall find none that is – not even the lofty desire for a faultless spiritual master!

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(443-1)⁷⁷⁴ Only a teaching like this could lift humanity from the mud in which it flounders to the radiant zenith of its possibilities.

(443-2) He is too sincere to become an opportunist who uses people professionally or a climber of pyramids who exploits them socially.

(443-3) Of what use is it that a young man shall have the admirable strength of a lion if he also has the stubborn foolishness of an ass and the undisciplined passions of a goat? Balanced growth is better.

(443-4) It is not fully helpful to us, creatures of modern civilisation and metropolitan cities as we are that most of the information which has come down to us about this subject has come from monks, nuns, abbots and hermits too often given over to excesses of asceticism. This has given us their point of view but we ourselves are not placed at the same point as theirs.

(443-5) Everybody has his own ideal; his own capacity, his own limits. We should not try to impose on one man what is suited only to another.

(443-6) He is an ascetic, in his own kind of way, but does not carry it to an extreme point.

(443-7) The parent, the husband or wife who demands continuous attention and undivided devotion, who assumes as a natural right the duty of making decisions for one, turns a home into a gaol.

(443-8) The awakening from this hypnotic state of automatic reaction to the sense-reports requires an effort beyond the ordinary or a shock beyond the usual. Whatever way it happens, it is extremely painful. The man has to see himself as if he were somebody else, that is objectively and impersonally. This is the straight road to self-

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⁷⁷⁴ The paras on this page are numbered 237 through 247, making them consecutive with the previous page.

mastery for it is the straight road away from the flesh-bound fluctuating ego to the true unchanging man. It requires constant work within, a vigilant and resolute handling of thoughts and feelings at the moment of their birth.

(443-9) Each man has to fight his lonely battle which nobody else can share with him, has to work out personal problems in the solitude of his own mind, has to gain command of his passions in the secrecy of his own heart.

(443-10) The men who have seen deeply into the hidden meaning of life, are the men best qualified to guide us in matters of conduct and motive.

(443-11) His weaknesses must be isolated in clear full consciousness and there brought under discipline before they will begin to vanish from action and conduct.

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(445-1)⁷⁷⁶ When the picture of himself is no longer pleasing to him but on the contrary, painful, he is beginning to see truly. When he passes from the stage of self-pity to that of self-loathing he is beginning to progress effectively.

(445-2) The hurt grows mostly from his own incapacity to read the lessons of experience impersonally and calmly.

(445-3) He will feel humiliated, if not exasperated, at the recognition of the ways in which he has failed but it will be better to suffer emotionally than drift in complacency or stagnate in indifference.

(445-4) He must begin this preparatory work on himself by an analysis of character. This requires a sincere honest appraisal, a rigorous search for truth, not easy when vanity, for instance, may masquerade as duty among his motives.

(445-5) How morally helpless many persons allow themselves to become is shown by the compulsive nature of their deeds and the obsessive nature of their thoughts.

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⁷⁷⁶ The paras on this page are numbered 248 through 259, making them consecutive with the previous page.

(445-6) Men will seek to feel the real life only after they have felt the uncertainties of human affection, the transiencies of human passion and the insufficiencies of human activities.

(445-7) To ask mankind generally, instead of scattered groups of individuals, to adopt so ascetic a regime is to ask for something beyond its capacity and hence, impracticable. For why should men who have not joined monastic orders behave like those who have?

(445-8) There will be no true satisfaction if we follow personal indulgence alone, if we do not put back into conduct an ethical basis and spiritual discipline.

(445-9) Patanjali allowed the candidate for a course of yoga to begin only after he had prepared his character for it by moral disciplines.⁷⁷⁷

(445-10) Philosophy touches life at all points. The philosopher willingly comes into contact with all kinds and conditions of men, to observe to study and to learn. But there are times when he may not do this, may not do this, may not expose himself to psychic infections or disturbances.

(445-11) Neurotics, who live in hothouse emotions, need the serenity of this escape from their egos. But it needs to be a rightful escape, and not the censorable refusal impartially to look at their own egos, not an evasion of the need of looking at themselves as they really are.

(445-12) Destructive criticism arising from a negative mind is one thing but helpful analysis prompted by goodwill, is another.

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(447-1)⁷⁷⁹ It is time preachers began to realise that giving naive admonitions to the weak and sinful is not enough. The latter must not only be told to be good but not less important taught how to be good!

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⁷⁷⁹ The paras on this page are numbered 260 through 267, making them consecutive with the previous page.

(447-2) It is an heroic and stoic goal to set before a man, that he shall not be dependent upon others for his happiness and that he shall be emotionally self-sufficient. But it is a goal reachable by and, in the present kind of faulty human society, useful to, only the few.

(447-3) There is no shame in confessing that one is fallible so there should be no reluctance to admit that one has made mistakes. The first step in self-knowledge is such an admission but coupled with the eagerness to learn from them. This however can only be done if, first, we identify them.

(447-4) He may become detached without becoming dehumanised. He may live inwardly apart from the rest of the world without lessening his goodwill and good feeling for others.

(447-5) Certain scientists have tried to persuade us that love is but a secretion of the molecules of the brain, or at best, a mere activity in one of the glands.

(447-6) A man may have to free himself from being unduly dependent on or overly attached to another person if he is to attain the freedom and assume the responsibility of true adulthood.

(447-7) If a man reaches finality of decision and recognises that enlightened self-discipline is to be achieved and not resisted, he takes the first step to true happiness.

(447-8) His outer conduct should be brought into agreement with the soaring aspiration of his inner life. When the one is antithetical to the other, the result will be chaos.

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(449-1)⁷⁸¹ The unequal balance of the whole psyche is a characteristic of those seekers who impatiently shun the philosophic discipline. [Hence]⁷⁸² we find that emotional neuroticism, intellectual disorder, volitional weakness and egotistical excess are strongly marked in a number of women who take a fussy,⁷⁸³ shrieking interest in

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⁷⁸¹ The paras on this page are numbered 181 through 183; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

⁷⁸² PB himself changed "Here" to "Hence" by hand.

⁷⁸³ PB himself inserted a comma by hand.

mysticism. They seek ardently for teachers but not for truth, for personalities rather than principles. They surrender themselves eagerly to visible organisations but not to the invisible Overself. It does not occur to them that the absence of proper qualifications unfits them for personal discipleship under a competent master. For anyone to express even a hint of this unfitness is to arouse their anger, provoke their hostility and stiffen their conceit. And if he goes on to suggest, in however kindly and constructive a manner, that their energies would be more profitably directed towards self-improvement than towards running after incompetent teachers and absurd sects, he is rewarded by abuse and vilification.

(449-2) Possessive love is natural. We want to have and keep what we love. But when its object is another human being, there is an inevitable desire for the return of our love, for the restriction of their affection to us alone, so that what we give is not given in purity but [in]⁷⁸⁴ extended selfishness. Hence when others love you they want to deprive you of your freedom. But when the disciple loves you, he must give you your freedom.

(449-3) Small mentalities cannot comprehend big truths. Greedy mentalities cannot comprehend generous truths. Bigotry keeps vital facts outside the door of knowledge. This is why the philosophic discipline is needed.

(449-4) You are to be penitent not only because your wrong acts may bring [you to suffering]⁷⁸⁵ but also, and much more, because they may bring you farther away from the discovery of the Overself.

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(451-1)⁷⁸⁷ One important reason why the great spiritual teachers have always enjoined upon their disciples the need of surrendering the ego, of giving up the self, is that when the mind is continually preoccupied with its own personal affairs, it sets up a narrow limitation upon its own possibilities. It cannot reach to the impersonal truth, which is so different and so distant from the topics that it thinks about day after day, year after

⁷⁸⁴ PB himself changed "an" to "in" by hand.

⁷⁸⁵ PB himself changed "suffering upon you" to "you to suffering" by hand.

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⁷⁸⁷ The paras on this page are numbered 184 through 185, and 187 through 192, making them consecutive with the previous page.

year. Only by breaking through its self-imposed pettiness can the human mind enter into the perception of the Infinite, of the divine soul that is its innermost being.

(451-2) The aspirant need hide nothing from such a man, for the depths of human sin and misery as well as good and joy, are alike open to his understanding.

(451-3) Philosophic mysticism's powerful reasoning will neither interest nor influence those who think only and entirely with their passions and emotions and prejudices.

(451-4) If this quest means anything to you at all you must work at the improvement of character, at moral transformation.

(451-5) The longing for inward security and invulnerable peace is one which a man can certainly satisfy. But he cannot satisfy it on his own terms. Life has always and inseparably dictated the price which must be paid for it.

(451-6) The philosophic life is a steadily disciplined, not a severely ascetic one.

(451-7) The ideals for which they live and the knowledge by which the ideals are formulated,

(451-8) He should examine not only the thoughts and emotions, the passions and actions of his past day or life, but also the results that have eventuated from them.

(451-9) He can always begin anew, clear of the negative thoughts and disturbed emotions which beset his past. But he cannot always sustain the endeavour.

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(453-1)⁷⁸⁹ Any act which draws him farther away from the divine self is a sinful one. Any act which injures some other person is not only sinful but also evil.

(453-2) He has inwardly to become a stoic, if he is to deprive the evil acts of other men of their power to wound, anger or dismay him.

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⁷⁸⁹ The paras on this page are numbered 193 through 204, making them consecutive with the previous page.

(453-3) He has consecrated his life to this quest.

(453-4) This is to prejudice the search for truth from its very start.

(453-5) The wise aspirant humbly looks in the criticisms of his enemies for what it has truth and value.

(453-6) Variations of mood and vicissitudes of aspiration will come to every one who undertakes such an enterprise.

(453-7) He must believe that in the end, the fulfilment of his aspiration will certainly come.

(453-8) Suppose you knew that this was to be your last day on earth. How would you behave towards others? Would you not sink all short-range attitudes and rise above the petty selfishness, the pitiful enmities and the harsh discords which may have marred your past? Would you not try at least to feel good-will toward all men? This is how philosophy bids you behave at all times and not merely on your death bed.

(453-9) The prejudices and fancies, the attachments and desires prevent him from knowing, appreciating or accepting the truth.

(453-10) If the change of outlook is only a superficial one, then a change of circumstances will sooner or later appear.

(453-11) It is this Ideal that gives a secret importance to every phase of our life-experience. It is this goal that invests unknown and unnoticed men and women with Olympic grandeur. It is this Thought that redeems, exalts and glorifies human existence.

(453-12) He should ask of each day what endeavour it has yielded in this lifelong struggle for the realisation of higher values.⁷⁹⁰

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⁷⁹⁰ This section is continued in the paras on page 457.

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(455-1)⁷⁹² If you want to know how to set about finding the Higher Self, Jesus has very clearly given the answer. Seek,⁷⁹³ knock and ask, pray to it and for it. Not just once but scores of times if necessary and always with your whole heart, lovingly, yearningly, reverently.

(455-2) If he fails to pass a test or if he succumbs to a temptation he should realise that there must be a defect in character or mentality which made such a failure possible. Even though the test or temptation has been provided by the adverse powers, he ought not to lay the blame upon them but upon himself. For then he will seek out and destroy the defect upon which the blame really rests.

(455-3) We believe first and think out our belief afterward. This is because emotion rather than reason is our driving force. Reason actuates us from a deeper level and is therefore slower to arouse and harder to keep going than feeling.

(455-4) If we are not to slaughter mosquitoes, because they are living creatures, then we ought logically not to slaughter the germs of syphilis with salvarsan [or penicillin].⁷⁹⁴ We ought to let them destroy a man's flesh and poison his descendants, for these germs too are living creatures. Let us not anthropomorphise the mosquito's sufferings. When we kill them they do not feel anything like [the pain that creatures with more developed nervous systems feel].⁷⁹⁵

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(457-1)⁷⁹⁷ From the intuitions that are the earliest guides of the seeking mind to the ecstatic self-absorptions that are the latest experiences of the illumined mystic, there are certain obstructions which have to be progressively removed if these manifestations are to appear. They be classified in four groups: those that belong to the unchecked passions of man, those that belong to his self-centred emotions and those that belong to

⁷⁹² The paras on this page are numbered 256 through 259; they are not consecutive with the previous page – but they follow the paras on page 463.

⁷⁹³ PB himself inserted a comma by hand.

⁷⁹⁴ PB himself inserted "or penicillin" by hand.

⁷⁹⁵ PB himself changed "what more developed creatures feel." to "the pain that creatures with more developed nervous systems feel." by hand.

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⁷⁹⁷ The paras on this page are numbered 205 through 209; they are not consecutive with the previous page – but they follow the paras on page 453.

This page is a duplicate of page 59 in Carbons 29.

his prejudiced thinking. By a critical self-analysis, by a purificatory self-denial and by an ascetic self-training, the philosophic discipline generates a deep moral and intellectual earnestness which wears down these obstructions and prepares the seeker for real advance.

(457-2) It is inevitable that depressing failures and wearisome defeats should harass the pilgrim on this quest. He may grieve over them but he must not fall before them. He should accept their practical lessons but not their negative effects. An intelligent patience, a deep faith and a quiet hope must fortify him.

(457-3) It is easy and human to project our wishes on the universe our experience and [think]⁷⁹⁸ our fancies into the universe of our ideas. Therefore the quest of the Overself must begin with a discipline of the underself.

(457-4) If good fortune comes he may rejoice at it but he should not either optimistically count upon it or pessimistically discount it.

(457-5) Because the quest is in part an attempt to raise himself to a higher level of being, he must change his attitude for a time towards those powers of the lower level which would keep him captive there. That is, he must liberate himself from the thralldom of the senses and the tendencies of the intellect. The first he may accomplish by ascetic disciplines, the second by meditative disciplines. The body must be mortified, the emotions purified, and the mind re-oriented. He has in short to pursue the good with all the ardour and faithfulness that the world reserves for its lesser loves.

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(459-1)⁸⁰⁰ If a man is to attain a durable peace, he must commit emotional suicide.

(459-2) But does this mean he is to become utterly devoid of all feeling? Not at all. It is only the lower emotions that have to be liquidated. Yet it is these which play so large a role in human life today, whether in their grossest form of hatred or their most refined form of romantic nonsense miscalled love.

⁷⁹⁸ PB himself deleted "our of our experience and think" from after "think" by hand.

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⁸⁰⁰ The paras on this page are numbered 210 through 218, making them consecutive with the previous page.

This page is a duplicate of page 61 in Carbons 29.

(459-3) Small minds are the victims of every trying situation because they are the victims of every immediate reaction to it. The student of philosophy, with his metaphysical powers and personal self-discipline, is not. He looks many years ahead of it and much more deeply into it. He does not blindly accept the first feelings about it that arise within himself or are suggested to him by others.

(459-4) The tensions set up in his inner life by this struggle against the ego, the emotions and the thought-habits will not be resolved until he has gone a long way on the quest.

(459-5) Neither the bitterness of resentment nor the thirst for revenge enter his heart when he is defamed by others. He keeps his serenity unbroken, his goodness intact, his gentleness ever constant.

(459-6) Philosophy usually prefers a balanced position between extreme conventional views. But it prefers its own unconventional view to the others most of all.

(459-7) His approach to a controversial question should be based on principles, not prejudices.

(459-8) Ignorance and immaturity in others should call forth, not his irritability but his patience.

(459-9) However strong or however weak his character may be, it will be periodically put to a suitable test. If he has not found sufficient strength to remove its deeper flaws, this test [may]⁸⁰¹ provoke him to make the greater effort needed to find it.⁸⁰²

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(461-1)⁸⁰⁴ This is a thought we get quickly when reasoning by analogy, and one which is confirmed by experience, since we who are students of life, to take a wide-sweeping designation, are aware that our own imperfect attainment of transcendental

⁸⁰¹ The original typist changed "will" to "may" by typing over the original word with x's.

⁸⁰² This section is continued in the paras on page 465.

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⁸⁰⁴ The paras on this page are numbered 243 through 245, and 247 through 249; they are not consecutive with the previous page.

Consciousness accounts amply for our inability to understand everything and to manifest mastery.

(461-2) So long as man is imperfect in character, defective in intelligence and mechanical in sense-response to his environment, so long must he seek to improve the first, perfect the second and liberate the third. And there is no better way to achieve these aims than to pursue a philosophic course of conduct and thought.

(461-3) The obligation is laid upon him to respond to the Overself's demand that he shall make an endeavour to rise above the animal level of his being. And this cannot be done upon a basis of mere emotion alone. It calls for an exercise of the higher will. He has indeed to engage in a holy war.

(461-4) His personal interests put a bias into his judgments whilst his external conditions shape many of his thoughts.

(461-5) He realises that he has to break his passions or if uncontrolled, they will break him.

(461-6) He who has not overcome his passions finds himself compelled to act against the clearest warnings of his reason.

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(463-1)⁸⁰⁶ Compassion is the highest moral value, the noblest human feeling, the purest creature-love. It is the final social expression of man's divine soul. For he is able to feel with and for another man, only because both are in reality related in harmony by the presence of that soul in each one.

(463-2) The ego can always be depended on to invent excuses for its behaviour however foolish or however wicked that may be.

(463-3) Some seekers seize the goddess Truth by the throat and would fain strangle her in their efforts to embrace; I would suggest to them that to yield the hand to her like a child and to be led may compass their designs more quickly and surely.

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⁸⁰⁶ The paras on this page are numbered 250 through 255, making them consecutive with the previous page.

(463-4) The extraordinary thing is that when, putting aside the ego desires, we selflessly seek to know the divine will for us in any given circumstances, the answer brings with it the strength necessary to obey it.

(463-5) He must try to understand the inner meaning of such happenings. The more he meets with criticism and enmity the more he must ask himself what truth they contain. And he himself must provide the answer with perfect impartiality. If they contain no truth at all, so much the better. But such self-examination cannot be properly done if he allows emotion to get the upper hand, especially the emotions of resentments against his critics and bitterness against his opponents.

(463-6) He should not desert the quest in resentment because earthly sufferings have come upon him. For if he does so then he is inviting still further sufferings to come as a consequence of infidelity. Let him rather look upon them as mostly of his own making, through which he may learn lessons for the ultimate perfecting of his character; and always as tests of the sincerity with which he embarked on the quest. He must use these trials as opportunities both to show forth endurance, steadfastness and faithfulness as well as to increase his wisdom. They do not come by chance. Earthly sufferings are as useful to him if not more so than the earthly joys which he so readily welcomes.

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(465-1)⁸⁰⁸ Let him not be satisfied with the amount of true knowledge he has got, nor with the quality of personal character which he has developed. Let him press forward to the more and the better.

(465-2) Many of his difficulties arise not so much from his ignorance as from his inexperience.

(465-3) Few women succeed in making the self-disciplinary grade which the quest of philosophy calls for. This is because they are more easily distracted from the quest by their personal feelings than the men.

