

Vinyl VII to VIII

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Editor's Note: As is the case with all the Vinyl series notebooks, due to a filing error the first few pages are from the New Category order followed by a large section of Old Category paras. In the case of New Category VII, it is the same topic as Old Category vii – The Intellect. Even so, the beginning of the Old Category is easily seen thanks to its dilapidated condition; it starts at page 9 of the pdf. Category VIII reverts to type: the New Category VIII paras run from page 291 through page 304 in the pdf; the Old Category VIII starts on page 305 and runs to the end of the file. Some of the pages were typed by Lorraine Stevens; these are usually identified by having pencil checks in the left margin and queries on the back of the page – and also, when she was typing from PB's Dictaphone recordings she had the habit of inserting a comma every time PB stopped for breath. Consequently, we have marked these pages when applicable, and advise the reader to take the punctuation with a grain or two of salt.

Regarding Old Category VIII: this material was collated from numerous interviews and articles as well as PB's own explorations of health and diet. While he strongly supported vegetarianism and was extraordinarily open-minded regarding alternative medical procedures, he explored these more as a researcher than as one recommending any or all of them. Absolutely no practice mentioned herein should be undertaken without consulting a trained medical

professional. No practice, medicine or other substance is in any way endorsed herein. Anyone perusing the archive catalogue will realize that PB wrote a good deal about the body and vegetarianism. Some of this material he included in his "Idea Series" such as the material found in this file – but the greater portion is to be found in "Theme" volumes like Philosopher's Body. Of all the material in the archive, the information on health and alternative methodologies is by far the most dated. Please read it with this in mind.

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

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

(1-1)¹ Is there any place for such practices in present-day life, any use for such exoticisms in a world dominated by Euramerican Science?

(1-2) Getting an education is not quite the same as getting a degree.

(1-3) A word used maybe too often in too wide a sense to know exactly which sense it covers.

(1-4) Religious and philosophical systems are only points of view.

(1-5) Patience is needed for the time factor is still there and the ripeness of mind of the prober is still essential and it must not limit itself by preconceived ideas. It is at the threshold of an astounding realm, where so much that was correct on other levels collapses here and is no longer correct.

(1-6) I esteem Socrates because he was the first European to bestow attention upon the search for real definitions.

(1-7) There are many who read through such writings only to fasten on those paragraphs which agree with their own beliefs.

¹ The paras on this page are unnumbered.

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(3-1)³ When one touch of a button can annihilate half the human race mankind is less sensible but more scientific, less sensitive but more intellectual.

(3-2) Let it be clear and not misunderstood that here a point of view is only being described. It is not being defended. Let it be equally clear that one describes impartially a condition of affairs, and not arguing like a partisan for the point of view.

(3-3) Men who are unable to create, criticise. Thus the work they do hangs upon the work of other men.

(3-4) In this study looseness and inexactness in the use of words is to be avoided.

(3-5) Is then our writing nothing more than black ink on white paper? Have we nothing to communicate that is sublime enough to survive its reading?

(3-6) People who have closed minds are unable to carry on a discussion or dialogue properly. They are unreceptive to any ideas that clash with those they harbour already.

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(5-1)⁵ Eminent men of high intellect and position have taken quite contrary positions about the same matters.

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³ The paras on this page are unnumbered.

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⁵ The paras on this page are unnumbered.

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(7-1)⁷ Dry academic analysis has its place but it ought not to stand alone.

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

(9-1)⁹ People are mesmerised by a word, a phrase, a slogan, which, when analysed, is seen as utter nonsense.

(9-2) Those who look at philosophic truth and philosophic experience from the outside see only their own idea of both.

(9-3) He must know that so long as various complexes sway the mind it is not possible to take a detached impartial view of any situation to which those complexes have reference. Therefore one aspect of such a situation will be seen, but not another, and any decision taken, any action called for will be unbalanced and unwise.

(9-4) Rome mastered Greece physically. In the sequence a modicum of Greek art and civilisation was absorbed by the Romans, although they were too insensitive to absorb what was finest and highest in Greek culture.

(9-5) We may test the correctness of any principle by pushing its application to extreme instances. If it is wrong, they will reveal the fact.

(9-6) If scientific inquiry pushed far enough in reflection and time beyond its physical plane work into the mental plane sequel, it could not help finding itself in the sphere of metaphysics. If it does not do so this is because of fearing an involvement in what seems to be an alien sphere causing it to retreat. This is like stopping halfway when helping the babe emerge from its womb.

⁷ The paras on this page are unnumbered.

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⁹ The paras on this page are unnumbered. Only the first para was typed onto the actual page - all the others were pasted on later. This is the original first page of Old Category VII paras; the earlier pages (1-8) are from NEW Category VII, which is on the same set of topics. – TJS '19

(11-1)¹¹ The truth is not against intellect but above it, not opposed to thought but beyond it.

(11-2) Philosophy provides its mystical students with a scientific basis and a metaphysical background. Thus and thus alone can they get a secure position in the intellectual world of today. Let him turn these ideas over and over in his reflections until they are quite comprehensible.

(11-3) But if this increased knowledge and sharpened brains predominates over mystical experience and religious intuition, then disequilibrium is created. Truth appears only to the perfectly balanced mind, but to the disequilibrated one it appears materialised perverted or falsified.

(11-4)¹² If men of high intelligence are trained in theology at some point the intelligence is forsaken or led to subserve faith.

(11-5) Authority, the two kinds of experience - ordinary and mystic logic, reason, intuition: each of these is to be regarded as a valuable help in eliminating error or doubt and ascertaining truth or fact, but none is to be regarded as the only means of doing so.

(11-6) Take karma, for instance they may mouth this doctrine a hundred times yet, never having thought it out for themselves, they do not understand its far-reaching implications.

(11-7) The moral code which a man obeys is itself the result of his view of life, whether the latter be imposed on him from without or developed from within.

(11-8) The intelligence which man possesses will not merely enable him to distinguish between truth and falsity in the consideration of external things, but will finally fulfil itself in enabling him to distinguish between the truth and falsity about his own internal being. That is to say, it will lead him to the knowledge of his own true self, His

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¹¹ The paras on this page are numbered 280 through 288a; they are not consecutive with the previous page. There is an unnumbered para at the top of the page typed in red ink.

¹² This para was cut from another page and pasted here by hand.

Overself.

(11-9) Science must pass from concrete observation to abstract thought if it would pass from mere fact to the ultimate meaning of its fact.

(11-10) If philosophy begins with doubt and wonder, it ends by taking away whatever doubts are left in the mind and converting the wonder into holy reverence.

(11-11) The intellect is endlessly curious, ever wanting to know; this is why its activity is hard to still.

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(13-1)¹⁴ Human thinking is uncertain, tentative, confined in range, sometimes right but often wrong.

(13-2) It is unwise sceptically to let these truths vanish from our sight, as though we had not even heard of them, for then the groove of old sufferings will have to be cut anew.

(13-3) [The enormous area where we simply do not know the truth, where the]¹⁵ intellect falls back utterly mystified, should teach us a real humility. It should not let the little that we do know breed arrogance and excessive confidence. The religionist should respect the agnostic, but the latter should not condemn the [religionist.]¹⁶

(13-4) Let him not put a meaning upon my words which was never intended.

(13-5) The 'truth' which intellect can attain is a perpetually moving one. Thinking can never arrive at a final conclusion that is, completely final, or at an absolutely true 'truth.'

(13-6) The study of speculative metaphysics may chill off religious belief but the study of metaphysics of truth brings with it deep religious feelings.

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¹⁴ The paras on this page are numbered 53 through 68; they are not consecutive with the previous page.

¹⁵ "The enormous area where we simply do not know the truth, where the" was typed at the top of the page and inserted with a caret by PB himself.

¹⁶ "religionist" was typed below the line and inserted with a caret by PB himself.

(13-7) Although we have often mentioned the need of a conscious metaphysical world-view, it should be understood that the metaphysical understanding meant here is one freed by discipline from stultifying intellectualism and stupefying egoism. This at once places it in a class quite apart from the academic speculative kind.

(13-8) Metaphysics must teach us to think and science must provide us with the necessary facts upon which to exercise our thinking. But if it omits mystical facts it is incomplete science.

(13-9) His use of these words in senses which they do not bear for other people. True intelligence is the working union of three active faculties: concrete thinking, abstract thinking and mystical intuition.

(13-10) Philosophy is not interested in twilight-gropings for occult phantoms or deceptive speculations to exercise fancy. It seeks and accepts only verifiable facts.

(13-11) These are the inevitable ups and downs of a public opinion which seldom troubles to establish a reasonable continuity in its thinking, but allows itself to be swayed by events as they happen, regardless of causes.

(13-12) The value of metaphysical scepticism is to overcome mental inertia, to liberate us from dogma and to teach us tolerance. It frees us to search for higher truths and nobler values.

(13-13) He who can conquer language, conquers men.

(13-14) Reason's first duty in metaphysics is to help us recognise our errors.

(13-15) The student is first invited and then helped to find his own answers to these questions.

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(15-1)¹⁸ He accepts all that mystical intuition can tell him about his own and the

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¹⁸ The paras on this page are numbered 82 through 97; they are not consecutive with the previous page.

universal being. But he sees that it will not be weakened, it will only be supported checked and balanced if he listens also to what the rational intellect can tell him.

(15-2) Science which through the careful observation of facts and close reasoning upon those facts, first made materialism seem the most plausible explanation of life, has since refuted itself. It is enabling philosophy to put the hidden teaching upon firm and rational foundations.

(15-3) We do not overcome our doubts by suppressing them, we do not meet our misgivings by denying them and we do not refute [falsehood]¹⁹ by shirking questions which happen to be inconvenient.

(15-4) Philosophy provides for the intellectual and emotional needs of evolving spirituality, not merely as does mysticism for the emotional needs alone.

(15-5) The developed intellect, with all its pardonable pride but irritating vanity, must one day humble itself at the feet of a far loftier faculty, insight.

(15-6) Such semantic self-vigilance will have a chastening effect on his private thoughts, quite apart from his public talk or writing.

(15-7) The moment science proceeds to consider the metaphysical issues of its own facts, that moment it proceeds to transform itself into a higher knowledge.

(15-8) The faculty of reason is for our use in balancing the movements of emotion.

(15-9) Few venture to do more than peep beyond the portals, for they are unable to bear the hard strain of prolonged philosophical thinking.

(15-10) It does not mean that we are to return to the gullibility of the boob or to revert to the state of the simpleton.

(15-11) We do not mean the hair-splitting theoretical arguments which turn metaphysics into a tilting ground.

(15-12) The mystic who has not this clear metaphysical knowledge may attain in a limited goal but even then because his effort is not a guided one, much of it is lost in blind striving.

(15-13) It can only be translated into thinkable language by a process which elaborates this instantaneous and simple experience into a lengthy and complicated metaphysic. It

¹⁹ PB himself moved "falsehood" from after "shirking" by hand.

is only through such insight that a man may attain enduring wisdom, not through intellect.

(15-14) Only those who seek facts rather than phrases, who respect the meaning of words, are not likely to be overwhelmed by them.

(15-15) Memorised knowledge is inferior to thought-out understanding.

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(17-1)²¹ A statement which purports to give the whole truth, whether about a man's character, a legal situation or a cosmic scheme is usually less incomplete than other statements but it is still incomplete.

(17-2) A founder of a cult or a religion has to claim inspired prophetic authority, but an author can give his ideas on a merely intellectual basis.

(17-3) When thinking cannot be brought to any successful result because the object thought of is beyond its powers of penetration, the question arises whether we ought [not to]²² abandon it altogether.

(17-4) There are always a number of enquirers who interest themselves in the teaching to a certain extent and then drop it altogether. Why? Because they are not primarily seeking the Overself for its own sake but only the Overself along with hidden powers or personal success or something else, or sometimes, these things only and the Overself merely as a means of obtaining them.

(17-5) The intellect is in process of being developed and [its limitation]²³ must be accepted as such. The time spent in deploring that fact is time wasted. For the important thing is not that it is not the highest faculty in man, which is admitted, but that its development does not really oppose itself to the highest spiritual development, which is not often admitted.

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²¹ The paras on this page are numbered 273 and 274; they are not consecutive with the previous page. Para 274 was cut out by hand, and there are two unnumbered paras at the top of the page

²² PB himself changed "no" to "not to" by hand.

²³ PB himself inserted "its limitation" by hand.

(19-1)²⁵ Yes, science has progressed, and carried us all along with it. But where has it progressed, led us? We are faced not only with the atom bomb as a future possibility but also with the dangers and devastations of experimental atom fission as a present actuality. The grave changes in climate with their serious results for agriculture, animals and life of man himself as well as the increasing permeation of water reservoirs, rivers and lakes and seas with destructive radiation, are definitely harming us today. I am not suggesting a revolt against science but offering a warning.

(19-2) I write as a layman but it is quite plain to me that there are important bearings of philosophy upon the professional work of school and college teachers, doctors of medicine and ministers [of]²⁶ churches.

(19-3) Philosophy cannot be studied in any recognised college under learned professors.

(19-4) Changes of view are inevitable so long as he has not attained insight, which is marked by its sureness of itself, thus contrasting with the intellect's doubts, hesitations and waverings.

(19-5) Science can deal only with what the senses and the intellect can reveal to it, whereas philosophy deals in addition with what insight and intuition can reveal to it.

(19-6) Mystical teachings were too often in the past presented in a form which demands blind faith or which is hard to understand. Philosophical teachings are presented in a comprehensible form and so logically that they arouse mental trust.

(19-7) Is our vaunted culture more than a chaos of opinions?

(19-8) If I can enter into communion of the soul with a man, and not merely into communication of the intellect, each of us will come nearer to the other in understanding and friendliness.

(19-9) It is not that reason must be abandoned and all its values thrown aside, but that

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²⁵ The paras on this page are numbered 11 through 19; they are not consecutive with the previous page.

²⁶ PB himself deleted "the" from after "of" by hand.

reason itself now points to the intuition which transcends it. "My work was good, and it was well done," says reason, "but to take you farther, into a sphere that is not properly mine, where an entirely different faculty must bear you, would be imposture."

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(21-1)²⁸ The mystical attack upon intellect has sufficient basis to justify it up to a certain point. But when it goes beyond that point and unreservedly praises the holy imbecile and listens with bated breath to his utterances, it renders a disservice to mysticism. If all this enormous human evolution is to end in men feeling like children and acting like fools, is there not a danger that they may go farther and turn into idiots? Life today is too challenging to be met successfully by the brainless or foolish. It is also nonsense for any mystic of the religious devotional school to say that intellect is useless and unnecessary on the spiritual path. It may be so on his particular path – although even there his assertion is arguable – but it is certainly not so on the other paths. How can it harm a seeker to acquire all possible knowledge about the quest, to know all that he can gather from the history of mysticism, the biography of mystics, the psychology of mystical states and the philosophy of mystical thinkers?²⁹ Thus equipped, he is surely better equipped to find his way in what is, after all, a dim and obscure territory. And how can he learn these things without studying books, listening {to}³⁰ lectures, discussing ideas and exchanging experiences with others? The type of mystic who totally rejects all such intellectual activity will have to explain why the ancient Hindu sacred writings were barred to the study by women, who were prescribed instead the path of Bhakti – simple religious devotion and non-intellectual mystical devotion. Does this not show that the use of intellect was considered necessary in the higher stages of spiritual growth?

(21-2) There is a line of connection which can be traced from the appearance of gentle Jesus to the terrors of the Inquisition. There is another line which can be traced from the work of pioneer scientists like Galileo and Bacon, to the work of atomic scientists like Einstein and Oppenheimer. If Jesus' gospel was a message from God, science was a different kind of revelation from God. Both Inquisitional tortures and Hiroshima's horrors are evidences of what men have done to the fine things entrusted to them. It is for the men themselves to undo their misdeeds and not wait for a Saviour to do it. The

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²⁸ The paras on this page are unnumbered.

²⁹ PB himself changed period to question mark by hand.

³⁰ The word is entirely cut out by a hole punch in the original. We have inserted "to" for clarity.

responsibility is theirs.

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(23-1)³² Popular thought will always turn to the materialistic or common-sense view point, whereas philosophy will always represent the aristocracy of thinking.

(23-2) Before we try to rid ourselves of traditions we ought to make sure that we have learnt their best lessons.

(23-3) This philosophy does not come within the range of any recognised system. This is because it refutes all standpoints including those which it adopts itself temporarily as means of leading the student higher. And when no other view is left for examination and attack it says "Truth itself is beyond thought and speech, but the way to it embraces them. Reality itself is beyond touch and ideation but the way to it can be pointed out. You must eliminate from the definitions of both truth and reality everything which might mislead you to regard concepts as the final goal. Just as a man may use one thorn to pick another from his flesh and then throw both away, so you must use right concepts to remove erroneous ones. Finally you must discard them all."³³

(23-4) Modern scientific ideas cannot be kept out. A mystique which ignores them is both unsound and unattractive.

(23-5) The scientific outlook is its own satisfaction. The practical rewards which attach themselves to it possess their value, but the consciousness of being able to appraise life correctly, wherever and whatever be one's environment, is immeasurably worthwhile.

(23-6) We must first give intellectual assent to philosophical teachings before we can hope to gain practical demonstration of their worth.

(23-7) Unless one is prepared to part with a wrong habit of thinking, unless one is willing to eradicate all limited conceptions which blur clear sightedness, unless, in

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³² The paras on this page are numbered 18 through 25; they are not consecutive with the previous page.

³³ There is no close quote matching the open quote at "Truth itself;" since the pronoun shifts to second person for the remainder of the para, we have chosen to extend the quote to the end of the para. –TJS '20

short, one is willing to re-orient the mental outlook completely, it will never be possible to penetrate the world illusion.

(23-8) It is unphilosophic to use the word 'spirit' when what is unconsciously meant is 'mind.'

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(25-1)³⁵ Language, which was invented to help primitive man, sometimes hinders his advanced brother. When it appears in the form of a profuse plethora of abstract words or of a loose phraseology which needs mending, he is likely to be led astray.

(25-2) How many words, how many phrases, are but thick disguises which deceive their users, and delude their hearers into the naive belief that they contain real meaning. How many utterances are but hollow sounds, containing no sense and conveying no facts.

(25-3) All unprovable statements of this character, all assertions based on the usage of ambiguous words are outside the realm of pure thinking, and therefore need no refutation; they are illegible for discussion, and incapable of yielding the slightest fruit upon examination.

(25-4) We began by making a scientific analysis of the meaning of each major term used in a linguistic expression. We proceed by exposing with the utmost clarity and exactitude, the implications hidden beneath the superficial meaning of each concept. We conclude by examining the general purport of the entire linguistic form, whether it be a phrase, a sentence, a paragraph or a page.

(25-5) THE WORD. I am the world's greatest tyrant. Yet paradoxically I am the world's greatest liberator. I decimate peoples, raise armies, ruin families, and destroy marriages. I make the lives of countless people happy, I also mar the lives of countless others. I bring wealth to some and poverty to many. I am the Word.

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³⁵ The paras on this page are numbered 27 through 31, making them consecutive with the previous page, except that para 26 is missing – it may have been cut off by the top of the page.

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(27-1)³⁷ Men are not to be blamed for making the eye and the brain their measure of truth or reality: they are to be blamed for stubbornly refusing to heed the reports of those who have not so limited themselves.

(27-2) The illusions of materialism can in the end best be dispelled by the revelations of religious or mystical experience.

(27-3) The failure to cultivate a scrupulous regard for truth in speech is one of the reasons why these seekers accept so easily teachings which are remote from or distortions of the truth.

(27-4) With all our scientific knowledge and technical skills, we know little of our subconscious self, less of our spiritual self, and we are unable to control thoughts and even less able to concentrate attention.

(27-5) His mind acknowledges no criterion of truth, no convention of goodness, no taste in beauty merely because convention tradition or society supports it. He has to examine it first; he has also to find out what other minds in olden and medieval as well as modern times³⁸, in widely differing Oriental lands as well as Occidental ones, thought of these matters; finally he has to consult his own reason and, above all, his own intuition and compare all these views quite impartially and without selfish interest.

(29-1)⁴⁰ Men are easily deceived by the aural attractiveness of a mere catchword.

(29-2) Do they realise what they are talking about? Or are they merely repeating with

³⁷ The paras on this page are numbered 222 through 226; they are not consecutive with the previous page. Para 227 was cut off of the bottom of the page.

³⁸ PB himself inserted a comma by hand.

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⁴⁰ The paras on this page are numbered 45 through 48; they are not consecutive with the previous page. There is an unnumbered para pasted onto the bottom of the page.

no more understanding than a phonograph record what they have been told by someone else?

(29-3) Articulate speech is not an absolute necessity for human intercourse. Mere gazing is said to be sufficient in the world of Samantabhadra to make one realise the highest state of enlightenment known as “Anutpattikadharmakshanti.” Even in this world, says the sutra, the ordinary business of life is carried on most successfully among bees or ants that never use words. If so we never need wonder at those Zen Masters who merely raise a finger.

(29-4) (SUZUKI): ...“Studies in Lankavatara Sutra.” “The⁴¹ “Lankavatara” makes a distinction between words (ruta) and meaning (artha) and advises us not to understand meaning by merely depending upon words, to do which is quite ruinous to the comprehension of reality. A word (ruta) is the combination of sound and syllable subject to our logical or intellectual understanding.⁴² It issues from the cavity of the mouth between the teeth, jaws, palate, tongue and lips, when one is engaged in conversation; inflections conjugations, and other grammatical and rhetorical modifications are effected according to the errors (vikalpa) and innate desires (vasana) of the speaker. As to meaning (artha,) it is an inner perception itself gained in self-realisation.⁴³

“The understanding of the relation thus existing between ruta (words) and artha (meaning) will be necessary when we wish to know the nature of the inner perception. This relation between words and meaning, or between syllables (akshara) and reality (tattvam or tathatvam⁴⁴), is like that between the finger and the moon. The finger is needed to point out the moon but it ought not to be taken for the latter. The same disastrous result follows from regarding akshara or ruta or deshana as reality itself. Those who are not able to take their eyes away from the finger-tip will never realise the ultimate truth (paramartha) of things.⁴⁵

(29-5) Reasoned thinking may contribute in two ways to the service of mystical intuition and mystical experience. First and commonest is a negative way. It can provide safeguards and checks against their errors, exaggerations, vagaries and extravagances. Second and rarest, is a positive and creative way. It can lead the aspirant to its highest pitch of abstract working and then invite its own displacement by a higher power.

⁴¹ These are extracts from pages 108-109 of the 19320 edition of this book.

⁴² As this section is paraphrased, “Vāgakshara-samyoga-vikalpa” appears here in the published version but is missing from our original scan. – TJS ‘20

⁴³ As this section is paraphrased, a large section from the published version is missing here from our original scan. – TJS ‘20

⁴⁴ As this section is paraphrased, “or between teaching (deshana) and truth (siddhanta)” appears here in the published version but is missing from our original scan. – TJS ‘20

⁴⁵ This para continues in para 31-1.

(31-1)⁴⁷ “Naturally,⁴⁸ we would not know what the teaching of the Buddha was if we had had no communication in words, words were very much needed, but when there is no correspondence between words and meaning the teaching itself will lose its sense. The “Lankavatara” thus reiterates throughout the text that the Tathagata never teaches the Dharma fallen into mere talk.⁴⁹”

(31-2) We perceive things because we distinguish the form, colour, etc. of a particular one from others. After having done this, we affix a name to the thing so distinguished. The fact that we have perceived, distinguished and named the thing makes us sit complacently back with the feeling that we have understood it. We deceive ourselves when we utter this word that is a name. For we have perceived only an appearance, namely, only as much as the five senses can comprehend. The reality behind this appearance has escaped us.

(31-3) Water which has any temperature at all, however low, necessarily has some heat. Therefore when we speak of cold water we are speaking of apparent and not scientific truth.

(31-4) What do we mean when we use this word A...? We must mean something or we would not use it. Now we must either understand what we mean by it or else we do not understand it. Few persons will venture to assert that they understand A. Consequently we do not understand what we mean when we use the term. But is there any difference between such a situation and one where we use a term like GKMOUCH? That is to say, is not A... a meaningless sound?

(31-5) Many think it useless to discuss the meaning of a term. This is often correct in the case of a logician who seeks merely to score a cheap intellectual triumph over an opponent, however dishonestly, but in the case of a true metaphysician who seeks truth in its genuine sense, such a procedure may be most helpful to him. At the least, it may

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⁴⁷ The paras on this page are numbered 49 through 52, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

⁴⁸ This para is a continuation of para 29-4.

⁴⁹ As this section is paraphrased, “It is again like feeding the baby with uncooked food, it will be too late to resuscitate it when it has succumbed to the mother’s unwise treatment. Those trained in the Buddhist doctrine ought to be quite discriminating in this respect.” appears here in the published version but is missing from our original scan. – TJS ‘20

point out pitfalls.

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(33-1)⁵¹ It is unfortunate that a sentence which has not factual content, no logical meaning and no corresponding object in Nature, is shaped into the same grammatical form as a statement of fact which can be scientifically verified or as an account of experience which can be personally verified. The consequence is that careless readers are misled into illusory belief that they are reading about real things or reasonable events when they are doing nothing of the sort.

(33-2) We get the meaning of a statement from several factors, such as the text which contains it, the obvious intention of its writer or speaker, the mood which seems to dominate him at the time and the ideas which it arouses in our own minds. The same sentence in a different text, written by a writer with a different intention and under a different mood may arouse different ideas in us and thus yield a different meaning.

(33-3) Any man can fool himself by the trick of finding out just those facts that fit his fancy. All such pickings are easy, but they are also worthless. Any fuddle-minded person can twist and turn a state of affairs into a painfully sorry caricature of itself. But in doing that he is simply twisting his own head, in order to ignore conveniently what he does not wish to see.

(33-4) The profound philosopher tries to put his truth into terse terms. The shallow philosopher wades out into the deep waters of many words, loses himself, and half drowns his reader in the waves of time-wasting.

(33-5) Hitler's regime could not have survived a single day if the Germans had had even a most elementary semantic training.

(33-6) "The awakened one is not led astray by words," said Buddha.

(33-7) Before we go any farther it is desirable to define our terms. We have to deal with facts, truth, reality, God and religion, all of which are among the most ambiguous words in human language. Everybody usually produces the first definition that pleases

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⁵¹ The paras on this page are numbered 53 through 59, making them consecutive with the previous page.

him, without caring to enquire and consider whether there are other definitions of a conflicting kind.

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(35-1)⁵³ The philosopher must ask each word to yield thoroughly a definition which possesses an exactitude that may well terrify the ordinary man. He must become a hunter and wander through the forests of verbal meaning to track down real meaning. He will not rush prematurely into utterance. Words are cheap for the ordinary man but dear for him. His studied hesitation leads however closer to truth. This interpretational discipline must be vigorously applied until it leads to a thorough understanding of all concepts which are the essential counters in philosophical research. For when men go astray in their definitions of these highly important terms they will surely go astray in their thinking and thence be led astray altogether from truth.

(35-2) Words are much like coins for we find those whose value is nil, and yet these counterfeits are freely passed into general circulation. We also find others that have become debased by misuse and still others which are worn thin by time and mean but half of what they once meant. Yet whether genuine, defective or worthless, all are still tokens of negotiable utility with us.

(35-3) In work of a non-philosophic or non-scientific character the duty of preliminary definition is not laid on the student because both author and reader may imagine what they please without doing much harm. Hence the philosopher need not become austere insensitive to the charms of poetry and the fascination of fiction and the solace of humour. And he may himself rise above taking words in their literal meaning and move amid their attractions as simile and metaphor.

(35-4) We can adequately solve a problem only after we have adequately stated it. We can thoroughly think our way to a solution only after we have thoroughly thought out its verbal meaning. When this is done it may even be found that the problem simply does not exist.

(35-5) Language is intended for self-expression but it may also become the mere making of a noise.

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⁵³ The paras on this page are numbered 60 through 65, making them consecutive with the previous page.

(35-6) They belabour mere shadows under the delusion that they are attacking realities. Their verbal wrangles profit nobody, neither others nor themselves.

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(37-1)⁵⁵ The value assigned to the symbol X must be strictly adhered to throughout the series of equations and being pre-determined, no confusion concerning what it stands for can ever arise. But when we turn to words we find them to be imperfect, elastic and indeterminate. When we deal with mathematical symbols we expect and find a determinate meaning has been assigned to them but when we deal with words we cannot always expect and often fail to find any fixed meaning at all.

(37-2) The difference between these two mental interpretations of the word is fundamental and can never diminish if it is to depend merely on verbal and never on mental negotiation. The real content of this word turns out, therefore, to be wholly illusory.

(37-3) The school of analytical logical positivists, which has become an outstanding one in present-day philosophical circles denounces most traditional philosophy and all theological or mystical philosophy as being poetry and not science.

(37-4) The proposition is a bogus one. For when we put it under an analytical semantic microscope, we discover that it is made up of meaningless words.

(37-5) We must first free our language from terms which are devoid of factual meaning.

(37-6) We start by elucidating the information contained in single words or in sentence-constructions and our procedure is to question not the word or sentence itself but the meaning assigned to it.

(37-7) If such a sentence is not to be a mere juxtaposition of words, if it is to be something more than verbal confusion, we must test its meaning by reference to the facts of verified and criticised experience, and we must discover if it corresponds to something discernible in the actual world.

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⁵⁵ The paras on this page are numbered 66 through 73, making them consecutive with the previous page.

(37-8) When we consider how much of our knowledge is merely verbal and not factual, we may realise ruefully how much of it must be mere fiction or myth.

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(39-1)⁵⁷ The Bible tells us picturesquely of the tower of Babel which men laboured to build until they were stricken by a confusion of languages and abandoned the enterprise. This is a symbolic warning of the confusion that comes with ambiguity. We must not minimise this negative value of getting rid of wrong conceptions by right enquiry.

(39-2) Whether it be a professor entangled in a web of words or a labourer imprisoned in a cell of materialism, both misconceive the meaning of "real"

(39-3) Mind and its expression in language are thoroughly interwoven and to improve one is to improve the other.

(39-4) The cultural assumptions of earlier periods are embodied in such words and, without our awareness, are apt to mislead us when they are false to present knowledge of facts.

(39-5) The more we rid our language of obscurity, the clearer becomes the mind.

(39-6) Whatever image or idea this word raises in the mind...

(39-7) This writing, where it is not caught in a vortex of confused thinking, degenerates into a jargon in which the critical reader can find no intelligible content.

(39-8) We have to disentangle the real from the assumed meaning of all such terms.

(39-9) However approximate all meanings may be in view of the incessant development of language, we have to pin down the words used in philosophy to workable definitions. This sort of self-training is highly valuable and constitutes the beginning of

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⁵⁷ The paras on this page are numbered 74 through 84, making them consecutive with the previous page.

philosophical wisdom. But where this quest is concerned we ought to avoid such simplicity of mind and not fall into fallacies as readily as the unthinking masses.

(39-10) The problems of metaphysics are often mere pseudo-problems. The dogmas of religion are mere dogmas of language, playthings of terminology, utterly divorced from universal fact and human experience.

(39-11) Whilst we have to use a materialistic vocabulary with which to demolish materialism, we are hampered greatly.

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(41-1)⁵⁹ Only present-day western language is strained when it deals with other than physical matters. We find it difficult to talk about mental matters with the subtle precision they demand. We tend to make things out of words in the same way that we tend to make facts out of traditions.

(41-2) Beware of words. To the ignorant they are expressions of human knowledge; to the wise they are expressions of human ignorance.

(41-3) Why is it that there are speakers whose words are forgotten as soon as they are uttered? Why is it that there are lecturers whose addresses are lost to remembrance as soon as the audience leaves the lecture hall? Why is it that there are writers whose works are left unread to perish slowly on untouched shelves? In the last analysis it is because of the lack of truth. For those whose every sentence compels thought, whose every lecture is a notable event in the audience's life, and the appearance of whose every book is hailed with holy joy, are those who think truth and can therefore speak and write it.

(41-4) It is essential to re-think the meaning of this short word and not to be carried away by common indifference.

(41-5) They have never paused to expend thought upon the implications of this word.

(41-6) We are word-drugged!

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⁵⁹ The paras on this page are numbered 85 through 95, making them consecutive with the previous page.

(41-7) Faulty construction of language may lead to the use of spurious data, misleading representation of fact.

(41-8) When we probe through the folds of these words to find out what it is that is really known, what is the result?

(41-9) Semantics are really a part of logic.

(41-10) The budding philosopher must learn to be more fastidious in his use of words.

(41-11) The right use of words has brought into being that immense store of recorded knowledge which is one of the most precious heritages man possesses. Today, through the understanding of words, we are able to shake hands with the world's most renowned sages, to have the privilege of a discussion with the distant wise and to sit at table for an intellectual feast with the dead.

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(43-1)⁶¹ Let us first enquire into the nature and function of this code of communication called language. What was its origin? Primitive men soon found the need of making known their thoughts or perceptions to each other when they began to live together. Ideas, not being visible, could hardly be communicated by gestures whilst a suitable vehicle had to be found by men even to present them clearly to their own minds. Thus the word was born and made to stand for a thought. Herein they secured a tremendous advantage over the animals. The number of words which human beings could form and accumulate immensely outranged the few hoarse cries in which animals had perforce to express themselves. This development was rendered possible by the possession of a larynx.

(43-2) When we analyse a spoken word we find it to be nothing more than a vibration in the air, which strikes the tympanum of the ear, a sound produced by throat, palate, lips and teeth uniting to operate together. Speech therefore is thought made flesh. Every time we hear a word uttered we stand in the presence of this miracle. Familiarity has rendered it commonplace, but miracle it remains.

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⁶¹ The paras on this page are numbered 96 through 99, making them consecutive with the previous page.

(43-3) A tremendous advantage came when words were inscribed on clay tablets, styled on dried palm leaves, written on tough parchments or printed as marks on paper. Then, a man's thought was able to traverse the immensity of space as his voice never could until lately. Such was the birth of this complicated apparatus of language which represents things and thoughts by articulate sounds or written signs.

(43-4) Words came to possess a power to influence man which, in primitive times, was widely recognised and raised by priestly society to the pedestal of magic. Sacred words or secret ones were embodied in all the primitive systems of magic and religion. Contrariwise, men even made scapegoats of mere words, so that evil spirits and gibbering devils had their evocatory names.

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(45-1)⁶³ It is through the word that we attend to personal affairs, conduct business, educate children and transact national negotiations.

(45-2) Whoever has read the blood-stained pages of history knows what terrors and what agonies have afflicted mankind when words were only half-understood or quarter-understood or quite misunderstood. When these dangerous interpretations of words have been let loose like beasts of prey in the name of religion or war, men, women and children have in consequence been butchered. For religious scripture and monarchical proclamations are nothing but collections of words. When they are deified, words thereby become deified. Sect wars with sect over the interpretations of a few words in a single scripture and Governments war with their own people over the interpretation of a constitutional phrase or a legal clause. Who then dares assert that the worship of words is of no consequence?

(45-3) The upshot of this statement is that although it is a fact from the practical standpoint that your typewriter still rests on the table, it is equally a fact from contemporary knowledge i.e. the ultra-scientific standpoint of deeper enquiry that the series of energy-waves which constituted your typewriter, the series of events which were originally present in the space-time continuum, are perpetually vanishing. What then is the meaning of this 'fact'?

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⁶³ The paras on this page are numbered 100 through 106, making them consecutive with the previous page.

(45-4) To use a word which conveys either a wrong or inaccurate impression is to speak a falsehood. This is an old perception on the part of man. Between two and three thousand years ago the Chinese sage, Lao-Tzu,⁶⁴ said the same thing: “[The]⁶⁵ long and the short, the hard and soft are opposites and each reveals the other.” Meaning arises out of duality.

(45-5) Such is the extraordinary situation that language which delivers most men from superficial ignorance, binds them the more closely to profounder ignorance.

(45-6) To what category does this word refer? Its ambiguity spreads its possible meanings quite widely.

(45-7) Put this word on the torture rack and make it confess its meaning.

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(47-1)⁶⁷ Such a word makes much out of nothing and conceals its emptiness under the mask of mere sound. Here is a word which means nothing in particular but which careless persons use profusely.

(47-2) How can we get at truth when long but meaningless words or short but ambiguous ones are built like a barricade between it and us?

(47-3) He is incoherent; he is making a noise; he is mouthing consonants and vowels in jumbled order; but he is not communicating any intelligible meaning.

(47-4) We must begin by looking into our thoughts and examining what sort of ideas we form when dealing with such words and especially when dealing with abstract words. We must attend carefully to what passes in our own mental comprehension the moment an abstract term is used.

(47-5) This is not a plea for the abolition of all abstract terms and all universal ones; they

⁶⁴ “Lao Tse” in the original.

⁶⁵ PB himself changed “Just as the” to “The” by hand.

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⁶⁷ The paras on this page are numbered 123 through 131; they are not consecutive with the previous page. However they are on the same paper and from the same typewriter as the previous page, so they are likely to be from the same batch.

are immensely useful and necessary in the everyday affairs of practical life. It is a plea for the realisation that the moment we drop the practical affairs from consideration and take up the philosophical quest of truth, we have to shift to a higher and stricter standpoint; we have to reject for the time being all such terms as are temporary counters that have no value in exchange and no corresponding significance.

(47-6) What does the word “space” stand for? Does it represent the image of something actually known? Does it represent the imagined concept of something not actually known?

(47-7) Prevent people using meaningless words like “eternal,” “sublime,” “absolute truth” and the like, without which no religion can get on.

(47-8) Abstract words like “justice” may easily mislead the thoughtless and call for care in use or reading, but that does not mean they are quite unnecessary. They have their place but they ought not to be permitted to transgress beyond their proper limit.

(47-9) The fact is it is utterly impossible to form an abstract idea in the mind. We can only think of particular ideas.

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(49-1)⁶⁹ Propaganda knows only two shades - black and white. Truth knows all the range of colours in between.

(49-2) The result of a solely intellectual outlook devoid of religious faith or mystical intuition, is failure to offer mental peace or cherish moral goodness.

(49-3) Right thinking is not only an intellectual quality; it is almost a moral virtue.

(49-4) People turn from metaphysics as from a dry and forbidding subject. Yet for those to whom it is a pathway to Truth, its statements carry the attractiveness of a good novel; its books possess the readability of a good biography.

(49-5) When a partial truth claims to be the whole truth, sooner or later those who

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⁶⁹ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page. Para 11 was cut out by hand.

expound it will be side-tracked and led astray from their path.

(49-6) Every kind of material appears nowadays upon the printed page, from utter nonsense to lofty wisdom. An editor may place impartially on the same page of his newspaper or magazine the inspired utterance of a new prophet alongside of the reported description of an ephemeral triviality. Indeed, the triviality may be given the greatest prominence, whereas the inspired truth may be tucked away at the bottom of a column!

(49-7) The mystery will become plain only if we find a fresh point of view.

(49-8) Such muddy writing means only that there is uncertainty, obscurity, illogicality, or even error behind it.

(49-9) We have lived, if we have lived the half century from 1890 to 1940, to see science change its basic themes.

(49-10) Men, ignorant of metaphysics and insensitive to its earnest reflections, naturally find themselves able to live comfortably without it.

(49-11) Few people ever recognise that the language they use, and hence the thoughts they think, is⁷⁰ filled with unexamined assumptions, with un-criticised suggestions from outside, with untested inheritances from other peoples' past.

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(51-1)⁷² In no matters short of ultra-mystic experience need he discard reason and reject scientific knowledge at the bidding of any book, however sound its other instruction may be. He may remain equally unenthusiastic over theological fancies which once provided serious occupation to bored individuals who, having deserted the world, had somehow to fill their time. He need waste no time over metaphysical sophistries and logical hair-splittings which agitated dreamers who, having lost their firm footing on a

⁷⁰ The original editor inserted "are?" next to "is" by hand.

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⁷² The paras on this page are numbered 13 through 16, making them consecutive with the previous page.

toiling and suffering earth, became aviators before aeroplanes⁷³ were invented.

(51-2) Language evolved in response to the needs of the thinking process. Its own limitations prevent it from serving with the same adequacy what the thinking process itself serves to conceal – the silent depths of the Mind behind the mind.

(51-3) There are numerous “Gods” existing in the minds of different people, although all are denominated by this single term. Now if the primal instrument in this question of truth is thinking and if every thought must needs find words in which to express itself, it is essential for us to begin by defining every important term which we use, as and when we first use it. Definition must precede explanation; otherwise confusion will reign in the mental relationship between reader and writer. No instruction can be given, no discussion can take place effectively unless both first combine to define their terms and to state their positions. I cannot incur the danger of using a word with one significance given to it by my own mind and another given to it by a reader. We must both beware of the habit of inexact expression.

(51-4) Only a little over three hundred years ago, however, did scientists begin to understand the language of the story. Since that time, the age of Galileo and Newton, reading has proceeded rapidly. Techniques of investigation, systematic methods of finding and following clues, have been developed. The discovery and use of scientific reasoning by Galileo was one of the most important achievements in the history of human thought, and marks the real beginning of physics. This discovery taught us that intuitive conclusions based on immediate observation are not always to be trusted, for they sometimes lead to the wrong clues.

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(53-1)⁷⁵ Human thought creates an ever-changing picture of the universe. Galileo’s contribution was to destroy the intuitive view and replace it by a new one. This is the significance of Galileo’s discovery. Science, connecting theory and experiment, really began with the work of Galileo.

⁷³ PB himself inserted “airplanes?” in the margin by hand, indicating that he was trying out American English. – TJS ‘20

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⁷⁵ The paras on this page are numbered 17 through 25, making them consecutive with the previous page. Para 20 was cut out by hand.

(53-2) Anatole France: "Just reasoning demands a rigorous syntax, and exact vocabulary. I cannot but think that the foremost people of the world will be found in possession of the best syntax. It often happens that men cut each other's throats for the sake of words not understood. Did they understand one another they would fall on each other's necks. Nothing advances the spirit of humanity more than a good dictionary such as Littré⁷⁶, which explains everything."

(53-3) It frees him from the need of thinking.

(53-4) The intellect may think about the meaning of the word 'Overself' and eventually define it. But no intellectual definition can really contain the significance of what goes so far beyond the intellect itself as to belong to a different order of existence altogether.

(53-5) If he were humble enough, he would see and admit that so defective is his understanding of this term, so large his ignorance of its meaning, that its very use in so common and frequent a manner, amounts to a self-deception.

(53-6) Metaphysical books are best studied when alone. The concentration they need and the abstraction they lead to, are only hindered or even destroyed by the presence of others.

(53-7) The farther science has rushed ahead during the past half-century, the nearer has it come to the philosophic world-view.

(53-8) The continual and untiring quest of truth is what distinguishes the philosophic attitude toward life. The intellectual discipline which this involves is irksome to the ordinary mind. For it demands the scrutiny of facts, the unveiling of assumptions, the examination of reasoning processes leading to conclusions, and the probing of standpoints to their ultimate ground.

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(55-1)⁷⁸ Truth demands the severest accuracy of thinking, the intellectual penetration of illusion, and the destruction of all erroneous beliefs if it is to be attained.

⁷⁶ The Dictionnaire de la langue française by Emile Littré

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⁷⁸ The paras on this page are numbered 26 through 39, making them consecutive with the previous page.

(55-2) When the sage does indulge in the luxury of a conversation with an inquirer or spiritual aspirant he usually adopts the Socratic method. There is probably no more powerful or effective method of compelling a man to think, to exercise his own reason, instead of repeating parrot-like phrases, than this of thrusting question after question at him.

(55-3) When logic fails men often betake themselves to occult, mystic, and even primitive paths.

(55-4) [The man of the twentieth]⁷⁹ century must seek truth in [his]⁸⁰ own fashion. The question of how many angels can stand on the point of a [pin]⁸¹ does not interest the modern mentality.

(55-5) We need a criterion because we need something whereby we can judge the truth and test it if it be true.

(55-6) Where else can philosophy get its proper start except in experienced data?

(55-7) The intellect is cradled in selfishness but runs the evolutionary track into reason where it will one day finish at the winning-post of selflessness.

(55-8) Science has increasingly become and will remain the most powerful factor in the outlook of educated men to-day.

(55-9) Reason must assert its rights.

(55-10) Philosophy must build her structure with unimpeachable facts which means that she must build it with scientifically-verified facts.

(55-11) When science begins to stammer it is time for it to turn for help to philosophy.

(55-12) A training in logic may guard us against transgressing the rules of right thinking but it cannot guard us against ignorance.

(55-13) Time and thought, experience and experiment, study and practice, initiation and instruction are all needed to teach a man how to distinguish between the final truth and its countless counterfeits. With growing enlightenment and increasing confidence, he becomes more expert.

⁷⁹ PB himself changed "We of the 20th" to "The man of the twentieth" by hand.

⁸⁰ PB himself changed "our" to "his" by hand.

⁸¹ PB himself changed "needle" to "pin" by hand.

(55-14) Most inner guidance is rarely purely intuitive but more often a mixture of genuine intuition with wishful thinking. Hence it is right in parts and wrong in others.

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(57-1)⁸³ Much as they may dislike the trend, scientists are being forced more and more to mould their most important reflections by metaphysical concepts.

(57-2) We may think about these tremendous problems and yet, if we are sincere enough and thorough enough, never arrive at any definite end or conclusive issue to our thinking.

(57-3) The mystics may scorn science. But it is science which has forced the different peoples of this earth to recognise their inter-dependence and to admit the need of brotherhood.

(57-4) The kind of thinking which it prescribes is rational but is not confined to rationality.

(57-5) He must not rest satisfied with accepting a teaching merely because it is given authoritatively but must try to verify or refute its statements.

(57-6) It is hard, perhaps impossible, to give absolute proof of any statement or any fact, but a reasonable proof may be given. Life is too short to wait for the one so we have often to accept the other.

(57-7) Intellect is most useful as a servant but most tyrannical as a master. It may hinder progress or accelerate it. Hence although the philosopher thinks as keenly as any other man, he does not allow his whole self to be submerged in the thinking process.

(57-8) When the critical attitude becomes the habitual normal attitude of a man, when it utterly obsesses his mind and corrodes his feeling, it is overdone and he becomes quite unbalanced. The result is that he becomes unfit to grasp the very truth to obtain which he adopted such an attitude in the beginning.

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⁸³ The paras on this page are numbered 40 through 49, making them consecutive with the previous page.

(57-9) In the human body the cerebral nervous system, with which man's mental faculties are associated, does not develop until long after all the other chief organs have developed. This is symbolic of its evolutionary importance. In the human life, the thinking power does not attain full maturity until long after all the chief decisions, such as the choice of occupation, marriage-partnership, and religious affiliation have already been made. How much human error and consequent misery must therefore arise from the lateness of this development.

(57-10) He will not forget, in being reasonable, to be reverent also.

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(59-1)⁸⁵ All knowledge is beneficial to man in varying degrees. The knowledge of his own soul, being the highest degree of human knowledge, offers the greatest degree of benefit [to]⁸⁶ man.

(59-2) Unfortunately, although there are hundreds of books on metaphysics to instruct the novice, they are also there to confuse him. For where, as in most cases, they are not certified by the sublime experience of insight, they tell him what is, after all, but reasoned guesswork. And the guesses are naturally numerous, different, contradictory.

(59-3) Although we have to begin our metaphysical life by doubting accepted values, we cannot end there; we cannot live forever in an atmosphere of suspended judgment. The process of active living demands that sooner or later we commit ourselves to a definite, if tentative, standpoint, even without reaching absolute certainty. Doubt, therefore, is a provisional and not a permanent attitude.

(59-4) A compelling inner conviction or intuition need not necessarily collide with cold reason. But as an assumed intuition which may be merely a bit of wishful thinking or emotional bias, it is always needful to check or confirm or discipline it by reasoning. The two can work together, even whilst recognising and accepting each other's peculiar characteristics and different methods of approach. Hence all intuitively-formed projects and plans should be examined under this duplex light. The contribution of fact by

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⁸⁵ The paras on this page are numbered 50 through 55a, making them consecutive with the previous page. The second para, numbered 51, was cut out by hand.

⁸⁶ PB himself changed "upon" to "to" by hand.

reason should be candidly and calmly brought up against the contribution of inward rightness made by “intuition.”⁸⁷ We must not hesitate to scrap intuitively-formed plans if they prove unworkable or unreasonable.

(59-5) The power to discriminate between the false and the true, to decide between the right and the wrong, to [judge]⁸⁸ all the varied factors which present themselves to the senses, is the power of intelligence.

(59-6) It is not the kind of truth which is determined by a legal verdict.

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(61-1)⁹⁰ The scientists as such cannot set foot in a region [like]⁹¹ that of pure Mind. They must rise above their scientific limitations and convert themselves into mystical philosophers first.

(61-2) The first use of general principles, the first worth of general theories is to economise thought and thus to avoid going over the same ground again and again.

(61-3) Science has enriched industry with its astonishing results.

(61-4) Doubt has a legitimate use in the world of thought. Without it, we should be at the mercy of every charlatan, every fool, every exploiter, and every false doctrine. We need not be ashamed therefore to avail ourselves of it at times. Doubt tears the veil off deceit and exposes humbug hidden beneath benevolence.

(61-5) We must begin to think with our own minds.

(61-6) When we purify our diction in this way, we arrive at greater intellectual clarity.

⁸⁷ The original editor inserted additional quotation marks around the word ‘intuition’ making it “intuition” and put a question mark in the margin – possibly asking PB for confirmation of the edit. I believe this is correct – TJS ‘15

⁸⁸ PB himself deleted “upon” from after “judge” by hand.

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⁹⁰ The paras on this page are numbered 56 through 67, making them consecutive with the previous page. Paras 57 and 66 were cut out by hand.

⁹¹ PB himself changed “as” to “such as” and then to “like” by hand.

(61-7) Our chemical magicians wave their wands over a heap of tar and lo! it is transformed into fragrant perfumes, brilliant dyes, and valuable drugs.

(61-8) It is ill-understood partly because it is ill-defined.

(61-9) The proper method of overcoming the evils of a materialistic intellectualism is not to escape back into a pre-intellectual attitude but to let it grow side by side and in proper balance with the spiritual attitude, not to refuse to look at the problems it raises but to try to solve them through such an integral endeavour.

(61-10) The religious devotee loses nothing worth keeping when he passes his faith through the sieve of scientific inquiry and metaphysical sanction. If the result is [the]⁹² dropping out of useless superstition and unfactual dogma, his religion will be all the stronger, all the more triumphant.

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(63-1)⁹⁴ Its incisive attitude commends it to the thinker; its architectural form to the orderly thinker.

(63-2) If and when the scientist who observes phenomena and tabulates facts tries to sink a shaft deep down through them, he will strike the stratum of metaphysics. He may despise it, he may withdraw in disgust, but if he continues to push his shaft he will not be able to escape having to investigate his phenomena and facts in the way that the metaphysician investigates them. Nor will he be able to stop even there. If first thought makes a common man into a scientist, and second thought into a metaphysician, third thought will make him into a philosopher.

(63-3) The ordinary man who is used to dealing only with concrete things his eyes can see and his hands can touch, quite pardonably feels, when he is asked to deal with abstract conceptions, that he is at once out of his depth.

(63-4) Behind the seemingly intellectualistic statements of the metaphysics of truth, there lie hidden the profound ultramystic experiences whence they spring.

⁹² PB himself inserted "the" by hand.

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⁹⁴ The paras on this page are numbered 68 through 72, making them consecutive with the previous page.

(63-5) The old attitude of the East towards intellectual inquiry was fitly phrased by a Turkish [magistrate]⁹⁵ of last century, one Imam Ali Zade, to a friend of Sir Henry Layard, the archaeologist. Zade had listened patiently to a long dissertation about astronomy and when it was over he calmly replied: "Seek not after the things which concern thee not. Thou hast spoken many words and there is no harm done, for the speaker is one and the listener is another. After the fashion of thy people thou hast wandered from one place to another until thou art happy and content in none. Listen, O my son. There is no wisdom equal unto the belief in God. He created the world and shall we liken ourselves unto Him in seeking to penetrate into the mysteries of His creation? Shall we say, Behold this star spinneth round that star, and this other star goeth and cometh in so many years. Let it go. He from whose hand it came will guide and direct it. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou has seen, I defile it. Wilt thou seek paradise with thine eyes?"

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(continued from the previous page) Such was the ancient Eastern attitude, now beginning to yield before the remorseless impact of facts, the resistless impact of Western ways, and the pressure of economic necessity. We of today will still reverence Deity and learn how to maintain that reverence while studying astronomy and increasing our knowledge in many ways. God and Reason will not cancel each other, but rather complement each other.

(65-1)⁹⁷ It is not enough to look to a writer's logic. We must look also to his premises, for even perfect logic becomes worthless logic if the premises themselves are worthless.

(65-2) The mystic may sneer at reason but, when he wants to justify his mysticism, either to himself or to others, he has to fall back on reason to do so.

(65-3) It must never be forgotten that such intellectual conceptions of Reality are mere photographs taken by the camera of imagination or diagrams drawn by the reason. They are not the object itself.

⁹⁵ PB himself changed "Cadi" to "magistrate" by hand.

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⁹⁷ The paras on this page are numbered 74 through 82a, making them consecutive with the previous page. Para 73 was cut out of the page by hand.

(65-4) The metaphysical system may be only a reflected image of the Truth, but still it is as faithful an image as present-day human intellect can show. Therefore, it is most helpful to the seeker who is groping his difficult way and needs all the guidance he can get.

(65-5) Without the knowledge of this metaphysical system, he is like a traveller in a strange land, who is ignorant of his whereabouts, unprovided with a map, and unguided by a native.

(65-6) Modern man is being led to spiritual truth by a new path, by reason's discoveries rather than by revelation's dogmas.

(65-7) By what criterion is he to test their truth?

(65-8) The reading of metaphysical books requires a continual exercise of reason, a constant effort to concentrate thought, and a keen probing into the precise meaning of its words.

(65-9) We must admire and praise the exact accurate and scrupulous methods of academic scholarship.

(65-10) We westerners are the children of science.

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(67-1)⁹⁹ We may reject reason's ideas about Divinity but in the end it is reason we have to rely on to support the ideas which authority, tradition, emotion, or faith put forward.

(67-2) The duty is laid on man to learn to think, to reason correctly, because he is to distinguish himself from the animals. The further duty is then laid on him to learn to stop thinking at will, because he is to¹⁰⁰

⁹⁸ Blank page. Handwritten notes at the bottom of the page read: "Four IV old"

⁹⁹ The paras on this page are numbered 83 through 89, making them consecutive with the previous page.

¹⁰⁰ Incomplete para

(67-3) Man's self is not his thoughts but the consciousness which makes those thoughts possible. He stands in somewhat the same relation to them that they stand to the body: he uses them and partially expresses himself through them.

(67-4) He may go so far even as to put himself in the receptive mood which would make it possible for him to see a variant teaching in the light with which its followers see it. (One can, perhaps,) He may try to understand and sympathise with a viewpoint that may or may not have much to recommend it. But if he should permit himself to respond thus, he would have to return from this standpoint anyway, for his critical intellect would, upon resuming renewed activity, ask insistent questions.

(67-5) If you mentally correct a false statement which you hear or a false teaching which you read, you defend yourself against it.

(67-6) Every man who receives the Life-Force from his inner being yet denies its existence, who is sustained by the Overself's power yet decries those who bear witness to it, sins against the Holy Ghost. This is the real meaning of that mysterious sentence in the New Testament which refers to such a sin.

(67-7) It bespeaks a well-matured well-balanced mentality if judgment is withheld on what appear to be fantastic claims until they have been investigated.

(67-8) A high grade and inventive engineer's mentality is better suited to grasp the metaphysics of truth than most others.

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(69-1)¹⁰² Use the term "Scientific discipline" rather than "method," "Attitude" or even "science" alone. It then parallels "the philosophic discipline."

(69-2) Science faithfully pursued for an explanation of the world must logically and naturally culminate in philosophy.

(69-3) The scientific knowledge accumulated in a single year now-a-days exceeds the entire stock of knowledge of ancient Greece.

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¹⁰² The paras on this page are numbered 35 through 44; they are not consecutive with the previous page. Para 40 was cut out by hand.

(69-4) The scientific mode of thought is no longer limited to few scientists. It has begun to permeate the educated world generally.

(69-5) Although men are born with latent mental power and potential intelligence few use these qualities to their utmost possibilities. Man arises out of the mysterious womb of the Infinite, yet he is to be found everywhere as a pitiful creeping creature, full of moral frailties, finite indeed. Yet the unseen mental being of man is the silent workman who really constructs the edifice of his [happiness.]¹⁰³

(69-6) Gautama,¹⁰⁴ the author of Nyaya Sutras on Logic, defends the value of intellect as follows: Although the intellect admittedly cannot grasp reality (Brahman), he says, it is nevertheless necessary in order to set a standard, to show what reality is as such so that it shall be recognised. A pair of scales cannot weigh themselves but they are necessary in order to weigh other things. Similarly the intellect cannot yield reality but can measure it so to speak or indicate what is and what is not reality. Hence it is most valuable as corrective to mysticism and yoga.

(69-7) Can reason solve the riddle of this universe.

(69-8) The concepts formed by common sense will not avail us here.

(69-9) We must not permit ourselves to be deluded by vague interpretations. It is most important that every major term be properly defined, that it be precisely explained, until we know exactly what meaning is intended, for these meanings constitute the very materials of our study and research.

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(71-1)¹⁰⁶ This is the proper meaning of the word as against the false meaning which they have attached to it.

¹⁰³ PB himself inserted "Whether Hebrew Greek or Hindu" in the margin by hand. This probably refers to the para that originally followed this para - which was cut out of the page. - TJS '20

¹⁰⁴ "Gotama" in the original.

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¹⁰⁶ The paras on this page are numbered 60 through 74; they are not consecutive with the previous page. Paras 72 and 74 were cut out by hand.

(71-2) What exactly is behind these long sonorous platitudes?

(71-3) Ascertained fact is superior to mere opinion.

(71-4) The thoughts we hold and the actions we perform are dictated in the end by our attitude towards life.

(71-5) It is wise and proper to recognise the limitations and admit the mistakes of mysticism. But to ignore or abandon it on that account is foolish and wrong.

(71-6) The influence of language upon us is as strong as it is unconscious; passion which is blind is stronger than thought which can see. Ignorant people suffer less restraints and are more easily swayed than educated people, for while the one group have {something}¹⁰⁷ in mind by a word whose implications they have not worked out, the other group may have in mind something largely different.

(71-7) Reason begins by being sceptical of everything else. It ends by becoming sceptical about itself.

(71-8) It eliminates the fantastic and unbalanced elements in mysticism and fashions it into a rational shape.

(71-9) As we learn to bring this true conception of life into our thinking.

(71-10) When wrong ideas fade and illusive states of consciousness wane away, enlightenment arises spontaneously.

(71-11) ...do not miss the object of your meditations and lose yourself in useless reveries.

(71-12) The scientist boasts of his triumphs. But how great after all is his triumph over Nature if he is still unable to make even a tiny insect?

(71-13) All the common and familiar materialistic associations of this world will come crowding into our minds with its utterance. This is the danger here.

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¹⁰⁷ We have inserted "something" for clarity. – TJS '20

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(73-1)¹⁰⁹ The sceptical method can also be used to recoil upon itself and thus destroy scepticism.

(73-2) There are weak and even cracked links in this philosophic chain.

(73-3) ...makes statements as though they have the authority of axioms.

(73-4) Electricity not only lights up the village street; it also lights up the village mind. For the intrusion of science stimulates thinking and scarifies superstition.

(73-5) The subject has been invested with portentous solemnity. Its simplest principles have been buried under heavy complexities.

(73-6) Philosophy appeals to those who are mentally taller than most.

(73-7) Ordinary thinking is wholly related to experience connected with the five senses. It entirely misses the higher dimension which is the content of such insight.

(73-8) The whirring machine is not a sin against life but rather a part of its larger fulfilment. For man cannot improve his intelligence without inventing machines. Ascetics mystics and sentimentalists who complain that the machine has maimed and killed should also remember that it has served and saved. And when the same people mourn over the lost arcadian happiness of primitive mankind they might remember that men who lived in frequent fear of wild beasts and hostile tribes could not have been ideally happy.

(73-9) Unless we can find a criterion of truth which shall be fully competent to adjudicate between this host of contending theories we shall merely wander without end and without a goal. For this alone can provide us with an adequate assurance of finality.

(73-10) Science has passed through its short-lived materialistic phase and is plunged in the midst of a revision of all its nineteenth-century categories.

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¹⁰⁹ The paras on this page are numbered 75 through 85, making them consecutive with the previous page. Para 81 was cut out by hand.

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(75-1)¹¹¹ Logic moves on the principle of excluding contradictions.

(75-2) When we shall have worked out a criterion of truth we shall thereby be in possession of a clue to truth.

(75-3) There is every sign that science has begun the crucial turning away from its extreme extroversion, which means that it has begun to fulfil its destiny by grappling with the metaphysical implications of the new facts it has gathered.

(75-4) When intelligence is applied so thoroughly as to a whole view and not merely a partial view of existence, when it is applied so persistently as to yield a steady insight into things rather than a sporadic one, when it is applied so detachedly as to be without regard {for}¹¹² personal pre-conceptions, and when it is applied so calmly that feelings and passions cannot alter its direction, then and only then, does a man become truly reasonable and capable of intellectually ascertaining truth.

(75-5) It trains the mind to move guardedly along the path from reasoned thinking to conclusive judgement, to proceed cautiously and not precipitately when opinions are formed, and to form them not at random but only after sifting factual evidence from idle hearsay.

(75-6) Philosophy from its own loftiest standpoint has a right to criticise science and reveal the inadequacy of scientific method.

(75-7) Thinking can resolve all our doubts but it can do so only after it has been pushed to its farthest possible end, which means to its most metaphysical end.

(75-8) Neither the quibblings of logic nor the quarrels of experience can constitute ultimate tests of truth. For logic may ignore, distort, suppress or forget facts while human experience is too limited.

(75-9) Whereas the scientist sees things apart, the metaphysician sees them together.

(75-10) Metaphysics makes us exercise intellectual muscles which have got flabby because they are little used.

¹¹¹ The paras on this page are numbered 86 through 95b, making them consecutive with the previous page.

¹¹² We have inserted "for" for clarity.

(75-11) Those respected members of university faculties who call themselves by the name of philosopher are possibly themselves aware that that does not make them one.

(75-12) Or we can put alongside of Anatole France's claim that all is mere opinion the declaration of John Dewey that "the only certainty is that there is none."

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(77-1)¹¹⁴ The religious way was to suppress awkward questions but the scientific way is to seek out the answers.

(77-2) A metaphysical system must be grounded in the experiences of actual life; otherwise it will be mere speculation.

(77-3) When the apparatus of conceptual thought dominates a man he becomes a human machine which produces those syllogisms.

(77-4) He alone is fit to study metaphysics who can use logic rigidly yet not get so intoxicated by its use as to forget that its syllogisms are only of limited applicability.

(77-5) It is no use denouncing science for the horrors of war, the miseries of industrialism and the unbelief of materialism. The way to conquer the evils arising from the unethical abuse of science is to go right inside its camp and win it over to philosophy.

(77-6) Philosophy does not attempt to explain what it is the business of science to explain. Hence it does not oppose {the}¹¹⁵ aims of science {nor} like them does it fear the further progress of science. On the contrary, its regard for fact makes its teachings consistent with those of science. It simply leaves to science the filling-in of the details of the world's picture, itself supplying the outline.

(77-7) The weak point of both the ancient sophists and our modern "rationalists" is that they have made a dogma of our doubt. They have set it up as though it were an end in itself instead of a means to an end - truth.

¹¹³ Blank page. Handwritten notes at the bottom of the page read: "N4"

¹¹⁴ The paras on this page are numbered 96 through 103, making them consecutive with the previous page. Para 102 was cut out by hand.

¹¹⁵ We have changed "its" to "the" and "not" to "nor" for clarity. - TJS '20

(77-8) No one who feels that his inner weakness or outer circumstances prevent him from applying this teaching should therefore refrain from studying it. That would not only be a mistake but also a loss on his part. For as the Bhagavad Gita truly says, "A little of this knowledge saves from much danger." Even a few years study of philosophy will bring definite benefit into the life of a student. It will help him in all sorts of ways, unconsciously, here on earth and it will help him very definitely after death during his life in the next world of being.

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(79-1)¹¹⁷ We tell the student to study but we do not tell him to believe everything that he sees in print. He is to study in order to find a single true idea among several false ones, he is to read for the few true ideas among many half-true ones. That is, he is to read discriminatingly.

(79-2) He must be careful in his definition, progressive in his logic and consistent in his attitude.

(79-3) Expect no favourable opinion of spiritual truth from a man who looks at life through the medium of the senses alone, whose reason is enslaved by them and whose intuition is effaced by them.

(79-4) Kant's mistake was to imprison human possibility within the intellect, to make the Spirit quite inaccessible. Hegel's error was in the opposite direction. He brought {the}¹¹⁸ intellect into a false closeness to the Spirit and wrongly made history the chief preoccupation of the Absolute!

(79-5) The theories are quite baseless.

(79-6) I learnt from science to accept nothing uncritically.

(79-7) I find it difficult to apprehend his meaning when he writes "....."

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¹¹⁷ The paras on this page are numbered 104 through 115, making them consecutive with the previous page. Paras 108-109 were cut out by hand.

¹¹⁸ We have changed "to" to "the" for grammar's sake. – TJS '20

(79-8) Let us pursue this thought to its logical conclusion.

(79-9) There is a lamentable absence of perspective in such fanatical views.

(79-10) His arguments are pitiably weak. They are full of feeble analogies.

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(81-1)¹²⁰ These claims cannot be ignored or idly dismissed.

(81-2) It is an ingenious explanation but not quite convincing.

(81-3) We need to question these seeming certainties.

(81-4) He presents his case with consummate skill.

(81-5) It was a perfectly logical argument but it was not true.

(81-6) It is a charge which requires rebuttal.

(81-7) How can one make adequate comment on a situation like this?

(81-8) It is a problem to which there is no answer.

(81-9) I shall not go into agonies because I doubt the Absolute.

(81-10) He possesses very light notions of what constitutes proof.

(81-11) Let us do a little critical thinking.

(81-12) The criticism is unnecessary and unkind.

(81-13) Because it conforms with what we wish to believe, we accept this doctrine.

(81-14) The author is too prone to over-statement.

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¹²⁰ The paras on this page are numbered 116 through 140, making them consecutive with the previous page.

(81-15) He is one of those foolish persons who believe all thinking which passes through their brains must necessarily be found correct and logical thinking.

(81-16) The irreflective may refute this statement.

(81-17) They possess the concert of knowledge without its reality.

(81-18) Against this critical passage I would write a counter-criticism.

(81-19) When they will gather up enough courage to face up to the blunt question.

(81-20) This kind of tendency inevitably invites destructive criticism.

(81-21) There can be no agreement between two positions which are so extreme.

(81-22) I worked out the logical consequences of this assertion.

(81-23) These people have no perception of what constitutes evidence.

(81-24) This is an inconvenient fact on which they prefer not to touch. They are too evasive of its reality.

(81-25) He has drawn a conclusion too bold for his premises.

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(83-1)¹²² A rational thinker can come to no terms with such preposterous assertions as these.

(83-2) Let us clear our minds of can't.

(83-3) This statement should be subjected to careful scrutiny.

(83-4) The subject has offered arguments galore to every generation of thinkers.

¹²¹ Blank page. Handwritten notes at the bottom of the page read: "N4"

¹²² The paras on this page are numbered 141 through 161, making them consecutive with the previous page.

(83-5) This continuous indifference to accuracy of statement is disturbing.

(83-6) The theory appears to be overstrained.

(83-7) The facts may be admitted but the inference is invalid.

(83-8) I do not wish to dispute the validity of this argument.

(83-9) We need not bother overmuch about the theory when the facts themselves are so eloquent.

(83-10) The result of the reasoned thought is a weighty assertion, but the evidence to support it is not abundant.

(83-11) I propose to take up his arguments one by one and reveal their failures, in fact as well as their logical fallacies.

(83-12) We must scrupulously distinguish between carefully investigated facts and legendary hearsay and we must be cautious in statements¹²³ reporting these facts.

(83-13) He tries to force his readers on the horns of the false dilemma: spiritualism or atheism.

(83-14) The book is filled with vague generalisations and cloudy surmises; one looks in vain for a few concrete facts.

(83-15) His brilliant mind is one of the best-equipped of those dealing with this subject.

(83-16) Mostly consists of unverified {stories}¹²⁴ and vague surmises.

(83-17) The author successfully demolishes the materialistic hypothesis.

(83-18) It is time that they refrained from making wild generalisations out of isolated particulars.

(83-19) Intellect is sharpened by frequent discussions and endless disputation.

(83-20) They pretend to elucidate this subject; they proceed to obscure it!

¹²³ We have deleted the duplicate "in" from after "statements" for clarity. – TJS '20

¹²⁴ We have changed the "stones" to "stories", presuming that the original is a typo. – TJS '20

(83-21) He produces very poor facts in defence of the thesis which he seeks to establish.

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(85-1)¹²⁶ It is as difficult to see his meaning as it is to see through a London fog.

(85-2) There are dangers for our Western minds in Eastern philosophy. We have a tendency to get lost in its mazes and go round and round – no telling where we will come out.

(85-3) More reading may only mean more confusion, more mental indigestion.

(85-4) The analytical study of certain metaphysical conceptions, such as God, the soul and the ego, are necessary.

(85-5) Not the brilliant intellectualism of the superficial poseur.

(85-6) Intellect is restless, curiosity is incessant.

(85-7) A wide divergence of doctrine may be hidden under an apparent similarity of wording.

(85-8) The primitive way of looking at the world suited primitive people. It will not suit us today. A scientific outlook is now necessary.

(85-9) It is a frequent mistake on the part of enthusiastic converts to become dogmatic too quickly and too strongly.

(85-10) In the end, a man's actions are based on his metaphysical assumptions.

(85-11) These unfortunate people have lost faith in religion and have no use for mysticism.

(85-12) ...the primitive intellect

¹²⁵ Blank page. Handwritten notes at the bottom of the page read: "N4"

¹²⁶ The paras on this page are numbered 162 through 178b, making them consecutive with the previous page. Para 171 was cut out by hand.

(85-13) ...a faultless intelligence

(85-14) The philosopher may walk unfalteringly and sure-footedly because he sees reality and understands the truth of life.

(85-15) We misunderstand each other often because we do not communicate our thoughts adequately or accurately enough to each other. And out of such misunderstanding there is born strife conflict and hatred.

(85-16) ...those who have committed themselves to this quest.

(85-17) Others keep away from such a subject because they are shy of entering a world that seems so inexplicable.

(85-18) It is not that they lack intelligence, but that they let their intelligence be guided by their baser qualities.

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(87-1)¹²⁸ The acceptance of such a teaching as philosophy implies an unusual degree of intelligence – which is not the same as education or even intellect, although it may include these things. For the recognition that there is a world of being beyond that registered by the five senses, a world of consciousness not limited to that reported by the thinking ego, a divine soul hidden within that ego itself, a superior power involving us all in its cosmic _____¹²⁹ – such a recognition can come only to those with unusual intelligence. Such faith is good but not enough for one day it may change through circumstances or be confused through lack of knowledge. Such intelligence is best for it includes and guides faith but goes farther than it.

(87-2) A keen analysis of these words would show that they are mere metaphors, or else majestic veils for meaningless abstractions.

(87-3) An important value of a metaphysical outlook lies in the conscious

¹²⁷ Blank page. Handwritten notes at the bottom of the page read: “N4”

¹²⁸ The paras on this page are numbered 229 through 240; they are not consecutive with the previous page. Para 234 was cut out by hand.

¹²⁹ 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.

understanding it bestows of what we ordinarily experience unwittingly and unreflectively.

(87-4) The metaphysics of truth is a subsequent analysis in thought of what has already been experienced in fact.

(87-5) Different professors have quoted the same facts in support of conflicting theses.

(87-6) What a man suppresses is fully as important as what he tells you.

(87-7) When a line of thinking is brought to its uttermost finality, it is also brought to rest in an adequate conclusion upon its subject.

(87-8) ...although the gulf between intellectual revelation and personal realisation is greater than that between thought and action.

(87-9) The dangers of developed intellect are pride and complacency, over-analysis and over-criticism.

(87-10) It is not by wholesale swallowing of traditionally accepted doctrines that we are going to expand our intelligence.

(87-11) ...the scientist, with his cold measurements and dull formulas.

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(89-1)¹³¹ When the form-making activity of the mind is brought to a standstill by the combined two-fold process of yoga and enquiry, insight into the mind itself can then be obtained, but not before.

(89-2) Quest of Truth: For we regard this question as the question behind all other problems. This solved all else is easier to solve. Truth alone can yield a solid lasting basis for personal or social life. There is no short cut anywhere for those who ignore this question.

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¹³¹ The paras on this page are numbered 241 through 251, making them consecutive with the previous page. Para 249 was cut out by hand.

(89-3) ...a teaching which is not offensive to reason yet not destructive of reverence.

(89-4) We must put these experiences in their proper place and look at them under a proper light. Then we shall comprehend that they are means to help us achieve an end, not ends in themselves.

(89-5) Intellectual acumen is useful on this quest, but alone it is quite insufficient.

(89-6) Increased learning is not quite the same as increased intelligence.

(89-7) We need not desert reason whilst we move forward on our quest. For we may shape our thinking with the vigour and precision of mathematical theorems and move to our conclusions with unwavering logic.

(89-8) The scientists have reached a region of investigation where each turn of the page of the world-problem reveals another page which is even harder¹³² to read. The newer problems are metaphysical ones. Therefore, when science ceases to be such and becomes metaphysics, it fulfils its highest purpose.

(89-9) The scientist remains loyal to his self-set goal. He will sooner or later be compelled by the logic of his discoveries as much as by the logic of his reflections to turn himself into a philosopher and continue his quest in the still higher sphere of philosophy.

(89-10) Just as mysticism may give the dangerous illusion that it is dealing with reality when it is not, so logic may give the equally dangerous illusion that it is dealing with truth when it too is not doing so.

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(91-1)¹³⁴ The distinction between science and metaphysics is a deep one. Sir James Jeans' book "Physics and Philosophy" does not seem to recognise this. Yet this very fact of non-recognition proves our contention that scientists must turn themselves at a certain stage of their enquiry into metaphysicians if they would reap the full harvest of

¹³² We have deleted "more" from before "harder" for grammar's sake. – TJS '20

¹³³ Blank page

¹³⁴ The paras on this page are numbered 256 through 261; they are not consecutive with the previous page.

their work. Sir James himself has done this, albeit reluctantly and protestingly, because he saw no other way open to him.

(91-2) It accepts and endorses the modern method, i.e. the inductive method as applied to facts which are universally verifiable; the way of cautious approach, the insistence on a habit of calm examination, the passion for clear truth and ascertained fact rather than mere opinion and personal emotionalism: in short, a scrupulously honest rigorous outlook and an impersonal attitude of mind more than anything else.

(91-3) The merely emotional outlook is not enough. It is pre-occupied with its own egoistic feelings, however noble these feelings may even be. The merely intellectual outlook is equally insufficient. It never enters into intimate relation with its subject but always beholds it through a thick glass pane. The first view may be an untrue one. The second view may be a¹³⁵

(91-4) There are limits to all scientific thinking. When it seeks to transcend those limits, the only way open is to turn itself into metaphysical thinking.

(91-5) "O ye aspirant, leave aside wrangling, and take up the quest leading to the true goal, the Supreme Overself, which is unique. Sayeth Kabir, listen O aspirant, push thy enquiry further." ...Kabir

(91-6) As a metaphysical system, it may not be acceptable because considered to be a mere abstraction, remote from life and unfit for modern use. It is not. It is the law of all being, the science of all life, the truth of all existence. As such it is not for theoretical study only; it is just as much for practical application to every problem of life.

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(93-1)¹³⁷ Two Englishmen were driven by theological doubts to make an extended study of the writings of the early Christian Fathers. One was Viscount Falkland, member of the House of Commons and friend of John Hampden. The other was J.H. Newman, later to be raised to the eminence of the red Cardinal's hat. The seventeenth century man felt as a result of this study, a strong aversion from the Roman Catholic system.

¹³⁵ Incomplete para

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¹³⁷ The paras on this page are numbered 262 through 271, making them consecutive with the previous page.

The nineteenth century man, on the contrary, as a result of the same studies felt a strong attraction to it. What is the lesson of this incident?

(93-2) A scientific presentation of philosophy is needful if it is to appear to our hard-headed contemporaries as having sure ground beneath it.

(93-3) The contribution of intellect is indispensable. But it is not enough. It leaves a most important part of the psyche – the intuition still untouched.

(93-4) Intellectually backward or educationally retarded people who accept mysticism intuitively, become confused when it is reoffered to them in a highly-rational, scientifically-based presentation.

(93-5) The intellect cannot lead us to infallible truth, yes, but it can keep us from straying into roads that would lead us to utter falsehood.

(93-6) When it comes to expressing metaphysical thought, the student should choose his language carefully.

(93-7) They believe that the ideas of the metaphysician are mere speculations. This is true enough in most cases but quite untrue in the philosophers case.

(93-8) Plato, “the wisest of the Greeks,” regarded the intuition of the poet and artist as being inferior to the insight of the metaphysician, because it could give no reflective explanation of itself.

(93-9) He must beware of falling, with the speculative schools of metaphysics, into the danger of losing touch with real things and using mere words.

(93-10) When men become unbalanced in character they become extravagant in speech.

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(95-1)¹³⁹ If he does not wish to trouble his head he can comfortably accept the appearances of things but then he will be living only in the comfort of illusion. If

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¹³⁹ The paras on this page are numbered 277 through 279; they are not consecutive with the previous page. However, the paper and typewriter are the same.

however he wants to ferret out what is real in existence he must put himself to some trouble. He must persevere, read and re-read these pages until the meaning of it all dawns suddenly upon him, as it will if he does. It is perfectly natural for man to regard as the highest reality the experiences which impress themselves most forcibly upon him, which are those gained externally through his physical senses, and to regard as but half-real the experiences which impress themselves least forcibly upon him which are those created internally by his own thoughts and fancies. But if he can be brought, as a true metaphysics can bring him, to arrive intellectually at the discernment that when he believes he is seeing and experiencing matter he is only seeing and experiencing thought, and that the entire cosmos is an image co-jointly held in the cosmic and individual minds, he will not unconsciously set up all those artificial resistances to the mystical intuitions and ultra-mystical illuminations which wait in the future for him.

(95-2) If philosophy harmonises the two opposite elements of metaphysics and mysticism, it also transcends them through the ultramystic contemplations. The present volume carries the quest to a height where all reasoning reaches its ultimate limit and must then be dropped. At such a point it becomes necessary to separate the purely rational and ratiocinative portion of this teaching from the advanced-yoga, i.e. ultramystic, portion. Accordingly the phrase 'metaphysics of truth' will be used henceforth to indicate only the former portion.

(95-3) A continual round of reading may yield pseudo-progress, the feeling of making continual growth, but after all it will only add more thoughts to those he already possesses. Only by thinking out for himself what he is reading – and for this he will need abstention from it – will he be able to add understanding to it.

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(97-1)¹⁴¹ Unless he brings into his metaphysical studies a passionate appreciation of ultimate values and a profound feeling of reverence, they will not bear either a sound or a full fruit. In short, his thinking must be given a rich emotional ethical and intuitional content.

(97-2) The scientifically minded modern world may find in these teachings a foundation for understanding itself and its environment which while not violating its own

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¹⁴¹ The paras on this page are numbered 289 through 294; they are not consecutive with the previous page. However, the paper and typewriter are the same. Para 294 was cut out by hand.

character, will yet provide it with the spiritual side so necessary to complete it.

(97-3) Philosophy, with such serious aims, cannot expect discriminative appreciating from those who are ever ready to pronounce judgment freely on stupendous subjects which divide studious thinkers all over the world, nor can it be useful to the light-minded who, over a cup of tea, dispose permanently of the fate of philosophical problems which have baffled the intelligentsia for centuries.

(97-4) Our writings are primarily for those who are uninterested in the arid verbal technicalities and remote learned subtleties which abound in the dull texts of professional philosophers. The spinning of such cobwebs profits nobody except academic bookworms. Until recently it was the fashion in academic university circles openly to ignore or covertly to sneer at the work of Russell, Joad and other popularisers of philosophy. They were regarded as being superficial. Yet they are the very men who have succeeded in winning some respect for the subject, because they have succeeded in freeing it from cloudiness and making it clearly intelligible.

(97-5) If a man will constantly think about these metaphysical truths, he will develop in time the capacity to perceive them by direct intuition instead of by second-remove reflection. But to do this kind of thinking properly the mind must be made steady, poised concentrated and easily detached from the world.

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(99-1)¹⁴³ Such thinking is admittedly difficult. The average man habitually regards the flat toneless tenets of ordinary metaphysics as something to make his head ache. He possesses a veritable fear of entering their cloudy domain of unprofitable remoteness and useless logical hair-splitting. Nevertheless their subject is too important to be ignored without involving him in definite intellectual loss. And more men have a capacity for comprehending it than are usually aware of being able to do so. In some the metaphysical tendencies have been lying dormant waiting for a suitable opportunity or a fit environment to rise and manifest themselves, but neither opportunity nor environment being propitious they have wrongly thought the subject to be beyond their range. Only when the passing years bring the needed change do they discover that the intellectual significance of experience discloses itself to them with

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¹⁴³ The paras on this page are numbered 296 through 300; they are not consecutive with the previous page. However, the paper and typewriter are the same.

increasing clearness and interest just as the inner content of a novel increasingly discloses itself.

(99-2) But if it is only ordinary metaphysics, then it cannot bring the student to such an experience, although it can give him good intellectual exercise and logical discipline if he wants these things. Ordinary metaphysical thinking is a kind of mental groping about in the dark whereas that used in metaphysics of truth is like walking along a well-made road direct to a goal. This is so because the system itself is built up after and upon the mystic experience. Metaphysical self-debate for merely logical purposes is not meant here.

(99-3) It is by its pondering over these very contradictions paradoxes and puzzles of an intellectually scientific view of the world that the intellect itself is unconsciously led first to engender and ultimately to accept a mystically intuitive view of the world.

(99-4) The wide-awake twentieth century man has needs of rationality and practicality to satisfy.

(99-5) The idea which the mind already holds, imparts its own meaning to this word.

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(101-1)¹⁴⁵ Spiritual self-realisation is the main thing. Study of the teachings concerning cosmical evolution and the psychical evolution of man, are but intellectual accessories – things we may or may not take with our journey, as we like. That part of man which reasons and speculates – mortal mind – is not the part which can discover and verify the existence of God. We are not necessarily helped or hindered on the divine path by taking up the lore of science or by becoming versed in the ways of sophistry. Once we live out our spiritual life in the heart, the rest sinks to second place.

(101-2) Such doctrine can only find a following among those who are literally unbalanced because they look at a few facts through mental magnifying glasses which see nothing else. It is always possible by such a process to mesmerise themselves into the most erroneous beliefs. It is always possible to paralyse the brain's power to consider facts which collide with these beliefs.

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¹⁴⁵ The paras on this page are numbered 301 through 306, making them consecutive with the previous page.

(101-3) If we begin our quest of truth with any assumption, at the end we gain nothing new, nothing which was not already there in the beginning. And when we then remember that we started with a mere belief, we realise that there is and can be no certainty about our final conclusions, no matter how rigidly logical we have been during the journey. We begin with imagination and end with it. This is not philosophy, but poetry. There is no other road for genuine philosophy than to depend on facts, not on pre-suppositions.

(101-4) When we abdicate reason for unquestioning belief, when we sign away our birthright of private judgement to another man, we part with a precious possession.

(101-5) He must develop and nurture all the powers of intellect but without its pride, arrogance, or conceit.

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(103-1)¹⁴⁷ Most systems of metaphysics being really systems of speculation, often involving much logical hair-splitting, it must again be reiterated that the system of 'metaphysics of truth' alone seeks to direct the movement of thinking along the lines which it must take if it is to attain truth and not, like most other systems, along the lines which it wishes to take. The truth of a metaphysical system must be guaranteed by the mystic experience out of which it is born. No other assurance can offer the same certitude and the same satisfaction in the end. Whereas every man may hold whatever metaphysical opinion pleases him, this alone holds him to face up to the inescapable necessities imposed by the severe facts brought to light by the highest mystic experience. This alone is impersonally constructed in conformity with the hidden pattern of life, whereas speculative metaphysics is constructed in conformity with the limited experience and personal bias of its builders. It may tersely be said that metaphysics is based on logic whereas the 'metaphysics of truth' is based on life.

(103-2) The philosophical student, having thoroughly scrutinised the bases of his outlook and attitude, reveals his wisdom and humility by confessing ignorance where he cannot claim knowledge. It is then always possible for him to learn something here. But the undeveloped or undisciplined mind is not ashamed to make a pretence of

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¹⁴⁷ The paras on this page are numbered 307 through 311, making them consecutive with the previous page.

knowledge where in fact there is none.

(103-3) Modern man must be presented with a modern technique of spiritual unfoldment. He demands a scientific approach towards truth and there is no real reason why his demand should not be satisfied. He demands a simplified yet inclusive technique, and one that will be at the same time precise practical and immediately applicable.

(103-4) The science-suffused western mind can follow this thread of thought into the subjective sphere without undue difficulty.

(103-5) The study of the metaphysics of truth prepares the mind for mystical revelation, helps it to become mystically intuitive.

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(105-1)¹⁴⁹ The conclusions to which reason comes can only have obligatory force upon the reason itself, not necessarily upon the whole integral being of man. We are finally to decide the problems of life by the integration of all our human nature and not merely by the judgment of a particular part of it. To make life a matter only of rational concepts about it is to reduce it, is to make a cold abstraction from it, and thus to fall into the fallacy of taking the part for the whole. Metaphysical concepts may fully satisfy the demands of reason but this does not mean that they will therefore satisfy the demands of the totality of our being. They satisfy reason because they are the products of reason itself. But man is more than a reasoning being. His integral structure demands the feeling and the fact as well as the thought. Hence it demands the experience of non-duality as well as the concept of it, the feeling as well as the idea of it. So long as he knows it only with a limited part of his being, only as empty of emotional content and divorced from physical experience, so long will it remain incompletely known, half-seized as it were. It is at this crucial point that the seeker must realise the limitations of metaphysics and be ready to put aside as having fulfilled its particular purpose that which he has hitherto valued as a truth-path.

(105-2) Whoever advocates a particular view usually produces plenty of evidence on its behalf but withholds some or all of the evidence on behalf of opposing views. It is only

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¹⁴⁹ The paras on this page are numbered 312 through 314, making them consecutive with the previous page.

the philosopher who tries to get a complete picture of the situation from different sides. It needs more than a little imaginative effort to understand the other and unfamiliar ways of looking at a question. But the results are usually worthwhile.

(105-3) “The¹⁵⁰ study of philosophy disciplines the senses just as the morn’s rising of the sun renders the owls lustreless,” was said more than seven hundred years ago by the Jain Sage Rama Singha,¹⁵¹ who also likened the man ignorant of his divine soul to one “who though living in the house does not know the master of the house.”