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⁸⁰⁸ The paras on this page are numbered 219 through 226, they are not consecutive with the previous page – but they follow the paras on page 459.

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(465-4) His dominant mental outlook should be completely impartial and absolutely fair. Admittedly, this is hard to achieve but it should be kept in sight as an ideal because of its directional value.

(465-5) It should not be thought, however, that because philosophy recognises the paradoxical character of standpoints, that it tries to have it both ways and constantly contradicts itself.

(465-6) Nobody, not even its bitter critics, may question the purity and nobility of its ethics however much they may question the accuracy of its metaphysics.

(465-7) Once he has solemnly made this momentous decision and reverently dedicated himself to the quest, he has to remain loyal to it under all the experiences of pleasure and pain, temptation and tribulation, which will henceforth be brought to bear upon him. To desert the quest at any point will only delay his movement and increase his suffering, for he will find in the end that no other way is open to him except the way of repentance and return.

(465-8) The fruits of sexual extravagances, the harvest of sexual promiscuity, the gleanings of sexual irresponsibility and the gratifications of sexual licence must be subjected to the hard discipline of reason. Those who will not do so must sooner or later pay the price in fears, anxieties, irritations, regrets, disillusionments, shames and despairs.

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(467-1)⁸¹⁰ Bernard Shaw somewhere insists that all men who are over forty are – presumably with the exception of himself – scoundrels. Perhaps. But they are also potential philosophers. For I do not believe that it is possible to arrive at the breadth and depth, the balance and perception which must mark the approach to philosophy, before that age.

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⁸¹⁰ The paras on this page are numbered 227 through 232, making them consecutive with the previous page.

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(467-2) The quest has its own particular darkness and peculiar agonies, for its course runs down as well as up, through long tunnels as well as across sunny plains. Yet despite these bogs and tribulations, the aspirant who understands the value of the goal will also understand that the quest itself is well worth while. He will then accept these ordeals as constituting tests of his loyalty to and perseverance in it.

(467-3) Such study of the ethics of philosophy will not of course, give the student the power to be able to practice those ethics completely. He cannot always govern his own complexes or control his own desires or rule his own compulsions. Nevertheless, to know what he is expected to do and what he ought to do is a valuable first step towards doing it.

(467-4) Six are the duties of such a teacher: (1) to instruct the student in new knowledge (2) to correct the errors of his existing knowledge (3) to develop his mentality in a balanced way (4) to restrain him from committing evil (5) to encourage him compassionately (6) to open the mystical path to him by active help in meditation.

(467-5) Everybody can recognise a bodily deformity whether it be his own or another's – in an instant. Whereas hardly anybody recognises a mental deformity until weeks, months or even years have passed: sometimes it is never recognised at all.

(467-6) Where all a man's acts are merely the reflex behaviour dictated by his sense-impressions, he has hardly any life higher than an animal one. It is the business of this quest to insert the influence of consciousness of the causes and results of his actions, reason and will into such behaviour.

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(469-1)⁸¹² Faulty characters and faulty habits can be changed by the Secret Path as the coming of the sun changes winter to spring. Greed will slowly turn to goodwill, cruelty will make its exit to allow for the incoming of kindness, and all-round self-control will gradually replace weakness. The faithful application of these teachings must inevitably influence the entire make-up of a man, and influence it most certainly for the better.

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⁸¹² The paras on this page are numbered 261 through 265; they are not consecutive with the previous page.

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(469-2) A further grave objection to this doctrine is that it appears to commit the ancient fault of putting the cart before the horse. It seems a more sensible method to counsel the quest for divine union, and let our desires take care of themselves, to find the cause and not to worry about effect.

(469-3) Those who advise us to become saintly in character before we attempt to travel the mystic path, confuse cause with effect. No one can make himself a saint to order, but anyone who will patiently pursue this path will naturally become elevated in character, because he will come closer to divinity.

(469-4) Though you [may be]⁸¹³ the greatest of sinners, do not be afraid to take up Yoga: it is not for the good alone, it is for all alike. Take up this practice,⁸¹⁴ give a little time to it regularly, and you will begin to see your sins gradually disappear. It will happen naturally, automatically. Did not Socrates somewhere say: "Knowledge Is Virtue." And we can guess the kind of knowledge he meant when we know that his favourite precept was "Man-know-Thyself."

(469-5) Spinoza wrote: "men think themselves free inasmuch as they are conscious of their volitions and desires, and never even dream, in their ignorance, of the causes which have disposed them so to wish and desire."

(469-6) All these conflicting conclusions are the inevitable results of different perspectives and different predilections.

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(471-1)⁸¹⁶ The discovery of moral relativity gives no encouragement however to moral laxity. If we are freed from human convention, it is only because we are to submit ourselves sacrificially to the Overself's dictate. The unfoldment of progressive states of conscious being is not possible without giving up the lower for the higher.

(471-2) The giving up of all earthly desires, the liberation of the heart from all animal passions, the letting go of all egoistic grasping – these attitudes will arise spontaneously

⁸¹³ PB himself changed "are" to "may be" by hand.

⁸¹⁴ PB himself inserted a comma by hand.

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⁸¹⁶ The paras on this page are numbered 267 through 277, making them consecutive with the previous page.

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and grow naturally if a man is truly quest-minded so that his intuition will assert itself little by little.

(471-3) The keeping of rigid rules.

(471-4) The more anyone's thinking on problems of life or metaphysics is ego-centric, the more is his capacity to reach the truth limited.

(471-5) Generous feeling must be directed by sound judgment, fervent devotion must be led by wise discrimination.

(471-6) Over and above the pressure of our individual wills there is this sublimely gentle yet ever-insistent pressure of the Overself's will.

(471-7) In moments of unusual calm, he may recognise the truth of these statements, but never in moments of personal agitation, whether it be painful or pleasurable agitation.

(471-8) It is true that conscience is the voice of the Overself in the moral life of man, but it is also true that he seldom hears its pure sound. Most often he hears it mixed with much egotism.

(471-9) It then needs to be purified, made selfless.

(471-10) Because most men will only engage themselves in an undertaking if it seems profitable to themselves, few men will engage in the quest of a goal which seems so abstract, so impersonal, as this one.

(471-11) Man has largely conquered his planetary environment. Now he must begin the sterner task of conquering himself.

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(473-1)⁸¹⁸ Whoever seeks to tread a path such as the one shown here will sooner or later find that these forces set themselves in opposition to his interior journey. His way will

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⁸¹⁸ The paras on this page are numbered 278 through 279, making them consecutive with the previous page.

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be blocked by external circumstances that entangle him in hopeless struggles or heart-breaking oppressions and enslavements,⁸¹⁹ or by psychical attacks which seek to sweep him off his spiritual feet and destroy his higher aspirations. Persons in his immediate environment may be moved by these invisible forces to work against him, uprisings of hate and misunderstanding; one-time friends may turn into treacherous enemies more virulent than the poison of a cobra. Public critics will appear and endeavour to nullify whatever good he is doing for humanity, or prevent its continuance. The single aim and object of all these attempts will be to prevent his alignment with the Overself, to render mental quiet impossible or to keep his heart and mind crushed down to earth and earthly things. He must needs suffer these things. Their power, scope and duration may be diminished, however, if he

(473-2) It is essential that a spiritual preceptor live up to the lofty precepts he hands out; if he is unable to do this he ought to come down from his high seat and take his place among the pupils – preferably in the back row. The western student of divine mysteries is very eager and very apt to rush out and attempt to teach his fellows before he has completed his course of studies, and before he has quite realised their truth by experience. The obvious reasons are many: a love of the limelight, a sense of superiority are but two of them. How different this, from that lowly humility of Lao-Tzu,⁸²⁰ the philosophical Chinaman whose followers increased from a single person in his lifetime to many millions after his death. “The Sage wears a coarse garment, but carries a jewel in his bosom,” is his beautiful announcement. “To know, but to be as though not knowing, is the height of wisdom,” is another of his spirit-realised utterances.

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(475-1)⁸²² Do not pretend to be other than you are. If you are one of the multitude, do not put upon yourself the proud robes of the Teacher, and pretend to be able to imitate Him, unless you stick to the Truth, you can never find it. To put yourself upon the pedestal of spiritual prestige, before the Master or God has first put you there, is to make the first move towards a humiliating and painful fall.

⁸¹⁹ PB himself inserted a comma by hand.

⁸²⁰ “Lao-Tse” in the original.

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⁸²² The paras on this page are numbered 280 through 282, making them consecutive with the previous page.

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(475-2) The rewards of this quest are not primarily material ones, although these may come. The only rewards that can be guaranteed to the successful aspirant is that he will emerge out of the unregenerate state and come closer to the Overself's consciousness, that is to say, to the kingdom of heaven. Whoever looks for more may be disappointed. But to the man who [through]⁸²³ reflection or suffering, intuition or instruction, has got his values right, this will be enough.

(475-3) If he is to keep his inward peace unruffled he must live above the level of those who have it not. This can be done only if he obeys the practical injunctions of Jesus and Buddha, only if he keeps out of his emotional system all the negatives like resentment, bitterness, quarrelsomeness, jealousy, spite and revenge. These lower emotions must definitely be outgrown if philosophic calm is to be the supreme fact and philosophic wisdom the guiding factor in his life. When other men show their enmity and meanness toward him, he is to retaliate by showing his indifference and generosity. When they falsely assail his character or enviously calumniate his work, he is to forbear from harsh feelings and not let them forfeit his good-will. He is not to succumb to the human temptation to retaliate in kind. For he is engaged on a holy ascent and to succumb would be to slip grievously back. Indeed out of the base actions of others, he may kindle noble reactions which assist his upward climb.

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(477-1)⁸²⁵ He must purify his feelings, renounce his attachments, reorganise his thinking, discipline his conduct and awaken his intuition.

(477-2) The demand which the quest makes upon his feelings is often a harsh and exacting one. He has to see each troubling situation which concerns him without allowing personal emotions to interfere with the truth of vision. He has to displace hot resentment, for instance, by calm detachment. It is a battle of self against self and consequently invisible to and unnoticed by other men. No one will help him here.

(477-3) The student's character slowly changes as he feels the compulsion from within and receives the instruction from without.

⁸²³ PB himself inserted "through" by hand.

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⁸²⁵ The paras on this page are numbered 283 through 295, making them consecutive with the previous page.

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(477-4) He builds a self-balance and self-possessed character.

(477-5) A humble life dedicated to a great purpose, becomes great.

(477-6) He may even be surprised at his own achievement.

(477-7) Without this preliminary training of mind way and discipline of character, men will find their [way]⁸²⁶ to truth strongly barricaded.

(477-8) Those who talk of liberating themselves from the moral repression of conventional society are right in some cases but wrong in most. For they chiefly mean that they want to be free to follow sensual desires without imposing any self-discipline. They do not see that to overcome those desires is the true self-liberation.

(477-9) Mental fixations may be hindrances or helps; it depends on their subjects.

(477-10) He should be big enough to admit his blunders, his stupidity and cupidity, and not seek pretexts which, by supporting them, also support his pride.

(477-11) We are weakened every time we give harbourage to snarling thoughts about other people and whimpering ones about ourselves.

(477-12) This is largely an unconscious process.

(477-13) Whoever seeks to engage himself in this quest, will have to tread a definite path of self-discipline

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(479-1)⁸²⁸ The heart must also acknowledge the truth of these sacred tenets for then only can the will apply it in common everyday living.

⁸²⁶ PB himself inserted "way" by hand.

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⁸²⁸ The paras on this page are numbered 296 through 302, making them consecutive with the previous page.

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(479-2) A sound judgment must be a balanced judgment.

(479-3) It is most pleasant for a man to feel himself at one with the crowd, most uncomfortable to feel himself at variance with it. Yet the seeker who has heard truth's call, has no other choice than to accept this intellectual loneliness and emotional discomfort, if he is not to find what for him, is the worse fate of violating his spiritual integrity.

(479-4) If a strong yearning for truth be absent, a man may meet a thousand masters of the quest but he will neither recognise them for what they are nor experience any exaltation in their presence. This yearning must indeed be as strong as the hunger of a starving man or the desperation of a traveller lost in the desert.

(479-5) Life is a struggle and man is frail. Hindrances are around him on every side and limitations are within him on every occasion. Therefore, what is essential is that right direction should always be present and what is important is that the ideal of the quest should never be abandoned.

(479-6) It would be a mistake to believe that because philosophy affirms that morality, art, conscience and religion are relative to human beings, it therefore has no moral code to offer. It most assuredly has such a code. This is so because side by side with relativity it also affirms development. It holds up a purpose, traces out a path to its realisation and hence formulates a code.

(479-7) Men seek for God because they cannot help themselves. They endure tribulations and make sacrifices in this search but because they love God. And the source of this driving urge lies in the tremendous contradiction between what they pathetically are and what they intuitively feel they ought to be.

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(481-1)⁸³⁰ This does not mean that emotion is to be extirpated. For that would be like banishing the use of electricity because careless people get electrocuted. It means leading emotion to obey the behest of the pilots, who should be reason or intuition,

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⁸³⁰ The paras on this page are numbered 303 through 309, making them consecutive with the previous page.

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experience or authority, singly or all together. Without such obedience it is unlikely that either inner peace or outer security can be attained.

(481-2) Our view of life is usually too personal to permit us to fathom its deeper truths. For the person imposes its intellectual limitations and emotional desires upon the very operation of seeing and understanding what it sees. Its hidden attachments manipulate its operations and becloud its intelligence, thus tying it to a surface view and an over-simplified understanding.

(481-3) The quest is not an enterprise of fits and starts, not something to be started today and left off tomorrow, but the most durable undertaking in a man's life.

(481-4) This is to be his most sacred life-purpose, the most honoured ground of his very existence, and everything else is to be made to subserve it.

(481-5) The difficulties that sadden him and the triumphs that elate him, are a part of the story of each man's spiritual adventuring.

(481-6) A mind freed from its weaknesses and illuminated by the Overself, a life guided from within and ruled by truth – these are some of the rewards the quest offers him.

(481-7) We must keep the emotional issues separate from the intellectual ones. But this is not to say that the intellect is to live an emotion-proof existence. Such separation always needs to be kept up only so as they are likely to impair the quest of truth. This danger arises only during the earlier stages of man's seeking. When he has attained a balanced personality, cultivated a serene disposition and mastered the egotistic urges within himself,

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(continued from the previous page) then emotion and reason join forces with intuition in producing the quality of intelligence. Henceforth he feels what he thinks and thinks what he feels, his emotions are rightly directed and his thoughts truthfully formed. They work together, harmoniously, satisfactorily and unitedly.

(483-1)⁸³² The philosophic way of helping a man to a truer standpoint is not to deliver sermons to him but to

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(483-2) The more we are devoted to the diviner attractions, the less devoted or susceptible do we become to the earthly ones. Thus the mere exercise of the faculty of veneration for something beyond ourself gradually lifts us nearer to the desireless state.

(483-3) When we arrive at such a state of impersonal understanding we begin to see friends in our enemies and sometimes even enemies in our friends. For we begin to seek without emotion the causes in ourself which arouse antagonism in others. Thus we learn more about our weaknesses our incapacities and our faults, even though we have to sift many falsehoods, may exaggerations, distortions, and even wickednesses to get at this knowledge.

(483-4) Duty is a word which is relative to the stage of a man's evolution. It has different implications when related to different persons. The aspirant who has reached this point on the quest is charged with the duty of disciplining the animal propensities by the practice of temporary,⁸³³ occasional and limited asceticism.

(483-5) If he remains loyal to these ideals then, through both dreary lapses and bright spurts alike, his spiritual life will grow in strong intensity and quality.

(483-6) It does not ask him to aim at an impossible moral perfection but it does ask him to strive for a practicable moral improvement.

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(485-1)⁸³⁵ The discipline also acts as a corrective of extremist tendencies and thus restores balance to the mind.

(485-2) A single mistake in the rejection of an opportunity or in the choice of direction at a cross-road, may lead to a quarter lifetime's suffering. The student may quite easily discover by analysis the smaller lessons embodied in that suffering and yet may quite

⁸³² The paras on this page are numbered 310 through 315, making them consecutive with the previous page.

This page is a duplicate of page 91 in Carbons 29.

⁸³³ PB himself inserted a comma by hand.

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⁸³⁵ The paras on this page are numbered 316 through 321, making them consecutive with the previous page.

This page is a duplicate of page 93 in Carbons 29.

overlook the larger lessons, for he may fail to ascribe major blame to the early rejection or choice. He may still not realise how it all stems out of that primary root, how each error in conduct naturally happens after it becomes a channel for a further one, and that in its turn for still another, so that the descent is eventually inevitable and its attendant sorrows, cumulative. Thus all traces back to the initial foundational error, which is the most important one because it is the choice of wrong direction, because such a wrong choice means that the more he travels through life, the [more]⁸³⁶ mistaken all his later conduct becomes.

(485-3) It is not possible for every man to establish harmony with every environment in which he finds himself, but it is possible for him to understand [all environments so thoroughly as to react rightly to them.]⁸³⁷

(485-4) There are times, occasions, situations and responsibilities which may make fair criticism a moral duty. But no aspirant can fall into the all-too-common habit of criticising for its own sake, much less for malice's sake, without thwarting his spiritual progress. Condemning others for their real or supposed sins, is even worse.

(485-5) The quest is going to be a long business because even the preparatory work is stiff and hard. He cannot unmake himself in a few weeks or months.

(485-6) The ideal which has been approached but not been realised.

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(487-1)⁸³⁹ It is such unbalanced mentalities which looking at a partial truth, see it as the whole truth.

(487-2) We take so much trouble merely to live. Ought we not to take a little more so as to live well?

⁸³⁶ PB himself inserted "more" by hand.

⁸³⁷ PB himself changed "it thoroughly so as to react to it rightly." to "all environments so thoroughly as to react rightly to them." by hand.

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⁸³⁹ The paras on this page are numbered 322 through 332, making them consecutive with the previous page.

This page is a duplicate of page 95 in Carbons 29.

(487-3) He must refuse to allow himself to become emotionally overwhelmed by an unthinking majority or intellectually subservient to an unworthy convention.

(487-4) "You must neither defraud your neighbour nor allow him to defraud you," said the Persian prophet, the Bab, to a disciple who had paid an exorbitant price for some bazaar article.

(487-5) This quest is really a system of therapeutic training devised to cure evil feelings, ignorant attitudes and wrong thinking.

(487-6) "O son, though thou art young, be old in understanding. I do not bid thee not to play the youth, but be a youth self-controlled. Be watchful and not deceived by thy youth." Qabus Nama, an 11th century Persian book of conduct. It was written as instruction for his son by a prince on the southern shore of the Caspian sea.

(487-7) "Youth is a kind of madness." — Aristotle

(487-8) He feels himself being pressed forward on the quest by unknown influences.

(487-9) If there is no short cut to attainment there is at least a straight path to it.