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(107-1)¹⁵³ The spectacle of metaphysicians yogis and religionists fussing over their little respective fragments in the belief that they represented the whole, greets our astonished gaze! How much could a mere novice hope to learn when most of the experts themselves are struggling to apprehend the alphabet of their own traditional doctrines? Sometimes their attempts to elucidate the higher wisdom ends only in darkening it! This medley of opposed opinions among learned men themselves may be amusing to an indifferent observer but is agonising to an ardent seeker after truth. For he will find such a bewildering host of doctrines in the vast jungle of Indian philosophy and mysticism that the effort to understand and reconcile flatly contradictory tenets was sufficient to drive a man crazy.

(107-2) However the salvation they need will not come from a metaphysical theory, least of all from an economic one.

(107-3) Those who struggle in the work-a-day world, need to learn what their higher duty is rather than what metaphysical truth is. They need a stimulant to the practice of righteousness rather than a stimulant to the analysis of intellectual subtleties.

(107-4) How few are even aware of their intellectual dishonesty! Through his exclusive possession of the capacities for independent choice and self-control, as well as his privilege of individual responsibility, man is set apart from the animal.

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¹⁵³ The paras on this page are numbered 315 through 321, making them consecutive with the previous page.

(107-5) The futility of a solely logical attempt to solve problems concerning the human being, and his nature, relations and activities, is shown by the many cases where men of equal intellectual capacity and academic status offer conflicting interpretations of the same fact or arrive at opposite conclusions from the same premises.

(107-6) There is much truth in this but not the whole truth.

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(109-1)¹⁵⁵ But metaphysical and scientific knowledge of the leading features of the cosmic plan for human existence and human achievement is necessary to the mystically-minded; their inner experiences do not exempt them from this necessity, for without such knowledge they may become victims of self-deceived 'masters' or of plausible errors or they may constantly vacillate from one belief to another.

(109-2) We have begun our studies not by learning new matter but by unlearning the old. So much that we take for granted is not knowledge at all but fantasy. For instance, we assume unconsciously that B must exist. The only way to cure ourselves of false assumption is first to discover that they are assumptions. The only way to clear our minds of false learning is to inquire into all our learning and examine its warrant. And since all thoughts are embodied in words, we can carry out this essential preliminary task only by examining the words habitually used, the terms we have inherited from our mental environment and to see how far they are justified.

(109-3) Another reason for not making meditation the sole path is that in these times of world crisis we have deliberately to emphasise self-forgetfulness, to stop looking so much at our own selves and start looking a little more at mankind, to forget some of our own need of development and remember others' need of development. The spiritual enlightenment, however humbly we are able to do it, of the society in which we find ourselves is at least as vital in this crisis as our own enlightenment through meditation. If we will faithfully recognise and obey this, then God will bless us and grant grace even though we haven't done as much meditation as in normal times we ought to have done.

(109-4) The philosophical aspirant turns these intellectual studies into acts of devotion.

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¹⁵⁵ The paras on this page are numbered 322 through 326, making them consecutive with the previous page.

(111-1)¹⁵⁷ This led to the queer notion that we esteemed reason to be capable of providing the sole key to the mysteries of man, life and universe – “queer” because a more careful study of the book would have revealed hints here and there of a tenet in this teaching that there existed the supramystic faculty of insight, which was stated to transcend rational thinking. Admittedly no further explanation of it was given but this was because the subject was too advanced for treatment there and had to fall into its proper place. Critics fell into such a misunderstanding of this doctrine by abstracting the part of it contained in the first volume from the rest and by ignoring the precautionary sentences sprinkled in that volume. Their error would have been impossible if they had been able to take the two volumes as a whole which they were not able to do until now.

(111-2) There are questions which people often ask: Is philosophy socially desirable? Has it any practical usefulness? How will it help me? Where is the time for it anyway? Such questions would not be asked if the definition of philosophy had been understood for they betray the questioner’s confusion of it with metaphysics.

(111-3) Such a man does not ask whether this idea is included in the body of ideas which he has hitherto accepted by inheritance or tradition, education or choice. He asks rather whether it is true.

(111-4) Metaphysics tells us that it is not enough to know words. We should also know the concepts behind them. But when we attempt to do this, we make startling discoveries about our ignorance, our thoughtlessness and our superficiality.

(111-5) The belief that the unaided reason of man can solve all his problems is merely an expression of reason’s own arrogance. Unless it cooperates with mystical insight, its best solutions of ultimate questions will either be fictitious ones or contradictory ones.

(111-6) It is the business of science to deal with the course of things but the business of metaphysics to deal with the reason of their being.

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¹⁵⁷ The paras on this page are numbered 327 through 332, making them consecutive with the previous page.

(111-7) The American people want its thinkers to form clear conclusions.

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(113-1)¹⁵⁹ Those who dissented from the stupid dogmas and selfish organisations of the times were silenced by being thrown into dungeons or burnt at the stake. The circumstances which formed these fraternities have so radically changed that the secrecy which enshrouded them is no longer worth preserving.

(113-2) Yes, mystical experience must collaborate with rational thought. But there is a higher kind of mysticism, which prunes away the accidental and penetrates to the essential. (2) Intellectual knowledge is certainly relative. But what lies beyond it is for us ultimate truth. That there may be a truth beyond this in turn need not concern us at present, for nobody could either dispute it or demonstrate it. (3) The urge for higher knowledge is not an act of the ego but a prompting from the Overself. That it gets mixed, in its earlier phases, with egoistic desires is true but these slowly fall away.

(113-3) If his metaphysical studies do not lead him to tread the practical path of self-salvation, if they are not competent to guide him in everyday living, then they deal with metaphysical speculation not with metaphysical truth.

(113-4) It indicates where and how we find Reality. Reason yields this truth but does not yield reality itself. For metaphysics is an activity of abstract thinking and life is more than that. If we want the Real in life we must get beyond even intellectual truth;

(113-5) The philosophic mode of life coheres with the metaphysical system behind it. The one is a practical expression of the thorough thinking of the other. The confidence which fills the first harmonises with the certitude which stamps the second.

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¹⁵⁹ The paras on this page are numbered 333 through 337, making them consecutive with the previous page.; the final para, 338, was cut from the bottom of the page.

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(115-1)¹⁶¹ Intellect can perceive what belongs to reality, not reality itself.

The metaphysician deludes himself into thinking that he has seen the world in all its varied aspects but what he has really seen is the world in all its intellectual aspects only. Moreover when he thinks that he has put together the results of one science with another, uniting them all into a harmonious whole, he omits to reckon that such are the limitations of human capacity and such the rapidly growing vastness of scientific knowledge, that no man could ever combine all the multitudinous results. He could never acquire an intimate knowledge of them during a single lifetime. Therefore he could never develop a complete philosophy of the universe as a whole.

The intellect fulfils itself practically when it discovers that each idea it produces is incomplete and imperfect and therefore passes on to replace it by a further one, but it fulfils itself metaphysically when it discovers that every idea which it can possibly produce will always and necessarily be incomplete and imperfect.

Now so far as they are almost entirely metaphysical works these two volumes have no option but to make their appeal chiefly to reason alone. And expounding the special and unique system called the metaphysics of truth as they do, they have to start where possible from verifiable facts rather than mere speculations. But whatever other importance they ascribe to reasoning as an instrument of truth-attainment, applies only to the particular stage for which it is prescribed, which is the stage of metaphysical discipline and certainly not beyond it. Although the status bestowed on reason in every metaphysical system beginning with science must necessarily be a primary one, its status within the larger framework of the integral hidden teaching can only be a secondary one. This teaching possesses a larger view and does not end with science or limit itself to the rational standpoint alone. How can it do so when metaphysics is merely its intermediate phase? We must rightly honour reason to its fullest extent but we need not therefore accept the unreasonable doctrine that the limits of reason constitute the limits of truth.

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The Insufficiency of Intellect and Reason

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(continued from the previous page) Our senses can perceive only what they have been formed to perceive. Our reason similarly cannot grasp what it was never formed to grasp. Within their legitimate spheres of operation, the deliverances of both sense

¹⁶¹ This para is numbered 339 , making it consecutive with the previous page.

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and reason should be acceptable to us but outside those spheres we must seek for something that transcends both.

But the basic cause why reason is insufficient¹⁶³ exists in the fact that intellect – the instrument with which it works – is itself insufficient. Reason is the right arrangement of thinking. Each thought thus arranged depends for its existence on another thought and is unable to exist without such a relation, that is it suffers from relativity. Hence a thought cannot be considered as an ultimate in itself and therefore reason cannot know the absolute. The intellect can take the forms of existence apart bit by bit and tell us what they consist of. But such surgical dissection cannot tell us what existence itself is. This is something which must be experience, not merely thought. It can explain what has entered into the composition of a painting but, as may be realised if we reflect a little, it cannot explain why we feel the charm of the painting. The analytic intellect describes reality sufficiently to give some satisfaction to our emotions or our intelligence but it does not touch this baffling elusive reality at all. What it has dissected is not the living throbbing body but the cold dead image of it.

When reason tells us that God is, it does not actually know God. The antennae of intellectual research cannot penetrate into the Overself because thinking can only establish relations between ideas and thus must forever remain in the realms of dualities, finitudes and individualities. It cannot grasp the whole but only parts. Therefore reason which depends on thinking is incompetent to comprehend the mysterious Overself. Realisation is to be experienced and felt; thought can only indicate what it is likely to be and what it is not likely to be. Hence al-Ghazali,¹⁶⁴ the Sufi, has said: “To define drunkenness, to know that it is caused by vapours that rise from the stomach and cloud the seat of intelligence, is a different thing from being drunk. So I found ultimate knowledge consists in experiences rather than definitions.” The fact that metaphysic tries

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(continued from the previous page) to explain all existence in intellectual terms alone and tries to force human nature into conceptual moulds, causes it to suppress or distort the non-intellectual elements in both. The consequence is that metaphysics alone cannot achieve an adequate understanding. If it insists upon exalting its own results, then it achieves misunderstanding.

Metaphysics proves the existence of reality but is unable to enter into it. Indeed

¹⁶³ “insufficient” in the original

¹⁶⁴ “Ghazzali” in the original.

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metaphysics must in the end criticise the desert-sand dryness of its own medium of thinking and not make the mistake of regarding thought-activity as the ultimately real, when it is itself only a section cut from the whole of human experience and existence. The intellect offers a reality which can never be a felt reality but only a described one and then only in negative terms. Intellectual work can only paint the picture of reality; we have then to verify this picture by realising it within our own experience. The final office of reasoned thought is to reveal why reason is not competent to judge reality and why thinking is not competent to know reality.

The moment we attempt to understand what reality is we get out of our depth because our own thinking must move in a serial sequence which itself prevents us from escaping the particular space-time form which confines us to a particular world of appearance. Just as, because it has entered our space-time experience, we can take hold of an artist's production but not the mind behind it, so and for the same reason we can take hold of the screen which cuts us off. This is because we can think of existence only in a particular shape or relative to a particular thing, not of existence that is formless, bodiless and infinite. We have to localise it somewhere in space. Because space and time are forms taken by rational knowledge, because they are only conditions existing within personal consciousness; they do not enter into the knowledge of consciousness of that which is beyond both rational thinking and personal selfhood.

(119-1)¹⁶⁶ They will come to it eventually even though they refuse to come to it immediately.

(119-2) Here is a field of research in which most people are ill-informed.

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(121-1)¹⁶⁸ [No idea is ever really outside]¹⁶⁹ another, nor is any idea ever outside the mind, and all ideas, all that which is seen, can only theoretically be separated from the thinking seeing mind. As psychologists we have had in thought to separate seer from seen, so that we might learn at length what the nature of pure mind really is, but as philosophers we must now merge them together. It is because thinking must always have an object with which to occupy itself that it can never penetrate the Overself, for

¹⁶⁶ The paras on this page are numbered 339a through 339b, making them consecutive with the previous page.

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¹⁶⁸ The para on this page is numbered 340, making it consecutive with the previous page.

¹⁶⁹ PB himself changed "For in reality no idea is ever outside" to "No idea is ever really outside"

here there is only the One. We must renounce thoughts and things if we would enter into the Absolute. Because in this ultimate state there is no more awareness of an individual observer and an observed world, the distinction between individual mind and individual body also ceases. Everything, including our separate selfhood, is voided out, as it were. The resultant nothingness however is really the essence of everything. It is not the nothingness of death but of latent life. Human thought can proceed no farther. For when “not-two-ness” is established as the Real, the logical movement from one thought to a second can only prolong the sway of “two-ness” over the mind. In this pure being there can be no “other,” no two, hence it is called non-dual. The integrity of its being cannot really be split. If the Overself is to be actually experienced, then it must be as a realisation of the Infinite One. To divide itself into knower and known, is to dwell in duality. The antithesis of known and knower cannot enter into it just as the opposition of reality and illusion is meaningless for it. The oneness of its being is absolute. The return to this awareness, which regards the world only under its monistic aspect, is the realisation of truth possessed by a sage. When rational thinking can perceive that it cannot transcend itself, cannot yield more than another thought, it has travelled as far as it can go and performed its proper function. Metaphysical truth is the intellectual appearance of reality the rational knowledge of it, but it is not reality itself, not realisation. For knowing needs a second thing to be known, hence metaphysical knowledge, being dual, can never yield realisation which is non-dual.

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(continued from the previous page) [Reality]¹⁷¹ must stand grandly alone, without dependence on anything and without relation to anyone; it ever was is and ever will be. It is this inability of human reason to grasp the super-rational, the divine ineffable, that Omar Khayyam tried to express in his beautiful quatrains which have been so widely misunderstood by Western readers. If the “Rubaiyat” of Omar is only a drunken refrain from wine-shop, then the New Testament is a mere scribble from an out-of-the-way corner of the Roman Empire. The cup of language is too small to hold the wine of the Absolute. A thought of Mind as the Void is still a ‘something’ no less than a thought of great mountains and therefore prevents us from realising the Void.

Now when we grasp the basic nature of human thinking, that it is possible only by forming two opposing ideas at the same time as the concept of black is formed by the contrast against white, we can then grasp the fundamental reason why such thinking can never rise to awareness of the Absolute unity. We cannot think of eternity without

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¹⁷¹ PB himself changed “It” to “Reality” by hand.

thinking of time too. For our conception of it either prolongs time until imagination falters and ceases or negates time altogether into timelessness. In neither case do we really comprehend eternity. Why? Because intellect cannot lay hold of what lies beyond itself. We humans know a thing by distinguishing it from other things, by limiting its nature and by relating it to its opposite. But the infinite has nothing else from which it can be distinguished or to which it can be related, whilst it certainly cannot be limited in any way.

Our earlier division into a dualism of observer and observed must now come to an end. But let us not make the error of mistaking it for the final stage. There still lies a path beyond, a path which leads to the ultimate where both observer and the observed become one.

[340. (a)]¹⁷²

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(continued from the previous page) The Real can never be stated because it can never be thought.

Therefore it is quite clear that ordinary means of knowledge is unable to grasp it. But such knowledge is not useless. For if religion can give us a symbolic idea and mysticism an intuitive idea of the Infinite, metaphysical knowledge can give us a rational idea of it. And to possess such an idea keeps us at least from falling into errors about the reality behind it. If metaphysics can never perform the task it sets itself - to know reality - it can perform the task of knowing what is not reality. And such a service is inestimable. The function of reason is ultimately a negative one; it cannot provide a positive apprehension of the Overself but it can provide a clear declaration of what It is not. It can demonstrate that it can possess no shape and can in no way be imagined.

Nevertheless we may have both the assurance and the satisfaction that our thinking is correct but we have neither the assurance nor the satisfaction of consciously embracing that with which this thinking deals. We may have formed a right mental image of God but we are still not in God's sacred presence. We must not mistake the image for the reality which it represents. Whatever discoveries we have hitherto made have been made only within the limited frontiers of reasoned thinking. Exalted and expanded though our outlook may now be, we can still do no more than think the existence of this reality without actually experiencing it. The mere intellectual

¹⁷² Handwritten notes at the bottom of the page read: "340. (a)"

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recognition of this Oneness of Mind is no more sufficient to make it real to us than the mere intellectual recognition of Australia's existence will suffice to make Australia real to us. In the end all our words about the Overself remain but words. For just as no amount of telling a man who has never touched or drunk any liquid what wetness is, will ever make it properly clear to him unless and until he puts his finger in a liquid or drinks some of it, so every verbal explanation really fails to explain the Overself unless and until we know it for ourself within ourself and as ourself.

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(127-1)¹⁷⁶ Metaphysics is ordinarily concerned with the criticism of superficial views about the experienced world and the correction of erroneous ones, whilst it seeks to construct an accurate systematic and rational interpretation of existence as a whole. This is good in its own place because we shall be all the better and not worse for finding a metaphysical base not only for our beliefs. It is quite clear that metaphysical systems cannot alone suffice for our higher purpose for being based on personal assumptions reasonings or imaginations, if they partially enlighten mankind they also partially bewilder by their mutual contradictions. Hence philosophy steps in here and offers what it calls 'the metaphysics of truth.' This is an interpretation in intellectual terms of the results obtained from a direct mystical insight concerned with what is itself incapable of intellectual seizure. Through this superior insight it provides in orderly shape the reasons, laws and conditions of the super-sensuous experience of the Overself, unifies and explains the experiences which lead up to this consummation and finally brings the whole into relation with the practical everyday life of mankind. It is the sole system that the antique sages intellectually built up after they had actually realised the Overself within their own experience. Such a point needs the utmost emphasis for it separates the system from all others which carry the name of metaphysics or philosophy. Whereas these others are but intelligent guesses or fragmentary anticipations of what ultimate truth or ultimate reality may be and hence hesitant between numerous 'ifs' and 'buts,' this alone is a presentation from first-hand knowledge of what they really are. It bars out all speculation.

Just as science is a rational intellectualisation of ordinary physical experience so the metaphysics of truth is a rational intellectualisation of the far sublimer transcendental experience. It is indeed an effort to translate into conventional thought what is essentially beyond such thought. As expressed in intellectual language, it is scientific in spirit, rational in attitude, cautious in statement and factual throughout. It

¹⁷⁵ Blank page

¹⁷⁶ The paras on this page are numbered 341, making them consecutive with the previous page.

is devoted

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(continued from the previous page) to the relentless exposure of error, the fearless removal of illusion and the persevering pursuit of truth to the very end irrespective of personal considerations. It seeks to understand the whole of life and not merely some particular aspects of it.

[The]¹⁷⁸ utmost use of the reasoning faculties cannot always provide for every factor in a situation. There are some which only intuition can grasp – the karmic factor for instance. This explains the miscalculations of men who possess the most highly developed rationality but who lack a counter-balancing development of intuition

(129-1)¹⁷⁹ He must pass from the ratiocinations of the intellect to the intuitions of the soul. The first serve their useful purpose in their own realm, but it is a limited one.

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(131-1)¹⁸² Metaphysics points to a higher consciousness but cannot itself touch it. It provides the truest concepts of that consciousness but being concepts only they merely symbolise it. We must not confuse two entirely different things: the feeling of fundamental unity which the realised sage possesses and the concept of fundamental unity which the metaphysical thinker possesses. The sage will make use of the metaphysician's concept when he seeks to make the content of this felt unity articulate and intelligible in communication to others. The metaphysician cannot get beyond his concept, do what he may, unless he rises beyond metaphysics altogether. For when he

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¹⁷⁸ PB himself changed "But the" to "The" by hand.

¹⁷⁹ The paras on this page are unnumbered. There are three separate pieces of paper pasted onto this page; the first section was clearly marked as a continuation of para 127-1. We have elected to include the second section as part of para 127-1 as well, but it is unmarked so this is only a guess.

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¹⁸¹ Handwritten notes at the top of the page read: "5"

¹⁸² The paras on this page are numbered 342, making them consecutive with the previous page.

tries to determine the indeterminable he merely fumbles through a series of empty words and finally fails in his attempt, his last words being purely negative ones. The metaphysician is utterly helpless when confronted by the problem of realising his own ultimate concept of reality, for he can only express it in negative terms, which is tantamount to a failure in expressing it at all. The moment he endeavours to determine it in affirmative thoughts is the moment when he destroys its reality altogether, for it then becomes a mere thought among the numerous others considered by his mind. Just as cold scientific analysis deprives the warmest artistic emotion of its content and thus destroys the emotion itself, so the process of thinking deprives the profoundest mystical experience of its actuality and effaces its transcendental character. For reality is beyond the demonstration and inaccessible to the grasp of reason. Metaphysical reasoning is a self-destructive process for it can only reveal its utter inadequacy to grasp the Real other than as a thought. Consequently the Vedantic metaphysicians who claim that their path of discriminative reasoning is alone sufficient to gain God-realisation without any kind of yoga practice at all always fail in their attempt. They can offer nothing more than mere sounding words, empty talk which leaves its victims as much in the realm of illusion as they were when they first sat at the feet of these babbling gurus. The final work of metaphysics after it has finished its corrective and disciplinary work upon the personal emotions and mystical experience, is to abolish itself!

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(continued from the previous page) For it must then show that all intellectual questioning and all intellectual responses are dealing with a level of reference which is mere appearance. When metaphysics realises that it cannot touch the Real, it silences its own agitations and disdains its own edifice. A genuine metaphysics will thus always be self-destructive. Metaphysical thinking strenuously manufactures isolated and fragmentary patterns of the Real and then puts them together to make a harmonious whole. But both in the method which it uses to attack the problem of the Overself and in the result which it reaches it never gets beyond mere representations, i.e. it never gets to the Real itself. It runs away within the range of a circumference which limits it in the end. Every effort is like the effort of a man seeking to lift himself up by his shoe-strings – it cannot be done. The Overself of an unvivified metaphysics will always remain a mere mental construction.

(133-1)¹⁸³ The farther he travels from egocentric existence, the clearer and straighter will

¹⁸³ There are 4 unnumbered paras pasted onto this page after the end of Para 342. This page is consecutive with the previous page.

be his thinking

(133-2) If philosophy is the love of impartial wisdom, then unphilosophy is the love of mere personal opinion

(133-3) It is not enough to acknowledge his misjudgements. He ought also to enquire into the defective qualities which led him into [making]¹⁸⁴ them.

(133-4) [There are academics]¹⁸⁵ {who}¹⁸⁶ feel that they alone can write worthy books on serious subjects; they look with disdain upon outsiders, especially if the latter's work is also less dry and more readable than their own.

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(135-1)¹⁸⁸ It has always seemed to me that the one great theme around which Shakespeare hung all his writing were in his own words: "There is nothing good or bad but thinking makes it so." Certainly right thinking is even more important than right action. For if two men both perform the same deed rightly but one does so on false reasons and the other on true ones, the first is always liable to slip [later]¹⁸⁹ into wrong action but not the second.

(135-2) For those who have devoted several years to its detailed study, this teaching is not a matter of pious belief or fanciful thinking but a tested fact and demonstrated truth. Nor, for them, does it depend upon the say-so of some bygone man or the tradition of some bygone century. It depends upon procurable evidence and appeals to scientific attitude.

(135-3) Those who pride themselves on being practical and who consequently (such is their reasoning) dispense with metaphysical theory as a useless encumbrance, may learn with surprise that [there]¹⁹⁰ are students of metaphysics who are not less practical

¹⁸⁴ PB himself inserted "making" by hand.

¹⁸⁵ PB himself changed "The academics" to "There are academics" by hand.

¹⁸⁶ Given PB's change of the first words, we have inserted "who" for clarity.

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¹⁸⁸ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

¹⁸⁹ PB himself inserted "later" by hand.

¹⁹⁰ PB himself inserted "there" by hand.

than they are and who find in their studies the best foundations for their management of day-to-day living.

(135-4) Because philosophy aims to develop a fully rounded psyche, it does not share the fanatic and extreme points of view of some medieval western mystics and modern Indian yogis who banish every intellectual pursuit from the aspirant's path and who regard study as not merely being useless but as even being harmful. It is true that if a student is forever reading and never digesting what he reads, or never acting on it, he will make little progress. Nevertheless he cannot be said to be entirely wasting his time, for he will be gaining information. And if his reading includes works by the great masters, he will also be gaining inspiration. If, moreover, he has learned to read properly, he will be gaining yet a third thing and that is, stimulation, thinking and reflecting for himself. Yes! An inspired book and a good reader if brought together are not necessarily an unspiritual combination, but the qualifications which we earlier made should be remembered. What he reads should be digested. He should learn to think, to create his own ideas under the stimulus of what he reads. Otherwise the more he reads, the more bewildered he may become with contradictory ideas and doctrines. And again reading and thought must lead to action and not leave him uselessly suspended in the world of dreams and theories.

Philosophy does not adopt the anti-intellectual attitude of so many medieval ascetics and their modern inheritors. For it declares that metaphysical thinking can

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(continued from the previous page) lead the thinker to the very threshold of mystical intuition. It asserts that by persevering in abstract reflection he may earn the grace of the higher self and be led nearer and nearer to the highest truth. But there is one qualifying condition for such a triumphant achievement. The thinker must first undergo a self-purificatory discipline. His thoughts, his feelings and his actions must submit themselves to a prolonged training and a constant regulation which will eliminate or at least reduce those factors which falsify his thinking or prevent the arising of true intuition. Therefore his character has to be improved, his egotistic instinct has to be struggled against and his passions have to be ruled, his prejudices have to be destroyed, his biases have to be corrected. It is because they have not undergone this discipline that so many people have been led astray by the thinking activity into a miserable materialism. For philosophy asserts that the ordinary man's thinking is corrupted by his lower nature, with which it is completely entangled. Therefore he

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must free that thinking to a large extent from the thralldom of the lower nature if it is to lead to true conclusions, if it is to lead to the recognition of its own limitations and [if it is]¹⁹² to invite intuition to arise and replace it at the proper moment. Just as education of intellect and practice of courtesy lifts a man from a lower class of society into a higher one, so purification of thought feeling and will lift his mind into a realm of higher perception than before. So philosophy welcomes and includes metaphysical activity into its scheme of things.

(137-1)¹⁹³ Intuition collides with reason in unphilosophic men but unites with it in the philosophic.

(137-2) Reason is always proudly self-conscious of its worth. Just as the emotional devotee glories in abasing himself so the metaphysical student glories in exalting himself. Here he must be warned on one danger. Hence he should make a point of cultivating a sense of his personal unworthiness in other directions. He should hold to a wise humility as being one of his best safeguards.

(137-3) The Absolute is beyond human comprehension, the Infinite beyond finite measurement, MIND – in – itself is an inscrutable mystery

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(139-1)¹⁹⁵ There is this weakness in the poet who is only a poet and nothing more – that he is likely to accept almost anything as truth provided it be beautiful enough.

(139-2) Life will be better guided when scientific knowledge lets itself be joined to spiritual consciousness.

(139-3) Metaphysics gives itself the work of uncovering intellectually life's deepest secret.

¹⁹² "if it is" was typed below the line and inserted with a caret by PB himself.

¹⁹³ The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

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¹⁹⁵ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page. Paras 2 and 7 were cut out of the page by hand.

(139-4) The right use of spiritual, religious mystical and metaphysical terms, with the attempt to get full consciousness of their meaning, may help the development of spiritual understanding.

(139-5) When a word becomes so vague that it carries different meanings in different mouths, the way in which it is being used should be specifically clarified.

(139-6) By skilfully selecting some facts but suppressing more facts, by emphasising a few and ignoring many, by distortion and dishonesty, a case could be built up for evil as good and for good as evil.

(139-7) When a word has become quite lifeless, when it is habitually used without any consciousness of a meaning attached to it, there is real danger of deceiving oneself every time it is so used.

(139-8) The earliest beginnings of thought, as apart from instinct, when it was itself still but a lurking tendency belong far back in primeval time. The human intellect as we find it today, so rich and developed an instrument for the consciousness of the ego, did not arrive at this fullness without a long series of graduated stages.

(139-9) As the aspirant progressively follows the pattern of this teaching two, three and four times over, he will find the answers to many questions which arose in his mind at the first study. Those [philosophical statements]¹⁹⁶ which were meaningless at the first reading, may now seem meaningful at the tenth. Time and trial and familiarity will help solve this abstruse doctrine.

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(141-1)¹⁹⁸ The order of his thoughts may be perfectly logical yet the truth of them may be largely absent. For the premises with which they start may be ready-made theories, the facts upon which they rest may be less important than those which they ignore and personal factors may have unconsciously accepted the one and chosen the other.

¹⁹⁶ "philosophical statements" was typed above the line and inserted with a caret by the original editor.

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¹⁹⁸ The paras on this page are numbered 12 through 21, making them consecutive with the previous page.

(141-2) What we need is a third point of view which shall fall into neither of these two extremes of emotional credulity or rational scepticism, whilst reconciling what is sound in both. This exists in the intuitive point of view.

(141-3) Once, for a whim, persuade yourself to pay a debt to Reason, like a debt at play.

(141-4) But time alone can test and prove the truth of these assertions.

(141-5) But if the facts are quite clear the argument is quite distorted.

(141-6) Those who take the trouble to form a rational opinion upon any matter by investigating the facts at first hand, have a stronger claim upon the attention of the thoughtful than those who receive ready-made opinions from books or hearsay.

(141-7) Nobody wonders at this in an ignoramus, but the man who has received the highest education which the most advanced country in Europe can offer, should have known better.

(141-8) We envy his power of mental acrobatics. He can take an arrant lie and call it a truth; he can make a definite promise and completely forget it henceforward.

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(143-1)²⁰⁰ Everyone has heard these statements before who has heard the platitudinous oratory at public banquets.

(143-2) A good argument should be cogent, and it is always better if it is concise. But - X's - is neither.

(143-3) Discussion of this point is not likely to be fruitful whilst we do not know what it is that we are discussing. We should first ask the question, what is meant by -X-

(143-4) The case for -X- could be left there. It is formidable enough already. But there is some supporting evidence which is worth adding here.

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²⁰⁰ The paras on this page are numbered 22 through 37, making them consecutive with the previous page.

(143-5) "Do not descend to the plane of malign critics and ignorant traducers," is the injunction I have constantly given myself when faced by the attacks of those who misunderstand my nature and mishandle my ideas.

(143-6) It should never be necessary for anyone to encircle the fine philosophy of the Spirit with the unworthy defences of a refusal to face facts.

(143-7) The well informed do not need to waste their time over such nonsense as this criticism, but for the sake of others we deem it helpful to pen a timely answer.

(143-8) His criticism is calculated to give a wrong impression of the meaning of my statements.

(143-9) This is a grotesque misstatement of facts.

(143-10) Any writer or speaker, propagandist or advocate who skilfully employs the misdirected arts of deliberate omission and disproportionate emphasis, can prove almost any case he wishes to prove.

(143-11) However, it is one thing to begin to suspect the fallacy of these views, it is another to be completely certain of it. A long road lies between the two states and it passes through uneasiness, anxiety, wretchedness and anguish.

(143-12) There is a limit to the extent of concessions to prejudice; we must not move beyond it.

(143-13) The confession of thought which exists here arises because of the failure to distinguish between and comprehend the underlying principles in this matter.

(143-14) When people who have either voluntarily surrendered the right to independent thought or lack all capacity for it proclaim such doctrines, nobody need be fluttered about it. But when people who are put both by their own claims and by general reputation on the loftiest pinnacle of spiritual insight, proclaim such doctrines, it is time to utter a protest.

(143-15) The whole structure of false beliefs will come tumbling to the ground.

(143-16) Few have fully grasped the nature of these ideas and fewer still have thought out their full implications.

(145-1)²⁰² Current thinking on this topic is often questionable.

(145-2) We must not only renounce such an unsatisfactory doctrine, but also denounce it.

(145-3) Their intellectual standpoint is too far off from our own.

(145-4) I want to file the following consideration in demurrer against this contention.

(145-5) His argument is pitifully poor.

(145-6) Are things to laugh at, as one laughs at the antics of a clown trying to amuse an audience.

(145-7) Too many bad doctrines exist today because their pleaders' eloquence has saved them. But man cannot live by talk alone.

(145-8) His wit was diverting, but it could still be deadly.

(145-9) We ought to treat such a tawdry doctrine as it deserves

(145-10) We can continue our cant of -X- in order to deceive ourselves, but we deceive no one else. The gods look on and see through it down to the rather pitiful pretence of -X- at the bottom of it.

(145-11) The querulous crudities of -X-

(145-12) I am sorry. I admit that I erred in penning the phrase. It was wrong and unjustified. The reader must remember that it is only a man who writes. Even Homer nodded a few times. How much more must I nod a few hundred times!

(145-13) We must reason from relevant facts until we reach more remote truths.

(145-14) They prefer to follow {Alexander} Pope's idiotic advice: "Be not the first by whom the new is tried. Nor yet the last to lay the old aside."

²⁰² The paras on this page are numbered 38 through 57, making them consecutive with the previous page.

(145-15) The blunders from the correct premises of -X- over the precipice of illogical thought into the abyss of a stupid conclusion.

(145-16) We may admit their devout emotions while we rebut their doubtful reasonings.

(145-17) And uncovered a mass of fact which is vital to us if we are to understand the true proportions of this tangled subject.

(145-18) The solemn staid exponents talk as though the advocate were also the arbiter. They put forward their own silly theories with such thick veneers of impartiality that one wonders how anyone can have the tremendous temerity to turn round and say they are wrong!

(145-19) These pseudo-philosophers who skim lightly over the deep phrases of thought, may affect to ignore this truth, but they would be better employed in minding it.

(145-20) The narrower in mind, the noisier in tongue they become.

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(147-1)²⁰⁴ We could criticise this foolish philosophy from its first postulate to its last conclusion; we could rend its illogical arguments and self-contradictory claims into a thousand pieces; but it is not worth the trouble doing so, while our time is worth more than being wasted upon such profitless work.

(147-2) Partiality does not become less partial when it becomes more pompous.

(147-3) If this truth be taken before the tribunal of reason, it need fear nothing.

(147-4) These traducers attack a name because they dislike a person.

(147-5) They and their words will perish into the dust with time, but that source whence he draws his peace "passeth their understanding," and will endure when time is not.

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²⁰⁴ The paras on this page are numbered 58 through 74, making them consecutive with the previous page.

(147-6) The only way to provide cover against such criticisms is to –

(147-7) They are plagued with the idea of plagiary.

(147-8) This is no feverish prejudice hastily thrust in to shore up my case because logic has broken down!

(147-9) They make statements which cannot be substantiated.

(147-10) Prejudice will shrink from the conclusions but reason cannot refute them.

(147-11) It is better to submit these statements to rational weighing in the scales of one's independent judgement rather than to accept credulously or dismiss wildly.

(147-12) Such people are unable to walk unaided in the world of thought, and directly they step into it, they call out for a pair of crutches in the form of a dogma.

(147-13) Reading this I was astounded. So I fled for knowledge to the dictionary and there learned (-definition).

(147-14) We cannot all think to a prescribed pattern.

(147-15) To present an array of facts is not thereby to prove the thesis. Every critic knows this. Facts ignored through ignorance or prejudice, as well as forgotten ones, may suffice to make the gunpowder which will explode your pretty theory.

(147-16) Fanatical partisans full of pet theories naturally become intoxicated over them; thus they are unable to see straight and perceive truth until they recover their intellectual sobriety again.

(147-17) This superficial doctrine put forward by men who fill their writings with foolishness and our ears with bad oratory, is unworthy of any extended examination. We need not look at it twice to discover that it is merely an article of faith, not a proposition of exact science.

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(149-1)²⁰⁶ It is quite right for intelligent and thinking persons to ask for logical proof and direct evidence that these statements are true. This demand we shall endeavour to satisfy, according to our ability.

(149-2) If we were to adduce further facts in support of this proposition, we could not add to its convincing character; it would be but to prove the obvious.

(149-3) It is amusing to hear these bigots set down their theories and call them facts, or revere them as propositions about which there could be no more doubt than about the theories of Euclid.

(149-4) The authority of antiquity means nothing to me. Are we to believe in some doctrine merely because certain people, who have lain for centuries in their graves, believed in it?

(149-5) Without the slightest training in the science of evidence, people airily deliver themselves of judgements that will not stand expert dissection for five minutes.

(149-6) The most intelligent of writers are sometimes the least intelligent of philosophers.

(149-7) These literary authorities deem it undignified to be lively and hence sink into a stagnant pool.

(149-8) Literary wasps, who fight and try to sting though never provoked, since it is in their miserable nature.

(149-9) Their arguments are of no more value than perishing apples when brought into the market of debate.

(149-10) Metaphors do not make arguments: they merely illustrate them.

(149-11) His propositions are strong in the sound of words but weak in proof.

(149-12) He has one of those confused minds which are permanently unable to differentiate fact from fiction.

(149-13) We must admit the truth of their statements, even though we do not admire them.

²⁰⁶ The paras on this page are numbered 75 through 91, making them consecutive with the previous page.

(149-14) Such superficial nonsense will actually pass for profound thought among the herd.

(149-15) This bawling-out of age-old prejudices forms no answer to this argument.

(149-16) It is somewhat amusing to see the pompous style, the inflated self-importance, the windy theorising of these spiritual nonentities when H.P. Blavatsky, Sri Krishna and I. Shankaracharya²⁰⁷ wait to be heard on the subject.

(149-17) It is sometimes pleasant to deceive ourselves with specious sophistries.

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(151-1)²⁰⁹ Such are the truths with which the panoply of knowledge is starred.

(151-2) As a rule the wise man will not spare strength to engage in polemical thrusts. But when the inner monitor bids him enter the fray, he has no other recourse than to submit.

(151-3) There is a breed of critical hounds (fortunately few) who tear at the reputation of a man because they disagree with his doctrines.

(151-4) The soundness of a theory does not depend upon the number of its adherents.

(151-5) Where there was so much smoke it is not unreasonable to believe there may have been a little fire.

(151-6) Those who will read this statement with an ironical smile have my full sympathy and assent. For once I read similar statements with the same ironical smiles – Nowadays I am too weary to argue; I prefer to agree with my adversary quickly, for I have realised that experience is not merely the best teacher; it is the only teacher.

(151-7) Pages fairly bristle with statements that rouse my argumentative faculties. A sensible man must find much fuel for his criticism.

²⁰⁷ “Shankaracarya” in the original.

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²⁰⁹ The paras on this page are numbered 92 through 105, making them consecutive with the previous page.

(151-8) My criticism in earlier books of intellect as an unsatisfactory guide to truth, and of intellectualism as yielding a lot of contradictory opinions, must be misunderstood. They were directed against intellect, not reason: I differentiate between both. Intellect uses logical method, reason uses a higher one. Theological-philosophy is based on logic. Scientific philosophy is based on reason. I uphold rationalism against intellectualism, the thinking power in man against the classifying power, the mind which evaluates thoughts against the mind which merely collects and describes them.

(151-9) Those who disparage this philosophy as intellectualism talk nonsense. Right understanding is essential, said Buddha. Said the Blessed One: "It is through not understanding this doctrine, Ananda, through not penetrating it, that thus mankind fails to extricate itself from suffering, rebirth."

(151-10) Such half-articulate nonsense atones for the poverty of its philosophical authenticity by the pose of its linguistic authority.

(151-11) It can only be stated as a dogma for it cannot be demonstrated as a fact.

(151-12) It is customary to make a case by ignoring contrary facts.

(151-13) All this is intended to throw the questioner off the point at issue.

(151-14) Such assertions are based on faith, not proof.

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(153-1)²¹¹ The misleading character of such statements arises not from what they say but from what they omit to say. It may be such omissions are either deliberate or else ignorant but the result is the same. Indeed the inclusions compare with the omissions as a thin pamphlet compares with a fat book. Hence instead of revealing the true character of such expressions, they merely conceal it.

(153-2) There is a spurious rationality on the surface of these pages. But a little prying will soon reveal its true character.

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²¹¹ The paras on this page are numbered 106 through 120, making them consecutive with the previous page.

(153-3) There is enough evidence to sustain this position.

(153-4) We can discuss, accept or deny a statement when it possesses some meaning. But when it is quite unintelligible, then we are entitled to ignore it.

(153-5) It is quite natural for those whose thinking flounders incoherently, to hold views which stop inconclusively.

(153-6) It is too simple an explanation to cover such a complex fact.

(153-7) It is logically untenable.

(153-8) The question itself is direct enough but his reply is a dissertation on some other subject. This reminds me of a Tamil proverb about the bazaar shopkeeper who is asked for salt, but fails to admit that he has not got it in stock, and instead replies that he has got lentils!

(153-9) They constantly talk about -X- but they have never troubled to think out concretely what they mean by -X-

(153-10) Disagree with these conclusions if you like, but do not mistake their meaning.

(153-11) This is one of those pernicious platitudes which will hold a people in thrall no less surely than a tyrant's hand.

(153-12) The stupid reference to ancient books or bibles as a substitute for scientific proof has lost its one-time value. Keen eyes have seen through it, as in Voltaire's sarcasm: "Antiquity is infallible and cannot err! Its antiquity is the indubitable proof of the soundness of an opinion, a custom or a ceremony!"

(153-13) It is pitiful that people seriously trouble their understandings with such a perverted philosophy, and that they think so much for so small a gain.

(153-14) The worthless reputation of such criticism is exemplified by the fact that the opposition of these narrow-minded critics forms the best service they can render our doctrine.

(153-15) People who are abysmally stupid or intellectually unweaned will sneer and scoff at these statements.

(155-1)²¹³ The flimsy materials out of which this philosophy has been constructed, are fit only for the attention of the fabulist, certainly not for the serious scientist. The entire structure rests on a base of fiction unmixed with the concrete of a single fact. One may well exclaim with Macaulay, "When the consequences of a doctrine are so startling, we may well require that its foundations shall be very solid."

(155-2) We must bring this teaching to the test by running the rule of common-sense over it. It is then that we discover its claims to be weak and extravagant. The sonorous prose in which its gospel is gathered together plays a trick upon its readers, if not upon its author also. The path from its facts and promises to its conclusions and perorations is covered with a haze of obscurity and vagueness. It is in this eye-covering haze that the logical trick is performed.

(155-3) Because truth has been bound up with such absurdities, often for self-interested motives, it behoves us to accept no message without due investigation and deep caution.

(155-4) Argument is a language they cannot understand, because logic is a science they have never learned; but invective and ridicule are something that they can understand, something that will arouse their passions and cut their feelings and corrode their credulity.

(155-5) There is nothing to cavil against in these statements because they are philosophically correct.

(155-6) "Against stupidity the gods themselves strive unvictorious." —Schiller.

(155-7) The free critical and inquiring mind cannot be content with such subterfuge.

(155-8) All these claims need not be taken for granted and may easily be put to the test when they will quickly be found unsustainable.

(155-9) The old theories are inadequate to cover the new facts.

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²¹³ The paras on this page are numbered 121 through 135, making them consecutive with the previous page.

(155-10) I have been studying this question only about thirty years but my critic has been studying it only about thirty minutes.

(155-11) It will catch the careless and thoughtless, and all those who accept extreme claims without receiving definite proof.

(155-12) They advance no proof in support of these airy assumptions.

(155-13) Much fervour but little fact informs their arguments.

(155-14) This statement is short and terse but the following of proofs which trail after it, is lengthy.

(155-15) It is easier to substitute feeling for thinking when it is hard to balance the claims of opposing doctrines.

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(157-1)²¹⁵ We ought to put such a discussion, which deals with the sublimest topics that confront the human mind, upon a dignified basis. If we argue merely for the sake of scoring an intellectual victory over the opponent, or getting the upper hand over him, we argue wrongly. If however we argue with the sole desire that truth may appear out of the conflict of viewpoints, we argue rightly.

(157-2) We must rid our minds of this cant. We must clear our eyes of this cataract of prejudice which covers them and dims the sight against our real remedy.