(487-10) The less a mental conflict appears in open consciousness the more dangerous does it become.

(487-11) Hope is the instinctive turning of the flower to the sun. It bestows inspiring strength on the weak and gallant endurance on the sorrowful. It is a way up from flinty tracts to the level plateau where the worst troubles vanish. And those of us who have planted our feet on the grander path that shall lead one day to ultimate wisdom, have to go on, whether it be through sorrow or joy, weakness or strength, world-turmoil or world-peace. For us there is no turning back.

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(489-1)⁸⁴¹ He must learn to master his baser emotions and to free himself from emotional frailties which, while not objectional in common everyday life, may weaken his capacity to comprehend the truth.

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(489-2) Man naturally shrinks from acknowledging frankly his defects and mistakes, his weaknesses and vanities. Yet such acknowledgement is the beginning of his salvation.

(489-3) Flighty temperaments, which seek the latest novelty rather than the first truth, are unfit for philosophy.

(489-4) They could not face truth for they would be embarrassed by the Goddess's unshrinking gaze.

(489-5) The quest means disciplined emotions and disciplined living, sustained aspiration and nurtured intuition.

(489-6) That man is excellently qualified for philosophy who has a strong spirit for service, who is well balanced emotionally and who is well equipped intellectually.

(489-7) As his metaphysical knowledge increases and his moral judgment is trained,

(489-8) If you have renounced the world outwardly and wear the monk's cowl or the nun's robe, you would be right in regarding ambition as a sin. But if you still live in the world and have renounced it inwardly, it would not be wrong to work like those who are ambitious and so fill a more useful and more powerful role in society.

(489-9) Is this goal too lofty for human attainment

(489-10) Those who have this unshakable conviction that –

(489-11) Man will redeem himself by purification, devotion and knowledge.

(489-12) He must emancipate himself from the sway of wishful thinking and liberate himself from the tyranny of environmental suggestion.

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⁸⁴¹ The paras on this page are numbered 333 through 344, making them consecutive with the previous page.

This page is a duplicate of page 97 in Carbons 29.

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(491-1)⁸⁴³ Only when there will be genuine inner acceptance of these ideas, will there also be an outer expression of them in spontaneous activity.

(491-2) The aspirant who dreams but never does things, will live continually in the unsatisfactory state of deferred fulfilment.

(491-3) Philosophy expects nothing from its votaries that is beyond their power to give. Hence it makes different demands on different men, graduating its ethic and instruction, its injunctions and duties, its precepts and counsels, to their strength capacities and circumstances. But nevertheless it sacrifices nothing of enduring value for at the same time it reminds them not to forget the final ideal, the ultimate end toward which all their lesser efforts are moving. Thus it accommodates itself to those who want an easier and longer route, making itself accessible to ordinary people, yet it does not separate itself from the rarer souls who are so circumstanced and so formed by nature as to gladly give themselves to the shortest and hardest route.

(491-4) The melancholy feeling that he is missing something joyous in life, that a happiness which so many others have captured is running away from him with the years is one of the emotional snares likely to beset the aspirant's path. If he yields to its self-pitying suggestiveness, it will weaken his resolve and disturb his peace. From that it is only a step or two to descend into a painted [and delusive animality.]⁸⁴⁴

(491-5) When the last word of the last argument against the realisation of the principles has been uttered it will be found that all the obstacles lie inside and not outside us. There are mountains of selfishness,⁸⁴⁵ ignorance and inertia in the human heart but, as Jesus pointed out, faith can remove them.

(491-6) Does he become so detached from human concerns that his heart beats no faster, is no warmer, than that of a statue in a museum?

(491-7) We live on different layers [of desire,]⁸⁴⁶ from the beastly to the angelic.

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⁸⁴³ The paras on this page are numbered 345 through 349, making them consecutive with the previous page. In addition, there are two unnumbered paras at the bottom of the page.

Paras 491-1 through 491-5 are duplicates of paras 99-1 through 99-5 in Carbons 29.

⁸⁴⁴ PB himself changed "animality or a delusive humanity." to "and delusive animality." by hand.

⁸⁴⁵ PB himself inserted a comma by hand.

⁸⁴⁶ PB himself inserted "of desire" by hand.

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(493-1)⁸⁴⁸ He must be ready to bestow an intellectual sympathy towards the attitudes of other men, no matter how foolish or how wicked these attitudes may be. Such a sympathy enables him to understand them, as well as the experiences and the thoughts which have led to them, but it does not necessitate acceptance of the emotional complexes and spiritual ignorance which accompany them.

(493-2) He may become tired of apparently fruitless striving, his will may waver and become inert for a while; all that is understandable.

(493-3) The first price which he who would cultivate serenity has to pay is inward detachment. He must bring himself to the right answer of an age-old question: Do I want to possess things or to be possessed by them?

(493-4) He must be fair and measure these dark moods against his brighter ones.

(493-5) The obligation is laid upon him to follow this ideal faithfully.

(493-6) Humanity ordinarily shirks this enquiry into truth partly because of its difficulty, partly because of its apparent personal unprofitability and partly because of its loneliness.

(493-7) Faith, enthusiasm and imagination are still as needful in philosophy as they were in religion and mysticism. They are still to be fully appreciated by its votaries. If reason and intuition are called in to guide their leapings and the will to check their excesses, this doesn't mean that they are to be thrust aside altogether. Their value in the active life is too high for that.

(495-1)⁸⁵⁰ Yes, you may discover the elusive secret of life – but you must first work for it. “The gods sell anything to everybody,” announces Emerson, “at a fair price.” Take a

⁸⁴⁸ The paras on this page are numbered 369 through 375. They are not consecutive with the previous page.

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few minutes off each day to find yourself, to question yourself, to awaken yourself – that is part of the price demanded.

(495-2) There are no easy panaceas for curing man, no rapid roads to his salvation.

(495-3) Is it an attainable ideal?

(495-4) To work upon his own character and remove its defects, one by one, requires time and perseverance

(495-5) However much he tries, it seems that he cannot get himself free of his weaknesses.

(495-6) If he will turn and face himself, his faulty ego-self, without shirkings and without postponements, his chance of being redeemed is at least nearer.

(495-7) Philosophy has never espoused any cruel or rigorous system of asceticism but it has never denied the value and need of [an enlightened]⁸⁵¹ asceticism itself.

(495-8) [Two representative examples of]⁸⁵² those forms of asceticism which may be listed as unreasonable, extreme or fanatical and which are therefore taboo in philosophic practice [are]⁸⁵³ wearing hair shirts to cause irritation or itching of the skin, deliberately inflicting pain by scourging [or]⁸⁵⁴ mutilating the body.⁸⁵⁵

(495-9) The loss of property and the break-up of possessions may be a terrible happening but it may also have the effect of driving the sufferer into himself. He may disintegrate with his things or he may steel his mind and school his emotions to endure the event while he [tries to]⁸⁵⁶ start life anew. So in the end he will become stronger than he was when the world's pleasures and riches were available to him.

(495-10) The materialist says he can enjoy peace of mind only if all his material needs and satisfactions are obtained. The idealist says he is indifferent to such material [things]⁸⁵⁷ because peace of mind can only follow spiritual satisfaction. The one is stating a quarter of the truth, the other three-quarters because both are looking at

⁸⁵⁰ The paras on this page are numbered 54 through 63. They are not consecutive with the previous page.

⁸⁵¹ "An enlightened" was typed under the line and inserted with an arrow.

⁸⁵² "Two representative examples of" was typed above the line and inserted with an arrow.

⁸⁵³ The original typist changed "include" to "are" by typing over the original word with x's.

⁸⁵⁴ PB himself changed a comma to "or" by hand.

⁸⁵⁵ PB himself changed comma to period by hand.

⁸⁵⁶ "Tries to" was typed below the lines and inserted with an arrow.

⁸⁵⁷ The original typist changed "needs" to "things" by typing over the original word with x's.

different aspects of life. Neither one is looking at the whole of life. This requires man to secure a varying minimum of money, clothes, shelter, food, fuel, etc, whoever he is and whatever his outlook. His inner needs will still have to be met but these depend on his evolutionary stage as to their nature, quality etc.

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(497-1)⁸⁵⁹ With some time and much trying, he will gain a firmer control of his emotions and be less easily distracted or disturbed by events.

(497-2) As a man, it is not essential to discover and correct these faults. As a seeker, such discovery and such correction are primary duties.

(497-3) [One should be]⁸⁶⁰ eager and quick to judge,⁸⁶¹ condemn and correct [himself,]⁸⁶² reluctant and slow to judge,⁸⁶³ condemn and correct others.

(497-4) Let us feel that we are trying to become good men of warm hearts, not good statues, of cold marble.

(497-5) It is not enough to purify the moral nature of evil and sin. It is also needful to purify the intellectual nature of error and delusion. Hence moral discipline must be complemented by an intellectual one.

(497-6) He who is unable to welcome truth because it falls from the lips of a man belonging to a disliked race or because it flows out of the pen of a man belonging to a despised one, will assuredly never find it.

(497-7) Sustained effort.

(497-8) Aspirational attitude.

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⁸⁵⁹ The paras on this page are numbered 425 through 436. They are not consecutive with the previous page.

⁸⁶⁰ PB himself changed "Be" to "One should be" by hand.

⁸⁶¹ PB himself inserted a comma by hand.

⁸⁶² PB himself changed "yourself" to "himself" by hand.

⁸⁶³ PB himself inserted a comma by hand.

(497-9) Philosophic training tries to produce in its votaries a lofty personal character and a wide social outlook. It shames narrow attitudes and releases beneficent feelings.

(497-10) Justice often demands that force be used in order to implement its decisions. Philosophy sets up justice as one of the guiding principles of personal or national conduct. Therefore philosophy has no use for pacificism or non-violence.⁸⁶⁴

(497-11) If these ideas are warmly taken up by people who are coldly indifferent to their source, I shall not be dissatisfied. It is the triumph of right principles, not of particular persons, that we should seek.

(497-12) When we begin to operate with abstract concepts in the practical world, we begin to know their true worth.

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(499-1)⁸⁶⁶ The code of conduct which philosophy asks its votaries to practise, the set of values which it determines for them, the endeavour to transcend themselves which it inspires, – these elevate the mind into nobility, grandeur and reverence.

(499-2) Those who are willing to practise the philosophic discipline may realise their spiritual nature for themselves and not have to depend upon hearsay for the knowledge of its existence.

(499-3) He will grow into a great-hearted man with a clear insight into human motivation and a calm acceptance of men and women as he finds them. Something of Nature's patience in working out her evolutionary scheme will enter into his soul. When he thinks of those who have wronged him, he will spontaneously and effortlessly forgive them.

(499-4) Only the man who has a passion to acquire the certainty of truth, who has the courage to hold unorthodox views and come to independent conclusions, who lives in an atmosphere of original thought and to whom the charge of heresy is no charge at all, is at all likely to find his way to the truth.

⁸⁶⁴ PB himself inserted a period by hand.

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⁸⁶⁶ The paras on this page are numbered 437 through 442, making them consecutive with the previous page.

(499-5) His prayers and longing, his aspirations and yearnings are not in vain. They are all heard, let him be assured of that. But their fulfilment must necessarily come in the Overself's time, not his own. A seed cannot shoot up all at once into a tree. The processes of growth in nature satisfy the criterions of soundness, although they dismay the criterions of sentimentality.

(499-6) When as time lapses a man begins to see the results of his decisions, the consequences of his actions, the effects of his utterances, he begins to read the lessons of experience. That is to say, he garners knowledge, sifts right from wrong, truth from error and fact from its appearance. Those lessons may be so personally disagreeable or so opposed to his preconceptions that he may try to twist or pervert them, even to the extent of self-deception. But life, like the people, may be fooled part of the time but not all the time. In the end, he will have to read them correctly or else not read them at all.

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(501-1)⁸⁶⁸ Even if he did more than study the teaching, even if he felt that inward weakness and outward circumstance placed its practice beyond his reach, his time would not be wasted and the study would still be beneficial. For whilst he imbibed these ideas and dwelt upon them from time to time, they would have a long-range effect. Slowly, perhaps imperceptibly, his passions would abate, his faults would be tempered and his virtues would be reinforced.

(501-2) Time will have to be given in these reflections to fully valuing his past deeds on an impersonal scale.

(501-3) As each situation arises he will deal with it intuitively,⁸⁶⁹ reasonably and practically.

(501-4) It is sometimes said that the artist who clings to his ideals and refuses to degrade both his aims and his art at the bidding of a harsh commercialism, will most likely find scorn and starvation for his lot. I am not inclined to accept this statement, although I

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⁸⁶⁸ The paras on this page are numbered 443 through 447, making them consecutive with the previous page.

⁸⁶⁹ PB himself inserted a comma by hand.

know well that it is partly true. It is not fair to make such a hasty,⁸⁷⁰ all-sweeping generalisation. I think it fairer to say that the genius often has to content himself with some crumbs gathered by working for the appreciative few, than earn a better subsistence at the expense of the wider clientele which naturally prefers mediocrity. Nor is the latter always to be blamed. For the appeal of

(501-5) One of the greatest misunderstandings of Karma by its believers and perhaps one of the chief hindrances to its acceptance by others is the idea that it produces its effects only after very long periods of time. What you do today will come back to you in a future incarnation several centuries later; what you experience today is the result of what you did hundreds or even thousands of years ago; what you reap [here in this twentieth-century western land]⁸⁷¹ is the fruit of what you sowed there in Rome in the second century – such are the common notions about reincarnation and Karma. But we have only to open our eyes and look around us, to see that everywhere men are getting now the results of what they have done in this same incarnation.

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(503-1)⁸⁷³ He has not chosen an easy way of life. A future of strenuous self-discipline stretches before him.

(503-2) What is the criterion by which he can satisfy himself that he has won insight?

(503-3) A certain momentum will be imparted to his aspirations. During all this time the spiritual forces have been slowly maturing in mental regions below consciousness. Their eruption will be sudden and violent.

(503-4) The moaning of a cat has doubtless a certain musical note in it. "The Messiah"⁸⁷⁴ by Handel has musical notes of another kind. Metaphysical scepticism would say that both values are relative and not absolute, hence both are as worthwhile or as worthless as we believe them to be. But most of us would prefer Handel! Why? Because

⁸⁷⁰ PB himself inserted a comma by hand.

⁸⁷¹ PB himself changed "here in England in the twentieth century" to "here in this twentieth century western land" by hand.

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⁸⁷³ The paras on this page are numbered 399 through 404. They are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

This page is a duplicate of page 115 in Carbons 29.

⁸⁷⁴ PB himself inserted quotations marks around "The Messiah" by hand.

although as relative as the cat's sounds, it is progressively superior. We may apply this to ethics.

(503-5) The ordinary intellect submits to the rule of passion, self-interest, desire, appetite,⁸⁷⁵ custom and appearances, hence the knowledge it obtains may easily be illusory and is always undermined by doubt. The purified reflective intellect disregards the pull of these forces and tries to see things as they really are. Hence its knowledge is stamped with greater certainty.

(503-6) Without a firm purpose in this matter he cannot go far. He must stick to the resolve never to desert the quest under any excuse pretext or circumstance. There may be regrettable abatements of his mystical meditation and unwarrantable abasements of his mystical fervour, such lapses are human and natural but there must not be a short-sighted renunciation of his ultimate goal.

[The]⁸⁷⁶ initiation into wisdom [- if it is to be lasting -]⁸⁷⁷ is not suddenly given by any master; it is slowly grown by the experiences and reflections of life. Thought is gradually converted into habit, and habit is gradually merged into [high]⁸⁷⁸ character. The philosophic attitude,⁸⁷⁹ if it be genuine,⁸⁸⁰ will pass into the student's nerves and move his muscles.

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(505-1)⁸⁸² He will rise above personal emotion into perfect serenity rather than fall below it into dull apathy.

(505-2) Emotion may sweep him from one standpoint to its opposite but reason will keep his feet firmly planted.

(505-3) The discipline of self is a pre-requisite to the enlightened⁸⁸³ of self.

⁸⁷⁵ PB himself inserted a comma after "desire" and "appetite" by hand.

⁸⁷⁶ PB himself deleted "genuine" from after "The" by hand.

⁸⁷⁷ PB himself inserted "- if it is to be lasting -" by hand.

⁸⁷⁸ PB himself changed "force of" to "high" by hand.

⁸⁷⁹ PB himself inserted a comma by hand.

⁸⁸⁰ PB himself inserted a comma by hand.

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⁸⁸² The paras on this page are numbered 405 through 416, making them consecutive with the previous page.

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(505-4) It is not that in the process of dying to self he is to become a man without feelings but that he is to die to the lower phases of feeling. Indeed such a victory can only be achieved by drawing the needed forces from the higher phases of feeling.

(505-5) The free indulgence of undesirable personal emotions leads to neuroticism. Those who most need the excellent discipline of checking such emotions by the power of will and eventually extinguishing them by the activity of reason, are unfortunately those who are least ready to submit to it.

(505-6) All emotion that rises from the unworried depths of his psyche, is to be rejected.

(505-7) Just as the aroused passion of sex absorbs all an animal's or person's attention, so the awakened consciousness of the Overself absorbs the aspirant's whole attention in brief ecstasy.

(505-8) The aim of this discipline is to cleanse the heart of negative and obstructive emotions, to clear the mind of false and distorted thoughts.

(505-9) Unruly desires have to be dealt with by critical analysis, by creative imagination and by disciplined will.

(505-10) These ugly forms of anger, hatred, jealousy and greed have to be cleared from his thinking.

(505-11) The lower passions like animal lust and human anger, the lower emotions like personal enmity and group hatreds must be driven out of the disciple's inner life.

(505-12) His quest must become whole-hearted and single-minded.

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(507-1)⁸⁸⁵ "All the forms and kinds of human cultural aspiration that require a strictly objective approach, are with few exceptions the domain of the masculine intellect, or

⁸⁸³ Since PB himself corrected typos and misspellings on this page, we must assume that he intentionally employed this unusual term for his own reasons. — TJS '20

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man's spiritual power, against which women can rarely compete." —Dr Helene Deutsch, psychiatrist at Massachusetts General Hospital, in "Psychology of Women" (U.S.A.) 1944, a book written for professional medical men.

(507-2) Thus all experience appears in their mind as in a distorting mirror. They become self-deceived about it.

(507-3) This freedom from inner conflict, this disburdenment of troubling complexes, this liberation from gnawing unrest, releases his mental and emotional energies for concentration upon his work.

(507-4) The advancing mystic has to undergo a very real temptation at certain points of his career – a temptation not unlike to great worldly honours like that of Jesus by Satan or that of Buddha by Marat to great sensual indulgence. It may come through the crafty instigations of his enemies or through the innocent flatteries of his friends. He must beware especially of those whose excessive faith would exalt him to the role of a master, or perchance even glorify him as a new messiah: He must be on guard against being seduced by the attractions of power, the disguises of sensuality or the

(507-5) It is juster to say that each man's nature is compounded of both good and bad qualities. This must be so because the animal, the human and the angel are all there in him.

(507-6) Young people whose heads have been turned and emotions titillated by the romantic drivel of so many foolish novels and so many fantastic films, are likely to have exaggerated ideas about the happiness which can be derived from sex courtship and marriage. That is, they see only the bright side and do not know that a dark one also exists.

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(509-1)⁸⁸⁷ If it is not possible for the generality of mankind to practise ethical indolence permanently and to avoid the moral struggles which the situations of life lead to

⁸⁸⁵ The paras on this page were numbered 452 through 457, and the original typist renumbered them to 453 through 458. They are not consecutive with the previous page.

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⁸⁸⁷ The paras on this page are numbered 459 through 462, making them consecutive with the previous page.

intermittently, it is much less possible for the minority of mankind who have begun this quest to do so. Life becomes graver for them. If they do not obey the call of conscience the first time, it may become more painful to obey it the second time. If they persist in following an ignoble and contemptible course after they have already seen that it is ignoble and contemptible, the karma becomes proportionately heavier. It has been said that knowledge is power but it needs equally to be said that knowledge is also responsibility.

(509-2) He who seeks to arrive at the truth about a matter must banish his personal inclinations and egoistic desires about it during the time that he contemplates it. He must make his emotions submit to the facts which displease them and he must compel his reasonings [to]⁸⁸⁸ accept the conclusions which surprise them. Otherwise his emotions may betray him and his reasonings delude him so that white will appear black and illusion will appear as reality.

(509-3) To acknowledge past perceptual error, to confess intellectual mistake and to retrace one's steps accordingly may be bad policy for politicians but it is sound policy for truth-seekers. The superficial or the conceited may feel that they lose in character thereby but the earnest and the humble will, on the contrary know that they gain.

(509-4) It is hard for women to follow the philosophic discipline. They are too credulous, too easily led by an externally impressive personality, too easily deceived by their own emotions. Hence Hitler could boast: "I have found my most fanatical supporters among women."

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(511-1)⁸⁹⁰ He may not welcome the hardships and distresses, the failures and disappointments of life but he must seek to understand their potential value. "And pain shall cleanse thee like a flame, to purge the dross from thy desire," sings Sarojini Naidu.

⁸⁸⁸ PB himself inserted "to" by hand.

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⁸⁹⁰ The paras on this page are numbered 463 through 472, making them consecutive with the previous page.

(511-2) He may put each irritating situation of his life in a truer perspective if he asks him-self whether when dying he would like to remember that he had reacted to it in a negative way when he could have reacted positively.

(511-3) Passion's influence upon the actions of men has so often led to harmful and painful consequences that its resistance must be counted a practical gain. Moreover those who refuse to yield to passion attain an invaluable poise of their inner being.

(511-4) From the time that he perceives that he does not and cannot know all the circumstances, he ceases to condemn others.

(511-5) If some people regard him as a peculiar character and others as an eccentric individual, that will only be because he has failed to disguise his philosophic interests sufficiently in an unphilosophic world.

(511-6) Even among those who feel there is something worthwhile in the quest, most say they are either too young to begin or too old to change.

(511-7) Too often he may be justifiably filled with poignant regrets over the sorry past. Its pages cannot be rewritten and there is nothing he can do about it now, except learn its lessons too late to be of use in this incarnation.

(511-8) Philosophy does not impose a monastic code of morals upon its adherents but neither does it uphold the conventional one.

(511-9) He must make his self-examination with all possible impartiality.

(511-10) His attitude is always fair and unbiased, because his sincerity is illumined by knowledge.

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(513-1)⁸⁹² New concepts are being born out of the travail of war and crisis.

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⁸⁹² The paras on this page are numbered 473 through 483, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(513-2) It is usually easier to act in submission to the pressure of emotion than in obedience to the voice of reason.

(513-3) Thus he prepares himself intellectually,⁸⁹³ purifies himself emotionally and disciplines himself ethically. Consequently when he begins to enter into himself during meditation, he encounters fewer or no resistances.

(513-4) Men who live enclosed within their own little egos, naturally feel no call either to pursue truth or to practice service. And such are the majority. Therefore it is said that philosophy's quest is only for the few.

(513-5) If he can succeed in freeing himself from the emotional disturbances of irritation or bitterness which the thought of his enemy or his critic arouses he will not only succeed in freeing himself from the unhappiness or depression which follow in their train, but also succeed in impersonally seeing the real truth about his relations with the other man. For emotions may not only betray him, they may also blind him.

(513-6) He is called upon to reconcile spiritual aspirations with life's demands.

(513-7) The passage from conception to execution is not an easy one.

(513-8) Their self-worship and narrow conceit prevents them from knowing truth.

(513-9) The preliminary self-training ordinarily covers a few years if the effort is continuous, more if it is not.

(513-10) The philosophic discipline shows us how we are to treat ourselves. The philosophic morality, how we are to treat others. It provides both abstract principle for theory and concrete rules for conduct.

(513-11) Aspiration alone is not enough. It must be backed by discipline,⁸⁹⁴ training and endeavour.

(513-12) He does not become a heartless chilled man but neither does he become a sloppy mass of gushing sentiment.

⁸⁹³ PB himself inserted a comma by hand.

⁸⁹⁴ PB himself inserted a comma by hand.

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(515-1)⁸⁹⁶ An intellectual understanding is not enough. These ideas can be turned into truths only by a thorough self-discipline leading to liberation from passions, governance of emotions, transformation of morals and concentration of thoughts.

(515-2) He has set his course and he must be determined that nothing shall drag him out of it. This will not be easy. The storms of passion, even a generous passion like righteous indignation, may sweep down on him.

(515-3) The torrent of emotion may cunningly deflect him.

(515-4) He must cast aside much of his carefully heaped up pile of knowledge, and begin afresh. To make a man teachable you must first convince him of his own ignorance. And the master will show him that he knows really little of his own self.

(515-5) Lanced and guided. Human needs are not to be ignored but to be wisely disciplined and spiritually adjusted.

(515-6) Philosophy creates and maintains the highest standards of conduct. But they are not necessarily conventional ones.

(515-7) Affection between human beings helps greatly to make human life bearable.

(515-8) If we peer into men's minds to see what are their thoughts about life, we should not expect to find greatness, nobility, sublimity and spirituality in them. Such qualities are unfortunately most exceptional and quite uncommon.

(515-9) He should study his brilliant successes and sorry failures for the different lessons which both can teach him.

(515-10) A serene,⁸⁹⁷ cool mind is more likely to grasp the truth of any situation in which it is personally involved than a turbulent excited one.

(515-11) There will be no relief from this continual oscillation between opposite moods until he reaches the sixth degree.

⁸⁹⁶ The paras on this page are numbered 484 through 495, making them consecutive with the previous page.

⁸⁹⁷ PB himself inserted a comma by hand.

(515-12) The result of this unflattering examination will be that he will pass for a while from self-love to self-despising.

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(517-1)⁸⁹⁹ Such men need his sympathy rather than his scorn.

(517-2) He should create from within himself and by his own efforts the strength, the wisdom and the inspiration he needs.

(517-3) Between jet-black ignorance and sun-bright knowledge, the path extends a long way.

(517-4) Personal and emotional urges which rule conduct may be either wholly unrecognised or wholly disguised.

(517-5) He should be able to understand, though not to excuse, the criminal's descent into crime.

(517-6) There will be times when he will shed hope after hope, when the difficulty of self-improvement will seem too much for his own limited capacity to overcome, when the task of self-spiritualisation which he has undertaken will be appraised as utterly beyond his accomplishment. Time alone can restore faith and renew his strength.

(517-7) From this ultimate point of view there are no sins, only ignorance; there are no clumsy falls, only steps forward to the heart's wiser levels; there are no misfortunes, only lessons in the art of disentanglement.

(517-8) He must be humble enough to admit errors in thought and conduct, never hesitating to retrace his steps when on the wrong road.

(517-9) Such a life, purged of grossness, freed from littleness, and stripped of low desires, honest in action and truthful in thought, will expel many useless fears.

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⁸⁹⁹ The paras on this page are numbered 496 through 508, making them consecutive with the previous page.

(517-10) He is to become an exemplar to the aspiring, a pattern-setter for those who would ennoble themselves.

(517-11) The fundamental test and final measure of anyone's spirituality is provided by his character. And his character is tested and measured by his actions.

(517-12) Such a man has no enemies, although he may have those who regard him as their enemy. For hate cannot enter his heart; Goodwill towards all is its fragrant atmosphere.

(517-13) He should not be ignorant of his own [limitations.]⁹⁰⁰

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(519-1)⁹⁰² There will be at times a wavering of his purpose, an uncertainty of values, a hesitancy of mind. He is human and this is to be expected.

(519-2) Thus his fundamental direction is clear and he will advance from old weakness to new strength.

(519-3) We need all these virtues, yes, but we also need to practise them on the proper occasions – or they lose their value and do more harm than good.

(519-4) He should strive incessantly to make life's tomorrows better than its yesterdays. His spiritual career should be a progressive one.

(519-5) We are regarded as odd people because we trouble our heads with the search for an intangible reality. But it never occurs to our critics that it is much more odd that they should go on living without pausing to inquire if there be any purpose in life at all.

(519-6) Actions performed under the drive of a tempest of raging passion are often actions that have later to {be}⁹⁰³ paid for at disproportionate cost.

⁹⁰⁰ PB himself deleted the partial para after this one by hand. It originally read:

“(509) There will be at”

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⁹⁰² The paras on this page are numbered 509 through 518, making them consecutive with the previous page.

⁹⁰³ We have inserted “be” for readability.

(519-7) He is often the victim of the ignorance, conventions and prejudices pertaining to the society in which he has been born.

(519-8) Not for curiosity-seekers or for those in quest of strange experiences is there any hope of achieving success in this enterprise. We must come to it with a whole heart, if we are not to waste our time.

(519-9) Nobody can become a philosopher straightaway. Everybody has to travel a long road. The process is a gradual and evolutionary one.

(519-10) There are two occasions when it is necessary to define one's aims to and for one's self. The first is when one starts out to seek their realisation. The second is when what one believes to be the realisation itself is in sight.

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(521-1)⁹⁰⁵ The emotions are uppermost in primitive man. With time and evolution, reason begins to mix with them and eventually to rule the lower ones. With further time and further evolution, intuition appears as the fruit of the finer ones. This is the place of emotional life in man.

(521-2) All those points of metaphysical doctrine and religious history like the problem of evil and the biography of avatars are doubtful, if not insoluble, whereas all the points of moral attitude and personal conduct like honesty, justice, goodness and self-control are both indisputable and essential. Here we walk on trust-worthy ground. Why not then leave others to quarrel fiercely about the first and let us abide peacefully in the second?

(521-3) He will correctly appraise the human nature, playing neither the self-deceived enthusiast nor the self-embittered cynic, knowing both its good and evil actualities.

(521-4) But we are not always given the chance to choose between simple good and evil. The situations which organised human society develops for us offer not infrequently the choice only between lesser and larger evils.

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⁹⁰⁵ The paras on this page are numbered 519 through 524, making them consecutive with the previous page.

(521-5) He may be depressed by the bitterness of his present achievements when measured against the loftiness of his standards.

(521-6) He must enter on a path of self-reform.

(521-7) Each difficulty surmounted, each weakness resisted, will fortify his will and increase his perseverance. It will evoke the better part of his nature and discipline the baser, and thus fit him more adequately to cope with the next ones.

(521-8) Such a man cannot rest satisfied with the littleness that sees nothing beyond its own greed and desire. He will be haunted by higher ideals than the ordinary, he will want to be finer, cleaner,⁹⁰⁶ better and nobler human material than the common one.

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(523-1)⁹⁰⁸ The quest calls for strenuous endeavours and the right use of time. Those who are indifferent to its disciplinary demands, should not complain about the slow-motion character of their progress. Those who give little should not expect to get much.

(523-2) If the paper photograph of a living sage or the bronze statue of a departed one helps to remember his achievement, to realise his ideas or even touch his aura, why should we not use it? It is only when we put it to superstitious uses, then we degrade the sage's name and harm our own progress.

(523-3) The labour of self-improvement is a slow and painful one, a tedious and saddening one.

(523-4) He will not consciously refuse to readjust his views whenever they are shown to be out of harmony with the facts of life.

(523-5) Vague aspirations.

(523-6) It is not so much that we have to distrust emotion as to discipline it.

⁹⁰⁶ PB himself inserted a comma after "finer" and after "cleaner" by hand.

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⁹⁰⁸ The paras on this page are numbered 525 through 536, making them consecutive with the previous page.

(523-7) If his achievement is not equal to his intention,

(523-8) He who wishes to triumph must learn to endure.

(523-9) He has to strive tediously and seek loyalty for an end which he cannot exactly describe and for a goal which he can only believe does exist.

(523-10) He should guard against those foolish tendencies of so many mystically-minded people to hero-worship some man into a god or to over-idealise this man's personal statements as infallible oracles or exaggerate some helpful idea he propounds into a universal panacea.

(523-11) The aim of getting as much personal happiness as he can out of every situation is no longer the dominant one. Other and loftier aims now coexist with it in some cases or even displace it in others.

(523-12) Everything that strengthens his better nature is useful and acceptable. Every thing that weakens it is not.

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(525-1)⁹¹⁰ These mental knots have first to be disentangled, these emotional complexes to be dissolved.

(525-2) We often have to compromise and to make concessions but this particular ideal must be kept inviolable.

(525-3) He who would enter the gateway of the Overself must acquire mystical qualifications and maintain ethical self-discipline.

(525-4) He must sedulously practise this art of standing clear of himself, seeing what his character really is, gazing upon his virtues and vices from the outside.

(525-5) It is not that to attain the serenity and blessedness of such a life, he is asked to rise above all emotions. It is rather that he is asked to rise above the lower emotions.

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⁹¹⁰ The paras on this page are numbered 537 through 547, making them consecutive with the previous page. In addition there is an unnumbered para at the bottom of the page.

For it is indispensable to cherish the higher ones. Indeed it is in the complete overturn of his seat of feeling, that the passage from earthly to spiritual life will most show itself. Without it, with a merely intellectual overturn alone, the Overself can never be realised.

(525-6) He should study, analyse,⁹¹¹ examine and reflect over the episodes, incidents, joys, sufferings,⁹¹² mistakes, defeats and victories of his past, seeking always to derive the lessons embodied therein.

(525-7) He has indeed to substitute a new mode of thought and a new orientation in life for an old one.

(525-8) He should gain the faith that, in spite of his deficiencies, frailties and shortcomings, the endeavour is not a hopeless one but is well worth making.

(525-9) The unpredictable course and imponderable ideals of this Quest.

(525-10) The only greatness he may rightfully seek, is a secret one. It is not power over others that he should strive for, but power over himself.

(525-11) He must pull his character to pieces as detachedly as if it were not his own but somebody else's.

(525-12) The day must⁹¹³ come when the ignorant, the brutal, the greedy and the debased will learn to conduct themselves as beings who are spiritual and rational, not only as animal and physical.

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(527-1)⁹¹⁵ To keep moving and to keep moving in the right direction is what counts most. To remain inert to walk in the face of the evolutionary round is foolish.

(527-2) He should practise self-observation and self-knowledge in the psychological meaning of these terms.

⁹¹¹ PB himself inserted a comma by hand.

⁹¹² PB himself inserted a comma by hand.

⁹¹³ PB himself underlined "must" by hand.

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⁹¹⁵ The paras on this page are numbered 548 through 555, making them consecutive with the previous page. In addition there is an unnumbered para at the bottom of the page.

(527-3) Only such an inspiration could lift him to the level where his true work could be found.

(527-4) Amid all his mental adventures and emotional misadventures he should never lose sight of the goal, should never permit disappointment or frailty to cause desertion of the quest.

(527-5) A life so full of exalted purpose, so inspired by a tremendous idea, cannot be a dull or unhappy one.

(527-6) The higher he climbs the humbler he becomes. Only, he will not make an exhibition of his humility to the world for it is not needed there and might even harm him and others. He will be humble deep down in his heart where it is needed, in that sacred place where he faces the Overself.

(527-7) That voice within you which whispers that one act is right and another wrong, is in the end none other than the voice of the Overself. Only it may come to you as from afar, remote and muffled, halting and intermittent, because it has to come amid other voices which are more clamant and more close to your inner ear.

(527-8) These flashes of light, peace, bliss and understanding are brief but they have the intended effect. They encourage the aspirant to continue his quest and they implant in him a deep yearning to gain entry into the world to which they belong. They will be brief because the ordinary condition of thought and feeling is still far below the exalted condition revealed during these flashes. In other words, he has still to toil away at self-improvement so as to deserve the treasures which has been momentarily shown him.

(527-9) It is not for him to judge others, for this would imply finding fault with the divine World-Idea, of which they are a part. He knows well that, in their own proper time, they will unfold their better characteristics.

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(529-1)⁹¹⁷ Another excellent practice is to begin each day with some particular quality of the ideal in view. It is to be incorporated in the prayers and meditations and casual reflections of that day. A special effort is to be made to bring all deeds to conform to it.

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(529-2) The problem of improving human character is a difficult one but not an insurmountable one.

(529-3) Language shapes thinking. Its forms and structures may permit or prohibit those who speak it entertaining certain specific ideas. The languages of Europe and America, for example, promote materialism whereas Sanskrit retards it.

(529-4) The masses float conventionally with the stream of religious authority; the individualised swim against it. The many merely echo what they heard like parrots; the few investigate it.

(529-5) He must scrutinise motives and find out to what extent they are pure or impure, sincere or hypocritical, factual or deceptive.

(529-6) The philosophic attitude is a curious and paradoxical one precisely because it is a complete one. It approaches the human situation with a mentality as practical and as cold-blooded as an engineer's, but steers its movement by a sensitivity to ideals as delicate as an artist's. It always considers the immediate attainable objectives but is not the less interested in distant unrealisable ones.

(529-7) The quest is carried on always under silent and continual pressure. The earnest aspirant will strive to live well where formerly he lived ill, will keep looking for better ideals.

(529-8) Although he has now inwardly transcended conventional codes of good and evil, he will outwardly continue to respect them. This is not hypocrisy for he is not opposed to them. As he perceives that the very relativity which deprives them of value for him, provides them with value for society.

(529-9) He will find less and less pleasure in the chatter of society, clubs, and drawing rooms, which when it is about self, is quite inane and when about other people, is often cruel.

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⁹¹⁷ The paras on this page are numbered 556 through 564, making them consecutive with the previous page.

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(531-1)⁹¹⁹ One of the first fruits of this obedience to philosophic ideals will be his liberation from that narrow provincialism of outlook which fosters national prejudice and harbours racial hatred.