(157-3) Fling up the coin of their rhetoric and when it comes down on the ground of test, you will know it to be base.

(157-4) When someone begins to preach puerile platitudes upon -X-, I straightway fall into a state of profound sleep.

(157-5) When the hailstones of truth fall upon these fields of worthless assumptions and

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²¹⁵ The paras on this page are numbered 136 through 153, making them consecutive with the previous page.

these growths of false logic, the result will be not a little entertaining.

(157-6) Such arguments are pointless, since they have nothing to do with what is basic and little to do with what is best in the science of mysticism.

(157-7) And it is also a fine piece of evidence of our detractors' sense of evidential values.

(157-8) This is surely something that should appeal to a reasonable and reflective person. That is why few will be found at first to listen to it, for few take the time to reflect; most are led by the nose since they are led by prejudice.

(157-9) Perhaps all one can say of such doctrines is that they raise fatuity to a fine art.

(157-10) It has never amounted to much more than a mere fetish at any time, but now it is a mere farce.

(157-11) It is neither possible nor profitable to consider such fantasies.

(157-12) He is a literary burglar who works with a pen in one hand and a jimmy²¹⁶ in the other.

(157-13) Convert a man to your opinion and you have him for long; compel him to adopt it and you have never really got him.

(157-14) It is a common enough mistake among the thoughtless to confound the abstruse with the absurd.

(157-15) We must not make the common error of believing that to be simple which is merely stupid.

(157-16) He accepts such ideas either because he is intellectually infantile or because he is intellectually senile.

(157-17) To over-simplify such a problem is to falsify it.

(157-18) But the cold facts are there, breaking inexorably through every hot argument of the _____²¹⁷ ists.

²¹⁶ "Jimmy" is slang for a crowbar.

²¹⁷ 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.

(159-1)²¹⁹ Such ways of thought must now be put far behind.

(159-2) The mission of this idea is now exhausted and there is nothing better for it to do than make a swift retreat.

(159-3) It is the fact, and not the label which conventional opinion has put upon it, that matters.

(159-4) Time will either develop or deform this idea.

(159-5) There is something wrong here either with the premise with which they start or the process by which they reason or both.

(159-6) It is easier to see the falsity of this teaching if we carry it to its logical conclusion and extreme end.

(159-7) It is queer and comical how those who have studied a subject only casually and hurriedly, will often be quite dogmatic and most positive in their conclusions about it.

(159-8) We must differentiate between the factual and the fanciful.

(159-9) If the assumptions with which they start are inaccurate, then the conclusions with which they finish must be regarded as unacceptable.

(159-10) Where we do not know the different sides of a case, where we have not ascertained the various facts behind the answer to a question, it is wiser to suspend judgment, fairer, if possible, to refrain from taking action.

(159-11) The arguments they advance are mere casuistry.

(159-12) It is not their published statements that are so significant as the omissions from their statements.

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²¹⁹ The paras on this page are numbered 155 through 173, making them consecutive with the previous page.

(159-13) We must not be doctrinaires; we must not sit at the sanctified feet of the god of opinion.

(159-14) We must build a flexible system for the facts, not for the probable exceptions to the facts.

(159-15) This fallacy springs from superficial thought; a deeper thinking removes it. We must apply the axe of clear thinking to the root of this mistaken idea.

(159-16) Facts are as hard to find as they are disconcerting to the demagogue.

(159-17) The spirit of science - which happens to be the spirit of this age - has rationalised us, and we are naturally impatient of all misguided persons who appear irrational.

(159-18) We must drag the true facts from out of the darkness wherein they dwell.

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(161-1)²²⁰ Most of the consolations offered us today are quite useless because they are all based on the assumption that X is first, Y is second, Z is third.

(161-2) They have become inebriated by words and think they present convincing statements and arguments when they have merely lost themselves in the maze of their feelings. What is the sense of being so fervid if they are fuddled?

(161-3) To patch up their inability to sustain a connected chain of thought.

(161-4) His fluent verbosity leads to more rhetoric than light. He is learned, but not luminous.

(161-5) Let us carry logic to its extreme end without fear.

(161-6) And therefore it is to such that these well-known humorous verses, once sung at Oxford, would apply: "I am the master of this College, And what I know not is not knowledge."

²²⁰ The paras on this page are numbered 174 through 192, making them consecutive with the previous page.

(161-7) When such critics cannot meet your impersonal arguments, they will assault your personal character.

(161-8) Such a faulty conclusion is a fitting reward for those who judge hastily on insufficient evidence.

(161-9) What are the facts to support this conception of -X-? What are the reasons which make the argument on its behalf a logical and plausible one?

(161-10) Such sophistries, like white-metal cutlery, will not stand the wear of time.

(161-11) The careful scholar, who loves Truth better than he loves partisanship, will....

(161-12) We may admit this fact yet deny the inference.

(161-13) To tell most people the simple, if subtle truth, is to provoke them to partisan wrath.

(161-14) Such false and foolish thoughts weigh²²¹ like heavy stones upon the soul of man.

(161-15) When a man first starts to think he has to pass through the disease of mental measles, and get not a few obnoxious prejudices out of his head.

(161-16) Mere assertion is not enough to convince men of intellect and reason. They rightly require proof by investigated evidence, and demonstration by example and experiment.

(161-17) There is less in this argument than its advocates imagine but a good deal more in it than its critics will admit.

(161-18) It by no means follows that the commonsense attitude towards life is the commonplace one.

(161-19) We must be on our guard against the impressive obscurities of immature philosophers.

²²¹ We have changed "weight" to the more familiar "weigh" for clarity. —TJS '20

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(163-1)²²³ Such diet of empty phrases ('flapdoodle' as H.P.B.²²⁴ used to call it) would sicken any other stomachs than those of these foolish followers.

(163-2) Criticism should not indulge in ill-natured personalities.

(163-3) These people pulled down the blinds over their minds soon after reaching maturity, because they did not desire to see any horizon wider than the musty dogmas which they possessed.

(163-4) The sharp-fanged critics pour out their abuse upon these ideas, but amid it all I have not noticed one serious argument.

(163-5) They are quite competent to return the verbal missiles they have received.

(163-6) We are compelled to express these notions in pointed periods because people have ignored them when written down in gentler phrases.

(163-7) Such is the conclusion which falls upon us with peremptory force, when we trace this thought out to its logical end.

(163-8) It is a good sample of partisan logic, which obeys laws of its own and not those enunciated by Professor Jevons.

(163-9) When a man's thinking unconsciously mixes up the central issue of a problem with diverse other issues, and does not keep that entirely to itself, his conclusions are likely to be self-deceptive ones.

(163-10) We may accept such doctrines only by strengthening faith and weakening reason.

(163-11) If such questions have never entered their minds, it is hardly likely that the answers themselves will.

(163-12) Those who can follow this thinking in their own minds, will see the perfect rightness of its conclusions.

²²³ The paras on this page are numbered 193 through 210, making them consecutive with the previous page.

²²⁴ Referring to "Helena Petrovna Blavatsky"

(163-13) What is really valid in the claims made for this belief?

(163-14) This is true but it is only part of the truth.

(163-15) It is neither to be accepted unquestioningly nor opposed emotionally, if a critical balanced judgment of the matter is to be reached.

(163-16) We must admit the irreconcilability of these two extremes.

(163-17) Hitler has unconsciously and unwittingly shown men everywhere the immense danger of blindly accepting and unreflectively following an outside authority.

(163-18) We are not here saying that they should refuse to accept any ideas merely because the latter come from other people, but that they should refuse to accept them without prior examination, independent reflection and practical testing.

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(165-1)²²⁶ Those who can understand the importance of this issue, both on its theoretic and practical sides, will be those who can take long-range views and who can perceive what is already implicit in the two points of view.

(165-2) It is a fallacy to be refuted.

(165-3) It will appeal mainly to those who believe without a reason and swallow words under the delusion that they are swallowing facts.

(165-4) Assertion is not demonstration. They mistake their personal prejudices for sound reasons. The fact that it is their pleasure to hold certain opinions, constitutes for them sufficient argument. As a result their folly is sent into the world as philosophy. Any doctrine which demands a hearing today, must render sound reasons for its appearance.

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²²⁶ The paras on this page are numbered 211 through 222, making them consecutive with the previous page.

(165-5) To such unintelligent objections, we may well answer with old Dr Johnson, "I have found you a reason, sir - I am not bound to find you an understanding!"

(165-6) These people possess a remarkable talent for finding out difficulty in what is perfectly plain. They complain at our arguments because in brief, the latter have been directed to a higher intellectual level than that of a boy of ten.

(165-7) It is by no means consequential that those who are distinguished in debate, intellect, journalism or literature are therefore proper persons to discuss philosophic truths. The latter will forever remain an unknown land to those who lack intuition - the faculty wherewith we begin to apprehend the presence of a divinity.

(165-8) We are sorry and surprised that this fallacious teaching should have deceived the keener intelligence of the -X-.

(165-9) Argument can be refined, dignified and courteous and still remain argument. But the crude and immature think it necessary to express themselves by abuse and vilification in order to prove their points!

(165-10) It is an elementary axiom in logical science that we can understand the relation between two given facts from their relation to a third fact.

(165-11) The facts are there; but such thick mists of different speculations have fallen upon them, that we stagger among them as though we were blind.

(165-12) The vice of over-statement is habitual with these cult leaders.

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(167-1)²²⁸ Men who are specialists in a single profession are usually men whose minds run in a single groove. Each can contribute his own viewpoint quite creditably but he cannot understand and sympathise so readily with the viewpoint of another man whose experience lies along totally different lines. Even if we go farther and attempt to step beyond such limitations into a synthetic viewpoint and gather up into one co-ordinate whole the contributions of all our modern mentors, we shall yet fail to arrive at the

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²²⁸ The paras on this page are numbered 223 through 226, making them consecutive with the previous page.

deepest understanding of the world's problem. This is because these men deal not with root causes but with effects, the effects of profounder causes which ultimately take their rise in subtler less-obvious sources.

(167-2) The Pali texts of the southern school contain great wisdom but they also greatly contain unimaginative pedantic hair-splitting of the true scholasticism. It is strange how such sterility develops when men desert normal living for monastic retreat. This one-sidedness leads to the queer metaphysical illusion that the fine-spun intellectual analysis of life will suffice to yield the secret of life. On the contrary, it can no more do this than the scientific analysis of the materials out of which an organ is made, can yield the secret of its ethereal musical charm.

(167-3) Logical Positivism is a school which has excellent critiques to offer concerning matters of purely physical reference but which is completely misleading and mischievous when it wanders farther into matters of purely metaphysical mystical and non-physical reference. According to Logical Positivism words are formed to deal with what is visible and tangible to us, to what the sense can grasp. The pre-supposition here is that this is all that exists. But this presupposition is wrong, as metaphysics demonstrates and mysticism reveals, for an immaterial and infinite mind is the source and sustenance of the senses themselves. The high priest of this school writes: "Let us find out how we teach the meaning of expressions, words and sentences to children and to primitive people; then we shall know what is meant by meaning!" The fallacy here is that we are neither children nor primitives. Both these classes are naturally materialistic, naturally take appearances for reality. We as adults are capable of abstract reflection and profound enquiry which free us from such naive materialism. We may now comprehend why Logical Positivism, taking its cue from children and primitives, is such a materialistic school.

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(169-1)²³⁰ The unsatisfactoriness of most Vedantic metaphysics is that it limits itself to ontology. The unsatisfactoriness of most Western metaphysics is that it limits itself to epistemology. Both are one-legged creatures. A satisfying full-limbed system must first begin with epistemology and then end with ontology.

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²³⁰ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page. Para 2 was cut out by hand.

(169-2) So far, many inventions of applied science have proved as much a curse to mankind as a blessing.

(169-3) It opposes the transcendental truths of first-hand knowledge to the transient theories of intellectual speculation.

(169-4) The West has been training itself for two centuries or more along the lines of physical inquiry, and the fruitfulness of achievement has ordained that physical results, tangible and visible results, are the things which interest us most.

(169-5) The metaphysician who has lost himself in a jungle of intellectual subtleties which end nowhere must retrace his steps and achieve balance through yoga practice.

(169-6) To bring one's natural scepticism into a fine balance with the intellectual sympathy these subjects demand, is not an easy task but he must try to do it.

(169-7) The man who puts up a barrier of egoistic prejudices or superiority complexes cannot hope to penetrate into the secret circle of truth-knowing. Only he who is ready, tentatively, to shift his intellectual standpoint for that of another is at all likely to be admitted into the sacred treasure house of wisdom.

(169-8) These high teachings will co-ordinate the facts of life and explain them. Where another man sees them enshrouded in gloom, he will see them clear in noon-light.

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(171-1)²³² Every man who is capable of thinking in a disinterested manner – and therefore capable of thinking truthfully – must come to this realisation. It is a most unfortunate fact, however, that such disinterested thought is extremely rare, that men are prone to wishful thinking, to mental outlooks more or less strongly coloured by their personal desires, prejudices and social positions.

(171-2) We are helped indeed every time that we discover in somebody else's writings an idea which has been trying to formulate itself in our own mind but which could not pierce the clouds of obscurity, vagueness and uncertainty which surrounded it.

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²³² The paras on this page are numbered 10 through 20, making them consecutive with the previous page.

(171-3) There is an established order in the universe, scientific laws which govern all things, and no magician who seems to produce miracles has been permitted under special dispensation to violate that order or to flout those principles.

(171-4) Most of us move from one standpoint to another, whether it be a lower or a higher one, because our feelings have moved there. The intellect merely records and justifies such a movement and does not originate it.

(171-5) We are frequently told not only that the age of faith has definitely failed and is behind us, but that the present age of reason is failing too.

(171-6) The average European has little use for abstract speculations and metaphysical questions, but this attitude is not wise.

(171-7) The ordinary man believes when he wants to disbelieves when he doesn't! This is unsuitable for truth finding.

(171-8) Without such a lucid understanding, he may easily go astray and bestow his faith or yield his aspiration, to what is not the true divine.

(171-9) Metaphysics instead of being, as it could and should be, a fertile field, has become instead a stagnant pool.

(171-10) The hand of experience sows a good many doubts in the field of his early beliefs.

(171-11) There is no teaching – however scientific – which will not be found, on simple or severe analysis to make some call on faith,

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(173-1)²³⁴ To depend on feeling as a guide to truth is to depend on a truncated method which is inadequate to the task. The only complete basis for our enquiry is feeling plus reason, the only results which possess unquestionable validity are those achieved by

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²³⁴ The paras on this page are numbered 21 through 24, making them consecutive with the previous page.

feeling plus reason. The power of intuition alone can enable us to discriminate between the real and the unreal and it alone can eliminate all doubts by eliminating contradictions.

(173-2) The futility and unwisdom of utter reliance upon feelings, unchecked by reason, was tragically evidenced by the sad case of Nijinsky the famous Russian dancer, who after delighting audiences in the world's chief capitals became insane and for more than twenty years had to withdraw from his artistic career and pass most of his days in a sanatorium. Nijinsky kept a diary in the early days of his illness, in which we find sentences like the following: "I am God. I am God. I am God." Throughout those pages Nijinsky insists on feeling rather than thinking as a source of wisdom, and feeling he defines as "intuitions, proceeding from the unconscious." The man who claimed to be God was, however, unable to fulfil himself as a human being. Why? Because he was really unbalanced for he rejected utterly the claims of Reason, and he denounced 'mental' people as being "dead."

(173-3) Those who complain that this philosophy is unintelligible, thereby expose their own insufficiency of intelligence and their own lack of mental capacity wherewith to grasp its position and conclusion. For there must be an affinity between the creativeness of the writer and the comprehension of the reader; without it both will be peering at each other through an opaque frosted glass window.

(173-4) Everybody takes it for granted that he knows the meaning of words. You can see how false this assumption is, if you bring two controversialists together and make them attack each other. They will talk at cross purposes over certain words like 'creation,' etc.

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(175-1)²³⁶ We fire away words, thinking we understand them or that we know their meaning, but actually we use terms like 'God the Absolute,' quite meaninglessly. We explain nothing by using one empty word after another. We ought to be more careful in making statements and sentences about them.

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²³⁶ The paras on this page are numbered 25 through 34, making them consecutive with the previous page.

(175-2) If there is anything like Truth, it must be universal. It cannot be confined to any school or religion or country. Philosophy alone has seen this. Whereas others say that such truth is unattainable; we can have only approaches to truth and degrees of it but never the highest truth.

(175-3) We seek a truth which is unvarying and universal. Define your terms and then examine them to discover whether they are related to facts or not.

(175-4) He who examines and enquires will necessarily become the foe of hollow, meaningless formulae.

(175-5) Semantics deals with those subtleties of language which escape the notice of uneducated people and are ignored by those who shirk a little labour.

(175-6) We must look beneath the multitudinousness of words if we want to get at truth.

(175-7) Much discussion is only much ado about nothing, because based on terms that express self-contradictory concepts or meaningless sounds, are meaningless sounds.

(175-8) We can accept nothing in trust as far as the quest of truth is concerned, although we can and needs must accept most things on trust, so far as the practical purposes of life are concerned.

(175-9) The conclusion to which a person will arrive after thinking upon the problem of the world will inevitably depend on the standpoint from which he starts.

(175-10) Before you can take up this and cultivate enquiry you have to remove the restrictions of inherited superstitions and temperamental prejudices and preconceived notions - all based on limited experience and little thought.

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(177-1)²³⁸ Philosophy can be understood only by the actual process of philosophising, by passing through the whole course of emotional and mental discipline which philosophy involves.

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²³⁸ The paras on this page are numbered 35 through 42, making them consecutive with the previous page.

(177-2) Shallow thought, superficial reasoning, is the means to bondage, but hard thinking, deep reasoning, is the means to freedom.

(177-3) We must closely distinguish between what we believe and what is fact. In this philosophy we deal only with facts. All else, whether theory, hypothesis, inference, axiom or postulate, we discard because it is merely belief. We are unable to accept them because we deal only in proved facts.

(177-4) The hour of dogmatic assertion has vanished from the programme of thinking men.

(177-5) Only the insane and unbalanced reject reason. Those who know its paramount value know also that even intuitions must be tested and verified and checked by reason.

(177-6) The scientific method has been sufficiently used and sufficiently popularised to bring about a radical change in the outlook of educated men. Revelations are no longer blindly accepted. The spirit of enquiry is awake, and these revelations can no longer be saved by placing them in water-tight compartments, by setting up barricades beyond which the questing spirit of science is not allowed to proceed. Critical methods of examination must be everywhere applied. That which seeks to escape by hoisting a sacrosanct flag, is dishonest to itself and to others.

(177-7) Mr Harold Begbie, the gentleman who dusted the mirrors of Downing Street so anonymously, yet so effectively, once wrote down a biting phrase. "Our curse is not original sin," he declared in The Glass of Fashion "but aboriginal stupidity!"

(177-8) When the facts are incomplete and the reasoning is incorrect, the conclusions are hardly likely to be unbreakable.

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(179-1)²⁴⁰ First and foremost among the duties of the beginner in Vedanta, if he wishes to advance with a firm step, is to rid his mind of false conceptions. Otherwise he will stumble at its very threshold. Once these errors are removed, it is comparatively easy to

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²⁴⁰ The paras on this page are numbered 43 through 52, making them consecutive with the previous page.

obtain a proper comprehension of the true nature of things. This demands, however, the severest reflection.

(179-2) The English mentality abhors the abstract, prefers the concrete. It is averse to metaphysical principles. However as a result of its struggle against Nazism and its groping amid crisis, it is now beginning to find a factual content in such principles.

(179-3) We must use words in their precise connotation when important truths depend upon such usage. And it ought therefore to be perceived that A- and P- are not identical concepts. There is a grave distinction between them.

(179-4) Philosophy does not overlook the importance of providing its votaries with an ethic of the mind, a discipline of the heart and a morality of the will. Too often this is neglected by the vague pantheistic kind of Eastern mysticism which seeks for and is satisfied with emotional ecstasy alone.

(179-5) Just as we ought not misuse emotion, so we ought not misuse reason. We may use reason to justify an intuition, provided we use it faithfully and not to flatter our prejudices or prepossessions. We shall then be as ready to examine critically searchingly and impartially our own conclusions as those of an opponent.

(179-6) It is impossible for the scientist to conclude his thinking about the observations which he has made of Nature and the facts which he has amassed in the laboratory, without venturing into metaphysics. If he is afraid to make such a venture then he must leave his thinking inconclusively suspended in mid-air.

(179-7) What was right in the medieval days of religious persecution and in the antique days of popular illiteracy, is no longer right in twentieth century days of religious freedom and popular education. Mysticism must not continue to seclude itself. It must find outer expression and emanate inner influence.

(179-8) This is not to be confused with the pedantic and barren learning of metaphysical speculations. For the more we study the metaphysics of truth, the more we feel kindled within us a powerful attraction to the Higher Self and a stronger religious veneration of the Divine Wisdom.

(179-9) Behind the orderly reasonings of the metaphysics of truth, there stands the power of veridic insight. Those who are devoid of metaphysical capacity, are naturally impatient with such counsel.

(181-1)²⁴² There are a number of people who call themselves “advanced” but the truth is that they have merely advanced into a cul-de-sac, whence they will one day have to return.

(181-2) There is no unvarying answer to the question, What is Truth? The standpoint of he who asks it must inevitably delimit the nature and form of the answer he will receive, whether it come from life itself or from the sage who knows.

(181-3) I felt, with all respect, that our universities teach only the ABC of life; that only men like Emerson can communicate the XYZ of human existence.

(181-4) The final test of the worth of the doctrines to which a man subscribes is what he himself is. By this test there are numerous men who are not metaphysicians like himself but who tower far above him in character. He may call himself a philosopher but he has proved himself to be but a metaphysician.²⁴³

(181-5) In an age of science, this stubborn refusal to relate causal facts to consequential ones, this blind determination to ascribe all happenings to God’s will and none to man’s doing, becomes childish.

(181-6) “Thus in life it is before all things useful to perfect the understanding or reason as far as we can,” wrote Spinoza, “in this alone Man’s highest happiness or blessedness consists.”

(181-7) We are not casting stones at intellectual knowledge; it has its place. But let it be kept in its place. Let it not become a usurper. The higher mysticism first satisfies the intellect’s demands, then transcends them. It does not, like the lower mysticism, reject or ignore them.

(181-8) Thus we see how reason, so far from being despised as ‘anti-spiritual,’ has actually led us, when allowed to complete its work and not stopped by materialist

²⁴² The paras on this page are numbered 98 through 109; they are not consecutive with the previous page. This page is a duplicate of page 67 in Carbons 28.

²⁴³ This sentence originally read: “He may call yourself a philosopher but you have proved yourself to be but a metaphysician.” Although PB sometimes referred to himself in the 3rd person this doesn’t seem to be the case (or person) here – rather it is most likely a grammatical slip by PB or his typist. – TJS ‘20

intolerance, to the profound spiritual truth of our being. What we have next to do is to realise this truth through ultramystic exercises.

(181-9) The central point of our program rests, however, on the firm foundation of the ultimate wisdom – hitherto kept in a hidden school for the privileged few but now to be made available for all whose ethical outlook and mental capacity can grasp it.

(181-10) It is not at all hard for anyone with enough brains to state a case for being good and then to state a case of equal strength for being bad. Logical argument alone cannot provide a final test of the truth of any case. For this we must go also to impersonal feeling, mystical intuition and, not least, practical life.

(181-11) We learn truth partly by experience, partly by intuition and partly by instruction.

(181-12) The materialist attitude of science has receded quite immeasurably.

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(183-1)²⁴⁵ Human knowledge may be relative but the truth that there is an imperishable reality back of the cosmos, is an absolute one.

(183-2) The basic ideas of this teaching have been transmitted down through the ages but only to a selected few.

(183-3) An emotion can be caught but a doctrine must be taught.

(183-4) The whole intellectual structure is supported by a solid core of super-intellectual insight.

(183-5) It is inevitable that, as his search for truth becomes keener and deeper, his thought will become more precise.

(183-6) When a man begins to lay down in advance the conclusions to which his thinking is to lead him, he is not really seeking truth.

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²⁴⁵ The paras on this page are numbered 110 through 130, making them consecutive with the previous page.

(183-7) There is no such thing and the word itself is nothing more than a convenience for expressing a point of view.

(183-8) They managed to pack the smallest quantity into the largest quantity of words.

(183-9) Intelligence is inspired intellectuality. It yields well-reasoned and divinely-prompted ideas.

(183-10) We must think before we can understand the soul's existence we must understand before we can realise it.

(183-11) Metaphysics make use of the highest reasoning faculties of man.

(183-12) Ours is a complete synthesis of mysticism, metaphysics, science, religion, ethics and action. It offers a higher and wider objective than the earlier yogas.

(183-13) This intellectual power is not to be allowed to crush the heaven-born intuitional sense by its sheer weight but is to be fused with it.

(183-14) When the response to these teachings is merely emotionalist then it is also mostly untrustworthy.

(183-15) Pompous abstractions and sonorous phrases like this are cleverly designed to throw a veil over a man's thinking power.

(183-16) He can travel this path more safely and successfully if he can see his way more clearly. The metaphysical map enables him to do this.

(183-17) This baffling problem cannot be solved by the intellect alone. But if the intellect calls in help from the intuitive faculty, it may succeed in doing so.

(183-18) INDIAN PE. I asked the sage to excuse my occidental bluntness in plunging straight into questions which might seem impertinent to him but which seemed important to me.

(183-19) Whatever argument is put forward, it can almost always be countered by another one.

(185-1)²⁴⁷ Whatever argument is put forward, it can almost always be countered by another one.

(185-2) As his conception of the truth becomes clearer, his aspiration to realise it in his life becomes stronger. This is so and must be so.

(185-3) His conduct will be better, his mind wiser and his heart happier if he seeks and gains a knowledge of the divine laws governing the universe than if he refuses to do so.

(185-4) The invaluable reticence of the most secluded yogis makes it difficult to discover their true doctrines. It is sometimes wiser to maintain a discreet silence than to tell all you know.

(185-5) We shall find truth only after complete candour of thought the fullest enquiry, the freest discussion the most ruthless marshalling of arguments to their logical conclusion, and the most fearless disregard of personal bias and narrow interests.

(185-6) Men who have been instructed in elementary or secondary schools no less than those who have been instructed in colleges and universities must still be deemed lamentably ignorant if they do not know the purpose of their incarnation, the ultimate object of their earthly life.

(185-7) The terms which name the chief things around which a discussion centres should first be defined. All of us may be saying black yet being understood as meaning white if this preliminary precaution is not taken.

(185-8) I [discovered]²⁴⁸ later that he discourages loose thinking or loose expressions among his followers, and desires them to aim at exactitude of speech and clearness of thought.

(185-9) When science rises from the physical measurement of the world to the metaphysical concept of the world, it rises

²⁴⁷ The paras on this page are numbered 131 through 144, making them consecutive with the previous page. Three of the paras on this page were cut out by hand.

²⁴⁸ PB himself deleted "ORIENTAL WI." From after "discovered" by hand.

(185-10) Even science has begun to admit the mystical into its thinking. It had to, when confronted by the sheer fact of its own discoveries. But the admission has been made reluctantly grudgingly and still too slightly.

(185-11) Man did not [first]²⁴⁹ know through his eyes or hands that electricity exists but only through his powers of reasoning. We know in our best moments that we are merely recipients of power, goodness and understanding.

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(187-1)²⁵¹ It is inevitable that they shall misunderstand him as it is that he shall understand them.

(187-2) The recognition that the synthetic view is the only right viewpoint will initiate a new epoch in the world of thought.

(187-3) I am too much aware of the diversity of intellectual truths to regard them as other than merely relative. Therefore I prefer a light scepticism.

(187-4) But what is X--? We ought to use this word with somewhat scrupulous care, owing to the number of absurdities which have taken shelter under {its}²⁵² roof.

(187-5) We have to live by actual knowledge where we can get it and by theoretical concepts where we cannot.

(187-6) The men of former epochs were not prepared for the hidden teaching in all its rich fullness.

(187-7) From all these metaphysical studies he will derive even without seeking it a lofty tranquillity and a noble impersonality.

(187-8) There is nothing wrong in asking that the search for, no less than the statement of, truth should be reasonable.

²⁴⁹ PB himself inserted "first" by hand.

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²⁵¹ The paras on this page are numbered 145 through 161, making them consecutive with the previous page.

²⁵² Indecipherable in the original. We have inserted "its" for clarity.

(187-9) The peculiar beauty of this teaching that it makes no appeal for authority to mysterious Mahatmas beyond the Himalayas – where we cannot get at them – but presents its source as a living

(187-10) The scientist can give us facts of which he has made certain but why they should happen to be as they are, he cannot say.

(187-11) Such reflection removes the bandage from their eyes and permits them to see where they are walking.

(187-12) The conventional mentality thinks and therefore speaks in clichés. Its capacity for independent activity does not exist.

(187-13) Semantic analysis and reasoned reflection help to uncover the lesser errors, the little illusions. The intellect cannot go beyond its own limitations, however, a higher faculty, insight, is needed to uncover the larger errors, the major illusions.

(187-14) The next great step for the advancement of science lies in the direction of philosophy; there is no escape. But the philosophy will have to be of a kind which offers accurate knowledge, not metaphysical meandering.

(187-15) Not only is there a real mental gain in knowledge, in understanding, but also in clearly defined notions of things. There is co-ordination of thought and action. It influences the everyday life of action.

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(189-1)²⁵⁴ Except as an intellectual exercise, I would discourage abstract speculation upon which so many intellectuals have frittered away their time, as our medieval theologians frittered theirs.

(189-2) He must study the great teachings of philosophy with something like passion.

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²⁵⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(189-3) We should talk about these matters, not in any spirit of animosity – of which the world is sadly too full – but in a spirit of mutual enlightenment, as of brothers calmly consulting to assist each other towards the elimination of mistakes. We must discuss these questions in the detached manner of the philosopher, and keep out those angry emotions and acrimonious words which often escape partisans in theological discussion.

(189-4) We must not shelve a single fundamental but awkward question. The sanctity of truth is inviolable

(189-5) Dogmatic assumptions must be rigorously excluded from the theorems of philosophic thought.

(189-6) We must rise from these primitive social ideas with their anti-modern bias and face the fact that life today demands the full use of brains.

(189-7) What is self? What is thought? What is reality? These are accepted by metaphysics as three of its chief problems.

(189-8) Even though it is indirect and not personal the help which is given thousands of people through the printed sheet possesses a worth which only those who benefit by it can properly estimate.

(189-9) Metaphysics is best assimilated through the printed word because it calls for close and continued thinking. Mysticism, on the other hand, is better assimilated through the spoken word, because it touches the emotions.

(189-10) Philosophy is not for him whose mind is so riddled with race prejudice as to think nothing good can come out of Asia or whose own attitude is so steeped in violent bias as to judge men solely by their appearance or whose ideas are lit only by his own little guttering candle of limited experience.

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(191-1)²⁵⁶ We must apply human reason, not supernatural ‘revelation’ to all our problems, if they are to yield proper solutions.

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(191-2) The history of metaphysics has seemed so barren of result that it was compared by Locke to a chase after the horizon which ever fled before us.

(191-3) We ought to face facts, whether we like or dislike them and the fact that science is increasingly becoming the basis of modern culture stares us in the face.

(191-4) Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content.

(191-5) Learn from the past without becoming a mere imitator of it.

(191-6) We must fearlessly subpoena our faith to appear before the court of common-sense; if it is afraid to do that it is not worthy of being held.

(191-7) Through every epoch of history the best minds of Orient and Occident have devoted arduous efforts to solve this problem of truth. They succeeded in establishing a few important principles, but these were generally lost amid the fog of ungrounded speculations and the mist of meaningless words.

(191-8) We Westerners are too hard-headed to be satisfied with the metaphysical approach which satisfies many Easterners. We want to co-ordinate a spiritual way with the life that is around us, with the need for providing for a home, a family, a business, that willy-nilly is our duty. The search for philosophic ultimates frankly bores us because we cannot relate them to the work in offices, in factories, in shops, on farms that we have to do or with the difficulties in marriage. Orientals should not despise our attitude but rather try to comprehend it.

(191-9) We must ask people "What do you mean by this word, 'real,' 'unreal,' etc.?" This semantics is the very beginning of Vedanta.

(191-10) Too often are we frightened away by the portentous phraseology of metaphysics.

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²⁵⁶ The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

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(193-1)²⁵⁸ We must not mistake lyrical outbursts in passionate prose for sensible maxims in careful phraseology.

(193-2) Find out why you were born into this world. Find out the true object of life. Then only can you fully justify it.

(193-3) Truth must be remorselessly tested.

(193-4) There are no words in human language in which Truth can find adequate expression.

(193-5) We must begin by suspecting the data furnished by our five senses. We must learn that appearances are dubious, that they are not to be accepted without searching enquiry.

(193-6) The first impulse to gather facts, i.e., to know, was the first step taken by primitive men out of their backwardness towards science. The first impulse to explain those facts, i.e., to know, understand and complete, was the first step taken towards metaphysics.

(193-7) Metaphysics is an interminable maze. Well might Dante's line be written over its portal: "Abandon hope all ye who enter here." For men lose themselves within its tortuous labyrinths and end in bewilderment, agnosticism or pseudo-knowledge.

(193-8) When language is used so variously, it signifies anything or nothing, it becomes an instrument of thought which is sometimes intelligible and sometimes hopelessly unintelligible.

(193-9) When you utter the words "I know" you inevitably imply a duality of a thinker and his thought, of subject and object.

(193-10) The average man has not the patience to, and does not want to enquire into meanings of words. He says "my meaning is the right one and good enough for me." This implies that he knows, but in fact he does not because he has not examined it.

(193-11) For one who does not inquire, the writings of mystics and yogis will be full of meaning, because the reader may imagine as he likes. For a thinker much of these

²⁵⁸ The paras on this page are numbered 21 through 32, making them consecutive with the previous page.

writings are meaningless where their works are carefully examined. In Vedanta we do not want things which we cannot understand.

(193-12) We study meaning from two angles (a) ruthless analysis of words used without any

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(continued from the previous page) corresponding meaning at all, mere blab words like "intuition," "god" etc., and words (b) which have a meaning, but are used by different persons in different senses.

(195-1)²⁶⁰ We never take the trouble to get their meanings clearly defined before we use them. We even use words which carry no connotation either to ourselves or to our hearers. Thus we abuse language, which tends to become a vehicle of misunderstanding rather than one of understanding which it is supposed to be. Such verbal extravagance recoils on those who employ it for it blocks their road to truth and bars their path of correct communication.

(195-2) The popular view merely looks at life; the philosophic view looks into life.

(195-3) This rigmarole of words proves our contention that the search for exact meaning is not pedantry.

(195-4) Men differ in their interpretations of the same word.

(195-5) No thought can assume a clear and distinct form in the mind of a man until he has pinned it to a picture if it be concrete, or to words if it be abstract.

(195-6) When your mind can move from point to point, from idea to idea with alert nimbleness, it is ready [for]²⁶¹ philosophy.

(195-7) We need to begin by educating and explaining in order to make our position clear.

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²⁶⁰ The paras on this page are numbered 33 through 43, making them consecutive with the previous page.

²⁶¹ PB himself inserted "for" by hand.

(195-8) Philosophy of today must be based upon the bedrock of scientific facts.

(195-9) The cleavage of the mental functions in the form of an irrational attitude towards religion combined with a rational attitude towards everything else, is quite common. It is not distant from the mental disease called schizophrenia.

(195-10) We must so care for facts that we welcome them even when they are personally and profoundly distasteful. Nothing can be gained by shutting our eyes to them or by concealing them from our mental horizon, or by examining them with partiality and prejudice.

(195-11) The seeker must possess a sober judgment, which must not be carried beyond the warrant of facts.

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(197-1)²⁶³ When thought hits into one's passions and prejudices, few people care to draw a line of hard thinking unto its bitter end. The consequences of philosophical brain activity can be too dreadful for weak mortals. Only he who has made thought his Lord and King can accept its commands.

(197-2) Our petty opinions do not affect the facts of the case. If we want Truth, we must be prepared to become impersonal, to sink self; and accept it when we find it, even though it upsets our old ideas, prejudices and feelings.

(197-3) Carlyle's "Sartor Resartus." "Truth!" I cried, "though the heavens crush me for following her; no Falsehood!"

(197-4) When we put these abstruse ideas into popular language, we must be careful not to do so at the cost of sacrificing their significance.

(197-5) Truth must be demonstrable by the rule of reason.

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²⁶³ The paras on this page are numbered 44 through 54, making them consecutive with the previous page.

(197-6) We need not be afraid to question everything, to doubt everything, even the words we use and our own very selves. We have nothing but falsehood, illusion and self-deception to lose if we take nothing for granted.

(197-7) How shall we begin this study? The best way is the only way for us. We must begin by doubting everything; thus alone may we hope to end by knowing everything.

(197-8) We must bring everything to the test of reason.

(197-9) If there is one prime feature of the modern mentality it is that reason has replaced faith. We begin by calling into question what our forefathers believed. In the good old days we assumed everything and proved nothing; now we assume nothing and prove everything. The change is fundamental.

(197-10) The victories of reason are the only enduring ones.

(197-11) Is there any criterion whereby we can distinguish error from truth? The only answer to this question which will be universally valid is that the sole criterion must be reason based on experience.

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(199-1)²⁶⁵ Intuition is often the explosive climax of a long slow process of hard thinking but whether it comes swiftly or slowly it must always be ready to justify itself at the bar of reason, for the latter is our only reliable guide to truth. Man may lay reason aside only when its fullest use has led him to the point of transcending it. To ignore it before that moment is to fall prey to extravagant fancies which are likely to lead the mind completely astray.

(199-2) Metaphysics says that it is impossible to arrive at truth if we take a limited standpoint of the whole; or if we take our facts from a single state like that of waking instead of all the three states of existence: of waking, dream and sleep.

(199-3) Philosophy points out that we have to study a subject not only from the outside but also from the inside, that is to say, not only critically but also sympathetically, if we

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²⁶⁵ The paras on this page are numbered 55 through 60, making them consecutive with the previous page.

would arrive at a just estimate of it. Those who paint it all black with defects or all white with virtues, and omit all intermediate or half-shades, make a serious mistake.

(199-4) The Semantics, like Chase, who say that 'me,' the senses and the world are fundamental have gone so far, but no farther into truth. They have not stopped to ask what is 'me?' The 'me' is only the body. What are the senses? What is the world? All these questions they have not gone into deeply, but we must give them every credit for their work on language. They have gone on the right track but they are afraid of going farther. That is why Vedanta says one must be determined to go to the end in quest of ultimate truth.

(199-5) Mind cannot grasp the Brahman because the drik²⁶⁶ is different from drysham:²⁶⁷ hence words, as the expression of thought cannot express it. This is the reason, not as mystics say that Brahman is too wonderful for words.

(199-6) Semantics is beginning to show the West that they must be definite and exact in their use of words, in order to put their thinking right.

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(201-1)²⁶⁹ No doctrine is so sacred that it is not to be questioned. Man cannot escape from his duty to doubt. Each generation must reflect in its own way on the conundrums of existence, and be vigorously alive to its own problems, which are not wholly the problems of other epochs, and must face them in a fresh living manner.

(201-2) A statement may be perfectly logical and yet also be perfectly untrue. We must lead logic and it must not lead us.

(201-3) Both reason and science which stand in the path of the mystic assist the further progress of the philosopher.

²⁶⁶ "Drik" means "seer".

²⁶⁷ "Drysham" means "seen". Referring to the Dṛg-Dṛśya-Viveka or Drig-Drysha-Viveka, a well-known Hindu text. – TJS '20

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²⁶⁹ The paras on this page are numbered 61 through 70, making them consecutive with the previous page.

(201-4) We need a developed critical intelligence to enable us to distinguish the true from the false in what we hear, in what we read and in what we see.

(201-5) In this kingdom of Truth I accept no authority save that of Reason.

(201-6) It is one thing to have caught a vague notion in the mind, and another to think it out and make it intelligible.

(201-7) The spiritually enlightened man has no use for the crude and common methods of the undeveloped, when he seeks to spread some truth. He will not beat the broom of words upon the floor and thus raise the dust of debate.

(201-8) The pompous public figure who mounts the highest stilts of oratorical eloquence is not necessarily one whit wiser than the humble adept who seldom brushes the air with words and who prefers depth of thought to dissipation in speech.

(201-9) If we attempt to inquire into the causes of this decadence, we ought to do so in a calm and collected spirit free from partisan prejudice; otherwise we shall only gather such material as will confirm our prejudice and keep us in a myopic state of sight. But such an inquiry on proper lines will reveal, as it has already revealed to the few thinkers who have studied in this spirit that –

(201-10) Our problems can never be solved by dealing with them as we do, in passion and prejudice; unless indeed we find a new passion for Rightness and a new prejudice for Truth.

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(203-1)²⁷¹ If we are to view the problem of truth aright, we must view it in proper proportions. We waste much mental energy in whole-heartedly denying this or contending for that; truth is like a diamond; it has several facets: we could be better employed seeing all the facets than in splitting them up. Analyse all round a subject's head, but do not split its hairs.

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²⁷¹ The paras on this page are numbered 71 through 77, making them consecutive with the previous page.

(203-2) The failure of unspiritual and unmystical metaphysics is the failure of a mental attitude which is forever trying to look at so many sides of a problem that it never arrives at any conclusion at all.

(203-3) The immense growth of human knowledge in modern times has rendered it completely impossible for any single man to acquire even half the sum total in his life time. It is therefore of immense value to consider the relation of different branches to one another and to find those leading principles which shall co-ordinate all this mass of knowledge into a consistent whole and thus bring them within a single comprehensive purview. Metaphysics occupies itself with such an important task of unification, such universality of scope and such an effort after unity in which all facts fall into place. This is possible to metaphysics alone.

(203-4) He who cannot reject his personal preferences at the higher bidding of truth; he who has no aptitude for reflecting upon abstract philosophical ideas or is unwilling to overcome inertia and labour at its creation; he who impertinently matches his individual opinions against the proved facts of science or philosophy as though they were of equal or superior value – such a man is quite unfit for this knowledge and can never master it.

(203-5) We make the mistake of looking for a philosophical system that will confirm our pre-conceived beliefs and views.

(203-6) Emotional statements are often vague whereas the pronouncements of reason are clear and hard.

(203-7) The prudent aspirant will not care to walk blindfolded in this intellectual age.

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(205-1)²⁷³ (a) “The vulgar belief that Science has ‘explained everything’ is a hopeless misunderstanding. As we shall afterwards find, it would be nearer the truth to say that Science has explained nothing. (b) Science does not even try to refer facts of experience to any ultimate reality. That is not its business. (c) In a limited sense Science explains things, namely, by reducing them to simpler terms, by discovering the conditions of

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²⁷³ The paras on this page are numbered 78 through 85, making them consecutive with the previous page.

their occurrence, and by disclosing their history. What do we mean when we say that Physics has accounted for the tides or that Physiology has made some function of the body much more intelligible than it used to be? What is meant is that we have gained a general conception, of the nature of the facts in question, and that we are able to relate them to some general formula. In this sense only does Science explain things, and it does not really get beyond a description." – from Thomson: "Introduction to Science."

(205-2) Metaphysics built on meaningless words and windy phrases is unworthy of this illustrious name; it is only speculation.

(205-3) It is wise to be intellectually familiar with the various ways of approach to the Overself, for this expands one's outlook and enlarges one's tolerance, but one should also know what is the correct way for oneself.

(205-4) The materialist who limits his understanding of thought and life to their mechanical activities and external effects, thereby reveals the insufficiency of his guidance.

(205-5) When you approach a volume containing the true LIGHT it were better that you put aside the old and established canons of criticism which elsewhere serve you so well, but here are about as useful as a candle on a stormy night.