(531-2) The terrible fact is that millions of so-called sane men and women are so unbalanced, so hysterical, and so obsessed, that they are really half insane, they are dangerous to themselves and to society.

(531-3) Human life is too short to waste on unattainable ideals.

(531-4) He must not only learn from past errors but learn quickly.

(531-5) The whole of the “Bhagavad Gita” is a warning against the folly of non-resistance to evil.

(531-6) Whilst we are still limited by the body and its inescapable needs, it is an impossible task to extirpate desire and negative self-interest. Philosophy adds that it is also an undesirable one. Only, put desire and self-interest down in their proper place, it says, do not permit them to obstruct higher and spiritual needs.

(531-7) Inside ourselves there is not one ego but several. We live in a condition of recurring feelings that successively contradict one another, deny each other or shame each other. The ‘I’ is really torn into pieces, each claiming ascendancy but none holding it permanently. The animal, the human and the angel jostle elbows in our hearts. We are degraded today, elevated tomorrow. The quest seeks to integrate all these different egos.

(531-8) When this curious feeling of having tried the same experiment or tasted the same experience dozens of times before in dozens of lives comes abruptly to the top of his consciousness, it is a warning not to waste his precious years in behaving like an ass. That is, not to let himself be tutored in the same lessons by the same disappointments again and still without end.

(531-9) A woman’s body and emotions seldom obey her reason. This is why she is at the mercy of the tides of change, and why her behaviour is at times a puzzle to all. This explains Henry Adams’ observation that “woman seldom knows her own thought; she is as curious to understand herself as the man to understand her.”

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⁹¹⁹ The paras on this page are numbered 565 through 572, making them consecutive with the previous page. In addition there is an unnumbered para at the bottom of the page.

(533-1)⁹²¹ According to ethics of the hidden teaching hatred and anger are twin branches on the same tree.

(533-2) He is still chained to his ego, even though with finer chains and on a higher level than before.

(533-3) The quest is an undertaking for those who are dissatisfied with themselves and discontented with their conditions, not for those who are complacent or indolent.

(533-4) The doctrine that ethical and artistic values are relative need not be inconsistent with the doctrine that they are also progressive.⁹²² They evolve from lower to higher levels. Being ideas in some individual mind, they improve with the improvement of that mind's own quality.

(533-5) Before you can enjoy the benefits of philosophy, you must pass through the discipline of philosophy.

(533-6) Emotionally distasteful though such critical self-examination often is,

(533-7) He who will possess himself of the doctrines herein explained will possess himself of a strength with which he may face and overthrow many of the mental adversaries he is likely to encounter in the course of life.

(533-8) He must regard his faults with sincerity and without flinching. He should be too much in earnest to hide them from himself or to seek plausible excuses for them.

(533-9) It guides him toward intellectual integrity, it encourages him in emotional purity. It elevates him into moral tranquillity.

(533-10) The pursuit of moral excellence is immeasurably better than the pursuit of mystical sensations. Its gains are more durable, more indispensable and more valuable.

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⁹²¹ The paras on this page are numbered 573 through 583, making them consecutive with the previous page.

⁹²² PB himself changed a comma to a period by hand.

(533-11) Men who are uninterested in affairs other than their own personal ones, in matters other than their own work and pleasure, position and fortune, men who are preoccupied only with the trivial round of external,⁹²³ selfish activities only, will naturally regard the study of philosophy as

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(continued from the previous page) a waste of time, the practice of meditation as a form of indolence and the endeavour after self-improvement as a needless trouble. No higher yearnings enter their hearts, no reverent feelings touch them.

(535-1)⁹²⁵ It is not conceit for such a man to know how spiritually tall he is. It would indeed be a false modesty for him not to appraise himself aright.

(535-2) These lines are written for the few, for the few out of each million who have inborn attitudes [toward]⁹²⁶ spiritual development. Such men will rise to the right path once they are shown it. If I attempt to teach them the truths of directed aspiration, it is because I have myself wasted much time in misdirected aspiration, and now know the difference.

(535-3) He should set to work uncovering the psychological causes of his troubles, the moral weaknesses behind his problems.

(535-4) His degree of advancement will not only be shown by the deepest point touched in meditation but also by the way of handling every day situations.

(535-5) He will act according to the pressure of circumstances and the necessity of upholding principles. At times he may be so wrapped up in his own studies and meditations as to seem cut off from society altogether. But at other times he may keep so busy in the world as to seem one of its most eager members.

(535-6) There are five ways in which the human being progressively views his own self and consequently five graduated ethical stages on his quest. First, as an ignorant

⁹²³ PB himself inserted a comma by hand.

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⁹²⁵ The paras on this page are numbered 584 through 589, making them consecutive with the previous page.

⁹²⁶ PB himself inserted "toward" by hand.

materialist he lives entirely within his personality and hence for personal benefit regardless of much hurt caused to others in order to secure this benefit. Second, as an enlightened materialist he is wrapped in his own fortunes but does not seek them at the expense of others. Third, as a religionist he perceives the impermanence of the ego and, with a sense of sacrifice, he denies his self-will;

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(continued from the previous page) Fourth, as a mystic he acknowledged the existence of a higher power, God, but finds it only within himself. Fifth, as a philosopher he recognises the universality and the oneness of being in others and practises altruism with joy.

(537-1)⁹²⁸ [There]⁹²⁹ is a special quality which [we]⁹³⁰ will do well to develop during this particular period in which we live and that is calmness. For wherever we turn our gaze we perceive great upheavals of [thought and emotion,]⁹³¹ great stirring of violent passion and bitter hatred, mass excitement and mob restlessness. In such a disturbed atmosphere [we]⁹³² are liable to be swept off [our]⁹³³ feet against [our]⁹³⁴ better judgment and may thus injure the true interests of [ourselves]⁹³⁵ or of [our]⁹³⁶ country. [We should remember]⁹³⁷ that to keep a cool head is the right way to act wisely and successfully, whereas to yield to yield to hot impulsiveness is to act rashly and often wrongly. [We should also remember]⁹³⁸ how the unfortunate younger folk of Germany, were cunningly swept into the Nazi current of blind impulses, and became the bomb-fodder for the insatiable ambitions of a hysterical maniac like Hitler. Let this be a lesson on the need and value of calm judgment and level headedness.

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⁹²⁸ The paras on this page are numbered 590, 590a, and 590b, making them consecutive with the previous page.

⁹²⁹ PB himself deleted "Turning to the needs of the immediate moment," from before "There" by hand.

⁹³⁰ PB himself changed "you" to "we" by hand.

⁹³¹ PB himself changed "thought, emotion, and _____" to "thought and emotion" by hand.

⁹³² PB himself changed "you" to "we" by hand.

⁹³³ PB himself changed "your" to "our" by hand.

⁹³⁴ PB himself changed "your" to "our" by hand.

⁹³⁵ PB himself changed "yourself" to "ourselves" by hand.

⁹³⁶ PB himself changed "your" to "our" by hand.

⁹³⁷ PB himself changed "Remember" to "We should remember" by hand.

⁹³⁸ PB himself changed "Look" to "We should also remember" by hand.

We may also draw a further lesson from Germany that is the importance of practising goodwill to all. The continent of Europe could never have arrived at its present unhappy condition of its people had it realised this virtue. The more we try to be kindly and helpful to others, no matter what class or creed they belong to, the more others are kindly and helpful to us. Therefore even from the purely selfish point of view it pays good dividends to practise goodwill. Moreover, it will help [us]⁹³⁹ as much as anything else to get on in life, for it will [bring]⁹⁴⁰ friends, gratitude and [even]⁹⁴¹ opportunities.

(537-2) He will certainly cherish no grievances against anyone, knowing that it is better and wiser to forgive and forget.

(537-3) The ugly way so many human beings behave is simply a revelation of the ugliness in human nature. The mystically-inclined may not like this sombre reality and [may]⁹⁴² prefer a fantasy of how [he]⁹⁴³ would like them to be. Yet so far as his fantasy includes the picture of a divinity within their hearts, this is also true and is the bright reality which must be put into balance with the darker one.

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(539-1)⁹⁴⁵ The path may be long and hard, he may lose much time in negotiating its boulders, pitfalls,⁹⁴⁶ snares and obstacles, the chances for a quick sprint forward will be few and rare. Nevertheless he must continue to travel it. He should let no person and no event involving another person turn him from the quest's straight course. Is he to abandon hope and discard an ideal because its realisation seems too remote? Is the finest element of human character doomed to acknowledge defeat? For what does it really matter if the ideal is not realisable during his own lifetime? Is not the struggle merely to approach such realisation part of a worthwhile way of living? Were these the only considerations, they would be enough to justify his continuance, but they are not. Man's story is a serial one. It proceeds through body after body, birth after birth. But

⁹³⁹ PB himself changed "you" to "us" by hand.

⁹⁴⁰ PB himself deleted "you" from after "bring" by hand.

⁹⁴¹ PB himself inserted "even" by hand.

⁹⁴² "May" was typed above the line and inserted with a caret.

⁹⁴³ The original typist changed "they" to "he" by typing over the letters with x's.

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⁹⁴⁵ The paras on this page are numbered 56 through 60. They are not consecutive with the previous page.

⁹⁴⁶ PB himself inserted a comma after "boulders" and after "pitfalls" by hand.

the fact is that once he really absorbs the spirit of this quest he will be unable to desert it for more than an interval, even should he wish to. He will be inexorably driven back to it by mysterious forces within his own psyche, made to reengage himself in it – however unwillingly – by a deep, silent, recurrent,⁹⁴⁷ inner void.

(539-2) [In]⁹⁴⁸ refusing to [identify]⁹⁴⁹ himself with the surrounding scene but remaining its spectator, he saves himself from emotional involvement and retains a mastery of himself which would otherwise be hard to secure.

(539-3) If today we find men who sneer at anyone who professes to live by such lofty motives, we may understand why they do so, why the world's evil appearances have led them to such bitter cynicism, but the solid basis for these motives still remains unimpaired and untouched by them

(539-4) If we want to understand why so many men have pursued ascetic ideals in a large part of the world and since before the Christian era, we have only to glance at those who have not pursued these ideals but rather the very opposite ones. What have ambition, wealth, power, pleasure [and]⁹⁵⁰ fame done to the character of those who placed the highest possible value upon them? How often have they weakened finer feelings, strengthened ignoble selfishness [or]⁹⁵¹ kept the mind on shallower levels.

(539-5) If he has to resist the influence and pressure of society in many directions to keep his spiritual integrity, he need not do so in an aggressive, uncouth or tactless manner. Some [have]⁹⁵² unfortunately behaved in this way, not because philosophy bade them do so but because their individuality was strong and their ego pronounced.

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(541-1)⁹⁵⁴ The moral precepts which it offers for use in living and for guidance in wise action, are not offered to all alike but only to those engaged on the quest. They are not

⁹⁴⁷ PB himself inserted commas after "deep," "silent," and "recurrent" by hand.

⁹⁴⁸ PB himself deleted "It is unfortunate" from before "In" by hand.

⁹⁴⁹ "Identify" was typed above the line and inserted with a caret.

⁹⁵⁰ "And" was typed below the line and inserted with a caret.

⁹⁵¹ The original typist changed "and" to "or" by typing over the original word with x's.

⁹⁵² The original typist deleted "done" from after "have" by typing over the original word with x's.

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likely to appeal to anyone who is virtuous merely because he fears the punishment of sin rather than because he loves virtue itself. Nor are they likely to appeal to anyone who does not know where his true self-interest lies. There would be nothing wrong in being utterly selfish if only we fully understood the self whose interest we desire to preserve or promote. For then we would not mistake pleasure for happiness nor confuse evil with good. Then we would see earthly self-restraint in some directions is in reality holy self-affirmation in others and that the hidden part of self is the best part.

(541-2) If it is right to forgive others their sins toward him, it is equally right to forgive his own toward them. But it's not right to absolve himself and forget [before]⁹⁵⁵ he has fully learned the lessons and resolutely made a start to apply them.

(541-3) Since civilised man has done so much to improve the world with such fatal results but so little to improve himself, would it have been just as well [for him]⁹⁵⁶ to stay up his tree?

(541-4) It is not the ordinary use and ingenious or aesthetic development of material things which corrupts man but it is the excessive use of,⁹⁵⁷ and infatuated attachment to,⁹⁵⁸ them which does so.

(541-5) He should take care that [opponents]⁹⁵⁹ are not permitted to disturb the equanimity of his mind. Conscious of the loftiness of his motives where they suspect sordid ones; aware of the true facts of a situation which they construe falsely; he must discover his own strength by trusting the higher laws to take of them, the while he takes care to [protect his]⁹⁶⁰ thoughts from being affected negatively.

(541-6) An ascetic discipline of the [body]⁹⁶¹ is accompanied by gloom and harshness only when pushed to fanatical extremes.

(541-7) If his mastery of self is established on inward grace more than outward will, well-earned [and well-worked for]⁹⁶² grace, it [is well sealed and]⁹⁶³ cannot break down,

⁹⁵⁴ The paras on this page are numbered 60 through 66. They are not consecutive with the previous page.

⁹⁵⁵ PB himself changed "until" to "before" by hand.

⁹⁵⁶ PB himself inserted "for him" by hand.

⁹⁵⁷ PB himself inserted a comma by hand.

⁹⁵⁸ PB himself inserted a comma by hand.

⁹⁵⁹ PB himself changed "others" to "opponents" by hand.

⁹⁶⁰ The original typist changed "keep his" to "protect his" by typing over the original word with x's.

⁹⁶¹ The original typist deleted "need not be" from after "body" by typing over the original word with x's.

⁹⁶² "And well-worked for" was typed below the line and inserted with a caret.

cannot be wrecked by the lusts and hates, the greeds and passions which agitate ordinary humanity.

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(543-1)⁹⁶⁵ Is he as willing to recognise the faults in himself, as he is in the case of others?

(543-2) He should never forget that whether in his metaphysical studies or mystical practices, for example, he is working towards an ultimate goal which lies beyond both metaphysics and mysticism. He is preparing himself to become a philosopher, fitting himself to be granted the Overself's Grace,⁹⁶⁶ unfolding passive intuition and critical intelligence only that the transcendental insight may itself be unfolded.

(543-3) We must see men not only as they are today but also as they shall be in an evolutionary tomorrow. If we listen to the voice of experience we tend to become cynics, if to the voice of the Overself, optimists. A shrewd appraisal of humanity should combine the two, recognising and not denying ugly faults and dark frailties, but at the same time being graciously tolerant and forgiving.

(543-4) The philosopher considers from time to time both the painful and pleasurable events which are likely to happen to him as a human being and imaginatively prepares in advance, what should be his proper reaction to them. The profit of this practice lies not only in the better handling of these foreseen events but also in the better attitude with which he is able to handle unforeseen ones.

(543-5) Let him not cover his weaknesses nor pretend to be what he is not.

(543-6) When inner conflict goes out, inner harmony comes in. There can be no happiness without such harmony.

(543-7) He will find eventually that certain persistent habits of thought and recurring moods of feeling hinder his attainment.

(543-8) What is the aspirant's ethical life, his duty to himself, and to society?

⁹⁶³ PB himself inserted "is well sealed and" by hand.

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⁹⁶⁵ The paras on this page are numbered 383 through 390, 390-a, and 390-b. They are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

⁹⁶⁶ PB himself capitalized "Grace" by hand.

(543-9) The ideal man that he wants to be should be evoked, pictured and adored daily.

(543-10) It takes moral courage to criticise oneself searchingly and impartially.

(543-11) Caruso: "It⁹⁶⁷ is essential that the singer should bring to his study a complete calmness. Unless he is calm, how can he hope to control his will? Moreover, a calm mind facilitates the task of completely relaxing the vocal organs."

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(545-1)⁹⁶⁹ Must we remove ourselves totally from the world, annihilate all loves and hopes and ties linked with it?

(545-2) It is some kind of a victory over self for a man to be willing to live without distress if he has to live within his limitations.

(545-3) If man is made in the image of God, he must to his own degree reflect the qualities of God.

(545-4) Men worry out of regrets over the past, its mistakes, failures and disappointments;⁹⁷⁰ or [out of]⁹⁷¹ fears of the future, its humiliating uncertainties, perils and problems.

(545-5) The neurotic person moves in a small world which is solely concerned with his own feelings and his own desires. All his thoughts are centred in his little self. How can he be released from such a prison? One way is to become interested in the lives of other people, helping them so far as he can. Another way is to become interested in understanding the World-Idea, participating consciously in its workings. His temperament will make it difficult for him to follow either of these ways. If, however, he is earnestly seeking release, the attempt to follow either of these ways will attract help from outside himself.

⁹⁶⁷ PB himself inserted quotation marks by hand.

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⁹⁶⁹ The paras on this page are numbered 459 through 472. They are not consecutive with the previous page.

⁹⁷⁰ PB himself inserted a semicolon by hand.

⁹⁷¹ PB himself inserted "out of" by hand.

(545-6) Those who are governed by appetites much more than by ideas, whose actions are impulsive and unconsidered, resist the introduction of reason, order, and method into the lawlessness and confusion of their lives.

(545-7) Those who are subject to violent or explosive passions will not [take]⁹⁷² easily to the disciplinary medicine they need.

(545-8) The understanding which he gives to others can be cold or warm, but it is still understanding, whatever its temperature may be.

(545-9) They will not desert this principle for the sake of personal advantage.

(545-10) Every person who is important to him, every relationship that arouses emotion or thought, is there for a meaning.

(545-11) These negative thoughts have a habit of pushing themselves into his consciousness. He must just as often resolutely push them out again.

(545-12) When desire is quenched, peace is found.

(545-13) This split in his ego will be recognised by every man who is honest with himself.

(545-14) If you want to enjoy inner peace, you must practice inner detachment.

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(547-1)⁹⁷⁵ Studying⁹⁷⁶ him one wintry evening in the snow covered streets of St Albans where I first met him, strange thoughts filled my head. Under those tattered rags dwelt a spirit of purest sapphire. The inscrutable writ of destiny had put him upon this path. But as he spoke to me, in calm happy tones, of diverse spiritual matters, I felt my mind being steadily raised by the tremendous power of his dynamic thoughts to a sublimer

⁹⁷² "Take" was typed below the line and inserted with a caret.

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⁹⁷⁴ PB himself deleted "(HEART)" at the top of the page by hand.

⁹⁷⁵ The paras on this page were numbered 340 through 342, and the original typist renumbered them to 502 through 504. They are not consecutive with the previous page.

⁹⁷⁶ This para was originally continued from para (365-5), but may have been rearranged to this spot deliberately. "Con't (502)" is noted in the margin.

state. I sensed his amazing peace, his god-like realisation, his cosmic outlook, his profoundly impersonal feeling, and I knew that the man before me would not willingly change his lot for that of any millionaire on earth. Hard to understand, this, but there are a few who will grasp my meaning. I do not preach poverty as a path to peace. But I do say that unless you have fonder inner wealth, unless your success exists within your heart and thoughts and conscience also, the external symbol of an all powerful check book is a mockery and may even prove a curse as well.