(205-6) We must pay our obeisance to truth.

(205-7) Minds drugged by religious superstition or drunk with hates and greeds, will fail to perceive truths which can only be recognised by the equable and free.

(205-8) You will have to make long and arduous enquiry, and to carry it on according to a disciplined method.

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(207-1)²⁷⁵ Only those thoughts are true for such a man as can lodge comfortably with the other thoughts already reposing in his mind!

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²⁷⁵ The paras on this page are numbered 86 through 95, making them consecutive with the previous page.

(207-2) Philosophy is unsuited to women, unless they are exceptional and therefore free from the usual defects of their sex such as hysterical emotionalism, unreliability, changeableness, lack of ability to hold their tongue and love of occult [sensationalism.]²⁷⁶

(207-3) Many people lack the broad knowledge which is necessary to form proper judgments of humanitarian appeals; many lack the patience which is necessary to scrutinise these appeals at all adequately while most people lack the impartiality to analyse a situation with insight. This is where the philosopher's counsel may be useful.

(207-4) A philosophical view of life reconciles us to the fact and need of suffering, in many cases. We get from it more understanding and more endurance.

(207-5) The telephone operator in a business who attempted to manage all the departments of that business independently of the chief executive would be a usurper. The intellect is the telephone operator of our psyche and undertakes more than it is really capable of when it undertakes to decry the Soul.

(207-6) We suffer from stagnation and imagine that existence in the intellect and body is enough; it is not. The primary emphasis must be laid on the living principle of our being, the central self which creates both body and intellect.

(207-7) He is more likely to solve it if he can see the problem as it really is and state it {correctly}²⁷⁷ to himself.

(207-8) Such being the conditions in the past, everywhere and in the present somewhere, philosophy cannot be blamed for never having fully shown its hand.

(207-9) The principles of philosophy are well-balanced ones, with the balance provided by its own inherent truth and its own wise custodians.

(207-10) Philosophy is the slow, sober Silenus among sciences.

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²⁷⁶ PB himself deleted "What is often called "feminine intuition" is generally sensitive feminine." From after "sensationalism" by hand.

²⁷⁷ We have changed "correct" to "correctly" for grammar's sake. – TJS '20

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(209-1)²⁷⁹ After a man has studied comparative religion, comparative metaphysics and comparative mysticism, taking the East as well as the West in his stride, he is better fitted to come to right conclusions about truth, God, reality, the soul and life's purpose.

(209-2) It is not enough to be a collector of other men's ideas. He must also be an original generator of his own. He must go into the pure silence to think independently, to analyse problems and consider them for himself and to pray for enlightenment.

(209-3) Those who proclaim the message of philosophy must accept the responsibility which it carries.

(209-4) If these words will convey some illumination to his mind, it can be only because they are alive with truth.

(209-5) The use of faith need not lead to the disuse of reason.

(209-6) Philosophy proclaims the true relation between men.

(209-7) We must perceive unity in diversity, and diversity in unity.

(209-8) To limit one's ideas to those of the environment in which he happens to be born, is a common fault.

(209-9) The intellect, hitherto a hindrance in the outlook of religious mystics, here becomes a help.

(209-10) This statement is a true one but it does not hold all the truth.

(209-11) A provoked interest may be followed by a prolonged investigation.

(209-12) Mankind must look at this matter in a realistic and practical way.

(209-13) The words we use belong to the limited range of conditioned existence. How then can they be of actual service in describing the Unconditioned? The only service they can render is a symbolic or suggestive one. Reality cannot be expressed in any of the positive terms we know, for there is nothing like it in the familiar world. It may be hinted at negatively.

²⁷⁹ The paras on this page are numbered 96 through 110, making them consecutive with the previous page.

(209-14) Even from a rigorously practical standpoint the man who is incapable of reasoned thought is less likely to get on in the world.

(209-15) Reason gradually becomes paramount as man develops through life after life.

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(211-1)²⁸¹ He who wants to go back to the simple medieval life is welcome to it. He who wants his rooms cleaned with old-fashioned brooms that raise a cloud of dust and leave it hanging in the air until it can find safe lodgement in throats and lungs, is welcome to the dust. There are others, however, who react differently to such a situation; who are resolved to take advantage of the skill of human brains and the fact of human advance. They have thrown away the unhealthy broom and adopted the vacuum cleaner which removes and swallows the dust instead of filling the air with it. We are not writing a thesis on domestic hygiene. We are writing in this strain because it is highly symbolic. It shows quite vividly the difference between the backward looking mentality and the forward looking one. The student of philosophy belongs to the second category. He sees the futility of propagating a switch-back to medieval methods when we are in the midst of the greatest technical transformation mankind has ever known. He knows that modern conditions must be faced with modern attitudes. However, he takes 'modern' to mean whatever has attained the most finished state as a consequence of progressive development. He knows it does not mean whatever is merely fashionable at the moment, as materialism was fashionable in intellectual circles and sensualism in youthful circles until very lately. His vision is larger than that of his contemporaries, because it encompasses more. They are modern only in a chronological sense, but backward in a spiritual one.

(211-2) What is the purpose of your reading?

Is it merely to kill time?

But if you are out to learn; if you want to feel that you have progressed as a result of your reading then you must realise that there is a wrong way and a right way to read. Remember you have not mastered any study until you can re-state it in your own words. The best way to master the essence of a book or lecture is to select only the

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²⁸¹ The paras on this page are numbered 111 through 112, making them consecutive with the previous page.

meaning of it, state it in your own words and apply the meaning to examples drawn from your own experience, and not from the lecturer's or author's.

The wrong way merely wastes time for the serious student. It scatters your thoughts and diffuses your mental powers. It weakens your mental energy. And when you try to remember what you have read the net result is - nothing! Moreover the Wrong way has no effect upon your active life - the way you work and live. That remains unbenefited by your study.

Now there is a better way to read.

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(213-1)²⁸³ It is the difference between living among the fancies of theory and living among the actualities of fact.

(213-2) Metaphysics must act as a custodian of the truth and as a guardian of the road to it. To refuse to submit to its discipline is equivalent to choosing a different goal, and another road than truth.

(213-3) The intellectual knowledge of the Truth is merely it's shadow and not the Truth itself. The Truth is a higher state of awareness which leads you out of the little personal and physically materialistic everyday life into a new world of being - the world of your higher self which transcends these things. It is a real experience and not a mere speculation. It brings with it the peace which passeth understanding of which Jesus spoke, frees you from anxieties, fears and all other negative ideas. It reveals to you that God, in the sense of a Universal Intelligence and Universal Power is actually the basis of all existence.

(213-4) He could not communicate such discoveries as a matter for doubt or for settlement by discussion. He can communicate them only with a tone of authority and in an atmosphere of surety, for this is how he himself received them.

(213-5) Before you can get clear expression of meaning, you must get a clear mind. You must nurture a tendency toward sharply defined thoughts and exactitude of

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²⁸³ The paras on this page are numbered 113 through 122, making them consecutive with the previous page.

understanding. You must give definite shape to the inchoate ideas which float through your mind like clouds, and thus arrive at complete possession of your subject.

(213-6) We value the splendid achievements of science but the unfathomed mysteries of the higher levels of truth still elude investigation.

(213-7) It is useless to discuss or study this subject before you have made clear to yourself what conception of truth you entertain in your mind.

(213-8) Rationalism must replace superstition. Reason must reign supreme. All arbitrary assumptions must be discarded. The mind must preserve its honest integrity. Thought must be set free from authority. Inquiry must be fearless, full and unbiased.

(213-9) In this complete stillness, the mental waves come to rest and with them the sense of time is thrown out of function or else so strangely changed that a few minutes become a whole hour.

(213-10) We must work hard to elicit the truth from the medley of beliefs and opinions which rule us, and to extract the reality from the medley of illusions and glammers which hold us.

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(215-1)²⁸⁵ Such precise ideas, such definite explanations help the student to make a step forward in understanding truth.

(215-2) In the complex clash of opinion, amongst the medley of fact and fiction, what is entitled to be taken as true?

(215-3) We propose to re-define Truth.

(215-4) "Thinking" said Hegel (when his land-lady worried about his absence from Church Service) "is also Divine Service."

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²⁸⁵ The paras on this page are numbered 123 through 135, making them consecutive with the previous page.

(215-5) We have to learn a little logic because we ought to bring our judgements into proper connection with our premises, and because we ought to test the reality of their implications.

(215-6) Only he who is capable of sustained intellectual effort is capable of understanding this philosophy.

(215-7) Scientists have given amused attention to these accounts, or else held themselves scornfully apart.

(215-8) We must climb this pyramid of reflection to the grand apex of truth.

(215-9) In this little head we must first conquer the larger world. From this obscure corner we may master life.

(215-10) The power of abstract thought has characterised the best class of minds since time immemorial.

(215-11) It is through such channels as a realisation of the philosophical implications of relativity that science is being forced to give up materialism. Here, there is great hope for the future.

(215-12) The Truth is found intellectually not at one end of a pair of opposite alternatives, not by making a choice between two concepts only, but by [grinding and]²⁸⁶ synthesising the interplay of forces and experiences which must be taken into account.

(215-13) Those who question the soundness of these ideas are nearly always those who are still mesmerised by materialistic superstitions. It is impossible for them to cope with life's higher requirements because they persist in thinking sensately.

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(217-1)²⁸⁸ Science, keeping close to facts, restricts the mental activities whereas fancy, willing to disregard them, lends them wings.

²⁸⁶ "grinding and" was typed below the line and inserted with a caret by PB himself.

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(217-2) If there is a string of mistaken judgements running through a man's life, even though he believed them to be accurately reasoned when he passed them, be sure that one end of it is being pulled by his own faults and deficiencies.

(217-3) If the facts are distasteful, his imagination will adulterate them to suit his palate. If this cannot be done, his devoted service to an imperfect theory will submerge them altogether.

(217-4) However little they may like it, the physicists have been forced by their own experiments to cross the frontiers of their art and become metaphysicists. For they have been forced to ask themselves: "What is reality?"

(217-5) Philosophy is unique. It alone offers a point of view which includes all other points of view, and yet transcends them. It alone is able to say that it both has a position and has no position. It alone is without particular interest in attacking other positions, yet is able [if necessary sturdily]²⁸⁹ to defend its own!

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(219-1)²⁹¹ When specialism is overdone, as in the case of such schools of mental and logical analysis as those of Logical Positivism, and Semantics, it topples over into errors.

(219-2) Because the intellect can form no idea about the creative Mystery that men name God, is insufficient ground to resign from all thinking about God.

(219-3) The style, the form and even the content must be suited to the occasion. The culture and science of the Western world call for an intellectual and scientific presentation.

²⁸⁸ The paras on this page are numbered 136 through 140, making them consecutive with the previous page. Para 137 was cut from the page and the last para on the page was typed on a separate sheet and glued onto this page.

²⁸⁹ PB himself moved "if necessary sturdily" from after "if own" and inserted exclamation mark by hand. We have not added the punctuation called for by grammar, as PB seems to be eschewing commas throughout this file. —TJS '20

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²⁹¹ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(219-4) The moral nature of man is still too low to let him be trusted with such powers as science now trusts him with. It would have been more prudent to restrain curiosity and develop this nature first than to let the intellect loose and suffer atomic menace in the result.

(219-5) How factual is their teaching? Do its tenets find confirmation in rigid observation in the factor of experience and the thoughts of reason? This is what he must ask himself if his training of the intellect is to bear spiritual fruit.

(219-6) The prestige of science has arisen because it promised and gave practical results.

(219-7) Spiritual teaching must be expounded today in a form suited to the modern need. The doctrines so revealed should be methodically progressive and the explanations should be systematically developed.

(219-8) Care is to be taken that the deceptions into which both his logic and his sentimentality are liable to fall, are avoided by the use of sharp discrimination.

(219-9) There is a certain measure of safety in the deliberate cultivation of rational thought based on observed fact as a guide to action. This is the way that science has travelled with the discoveries of, and profits by, natural law. This is the way that industry and commerce have travelled, with solid results for all to see. Its value, when applied to methods of achievement, is a proved one.

(219-10) To consider any question with pre-established conclusions, is not to consider it at all!

(219-11) The unassailable certitude of insight contrasts with the feeling – its way of mere speculation.

(219-12) Scientific thinking is certainly better than primitive tribal instinct.

(219-13) It is not without much heart-searching and more hesitation that he will abandon old dogma.

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(221-1)²⁹³ When the mind is not clear, the judgment can hardly be correct. When thinking is confused, its sincerity does not save it from making errors.

(221-2) It is a doctrine whose value is especially great to the intellectual classes, but even the unlearned ones can also benefit by it.

(221-3) The tendency for rationalism to enter all the departments of life – although it is still weak in most of them and vigorous only in the department of science – is a necessary inevitable and evolutionary one. It is to be accepted, not to be deplored as the mystical sentimentalists and religious traditionalists deplore it. In the end it will lead man out of the materialism it creates for him, and into loftiest comprehension of the truth about himself and the world – philosophy.

(221-4) The philosopher's research is a disinterested one. There is no particular body of doctrines which he sets out to support, no religious institution whose power or prestige he seeks to increase. He deliberately controls his predilections, trains his thoughts and disciplines his feelings so as to make himself capable of that intellectual detachment which is a necessary prerequisite to getting at the truth.

(221-5) The intellect's finest function is to point the way to this actual living awareness of the Overself that is beyond itself. This it does on the upward path. But it has a further function to perform after that awareness has been successfully gained. That is to translate that experience into its own terms, and hence into ordinarily comprehensible ones, both for its own and other people's benefit.

(221-6) It is a great merit of science that its method produces results that are definite, reliable and predictable. We know that if the needed conditions are properly fulfilled, the result will not vary from previous results.

(221-7) Philosophy does not affirm its facts arbitrarily or dogmatically. They are put forward, as they are found by the human mind when at last its development is capable of comprehending the subtlest of all truths, in orderly, rigorous, logical form.

(221-8) There is nothing spectacular in philosophy. Reasoned thought pitched at the highest level and directed inwards upon itself, is one of its chief features.

(221-9) He will try to avoid all exaggeration and distortion in his thought and speech, certainly all falsehood.

²⁹³ The paras on this page are numbered 14 through 22, making them consecutive with the previous page.

(223-1)²⁹⁵ We have seen in certain lands the results of intellectual activity when placed at the service of materialism greed and sensuality. Its worst phases are then made manifest, especially its craftiness and lack of conscience its trickery and dishonesty.

(223-2) To understand intellectually is good but to glimpse intuitively is better. Best of all is not merely to look at truth but to enter into it.

(223-3) The practice of philosophy tends to reduce the number of one's perplexities and to quieten the questioning mind itself. It keeps the thoughts well balanced and the feelings clean.

(223-4) If you are trying to grasp the great Mystery do not make the mistake of unwittingly holding on to the intellect while doing so.

(223-5) Wells' naive notion that the scientists would save mankind has given place in our time to the grim notion that they will probably destroy mankind.

(223-6) What is the final answer to the questioning mind?

(223-7) If scientific progress has freed man from many drudgeries, it has enslaved him with many illusions. One of these is the belief that it is itself sufficient to guide and guard him.

(223-8) Unless he exercises his reason and that at its subtlest pitch – how is he going to wake up from this dream of spinning planets in which he sleeps by the mesmeric power of some unseen and unknown {agent?}²⁹⁶

(223-9) How few are really and sincerely seeking to establish truth; how many seek rather to establish victory. They can point out the errors in other people's conclusions, opinions and beliefs, but are blind to the errors in their own.

(223-10) Everyone expects to witness scientific advance made in these modern times but only a few have the mental courage to expect spiritual advance, let alone seek it.

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²⁹⁵ The paras on this page are numbered 23 through 35, making them consecutive with the previous page.

²⁹⁶ "age?(Nage)S-" in the original. We have inserted "agent" per context. – TJS '20

(223-11) Man's intellectual-scientific knowledge is unobjectionable provided it is fitted into a wider knowledge of the world pattern, but failing that, and standing alone, it became dangerous and self-destructive to him.

(223-12) So long as science remains physical and refuses to add the metaphysical, there will always be something beyond which it can never reveal.

(223-13) Let us honour intelligence, and not insult it, for it is as much from God as piety.

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(225-1)²⁹⁸ If we reverse the words of Descartes, whose thought helped usher in the age of science, and proclaim, "I am, therefore I think" we come nearer to the truth.

(225-2) The human mind has an innate unwillingness to look properly at unpleasant facts.

(225-3) It is hard for most people to approach any subject quite uninhibited by their preconceived ideas about it.

(225-4) Science has not carried humanity forward to happiness to the degree to which the scientists of last century expected.

(225-5) Philosophical metaphysics calls for extraordinary mental agility.

(225-6) There are many who feel they are too human ever to become completely impartial, impersonal and detached.

(225-7) Much depends on the way these teachings are presented. If the author understands them well enough and clearly enough, and if he has the gift of transmitting his understanding just as much, the reader will gain the benefit of this straight thinking. The mysteries involved in teachings will begin to vanish.

(225-8) The full doctrine of philosophy is too cerebral to suit simple people.

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²⁹⁸ The paras on this page are numbered 36 through 48, making them consecutive with the previous page.

(225-9) The basis of philosophic living is simply this: the higher self feels nothing but the good, the true and the beautiful; we are its projections and are to become its reflections. Why then should we not, here and now, discipline ourselves until we also feel only the same?

(225-10) The clairvoyant instinct which guided the carrier pigeon to its distant loft, is possessed by no man.

(225-11) In the scientific world to a large extent and the business world to a smaller extent, we find a scrupulous care for facts.

(225-12) The animal acts as its instinctive drives bid it act whereas in man this instinctive nature is made up with and consequently modified by, the awakening intellect's need to consider, compare and judge.

(225-13) It is open to anyone to disregard the facts of a situation, if he wants to, but he is likely to bump into them if he moves about long enough.

(225-14) If the general reader finds mystical language hard to understand, he finds mystical ideas even harder to believe.

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(227-1)³⁰⁰ The same intellectual quality which obstructs the inner path or blinds the inner eyes of so many sceptical people actually helps the path of less egocentric persons. The intellect is not to be condemned. But its presumptuousness in arrogating supreme, unchecked and unbalanced control of a man, is to be condemned.

(227-2) Younger mentalities need to think in terms of definite sense impressions, of physical feels sights and sounds. More developed mentalities can think in terms of abstract ideas, of general metaphysical principles. The first group are the most numerous.

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³⁰⁰ The paras on this page are numbered 49 through 59, making them consecutive with the previous page.

(227-3) The mass-intellect was not yet then developed enough, nor educated enough, and hence not yet capable enough, to understand a teaching so universal, so impersonal and so utterly non-materialistic. But is it able to do so now? The answer is that it still cannot understand fully and properly; it is however, better able to do so partially.

(227-4) Science, which was to have deported mystery from the meaning of the universe, has had to bring it in even more than before.

(227-5) It is the faculty of reason which differentiates human beings from all other Nature's creatures. It is this which sets man beyond the animals. But reason untouched by the finer promptings of the heart, and unilluminated by the sublimer intuitions of the mind, degenerates easily into selfish cunning, and degrades instead of dignifying man.

(227-6) One man uses the word in a different sense from that in which another uses it.

(227-7) Reason must find a satisfying explanation, the pattern placed before it must appeal to it.

(227-8) These exercises postures and rhythmic movements will in time make the body more and more responsive to the mind's direction and the will's command.

(227-9) For good will, science entered on the scene. The scientific mode of approach rapidly established itself as the modern mode, especially in the sphere of practical activities, where it gave rise to industry.

(227-10) It is the role of words to give meanings or hide them, to explain truths or expound falsehoods.

(227-11) (HAROLD J. LASKI in a letter to Justice O.W. Holmes) "I like the fellows who tell you where they got their information from. These damned mystics with a private line to God ought to be compelled to disconnect. I cannot see that they have done anything save prevent necessary change."

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(229-1)³⁰² Few men get at all the truth, because few men are willing to call in and consider all the facts. They want only those facts which interest them or please them. Hence they get only half or quarter truths.

(229-2) Many aspirants fail to realise that they move mostly in the realm of their own personal ideas, and not necessarily in the realm of utter truth.

(229-3) The religious or even the mystical writer is not concerned with the accuracy of his statements, the meaning of his words or the regard for facts as is the philosophic writer. On the contrary, he writes with abandon, revels in emotion, and seeks to incite it.

(229-4) Even men of much experience find it hard at times to arrive at positive decisions on worldly matters when these offer as many arguments for one conclusion as for a different one. Even their matured minds may sway back and forth, unsettled and uncertain at such a time until they decide to wait the turn of events to give them a positive directive what to do.

(229-5) These sceptics sought to enquire why it is that thinkers and metaphysicians of powerful intellect, like Plato and Newton should have accepted the existence of, and been influenced by, such an undemonstrable thing as the mystical experience.

(229-6) We should not defend sound truths on unsound grounds but nor should we defend unsound truths on sound grounds. It happens often that erroneous religious doctrines or false mystical teachings are defended by declaring that they pertain to a higher dimension and transcend the intellectual capacity to understand when in fact they also transgress against {its capacity to reason correctly.}³⁰³

(229-7) The cultivation of intelligence is [one of the supreme duties]³⁰⁴ of man. Fact-fed thinking hard, deep, rational and thorough, is what converts vague surmise into unbreakable certainty, blind belief or tormenting doubt into irrefutable knowledge, and native error into new truth.

(229-8) When you are going through the intellectual analysis you must think as sharply as possible. You have to hack your way through these woods by the sharpness of your thinking. This is where the clarity of thoughts and their formulation into exact phraseology is so necessary. You must not be vague and hazy about ideas you must

³⁰² The paras on this page are numbered 60 through 67, making them consecutive with the previous page.

³⁰³ We have changed "its (reasoning capacity correctly.) capacity reason correctly." to "its capacity to reason correctly" for clarity. – TJS '20

³⁰⁴ PB himself changed "the supreme duty" to "one of the supreme duties" by hand.

penetrate them with clear understanding. It is only later when you have reached the meditation stage that this activity is put into abeyance, because then the effort is to still thought.

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(231-1)³⁰⁶ It has been stated at the end of the appendix to “The Hidden Teaching Beyond Yoga” that they who do not feel in possession of enough strength or desire to tread the ultimate path, need not do so, and that if they remember and sometimes read about it even this will yield good fruit in time. We have been asked to be more explicit on this point. We deeply sympathise with all those who do not feel inclined to tackle the mental austerities involved in the ultimate path. If, however, they will just dip into its intellectual study from time to time, a little here this week and a little there the next, without even making their reading continuous and connected, there will slowly take shape in their mind an outline of some of the main tenets of this teaching. And however vague this outline may be it will be immeasurably better than the blank ignorance which covers the rest of mankind like a shroud. These new ideas will assume the characteristics of seeds, which under the water of the student’s own aspiration and the sunshine of visible and invisible forces, will grow gradually into fruitful understanding and deeds. For the karmic consequence of such interest will be one day birth into a family where every opportunity for advancement will be found.

(231-2) Those who put their belief in reason cannot escape this fact.

(231-3) As he penetrates deeper and deeper into that subtle world of his inner being, he finds that thought, feeling and even speech affect its condition as powerfully as outer conditions affect his physical being. A complete falsehood or a gross exaggeration, when conscious and deliberate stuns or inflames the delicate psyche. If persisted in and made habitual the psyche becomes diseased and falls sick. This may be followed, soon or late according to the sensitivity of the man, by physical sickness. If it does not, then he will be exposed to it in the form of a karma shadowing some future incarnation.

(231-4) We may be willing to accept a theory because it is offered on good authority.

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³⁰⁶ The paras on this page are numbered 68 through 73, making them consecutive with the previous page.

(231-5) Stupendous are the possibilities when the atomic forces will be toiling for us, slaving for us; but still they are only material possibilities.

(231-6) Outside the bounds of their special competence they speak with mere opinion, not with knowledge.

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(233-1)³⁰⁸ Neither the life of action nor the life of reason are able to satisfy him, nor even their combination, however good it be. He comes in time to the last question and, with the finding of its answer, to the life of intuition. Henceforth he is to be taught from within, led from within, by something deeper than intellect surer than intellect. Henceforth he is to do what needs doing under the influx of a higher will than his merely personal one.

(233-2) Is it not ironic that the only creature in the universe which doubts God's existence is also the only one - up to that grade - which contains the proof of that existence? The countless germs, worms, insects, reptiles and mammals below man lack the rational capacity to question while the higher types of individuated beings above him know too much to utter such a doubt.

(233-3) Because people do not feel their inward divinity, they often deny it. In ancient and even medieval times they were satisfied that it did exist because their simplicity, their uncultivated intellects, created no barriers to this feeling or to faith in it on the authority of tradition and their prophets. We must understand the inevitability of their present scepticism and prove the fact of the Soul as logically as evidentially as possible. Yet to offer intellectual proof alone is not enough. Although a truly excellent step forward. We must also show them how to get the experience of verification for themselves.

(233-4) It is not a subject for academic students of technical metaphysics or for professional followers of institutional religion - although they are welcome to all that it has to give them, to the richer form and the inspired understanding of their own doctrine. No - it is primarily for the ordinary person who is willing to use his independent thinking power.

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³⁰⁸ The paras on this page are numbered 74 through 79, making them consecutive with the previous page.

(233-5) Scepticism makes conditions which require that truth be presented in a rational form and argued out. Otherwise the intellectual reactions to it will not be fair and just to its value.

(233-6) Once he begins to bestow his thought upon thought itself, he begins a path of enquiry which, if pushed to its farthest end, will bring him into astonishing discoveries and, if he follows them into practical application, beneficial changes.

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(235-1)³¹⁰ What this age needs to seek is a new intellectualism, a new science, one informed by deeper spiritual feeling and protected by higher spiritual ideals.

(235-2) They have felt increasingly uneasy with their materialistic beliefs. They may not all know it but the fact is that they are on the road through such conscious self-questioning to retraction of these beliefs.

(235-3) It is impossible for the modern mind to encounter such experiences without seeking their explanation. And therefore it is of little practical use for a master to tell his followers not to trouble their heads about the reason why such things happen or not to ask questions about the meanings and purposes of the world.

(235-4) When intuition quietly confirms what intellect argues, when it gives a deeper sanction to reasoned conclusions, we come closer to the truth of the matter.

(235-5) So long as these two faculties of human mind – reason and imagination – are surrendered to its animal side, so long will they prevent the real human being from being born.

(235-6) Nietzsche's distorted semi-mysticism set up before educated men the ideal of a barbaric Superman, and Oswald Spengler's distorted intellectualism led them to draw the false lesson from history that man is always a beast of prey.

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³¹⁰ The paras on this page are numbered 80 through 86d, making them consecutive with the previous page.

(235-7) A high quality of thinking that is being done by men who are probing now for the better life of tomorrow. They are coming to the only possible conclusion about the validity of determinism on the basis of known facts when regarded by the whole mind of intellectually-mature-man - the mind which uses both its abstract and materialistic thinking capacities and, consequently, verges on the truly intuitive. I am reminded of Bacon's well-known remark about the slight use of reason leading to atheism and the adequate use of it leading back to religion.

(235-8) There is no truth which the intellect affirms that it cannot also deny. The history of human argument shows this plainly.

(235-9) To start with the data and come to the conclusions, joining the two by a series of logical steps, is the way of ratiocinating intellect. But we need to guard against inaccuracy of thought and speech as well as against narrowness of mind and feeling.

(235-10) A science devoid of the life-giving power of intuitive feeling leads to its own self-destruction in the end.

(235-11) Those who left divine forces outside their worldview, have become baffled, confused, and hesitant.

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(237-1)³¹¹ Just as the man who stands on the summit of a Himalayan mountain does not need the testimony of an altitude meter to tell him that he really has ascended to a loftier level than that of the plains, so the man who enters into his spiritual being does not need reason's proof or someone else's say-so, {scripture's text}³¹² to tell him so.

(237-2) Philosophy possesses a well-fitting key to these problems.

(237-3) Although it may not be apparent, either to himself or to others, every man possesses and cannot but possess a metaphysical world-view. It may be crude or refined, foolish or wise, ignorant or informed, based on belief or based on insight but it will be a result of the standpoint which he assumes.

³¹¹ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page. Paras 3 and 5 were cut out of the page by hand.

³¹² We have changed "scriptures test" to "scripture's text", presuming that the original is a typo.
- TJS '20

(237-4) The possession of half a dozen imposing university degrees may just as easily hinder a man's approach to philosophy as help it. [It will do so if it]³¹³ generates emotional pride and intellectual self-conceit, if it makes him sceptical of intuitions and antithetic to prayer, if it prevents him from approaching the Overself with humility and love so that he cannot weep at his estrangement from it.

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(239-1)³¹⁵ If a seer or teacher, a prophet or mystic does not clearly know his own meaning when he makes a statement, there is little hope that others will be able to do so.

(239-2) It will not harm our spiritual affairs to bring more clarity into them. It will not help them to keep our thinking about them muddled.

(239-3) He must have a passion for clarity. "Reflect" writes Cardinal Newman, "how many disputes you must have listened to, which were interminable because neither party understood either his opponent or himself."

(239-4) All science which inexorably drives its thinking to the uttermost end, must enter either the metaphysical or the mystical camp.

(239-5) Both scholarship and science will fortify and not weaken, the philosophic opposition.

(239-6) Even if rational thought cannot unite us with the soul, it need not prevent such union.

(239-7) Those who would deceive the public mind or confuse the public find slogans and bemusing catchwords handy. The Nazis for example, were fond of using them.

(239-8) The role of reason in the human psyche is to keep its balance.

³¹³ PB himself changed "If it" to "It will do so if it" by hand.

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³¹⁵ The paras on this page are numbered 7 through 17, making them consecutive with the previous page. Para 16 was cut out by hand; the last para was typed on a different sheet and pasted here by hand.

(239-9) So much that we esteem as solid fact is quite often nothing more than merely imagination. Enquiry is necessary.

(239-10) If ever the importance of semantics was demonstrated to the whole world, it was during the twelve months after the war ended. For then Russia on the one side and Britain and America on the other quarrelled openly about the meanings of rules for postwar policy made by three heads of State at Potsdam. Issues of grave moment to the lives of millions of people, were involved in those rules.

(239-11) [The]³¹⁶ mystic disdains to seek or receive a metaphysical explanation of his method and its [results,]³¹⁷ disdains the contribution of intellect. He is like a man who refuses to have a bandage removed [from]³¹⁸ his eyes and persists in walking blindfolded.

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(241-1)³²⁰ We need free minds to deal adequately with religious and physical problems. The doctrines erect obstacles to this accomplishment in their own way. The merely intellectualist doctrinaires, who have worked things out quite neatly and logically on paper, for instance, erect for themselves and their followers their own stumbling blocks to the attainment of truth. For without authentic mystical experience, of which they are so ignorant, life and man cannot adequately {be understood.}³²¹

(241-2) No single human faculty is alone adequate to the search for truth. All must be used, including intuition, and finally crowned by a new one - insight.

(241-3) If the critical sense were lacking, how could a man perceive the insufficiency of earthly aims, the transitoriness of earthly life and the unsatisfactoriness of earthly happiness? And without such perception why should he turn away to seek spiritual satisfactions?

³¹⁶ PB himself deleted "average" from after "The" by hand.

³¹⁷ PB himself deleted " because he" from after "results" by hand.

³¹⁸ PB himself inserted "from" by hand.

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³²⁰ The paras on this page are numbered 18 through 27, making them consecutive with the previous page. Para 19 was cut out by hand.

³²¹ We have changed "understand" to "be understood" for clarity. – TJS '20

(241-4) At last the living growing entity has reached a kingdom of Nature where it can develop the power to think not only about material topics but also about spiritual ones.

(241-5) The basic concepts have to be defined with precision.

(241-6) We must test the value of our principles, verify the truth of our ideas.

(241-7) The words and concepts which we habitually use, apply only to the phenomenal world, the realm of form, limitation and appearance.

(241-8) Although every tenet of the metaphysics of truth is worked out with strict rationality and scientific respect for facts, there is a hidden support in transcendental knowledge running right through them all.

(241-9) If our original assumptions are wrong, then the irony is that the more logically we travel from them to our conclusions, the more distantly we travel from truth.

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(243-1)³²³ Philosophy disdains to lower itself into the use of a criticism which is merely destructive. But it does not hesitate to accord a proper place for a criticism which is courteous, dignified, honest, constructive and useful.

(243-2) Metaphysical knowledge is the rain, devotional fervour is the sunshine. Both are needed to bring the plant to flowering and fruition. But rain attracts people less than sunshine. And so we find that most aspirants avoid the labours of metaphysical study for the pleasures of mystical practice.

(243-3) The understanding of such deeply metaphysical writings calls for an effort on the readers part to use his own mental energy as actively as the author had to use his own during their creation. The reader's task is, of course, immeasurably easier than the author's for he has had the pioneer work of track-laying performed for him, but even so it is hard enough.

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³²³ The paras on this page are numbered 28 through 34, making them consecutive with the previous page. Para 33 was cut from the page by hand.

(243-4) We may accept the judgement of authority but only after we have examined the history and tested the worth of such authority, be it book or man. Tradition or institution.

(243-5) Otherwise our reasoning power becomes atrophied and our intelligence cannot move freely.

(243-6) Metaphysics has no pictorial images and emotional appeals to offer its votaries. Hence it is at a disadvantage compared to religion or art. The abstract ideas which it gives instead, can satisfy only an uncommon kind of intellect.

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(245-1)³²⁵ The intellectual study of these truths is not without great value. It prepares him for their eventual realisation, nourishes his soul, strengthens his higher will and encourages his finer hopes. Moreover holy reverence is born of itself as he meditates on the picture of universal intelligence which thus unfolds before his gaze.

(245-2) Those so-called intelligentsia who regard life on a purely intellectual level, separated from its spiritual aspects on the left and its ethical aspects on the right, still have the self-illusion that they are dealing with reality.

(245-3) A course of metaphysical study helps also to develop his mind quite apart from the ideas which it yields as its fruit. It disciplines his reasoning, trains him in concentration of thought and brings out latent mental powers.

(245-4) To the extent that every man assumes certain elemental propositions about his surroundings - whether his assumptions are derived from instinct, convention or education - to that extent he is unconsciously a metaphysician. It will not do therefore for him to say that he has no use for metaphysics or to disparage those who seek to arrive at such propositions more consciously and more rationally.

(245-5) The doctrine of materialism in its crude nineteenth century form can only be seriously held today by those who have failed to follow carefully and comprehendingly the development of twentieth century physics.

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³²⁵ The paras on this page are numbered 35 through 42, making them consecutive with the previous page.

(245-6) We must beware of becoming obsessed by mere jargon, by long words which convey the conceit of knowledge but not its reality.

(245-7) The want of depth in our thinking is a defect which leads to a want of adequacy in our conclusions.

(245-8) But the limitations of human capacity and human intellect are soon brought home to us.

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(247-1)³²⁷ Words may be cunningly or thoughtlessly used to cloud facts as well as reveal them.

(247-2) He puts a peculiar interpretation into his use of this word. Evidently he does not use a standard dictionary!

(247-3) If you know the precise sources of a man's inspiration, you will be able to measure more correctly the truth of his proclamations. But you cannot discover them from his own statement, for he may be mistaken or unaware. To get at them, you must add critical analysis to sympathetic self-identification with him.

(247-4) The intellect cannot work accurately with blurred concepts. Pitfalls wait to receive it under such conditions. This is one reason why the process of discovering and clarifying meanings leads its advance into truth.

(247-5) But when uneasy doubt is pushed to the extreme of settled cynicism, when needful caution is elongated to paralysing [cowardice, when scepticism is grown so big that it cannot let the divine get past it into his heart,]³²⁸ then the man falls into a bog of materialism and becomes its pitiable victim.

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³²⁷ The paras on this page are numbered 44 through 48; they are not consecutive with the previous page. This page was typed on different paper, though perhaps on the same typewriter. The last para on the page was typed elsewhere and glued here by hand.

³²⁸ “, when scepticism is grown so big that it cannot let the divine get past it into his heart,” was typed below the line and inserted with a caret by PB himself.

(247-6) The metaphysical side of philosophy is somewhat too abstract to be understood easily by the uneducated or the half-educated

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(249-1)³³⁰ The failure of metaphysics begins when it becomes speculation based on imagination, when its ideas are derived from other ideas instead of from observed facts.

(249-2) He should learn to handle his ideas as an exact thinker ought to handle them.

(249-3) Reason alone is fundamentally unfit to solve these ultimate problems by itself. But that does not mean it cannot help in their solution.

(249-4) We may use a word to represent what we believe to be a thing when it is only representing a myth, a supposition or a fiction. And if we realise how much our thinking is dependent on our words, we may realise how easily it can go astray.

(249-5) There is this vital difference, that whereas the scientist can only observe the object into which he is investigating, the mystic can participate in the one upon which he is meditating. In the first case, there is a knowing in separation from it; in the second, a knowing in union with it.

(249-6) It is a fallacy to believe that espousal of mysticism absolves one from the duty of thinking rationally.

(249-7) That the philosophic view is in advance of the purely mystical one is no invention of my own, as some Indians seem to think, for it can be documented from the archives of every Oriental land, not the least from India herself. The authority of the renowned Sri Shankaracharya will surely be acceptable to most of my Indian critics. Let them ponder on the following excerpt from his writings; noting especially the works I have underlined:

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³²⁹ Void page

³³⁰ The paras on this page are numbered 49 through 55, making them consecutive with the previous page.

³³¹ Void page

(251-1)³³² It is not my work to enter into academic debates. That is necessary, yes, but others will have to undertake it, and this of course they can do only after mastering the teaching for themselves. The problems involved have been discussed by the cleverest intellects of mankind for thousands of years and still they remain to be discussed, still they remain unsettled. It is obvious that they cannot be settled on the level of merely rational argument. The truth about them can be arrived at only by a higher faculty-insight. Each person must rediscover it for himself by developing this faculty. There is no other way, for anyone's say-so, least of all mine, has no validity for others. If this result seems unsatisfactory, the blame is neither mine nor anyone else's. But from my point of view, it is not unsatisfactory for it forces those who want to test the truth of this teaching to work hard at their own ultramystic development. Even if I am proved wrong in the sequence their gain in character alone will surely be worthwhile. I have earlier written that the way up for and from science will lead to metaphysics. But obviously the conflict of doctrine in the metaphysical world makes this a dubious region. So I must qualify my statement, it is a metaphysics supported by science and inspired by mysticism that is the metaphysics of truth.

(251-2) It is absurd to talk of humanity as though it presented a uniform psychological pattern. On the contrary it presents a particularly uneven one. It is indeed a conglomeration of groups in various degrees of development. Some are intellectually advanced whereas others are intellectually backward. Some are very near to the noble in ideals whereas others are very far from them. All that can be said about their psychological situation is that the forward movement of evolution may be a halting and lagging one but it is a certain one.

(253-1)³³⁴ The moment it comes to consider the life-force in Nature and the mind in entities, science can get at the final truth about them only by handing over the task to

³³² The paras on this page are numbered 56 through 57, making them consecutive with the previous page.

³³³ Void page

³³⁴ The paras on this page are numbered 58 through 63, making them consecutive with the previous page.

metaphysics and mysticism only by calling in concepts that are no longer scientific in the orthodox sense.

(253-2) The final triumph of metaphysical thinking carries in itself the end of such thinking. Logic vanishes when its own work is done, when the intuition which it unwittingly invoked and successfully called into existence is born.

(253-3) Talk to a Tibetan yak-herder about the internal combustion engine, tell him how the noisy explosion of gases starts a series of processes into operation, and although you may be using good Tibetan words they will not make sense to him. His consciousness can take in your sounded words but not your mental pictures.

(253-4) The power of philosophy begins to show itself when it begins to vibrate in us as a new inner life.

(253-5) Intellect, reason and intelligence are not convertible terms in this teaching. The first is the lowest faculty of the trio, the third is the highest, the second is the medial one. Intellect is logical thinking based on a partial and prejudiced collection of facts. Reason is logical thinking based on all available and impartially collected facts. Intelligence is the fruit of a union between reason and intuition.³³⁵

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(255-1)³³⁷ Beware of the pride which comes with intellectual knowledge.

(255-2) In their anxiety to avoid falling into the superstitions of blind faith, they fall into the superstitions of blind scepticism.

(255-3) This knowledge best comes to a man by interior revelation rather than by exterior instructions.

(255-4) He will not be able to avoid the influence of metaphysics, anyway, for he will be subject to it at third hand, but in greatly diluted homeopathic doses, through the ministrations of religion.

³³⁵ The paras on this page continue on page 261.

³³⁶ Void page

³³⁷ The paras on this page are numbered 74 through 81; they are not consecutive with the previous page, but follow the paras on page 261.

(255-5) They will tell you that the spirit is forever at war with the intellect, that a man must abjure the one or the other. They will allow no beneficial interaction between them, nor agree that any compromise can be fruitful or good.

(255-6) Between the melancholy blacks and dazzling whites of these two positions, no allowance is made for intermediate shades.

(255-7) This teaching is in harmony with all the facts and several of the findings of science. It's refreshing reasonableness.

(255-8) The integrity of his intellectual conscience will one day demand from every man a search for spiritual knowledge to confirm, sustain, or even replace his present spiritual faith.

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(257-1)³³⁹ A systemisation of experience.

(257-2) "The height of men is measured by their minds," says the Tamil "Kural"³⁴⁰

(257-3) Semantics requires us to train ourselves in clear communication so that we shall be able to weigh the effect of our words upon people.

(257-4) There is nothing new in this requirement of philosophy. It has been voiced since antiquity by some of those who gave out publicly what they could or would from their philosophic initiation. Socrates spoke of the 'incoherent notions' which filled human minds and which had to be cleared away before diviner ones could replace them. So he called for adequate statement of the definitions of general and abstract terms. Confucius, who was always the practical man rather than the pedant, said nevertheless: "It is most necessary to rectify names of things. If names are not correct, language will not be in accordance with the truth of things: If language is not in accordance with the truth of things, administration will not be successful." The untiring search for clearer

³³⁸ Void page

³³⁹ The paras on this page are numbered 83 through 89, making them consecutive with the previous page (taking into account the para cut off the bottom of the previous page). There is an unnumbered para pasted at the bottom of the page by hand.

³⁴⁰ PB himself corrected "Kurnal" to "Kuraal" by hand; we have changed it to "Kural"

meanings and more articulate definitions should not be confused with mere academic purism. It makes use of verbal precision only as a means of achieving truthful valuation.

(257-5) It would be as great an error to suppose that, because of its transcendental character truth is inconsistent with reason as it would be to suppose that it is attainable by unaided reason alone.

(257-6) On what major words is our discussion upon this subject to rest? For unless we make clear to ourselves in advance the precise significance which we individually attach to these words, we may misunderstand each other from beginning to end.

(257-7) It is the philosopher's business to reject falsehood and therefore he refuses to swallow misleading statements merely because they have been well-baited on the surface with the sugar of true ones.

(257-8) Does he have the requisite capacity to find truth? [For]³⁴¹ if he is looking for something to satisfy his ego, how can it be the truth?

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(259-1)³⁴³ It might seem that we devoted too much space in "The Hidden Teaching Beyond Yoga" to the chapters entitled "The Worship of Words" and "The Arbitrament of Thinking Power³⁴⁴." There were however quite a few reasons why we did so and one of them was that mystically minded persons - who naturally composed the larger portion of our readers - had to be led to a higher octave of mysticism, the philosophic. But this could only be done by encouraging them to think for themselves, to cease taking certain dogmas blindly and certain men at traditional valuations, and to learn discrimination between the merely emotional and the authentically spiritual. One of the finest roads to such independent thought is the analytic striving to find out by words phrases and statements.