(547-2) We are so much the victim of custom and usage, of habit and convention, that even where we at once perceive this weakness in other persons, we fail entirely to perceive it in ourself. Emerson, the man who wrote the finest essay on the virtue of non-conformity, who proclaimed; "thus ossification is the fall of man," who became the outstanding American prophet of novel views in religion, was completely conformist and habitarian at home, was still the follower of old views in diet. Whenever he encountered diabolic reform visibly in practice before his eyes, he almost lost his serenity in the vehemence of the scorn which it provoked in him. His was still the compartmentally-divided mind; he sought truth in the study room but not in the dining room! He admired reform in one field but despised it in another.

(547-3) He who is jealous does not thereby show he loves the one on whose account he shows this emotion. He shows only that he loves himself. What he feels is selfish possessiveness. It is the same feeling which he manifests for his bank account. This is not love in any sense.

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(549-1)⁹⁷⁸ Finally he may remember those lines of Ernest Dowson's:

"They are not long, the weeping and the laughter,
Love, desire and hate."

And he cannot forget those other versed lines of Dowson:

"They are not long, the days of wine and roses;
Out of a misty dream,
Our path emerges for a while, then closes,
Within a dream."

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⁹⁷⁸ The paras on this page are numbered 505 through 510, and 511 through 512, making them consecutive with the previous page. The first para on this page was originally numbered 169, before original typist renumbered it to 505.

(549-2) Whoever wishes to endure life rather than enjoy it, to walk with saints or fly with angels, must look elsewhere. But whoever wishes to become an inspired, intelligent, brave and good human being, must look to philosophy. For it will make him acquainted with his divine soul, endow him with the power of right reasoning, fortify him against the chagrins and reverses of life, train him never to be hurtful and always to be helpful, and teach him the knowledge of true values.

(549-3) In the world of values, the truth is the synthesis of opposites, as for instance the synthesis of optimism and pessimism.

(549-4) "One is not to be called a renunciate for having merely given up his possessions. Unattached at heart even though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is to be regarded as emancipate." – THE MAHABHARATA.

(549-5) Imagination goaded by desire, keeps us in pursuit of some object always. But the objects change for none is lasting.

(549-6) Aesthetical starvation and emotional purity are not convertible terms.

(549-7) The consciousness of race acts as a handicap to and throttles their ambitions and suffocates much that is good in them, but on the other hand, it acts as a spur to others and develops ambition. Why does he continue to put up, for the years of life left him, with the annoyances of being despised by one neighbour and rejected by the other? If people place so much value on a man's colour and so little on his character; if the mere accident of birth – and he has to be born somewhere, unfortunately! – is to be the sole criterion of one's value, without regard to personality or soul, then the quicker he shakes off the dust of this place the better. Why does he tolerate such stupidity? Why [not]⁹⁷⁹ go to some country where there is less or no colour prejudice.

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(551-1)⁹⁸¹ I lie in bed tonight reading. Upon the bedside table is a large oil lamp. A pale golden moth comes fluttering out of the shadowed corners of the room, drawn by the

⁹⁷⁹ "Not" was typed above the line and inserted with a caret.

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yellowish light. I look up from the printed page to watch the unexpected visitor. It flutters feverishly around the glass chimney in search of its fancied elysium. The moth flies endlessly round and round my brazen kerosene lamp with dogged and crazy persistence. Again and again it dashes against the transparent barrier, injuring itself yet unable to resist the lure of the flame. Finally it races through the top of the chimney and falls into the flame. A sharp crackling sound and it lies dead, its wings shrivelled, its gilded glory utterly gone. In this melancholy adventure I reflectively perceive a profound symbolism. Does not the moth's useless flutterings represent frustrated human desires? Is not its passionate but fatal circumambulation the story of so many men and women whose own agitated quest of happiness ends in defeat and disaster?

(551-2) The individualist who must inquire into truth for himself and into morality by the light of his deepest conscience, will have to give up the mental laziness and ethical subservience which cramps communities. He will desert conventional authorities and find his home in heresies, or at least have to journey through them.

(551-3) Opposition may come to him from those who are the natural antagonists of such a convention – flouting, tradition – denying purpose. The resistance to them may be much easier than the resistance to his family, his friends and his associates to whom he owes a debt of affection.

(551-4)⁹⁸² We take people too much at their surface value, their present position and possessions, not recking the truth that unless we get first into the sphere of thought wherein their minds move, we do not really know them and their real worth. The superiority of the man must in the end triumph over the inferiority of his position.

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(553-1)⁹⁸⁴ Without psychological delving into, and treatment of the emotional conflicts and moral problems, the conscious complexes and the subconscious tensions which absorb so much of the individual's forces and obstruct so much of his spiritual aspirations, any technique remains incomplete. Such a therapeutic activity is not

⁹⁸¹ The paras on this page are numbered 513 through 516, making them consecutive with the previous page.

⁹⁸² This para is a duplicate of para 41-4 in Carbons 07 (9th and 10th Series).

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⁹⁸⁴ The paras on this page are numbered 517 and 519 through 522, making them consecutive with the previous page.

separate from the religio-mystical one, but indeed forms a necessary part of it and confirms its purpose.

(553-2) When a virtue is carried too far away from its proper place and degree, it becomes a vice. The natural effect of unbalanced devotion to any single idea is likely to be ridiculous or disastrous.

(553-3) A fair appraisal of any thing or person should [leaven]⁹⁸⁵ appreciation with criticism.

(553-4) It is not the thoughtful man who can find his best happiness in short-lived pleasures which have to be perpetually repeated and which are often followed by boredom or dullness. How much superior, if less exacting, is a never-ending happy serenity!

(553-5) A man walks through life more happily once he has turned his eyes away from these terrestrial illusions.

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(555-1)⁹⁸⁷ If he engages himself in this inner work with the utmost sincerity, he will little by little cast aside the negative emotions and darker passions, he will move slowly away from the lower nature and depart gradually from its ignoble attitudes.

(555-2) Is he to remain so impersonal in his relations with all other human beings, so distant from them emotionally, that he is not to care for any single one? Philosophy does not call for such a complete rushing of affection.

(555-3) The cynic who despises and distrusts human nature is seeing only a fragment of it, and not the full circle.

(555-4) How he will act in any given circumstance will depend partly on how he has disciplined his thoughts.

⁹⁸⁵ PB himself inserted "leaven" by hand.

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⁹⁸⁷ The paras on this page are numbered 523 through 524, 526 through 531, and 533, making them consecutive with the previous page.

(555-5) There are lessons in his triumph and profits in his mistakes. The results of thinking and doing should be analytically studied.

(555-6) Two men may be blood brothers and yet greedily fight each other where property inheritance is at stake, two other men may be close friends and yet treacherously betray each other where a woman's love is at stake. Where personal desires or ambitions are at stake in the conventional world, such insincerities are always possible.

(555-7) If it is for rich men to always learn the lesson that comfort does not mean happiness, it is for poor men to learn that simple living may go with a serene mind.

(555-8) If greater wisdom brings an immunity to other men's negative thoughts, it also brings the responsibility to stifle one's own.

(555-9) Excessive pampering will result in a weakened character. Prolonged pampering will result in an immature one.

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(557-1)⁹⁸⁹ To keep emotion under is one thing; to keep it altogether out is another. It is well to be cautious about how we feel but not to be so over-cautious that the day comes when we can no longer feel at all.

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(559-1)⁹⁹¹ When formalism is stretched out into hypocrisy and when compromise is accepted to the point of surrender, social conventions have drowned a man's conscience.

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⁹⁸⁹ The para on this page is numbered 534; making it consecutive with the previous page.

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⁹⁹¹ The paras on this page are numbered 536 and 537. They are not consecutive with the previous page.

(559-2) There will be no hurt and no anger in his reaction to what critics say and enemies do to him.⁹⁹²

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(561-1)⁹⁹⁴ We are erratic pendulums who swing wildly at the bidding of unseen springs.

(561-2) Even the strongest of disturbing emotions is mellowed by time.

(561-3) If it is proper to forgive a man's crime, it is not proper, through emotionalism and sentimentality⁹⁹⁵ pushing forgiveness to the extreme, to condone his crime.

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(563-1)⁹⁹⁸ Excerpt From: John Steinbeck's "The Log from the Sea of Cortez"⁹⁹⁹

"Perhaps the most overrated virtue in our list of shoddy virtues is that of giving. Giving builds up the ego of the giver, makes him superior and higher and larger than the receiver. Nearly always, giving is a selfish pleasure, and in many cases it is downright destructive and evil thing. One has only to remember some of our wolfish financiers who spend two-thirds of their lives clawing fortunes out of the guts of society and the latter third pushing it back. It is not enough to suppose that their philanthropy is a kind of frightened restitution, or that their natures change when they have enough. Such a nature never has enough and natures do not change that readily. I think that the

⁹⁹² PB himself inserted a period by hand.

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⁹⁹⁴ The paras on this page are numbered 539 through 541. They are not consecutive with the previous page.

⁹⁹⁵ PB himself deleted a comma from after "sentimentality" by hand.

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⁹⁹⁷ PB himself inserted "VI" at the top of the page by hand.

⁹⁹⁸ The paras on this page are unnumbered. The second para has been pasted on from a separate page.

⁹⁹⁹ PB himself inserted quotation marks around "The LOG From The SEA OF CORTEZ" by hand.

impulse is the same in both cases. For giving can bring the same sense of superiority as getting does, and philanthropy may be another kind of spiritual avarice.”

(563-2) That it is not enough for men to think truth, that they must also feel it, is a statement with which most scientists, being intellect-bound, would disagree. But artists, mystics, true philosophers and religious devotees would accept it.

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(565-1)¹⁰⁰¹ A man must work persistently towards inner calmness through the turmoil of emotions and passions.

(565-2) A man is usually the last to see that he is the first to suffer from indulgence in his weaknesses.

(565-3) How shall a man get the better of his lower nature and attain tranquillity?

(565-4) If he is to remember the hurts that others have done him, he may do so only to forgive, and thus free himself from the past.

(565-5) The emotional results of undergoing a misfortune or an affliction can be made a part of oneself or can be separated out by refusing identification with them. One may seek the real I which never changes and so become detached from them. It is this self whose presence in one makes it possible to be conscious of those results.

(565-6) The teaching of Jesus to love one’s neighbour as oneself seems an impracticable and impossible ideal, But what did Jesus really mean? Was it highly emotional and merely sentimental meaning?

(565-7) We may wallow in the lowest kind of emotions and passions or we may raise the whole feeling-nature to a level where love and beauty, refinement and sensitivity reign serenely.

(565-8) When too much emotion gets into thinking, the errors of the thinker are likely to be aggravated. (?)

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¹⁰⁰¹ The paras on this page are numbered 1 through 11. They are not consecutive with the previous page.

(565-9) The mind so scrupulously ascetic as to allow no single moment of emotion to disturb its placidity, may well be regarded as dehumanised.

(565-10) He lives almost wholly in the impressions made upon his senses and in the emotions which may be aroused by them.

(565-11) There is another kind of negative trait which, although unaggressive, is only less unpleasant by a matter of degrees than the aggressive ones. It is the black and bitter mood of sullen coldness, of self-centred, self-tormenting, self-pitying sense of being wronged by the other person, the introverted withdrawn sulky resentment at being hurt, a resentment so deep as to find no fitter expression than gloomy frozen and tense silence. He places all the _____¹⁰⁰² for the situation on the other, and consequently adopts a grieved unconciliatory attitude towards the other. He wounds by saying nothing, doing nothing and being boorish. The atmosphere around him is full of sustained and hostile emotional tension. It is, of course, an adolescent trait and cannot endure when spiritual maturity is really attained.

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(567-1)¹⁰⁰⁴ It may take sometime to get familiar with this impersonality of attitude, this detachment of heart, before he can realise how fine it is, how precious its worth and rewarding in result. The first impression may be cold and frightening. The last will be calm and soothing.

(567-2) The attitude required of him is a detachment from his emotions as impartial and as disinterested as that of the mathematician from his figures. This may seem not only too impossible to attain but also too frightening, too bleakly abstinent to retain. It would seem that no human creature could deliver himself up to it, or would want to do so.

¹⁰⁰² 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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¹⁰⁰⁴ The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

(567-3) Is it possible to become so indifferent to emotion and so hostile to passion as to arrive at a point where nothing genuinely moves a man and everything is regarded merely as a divinely-instituted device for his spiritual development.

(567-4) Constructive criticism, offered in friendly help is good to the giver and taker. But virulent criticism, delivered by gossip, slander or spite, is bad for both.

(567-5) Those who try to carry on their backs all their desires while travelling this path, will find themselves handicapped and hindered.

(567-6) The philosopher will be patient with the moral and intellectual deficiencies of other's. He will arrive at this patience not by a long training but by immediate insight.

(567-7) In practicing this large forbearance towards others, we need not allow them to practise imposition towards us. We should consider the circumstances and decide by wisdom how far it is wise to go and at what point to stop; in short, we should use discrimination.

(567-8) When any emotion takes full possession and reaches an extreme stage, it becomes a passion.

(567-9) He must disentangle himself from the desires which have become harmful.

(567-10) When the good in him overbalances the bad, his selfishness will be purged by pity.

(567-11) There are three kinds of feeling. The lowest is passionate. The highest is intuitional. Between them lies the emotional.

(567-12) He must learn to take criticism, when it is well-meant and constructive, with gratefulness and graciousness. It will be to his profit to do so.

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(569-1)¹⁰⁰⁶ The line of conduct which impulse suggests is often different from that which deliberate reflection or deeper intuition suggests. Only when a man so develops

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himself that the two lines harmoniously coincide will he know the peace of never being torn in two – either mentally or emotionally. Then only when desire and duty agree perfectly with one another, will he be happy. For, when reason approves what feeling chooses, and the inner balance is perfect, the resulting decision is more likely to be a right one than not.

(569-2) The resistance of evil is a social duty. It's strongest expression heretofore has been defensive war against a criminally aggressive offending nation. If resistance is itself an evil, war is the most evil form of that evil. The appearance of the atomic bomb is a sign that a new approach must be found today, that the old way of defensive war will not meet the new problems which have arisen. If man is to end war once and for all and find peace he must do so both internally and externally. He can do the one by ending the rule of the animal aggressive emotions within himself such as greed, anger, revenge and hatred, and he can do the other by abandoning the slaying of his fellow-creatures, whether human or animal. He may take whatever defensive preparations he pleases, but he must stop short at the point of killing other men. The refusal to slaughter would then evoke powerful spiritual forces and if enough persons evoke them the end of war would be assured. However, it is unlikely that such an idealistic course would appeal to more than a small minority of mankind, so that if the end of war is to be brought about in another way it can only be by the political method of an international policing army operated by a world federation of peoples. Since such a federation does not exist today, its only possibility of coming into existence is through the hard lessons learnt out of the appalling destructiveness of an atomic war. There is no other alternative to such a war than the renunciation of the right to kill.

(569-3) He will travel serenely along his way, with his heart at ease and his mind in poise.

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(571-1)¹⁰⁰⁸ When all malice and all envy are resolutely cast out of his nature, not only will he be the gainer by it in improved character and pleasanter karma, but also those others who would have suffered as victims of his barbed words or ugly thoughts.

¹⁰⁰⁶ The paras on this page are numbered 23 through 25, making them consecutive with the previous page.

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¹⁰⁰⁸ The paras on this page are numbered 27 through 34. They are consecutive with the previous page – presuming that para 26 was cut from the bottom of the previous page.

(571-2) The most effective way to deal with these undesirable traits is to check their manifestations in their incipency.¹⁰⁰⁹

(571-3) Such disciplines and practices will appeal only to those who are serious seekers.

(571-4) No man can afford to hate other men. The price in self-injury to his health and happiness is too high. It requires strength to look beyond their present errors and sins, to comprehend that they cannot help doing what they do since they are as they are, and patiently to acknowledge that they too are evolving creatures destined to shed their evil one day.

(571-5) This exercise of self-vigilance is a daily and hourly one, for the intrusions of negative moods and destructive thoughts are daily and hourly too.

(571-6) Each person who enters our life for a time or becomes involved with it at some point, is an unwitting channel bringing good or evil, wisdom or foolishness, fortune or calamity to us. This happens because it was pre-ordained to happen – under the law of recompense. But the extent to which he affects our outer affairs is partly determined by the extent to which we let him so do, by the acceptance or rejection of suggestions made by his conduct, speech or presence. It is we, who are finally responsible.

(571-7) To walk such a path with any success at all, a man needs humility.

(571-8) The constant nagging of those with whom he is compelled to live, work or associate with so far as there is any truth in their exaggerations or misunderstandings can be made to serve a most useful purpose by arousing in him the necessity of change and self improvement. However much his self-love is wounded and however long it may take to achieve this and to correct his [faults. He will only profit by it with]¹⁰¹⁰ his success a separation may occur and they may be set free to go their own way. It may be brought about by their own voluntary decisions or by the compulsion of destiny. When a relationship is no longer useful [to evolution or karmically justified]¹⁰¹¹ an end will come to it. This acceptance of other people's criticisms, humbly and without resentment, may be as

¹⁰⁰⁹ PB himself inserted a period by hand.

¹⁰¹⁰ PB himself changed "faults, with" to "faults. He will only profit by it with" by hand.

¹⁰¹¹ PB himself changed "or karmically justified to evolution" to "to evolution or karmically justified" by hand.

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(continued from the previous page) AND as similar to swimming against the current of a stream. Here the stream will be that of his own nature. In this matter he should look upon the others as his teacher – taking care however to separate the emotional misunderstandings and egoistic exaggerations from the actual truth. He is to regard the others as sent by the Overself to provoke him into drawing upon or deliberately developing, the better qualities needed to deal with such provocations, and not only to show him his own bad qualities.

(573-1)¹⁰¹³ Temptation disappears as such at this advanced stage, and becomes a means of increasing his strength of will.

(573-2) Non-violence is not a doctrine of practical defeatism and emotional surrender. On the contrary it is, in these atomic days, the only sure road to a real victory rather than to the illusory one which modern warfare brings. Nor is it a doctrine of escapism.

(573-3) The teachings are most practical and do not end in empty air. They call for difficult and necessary work on himself, his character, thoughts and deeds – from each serious student.

(573-4) Long ago Buddha said that if we make room in our minds for negative bitter thoughts of complaint, outrage or injury against those who mistreat us, we shall not be free and will remain unable to find peace.

(573-5) No one has the right to bind, hinder or restrict the free spiritual movement of another person – no matter how close his blood, contractual or emotional relationship may be – who enters into the pursuit of higher well-being. If it is done in the name of love, then that word has its meaning sorely misrepresented. For it is really being done in selfishness.

(573-6) The philosophical discipline seeks to build up a character which no weakness can undermine, and from which all negative characteristics have been thrown out.

(573-7) Our relation to possessions, and even to persons, should be one which does not put dependence upon them to such an extent that any change will rob us of inner tranquillity.

¹⁰¹³ The paras on this page are numbered 35 through 43, making them consecutive with the previous page.

(573-8) This attitude is seldom wise and often foolish. It is a mistake to fail to make a moral distinction between them. What would happen if humanity's finer ideals were forced into eclipse?

(573-9) He gains nothing by deluding himself as to the characters of those with whom he has to deal or live.

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(575-1)¹⁰¹⁵ The sooner he disentangles his character from these negative attributes, the sooner will his life become happier and his fortunes happier.

(575-2) The past is beyond recall but the present is at our command.

(575-3) Not many people are willing to forego impulse and consider their ultimate good, not many are willing to look beyond their temporary and momentary gratification and consider their lasting happiness.

(575-4) He must practice severe self-judgment and ruthless self-criticism looking at his imperfections with courage and honesty, subordinating smug vanity until the revelation of himself to himself comes out clearly and truthfully in the end.

(575-5) Jesus' preachment of love of one's neighbour as oneself is impossible to follow in all fullness until one has attained the height whereon his own true self dwells. Obedience to it would mean identifying oneself with the neighbour's physical pain and emotional suffering so that they were felt not less keenly than one's own. One could not bear that when brought into contact with all kinds of human sorrow that shadow life. It could be borne only when one had crushed its power to affect one's own feelings and disturb one's own equilibrium. Therefore such love would bring unbearable suffering. By actively identifying oneself with those who are sorrowing by pushing one's sympathy with them to its extreme point, one gets disturbed and weakened. This does not improve one's capacity to help the sufferer but only lessens it. To love others is praiseworthy but it must be coupled with balance and with reason, or it will lose itself ineffectually in the air. Not to let his interest in other matters or his sympathy

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¹⁰¹⁵ The paras on this page are numbered 44 through 51, making them consecutive with the previous page.

with other persons, carry him away from his equilibrium, his inner peace, but to stop either when it threatens to agitate his mind or disturb his feelings, is wisdom.

(575-6) The need is to live according to principles, not according to impulses.

(575-7) It is much easier to throttle negative thoughts when they are incipient than to strike them down when they are grown.

(575-8) The negative attitudes like hatred and prejudice, malign criticism and small-minded envy have to be cleared out of the heart.

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(577-1)¹⁰¹⁷ Criticism that is well-intentioned and well-founded, should be well-received by the earnest neophyte. It may be disconcerting but it will certainly be instructive.

(577-2) When negative emotions are allowed uncontrolled and absolute sway, what other results than undesirable ones are to be expected?

(577-3) No act is too trivial to fail to reflect the innate tendencies and characteristics of a man.

(577-4) Sin is simply that which is done through ignorance against the higher laws. Virtue is the obedience to, and cooperation with, those laws.

(577-5) We cannot hope to achieve such calm in a day. It must be worked for, the obstacles to it must be struggled through, before it can be won.

(577-6) If we lack the will-power to overcome bad habits that have become popular and conventional habits, at least let us try to justify our indulgence by specious reasons.

(577-7) He must play the moralist, analysing his own experience and observing the lives of other men. If done impersonally, both become his spiritual teacher.

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¹⁰¹⁷ The paras on this page are numbered 52 through 64, making them consecutive with the previous page.

(577-8) The man who is happy only when he hates, will one day be tutored by having to experience the results of his own destructive feelings.

(577-9) Too often this holy and beautiful feeling deteriorates under the ego's pressure, and falters into mere sentimentality.

(577-10) He should not knowingly commit any deed that is unworthy of a philosophic neophyte.

(577-11) The disgruntled mind, which picks flaws in others by habit and complains about things by routing, which indulges in unrestricted fault-finding, jars on the nerves of its victims and poisons the blood of its own body.

(577-12) No decision, no action is really unimportant or should be underrated. By the light of this view no event is a minor one, no situation is an insignificant one. A man may display negative traits in the littlest occurrence as in the greatest; the need for care and discipline always remains the same.

(577-13) There is much confusion about one's duty to others. Some fail to regard it at all, many have a wrong conception of what it consists of, and a few overdo their duty.

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(579-1)¹⁰¹⁹ The difference in attitude and teaching between these two schools of thought is tremendous. One says that nothing else is needed than the finding of the real Self, for that will automatically wash out all faults and shortcomings. The other says that only by eliminating those faults and shortcomings can the real Self be found. Zen Buddhism and the Maharshi¹⁰²⁰ belong to the first school, and Martinus to the second one.

(579-2) We take man in his present imperfect undeveloped condition and call him normal. We consider the few men who have historically attained their full development as superhuman.

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¹⁰¹⁹ The paras on this page are numbered 65 through 75, making them consecutive with the previous page.

¹⁰²⁰ "Maharishee" in the original.

(579-3) The problem of conscientious objection to war is an extremely difficult one. Arjuna was taught in the Bhagavad Gita to fight and do his duty in the defence of his people, but he was warned to fight impersonally, without anger and without hatred. Yet how few can be caught up in the passions of war or the dangers of war without feeling some antagonism towards those on the other side? It is an almost impossible ideal for most persons.

(579-4) He ought humbly to examine whether the criticisms directed against him are well-founded.

(579-5) This state of inner vigilance must become as much a part of him as his eyes or ears.

(579-6) To find out the truth about oneself requires candid as well as clear thinking. There should be as much readiness to admit what reproaches one as about what praises him. Such is the impersonality which should control aspirant's approach to his personality.

(579-7) The individual who is touchy and irritable should beware lest his traits flare up into open anger, still more lest anger grows by degrees into intense hate and aggressive spite.

(579-8) He who feels the inner urge to seek always for the Soul, the Hidden, who longs to be quite consciously united with it, will have first to undergo a long process of being separated from his baser attributes, of having the larger part of his imperfections washed away.

(579-9) The wrong attitudes and the negative conduct of other people must not be made into an excuse for one's own.

(579-10) At any place along the road of life, he may turn his back on ignorant habits and seek to create better ones.

(579-11) Detachment is not a cold, unimpassioned attitude.

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(581-1)¹⁰²² It is a fact that millions of people are being stimulated to seek what they do not already possess, are kept insatiably discontented with what they do possess and thus kept out of inner peace.

(581-2) It will not be enough to hold such thoughts and such a goal. They must also be made plain and manifest by his deeds.¹⁰²³

(581-3) There are resources within man's grasp that could redeem his character and transform his life yet they lie untouched and undeveloped.

(581-4) He stands out in moral grandeur.

(581-5) It is good in a world where there is so much evil, so many wrong-doers, to be cautious. But carry this quality to excess and you breed timidity or fear, which are evils in themselves.

(581-6) Only the mature can come to such objectivity and impartiality in their attitude towards themselves, for only they seek the truth of things rather than their pleasant titillation by things.

(581-7) He needs to take care that events do not encroach too deep into his personal emotions.

(581-8) There is too much criticism abroad today, too little affirmation. Millions of men think and live largely on negatives.

(581-9) These attributes are acquired by practice and confirmed by experience.

(581-10) It is easier to accept one's defects than to start on the way towards their correction, less troublesome to succumb to one's weaknesses than to struggle with them.

(581-11) There is a difference between the morbid and exaggerated self-abasement often found in ascetic circles and this true humbleness.

(581-12) The best time for learning the real meaning and the right use of these teachings is when provocation shows its ugly face, and when the outer temptation to hold negative thoughts is strong.

¹⁰²² The paras on this page are numbered 76 through 87, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

¹⁰²³ PB himself inserted a period by hand.

(581-13) No aspirant is asked to remain emotionally neutral regarding his personal hopes and fears. He is asked to strive for impartiality in his decisions; to recognise that it is wrong action which secures his own enjoyment at the cost of other people's suffering, or his own gain at the cost of their rights.

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(583-1)¹⁰²⁵ The student of philosophy must free himself from all narrow racialist views, national prejudices, class feelings, and personal selfishness. Philosophy in practice demands no less than this because it brings the realisation that in actual fact all men are inseparably linked with each other. "He who regards impartially friends and foes, foreigners and relatives, the righteous and unrighteous, he excelleth," – (BHAGAVAD GITA)

Racial animosity is really a pathological state which clouds vision and falsifies judgment. It raises prejudice to the dignity of a principle. Hate is a mental poison. It is the worst possible sin of our thought life. It damages those we hate, infects our own environment, and in the end it severely damages ourselves. The ability to treat all kinds and classes of people equally, and with universal goodwill, does not imply the inability to observe the comparative differences and even defects among them.

(583-2) These neurotics seeking comfort who invade mysticism to its detriment, display their self-willed petty egotisms by resenting the discipline of their emotions and thus contributing to their own further suffering.

(583-3) Another consequence of this study and these practices will be such self-command, such serenity in the midst of adversity, such unruffled poise amidst outward disturbances, so sure a centre for ethical life, that the unusual contour of his character might well be envied by lesser men.

(583-4) The philosopher's easy self-assurance and dignified serenity, as noticeable in calamity as in prosperity mark him as being in some mysterious manner superior to circumstances. He will always be a gentleman, but not in the narrow formal sense of clinging to a code of etiquette which may become faulty the moment he crosses the border into another country, or which will certainly become falsified a thousand years

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¹⁰²⁵ The paras on this page are numbered 110 through 114. They are not consecutive with the previous page.

hence. He will be a gentleman in the broader sense of behaving always with human dignity and kindly consideration towards all others who cross his path.

(583-5) The time may come when he may have to choose between his ethical life and his material livelihood. In this agonising experience he may choose wrongly unless his hope and belief in the benevolence of whatever Powers there be is firm and strong. But a wrong choice will not dispose of the problem. Sooner or later it will present itself again with more compelling insistence. For a glimpse of truth once given is like a double edged sword; the privilege on one side, a duty on the other. A man's allegiance to Truth must be incorruptible.

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(585-1)¹⁰²⁷ Those who can bring themselves to give up all, will receive all. Those who can dare to lift themselves out of emotional oscillation, will find "the peace that passed understanding." Those who can perceive that they are their own obstacles in the way, will in no long time perceive the truth.

(585-2) Conquest of the emotional nature and knowledge of the true character of death will be evidenced when, at the actual passing of a near one, he seems insensible to grief.

(585-3) There are some who come to the quest to find compensation for unsatisfying earthly circumstances, others who come to find truth. Both classes are welcomed.

(585-4) What is the use of asking an aspirant to love humanity or to feel compassion towards it, and to practice the altruism which arises out of such love and such compassion? For if he is really earnest in the work of self-improvement he will increasingly hate himself. How can he do otherwise when he sees how ugly is his own character? Then how can a man who is not able to love his own person, bring himself to love all other persons?

(585-5) He should bring to this study of his past as impersonal an attitude as he can summon up.

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¹⁰²⁷ The paras on this page are numbered 14 through 24. They are not consecutive with the previous page.

(585-6) We must rise above mere gush and mawkish sentimentality if we want to attain real spirituality. We have to become detached from our egocentric emotional nature and unconcerned with its vagaries, if we want real peace.

(585-7) Can it ever be a moral duty to tell a lie? (Give story of Yogi, murderous bandit, intended victim, in forest.)

(585-8) Two worthy people may become quite unworthy if thrown together in domestic harness or business association. Every quality in one person seems to stimulate the undesirable qualities in the other. There is constant discord and friction, disagreement and irritation.

(585-9) If what is right for the masses, with their limited standards, is not right for the disciple, with his loftier ones, then the reverse is also true. The code which he must apply to life is well beyond the understanding and reach of the masses. To attempt to impose it on them is to create moral or social confusion and to unbalance their minds.

(585-10) Human attitudes may fluctuate with different positions, environments and periods. But if they are relative, they are also progressive.

(585-11) It is inevitable that a seeking mind as differentiated from a stodgy one – should pass through various progressive phases of thinking.

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(587-1)¹⁰²⁹ Those who are willing to practise such hard self-discipline form an elite among mankind.

(587-2) Emotion swings like a pendulum – now here, now there.

(587-3) After enough effort along the new line has been made, his errors will no longer happen again so often and his faults will begin to vanish. Thus the irksomeness of self-discipline will be compensated by the pleasantness of self-fulfilment.

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¹⁰²⁹ The paras on this page are numbered 25 through 33, making them consecutive with the previous page.

(587-4) He recognises the difference between immediate pleasure and ultimate happiness, and resolves to make his choice accordingly.

(587-5) He must establish, for and over himself, an emotional discipline and intellectual control. He cannot successfully do this all at once, of course.¹⁰³⁰ Emotional tendencies and mental habits engendered by years of materialism cannot be overturned and eliminated in a single night. But the goal must be there and must be kept in view.

(587-6) This path requires something more than a search for righteousness or peace. It requires the aspirant to make himself more sensitive to the sorrows and struggles of mankind, ignorance-born and karmically-earned though they may be, to imbue himself with a wise,¹⁰³¹ prudent and balanced compassion. He must advance from an outwardly-compulsive goodness to an inwardly-natural goodness. Such a way of life, with its chained desires, holy communion and sensitive compassion, gives any man a higher stature.

(587-7) The moral injunctions which he finds in this teaching and must follow out in his life, are based on understanding the relation between his higher self and his lower self. They are not arbitrary commands but inevitable consequences of applying the adage "Man, know thyself."

(587-8) Moral conquest of other people is more binding, more thorough, than any achieved by force. This is true, however, only if they submit and surrender.

(587-9) The seeker must be distinctive and not accept conventional views or orthodox religious notions. He must judge all problems from the philosophic standpoint for he should not believe any other will yield true conclusions. This standpoint has the eminent perspective which alone can afford a true estimate of what is involved in these problems.

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(589-1)¹⁰³³ The aspirant will receive personal knowledge from within, as apart from mere teaching from without, only to the extent that he has inwardly prepared himself to

¹⁰³⁰ PB himself inserted a period by hand.

¹⁰³¹ PB himself inserted a comma by hand.

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receive it. The fruits of the quest cannot be separated from the disciplines of the quest. He is considered capable of grasping philosophic truth when, either now or in a previous existence, he has to some degree purified his understanding by self-discipline, introverted it by meditation and tranquillised it by reflection. When his mind has habituated itself to this kind of keen abstract thinking and in some measure developed the capacity to rest absorbed in its own tranquil centre; when the emotions have purified themselves of personal and animal taints, he has prepared himself for the highest kind of knowledge. For then he is able to use this highly concentrated, well-purified, efficiently serene consciousness as an instrument with which to engage himself in a quest to understand in true perspective what the ego really is, and to look deep into the nature of the mind itself. For then his self-examination will be free from the emotional distortions, the materialistic impediments of the unpurified, unstilled and unconcentrated consciousness. The truth about his own existence and the world's existence can then be seen as never before.

(589-2) In the course of his life, he will meet with different persons and different situations, new problems and new facts. Troubles or temptations may arise one day with complete unexpectedness. To negotiate them more successfully, it will be helpful to know in advance what his attitude towards them will be. His mental attitude towards them is unlikely to remain the same throughout his life. Readjustments will be called for so a general periodical review will be useful.

(589-3) For he uses this highly concentrated, well-purified, serene consciousness as an instrument with which to engage himself in a quest to understand in true perspective what the ego really is, and to look deep into the nature of the mind itself. For his self-examination will be free from the emotional distortions, the materialistic impediments of the unpurified, unstilled and unconcentrated consciousness. The truth about his own existence and the world's existence can then be seen as never before.

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(591-1)¹⁰³⁵ The aspirant must begin by examining himself, by enquiring into the honesty or dishonesty, the impartiality or partiality of his views, beliefs and judgments, by

¹⁰³³ The paras on this page are numbered 34 through 36, making them consecutive with the previous page.

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¹⁰³⁵ The paras on this page are numbered 37 through 38, making them consecutive with the previous page.

questioning how much or how little his will is enslaved by passion, appetite or instinct. For the average aspirant sets up inner resistance to that purification of his emotions, passions, egoisms, prejudices, intellectualisations, desires, hatred, etc., which would permit him to reflect the undistorted truth. Emotional tensions and mental strains which cause inner suffering have first to be brought out into the open and resolved before he can approach truth in the atmosphere of tranquillity which she requires. The mental knots and passional complexes which exist within his personality, whether near the surface or deep out of sight, must be dealt with and dissolved before he can come at the truth. It is these conscious or unconscious forces, these obvious or unrecognised impulses that drive him into deeds hurtful to society and discouraging to himself. The complexes which dominate his mind and influence his beliefs must be brought into the open by the philosophic discipline. He must know where, psychologically, he stands. The desires and fears which operate in the subconscious can then be evaluated, developed or discarded. He should seek to understand his own character, to perceive impartially its merits and demerits. On the basis of such self-understanding he should root out persistently those faults which hinder progress.

(591-2) Some have the illusion that the Path is heavily trodden. It is not. "Many are called but few are chosen." The traveller must learn to walk resignedly in partial loneliness. The struggle for certain truth and the quest of the divine soul are carried on by every man and must be carried on in an austere isolation when he reaches the philosophic level. No crowd progress and no mass salvation [are]¹⁰³⁶ possible here. [There is and could be no such thing as a sect in philosophy. Each of its disciples has to learn that there is only one unique path for him, dependent on his past history and present characteristics, which constitute his own individuality. To attempt to forego that unique individuality, to impose the spiritual duty of other persons upon himself is, as the Gita points out, a dangerous error. Philosophy tries to bring a man to realise his own divinity for himself. Hence it tries to bring him to independent thinking, personal effort and intuitive development. This is not the popular way nor the easy one; it offers no gregarious comfort or herd support. But it is the only way for the seeker after absolute truth. But if the solitary student may suffer from certain disadvantages, he also enjoys certain definite advantages.]¹⁰³⁷ In any case, man never really escapes from his essential loneliness. He may push his social efforts at avoidance to extremes and indulge his personal ones to the point of creating illusions, but life comes down on him in some way or other and one day forces him back on himself. Even where he fancies himself to have achieved happiness with or through others, even in the regions of love and friendship, some physical disharmony, some mental change, some emotional vacillation may eventually arise and break the spell, driving him back into isolation once more.

¹⁰³⁶ PB himself changed "is" to "are" by hand.

¹⁰³⁷ PB himself moved the section from "There is and" to "certain definite advantages" here from page 593 by noting "INSERT (A)" and "INSERT (A) in No (38)" in the margin by hand.

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(595-1)¹⁰⁴¹ “Who are my mother and my brothers?” asked Jesus. He himself gave the answer by pointing to his disciples.

(595-2) He will find that undoing his past mistakes will be hampered or helped by his capacity to recognise then for what they really are.