³⁴¹ PB himself inserted "For" by hand.

³⁴² Void page

³⁴³ The paras on this page is numbered 90, making it consecutive with the previous page. The remaining paras on this page were all typed on different pieces of paper and glued on to this page by hand.

³⁴⁴ "(check titles PB)" was typed into the body of the text by the original typist.

(259-2) The education of a man is worth no more than what he is worth inside himself. If he is evil within, he will be aided by a developed intellect to do more harm to others than he would have been able to do without it. If he is good within³⁴⁵ he will have more capacity through education to do good to others.

(259-3) [The worth of metaphysics]³⁴⁶ to us is relative to the work which we put into it, to the degree of hard thinking which we achieve under its direction. For it demands sustained enquiry into facts, careful assessment of the value of statements, and careful judgment of conclusions.

(259-4) His conclusions are not hastily and impulsively reached. They follow the gathering of sufficient evidence, which means sufficient to give both sides of a case. He gives careful thought to it before he gives an opinion about it.

(259-5) The area of European knowledge has extended far beyond that of old Rome. Science has penetrated every corner of our lives. It has come to stay. [We]³⁴⁷ must welcome the wisdom of the ancients but [its formulation should]³⁴⁸ be remoulded in the light of present day knowledge.

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(261-1)³⁵⁰ The mere use of a phrase – and especially its printed use – carries the suggestion that the thing for which the phrase stands is really what it is described to be.

(261-2) These overweighted appeals to emotion and passion are cunningly calculated either to drive reason out of the mind or take advantage of the mental incompetence of the masses.

(261-3) Like legal phraseology, which often conceals as much as it reveals.

(261-4) When we guard our use of this oft-misused word, we cease to mislead ourselves and others.

³⁴⁵ PB himself deleted comma by hand.

³⁴⁶ PB himself changed "Its worth" to "The worth of metaphysics" by hand.

³⁴⁷ PB himself deleted "may and" from after "we" by hand.

³⁴⁸ PB himself changed "it should" to "its formulation should" by hand.

³⁴⁹ Void page

³⁵⁰ The paras on this page are numbered 64 through 73; they are not consecutive with the previous page, but follow the paras on page 253.

(261-5) The confusion will endure so long as the fundamental concepts are not clarified. And this can be done only by clarifying the words used.

(261-6) Sincerity is not enough. Every aspirant needs this, of course, but he also needs other things. An aspirant may be totally sincere, yet may take a wrong direction. His mind may be filled with erroneous beliefs despite his sincerity. So to his sincerity, he should add right knowledge for this will guide him, this will uphold him and this will safeguard him.

(261-7) As the intellectual change of attitude is promoted by the discoveries of science and the reflections of scientists, religious moral educational, metaphysical and social changes will follow as a logical consequence.

(261-8) The emotional determinants of human attitudes,

(261-9) The man who argues about mysticism, or even religion, without knowing what he is talking about because he is using words whose meaning he has never analysed.

(261-10) But with stronger thinking power there comes also intellectual pride and egoistic conceit. He must offset them by humbling himself deliberately before the higher self. He must not hesitate to pray daily to it, on bended knees and with clasped hands, begging for its grace, offering the little ego as a willing sacrifice and asking for guidance in his darkness.³⁵¹

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(263-1)³⁵³ It is fallacious to believe that clear and precise intellectual expression is inimical to, and hence unable to accompany, inspired and flashing mystical experience. It is true that many mystics have been intellectually hindered and limited and that this simplicity made their ascent easier. But it is not true that such a one-sided development will be the end of man's story. It is the whole of life which has to be experienced, and which the universal laws force everyone to experience in the end. The growth of intelligence – of which intellect is a limited but necessary part – can only be put aside or

³⁵¹ The paras on this page continue on page 255.

³⁵² Void page

³⁵³ The paras on this page are numbered 5 through 10; they are not consecutive with the previous page.

avoided for a time, not for all time.

(263-2) When he finds his own inner experiences described in the pages of a book, he feels more assured about their reality.

(263-3) Those intellectuals who limited themselves only to the knowledge of present-day science and to the methods of present-day research have only themselves to blame for the world-wide menace of self-destruction at which they now shudder.

(263-4) What is the use of educating so many young people's heads when we leave their intuitive natures absolutely untouched, uncultivated and unused?

(263-5) Most students of this teaching are not highly intellectual. If they had been, the pride and arrogance of intellect would, in most cases, have stopped them from entering such a mystical field. But neither are they unintelligent. They are sensible, mature and discriminating enough to appreciate the value of its balanced ideal.

(263-6) So long as they choose to look at the phenomena of the universe only within the perspective of their own limited assumptions and refuse to look at any evidence outside them, so long will those scientists who still reject everything non-material remain the victims of their own prejudiced and biased judgment. But the others – and they are increasing – who genuinely practise the scientific method of investigation and therefore come with an open, patient and experimental mind, are moving forward to the formulation and verification of reliable truths, laws and principles.

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(265-1)³⁵⁵ René Guenon's books take a standpoint which attracts an increasing number of [Europeans. It]³⁵⁶ needs to be understood thoroughly. It represents the latest of several [of his own personal]³⁵⁷ phases – including [Catholic, Sceptical, Hindu and lastly Muhammadan-Sufi.]³⁵⁸ Guenon makes two important contributions to thought. First, he rightly perceives that science can add metaphysics not to displace itself but to

³⁵⁴ Blank page

³⁵⁵ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page. There is an unnumbered para pasted at the bottom of the page by hand.

³⁵⁶ PB himself changed "Europeans and it" to "Europeans. It" by hand.

³⁵⁷ PB himself inserted "of his own personal" by hand.

³⁵⁸ PB himself changed "sceptical, Mohammedan, Sufi, Hindu and Catholic." to "Catholic, Sceptical, Hindu and lastly Mohammedan-Sufi." By hand.

complete itself. But what sort of metaphysics shall it be? If merely a speculation or a dogmatism, then that may lead only to further error. It must be a metaphysics based primarily on the mystical intuition and secondarily on the metaphysics of Truth whose principal tenet, mentalism, is raised both out of observed facts, out of man's sense relations of the external world and his experience of it, and out of mystical seership. Is Guenon's system of this kind?³⁵⁹ Unfortunately it is only partially so. Therefore its grand truths suffer from certain insufficiencies and some errors. Second, Guenon rightly sees the existence of a universal crisis but he misses one chief purpose and result of this crisis and that is its tremendous destructiveness. It is breaking adherence to past tendencies and shattering old forms. He fails to see that any return to vanished tradition could {never}³⁶⁰ be an internal but only an external one. It would lack reality, naturalness, and vitality. Yet his work possesses special [importance]³⁶¹ as he believes, for Western seekers who have thrown off conventional religious fetters but specially for the more [intellectual.]³⁶²

(265-2) Those who identify philosophy with academic learning, a special jargon and documented footnotes,³⁶³ have inevitably ignored this teaching, since it does not present itself in any such garb. It is equally inevitable that they will possess no practical acquaintance with the teaching nor with its results at first hand.

(265-3) The gigantic knowledge of his physical environment which the man of science has accumulated contrasts ominously with the meagre knowledge of man himself which he possesses.

(265-4) The educational institutions purvey information but only great souls can provide inspiration.

(265-5) Let no one mistake intellectual understanding for the wholeness of knowing, rather let it be to him a spur and a help to reach deeper within himself to the Overself in full surrender.

³⁵⁹ PB himself inserted question mark by hand.

³⁶⁰ This word is partly obscured by a hole punch in the original; we have inserted "never" per context.

³⁶¹ PB himself deleted "not only" from after "importance" by hand.

³⁶² PB himself changed "intelligent and intuitional among Western Catholics. A closer approximation between Catholicism and philosophy would be greatly beneficial to them." to "intellectual." by hand.

³⁶³ We have inserted a comma for clarity.

³⁶⁴ Blank page

(267-1)³⁶⁵ It was inevitable – human nature being as limited and imperfect as it is – that the discoveries of science, from gunpowder to atom bombs, would be used by evil men for evil purposes.

(267-2) The errors which he has taken deep into his mind and kept there as if they were truths, must be expunged.

(267-3) Science, which was to have brought relief to the world, has brought major anxiety along with its minor relief.

(267-4) Those who believe that science will remove all the troubles of man and all the flaws in man, have badly taken their measure of Nature.

(267-5) The monkey did not precede man, as so many materialistic biologists assert but appeared after him. Had it really preceded him it would not have been in existence today, for in every case of the evolution of species the predecessors die off and disappear.

(267-6) Among the moral self-restraints which an aspirant is required to practise is that of truthfulness. It is the second of Patanjali's five ethical injunctions for the would-be yogi. There are several reasons for this prescription. But the one which affects his quest directly is the effect of untruthfulness upon his inner being. It not only spoils his character and destiny but also deforms his mind. In the liar's mouth the very function of language becomes a perverted one. He renders defective the very instrument with which he is seeking to make his way to the Overself, becomes spoiled. If he meets with any mystical experience, it will become mixed with falsity or hallucination. If he finds spiritual truth, it will not be the pure or whole truth but the distortion of it. Where situations are likely to arise which make truth-telling highly undesirable, [the earnest aspirant]³⁶⁶ should try to avoid them as much as possible by forethought. The pattern of indifference to truth-speaking must be broken up. The pattern of scrupulous respect for truth must be built up. The discipline of his ego must include the discipline of its speech. His words must be brought into correspondence with his ideals. Every word must be steel-die true. If the truth is awkward or dangerous to say, then it may be advisable to keep silent. [May he tell a small white lie to liberate himself from an awkward situation? The answer is still the same: "Thou shalt not bear false witness."

³⁶⁵ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

³⁶⁶ "the earnest aspirant" was typed below the line and inserted with a caret by PB himself – as a replacement for "he"

Not only will he refrain from telling a conscious lie of any kind but he will not, through bragging vanity, exaggerate the truth into a half-lie. Any tendency in these directions will be crushed as soon as he becomes aware of it. He will take the trouble to express himself accurately, even to the point of making a fad of the careful choice of his words. Let³⁶⁷ him not maim his heart nor deform his mind by formulating thoughts which are false. If philosophy be the quest of ultimate truth, then it is certain that such a quest cannot be carried to a successful conclusion if this rule be broken. He who seeks truth must speak it.

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(269-1)³⁶⁹ The mind will go on having doubts and asking questions, making problems for itself and creating illusions, as it has [always]³⁷⁰ done in the past. That is, it will do so until it attains Truth, or abides in the Stillness

(269-2) Intellect obstructs the light of the Overself.

(269-3) Just as the path of return from body-ruled intellect to divine intuition is necessarily a slow one, so the descent into matter of man's originally pure mind was also a slow process. The "Fall" was no sudden event: it was a gradual entanglement that increased through the ages. Pure consciousness - the Overself - being required even for the intellect's materialistic operations, we may say therefore, that the Overself has never been really lost for it is feeding the intellect with necessary life. All this has been going on for untold ages. At first man possessed only a subtle body for a long period but later, AS HIS INTELLECT CONTINUED MORE OUTWARD BENT THAN BEFORE; the material body accreted to him. This curious position has arisen where intellect cannot indeed function in the absence of the Overself, yet deceptively arrogates to itself the supremacy of man's being. Pretending to guide and protect man, it is itself

³⁶⁷ "May he tell a small white lie to liberate himself from an awkward situation? The answer is still the same: "Thou shalt not bear false witness." Not only will he refrain from telling a conscious lie of any kind but he will not, through bragging vanity, exaggerate the truth into a half-lie. Any tendency in these directions will be crushed as soon as he becomes aware of it. He will take the trouble to express himself accurately, even to the point of making a fad of the careful choice of his words. Let" was typed on the back of the page by PB himself and inserted with a caret.

³⁶⁸ Blank page

³⁶⁹ The paras on this page are numbered 8 through 12; they are not consecutive with the previous page. There is one unnumbered para at the top of the page, and another unnumbered para at the bottom.

³⁷⁰ "always" was typed above the line and inserted with an arrow.

rebelliously and egotistically blind to the guidance of the Overself, yet enjoys the protection of the latter. The intellectual ego self is thus propped up by the Overself and would collapse without it, but pretends to be self-sufficing.

(269-4) In sleep, which supervenes when the intellect becomes fatigued, the latter retires to rest in the higher mind, when no thoughts arise.

(269-5) Against this Correspondence Theory of Truth it suffices to point out that it is impossible to lay one's idea upon the fact to see if it is an exact copy, it is impossible to take the impression in one's mind and ascertain whether it is perfectly like the original throughout. Moreover if the fact itself is directly known for what it is, the question of its truth ought not to arise, whilst if it is unknown how can it be discovered whether the idea corresponds with it?

(269-6) The futility of logic lies in this, that where facts please a man's fancy he will trot them forward in his oh-so-logical argument, whereas where they are not to his taste, he will unblushingly suppress them.

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(269-7) The world's dirt seems so remote from these moods of complete goodness as to seem non-existent, or a mere vaporous mist at most.

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(271-1)³⁷² He wants the vigorous facts, not the vague sentimentalities. He wants mysticism but only after ridding it of its deficiencies and thrusting aside its limitations.

(271-2) The Psychoanalysts, who are so busy pointing out the complexes of other people, have themselves one supreme complex that dominates and obsesses. It is, psycho-analysis itself!³⁷³

³⁷¹ Blank page. Handwritten notes at the top of the page read: "N4"

³⁷² The paras on this page are numbered 13 through 24, making them consecutive with the previous page.

³⁷³ PB himself inserted exclamation mark by hand.

(271-3) Philosophy does not depreciate the office and service of intellect. Indeed, on the contrary, it assigns a respected place to and states the usefulness of, such service. Thus, it upholds the intellect, but does not uphold it at the expense of the intuition.

(271-4) The magnificent spectacle of the universe does have a meaning but it is only discoverable when we put such prejudices aside and accept the deliverances of analytic reason concentrated in its impeccable and searching quest.

(271-5) When we think we must think straight or our conclusions will be as distorted as is our thinking.

(271-6) Philosophy begins in science: true, but it does not and cannot end there.

(271-7) Philosophy is not for those who want to remain fools.

(271-8) We thus see that philosophy is the integral development of science, a continuity of the same austere point of view. But whereas science deals with particular groups of concrete perceptions, philosophy deals with abstract generic concepts.

(271-9) We must think our thoughts out to their inevitable conclusions and not stop half-way when the process becomes decidedly unpleasant.

(271-10) Thinking must move at every step with rigid rationality if it is not to degenerate into mere mental effervescence.

(271-11) Weak minds which perceive the defects of logic, instead of rising above it into reason, fall below it into [instinct or impulse].³⁷⁴

(271-12) Not loose but exact, not dilettante but methodical, not credulous but critical, not haste to jump at conclusions but patience to get all the facts first – such is the scientific attitude which must be embraced by the man who would be a philosopher.

(271-13) If this teaching rested upon assumptions only, it could be dismissed as not being susceptible of proof. But its foundation is not a syllogism to be refuted nor a theory to be argued: it is an experience that penetrates through the whole of a man's being to his very core.

³⁷⁴ PB himself changed "intuition" to "instinct or impulse" by hand.

³⁷⁵ Blank page. Handwritten notes on this page read: "N4"

(273-1)³⁷⁶ Early humanity possessed a mind that thought in terms of images and pictures rather than in terms of logical sequence. But it developed marvellous memory as a consequence and entire volumes of sacred books were handed down for centuries by oral tradition before they were committed to writing.

(273-2) We must preserve in our thinking the same rigorous integrity that we seek to preserve in our social, business or professional activity.

(273-3) It is not enough to mean well, it is not enough to believe one is doing right, it is not enough to be earnest, sincere, innocent of evil motives. It is just as essential to possess a balanced mentality, sound reasoning capacity and unbiased attitude. The Spanish Inquisitors were sometimes saints, Hitler was an ascetic, and many who have brought misery upon mankind were men of excellent private character. The defects of these people were mental rather than moral, and led them to bad thinking and worse judgment. The moral of this is plain: intelligence must be cultivated as fully if not more so than the emotions.

(273-4) We must beware of falling into unreason at any point on this path. For it is reason that leads up to insight even though it is incapable of reaching beyond itself.

(273-5) Our century already has glimmerings of this light; but alas it is hardly the morning dawn and the river of time must flow much further before we shall be able to see it aright.

(273-6) Thanks to science³⁷⁷ I can look at my watch and thus determine with a precision that Copernicus never knew at what point of its rotation the earth is.

(273-7) The wheel revolved. Time circled round the globe. And men cast their faith from them. A new star had arisen, Science!

(273-8) The Asiatic wisdom must become subject to scientific investigation or perish.

(273-9) The logic of your thinking must be as universally valid as mathematics. Nobody can cheat mathematics.

(273-10) The insight thus gained is too deep to be effaced, the ignorance thus lost is too

³⁷⁶ The paras on this page are numbered 25 through 34, making them consecutive with the previous page.

³⁷⁷ PB himself changed "Science," to "science" by hand.

enfeebled to be revived.

(273-11) Although he cannot be relieved of the great strain of studying its metaphysical side, for it clarifies the meaning of human existence, he can be helped to bear it more easily.

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(275-1³⁸⁰) New York Times, Moscow correspondent 1962 "Within the advanced echelon of Soviet science there is emerging a tendency to seek a non-materialist, spiritual concept of the universe. Some of the brilliant scientists suggest there must exist in the universe a force or power that is superior to any possessed by man. Some of the most eminent figures - physicists, astronomers and mathematicians - are involved. These men have not become believers in normal religion but they are no longer atheists. This has shocked Communist Party functionaries."

(275-2) The task of philosophy is to see through every situation from its beginning to its end, from its core to its surface, but this it can only do if it approaches the situation with an entirely impartial mind, with a perfectly trained power of concentration and with a thirst for facts rather than opinion.

(275-3) If a man's thinking is unbalanced, it will lead him into unbalanced positions and unbalanced actions.

(275-4) So long as science does not pause to reflect adequately upon its own self, its own character and its own foundations, so long is it necessarily materialistic. But after it has taken the trouble to do so, which means after it has fulfilled its higher purpose by turning metaphysical, it cannot help renouncing its materialism.

(275-5) When he has thoroughly grasped the philosophy of truth, he will find that none of the criticisms which mystical votaries and religionist followers will freely pour down upon him can {shake} this adherence to it. Indeed they will actually confirm it! For almost all such criticisms will reveal to his trained eye the unpurified egoisms, the

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³⁷⁹ Handwritten notes on this page read: "N4"

³⁸⁰ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page. Para 3 was pasted over with two other paras, numbered 91-92, and para 4 was deleted. There is an unnumbered para at the top of the page, typed in red ink.

hidden complexes, the emotional overweighting and the distorted or incomplete thinking which keep down the progress of their own utterers at its present [level]³⁸¹

(275-6) The intellectual who aims only at classifying and analysing kills the finer subtler part of that which he is dissecting; the artist who yields his feelings in love of it receives its soul.

(275-7) The intellect produces thoughts without weariness. It looks for change instead of looking inside itself for its originator.

(275-8) Thought bedims consciousness instead of expressing it, coffins the universal Mind into the narrow ego. Man began to think when he began to forget his Overself. However the forces of evolution will so work that one day he will learn to remember his divinity and yet use his intellect at will without losing this remembrance.

(275-9) Their fixation on external life is almost complete. How limiting this is!

(275-10) It makes metaphysical truths more accessible to the general reader.

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(277-1)³⁸³ In their impatience and eagerness to get the mystical experience, some resort to taking either infusions of drugs like Indian hemp or injections of them like lysergic acid. The effect is usually euphoric at first but startlingly fantastic afterwards. LSD is the latest of them all, and probably the most powerful of all, certainly the most amazing of all.

(277-2) Each man who lights this candle within his own mind will soon begin to attract other men like moths. Not all men nor many men but only those who are groping for a way out of their darkness.

(277-3) A serenity which never leaves him and an integrity which always stamps him,

³⁸¹ PB himself deleted the para after this para by hand. It originally read "The dangers of intellect are the dangers of pride and arrogance and intolerance."

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³⁸³ The paras on this page are numbered 9 through 19b; they are not consecutive with the previous page. However, this page is from the same basic batch as the above. There is one unnumbered para at the top of the page.

are only two of the fruits of matured philosophic discipline.

(277-4) The illumined man becomes a channel of the Holy Ghost, a chalice of the Prophet's Wine. Yet even he cannot turn the absolute mystical Silence into finite comprehensible speech for more than a sensitive few. With most people he finds himself utterly dumb because they themselves are utterly deaf. This is the tragic pity of it, that just because his words have a value far beyond that of other men's, there is no audience for them, so few ears to receive them.

(277-5) Only the sensitive are likely to leave his presence uplifted quieted and reassured in mind. The others - and they are the majority - come with nothing and leave with nothing.

(277-6) He feels the Overself's blessed calm.

(277-7) His silence bravely takes its stand on the fact that truth is a reality, is a power, is invincible.

(277-8) It is easy for the populace to be deceived by his unassuming manners and unpretentious speech into thinking him to be anything but what he really is.

(277-9) Men react differently to his presence but only a few react rightly. Those are the ones with whom he has a spiritual affinity, and a prenatal link.

(277-10) Constant association with him can only benefit the sensitive after all. It exalts and tutors them. But it leaves the insensitive exactly as they were before. Long ago Jesus pointed out the futility of casting seed on stony ground. Not that this lack of sensitivity is to be deprecated. Nature has set us all on different rungs of her evolutionary ladder. No one is to blame for being what he is.

(277-11) Such a man is not plagued in society by self-consciousness.

(277-12) Without himself being a priest, he performs the true priestly office.

(277-13) Feeling this sympathy with his fellow-being, understanding why they act as they do, he can no longer bring himself to fear, hate or condemn them.

(277-14) It is not the annihilation of being but the fullness of being.

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(279-1)³⁸⁵ Science treats man as a higher animal, and has no better view of him. This is incomplete to the point of falsity, dangerous to the point of self-destruction.

(279-2) Why must we always try to arrive at formal conclusions? Why not let ideas work of themselves in the subconscious?

(279-3) We lose our way in all this meaningless verbiage, but we may begin to find it by learning to use words that we really do understand.

(279-4) Unconsidered words simply mean unconsidered thinking.

(279-5) Thought is inseparable from language and to improve one is to improve the other.

(279-6) The words which the clergyman pours into your ear every Sunday, may be as empty of content as an unfilled box. The sentences which lie before you in black print on the white ground of a newspaper may be as meaningless as the gabbing of a verbose lunatic.

(279-7) The quest of a final truth which shall strictly satisfy the highest criterion of validity seems to be a hopeless endeavour because some thinkers assert that such a criterion does not exist whilst the others dispute among themselves as to what form it ought to take.

(279-8) Only after reason matures to its fullest extent can we look for the dawning of a perfect intuition, or 'insight' as I prefer to call it.

(279-9) The danger of slipping into this overstress on intellectual activity and not retaining the healthy balance between it and intuitional activity, is large and real.

(279-10) These studies do indeed open up the loftier faculties of human intelligence, faculties which bring us to the very borderland of insight.

(279-11) We must not mistake the glamorous rhetoric of the orator for the divine knowledge of the illuminati.

³⁸⁵ The paras on this page are numbered 45 through 59; they are not consecutive with the previous page. There is a para at the bottom of the page that was clearly inserted later, numbered 59a., and there are two unnumbered paras at the top of the page.

(279-12) He has glorified Reason with a big capital letter but this does not make it any different from the intellectual faculty which all the rest of mankind use in varying degree.

(279-13) Knowledge is said to be actively affiliated with power.

(279-14) Truth can only be upheld by truthful arguments.

(279-15) The same words which express knowledge in one mouth, merely hide ignorance in another mouth.

(279-16) Before we can usefully begin the study, it is advisable to think out what we mean by this term.

(279-17) Although the intellect in us cannot grasp the Real, cannot do more than think about what it is in relation to itself, there is something else in us which can successfully do so. This is insight which unfortunately few have cultivated although all have it.

(279-18) The observer who can unite the scientific objective outlook with sympathy for mysticism will make more penetrating observations than the one who cannot.

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(281-1)³⁸⁷ Just as the best [intellects]³⁸⁸ of the time and country gather for development in its universities, so

(281-2) Dynamite reposes in moral neutrality. The use that is made determines its goodness or badness. In the same way reason and thought are spiritually neutral. They hinder or help the inner life only according to the way they are used, the roads which they take and the aims which they set for themselves.

(281-3) Let them examine the supporting evidence.

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³⁸⁷ The paras on this page are numbered 35 through 42; they are not consecutive with the previous page. There is one unnumbered para at the top of the page and eight unnumbered paras at the bottom of the page.

³⁸⁸ PB himself changed "minds" to "intellects" by hand.

(281-4) He tries to sift historic fact from emotional or egoistic propaganda.

(281-5) The proper use of logical thought is more to remove error than to find truth.

(281-6) There is still a mystery at the core of the atom. Humility is as befitting before it today as it was a hundred years ago.

(281-7) To the diseased mentality, mysticism is an attempt to cripple progress by weakening intellect and inhibiting needed action.

(281-8) The integrity of academic scholars, with its painstaking documentation of facts and references, is greatly to be admired.

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(281-9) It is hard to maintain equilibrium when the human urge is to look toward the future with relief or toward the past with regret.³⁸⁹

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(281-10) There is a simplicity which is too much like stupidity to be worth cultivating.

(281-11) The benefit of university education has reached a much higher percentage of people and in a much larger number of places than [during]³⁹⁰ any earlier century

(281-12) Their failure to find any truth in such teachings is very largely a failure in sensitivity.

(281-13) Although the educational trend has stimulated interest in science above any other subject, a time will come when the educated person will find that he cannot live by science alone. The arts will demand and receive their due. The spirit will put in its gentle call. In other words, culture will have to complete itself

(281-14) Must such a highly developed doctrine be presented in infantile terms?

(281-15) It is a waste of time to appeal to the reason of the unreasonable.

(281-16) The scientific approach is insistent in demanding proof and requiring evidence.

³⁸⁹ PB himself inserted "(class VI.)" by hand.

³⁹⁰ "during" was typed below the line and inserted with a caret by PB himself.

(281-17) Only by disregarding his own point of view can he really attain truth. But what intellectual is willing to do this?

(281-18) All-too-easily the intellect shuts itself inside its own beliefs, opinions and automatically excludes all others

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(283-1)³⁹² It requires bravery not to be intimidated by family or friends from doing what the inner voice tells us is right; it is easier to let cowardice win the victory. Yet Shakespeare's counsel to be true to one's own self will prove wisest in the end.

(283-2) The region of logical intellect offers no durable abiding place for the questing human mind. Every argument can be met by another of equal force, every opinion cancelled by another of equal weight; nor is there any end to the process except escape from this region altogether. But the escape should be one to a higher region, to that of genuine intuition, and not to a lower one like that of superstitious belief.

(283-3) He need not abandon rigorously-logical thinking because he is cultivating mystically intuitive feeling. But he should know its limitations.

(283-4) Intellectual definitions of mystical realities and logical explanations of mystical processes have their useful place. But it is not the highest place.

(283-5) Only when knowledge is measured and conduct is valued from the philosophic point of view, can the truth of the one and the quality of the other be correctly seen.

(283-6) If the metaphysical mysteries are profound for him, then he need not see their disclosure. It is enough to live rightly and worship daily.

(283-7) His work with thought is to refine and exalt it.

(283-8) The agnostic, even the atheist, is a believer too. Only he has more faith in the validity of reason than in the validity of intuition. Yet it is only the reason's own vanity that asserts that its validity is a higher one.

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³⁹² The paras on this page are numbered 218 through 230a; they are not consecutive with the previous page. There is one unnumbered para at the top of the page.

(283-9) His inner life will be well enriched when his thinking can define itself with precision and clarity.

(283-10) To doubt is not to deny. We must begin with doubt in order to clear the ground but we would be in a sorry state if we were to end in it. The assertion that all beliefs are relative and untenable, is itself a belief and therefore equally untenable.

(283-11) Hitler could never have got the German people to follow him over the precipice had they not already lost this capacity to think for themselves, one of the most valuable of human capacities and necessities.

(283-12) They are pitiful victims of their own intellectuality.

(283-13) He will be offered contradictory statements of what purport to be facts. Which should he accept as correct?

(283-14) It is alright for a teacher to have only partial limited knowledge of his subject so long as he recognises it as such, and so long as it is not applied in cases where complete knowledge is essential

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(285-1)³⁹⁵ When the mind is hazed and feeling glamoured, reason and judgement are at their feeblest.

(285-2) The same power which caused [man]³⁹⁶ to fashion a crude wooden plough eventually [enabled]³⁹⁷ him to fashion a motor driven plough. That power [was and]³⁹⁸ is intelligence.

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³⁹⁴ PULL OUT FOR POSTAL INSPECTION - printed on the back - indicating the typist used the back of an envelope for this page!

³⁹⁵ The paras on this page are numbered 252 through 259; they are not consecutive with the previous page. There is one unnumbered para at the top of the page, and one unnumbered para at the bottom of the page.

³⁹⁶ PB himself changed "men" to "man" by hand.

³⁹⁷ PB himself changed "enables" to "enabled" by hand.

³⁹⁸ PB himself inserted "was and" by hand.

(285-3) To think without realism and to theorise without facts is to think and theorise in a vacuum.

(285-4) Metaphysics, starting from one end of the path must eventually meet science when it has advanced sufficiently far to test all its hypotheses by physical experience. Science, starting from the other end of the same path with physical research must eventually meet and hand its problems over to metaphysics, when it seeks to arrive at a large general view of all its accumulated data. The metaphysical Idea, must verify itself by the scientific Thing. The scientific Thing must understand itself to be the metaphysical Idea.

(285-5) Logic is always beset by the serious charges that its so-called truths are fallacious ones. For instance, it insists on the law of contradiction, the law which says that a statement of facts cannot be true and false at the same time. But the careful study of illusions produces conclusions which falsify this law. We do not mean by this criticism to declare logic to be useless. We mean only what we have elsewhere written, that it is a good servant but a bad master.

(285-6) A thorough mastery and understanding of the Hidden Teaching – even if it be intellectual only – will help to refine, educate, and, to some extent, even dissolve the ego, if the knowledge thus obtained is applied. Truth is a dynamic, not a narcotic.

(285-7) the pompous pedantry of some academic circles is not less unbalanced than the illiterate inarticulateness of those who scorn them

(285-8) It is often asked why we have so little contact with the Overself, why it is so hard to find the clues which shall lead us to it.

(285-9) A man's high position in one field of activity does not necessarily add great weight to his pronouncements in a totally different field. His personal knowledge in the second one may be absolutely nil.

(285-10) In this matter of reading books, we should be truly grateful for their plenitude, their [helpfulness, and their variety.]³⁹⁹ And for those interested in the Oriental modes of thought, they make readily [available]⁴⁰⁰ teachings ideas and traditions which not so long ago were available only to the few who were wealthy enough or [brave]⁴⁰¹ enough to make the long journeys to strange remote lands

³⁹⁹ PB himself changed "helpfulness, /and/ their availability/ their variety." to "helpfulness and their variety." by hand.

⁴⁰⁰ "available" was typed above the line and inserted with a caret by PB himself.

⁴⁰¹ PB himself changed "bold" to "brave" by typing below the line and inserting it with an arrow.

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

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(291-1)⁴⁰⁷ The greatness of a character is tested just as much by the temptations for ego display by success as those by failure.

(291-2) Often his emotional ego pushes him into actions which do not serve his best interests.

(291-3) If we simply compare the two attitudes, instead of arbitrarily opposing them, we shall find that they usefully counter-balance each other.

(291-4) A human existence cannot be separated from a painful and suffering one, however small its measure, so long as it is tied to the flesh or emotions.

(291-5) He has to try to develop an impersonal attitude about himself.

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⁴⁰³ Blank page. Handwritten notes at the top of the page read: "Five V dd"

⁴⁰⁴ Void page

⁴⁰⁵ Blank page

⁴⁰⁶ Blank page

⁴⁰⁷ The paras on this page are unnumbered. Pages 291-304 contain paras for NEW Category VIII; they were misfiled with the Old Category VIII which runs from page 305 to page 388 in the original. – TJS '19

(291-6) A smug and conceited mind may become spiritually inert.

(291-7) Are these ideas too ethereal to be of use in this practical age?

(291-8) It is immeasurably easier to cast out a negative thought than to cast out the ego-thought.

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(293-1)⁴⁰⁹ It is possible to explain these deeper mysteries of life but to explain them to the many is hard.

(293-2) Is this one of those riddles to which there is no key?

(293-3) One man seeks to extend self, the other to diminish it.

(293-4) There are two different entities in each person.

(293-5) Let him not lessen his own value to himself and consequently to others.

(293-6) He may escape from situations and from surroundings, but there is one thing from which he cannot escape and that is himself.

(293-7) He learns from within, intuitively, much more than from without,⁴¹⁰ the full teaching to which other men or their books have led him.

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(295-1)⁴¹² (1) How, why, and to what extent is ego real? (2) It is absurd to dismiss ego as non-existent when without it no individual experience would be possible, since it

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⁴⁰⁹ The paras on this page are unnumbered.

⁴¹⁰ We have inserted a comma for grammar's sake. — TJS '20

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includes the physical body. (3) Semantic confusion is here when Advaitic statements dismiss it and deny the world. Quote Dalai Lama: "Who denies his own existence is a fool."

(295-2) It is not a virtue but a weakness to be unable to stand up for your own rights, or to be unable to rightly say "No!" or to submit to being bored by someone you want to get away from.

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(297-1)⁴¹⁴ With it maximum _____⁴¹⁵ moral and mental consciousness _____⁴¹⁶ induced. There are two separate phases in this technique which must be distinguished from one another. The first involves the use of will power and the practice of self-control. The second, which succeeds it, involves redirection of the forces in aspiration toward the Overself, and may be called the ego stilling phase.

(297-2) "He liked being on his own and was determined to remain so. He was independent, came and went as he pleased: nobody asked him questions or demanded explanations."

(297-3) An ego we have, we are; its existence is inescapable if the cosmic thought is to be activated and the human evolution in it is to develop. Why has it become, then, a source of evil, friction, suffering and horror? The energy and instinct, the intelligence and desire which are contained in each individualised fragment of consciousness, each compounded 'I,' are not originally evil in themselves but when the clinging to them

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⁴¹² The paras on this page are unnumbered.

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⁴¹⁴ The paras on this page are unnumbered.

⁴¹⁵ 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.

⁴¹⁶ 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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(continued from the previous para) becomes⁴¹⁸ extreme selfishness becomes strong. There is a failure in equilibrium and the gentler virtues are squeezed out, the understanding that others have rights, the feeling of goodwill and sympathy, accommodation for the common welfare – all depart. The natural and right attention to one’s needs becomes enlarged to the point of tyranny. The ego then exists only to serve itself at all costs, aggressive to, and exploitive of, all others. It must be repeated: an ego there must be if there is to be a World-Idea. But it has to be put, and kept, in its place, (which is not a hardened selfishness). It must adjust to two things: to the common welfare and to the source of its own being. Conscience tells him of the first duty, whether heeded or not: Intuition tells him of the second one, whether ignored or not. For, overlooked or misconstrued, the relation between evil and man must not hide the fact that the energies and intelligence used for evil derive in the beginning from the divine in man. They are

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(continued from the previous para) Godgiven⁴²⁰ but turned to the service of ungodliness. This is the tragedy, that the powers talents and consciousness of man are spent so often in hatred and war when they could work harmoniously for the World-Idea, when his own disharmony brings his own suffering and involves others. But each wave of development must take its course, and each ego must submit in the end. He who hardens himself within gross selfishness and rejects his gentler spiritual side becomes his own Satan⁴²¹, tempting himself through ambition or [greed, through dislike or hate which is instilled in others]⁴²² – he must fall in the end, by the Karma he makes, into destruction by his own negative side.

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⁴¹⁸ The original editor inserted an ellipsis by hand, to indicate that this para was a continuation from the previous page.

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⁴²⁰ The original editor inserted an ellipsis by hand, to indicate that this para was a continuation from the previous page.

⁴²¹ The original editor capitalised “Satan” by hand.

⁴²² The original editor changed “greed _____ through dislike or hate instilling hate in others” to “greed, through dislike or hate which is instilled in others” by hand.

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(303-1)⁴²⁵



WHERE the mind is without fear and
the head is held high;
 Where knowledge is free;
 Where the world has not been broken
up into fragments by narrow domestic
walls;
 Where words come out from the
depth of truth;
 Where tireless striving stretches its
arms towards perfection;
 Where the clear stream of reason has
not lost its way into the dreary desert
sand of dead habit;

⁴²⁴ PB liked to add a splash of colour to many things – his furnishings included sofas and a meditation chair upholstered in the vivid colours of sunset, for example. This habit of bringing colour into his environment also applied to his notebooks; he often used greeting cards as end papers, mainly for the images, rarely for the sake of the sender. – TJS '19

⁴²⁵ This 'para' is a poem printed on a holiday card by Rabindranath Tagore.

Where the mind is led forward by
thee into ever-widening thought and
action –

Into that heaven of freedom, our
Father, let our [world]⁴²⁶ awake.



In the full knowledge that Rabindranath Tagore
would have joined us in making this change had
he written his poem today.

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

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Sex

(305-1)⁴²⁹ The man who struggles with the passion of sex within his nature and conquers it, not merely physically but also mentally, finds that his very nature becomes bi-sexual. For he finds within himself the woman whom he had formerly sought outside himself. She who was to complement his mind and companion his body, and whom he could only find in an imperfect form or not find at all, is then discovered within his own spirit, in that which is deeper than body and mind. The mysterious duality which thus develops corresponds to the last stage but one of his mystical progress, for in the last stage there is absolute unity, absolute identity between his own ego and his Overself, but in the penultimate stage there is a loving communion between the two, and hence, a duality. Such a man is in need of no fleshly woman, and if he does marry it will be for reasons other than the merely conventional ones. In achieving this wonderful liberation from the [drawbacks]⁴³⁰ which accompany the delights of sex

⁴²⁶ The original editor changed “our country” to “world” by typing it below the line.

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⁴²⁸ The original editor inserted “all on” before “Sex” by hand.

⁴²⁹ The paras on this page are unnumbered. This is the original first page of Old Category VIII paras; the earlier pages (291-304) are from NEW Category VIII – the erroneous filing happened post mortem, and does not indicate PB’s own intent. – TJS ‘19

⁴³⁰ PB himself changed “miserics” to “drawbacks” by hand.

and from the shortcomings which modify its promises, he achieves something else; he enters into love in its purest, noblest, most divine and most exalted state. Thus his nature is not starved of love as shallow observers may think or as the sensual minded may believe, but [only]⁴³¹ he, [rather]⁴³² than the others, knows what it means. Seemingly he stands alone, but actually he does not. He is conscious of a loving presence ever in him and around him, but it is love which has shed all turmoils and troubles, all excitements and illusions, all shortcomings and imperfections.

(305-2) It is hard to overcome sexual desire and neither ashamed repression nor unashamed expression will suffice to do so. Hunger and surfeit are both unsatisfactory states. The middle way is better but it is not a solution in the true meaning of this term.

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(307-1)⁴³⁴ When adolescent boys and girls are able to rush from one pleasure to another, from one emotional entanglement to another, without a thought of the consequences involved, or of other persons concerned, except what contribution they can make to selfish enjoyment, when all this is done in the name of modern self-expression, then a state of moral danger can be said to exist. The Buddha suggested a philosophical way of controlling the animal passions in man. He affirmed that if we will think often of the inevitability of our own death, if we will remember that the upshot of all our activities is the funeral-pyre, the burial grave, we begin to realise how pitiful, how ultimately worthless, and how immediately transient are all our passions. How will the animal passions appeal to the man lying on his death bed? The thought of death even to those who are still very much alive will thus diminish the strength of lust, greed, hate and anger.

(307-2) That Nature put the hunger instinct into man and animal alike primarily to preserve the life of the physical body and not to satisfy the palate nobody could rightly deny. The enjoyment of food is subordinate to, and intended to make more inescapable, the instinct required for this highly important necessity of sustenance. Yet man, blinded by his desires and passions, fails to see [that]⁴³⁵ the same situation

⁴³¹ PB himself inserted "only" by hand.

⁴³² PB himself changed "more" to "rather" by hand.

⁴³³ Void page

⁴³⁴ The paras on this page are numbered 114 through 115; they are not consecutive with the previous page.

⁴³⁵ PB himself deleted "exactly" from after "that" by hand.

[prevails to explain part (not all) of]⁴³⁶ the sexual instinct. Nature is not interested in his individual pleasure so much as in the continuance of his species. She has given him the one for the sake of the latter. Man has in thought, belief and practice today reversed this order of importance. The result is a totally wrong view about the possibility and value of continence. From this view stems a host of moral, nervous and physical maladies which are plunging his life into confusion and disaster. Diderot, the French thinker and Encyclopaedist of the eighteenth century, in his anti-religious writing drew attention to the harm caused by emotional repression to nuns, and what he particularly had in mind was, sexual repression. The mystic has sometimes used erotic images when describing his experience. In the case of nuns this has been interpreted by modern sceptics, and especially by psychoanalysts, to indicate frustrated sexual desire. Such a condition must have been true of some nuns but cannot possibly have been true of the more advanced ones. For a certain part of the mystic experience during deep meditation does correspond in several details to the sexual

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(continued from the previous page) [experience]⁴³⁸. There is, in these moments, a surrender of the attitude of being in control of oneself, a conscious recognition and acceptance of another entity which is allowed to take possession and work on oneself. In consummated sexual love, the feeling of union is an intense one, but it is a union of two unlike entities - of a passive inert female with an aggressive active male: In realised mystical experience, the longing for union between the ego and what is beyond it is equally intense, and there is likewise here a marriage of two unlike entities - the passive willing ego giving itself up in ecstasy to the mysterious and impersonal higher power.

Nature has her rights, it is true, but before we can justly grant them we need to inquire as to what they really are. Her instincts in us are often perverted.

We have to enquire why it is that most religions severely judged and deprecated the sexual instinct, and why they recommended its subjugation to their elite of priests and monks. It is the strongest of bodily instincts, the supreme expression of physical life, and therefore the possible gateway to a complete surrender to materialism. Materialism achieves its greatest triumph in the inflamed and total self-identification of man and woman with their material bodies. In this absolute ecstasy of interlocked flesh there is no thought or place for the spirit, no care or memory of its existence. The

⁴³⁶ PB himself changed "prevails the" to "prevails to exclaim part (not all) of" by hand.

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⁴³⁸ PB himself changed "EXPERIENCE" to "experience" by hand.

infatuated man, who finds his beloved immeasurably desirable, will be restless or even tormented until he can achieve union with her. Absolute asceticism and rigid monasticism were set up as preventives against such a surrender. Only by sheer flight from temptation it was believed, could there be any possibility of successful subjugation.

Gandhi demonstrated in his own person the foolishness of the belief that absolute continence leads to mental disorder. He was sane enough to lead his countrymen to freedom. He also demonstrated the falsity of the belief that it was impossible. For forty years he practised it successfully. He said: "The ability properly to conserve,⁴³⁹ assimilate and transmute the vital fluid comes with long training. It strengthens the body and the mind." His spiritual career further indicated that mastery of sex by those who have experienced it is more likely to be real and lasting than in the case of those who have starved it.

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(311-1)⁴⁴¹ So powerful an urge as sex assumes, in the eyes and minds of young men, so dominant a place that it is often futile to advise all of them to renounce it entirely in favour of lifelong chastity. Most of them will be both unwilling and unable to follow such lofty counsel. They have little power to control what is happening to them here, for a universal force is behind it. Is it not more prudent to suggest a graduated discipline to them? Most people can move only from one level of thought and character to a higher one by slow degrees; very few by sudden jumps which miss those degrees. The case of a [non-sectarian]⁴⁴² American monastery founded [by a well-known religio-mystical writer and lecturer]⁴⁴³ only a few years ago proves this point.