(595-3) Will man never be able to overcome his lower nature? Will he have always to submit to his inferior instincts? Will the worst in him keep this ironical position of ruling over the best?

(595-4) When the ego is hurt, feelings of pride arise.

(595-5) What the unawakened man feels as fear, the awakened one transmutes into needful caution and careful forethought.

(595-6) He seeks no woman’s love, be it sensual or affectional or both. He will not put his happiness in pawn to some other frail human. Even if fate draws to his side one who loves him and whom he loves, he will not seek to take hold of her. He knows that by refusing possession he is saved from risking loss, that by being content with the inner fact of their love, he is freed from the desires and agitations, the changes and limitations of its outer form.

(595-7) Bomb the ego out of one line of fortification and it will immediately entrench itself just as strongly in another.

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¹⁰³⁹ The contents of this page were moved to page 591, per PB’s handwritten note “INSERT (A) in No (38)”.

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¹⁰⁴¹ The paras on this page are numbered 39 through 52, making them consecutive with the previous page.

(595-8) But although the aspirant will be greatly helped by a calm analysis of the transiency, suffering and frustration inherent in life, he will be greatly hindered if he uses it as an excuse for a defeatist mentality and depressive temperament. The gallant inspiration to go forward and upward is indispensable.

(595-9) There is no one particular type of aspirant to mystical or philosophical enlightenment. Taken as a whole, all aspirants are a mixed and varied lot in their starting points, personalities, motives and allegiance. They vary in individuality very widely, have different needs, circumstances, opportunities, outlooks and possibilities.

(595-10) He will have to grow into this higher consciousness. No other way exists for him.

(595-11) Such teachers are unable to free themselves from the relativity of their own position. Hence they give instructions which are pertinent only to those who wear the monk's cowl.¹⁰⁴²

(595-12) The philosopher dislikes to be labelled. For he dislikes to put chains upon his thinking and intolerance into his living.

(595-13) He no longer cares to don the mutational mantle of Convention in deference to the bidding of an insincere society.

(595-14) His actions do not originate in a vacuum. They originate in and are determined by his dominant feelings and thoughts.

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(597-1)¹⁰⁴⁵ What did Jesus mean when he enjoined his disciples to love their neighbours as themselves? Did he mean the sentimental, emotional and hail-fellow-well-met attitude which the churches teach? How could he when in order to become what he was, he had once to hate and turn aside from that part of himself, the lower part – that is, the ego and the animal nature – which is mostly what neighbours show forth. If his

¹⁰⁴² PB himself inserted a period by hand.

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¹⁰⁴⁴ PB himself inserted "VI" at the top of the page by hand.

¹⁰⁴⁵ The para on this page is numbered 53, making it consecutive with the previous page.

disciples were taught to hate, and not to love, their egos, how then could they love the ego-dominated humanity amidst which they found themselves? The injunction "Love thy neighbour" has often led to confusion in the minds of those who hear or read it, a confusion which forces many to refuse to accept it. And they are the ones who do not understand its meaning, but misinterpret it to mean "Like thy neighbour!" The correct meaning of this age-old ethical injunction is "Practice compassion in your physical behaviour and exercise good-will in your mental attitude towards your neighbour." Everyone can do this even when he cannot bring himself to like his neighbour. Therefore this injunction is not a wholly impracticable one as some believe, but quite the contrary.

Whoever imagined that it meant the development of a highly sentimental, highly emotional condition is mistaken, for emotions of that kind can just as easily swing into their opposites of hate as remain what they are. This is not love, but the masquerade of it. [Sentimentality is the mere pretence of compassion. It breaks down when it is put under strains, whereas genuine compassion will always continue and never be cancelled by them.]¹⁰⁴⁶ True love towards one's neighbour must come from a level higher than the emotional and such a level is the intuitive one. What Jesus meant was "Come into such an intuitive realisation of the one Infinite Power from which you and your neighbour draw your lives, that you realise the harmony of interests, the interdependence of existence which result from this fact." What Jesus meant, and what alone he could have meant, was indicated by the last few words of his injunction, "as thyself." The self which they recognised to be the true one was the spiritual self, which they were to seek and love with all their might – and it was this, not the [frail]¹⁰⁴⁷ ego, which they were also to love in others. The quality of compassion may easily be misunderstood as being mere sentimentality, of mere emotionality. It is not these things at all. They can be foolish and weak when they hide the truth about themselves from people, whereas a truly spiritual compassion is not afraid to speak the truth, not afraid to criticise as rigorously as necessary, to have the courage to point out faults even at the cost of offending those who prefer to live in self-deception. Compassion will show the shortcoming within themselves which is in turn reflected outside themselves as maleficent destiny.

When the adept views those who are suffering from the¹⁰⁴⁸

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¹⁰⁴⁶ PB himself inserted the section from "Sentimentality is" to "cancelled by them" here from page 147 by noting "(B) INSERT" and "INSERT (B) IN FOREGOING" in the margin by hand.

¹⁰⁴⁷ PB himself inserted "frail" by hand.

¹⁰⁴⁸ This para is continued in para 145-1.

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(599-1)¹⁰⁵⁰ There are times and situations when he can not be quite sure what conduct is right or what is wrong, what decision is wise or what is foolish.

(599-2) Is it a true criticism or a false one? He must come near this question with a detached, serene and unresentful mind.

(599-3) This does not mean that he should be forever solemnly examining his moods,¹⁰⁵¹ analysing his feelings and making himself the object of his own attention. It means only that he should do this only for a while, at certain times or regular occasions.

(599-4) The man who practises this spirit of detachment is no longer the victim of conflicting emotional states. He feels free inside himself.

(599-5) The ego digs itself in all our emotions, and must be dug out again, if we are to be free.

(599-6) Ugly emotions tearing at the heart may, if allowed to exist too long, manifest as ugly sicknesses.

(599-7) Even temptation can nourish a man, make his will stronger and his goal clearer, if he considers it aright and understands it as it really is.

(599-8) All this disapproval of his ways and criticism of his words may help to keep him humble if he reacts to them without excitement. They can thus render him useful service.

(599-9) He need not stray either from the line which his thinking has been following nor the direction along which his conduct has been moving even though he tries to give mental sympathy to different characters.

(599-10) When insight arises the passions become subdued and the problems which beset man become solved of their own accord. We may quarrel and kill whilst we remain in ignorance, but we must needs feel for and with each other when we comprehend at long last that in the Overself we are one.

(599-11) No one else is to be regarded as responsible for his troubles, irritations or handicaps. If he will analyse them aright, that is with utter impersonality, he would see

¹⁰⁵⁰ The paras on this page are numbered 121 through 132. They are not consecutive with the previous page.

¹⁰⁵¹ PB himself inserted a comma by hand.

that the responsibility is not really in the other person who apparently is the agent for these calamities but in his own undisciplined character, his own egoistic outlook.

(599-12) So far as he is interested in purifying his character, he will have to be interested in discipline his thoughts, feelings and actions.

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(601-1)¹⁰⁵³ To the seeker who takes his stoic ideal seriously, the struggle within himself between it and his emotional nature may at times become so painful as to tear him apart.

(601-2) (THE JIVANMUKTAVIVEKA): Teaches that only after the adept has attained the knowledge of his true being, of his identity with Atman, does he become free of the fleshly desires and worldly attachments.

(601-3) An excuse for one's actions is not the same as a reason for them. The first is an emotional defines, mechanism, the second is a valid, logical justification.

(601-4) Within his own mind he will live his inner life fearlessly, but his public acts or utterances will be with careful regard for their effect on others.

(601-5) He will not agree to act under threat. Every such attempt to intimidate him makes him only more determined to resist it and to reject the desired action.

(601-6) The aspirant must remember always that his immediate duty lies in self preparation, self discipline and self improvement. The building of fine character on the quest is quite as important as the efforts of aspiration and meditation, even more so, for the former will lead to the dissolving of egoism and without this the latter are of little avail.

(601-7) The quest remains unfinished and unsuccessful so long as it lacks this element of rich feeling, so long as it has not become a warm devotion.

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¹⁰⁵³ The paras on this page are numbered 133 through 136, and 138 through 145, making them consecutive with the previous page.

(601-8) The Stoic¹⁰⁵⁴ ideal is necessarily a slowly-formed one. In one sense, it offers a kind of self-crucifixion which, being an unpleasant process, is also an unwelcome one. So the harsher parts of the ideal will be accepted last of all and only the easier ones in the beginning.

(601-9) A rigorous disciplining of his feelings by his reason is necessary if he is to be saved from sentimentality.

(601-10) Strong motivating forces work in the subconscious and provide the impulse toward action.

(601-11) To write someone who has been wronged and to ask him for forgiveness, is admirable: to rectify the wrong – if that is still possible is even more so.

(601-12) In every affair he knows where he stands but more in the sense that he listens and obeys the higher guidance than in any other.

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(603-1)¹⁰⁵⁶ Human frailty being what it is, human conduct should never surprise us and never amaze us. By not expecting too much from it, we save ourselves unnecessary bitterness or disappointment.

(603-2) The application of these ideals is hard, but let none deceive himself into thinking that their non-application is much easier. Those who live without such life-purposes are subject to troubles that could have been avoided and to afflictions of their own making.

(603-3) There is great profit in the coinage of spiritual self-growth waiting to be picked up at every turn. The method is a simple one. Consider every person who makes an impact on your life as a messenger from the Overself, every happening which leaves its mark as a divinely-sent teacher.

¹⁰⁵⁴ PB himself capitalized "Stoic" by hand.

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¹⁰⁵⁶ The paras on this page are numbered 146 through 156, making them consecutive with the previous page.

(603-4) Pacifism is a natural and inevitable consequence of the monkish and mystic view of life. Monks may rightly submit to martyrdom, but philosophers must resist the evil forces and even fight them to the end.

(603-5) He will see the faults in those he has to deal with just as before, but now they will not seem to matter and not be able to irritate or upset him.

(603-6) It is hard but still necessary to see an emotional situation from outside himself.

(603-7) He can profit by every criticism, even by insults, if he does not let the emotional hurt – they cause him to shut out their truth, if it be in them, or their lesson, if it be not.

(603-8) He cannot help having some negative reactions to certain events, environments or people but he will also understand the importance of controlling these feelings.

(603-9) Those who fall all-too-easily into the worldly lures of obsession by business success or social triumph, who mistake baubles and illusions for treasures and realities, cannot enter the Kingdom of Heaven.

(603-10) The Quest is not all a matter of psychological readjustment, of severe self-improvement. Man is not just a character to be remoulded. Deep reverential feelings have also to be cultivated.

(603-11) It is true he will have to abandon by degrees some habits and desires which have made up a part of his personality. But he will balance the loss, also by degrees, with a gain that will be greater in every way.

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(605-1)¹⁰⁵⁸ It expresses itself outwardly in an exceptionally kindly behaviour. He will not hurt others unnecessarily. He feels that one of the best pieces of advice he can give others is: "Be kind." In this way you abase your own egoism and show forth something – just an echo – of this love which emanates from the indwelling spiritual self.¹⁰⁵⁹ The cost in thus weakly and briefly identifying yourself with others is little: the gain in

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¹⁰⁵⁸ The paras on this page are numbered 157 through 162, making them consecutive with the previous page.

¹⁰⁵⁹ PB himself underlines "self" by hand.

moral growth is large. When your duties, activities or responsibilities in life call for critical judgment of any person, that is allowable. But when you fall into it for the sake of idle gossip or, what is worse, when you are nastily censorious, slanderously back-biting, for the sake of malice, that is unkind and unpardonable. Above his own deliberate willing or wishing, quite spontaneously and impulsively, a feeling of pure love begins to well up within him. It is unconnected with physical or egoistic causes for all these who touch his orbit benefit by it. It does not stop flowing if they are foolish or ugly, sinful or deformed, unclean or disagreeable.

(605-2) The philosophic discipline aims to shock the aspirant out of the complacency with which he views himself into a more critical view. He may feel chagrin and mortification at what he sees.

(605-3) The stoics in old Europe tried to put the emotions under the absolute control of reason. The Buddhist yogis in old India tried to do exactly the same. But whereas the Stoics did this in order to meet the everyday alternations of fate, health and fortune with great courage, the yogis did it in order to escape from those alternations.¹⁰⁶⁰ The Stoics were practical men who accepted the world but sought to conquer it through the power gained by conquering themselves. The yogis rejected the world and, like the desert monks of early Christianity wanted to be done with its struggles and afflictions.

(605-4) However virtuous our intentions, we not infrequently work harm to others. This shows that it is not enough to be good. Wisdom must direct our goodness, must bestow on us the capacity to foresee what is likely to ensue from our¹⁰⁶¹ actions.

(605-5) Soon or late, our poor human nature proves inadequate to what is expected of it, certainly by others and sometimes by ourselves.

(605-6) The man who is constantly petulant and consistently pessimistic obstructs the inflow of higher forces.

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¹⁰⁶⁰ PB himself inserted a period by hand.

¹⁰⁶¹ PB himself underlined "our" by hand.

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(607-1)¹⁰⁶³ [Neither]¹⁰⁶⁴ the mockery of insensitive sceptics nor the malice of sectarian fanatics should be allowed to sway him from a fixed resolve to accord good-will unto all, including them also.

(607-2) The work we came to earth to do upon ourselves has to be done under varying conditions – sometimes when we feel happy, sometimes when we feel miserable.

(607-3) To withdraw ascetically from worldly affairs and let go one's grip on worldly things quite deliberately, and not through old age or chronic illness or repeated failure, is something that many active-bodied or keenly intellectual people find difficult to understand.

(607-4) If he sulkily takes constructive,¹⁰⁶⁵ well-intentioned criticism as if it were a personal insult, if his emotional self falls discouraged into a slough of despond at the smallest discovery of his own faults and weaknesses, then he is not likely to be ready for this quest. Some self-preparation is first needed.

(607-5) It is hard to walk with the pessimists and deny the will to life because birth is evil and deny the natural needs because desire is evil. A juster evaluation would find evil forms of living and evil desires but the great current of Life itself is surely beyond such relativities as good and evil.

(607-6) We take our little selves even into this analysis of the past and present. We do not see them with really impersonal eyes. The perspective is still egoistic. We do not care to accept the truth about ourselves. The task is impossible to our present stage of development. It cannot be done. But this does not mean it is not worth trying. It is. For though we shall come nowhere near to adequacy and [to perfect honesty,]¹⁰⁶⁶ we shall certainly move somewhat nearer.

(607-7) When he is tempted to be angry with some irritating person, he is faced with two choices: either to identify himself with this lower emotion or with his higher aspirations. If following bad habit, he succumbs to the first, he weakens himself still further. If, following good resolve he overcomes the temptation he strengthens himself for the future.

¹⁰⁶³ The paras on this page are numbered 163 through 172, making them consecutive with the previous page.

¹⁰⁶⁴ The original typist deleted "The man who i" from before "Neither" by typing over the original word with x's.

¹⁰⁶⁵ PB himself inserted a comma by hand.

¹⁰⁶⁶ The original typist changed "perfection" to "to perfect honesty" by typing over the original word with x's.

(607-8) It teaches us what to do in the dilemmas of conscience wherever they arise in the art of living.

(607-9) We need these truths to fortify us against ourselves and to nerve us against our enemies within.

(607-10) Our passions and desires, our instincts and appetites maybe left unrulred but only to our detriment.

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(609-1)¹⁰⁶⁸ It is important for him to know correctly whence his leading ideas, impulses, intuitions and even dreams come from. He must accurately measure the heights and depths of the various levels from which they descend or ascend to his ordinary consciousness.

(609-2) Where a thought of fear constantly recurs and plunges him into anxiety or even despair against all the evidence of fact and reason, he is no longer normal but the sufferer from a phobia.

(609-3) If your thoughts are energised by a noble passion and your deeds inspired by a lofty enthusiasm, they are the better for it. But if your thoughts are distorted by a foolish passion and your deeds wasted by a misdirected enthusiasm, they are the worse for it.

(609-4) The discipline of passion, the checking [of]¹⁰⁶⁹ emotion and the ruling of the flesh do not demand that we are to turn into inert wooden creatures. We may still keep the zest for life, the enthusiasm for worthwhile things and the appreciation of art and beauty, but we shall keep these things in their proper place.

(609-5) He must resolutely defend his inner life and keep it separate from that of the world. He understands theirs very well but his must necessarily be too strange for them, and therefore all-too-likely to be an object of suspicion or even hatred were he to reveal it.

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¹⁰⁶⁸ The paras on this page are numbered 233 through 240. They are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

¹⁰⁶⁹ PB himself inserted "of" by hand.

(609-6) We must extend the philosophic character of his thinking to emotional and active life too.

(609-7) He must achieve a disinterestedness in motive and a dispassionateness in mentality.

(609-8) By loving the Overself within you in worship you are [loving]¹⁰⁷⁰ it in all other men, because it is present in them too. Hence you don't have to go out of your way to love any individual specially, separately, although you will naturally feel affection for some.

(609-9) That is pure service where the server feels no importance in himself, where he effaces the gratifying egoism that good deeds may bring to the doer. But where the opposite prevails, then the very act of service itself strengthens self-importance

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(611-1)¹⁰⁷² [When]¹⁰⁷³ the hathayogi continues a single practice for an abnormally long period, a change takes place in the pressure and [the]¹⁰⁷⁴ circulation of his blood stream. The fixed holding of breath, the fixed posture, the fixed gaze – any of these may bring it about. Spiritually, it has no more value than a fainting swoon and leads to no more illumination or happiness [than that does.]¹⁰⁷⁵

(611-2) He has learnt to accept others as they are, however sinful, misguided or stupid they seem to be. He knows that they are as they are because of their past history and present circumstances. He does not interfere with their lives in order to change them. He does not preach at them in order to improve them.

¹⁰⁷⁰ PB himself deleted "unknowably" from before "loving" by gluing a blank bit of paper over it.

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¹⁰⁷² The paras on this page are unnumbered. They are not consecutive with the previous page. Every para on this page was pasted here from a different page.

¹⁰⁷³ PB himself inserted "When" by hand.

¹⁰⁷⁴ "The" was typed above the line and inserted with a caret.

¹⁰⁷⁵ PB himself inserted "than that does." by hand.

(611-3) The [stretch of]¹⁰⁷⁶ distance from bygone situations and events, from former attitudes and emotions, ought to give a sense of proportion, a better perspective, more impersonality in remembering them.

(611-4) The wise man had better cast the plaudits of the multitude out of his ears; it is all noise,¹⁰⁷⁷ for the mob does not understand him. He has pleased them for today, but tomorrow, when he displeases them, they will be as ready to destroy him. He should be prepared to receive abuse with the same equanimity with which he is ready to receive praise.

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¹⁰⁷⁶ PB himself inserted "stretch of" by hand.

¹⁰⁷⁷ PB himself inserted a comma by hand.

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¹⁰⁷⁹ This page is a tabbed divider that reads "6".

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