He gathered more than a score of young men and put them under his direct personal supervision in this monastery. [All practised meditation and asceticism strenuously.]⁴⁴⁴ Within a comparatively short time some of them took to homosexuality, others went mad, still others had a nervous breakdown and a couple gave up mysticism altogether. The founder had to close down the monastery and himself became a physically sick person. I do not assert it was only his harsh

⁴³⁹ PB himself inserted a comma by hand.

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⁴⁴¹ The paras on this page are unnumbered.

⁴⁴² "non-sectarian" was typed below the line and inserted with a caret by PB himself.

⁴⁴³ "by a well-known religio-mystical writer" was typed below the line and inserted with a caret by PB himself.

⁴⁴⁴ "All practised meditation and asceticism strenuously." was typed below the line and inserted with a caret by PB himself.

unbending attitude toward sex which was responsible for all this. I say that it certainly was a powerful contributing cause, along with other causes, especially his antiphilosophical stand. "I will let no student of Brunton's teachings come here," he informed one candidate for monastic virtue. He also naively believed [and told the world in his books]⁴⁴⁵ that humanity could be saved by organising similar groups. This is in direct disregard of Emerson's warning that "souls are not saved in bundles." Only an inspired master has ever saved anyone else in past history. The mere pooling of ignorance or multiplication of helplessness cannot save anyone.

(311-2) The ultimate goal is liberation from sexual hunger.

(311-3) So many complexes, neuroses and phobias exist in most discussions of sex.

(311-4) When the fruit-orchard and the vegetable garden will replace the slaughter house and the butcher shop, there will be peace on earth too.

(311-5) Over-salted or over-sugared foods should not form part of his diet.

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(313-1)⁴⁴⁷ The purifying process of an unfired diet works in the same way as that of a long fast. It does not make a single effort with a single result but rather a series of efforts with a series of results. Hence the distressing elimination symptoms are periodic and recurring, being successive and deepening stages of cleansing.

(313-2) A time comes when all this sinning against the laws of health through over-eating, through rich-meaty food, through stimulating drinks, so falsifies our taste-buds that we can no longer hear the voice of nature, no longer know that it is telling us to stop giving the body what will ill serve it, no longer be able to recognise friend from foe on menus.

⁴⁴⁵ "and told the world in his books" was typed below the line and inserted with a caret by PB himself. Note: it originally read "and still tells the world in his books" suggesting that this was a contemporary of PB's. — TJS '20

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⁴⁴⁷ The paras on this page are numbered 98 through 107; they are not consecutive with the previous page.

(313-3) That Power which brought the body into existence originally, maintains its involuntary functions, cures its diseases and heals its wounds. It is within the body itself; it is the life-force aspect of the Soul, the Overself. Its curative virtue may express itself through various mediums as herbs and foods, hot, cold or mud baths and deep breathings, exercise and osteopathy or it may express itself by their complete absence as in fasting, often the quickest and most effective medium. Or, disdaining physical methods entirely, it may act directly and almost miraculously as spiritual healing

(313-4) A wise system of healing would co-ordinate physical and psychological, artificial and natural, dietary and spiritual treatments, using some or all of them as a means to the end, cure. But knowing that the spiritual is the supreme therapeutic agent – if it can be touched – it will always be the one last resort for the desperate and chronic sufferers when all other agents have had to accept defeat.

(313-5) While the direct aim of these exercises is to prepare the body for higher forces the improved health and better vitality which follows them is also important.

(313-6) The best time for fasting is the opening of the Spring and Autumn seasons.

(313-7) The Hatha yoga⁴⁴⁸ exercises require very difficult contortions whereas my exercises require only easy ones.

(313-8) The medicine-man of Malaya finds his healing-magic more effective if he fasts before practising it.

(313-9) Those whose chief aim in life is to acquire possessions and savour enjoyments, are not likely to welcome semi-ascetic ideas and self-denying disciplines.

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(315-1)⁴⁵⁰ A thoroughly scientific investigation of the claims to abnormal longevity is necessary. No one has yet undertaken to make it. Satisfactory evidence is hard to get hold of.

⁴⁴⁸ "Hathayog" in the original

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⁴⁵⁰ The paras on this page are numbered 153 through 158; they are not consecutive with the previous page. Para 159 was cut off of the bottom of the page.

(315-2) The yearning for an ideal companion is impossible to satisfy in the outer world. But it is not a baseless one for man can find in the inner world the presence of his Christ-self, his Overself. This will satisfy him completely and give a happiness which no human being can give.

(315-3) There is in sexual congress a partaking of each other's qualities, a transfusion of magnetic auras, a commingling of psychical qualities, a mixture (emotional) of physical and magnetic fluids. This is why Brahmins are forbidden to marry into lower classes, why Jews were not permitted to marry into other races, and why Zoroastrians are not allowed to go outside their own race and faith either for lawful union or for illicit cohabitation. In this way a caste, a tribe or a race kept its own spiritual status pure and unadulterated. Those who married into the prohibited ranks were considered to have a befuddling haze thrown over their mind and disrupting their spiritual awareness.

(315-4) The force which men spend in ungoverned sexual desire keeps them imprisoned in their lower nature. This same force can be sublimated by will, imagination, aspiration, prayer and meditation. When this is done, the Overself can then instruct them for they will be able to hear its voice.

(315-5) These animal desires belong to the body. What are we? Are we that or a mind using a body? Or Mind using a mind and a body? This last is indeed the truth. When we find it out for ourselves, and hold to it through the years, how long can these desires keep their strength? We may be assured that they dwindle and go.

(315-6) Some propulsive force from within or some compulsive condition from without must come into existence to make him undergo the self-discipline needed to open him to the divine influx.

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(317-1)⁴⁵² This divineness of its origin disproves the slurs cast on sex by those ascetics who wrongly regard it as an evil. It is the lack of proper control and knowledge or the abuse and misdirection of sex that turn it into an evil; but until man slowly evolves into awareness of his true self, it will continue to provide him – along with Art and Nature – with feelings of happiness which relieve the gloom of earthly life. Yet, in contrast to the

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⁴⁵² The paras on this page are numbered 143 through 144; they are not consecutive with the previous page. Para 145 was cut off of the bottom of the page.

happiness gained from Art and Nature, and much more with that gained from spiritual awareness, there are heavy penalties for the abuse, misdirection or lack of control of sex force.

(317-2) All these yoga exercises and physical practices are praiseworthy. They are recommended to aspirants – but only as accessories. They are not, and never can be, substitutes for that moment-to-moment struggle with the ego in daily living which is fundamental and inescapable. No forcible holding of the breath and no strained contortion of the body can take its place. The attempt to avoid following this discipline of the ego by substituting disciplines of the breath or flesh is a futile one, if it is an attempt to take the kingdom of heaven by violence. It cannot be successful. This desire to enter the kingdom in a hurry is pardonable. Yet if it were fulfilled the fulfilment would be a premature attainment and consequently lacking in fullness, falling short in wholeness and uncertain of steadiness. All the different stages of development are needed in experience and can be missed only to our loss. Although timelessness is the quest's end, the journey itself must take place in the measured pace of time to prepare us properly for this end. It may be that this is because we may not take hold of spiritual possessions which we have not rightfully earned by personal labours and to which we have no honest legal title. It may be that a spiritual treasure cannot become our own in advance of the requisite efforts to develop adequate fitness and understanding for such vast responsibility.

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Diet

All on Vegetarianism⁴⁵⁴

(319-1)⁴⁵⁵ Flesh-eating is morally wrong and Nature exacts her penalty for it in various ways of which sickness is only one.

(319-2) The delusion that flesh food is essential to maintain strength dies hard. I do not know a stronger animal than an elephant. I have seen it in the East doing all the work that a powerful steam-crane will do in the West. Yet the elephant is a vegetarian. Moreover it outlives most other animals.

⁴⁵³ Blank page. Handwritten notes at the top of the page read: "DIET"

⁴⁵⁴ PB himself inserted "all" by hand.

⁴⁵⁵ The paras on this page are unnumbered. They were all pasted on separately from other pages, and their numbers crossed out.

(319-3) No flesh food passes between my lips, and no smoke passes out from them.

(319-4) About the time that the eighteenth century closed in England, William Cobbett could write scornfully of vegetables as “green rubbish⁴⁵⁶ unfit for human food and suitable only as cattle food”⁴⁵⁷ – such was the ignorance of an influential writer, [keen]⁴⁵⁸ economist and [able]⁴⁵⁹ politician.

(319-5) I always recommend a [completely]⁴⁶⁰ vegetarian diet to those who can undergo⁴⁶¹ the change without inconvenience to [themselves⁴⁶²] or friction with their families. It is to be preferred for several reasons.

(319-6) We have a moral duty to avoid killing animals for [food.]⁴⁶³

(319-7) Another point for vegetarians is that cruel wild beasts⁴⁶⁴ such as [tigers,]⁴⁶⁵ and treacherous⁴⁶⁶ angry reptiles such as snakes, live wholly on animal products. The connection between their nature and their food is not entirely coincidental.

(319-8) So long as a large part of the human race heartlessly kills creatures that feel suffering to supply its own physical wants, so long as it injures the sentient animals for its own selfish benefit, so long as it cruelly exploits innocent four-footed fellow-beings without regard to their rights, so long will this evil karma spill its own blood in war or violence.

(319-9) [A⁴⁶⁷] saying of the Buddha: “It is not the eating of meat which renders one impure but being brutal, hard, pitiless, miserly.” This passage was directed against those Brahmins who boasted of their [faithfulness to]⁴⁶⁸ external rites.

(319-10) It is as blasphemous to ignore, decry or dismiss the [physical]⁴⁶⁹ side of human life as unimportant as it is to deny that the universe is a divine projection.

⁴⁵⁶ PB himself deleted quotation marks after “rubbish” by hand.

⁴⁵⁷ PB himself inserted quotation marks after “food” by hand.

⁴⁵⁸ PB himself inserted “keen” by hand.

⁴⁵⁹ PB himself inserted “able” by hand.

⁴⁶⁰ PB himself inserted “completely” by hand.

⁴⁶¹ PB himself closed up “under go” to “undergo” by hand.

⁴⁶² PB himself deleted “and” by hand.

⁴⁶³ PB himself deleted “and men in war.” From after “food” by hand.

⁴⁶⁴ PB himself deleted a comma by hand.

⁴⁶⁵ PB himself changed “tiger” to “tigers,” by hand.

⁴⁶⁶ PB himself deleted a comma by hand.

⁴⁶⁷ PB himself deleted “Buddhist Pali Cannon” from after “a” by hand.

⁴⁶⁸ PB himself inserted “faithfulness to” by hand.

⁴⁶⁹ PB himself changed “material” to “physical” by hand.

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Diet⁴⁷¹

(321-1)⁴⁷² If the grains, fruits, cereals, and vegetables which we eat are themselves undernourished because the soil in which they grow is deficient in minerals or otherwise exhausted, then we in turn will not really receive from our food the proper nourishment we believe it is giving nor will the cattle pastured on such depleted soil. Nor is this all. If the foods derived from unbalanced soil are our mainstay for a lengthy period of years, the unbalance will be reflected on our body as some kind of sickness or malfunction.

(321-2) The disciplinary rules of hygiene must be obeyed, or the body will not be able to carry out its functions properly. A wide outlook must be given to this word 'hygiene,' for it concerns the feelings and the thoughts as well as the body.

(321-3) Why not treat disease with a combined therapy, uniting medical science with mental readjustment, dispersing medicines side by side with drawing on the spiritual forces?

(321-4) We have inherited a body which, after ages of mistreatment degradation and wrong feeding cannot quickly change itself and accept the new habits and the new feeding with its organs in their present condition.

(321-5) In so far as man through ignorance fails to observe nature's laws or through weakness persistently disobeys them, he is everywhere suffering the penalties attached to his wrong habits.

(321-6) Both common sense and practical experience inform us that some sicknesses come solely from physical causes. The proper way to treat them is to use physical methods, that is, to find those causes and remove them, and apply physical remedies.

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⁴⁷¹ PB himself inserted "DIET" and deleted "(XXVII)" by hand.

⁴⁷² The paras on this page are numbered 105 through 113; they are not consecutive with the previous page. It is just possible that this page preceded page 307 at one point.

(321-7) It is said that Ramakrishna died because he took on the karma of others. This is also offered by some disciples as an explanation of why the Maharishi,⁴⁷³ like Ramakrishna, died of cancer. But the truth about this matter is not known, only opinions and theories about it prevail.

(321-8) So long has the human race broken Nature's laws and followed harmful habits, that it cannot repair without help from those who know and obey the laws, the self-destruction wrought by such accumulated error.

(321-9) [I learnt] in Denmark during the war quite a number of people contracted diabetes following a mental shock, when [the Gestapo] endangered [their safety] [or] arrested [their freedom.]⁴⁷⁴

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On Fasting⁴⁷⁶

(323-1)⁴⁷⁷ [The first benefit of fasting is that it]⁴⁷⁸ strengthens the higher will, the second, that it helps to free a man from the thralldom of his animal appetites.

(323-2) Fasting is both a penance and a purification, both a source of strength and a method of discipline.

(323-3) The traditionally prescribed Jain fast consists in abstinence from food and sometimes from water for 36 hours. It begins just after sunset and is broken after sunrise or later. It is performed on holy days, which are devoted to self-examination, self-criticism, and self-purification.

(323-4) Both Islam and Baha'i⁴⁷⁹ do not permit even water drinking during their dawn to sunset fasts. Should we emulate this for better self-mortification?

⁴⁷³ "Maharishee" in the original

⁴⁷⁴ PB himself heavily edited this para by hand. It originally read: "In Denmark during the war quite a number of people contracted diabetes following a mental shock, when endangered or when arrested by the Gestapo."

⁴⁷⁵ Blank page

⁴⁷⁶ The original editor inserted "on fasting" and deleted "(vi) HEART" by hand.

⁴⁷⁷ The paras on this page are unnumbered. They were originally numbered 136 through 140. This was crossed out and they were re-numbered 306 through 311. This was also crossed out.

⁴⁷⁸ PB himself inserted "The first benefit of fasting is that it" by hand.

(323-5) Under the heading of temporary asceticism the philosophic discipline includes fasting. If done at the right time and for the proper time, [it is a mild but useful]⁴⁸⁰ help to weaken animal desires, curb sex and soften anger, subdue an excessively critical intellect, remove resentment and bestow serenity. In this way it is also of worth in clearing the mind when in doubt about a correct decision. But to expect the spiritual benefits of a fast to show themselves during the fasting period itself, [would]⁴⁸¹ be a mistake. The weakness of the flesh may chill all spiritual activity. If it does, then the benefits will start to show as soon as sufficient food has been taken to strengthen the body again.

(323-6) Fasting throws the mind into a negative state which opens it to the possibility of mediumistic control. This is a risk which develops only after the third day and therefore longer fasts should be the exception rather than the rule.

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On Fasting

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(325-1)⁴⁸³ Bodily instincts concerning food have become so perverted by lifelong artificial habits, so deadened by old civilised so-called custom, that the bodily system no longer reacts to foods as it should. To regain the proper instincts and find out what really is a natural diet for man, a fast or series of fasts is necessary.

(325-2) Fasting gives the body a chance to clarify its dietetic reactions and to regain its true instincts. It need not be extreme or long except in the worst and most hopeless chronic cases. It is easier, more comfortable and just as effectual to take short fasts each ranging from a day to four and spaced apart at intervals of a week to a month. A teaspoon of unsweetened lime juice in a tumbler of warm water may be drunk whenever thirsty to help dissolve the toxic deposits lining the internal organs.⁴⁸⁴

⁴⁷⁹ "Bahai" in the original.

⁴⁸⁰ PB himself changed "is a useful" to "it is a mild but useful" by hand.

⁴⁸¹ PB himself deleted "often" from after "would" by hand.

⁴⁸² Void page

⁴⁸³ The paras on this page are unnumbered - their old para numbers were crossed out. They were pasted onto this page, the first two separately, and the last four all on one piece of paper.

⁴⁸⁴ PB himself heavily edited this para by hand. It originally read: "Fasting gives the body a chance to clarify its dietetic reactions and to regain its true instincts. It need not be extreme or long except in the worst and most hopeless chronic cases. It is easier, more comfortable and just as effectual to take short fasts each ranging from a day to week, and spaced at intervals of a

(325-3) Through repetitions of the fast, he is able gradually to correct the misleading appetites of the body and straighten the twisted inclinations of the mind.

(325-4) The body's appetites have become so perverted by civilised living, that to restore them to normalcy it is necessary to undergo a fast repeatedly.

(325-5) The practice of meditation is undesirable when fasting as it may easily lead to a mediumistic condition or hallucinations. But, on the other hand, prayer can, and should be increased when [fasting. Usually, excellent results may follow.]⁴⁸⁵

(325-6) If it cleanses the body of accumulated poisons, fasting [also]⁴⁸⁶ cleanses the mind of accumulated errors. This it does by opening a way into the mind for new ideas and preparing it to receive truer ones [less resistantly]⁴⁸⁷. Thus the fast moves a man away from where he is standing in his own light. It is a negative method of achieving positive results.

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(327-1)⁴⁸⁹ England pays out an enormous amount of money for the doubtful privilege of buying dead bodies [from abroad]⁴⁹⁰ to feed living men⁴⁹¹. She could save all that money and thus help to strengthen her situation. And if she used her arable land entirely for fruit,⁴⁹² vegetables and grain crops, instead of cattle grazing or breeding, she would get five or six times as much food from the same ground.

(327-2) So long as their plant, grain, vegetable and fruit food is mass produced and grown with artificial chemical or animal manure fertilisers and later sprayed with

week to a month. A teaspoon of unsweetened lime juice in a tumbler of warm water should be drunk whenever thirsty to help dissolve the toxic deposits lining the internal organs."

⁴⁸⁵ PB himself changed "fasting with usually excellent results." to "fasting. Usually, excellent results may follow." by hand.

⁴⁸⁶ PB himself inserted "also" by hand.

⁴⁸⁷ PB himself moved "less resistantly" from after "receive" to after "ones" by hand.

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⁴⁸⁹ The paras on this page are numbered 55 through 61; they are not consecutive with the previous page.

⁴⁹⁰ PB himself moved "from abroad" from after "men" to after "bodies" by hand.

⁴⁹¹ PB himself deleted a comma by hand.

⁴⁹² PB himself inserted a comma by hand.

poisons, so long will true health be impossible for city dwellers. For requisite vitamins and minerals will either be lost – destroyed by these wrong methods which serve commercial interests – only, or else ill-balanced because too rich in some nourishing elements and too poor in others.

(327-3) Only an heroic and determined few can suddenly reverse the habits of a lifetime and adopt new ones with full benefit. For most people it is more prudent and more beneficial to make the change by degrees. Thus, if convinced of the merits of a permanent meatless diet, they can cut down periodically the meats consumed, taking care to replace them by suitable substitutes. If convinced of the curative virtue of a temporary unfired diet, they can eat less cooked and add more vital foods to their meals.

(327-4) Modern civilisation has brought into use methods of preparing and refining food products which remove their nutritious parts, render them constipating and destroy their vitamins. This is either partially or wholly true of flour, rice, oatmeal and sugar.

(327-5) Before he can safely follow appetite and instinct as safe guides, he must first get rid of the perverted appetite and false instinct implanted by custom and society.

(327-6) Confronted by a totally new set of concepts of living, they irritably shake their heads at its supposed faddism or caustically jeer at its supposed quackery or derisively taunt its advocates with their supposed crankiness.

(327-7) Fasting has long been advocated by religious and mystical leaders to help men gain mastery over their passions. It is indeed a method of emotional antisepsis.

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(329-1)⁴⁹⁴ In the creative sublimation of the passions – especially lust and wrath – lies the source of impressive spiritual energy leading to satisfying achievement. Only by personal experience can it be rightly judged how valuable is the practice of storing up the innermost essence of sexual force by creative and informed abstinence, and then

⁴⁹³ Blank page

⁴⁹⁴ The paras on this page are numbered 116 through 120; they are not consecutive with the previous page. An additional para, numbered 132, was pasted onto the bottom of the page by hand.

transforming this force into positive qualities, and how greatly it develops the power of will. This does not necessarily mean a surrender to absolute asceticism, although that is perfectly possible and beneficial if carried out in the right spirit, but it does mean periods of relative asceticism.

(329-2) Few are willing to surrender sex, yet, because it is such a tyrant, it must be conquered completely if the Overself is to rule.

(329-3) When this bipolar nature of sex is understood, when it is seen that the opposite pole is always contained in every being, the question arises whether marriage is needed any longer to achieve the balance of these two poles? The answer must be that so long as the need is felt, so long is the sex force still not sublimated and the development of the other pole within oneself still incomplete. Marriage will continue to be indicated until this completion is attained

(329-4) Some of these disciplines offer welcome incidental results for they are reasonable precautions against bodily ill health as well as admirable restraints upon trouble-breeding passion.

(329-5) The married may replace passion the irritant and torment with affection the balm and stabiliser as the years move.

(329-6) His choice as between celibacy and marriage must not only be circumstance – decided but, even more, intuitively guided. There are chaste persons who need to remain so. There are unchaste ones who need to become chaste. The sublimation of sex energy is the best ideal for both these classes. The first is set apart for this purpose by nature. The second must become strong enough to set themselves apart by deliberate decision. But the deep inner voice must be their counsel – in this matter. For there are others who need the experience of married life, the subjection to its disciplines and temptations, the chance it offers to move away from egoism or to fall deeper into it.

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On Drink⁴⁹⁶

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⁴⁹⁶ PB himself inserted "ALCOHOL and DIET" by hand.

(331-1)⁴⁹⁷ Alimentary excesses render a man as unfit to grasp the fine points of this philosophy as alcoholic excesses. For he needs mental equilibrium, a clear free head. When it is enslaved by liquor or dominated by appetite it is no longer clear or free.

(331-2) The hard liquors are to be avoided. Whiskey, gin, and brandy affect the brain and nervous system so adversely that the fruits of meditation are in part lost and the course of meditation somewhat obstructed.

(331-3) Even a little liquor may excite a man and much [liquor]⁴⁹⁸ makes him mentally unbalanced.

(331-4) G.K. Chesterton wrote voluminously in defence of drinking wine and beer (he never touched spirits) yet he drank himself into a long serious illness which nearly cost him his life and after which he was forbidden for some years to take any alcohol at all.

(331-5) The worship of Venus soon follows that of Bacchus. Drink, [taken]⁴⁹⁹ long enough and [often]⁵⁰⁰ enough, ultimately draws a man into a woman's arms.

(331-6) How many people who would never dream of committing murder [upon]⁵⁰¹ someone else, commit it upon themselves!⁵⁰²

(331-7) Denmark had (1906?) the highest cancer death rate in Europe. The Danes consume more salt fish than other Europeans. Salt is a powerful corrosive chemical.

(331-8) Albert Schweitzer: Speaking as a physician, I have observed the low incidence of cancer in French Equatorial Africa. I believe this to be due to the absence of salt in the diet, of asphalt on the roads, and industrial fumes in the air. All these are poisons which may combine to cause cancer in the highly industrialised areas of the world.

(331-9) Because of inferior auric magnetism of other persons picked up during day, washing of hands and feet and face is prescribed in Islamic religion before prayer and recommended in philosophic mysticism before meditation.

(331-10) It is much easier to awaken spirit energy than to deliberately divert it by drawing it up to the head as transformed spiritual power. It is a necessary pre-condition for this awakening that the body be purified and no less so the character.

⁴⁹⁷ The paras on this page are unnumbered. They were all cut from different sources and pasted here by hand.

⁴⁹⁸ PB himself inserted "liquor" by hand.

⁴⁹⁹ PB himself changed "followed" to "taken" by hand.

⁵⁰⁰ PB himself changed "for" to "often" by hand.

⁵⁰¹ PB himself inserted "upon" by hand.

⁵⁰² PB himself inserted exclamation mark by hand.

(333-1)⁵⁰⁴ Why did so many primeval cultures in Asia Africa and America worship the serpent? A full answer would contain some of the most important principles of metaphysics and one of the least known practices of mysticism – raising the force symbolised under the name of the “serpent fire.” The advanced occultists of Tibet compare the aspirant making this attempt to a snake which is made to go up a hollow bamboo. Once aroused it must either ascend and reach liberty at the top, or it must fall straight down to the bottom. So he who seeks to play with this fiery but dangerous power will either reach Nirvana or lose himself in the dark depths of hell. If a man seeks to arouse kundalini before he has rid himself of hate, he will only become the victim of his own hatreds when he does raise it from its sleeping state. He would do better to begin by self-purification in every way if he is to end in safety and with success. The uprising of the penis closely resembles the uprearing of the cobra. Both become erect and stiff by their own innate force. When the serpent-fire passes from the root of the penis up the spinal cord, the latter also becomes upright and stiff. Yet sex is not the serpent-power but the chief one of its several expressions. The advanced yogis of India symbolise under the pent-up hissing of the serpent the aggressive energy of this sex power. They picture the three-fold character of the process in their texts as a triangle with a serpent coiled up inside it. The intense fire of love for the higher self must be kindled in the ‘mystic’ heart, kindled until it also shows a physical parallel in the body, until the latter’s temperature rises markedly and the skin perspires profusely. Deep breathing is an important element in this exercise. It provides in part the dynamism to make its dominating ideas effective. The other part is provided by a deliberate sublimation of sex energy, through its imaginative raising from the organs in the lower part of the body to a purified state in the head.

The strange phenomena of a mysterious agitation in the heart and [an]⁵⁰⁵ internal trembling in the solar plexus, of sex force raised through the spine to the head in intense aspiration toward the higher self-accompanied by deep breathing, of a temporary consciousness of liberation from the lower nature, are usually the forerunners of a very important step forward in the disciple’s inner life. A twofold trembling may seize him.

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⁵⁰⁴ The para on this page is numbered 1; it is not consecutive with the previous page.

⁵⁰⁵ PB himself inserted “an” by hand.

Physically, his diaphragm may throb violently, the movement spreading like a ripple upward to the throat. Emotionally, his whole being may be convulsed

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(continued from the previous page) with intense sobbing. It is this same bodily agitation, this nervous repercussion of a higher emotional upheaval, which developed in the meetings of the early members of the Society of Friends and got them the name of Quakers. The agitation of his feeling will come to an end with the calm perception of his Soul. The kundalini's activity being primarily mental and emotional, the diaphragmatic tremors and quivers are merely its physical reactions. The necessity for keeping the back erect exists only in this exercise, not in the devotional or intellectual yogas, for such a straight posture permits the spinal column to remain free for the upward passage of the 'serpent-fire.' The latter moves in spiral fashion, just like the swaying of a cobra, generating heat in the body at the same time. If the trembling continues long enough and violently enough, a sensation of heat is engendered throughout the body and this in turn engenders profuse perspiration. But all these symptoms are preliminary and the real mystical phenomena involving withdrawal from the body-thought begin only when they have subsided. This exercise first isolates the force residing in breath and sex, then sublimates and reorients it. The results, after the initial excitement has subsided, are (a) a liberating change in his consciousness of the body (b) a strengthening development of the higher will (c) a control over the animal appetites; a concentration of attention and feeling as perfect as a snake's concentration on its prey. It is a threefold process yielding a threefold result. In those moments when the force is brought into the head, he feels himself to be liberated from the rule of animality; then he is at the topmost peak of the higher will. Power and joy envelop him. The attainment of this state of deep contemplation and its establishment by unremitting daily repetition brings him finally to an exalted satisfied sense of being full and complete and therefore passion-free and peace-rooted.

(334-1)⁵⁰⁶ The attempt to gain all or nothing and to gain it at once, might succeed on the Stock Exchange but is hardly likely to succeed here. He cannot leap abruptly to this great height across the intervening stages but must travel laboriously step by step upwards to it. Nevertheless there exists a way of taking the kingdom by violence, a way which can be finished in six months. It is the arousal of the serpent-fire. But unless the nature has been well purified it may prove a highly dangerous way. Few are yet ready for it and no teacher dare incur the responsibility

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⁵⁰⁶ The para on this page is numbered 1a, making it consecutive with the previous page. This para is a duplicate of para 118-1 in Carbons 30.

(continued from the previous page) of plunging into such a risky gamble with his pupils' health sanity morality and spiritual future, unless there is sufficient sexual stability and hardness of will in him. There is a slower way, the yoga of self-identification with the Guru, practiced once or twice daily, combined with Mantra-japa⁵⁰⁷ practiced continuously, which leads to the same goal in a period twelve times as long, but it is perfectly safe. He should understand that the goal both ways lead to is not the philosophic one. Yet to attain the latter it is indispensable to pass through the mystic's {goal - from this we may gather how long is the road and how grand is the achievement of philosophy.}⁵⁰⁸

(335-1)⁵⁰⁹ When deep breath is united to keen thought, and when the fused result is driven upwards physically to the brain and mentally in lofty aspiration to the Soul, the visitant will know by a beautiful change of consciousness that it is welcome.

(335-2) What the Hindus call "Kundalini," meaning the "coiled force," is really a manifestation of [this]⁵¹⁰ power of the Overself. It does not necessarily have to appear in the case of every progressing disciple, but where it does, it is as if an uncoiled force moves rapidly up the spine and passes out through the head, whereupon the meditator involuntarily enters the deep trance condition for a while.

(335-3) The simple practice of the higher exercises can set up in the body all the movements of Kundalini which it is the intention of Hatha Yoga to set up, but it will do this as a collateral issue and not as a goal.

(335-4) This element in mystic experience is equivalent to the Kundalini of {the Indian yogi.}⁵¹¹ Thus, a leading exponent of Rudolf Steiner, Hans Liebstoek, writes: "Kundalini is Shakti who must be awakened if Yoga is to reach its supernal [goal]."⁵¹² In the lower cycles of the human system abides Kundalini as a latent force to be attained by the management of breathing. In the uppermost sphere, at the pole of cold flame, which shines but does not burn, Kundalini passes from fire to light."

⁵⁰⁷ "Mantramjapa" in the original - which is correct but rare. - TJS '15

⁵⁰⁸ We have changed "goal. From which we may gather how long is the road but how grand is the achievement of philosophy is concerned with" to "goal - from this we may gather how long is the road and how grand is the achievement of philosophy" for clarity.

⁵⁰⁹ The paras on this page are numbered 1b through 1g, making them consecutive with the previous page.

⁵¹⁰ PB himself changed "the" to "this" by hand.

⁵¹¹ We have changed "yoga-Indian" to "Indian yogi" for clarity. The original is probably from Hans Liebstoek. - TJS '20

⁵¹² PB himself inserted "goal" by hand.

(335-5) Patanjali says: "This light shines from within only when all the impurities of the heart have been removed by practice of [Yoga.]"⁵¹³

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(336-1)⁵¹⁴ The serpent-fire starts at the sex organs, proceeds to the Solar Plexus as the most important ganglion of the Sympathetic Nerve System, continues up the spine and ends in the frontal brain. These are the progressive stations of its passage when governed by will and directed by aspiration. The first sign is an increase of the heat of the body sometimes resulting in perspiration. [The [second] sign of its movement is a trembling or agitation in the navel region of the abdomen,⁵¹⁵ as the Solar Plexus is entered and the magnetic centre within it begins to uncloset. The third sign [is a drawing] of deeper breaths. The last sign is a sensation of added force on all levels – physical, emotional, mental and mystical.]⁵¹⁶

The exponents of some yoga methods have minutely described, [in their books, seven]⁵¹⁷ centres or "lotus-flowers" or "whirling wheels" as they are termed, which are situated [in the "soul-body"]⁵¹⁸ at intervals from the base of the spine up to the crown of the head but which work in intimate relation with similar places in the physical body. Elaborate diagrams have also been drawn to make plainer their claims about this remarkable feature of spiritual anatomy.

[On its practical side the system affords a basis for redirecting attention, a method of providing useful points for concentrating it as a yoga exercise. It is easier for undeveloped minds, which are unable to entertain abstract metaphysical ideas or to meditate upon them for any length of time, to picture the "centre" in the throat, for

⁵¹³ PB himself deleted the para after this para by hand. It originally read: "This light was represented in Raja-yoga by the lotuses in the spinal structure. Each lotus"

⁵¹⁴ The para on this page is unnumbered. This para combines several different passages each typed on different pieces of paper and glued here. The original order of the first and second signs of kundalinî were reversed, but PB himself made a note that he wanted to fix this, so I did. That original order may be found in a comment.

⁵¹⁵ PB himself inserted a note to himself: "rearrange order of those signs" by hand.

⁵¹⁶ This para was heavily edited. It originally read: "The first sign of its movement is a trembling or agitation in the navel region of the abdomen, as the Solar Plexus is entered order of signs those and the magnetic centre within it begins to uncloset. The first sign is an increase of the heat of the body sometimes resulting in perspiration. The second sign is The third sign is a drawing of deeper breaths. The last sign is a sensation of inserted force on all levels – physical, emotional mental and mystical."

⁵¹⁷ PB himself changed "in their ancient and modern books, the seven" to "in their books, seven" by hand.

⁵¹⁸ PB himself moved "in the "soulbody"" from after "the crown of the head" by hand.

example, and fasten their attention upon that. To encourage these novices to undertake such meditations they are lured with bait of miraculous powers, a different power being associated with each “centre;” or with that of visions of gods and goddesses, a different deity being associated with each centre. If the novice practices he will gain some tranquillity, even if he fails to unfold any powers]⁵¹⁹

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Physical Exercises

(337-1)⁵²⁰ Those who have any part of organ of the body in a defective or weakened condition, which has led their physician to forbid their imposing any strain upon it, should consult him before practising any of these exercises. This is because the latter do achieve their results by imposing strains.

Those whose advancing age suggests a similar carefulness may, with their physician’s prior consent, take up the easiest only of these exercises. But they ought to proceed toward mastery very patiently and by very slow degrees.

(337-2) The greatest benefit is got by bending the entire trunk, which means bending forward, backward and sideways.

(337-3) [Most of]⁵²¹ these exercises, like the Indian hatha yoga ones, are intended to affect the tissues and organs whereas [most of]⁵²² the Western exercises are intended to affect the muscles.

(337-4) It is not necessary to give more than a little time to these exercises, not more than is necessary to keep the body reasonably strong and fit

(337-5) When we remember that so much of the day we are doing these very things – sitting, standing, walking, breathing, resting or sleeping – the importance of doing them

⁵¹⁹ PB himself heavily edited this para by hand. It originally read: “the whole system a method of providing useful points for concentrating attention as a yoga exercise. It is easier for undeveloped minds which are unable to entertain abstract metaphysical ideas and meditate upon them, to fasten their attention upon the “center” in the throat, for example, and upon that. And to encourage these novices to undertake such meditations they are lured with bait of miraculous powers, a different power being associated with each “center;” or with that of visions of gods and goddesses, a different deity being associated with each center. If the novice has practiced he will gain tranquillity, but he unfolded any of the”

⁵²⁰ The paras on this page are unnumbered, except for the one at the bottom, which is 161. These paras are pasted onto the page.

⁵²¹ “Most of” was typed below the line and inserted with a caret by PB himself.

⁵²² “Most of” was typed below the line and inserted with a caret by PB himself.

in the right way maybe realised. They are functions which may easily be done in the wrong way, and [continue so for years, and]⁵²³ even for a whole lifetime.

(337-6) The Spinal column stores nerve force and delivers it to all the nerve-endings which terminate in it. These nerves carry this force throughout the body. Since this includes the brain, we may see how important it is to take proper care of the spine. There are three ways to do so: posture, exercise [and]⁵²⁴ {temperature.}⁵²⁵ The first requires us to carry the spinal column erect; the second to turn, bend and twist it daily [so as to keep it supple]⁵²⁶. The third is to stimulate it by cold showers or wet packs. Take wet towels alternately hot and cold, fold them over until they are about 4 inches wide and lay them on the back along the whole length of the spine. The water in which the towels are dipped should be alternately as hot and as cold as one can bear without discomfort.

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Breathing

(339-1)⁵²⁸ The first movement after waking up in the morning is intended to drive off drowsiness. It is practised by completely exhaling all stale air from the lungs and then deeply inhaling pure fresh air

(339-2) A warning must be given that the regular occurrence of pain or of acute discomfort during the practice of any of these exercises ought to be taken as a red signal to abandon it. Otherwise an injury may result.

(339-3) RAMA PRASAD: "Pranayama is the practice of drawing deep breaths, keeping the indrawn air inside as long as possible, and then breathing the lungs as empty as possible."

(339-4) Inhaling and exhaling should be timed to the following rhythm:

⁵²³ PB himself changed "continue in the way for years," to "continue so for years, and" by hand.

⁵²⁴ PB himself moved "and" from after "posture" by hand.

⁵²⁵ PB himself rearranged this sentence, it appears, to include another word here, but did not write one down. We've chosen to put in "temperature," as that seems to represent the description of the third option later in the para.

⁵²⁶ PB himself inserted "so as to keep it supple" by hand.

⁵²⁷ Blank page

⁵²⁸ The paras on this page are unnumbered

(339-5) It will help to empty the mind of its tumult and the nerves of their agitation if he will breathe out as fully as possible, inhaling only when the first feeling of discomfort starts. He should then rest and breathe normally for [several]⁵²⁹ seconds. Next, he should breathe in as deeply as possible. The air is to be kept in the lungs [until]⁵³⁰ it is uncomfortable to do so. This alternation completes one cycle of breathing. It may be repeated a number of times, if necessary, but never for [a]⁵³¹ longer [period]⁵³² than ten minutes.

(339-6) In this exercise the rise and fall of breathing are closely watched

(339-7) All breathing exercises should begin by cleansing the lungs with a thorough exhalation

(339-8) The power of the inheld breath [to augment the body's energy]⁵³³ is striking. A heavy weight which one could hardly lift ordinarily can be lifted much more easily if a deep long breath is first taken and the air retained in the lungs while attempting the feat. A long forward leap or a high jump can be more successfully achieved by following the same method.

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(339-9) The position in which he can remain most comfortable for the longest time, is the one most suitable for practising [meditation]⁵³⁴

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(339-10) These exercises are conveniently divided into two groups.

(339-11) BREATHING chapter: Divide the exercises into 2 groups, those safe for all, including householders, to practise and those safe only for celibates or supervised trainees. Consider introducing Chidambaram Swami's ex.

⁵²⁹ "several" was typed below the line and inserted with a caret by PB himself to replace "some" in the original

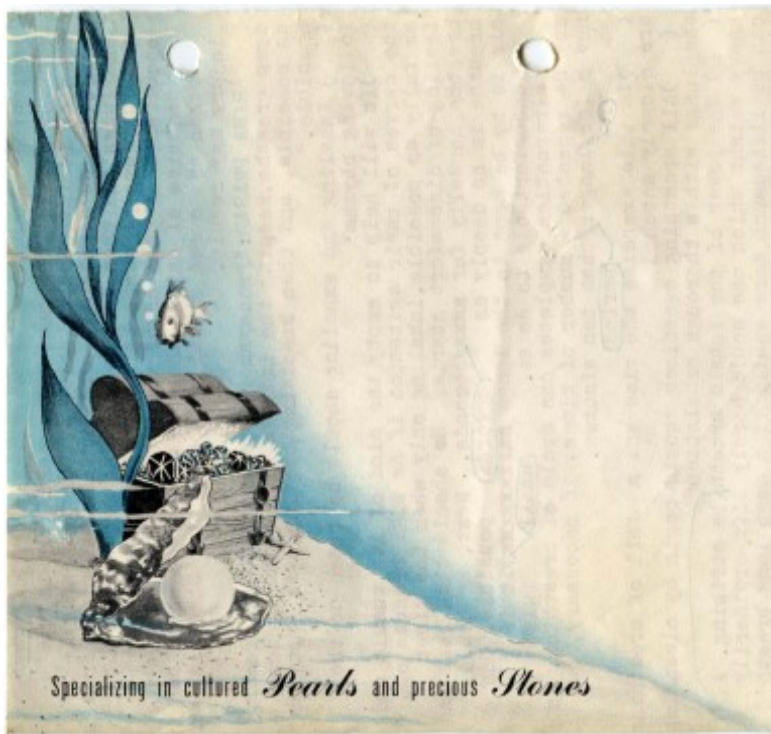
⁵³⁰ "until" was typed below the line and inserted with a caret by PB himself to replace "so long as" in the original

⁵³¹ "a" was typed below the line and inserted with a caret by PB himself.

⁵³² "period" was typed below the line and inserted with a caret by PB himself.

⁵³³ "to augment the body's energy" was typed below the line and inserted with a caret by PB himself.

⁵³⁴ "continue to" was typed between this para and the next, but we can find no place to insert it



(341-1)⁵³⁵ Stephen Lister: "If anything is pleasant, it follows in the minds of these strange people that it must be abhorrent in the sight of the Lord."

(341-2) There is a definite spiritual pattern to be worked [out]⁵³⁶ in the quester's life. At some time, for instance, he will be urged from within or driven from without to care properly for the body through diet, cleansings, breathings and exercise. These are important for his purification.

(341-3) In its highest meaning, Love is simply mental and emotional empathy.

(341-4) Health troubles show up the value of good health, since the physical body's condition has a strong influence upon the mind's condition. It is worth the trouble of studying the body's true needs to keep it a useful and efficient servant.

(341-5) A dehumanised creature is not the philosophic ideal.

⁵³⁵ The paras on this page are unnumbered

⁵³⁶ PB himself inserted "out" by hand.

(341-6) Few today care for austerities. Can they be blamed?

(341-7) In the grains, vegetables, fruits, legumes, leaves, roots, and honeys, Nature has liberally provided the human race with all the food elements its physical bodies need.

(341-8) In all relations _____,⁵³⁷ whether as friend or lover or husband, he is unpossessing, but he requires in return to be unpossessed.

(341-9) An asceticism which makes a moral distinction between the body and the Spirit is exaggerated or false.

(341-10) It is a characteristic of the breadth of philosophy that, despite its lofty aims, standards, and disciplines, it is still willing to let its votary remain a human being.

(341-11) The mental courage to cast out those wrong habits of living which ignorance of spiritual hygiene has allowed him to pick up, must show itself.

(341-12) When men are asked to deny totally [and permanently]⁵³⁸ their sex instinct, they are asked too much. The force of human nature would overtake them in the end. An ideal which is unrealisable is useless as a working ideal, however lofty it seems as a theoretical one.

(341-13) If you study the walking habits of men who have attained this tranquillity, you will find that slowness of movement accompanies sacredness of quality.

(341-14) We may respect the saintly celibate but not the narrow dogmatist who would impose his repressions upon everyone else.

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(343-1)⁵⁴⁰ Tom L. Masson said that whenever he was faced by a personal problem, he always found it was easier to solve it by fasting one to three days.

⁵³⁷ 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.

⁵³⁸ "and permanently" was typed above the line and inserted with a caret by PB himself

⁵³⁹ Blank page

⁵⁴⁰ The paras on this page are unnumbered

(343-2) We are called to give others – animals as well as humans –⁵⁴¹ the same treatment that we call on God to give us.

(343-3) It is a common idea in religio-mystical circles that sex is dirty, or even evil.

(343-4) Even the most spiritually-minded man is still fitted with legs and arms, a stomach and a liver, just like the most materialistic man. His body is there and must be reckoned with.

(343-5) At opposing ends of the spine, the human and the animal oppose each other

(343-6) Tantra redeems man, lifts him above the lustful dog to the loving human being, distinguishes him from the mere animal

(343-7) When the mating urge descends on men or women, they develop a temporary but immense capacity for glorifying the beloved person, seeing beauties and virtues which may be quite slight or even non-existent. With the eyes so widely out of focus, nature achieves her purpose with ease.

(343-8) [The ascetic idea that whatever gives pleasure or yields joy [is bad,] that [we must reject any earthly [sense-meeting] thing which creates happy satisfying feelings in us,] that would deny us the contributions of art and artistic genius.]⁵⁴²

(343-9) I accept the Chinese Confucian view which asserts that taste or flavour is essential to enjoy food but reject the Chinese Buddhist view which requires spiritual aspirants to deny themselves such enjoyment.

(343-10) Pauwels says that Gurdjieff's system helps to break every habit of body and mind

(343-11) Taittiriya Upanishad: "May my body be competent (to acquire spiritual knowledge)!"

(343-12) There is a notorious case of an Irish cook⁵⁴³ [who, during a 14 year period,]⁵⁴⁴ infected many persons who ate her food with typhoid fever. But she herself remained

⁵⁴¹ PB himself inserted dash by hand

⁵⁴² PB himself heavily edited this para by hand. It originally read: "The ascetic idea that whatever gives pleasure or yields joy, that to be happy is to be bad, would deny us the contributions of art and the artistic genius."

⁵⁴³ Referring to Mary Mallone.

⁵⁴⁴ PB himself inserted "during a 14year period," by hand.

immune to the disease, being only a carrier of the germs. May this not be a physical correspondence to auric pollution – the reason given by Brahmin Yogi of Benares⁵⁴⁵ for refusing service from any cook not trained to rigid Brahmin standards of cleanliness?

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On Sex

(345-1)⁵⁴⁷ Only he who has finished once and for all with the lust of the flesh, can know durable peace.

(345-2) The hot passions of anger and envy and lust run through our hearts and pulsate through our bodies.

(345-3) The body is not polluted by the presence of sexual organs as our ascetic friends seem to believe. Nature is wiser than they are. She knew what she was doing when she evolved them.

(345-4) Unfulfilled [sex tends to stir]⁵⁴⁸ up new problems or affects old ones.

(345-5) Is the monkish view correct that physical love between husband and wife is unclean? Is the feeling of guilt which that view attaches to this love a justifiable one? Is the sexual urge implanted in us by Nature to be obeyed, controlled or eliminated?

(345-6) He will adopt neither an escapist attitude towards sex and flee in fright from it nor a hedonist attitude and yield in helplessness to it. [If he does]⁵⁴⁹ enter into it, [he will take care]⁵⁵⁰ not merely or not alone to get a satisfaction but also to further his spiritual aims.

⁵⁴⁵ Referring to Vishuddhananda Paramahansa, mentioned by PB as the Wonder Worker of Benares in Chapter 11 of "A Search in Secret India." He was a well-known yogi famous for his purity and ability to manifest scents etc. – TJS '20

⁵⁴⁶ Blank page

⁵⁴⁷ The paras on this page are unnumbered. The paras were all cut from separate sources and pasted here by hand with the para numbers deleted.

⁵⁴⁸ "tends to" was typed below the line and inserted with an arrow by PB himself.

⁵⁴⁹ PB himself changed "He will" to "If he does" by hand.

⁵⁵⁰ PB himself inserted, " he will take care" by hand.

(345-7) Sex is love only in a crude,⁵⁵¹ groping and primitive way. The experience it yields is but a faint distorted echo of love. The confusion of the original sound with its echo leads to delusion about both.

(345-8) Sex wants to possess its beloved, even to enslave her. Love is willing to let her stay free. This is not an argument against marriage for both sex and love can be found inside as well as outside marriage. It is an attempt to clear confusion and remove delusion.

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(346-1)⁵⁵² [Take]⁵⁵³ up the standpoint of non-committal to any position, in between absolute asceticism and absolute normal marriage etc. No universal rule can be laid down. It is a matter of individual needs reactions circumstances capacities and evolutionary stage. Use instance of M.A.C. practising years of chastity and then immediately after gaining illumination yielding to husband's demand because it could no longer hurt or drag her down. Also of {illegible}⁵⁵⁴ and Anandamayee who however refused to live as normal wives to their husbands after {getting}⁵⁵⁵ illumined. N.H.⁵⁵⁶ however never had any ascetic tendency either before or after marriage or illumination. However point out one common factor true for all: that is the need of self control, of being freed from enslavement to passion;⁵⁵⁷ this is true for the married person and the monk alike. [For]⁵⁵⁸ the quester to secure [it,]⁵⁵⁹ advocate limited periods of chastity wherein psychic strength could also be built up for transmutation into spiritual aspiration and to make meditation fruitful

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Life Force⁵⁶⁰

⁵⁵¹ PB himself inserted comma by hand.

⁵⁵² The paras on this page are unnumbered.

⁵⁵³ PB himself inserted "TAKE" by hand.

⁵⁵⁴ There is a hole in the paper here, just large enough to obscure some initials.

⁵⁵⁵ This word is partially obscured by a hole in the page - "getting" is our best guess.

⁵⁵⁶ Probably referring to Norma Hutzler. - TJS '20

⁵⁵⁷ Up to this point the para was typed in all caps, we have changed it for readability.

⁵⁵⁸ PB himself inserted "for" by hand. The passage originally read "for the married person and the monk alike as well as [for] the quester. He then added "to secure it". "For" thus became the first word of the rewritten final sentence. - TJS '20

⁵⁵⁹ PB himself changed "is" to "it," by hand.

⁵⁶⁰ Handwritten notes in left margin of the page, next to the second para, read: "LIFE FORCE"

(347-1)⁵⁶¹ Maulvi Muhammad Ali's "Introduction to the Holy Quran" .. "Fasting is one of those religious institutions which, though universally recognised, have had quite a new meaning introduced into them by the advent of Islam. Fasting was generally resorted to in times of sorrow and affliction, probably to appease an angry deity. In Islam, fasting is enjoined for the moral elevation of man and for his spiritual betterment. This object is made clear in the Holy Quran itself, where fasting is enjoined: 'Fasting is prescribed for you... so that you may guard against evil.'⁵⁶² (2:183).⁵⁶³ Thus, as in prayer, the object is the purification of the soul, so that man may learn how to shun evil. The Holy Quran does not content itself with simply enjoining the doing of good and refraining from evil, but teaches man the ways by walking in which the tendency to evil in him can be suppressed and the tendency to good improved. Fasting is one of those [means.]"⁵⁶⁴

(347-2) How far the duration of human life can be extended is not known. The claims of hatha yogis, are unauthenticated, while the theories of Christian Science and the experiment of Sri Aurobindo have still left it an uncertain matter. It is true that stories of centenarians being found in different parts of the world are not few and often pass unquestioned. But the difficulty of proving the date of birth usually remains. Most centenarians belong to the illiterate peasant class, to those who have not taken care to retain a correct knowledge of their age, for it was not so important to them as it is to the educated classes. There is hardly a record of payment by life insurance companies for the life of a centenarian. It is reasonable to ask, however, why, if the reparative and destructive elements in the body could be balanced men should not live for centuries? In the absence of authenticated cases, we may only take the stand that Nature seems to have set her own limits to human life.

(347-3) Is it possible to keep the appearance and the vigour of a young man in his thirties when one is far gone into his seventies?

(347-4) Two entirely different and utterly opposite processes exist side by side in living bodies, from vegetables to human. One - anabolism - builds them up, the other - catabolism - breaks them down. During growth the first predominates but during decay, the second.

⁵⁶¹ The paras on this page are numbered 52, 93, 127; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

⁵⁶² PB himself inserted single quotes by hand.

⁵⁶³ The full verse is: "O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil)." – TJS '20

⁵⁶⁴ PB himself inserted "means." by hand

⁵⁶⁵ Blank page

(349-1)⁵⁶⁶ Fasting more so, and an unfired food regime less so. Fasting throughout its course and an unfired regime only in its early stages, eliminates so much waste toxins that bad breath appears as a symptom. However it can be greatly reduced by a combination of colon flushes and strong purges.

(349-2) Nature (God) has given us the grains and seeds,⁵⁶⁷ the fruits and plants to sustain our bodies; what we have used beyond this was got by theft. We robbed calves of their milk and bees of their own stored food.

(349-3) Such a drastic dietary regimen as the _____⁵⁶⁸ should be regarded as eliminative and transient, and it ought to be followed after a reasonable time by a more nutritive one. It should be limited to a short duration.

(349-4) That people have carried down specific eating habits for several centuries is not enough evidence for the wisdom or healthfulness of those habits. They have been acquired and passed down in most cases without investigation unprejudiced in their favour.

(349-5) Wherever and whenever meatless diet becomes the rule, and not the rarity that it is today, we may expect violence and crime to abate markedly.

(349-6) The world is so filled with suffering that he ought not to increase it by denying the dictates of his heart and killing innocent creatures in sport or by ignoring the science of nutrition and paying butchers to kill them unnecessarily for his food.

(349-7) The changeover from a meat diet to a vegetarian one creates in some cases a feeling of bodily weakness. This will be limited to the transition period only, which may be a matter of days or months, depending on the individual. Such persons should make the changeover gradually. Many others have made the change quite abruptly without any fatigue or any harm.

(349-8) When the body has become accustomed through long years of dietary habit to a vegetarian menu, the sudden introduction of flesh foods [may]⁵⁶⁹ lead to nitrogenous

⁵⁶⁶ The paras on this page are numbered 72 through 75, 122 through 123, one unnumbered para, and 142; they are not consecutive with the previous page.

⁵⁶⁷ PB himself inserted comma by hand.

⁵⁶⁸ 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.

poisoning. This is because the body can no longer tolerate a foreign protein. And from this we can understand why lifetime vegetarians, and especially lifelong ones like Indian Brahmins, become sick or suffer from nausea when accidentally or unconsciously, they let a piece of meat slip into their food.

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Reform Civilised⁵⁷¹

(351⁵⁷²-1) Henry Cotton, three times victor in the Open Golf Championship, now teacher of the game in France and England, tells his pupils to expel all breath from the body before taking the club back. [Why?]⁵⁷³

(351-2) Less than two centuries ago most men were working on the land, the sea and the forests and mines. In the cities they worked in hand-operated workshops and the cities themselves were not so large; the countryside was close at hand. They worked hard and long, using the muscles of their bodies, and so did their wives. This involuntary exercise of the muscular system, this exposure to sunshine and fresh air, this limitation to fresh and unpreserved foods, kept most of them healthy and strong even if the lack of better housing and sanitation kept short the lives of some of them. Then came the industrial revolution, when the machine and the civilisation it created changed their habits of living. Now they crowd into cities, enter sedentary occupations, sit in chairs for long hours or stand at mechanical assembly lines. Their bodies become soft, flabby and undeveloped. Their organs of digestion function imperfectly. Yet such is their hypnotised condition that they do not often realise the harm which modern ways has done them; indeed, they usually pity their ancestors! But those who do realise it and feel uneasy in their conscience about it, need to make a positive effort to eliminate the deterioration and the atrophy which are the price paid for straying away from Nature.

(351-3) He will have to put up with unthinking and ill-formed opposition from his environment, from friends and family alike. They may become openly alarmed at his deviation from the so-called normal but really abnormal standards which rule them and take fright at symptoms of purification which may develop – and cry out about his

⁵⁶⁹ PB himself changed “will” to “may” by hand.

⁵⁷⁰ Blank page

⁵⁷¹ Handwritten notes at the top of the page read: “REFORM civilised”

⁵⁷² The paras on this page are numbered: one unnumbered, 48 through 49, then two unnumbered.

⁵⁷³ The original editor inserted “why?” by hand.

impending illness or dissolution and other imaginary disasters. Others, more indulgent, will tolerantly smile at his eccentricity, his fanaticism, as their prejudice will name it. But in the sequence, if he demonstrates by abounding health and vigour, cheerfulness and the obvious benefits of his reform, this opposition may die down and vanish.

(351-4) We need not become less human because we seek to make ourselves better men. The Good, the True and the Beautiful will refine, and not destroy, our human qualities.

(351-5) Human weaknesses do not usually cease to exist suddenly. Human nature does not usually change all at once.

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(353-⁵⁷⁶1) The banishment of flesh from a correct diet has a thoroughly scientific basis. This kind of food has far too much poisonous uric acid in it, far too much toxic purin, to make it a healthy constituent of such a diet. Moreover, it deteriorates the intestinal flora. This will not affect healthy manual worker types who have enough resistance to throw it off, but it will affect sedentary weaker types.

(353-2) Appetite is really become an artificial and abnormal thing, having taken the place of true hunger, which alone is natural. The one is a sign of bondage but the other, of freedom.

(353-3) Strong alcohol paralyses the brain centre controlling spiritual and intuitive activity for two hours, and so nullifies meditation which should not be practised within two hours of drinking it. Those who take such stimulants and still want to unfold spiritually, should restrict their drinks to light wine, or beer.

(353-4) It is not enough to eat sparingly: he must also eat consistently, if he would keep well. He should not eat rightly for several months or years and then suddenly plunge into wrong eating for a while. For then he may lose in a few days or weeks the good health he has gained, so powerful may the reaction be. To stay faithful to his regular

⁵⁷⁴ Void page

⁵⁷⁵ Handwritten notes at the top of the page read: "REFORM civilised"

⁵⁷⁶ The paras on this page are numbered 62, 82 through 84, 139, 64; they are not consecutive with the previous page.

regime in diet is one of the basic rules he must follow. Yet friends and relatives may insist on such a departure from what experience has taught him is best for his own body and mind, and he will need much strength of will to resist them. It will require from him an obstinate adherence to his initial resolve that nothing and no one may be allowed to make him break it.

(353-5) It may be considered folly by common opinion but this refusal to destroy life unnecessarily, this reverence for it, must become a deeply-implanted part of his ethical standard.

(353-6) The foods that suit him best, he alone can find out. But he should select them from the restricted list with which philosophy will gladly provide him.

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(355-1)⁵⁷⁸ The benefit of stretching exercises is that they circulate the blood through the muscles

(355-2) The benefit of a specific exercise is to be measured by the warmth, or kundalini,⁵⁷⁹ it creates not [by]⁵⁸⁰ the time it takes.

(355-3) An easy simple substitute for the slant board is to lie down on a pillow under the buttocks, [and rest the feet high up against a wall.]⁵⁸¹ Do it for 10/15 minutes.

(355-4) Physical⁵⁸² Exercise: Stretching: Stand upright Extend arms above the head. Lean, head, shoulders and trunk at waist as far backward as you can go. Bend the arms backward during the same movement.

(355-5) SLEEP EXERCISE: Roll your head around in a circle until the neck muscles are well relaxed and the chin easily touches the chest. Rest. Repeat the [cycle of]⁵⁸³ exercise

⁵⁷⁷ Blank page

⁵⁷⁸ The paras on this page are unnumbered.

⁵⁷⁹ PB himself inserted comma by hand.

⁵⁸⁰ PB himself inserted "by" by hand.

⁵⁸¹ PB himself changed "and the legs up against the wall." to "and rest the feet high up against a wall." by hand.

⁵⁸² "Phys" in the original

⁵⁸³ "cycle of" was typed below the line and inserted with a caret by PB himself

[and rest]⁵⁸⁴ a number of times, with a pause. Its effect is to increase the capacity to fall asleep more quickly.

(355-6) There are several different traditional crossed hand positions from which to choose one to complete the crossed leg posture. (a) The left hand may be placed on the right thigh and the right hand on the left thigh. (b) The left wrist may be crossed diagonally over the right wrist, both resting between the knees. (c) The left hand, palm upward, may be placed inside the right palm. (d) The left hand may clasp the right one as if shaking hands. (e) Each hand may cross the breast and rest on the opposite shoulder. (f) Both hands may rest together in [and be supported by]⁵⁸⁵ the lap, the left palm inside the right one, both vertically upright.

(355-7) Why should we deny our human needs and human nature because we claim our divine needs and seek our divine nature?

(355-8) The quest is neither for outright saints nor for outright sinners. It is for those who are conscious of having animal passions and human weaknesses, but who are struggling against them and striving for self-mastery.

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(357-1)⁵⁸⁷ Are there not dwellers in monasteries tempted, tormented wrestling with phantoms created by their lust?

(357-2) The lowest kind of sexual drive is concerned solely with finding, by any means and through any person, momentary release and physical satisfaction. It is biological, what man shares with the animals for continuing the race, yet often rendered obscene with him by its combination with cunning or fancy. On a superior kind of drive, it is mingled with emotional [and aesthetic and romantic]⁵⁸⁸ feelings and begins to free itself from confinement to the crude animal attraction alone. This is the specifically human stage of sex life, where not any kind of woman, but only certain kinds, allure: Love of two human beings for each other, emotional response between them now complements

⁵⁸⁴ "and rest" was typed below the line and inserted with a caret by PB himself

⁵⁸⁵ "and be supported by " was typed below the line and inserted with a caret by PB himself .

⁵⁸⁶ Blank page

⁵⁸⁷ The paras on this page are numbered 121, 94 through 96, 78, and 79a; they are not consecutive with the previous page.

⁵⁸⁸ "and aesthetic and romantic" was typed below the line and inserted with a caret by PB himself

the lust of two animals for each other. In the sexual union of two human beings who have reached this second level, each is called upon to receive the other into himself or herself, THAT⁵⁸⁹ IS,⁵⁹⁰ TO FALL IN LOVE ONCE AGAIN and quite afresh. The experience may [be⁵⁹¹] and usually is quite a fleeting one. But it will always arouse much ecstatic feeling and tender conduct. It is egoistic, and therefore subject to the vacillations and selfishnesses, the illusions and exploitations which the personal ego shows in its social relations generally. With evolutionary growth, that third stage marks a further change in the kind of satisfaction the sexual drive desires. Intellectual, moral and cultural affinity is the attraction at this level. The highest aims of ego must harmonise.

(357-3) The modern temperament is disinclined to take up frigid or narrow attitudes mentally and morally to follow harsh or tormenting regimes physically.

(357-4) The masculine element in a woman and the feminine element in a man need to be as well-developed and as actively expressed as the physical sex poles already are developed and expressed. And not only do these inner poles need this, but they need it to be done to the point of balancing the outer poles.

(357-5) He need not make the reform in his habits of living until he is not only intellectually convinced of its need but also inwardly feels that the right time, the psychological moment, for it has arrived. In that way it will be unforced and natural, while its course and results will be lasting.

(357-6) The drastic means used by some forms of asceticism are not suited to, nor willingly accepted by most modern seekers. It is preferable to lead them by gentler and more gradual means.

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(359-1)⁵⁹³ There are many who will deem the philosophic attitude a callous one. This is partly because they misunderstand it and partly because they identify themselves too

⁵⁸⁹ The remainder of the para starting here was typed on a separate piece of paper and taped to the bottom of the original.

⁵⁹⁰ PB himself inserted comma by hand.

⁵⁹¹ "be" was typed to the left of this line and inserted with a caret by PB himself.

⁵⁹² Blank page

⁵⁹³ The paras on this page are numbered 109 through 110, 112 through 113, 124 through 125a, and unnumbered.

strongly with their emotional nature. It is inevitable that, with the growth in philosophic understanding and practice, the affections grow larger and deeper too, while their visible demonstration becomes calmer and more equable. Since philosophy is more concerned with realities than with appearances, more concerned with being than with seeming, merely conventional responses in emotional speech and expected⁵⁹⁴ action mean less to its practitioner than the silent inward existence of love, – He does not feel any need to give continual evidence of what he feels in order to reassure the other person, who unconsciously fears that love may pass away at any time. Nor does he want to take such possession of the other as never to allow her to leave his side, and always holding her in a narrow,⁵⁹⁵ confining domesticity.

(359-2) Where asceticism refuses to sanction marriage, philosophy does sanction it. But where the first proclaims the need of self-discipline for all men, the second fully agrees – applying it however to both the married and the single. Where asceticism seeks to crucify the flesh, philosophy bids it desist. But where the first inculcates cleansing, fortifying and salutary practices for the body, the second cordially accepts them – within reasonable limits and without fanatical extremes.

(359-3) The insistent biological demands of sex and stomach have to be disciplined and rationalised.

(359-4) Sex is like a double edged sword. On the one hand it may bring the keenest enjoyment, but on the other the keenest pain. Therefore, it is to be wielded prudently, carefully, sanely and with understanding.

(359-5) It would be a gross misunderstanding to believe that all his feelings have become shrivelled and destroyed.

(359-6) [Physical]⁵⁹⁶ Yoga postures exercise pressure upon the [psychic nerve centres]⁵⁹⁷

(359-7) Men who make genital activity the means of their supreme happiness, still more those who surrender so completely to it as to disregard reason and result; will find with age if not sooner that disappointment is their fated lot.

(359-8) It is ridiculous to ignore the body and neglect its functions. If we do Nature will assuredly demand a penalty from us in later life. For with the wrong use and wrong functioning of the body, inefficiency must follow as an inevitable consequence and disease may follow as a likely one.

⁵⁹⁴ PB himself inserted space by hand

⁵⁹⁵ PB himself inserted a comma by hand.

⁵⁹⁶ PB himself changed "Hatha " to "Physical" by hand.

⁵⁹⁷ PB himself changed "chakras" to "psychic nerve centers" by hand.

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(363-1)⁶⁰¹ The experience of human love between the two sexes is the nearest thing, perhaps, apart from artistic creativity, to the experience of divine love between the heart and soul. Therefore it should be regarded with an elevated and respectful mind, not with a degraded and coarse one. The cheap exploitation and cynical animalisation of sex in the contemporary world of entertainment, as well as the deliberate stimulation of it in the contemporary worlds of commercial art, light literature and the press, are evil things with evil results. To centre the attention of young impressionable people on the physical side of love as if it were the whole of love; to influence them to ignore the needs of the mind and cry of the heart when coupling for marriage or for passion, is to spread personal unhappiness and promote social wreckage.

(363-2) Married, but not mated. And so they had played with outside loves, but the dice was loaded against them and they lost.

(363-3) How many couples, who married in⁶⁰² defiance of reason and in ignorance of realities, have travelled the flinty painful road from love to loathing!

(363-4) If the passionate in man is brought under the control of the spiritual in man, both he and society will benefit.

(363-5) Suzuki [paraphrased and condensed]⁶⁰³ from Surangama⁶⁰⁴ Sutra: "When the sex impulse, the killing impulse, the desire to eat meat and the stealing impulse are kept

⁵⁹⁸ Void page

⁵⁹⁹ Void page. Page 361 is a duplicate of the paras on page 357.

⁶⁰⁰ Blank page

⁶⁰¹ The paras on this page are unnumbered.

⁶⁰² "in" and "on" were typed over each other here - we believe "in" was the intended choice.

⁶⁰³ "paraphrased and condensed" was typed above the line and inserted with an arrow by PB himself.

⁶⁰⁴ "Suranagama" in the original

successfully under restraint, then one can really practise meditation from which Wisdom grows.”

(363-6) The spiritual and physical downfall of man is partly due to his abuse of the sex function. Animals mate in the proper seasons and then let each other alone for the rest of the year but men and women have now no seasons, no true instincts in this matter. They are so ignorant of the principles governing it that they waste their life-forces and desecrate their higher potencies, thus stupefying spiritual intuitions and creating diseased bodily conditions.

(363-7) It is [as⁶⁰⁵] necessary to make a daily ritual of these [cleansing habits and]⁶⁰⁶ physical exercises as it is of religious or mystical ones. [They could be combined,]⁶⁰⁷ the physical being practised before the spiritual ritual as a preparation for it and for the day’s activity.

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(365-1)⁶⁰⁹ The love of the sexes will pose a hard problem for him. [Along with physical regimes, he]⁶¹⁰ must find his solution by cold reasoning, austere disciplining, trained imagining, deep meditating and devotional aspiring, a solution which must free him from the common state of either unsatisfied or over-satisfied desires. Only by probing to the very roots of this love and these desires, can he hope to bring them into accord with the philosophic ideal.

(365-2) The seeking of pleasure through sex necessarily brings him close to the edge of an enfeebled will, a sinking in physical being, and an entanglement in mere animality. More than this, the energies thus spent or lost are the concentrated essence of his human being – bodily, emotional and mental. If these energies are controlled, directed and uplifted to a higher plane altogether, they become the source, no longer of spiritual degradation, but of spiritual development.

⁶⁰⁵ PB himself inserted “as” by hand.

⁶⁰⁶ PB himself inserted “cleansing habits and” by hand.

⁶⁰⁷ PB himself changed “In fact, the one should be combined with the other,” to “They could be combined,” by hand.

⁶⁰⁸ Blank page

⁶⁰⁹ The paras on this page are unnumbered.

⁶¹⁰ PB himself changed “He” to “Along with physical regimes he” by hand.

(365-3) When the disciple has reached a certain stage, he will become clearly aware that the feeling of sexual lust[, if it]⁶¹¹ arises from time to time, ⁶¹²is at times something out of his own past, not out of his present state, or an inheritance from parental tendencies impregnated in the body's nervous structure; ⁶¹³or at other times something unconsciously transferred to him [by]⁶¹⁴ another person. He will perceive vividly [that]⁶¹⁵ what is happening is an invasion by an alien force - so alien that it will actually seem to be at some measurable distance from him, moving farther off as it weakens or coming closer as it strengthens. Therefore he will realise that the choice of accepting it as his own or rejecting it as not his own, is presented him. By refusing to identify himself with it, he quickly robs it of its power over him. The Buddha indeed gave an exercise to his disciples to defend themselves against such invasions by [asking them to declare]⁶¹⁶ repeatedly "This is not I. This is not mine."

(365-4) GANDHI: "As a result of these experiments, I saw that the celibate's food should be limited simple, spiceless and, if possible, uncooked. The ideal is fresh fruit and nuts. The immunity from passion that I enjoyed when I lived on this food was unknown to me after I changed this diet.

(365-5) Those who are not strong [or who have reached middle age]⁶¹⁷ should be careful to rest as soon as they feel out of breath. It is a common experience that after the fortieth year the heart becomes less able to cope with strenuous demands, the arteries become more rigid, the lungs more easily 'winded.'

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(367-1)⁶¹⁹ The instinct which impels man to take nourishment is not the same as the one which impels him to enjoy sex although both are animal instincts.

(367-2) Body mechanics, relaxation, psychosomatic medicine, posture, breathing - are

⁶¹¹ PB himself changed "lust which" to "lust, if it" by hand.

⁶¹² PB himself inserted a comma.

⁶¹³ PB himself changed a comma to a semi-colon by hand.

⁶¹⁴ PB himself changed "from" to "by" by hand.

⁶¹⁵ "that" was typed above the line and inserted with a caret by PB himself .

⁶¹⁶ PB himself changed "declaring" to "asking them to declare" by hand.

⁶¹⁷ "or who have reached middle age" was typed below the line and inserted with a caret by PB himself .

⁶¹⁸ Blank page

⁶¹⁹ The paras on this page are unnumbered.

some of the departments involved in the techniques based on this teaching.

(367-3) Breathing Exercises to strengthen the diaphragm are of the breath-holding type.

(367-4) An aperient to cleanse the stomach and a purgative to cleanse bowels will help [a fast.]⁶²⁰

(367-5) Scientifically Milk is modified blood and Eggs are interrupted chicks.

(367-6) Can men and women love each other only pornographically? Can their two egos find no better point of contact than the one which makes them no better than apes?

(367-7) The body does not contain the whole of a man, but it does affect, limit, condition or influence him.

(367-8) The lustful libertine, whose prayer is, "Give us this day our daily bed," will shrink with horror from any such discipline.

(367-9) The ego makes every concession to its own weakness, and finds every support for its bad habits.

(367-10) He must alter his way of living.

(367-11) The aim of these disciplines is to get the brain and nerve system free from the encumbrance of waste products.

(367-12) Those who have reached the upper limits of middle age must take special care with these exercises.

(367-13) The muscles in the back of the neck which help to carry the head's weight, need to be brought under his command.

(367-14) Every part of the body has its own importance but the part where the head joins the body has its special importance.

(367-15) If his attempt at reform is effective, it must be sustained.

(367-16) They beseech the Lord with whining prayers for compassionate help or gracious mercy, yet never for a moment ever think of themselves granting mercy to the innocent creatures which are bred and slaughtered for their benefit.

⁶²⁰ PB himself inserted "a fast." by hand.

(367-17) Flesh eaters, turn their stomachs into graveyards.

(367-18) The killing instinct in man is kept indirectly alive by the meat-eating appetite of man.

(367-19) It is an ancient superstition maintained by perverted taste-buds, that man needs meat to sustain life.

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PB on Hatha Yoga⁶²²

(369-1)⁶²³ We witness today all over Europe and America there have sprung up schools of Hatha Yoga. This is to be welcomed for several reasons. Most of the teachers are Westerners who have studied, usually for short periods, under an Indian guru who has come to the West and, in a few cases, under one in India itself. Now, in "A Hermit in the Himalayas" I mentioned, if my memory is correct, that the principle medical officer of the hospital at Rishikesh - which is the greatest centre for practicing yogis in India - and situated at the foot of the Himalayas, that he informed me that more than 300 cases had passed through his hands of yogis - or rather, would-be yogis - who had damaged their health or become insane through practicing a particular breathing exercise connected usually with Hatha Yoga but also with elementary Raja Yoga. I refer to the exercise known as Holding the Breath. Those who practice this exercise imprudently risk damaging their lungs or bursting blood vessels or irreparably injuring the brain - quite apart from the possibility of going out of their mind - at least temporarily. The question therefore arises, why was this exercise incorporated in the yoga system? And why has it attracted so many to it? The answer to the second question is that most of those who have attempted it have done so because they have read or heard that it was a quick way to spiritual achievement or, more frequently, that it lead to the acquisition of occult powers. The answer to the first question is that properly performed, under competent supervision, by the proper person the

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⁶²¹ Blank page

⁶²² Handwritten notes at the top of the page read: "Disc 26." This refers to dictation discs used by PB himself.

⁶²³ The para on this page is numbered 1. It is not consecutive with the previous page.

⁶²⁴ Blank page

(continued from the previous page) danger is eliminated. Since [these]⁶²⁶ conditions are not often present the perils exist. There is no doubt that in the course of the next 10 or 20 years we shall be hearing of several cases of self-injury in the West to these students of the yoga schools which have arisen here unless they are fortunate enough to have a thoroughly responsible and well-informed teacher. Even apart from the breathing exercises there are dangers in the postures of Hatha Yoga. I believe it was also mentioned, although I cannot now remember for sure, in A HERMIT IN THE HIMALYAS that the American Vice-Consul in Calcutta told me that for a year and a half he had suffered from a crick in the neck which caused his head to be half turned to the left. This was caused by his attempting to practice one of the Hatha Yoga contortions but he was doing it under the tuition of an Indian guru! And when the crick happened, his guru was quite unable to rectify the injury nor were the doctors he was able to contact at the time. But to return to the breathing exercise: The holding of the breath is beneficial if one has experienced a visitation of grace and an uplift of consciousness. This retention enables one to prolong the glimpse which results from the visitation or which may come from meditation. Conversely, the holding of the breath leads almost directly to the holding down of the thought movement which of course is also one of the goals of yoga. But since Nature forces the man to recover his breath after some time, the thoughts begin to move again.

(continued from the previous page) No doubt if the exercise is repeated many times the control of the thoughts becomes easier. Now, the yoga texts which have come down

⁶²⁵ Typed note at the top of the page reads: "Con't. PB on Hatha Yoga"

⁶²⁶ PB himself changed "the" to "these" by hand.

⁶²⁷ Blank page

⁶²⁸ Typed note at the top of the page says "Con't. PB on Hatha Yoga"

from ancient times give precise figures for the period of retention. With the in-held breath, it should be 4 times the period taken to breathe in. With the emptied lungs, it should be only twice that period.

Ah!⁶²⁹ first, people vary in their capacities and exercises must be adjusted accordingly. For instance, the mountain-dwelling Gurkhas⁶³⁰ of Nepal have broad shoulders, wide lungs and can take in much more air than the half-stooped office worker of a Western city. Secondly, the yoga text books [which were]⁶³¹ written in the days before [printing⁶³²] were intended to be expounded by a competent guru hence, they were highly condensed and the present day reader must pick his way through them very circumspectly if he is working alone. Now, to return to this holding of the breath. It was not intended to be played with. The eager enthusiast of today plunges into the work quite [drastically.]⁶³³ He tries to perform the full exercise as he reads it in the translated text. He tries to perform it immediately and this is where the terrible risk comes in. No beginner should attempt the full exercise of any of the Hatha Yoga breathings or postures. They should be spread out over a period of 3 months where the increase is measured in seconds each day so that the full exercise is only reached after daily work very very slowly increasing the development. The full exercise is only reached after 90

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(continued from the previous page) or 100 days. This is a necessary precaution.

(375-1)⁶³⁶ The other breathing exercise which is dangerous – not physically so much as

⁶²⁹ Handwritten note at left margin reads: “Start Disc 27”

⁶³⁰ “Gurkas” in the original

⁶³¹ A blank space was left in the original because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself later inserted “which were” by hand.

⁶³² PB himself deleted “they” from after “printing” by hand.

⁶³³ The original typist, Lorraine Stevens inserted “drastically” by hand. with a question mark suggesting she couldn’t make out what PB himself had said on the dictation disc. Since he left the word, so will we.

⁶³⁴ Blank page

⁶³⁵ Typed note at the top of the page says “Con’t. PB on Hatha Yoga”

mentally – is that which prescribes breathing through alternate nostrils so that one nostril is closed by a finger and only the other used and then, till the change-over is made, to the other nostril. This is the one that threatens sanity. I would enforce as a rule, that everybody that sets up to teach Hatha Yoga to others should be compelled to go through a course of at least one year in the anatomy of the body and then in the physiology of the body. The work must have a scientific basis because it encroaches on the medical domain.

(375-2) There are four chief points in the body which may be used to hold the attention of the eyes if the latter are to be kept open or partly open during meditation. They are first, the naval second, the tip or the end of the nose third, between the eyebrows or the root of the nose and fourth, which is rather a Chinese exercise, on the ground a little in front of the feet which sights the eyes somewhere between the second and the third exercise.

(375-3)⁶³⁷ [The fact that most people feel no horror at the thought of living creatures [slain] for food, shows how far the journey from a [unawakened] mentality to a [compassionate] refined one will have to be.]⁶³⁸

(375-4) I have not given in the previous paragraph⁶³⁹ about the sighting points for the eyes during meditation a fifth exercise although it is also used among some of the Raja yogis and Hatha yogis. This is to squint the eyes producing the well-known cross-eyed effect. I did not give it because it has risks attending it

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⁶³⁶ The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

⁶³⁷ This para follows the subsequent one in the original but that para is continued onto the next page, so we have moved this para here and renumbered it to minimise confusion.

⁶³⁸ PB himself heavily edited this para by hand. It originally read: "The fact that most people feel no horror at the thought of murdering living creatures for their food, shows how far the journey from a brutalised mentality to a refined one will have to be."

⁶³⁹ PB refers here to para 375-2. 375-3 was pasted onto the page later.

⁶⁴⁰ Blank page

⁶⁴¹ Typed note at the top of the page says "Con't. PB on Hatha Yoga"

(continued from the previous page) just as the holding of the breath and the alternation of the breath had risks attending them. The risk is to become permanently squint-eyed, cross-eyed if the exercise is overdone either for too long a time at each session or for too many sessions. All these sighting exercises are intended to help first, the practice of concentration and second, the further advance into self-absorption or withdrawal from the senses. "And the third purpose is to stop the flowing currents of thoughts." The safest exercise of the five is undoubtedly the Chinese one which I gave as number 4. There are no risks attending to that one.

(377-1)⁶⁴² The well-known helps to concentration such as rosaries mandalas geometrical diagrams candle flames in the darkness and, most popular of all a mantra may be used by beginners but they are not necessary to fairly advanced students.

(377-2) It is a matter of both theory and experience that the man who retains the vital force within himself physically, and who redirects it along these lines mentally, will be a purer and stronger man. He will be a master of his animal nature. He will transmute passion into illumination, physical sensuality into spiritual creativity.⁶⁴³

(377-3) The intake of breath must be brought into equal rhythm with its expulsion. It may seem strange that the filling and emptying of the lungs should bear any relation to the working of the mind, but the yogis discovered [it]⁶⁴⁴ thousands of years ago;

(377-4) Doctors who can keep us well, long-lived and capable of functioning properly are more needed than those who cure our diseases.

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PB on Hatha Yoga

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On Self-Defence against Violence

(379-1)⁶⁴⁶ Karate takes at least a year's study and practice to master. So for Self-defence in desperate emergency use any of these: (1) An imitation Karate-chop with the edge of the hand on the attacker's Adam's apple. (2) Smash the heel of your shoe on his shins

⁶⁴² The para on this page is numbered 5, making it consecutive with the previous page. There are three unnumbered paras at the bottom of the page.

⁶⁴³ PB himself inserted "SEX--" in the left margin by hand.

⁶⁴⁴ PB himself changed "one" to "it" by hand.

⁶⁴⁵ Blank page

⁶⁴⁶ The paras on this page are unnumbered.

one after the other quickly. (3) The same on his instep. (4) Jab a corkscrew quickly and directly in his flesh then twist. (5) Squirt lemon juice from a plastic lemon in his eyes or ammonia from a water pistol.

(379-2) Mr Macdonald Smith, Steinway Hall, London discovered a new principle – full contractions practised briskly. His scheme of 30 exercises is given in his paper read before the International Congress of Physical Education, Paris, 1900. Full contractions is [a useful]⁶⁴⁷ system of exercise. A similar system [was]⁶⁴⁸ taught by Mr Swoboda, of Chicago, but without the briskness, which [was]⁶⁴⁹ better for philosophic purposes.

(379-3)⁶⁵⁰ But long ago the Dervishes in the Near East used a system of training which gave extraordinary control over the muscular system, swift reflexes and striking mental concentration. For example, they would direct the movements of one limb while at the same time they directed another limb in a different way.

(379-4) The faulty use of the body is a consequence of the failure to bring both awareness and reflection into it. This is to be guarded against because civilised living has substituted artificial habits for the natural ones of the savage. The bad results of this failing make their appearance most often after the age of fifty.⁶⁵¹

(379-5) He is unlike any other man on the planet.

(379-6) The emptiness of conventional salutations and the futility of conventional greetings are not realised because they are not thought about. What is the use of formally wishing anyone good health when he is constantly breaking [physical emotional mental]⁶⁵² hygienic laws and thus moving [nearer]⁶⁵³ toward ill-health?⁶⁵⁴ Instead of writing [such phrases]⁶⁵⁵ in letters to him or uttering them on parting from him, it might be more beneficial in the end to draw his attention to those neglected laws. But to do that would be to sin against the sacredness of [convention. The]⁶⁵⁶ shock of such reminders might hurt his feelings but it might also arouse him to take a

⁶⁴⁷ PB himself changed “the” to “a useful” by hand.

⁶⁴⁸ PB himself changed “is” to “was” by hand.

⁶⁴⁹ PB himself changed “is” to “was” by hand.

⁶⁵⁰ Although there are no () at the beginning of this statement, it was typed on a different sheet of paper and carries a different thought than the previous note, so I believe it to be a separate para. – TJS ‘15

⁶⁵¹ PB himself changed “50” to “fifty.” by hand.

⁶⁵² PB himself inserted “physical emotional mental” by hand.

⁶⁵³ PB himself changed “surely” to “nearer” by hand.

⁶⁵⁴ PB himself inserted question mark by hand.

⁶⁵⁵ PB himself inserted “such phrases” by hand.

⁶⁵⁶ PB himself changed “convention. Yet the” to “convention. The” by hand.

different [course.]⁶⁵⁷

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On Self-Defence against Violence

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(381-1)⁶⁵⁹ It⁶⁶⁰ is by trial and error, reflection and experience that the paradoxical art of loving without becoming possessive, of being affectionate without becoming attached, of accepting outward attachments with inward detachment is learnt. [And this applies to family]⁶⁶¹

(381-2) It is as well to keep the breathing passages clear from mucous, especially the thick, gummy kind which adheres to the membranes. This can be done by gargling the throat and washing the nostrils by breathing strongly some water up the nasal passages – water which has been very slightly dissolved with salt, and which is comfortably hot.

(381-3) Instead of following the ordinary western methods of carrying out certain movements of bodily parts, [which are]⁶⁶² designated ‘exercises,’⁶⁶³ to improve the condition of those parts, this system uses fixed postures and muscular pressures, and even more, takes advantage of, and utilises profitably, the ordinary movements by which everyone has to carry on his daily activities.

(381-4) The ascetic’s contempt for his body, his inability to appreciate the beauty of form in the better physical specimens and the intelligent design in all specimens, his rejection of all pleasures[– even the most refined –]⁶⁶⁴ associated with the body, the intellect and the feelings – all this reveals that he has never been initiated into philosophy.

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⁶⁵⁷ PB himself changed “counsel” to “course”

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⁶⁵⁹ The paras on this page are unnumbered.

⁶⁶⁰ A handwritten note in the left margin says “sex.”

⁶⁶¹ PB himself inserted “And this applies to family” by hand.

⁶⁶² PB himself inserted “which are” by hand.

⁶⁶³ PB himself inserted apostrophes around “exercises” by hand.

⁶⁶⁴ “--even the most refined--” was typed below the line and inserted with an arrow by PB himself.

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(383-1)⁶⁶⁶ Hindu Orthodoxy carries the belief in possible pollution by inferior auras to an extreme but logical extent. A high-caste person, whose habits have not been changed by residence in the West or by contact with Western education, will not allow a dog into his house as a pet or protection. Its mere presence is regarded as unclean, so he will certainly never stroke it. And it is not only the propinquity of living creatures which may pollute him; even the handling of inanimate objects may do so if a lower caste person has previously handled it. It is believed that such impure magnetism may remain attached for months.

(383-2) All external austerities are helpful in training the will but only some of them have any other value in themselves. And when they become fanatical and extreme [and merely external,]⁶⁶⁷ they become perilous and illusory.

(383-3) [The]⁶⁶⁸ exercise [and]⁶⁶⁹ diet schemes fall into two sections: regular, for those who merely need purification and preparation for meditation; corrective, for those who are sick and need curing first. But since nearly everyone is not really healthy or sane, the latter section is needed by everyone too, albeit to a much less degree than by an ill person whose symptoms are acute, or chronic.

(383-4) The relaxed tension-free life brings with it a loss of nervousness, and this in turn a loss of the desire to smoke tobacco. The practice [for a few minutes daily]⁶⁷⁰ of slowing down breathing to half the usual rate is an exercise which affects blood circulation and slows it down too. This [indirectly helps to]⁶⁷¹ reduce the desire to smoke.

(385-1)⁶⁷³ He finds that his physical needs, his physical condition, cannot be ignored.

⁶⁶⁶ The paras on this page are unnumbered.

⁶⁶⁷ "and merely external" was typed below the line and inserted with a caret by PB himself.

⁶⁶⁸ PB himself deleted "bodily" from after "the " by hand.

⁶⁶⁹ PB himself deleted "unfired" from after "and" by hand.

⁶⁷⁰ PB himself inserted "for a few minutes daily" by hand.

⁶⁷¹ PB himself inserted "indirectly helps to" by hand.

⁶⁷² Blank page

⁶⁷³ The paras on this page are unnumbered.

His flesh and blood and bone force themselves upon his attention.

(385-2) They put too much stress on external methods, on physical techniques. But spirituality cannot be engrafted from the outside in, alone. The greater stress should be laid on an approach from the inside out.

(385-3) The senses will stupefy a man into foolish desires if he allows them, if he lets them go beyond his control. Wisdom and security alone dictate that he shall become self-mastered. For this it is necessary to call up the will and to practice using it until it is developed into something strong.

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(386-1) CHANGE OF ADDRESS.

Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton
Au Jordil - A
CH 1807 Blonay (Vaud)
Switzerland

It will help me if this address is not given to others.

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